

of the many good, great and learned men who have borne testimony to the faith. Of the many good, great and even more learned men who renounce it, they never speak but to abuse. I am weary of all this evasion and intellectual dishonesty. Young people are fast learning that the principal difference between the great men who believe and the great men who disbelieve is a money attachment on one side and disinterestedness on the other. Intellectual deception will invariably result in intellectual contempt; and this accounts for thousands remaining from the church.

"Again, I do not go to church, because it evades taxation—evades bearing its just share of the public burdens, thus establishing a class rule, always dangerous in republics. I oppose it, also, for its disposition to encroach upon the State. The constitution specifically declares that no public moneys shall be appropriated for the support of any religion or creed. In the face of this most vital law, which our forefathers set down as one of the most important of the basic principles of government, the church asks for and accepts appropriations, receives vast amounts in the way of salaries for chaplains and constant direct appropriation by non-taxation. This is dishonest. It is not a disregard, but open violation, of the constitution. It is class against mass. It is poor example. In plain language, it is respectable theft. In this respect the church has always been and now is one of, if not the greatest, evils with which men have had to deal. Every civilized government in the world, most notably at the present time, Italy, the very mother of the church, is endeavoring to unload the awful burden. It has proven itself a chain upon the neck of progress. If it be to the good of a family, a State, to throw it off, of what help or good can it be to the individual? If States find it an unhealthy factor in government, why should any individual regard it as a necessity? Even our great institutions of learning are gradually eliminating it. I have many other reasons. I think it a sin and a crime to inscribe upon the pure, white page of a child's mind, when it is wholly defenseless—unable either to choose or distinguish for itself—the various cabalistic characters, the hieroglyphics of a rude and barbarous people, their dreams, fears, terrors, vices, myths, traditions and superstitions, and stamp them as ineffaceable facts, thus hindering the development of its natural functions. This is enough to show why I, and millions having the same opinion, do not go to church, and why millions of others ought not."

The Christian churches, are, indeed, going to pieces. Even the

well-informed Christians themselves acknowledge it. Now is our opportunity to build—to give the world "something better"! Can we meet the demand?

The Great Issue to be Decided by Evolution and Man.

We give on the front page of this Torch the decision of the greatest question by one of the most competent of men—Dr. Paul Topinard, the distinguished French naturalist. It is the conclusion of his work, "Science and [vs.] Faith", (published by the Open Court Publishing Co., Chicago, Ill., price \$1.50).

In considering and weighing this decision of the wars or contentions of the three Egos now struggling in the Court of the Future, the first thing to be borne in mind is that it is made by a great naturalist upon and pursuant to the laws of social and historical evolution. The tendency of the great current of human history has been, as he shows, generally progressive from its anthropoidal stage, and the stages of the progress have been chiefly Social, and are summed up in the formation of three Egos described. The plea of the first, or animal Ego was presented in last Torch. The next Ego is that of the family or tribe, the Gens, which brings in the incorporation of the pride and partial altruism of the "house" and clan, and which had its nobility by heredity worked out by influences and institutions which became typical in the Feudal System.

Now the advent of a third—a new, a higher, altruistic Ego, the Ego of more general and more necessary interests, will necessarily determine the life and general course and functions of the two prior Egos. Not that the Egoistic and Family or limited Egos will be crushed out of existence. Not at all! They will be as useful, if not more useful, than ever, but they will become "ducts of sympathy" and enjoyment under the protection of the higher integration of which they will be co-operative parts. We see how this resulted in forming our political Federal Union, the States were not destroyed, but became the imperishable components of an indestructible Union. Indeed, the greatest liberty ever known will result under the great law of evolution, as stated by Herbert Spencer, that the differentiation and liberty of the parts, organs and their functions will be increased by the enlarging integration protecting and favoring them all.

Dr. Topinard's point as a naturalist is well made when he intimates that the birth and growth of this sublime Social, Altruistic Ego, naturally gives the general social progress of our time no little pain, disturbance and apprehension. But

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