

Donation Day.

Some of the Responses.

Dear Sir: I send you two dollars. Please advance my subscription to the Torch one year and send me a copy of Holyoake's English Secularism. The balance, one dollar, please consider my portion for Donation Day.

Yours,
R. L. HICKMAN.
Sisters, Oregon.

Dear Sir: Seeing your call in Freethought Magazine, and fearing that I might forget the date for "Donation Day." I will now enclose \$1, to aid the L. U. O.

I am thankful that there are those with courage enough to start a Liberal University.

Hoping you and your associates may succeed in making it permanent.

I am,
Fraternally yours,
J. F. PROCTER.

Hersey, Mich.

Dear Sir: Seeing in the July number of the Freethought Magazine that every Freethinker should contribute 25 cents to the Liberal University fund, I herewith enclose that amount. Hoping you will meet with a hearty response from all Liberals.

I am,
Yours for the cause of Freedom,
MARY M. STROUP.
Moore, Oklahoma.

Dear Sir: Enclosed please find one dollar and ten cents. The dollar I donate to the Liberal University, and for the ten cents please send me the paper, Torch of Reason, that contains the names of the donors, as I wish to know how much will be donated.

My very best wishes for the prosperity of the Liberal University go with this little donation.

Yours with respect,
JOHN R. SMITH.
Galesburg, Illinois.

Dear friend: I notice in the Blue Grass Blade your appeal to Liberals to assist in the work of building the Liberal University. I herewith enclose my very small share of \$5, which please accept with best wishes.

Yours truly,
MARTIN ANDREWS.
Fonda, Iowa.

Dear Friend: My little daughter, Katie Kehm, sends you a donation of 25 cents to help build the Liberal University at Silverton. She often speaks of going there to school when she is old enough. I hope to be able to send a dollar soon; I want to help you all I can.

Yours very truly,
MRS. FANNY ABLES.
Crystal Springs, Ga.

Dear Mr. Hosmer: Enclosed find \$2 to renew my subscription to the Torch of Reason, and the balance for Donation Day, July 20th.

Wishing you success, I am,
Sincerely yours,
CARRIE ANDERSON.
Wagner, Oregon.

Dear friend: A request in the Freethought Magazine for a donation to the Liberal University meets my earnest approval, and with best wishes I herein enclose one dollar for the Donation Day fund.

Yours truly,
MRS. RHODA GLOVER.
Baldwin, N. Y.

Dear Mr. Hosmer: Enclosed please find New York draft for \$25, my contribution to the University for "Donation Day."

Wishing you success, I am,
Very truly,
D. A. BLODGETT.
Grand Rapids, Mich.

Dear Sir: Enclosed please find P. O. order for one dollar as a small donation to your grand enterprise. I saw the call for assistance in the Freethought Magazine.

Yours truly,
JOHN H. TAYLOR.
Redlands, Calif.

Dear Sir: Enclosed find \$3 in postal order, two dollars of which are contributions to the Liberal University, to be credited as follows: F. W. Hubbard, \$1, and Ben Duval, \$1; the other dollar is to renew my subscription another year to the Torch of Reason, as I do not wish to lose one issue of that grand and noble little sheet. I think it the greatest educator of the age. The only trouble is, enough people do not read it, and of this we are very sorry.

Yours for the whole truth,
BENJAMIN DUVAL.
Del Norte, Col.

Dear friend: Please find enclosed Money Order for \$5, as a donation for the L. U. O. building fund. The amount is not large, but it comes from a "cheerful giver." This should have been forthcoming before, but I have had no time to call my own, to acknowledge with financial aid my earnest wish for the success of your grand undertaking.

Yours very truly,
B. P. REYNOLDS.
Laurence, Kas.

Dear Sir: Enclosed find \$5 for the University fund. I hope you will receive hundreds more and larger amounts for the cause.

Yours truly,
JOSEPH A. KIMBLE,
Vestal, N. Y.

The Joy of Being Deceived.

The Liberal "Rev." J. P. Bland continues his remarkable serial, "The Gospel of Evolution," in our old standby, the Boston Investigator, to which we have already referred. It is in the form of a didactic dialogue between an enlightened professor and a theological student who is about to become his son-in-law. We print a few paragraphs on the emotional value of the old faith for the purpose of a contrastive comment, which please see in another column. Here follows:

The Gospel of Evolution.

BY REV. J. P. BLAND, B. D.

The foundation of morality is to have done, once and for all, with lying; to give up pretending to believe that for which there is no evidence, and repeating unintelligible propositions about things beyond the possibilities of knowledge.—[Huxley.]

"You were just now asking if I thought people were quite ready for some of the things of which I was speaking. Well, while they are always more or less ready for whatever promises to promote their welfare, yet I don't think they are quite prepared for many things of which I have spoken, for not only are they unprepared for them intellectually, but they are also naturally opposed to them emotionally, not liking to give up such religious beliefs as are pleasing to them and that pleasingly minister to their desires and hopes. Thus the popular conceptions of God as a loving and all-wise father, of man as his immortal child, and of the eternal bliss which is supposed to await him, are all rather agreeably fitted to the people's predispositions and natural beliefs, and consequently they are somewhat loth to let them go.

"And then, too, let men say what they will, the science and the dominant philosophy of our day have nothing whatever to offer that in grace and glory can compare with what they take away; and in their deepest truths there is but little beauty that we should desire them, for evolution's God is but 'an Infinite and Eternal Energy, from which all things proceed,' its man but a transient physical organism wound up with meat and drink, and its all but an elaborately wrought-out conception of the endless up-building and down-pulling, the integration and disintegration which the whole universe assumedly is forever undergoing, but a statement and partial explanation of the slow, unending changes from evolution to dissolution, and then to evolution back again, that everywhere presumably are transpiring, together with an attempt to point out how our own brief mortal span may best be passed."

"Then what makes you so en-

thusiastic about it, Professor?"

"My dear sir, I am not enthusiastic about it, not in the least, and never have been; and, above all, I have no such feeling about it as I once had about the gospel I so happily preached; nor is there aught in it to produce any such feeling, for as strongly as Mr. Romanes has, I do not, at any time, even now, do I feel, the dreary contrast between that dear faith which once was mine and the gloomy shadows of that which now has forced itself upon me, a faith whose God—if such its Infinite and Eternal Energy can be called—is void alike of evil as of good, of love as of hate, or rather who them each and all, as modes of himself, with like indifference assumes, whose man is but an evanescent bubble, blown with apparent unconcern upon earth's passing scenes and soon with seemingly equal unconcernedness pricked off; a faith which not only on life and death discourses, but which also to our annihilation, with fixed and moveless finger, calmly points, thus transforming for us—as, with infinite sadness, Romanes says—the Delphic oracle, 'Know Thyself,' into the unspeakably more terrible one to Oedipus, 'Mayest thou ne'er know the truth of what thou art.' And yet this faith has that one element which left me no alternative but its acceptance, and that is, of course, its apparent truth."

"But is there not also, Professor, some truth in Christianity?"

"O yes, of that there can be no possible doubt. There is some also in Buddhism, in Judaism and in Mehammedanism, as also in every other great historic faith which has arisen."

"And do you not think, Professor, that one might teach evolution as something in harmony with this Christian truth?"

"Well, I believe there are those who profess to do something of that sort, and that there are also others who, while not thus professing, yet think they are doing something akin to it; but I really should not care to see you among them, for I should like to feel that whatever you do in life you do with a perfectly clear conscience and with a no less clear and sold intelligence, and work such as you just now suggested would, I fear, make this somewhat difficult."

"You seem to speak, Professor, as if you thought that Christianity and evolution were quite irreconcilably opposed."

"Well, that certainly is how it appears to me; and I do not see how there can be any rational reconciliation between Christianity on the one hand and evolution as taught by Spencer and others on the other, since their ideas of God, man's nature, destiny and principal duties are almost diametrically opposed.—[Boston Investigator.]