shire have organized, and it is said that they hope to do with their organization in the East what the ing in the West.

was set as the date for the annual meeting, it coming close to the anniversary of the birth of Col. R. G. Ingersoll — Aug. 11. Officers were elected as follows: President, Anson G. Osgood, Manchester; Vicepresident, Marilla M. Ricker, Dover, Secretary, Carl Burrell, Pembroke; Financial Secretary, Wm. B. Wellman, Nashua; Treasurer, F. W. Windrich, Manchester; Executive Committee, Alfred Levan, Jas. E. Chesley, Wm. B. Wellman, Carl Burrell, Marilla M. Ricker, William C. Sturoc, F. C. Reynolds, H. B. rowley, George W. Whittemore.

Several speakers were present at the meeting when the organization secretary, spoke on the subject, "Christianity as a Moral Force: Is It or Is It Not?" His remarks were in part as follows:

certainly not very much that we own authority in religion. can see, but, what seems to me to be most important, is what is the church doing for him, and what is he doing for the world?

this line, I can not consistently ac- Wilder Brodhead; "Running a moral force in the world."

his address that he would sooner employ a non-Christian than a Christian. He found the former more honest, he said. This greatly can writers of fiction. pleased Mrs. Ricker, who applauded and interrupted him and praised the statement.

Mr.Guild,a gentleman from Lowell, announced his subject as Freethought's Mission. He praised Calendar for 1900, suitable as an Freethought and denounced Christianity as a system which did not permit honest thought.

stitutes intelligence for impudence, Boston, Mass.

New Hampshire Secular Union. manliness for monkery, discovery for concealment, friendship for fak-The Secularists of New Hamp- irage, honesty for saintliness, justice for almsgiving, health for piety, knowledge of facts for faith in lies. It makes woman man's equal instead of his underling (applause Oregon State Secular Union is do- from Mrs. Ricker), and it cares for the children instead of praying to The second Sunday in August angels, and attends to the business of the world we live in instead of aspiring to an imaginary one after we are dead, satisfied that it is good to be good and get good while we are on earth, and that it is a better preparation of our 'souls' for the future than to start for heaven in The Noah's ark or Jonah's whale."

### The Living Christ.

Concluded from 1st page. be a unity among the faithful which is now conspicuous by its absence; but the reality which is overshadowed by this phantom authority is the believer himself. The authority for each individual is a creation of his own imagination, and is limited by his own moral and mental developmentthat is, by his ability to imagine. And these creations are as unlike was completed. Mr. Burrell, the each other as are their creators. "Every man who worships, worships a conception of his own mind."

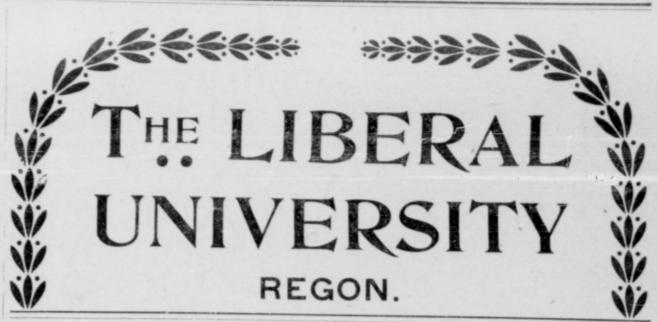
The Bible is the only testimony that there was a "historical Christ" and the idea that it is authority "I ask every honest, thinking because it testifies of Christ, is man and woman to answer this worthy of a lunatic. The New Tesquestion for him or herself - just tament-what is said about Christ, what are the churches doing today and what Christ is represented as for their members? Are they mak- having said - is the foundation ing them more true, honest, self- upon which Christianity is built; sacrificing, brotherly fellow beings, and if this is subject to criticism, to whom we may safely look for and if criticism decides that the the upliffing of struggling human- most wonderful and most importity? We cannot say just what God, ant parts are untrue; then the livif there be such a personality, may ing Christ is a creation of the hube doing for Christians. There is man mind, and man himself is his

### Companion Stories for 1900.

The stories published in the "I can not fully sympathise with Youth's Companion portray the the destructive element in Free- manly and womanly virtues with thought. I would not be so anx- no sacrifice of interest or vitality, ious to see Christianity destroyed; and they appeal to the sympathies I would rather see its mighty, con- of old and young alike. During densed forces turned to some good 1900 the Companion will offer spefor the world. I don't know what cial series of stories-among them it may or can do for us in heaven being stories of Former Political or hell, and I do not care, but I Campaigns and Adventures of Linewant to do something for the world men. Besides these there will be a here and now. I would like to see score of stories for girls, by such writit do away with some of the hell on ers as Sarah Orne Jewett, Mary E. earth that we see on every hand; I Wilkins, Margaret Deland, Elizawould like to see it make heaven beth Stuart Phelps, Edith Wharton, on earth in every home. And un- Kate Chopin and Margaret Sangtil it does do this, or at least some- ster. There will be four serial stothing more than it is doing now on ries--"A Prairie Infanta," by Eva knowledge that Christianity is a Merry-go-Round," by Charles Adams; "The Schoolhonse Farthest Mr. Burrell said at one point in West," by C. A. Stephens; and "Cushing Brothers," by Ray Stannard Baker. In addition there will be two hundred other short stories by the most gifted of Ameri-

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