

spective foods—blubber and macaroni, but would be made miserable by an interchange of them—that in other cases there is still this fitness to diet, to climate, and to modes of life, even the most sceptical must admit that some law of adaptation is at work.

This universal law of physical modification, is the law of mental modification also. The multitudinous differences of capacity and disposition that have in course of time grown up between the Indian, African, Mongolian and Caucasian races, and between the various subdivisions of them, must all be ascribed to the acquirement in each case of fitness for surrounding circumstances. Why all this divergence from the one common original type? If adaptation of constitutions is not the cause, what is the cause?

There are none, however, who can with anything like consistency combat this doctrine; for all use arguments that presuppose its truth.

Keeping in mind then the two facts, that all evil results from the non-adaptation of of constitution to conditions; and that where this non-adaptation exists it is continually being diminished by the changing of constitution to suit conditions, we shall be prepared for comprehending the present position of the human race.

By the increase of population the state of existence we call social has been necessitated. Men living in this state suffer under numerous evils. By the hypothesis it follows that their characters are not completely adapted to this state.

In what respect are they not so adapted? what is the special qualification which the social state requires?

It requires that each individual shall have such desires only as may be fully satisfied without trenching upon the ability of other individuals to obtain like satisfaction. If the desires of each are not thus limited, then either all must have certain of their desires ungratified, or some must get gratification for them at the corresponding expense of others. Both of which alternatives necessitating pain, imply non-adaptation.

But why is not man adapted to the social state?

Simply because he yet partially retains the characteristics that adapted him for an antecedent state. The respects in which he is not fitted for society are the respects in which he is fitted for his original predatory life. His primitive circumstances required that he should sacrifice the welfare of other beings to his own; his present circumstances require that he should not do so; and in so far as his old attribute still clings to him, in so far is he unfit for the social state. All sins of men against each other, from the cannibalism of the Carib to the

crimes and venalities that we see around us—the felonies that fill our prisons, the trickeries of trade, the quarrelling of nation with nation and of class with class, the corruptness of institutions, the jealousies of caste and the scandal of drawing rooms, have their causes comprehended under this generalization.

Concerning the present position of the human race we must therefore say, that man needed one moral constitution to fit him for his original state; that he needs another to fit him for his present state, and that he has been, is, and will long continue to be, in process of adaptation. By the term civilization we signify the adaptation that has already taken place. The changes that constitute progress are the successive steps of the transition. And the belief in human perfectibility merely amounts to the belief that in virtue of this process man will eventually become completely suited to his mode of life.—[Social Statics.

For the Torch of Reason.

The Inalienable Rights of School Girls.

BY ELIZABETH CADY STANTON.

The first necessity for the preservation of good health is a constant supply of pure air in all our waking and sleeping hours. 2000 cubic feet each hour is necessary for every human being; this is the minimum for scientific ventilation. With this necessity in mind, see how inadequate is the supply vouchsafed us, in our fashionable receptions and dinners, school houses theatres, churches and public conveyances. If we calculate the number of cubic feet in the various apartments where we spend our lives, we shall see that we breathe the same air many times in one hour. Every exhalation of the breath is laden with carbonic acid gas, and five-eighths of the impurities of the system are thrown off through the skin; what then must be the atmosphere of an apartment where ten people, more or less, have been confined any length of time? Imagine a schoolhouse with one hundred children, in a succession of badly aired rooms six hours in the day, and then contrast the air they get with what they need; this would be a more valuable sum in arithmetic than any yet laid down by the mathematicians.

Horace Mann, the only member on the Board of Education in Massachusetts in his day, who appreciated the importance of a generous supply of pure air in the public schools, well said: "Seeing that the atmosphere is forty miles deep all around the globe, it is a useless piece of economy to breathe it more than once; if we had to trundle it in wheelbarrows to fill our

houses, there might be some sense in such parsimony; but we are niggards of air, of which we have so much, and prodigals of health, of which we have so little."

Though we have schools in many localities bearing the name of Horace Mann, yet on entering you encounter the fetid atmosphere, growing worse and worse as you enter the recitation rooms, where the innocents, with flushed cheeks and aching heads, are puzzling their brains over imaginary problems that have no application whatever to everyday life.

I was once, many years ago, invited to listen to a lecture on ventilation, in Cornell University, by a distinguished Professor; the room was crowded, and the atmosphere when I entered was already unbearable, not a door or window left open. At the close, I was introduced to the Professor; thanking him for his lecture, I said, "I should have enjoyed it much more if there had been some open windows, through which the carbonic acid gas, against whose evil influences you warned us, could have escaped." I am happy to say I left him blushing.

Another teacher, lecturing on ventilation, once complained to me that my daughter had been very impertinent to her. With surprise I asked, "What did she say?" She replied, "Stepping on her chair, she pulled down the window and said, pray let us have some pure air; with sixteen scholars in this little room, we must have breathed the air twenty times already; isn't it a good thing, Miss P., to use knowledge as fast as we get it?" "Why," said I, "I am more proud of her than ever, to think she uses so rapidly the knowledge she acquires; your class is equally indebted to you for the lecture, and to my daughter for its prompt application."

It is a pity that in all our colleges and schools there is not some bright pupil in every class, to demand her inalienable right to 2000 cubic feet of air every hour.

For the Torch of Reason.

Let Our Light Shine.

BY E. L. DAVIDSON.

If all the so-called or would-be Liberals in the world would show their colors and stand shoulder to shoulder with the Liberals of more pronounced type, what a great blow it would be to superstition and mental slavery! These would-be Liberals support the mythological as much if not more than the Free-thought movement. They believe the latter cause to be the only true one, yet they are numbered with the former, as the ecclesiastical powers are only too glad to claim them. This hypocrisy among Free-

thinkers accounts for the large number of followers the Christians lay claim to in the United States.

All persons who aid the church and acknowledge a belief in the Bible god are counted as being on the side of the churches. I have personally seen professed friends of Mental Liberty give freely to the missionary fund, buy tickets for church socials and aid churches in general, but would not support a Freethought lecture, buy Freethought literature, or advocate their liberal views by tongue or pen.

The Christians are becoming so eager to lay claim to such vast numbers, that they are now offering rewards for hypocrisy, particularly so in fraternal orders, such as the I. O. O. F., A. O. U. W., United Artisans, etc., and especially so in orders that offer life or accident insurance.

In order to become a member of one of these orders it is required that the applicant affirm his belief in the Bible and its God, and I am sorry to say that the bribery offered in the way of insurance, etc., is having the desired effect. If Liberals would be honest and speak the dictates of their conscience when questioned as to their religious convictions, such orders would be forced to omit the religious test in order to get the desired number of members. This religious discrimination is one of Christian persecution and should be vigorously exposed by Secularists.

In order to become a good member of a fraternal order, is it necessary for one to believe the story of Jonah and the whale? That the Lord held the sun and moon in the valleys so that the Jews could see to kill a few more Gentiles? And to have a belief like a Guiteau or a Durrant?

Liberals, let us awake. Let us cast old Mrs. Grundy aside and do something. Remember that the price of liberty is always the same—ETERNAL VIGILANCE. Those who cannot aid the spreading of the gospel of Freethought in a financial way can at least live up to their honest convictions and agitate our doctrines whenever opportunities permit. If we don't agitate our gospel, how will we let the world know we have any?

Let us take our candle from under the bushel, and let our light shine.

Progress of Science.

Science is no longer the concern of a few men under royal patronage, but the two great movements of the present century—the growth of Democracy and the growth of Science—have united for their common good.—[Popular Science Monthly.