

Science, so that it may become intelligible! Until that is done, do you stop abusing it, lying about it, and forcing it upon those to whom it can only be a fraud and an injury.

Religious Nostalgia.

The interesting letter (on page 7 in this Torch) from an esteemed friend who reads the Torch, presents a case not so rare as it ought to be, of spiritual nostalgia—a malady which we may call religious homesickness. When we leave the home of childhood, especially in our younger years, nostalgia, the desire to return to that old environment to which our nervous system has been adapted as it grew up, seems for a time insuperable. So when the intellect is compelled to leave the old landmarks of religion and travel into the new world of Science, the "soul," that was but the impression of that old world, seems as though it would droop and die like a transplanted flower. But the cure for the spiritual nostalgia ought not to be so difficult as it often is. There is some sense in this malady, when the youth cries for the sight of his childhood's home, for that home is in actual existence, and a few years of labor may enable it to be revisited and often occupied again. But the nostalgia for the heaven, etc., (perhaps devils too) ought to be easily curable because of its utter impossibility and hopelessness. When you stop and think a moment that such things are not, and never were, but that they were the childish mirage dreams which Science has disclosed as the utterly impossible, it should become easy to adjust the "soul" to the actual world that has replaced the old one. This replacement has been explained repeatedly in the Torch, and yet here is one of our esteemed readers who turns up just as if nothing had happened, or ever been said. What earthly or celestial sense is there in crying for "mansions in the skies," when you know perfectly well that the telescope of Galileo made it perfectly clear that no such mansions and "New Jerusalem" ever were or ever could be there, except as a mirage of what then was or had been on the earth,—that they all resembled a doll's house of childish fancy. What more are they in comparison to the realities that are now on the earth? And how utterly insignificant are they in view of the "Earthly Paradise" which is now growing to be? Why cry when your pleasant dreams are being more than realized?

So about our "Father" in heaven and his special providences. The law of correlation shows us in a moment that such a "Father" was a double thought which has been realized in two ways: (1) By the extension of the supernatural,

and its replacement by the infinite Cosmos, with laws invariable and eternal; and (2) that the human element, which was the Father part in the conception of that God, and which was afterwards represented in and as the Christ on earth, became "the Father," or the collective humanity on the earth. Mankind has become the special providence to man. That Humanity replaces the old idea and hope a thousand times more effectually than any celestial Father whose ways of caring for us and of justice were always "past finding out," simply because they existed only in our imaginations.

And so in regard to all the other religious conceptions of the old faith. Take for instance the Holy Ghost or Comforter, which Science has shown to be an imperfect apprehension of love caught up and placed in the skies as a personal form but the reality is home life and love on earth. For Individual, social love has now become the true comforter and the true "spirit" by which the heart of the human sufferer is warmed and lighted, so that which was supposed a dove or star from the skies, has been found a living light in the human heart itself.

As to the "fair humanities" which have been established around the Holy Virgin Mother, it is now impossible not to see in their celestial forms anything but an illusion or a myth. But the whole of that conception had its origin, and is being a thousand times realized, in the life and love, and continuing influences for good, which comes from the evolution of the radiant womanhood with which all human beings are being blessed from birth to burial.

We dare not suppose that our correspondent is cheerless because of the fading out of the old religious conception of Hell and the Devils; or that she is inconsolable for want of the "blessed doctrines" of total depravity and eternal damnation. If she is grieving for them we know of no means of supplying the deficiency, except by directing her attention to their origin in the grief, incarnated weakness and viciousness we meet on the earth. That is enough to make for us, by contrast, a sense of happiness and satisfaction in life. In that we have an abundance of material calling us to pity, love, and help those in need of our assistance. We may find that to be solid comfort instead of expending our energies and means to defeat Devils, escape Hells, or increase the glory of phantom Gods never seen, and which we now know never existed.

Still we expect to see our fair correspondent wringing her hands and reciting Campbell's "Pleasures of Hope," beginning in the skies:—"Oh star-eyed Science! hast thou wandered there

To waft us home the message of Despair? and crying,

"Can Fancy's fairy hands no veil create To hide the sad realities of fate?"

No! "Fancy" can never do that, but Science can.

As Goethe said it once for all:—"Painful Truth prefer I to pleasant Error, For Truth ever heals the wounds she may make."

How the extension of true Science over the human race, and how its evolution brings new "life and immortality to light," may begin to appear from what elsewhere shines in this Torch.

The Human or Altruistic Immortality.

To the facts given and referred to in the Chapter from Prof. Ernst Haeckel's "Riddle of the Universe" on Immortality, printed in the last Torch, no answer has ever been given, nor do we see how any can be given. When the facts and laws of nature are fully disclosed and the inevitable result is manifest, it may be healthy to have an explosion of sentimental disappointment. Such comes from a most esteemed correspondent in another column; and to that we of the Torch add an article on Religious Nostalgia or Homesickness.

But there is only one real cure, and that is a good solid grounding in the religion of Science and Humanity. The first step is to get some clear conception of what is meant by the word Humanity: its growth throughout time, in CONTINUITY; and its existence as the present generation, which is its SOLID-ARITY.

This fact that the whole human race and especially the European and American part of it, is a great social and growing organism is a new discovery. How this fact has been realized into a distinct concept is shown on our first pages. Constructive Liberalism can have no substance without an understanding of the rise and progress of this human progress out of which we and all of our ideas have grown. That is the breastbone of Humanity: and its backbone is the scientific order of the sciences, which is used by scientists the world over, and especially by the American Association for the Advancement of Science which is the principal organization of scientists in our country.

Upon these two concepts rests the "Religion of Humanity." This name was first used by Thomas Paine in the Seventh Number of his Crisis during our Revolution, 1778. The unity and progress of mankind was being worked out at the same time by Kant, Herder and Goethe in Germany; and by Pascal and then by Condorcet in France. Goethe's impression of it was, for that time, singularly clear and

noble. His view of immortality, from the Masonic Poems, and of the growth of the generations as one mighty individual, from his Dornberg letter, presented in this Torch, ought to be carefully considered. When a great man, who is a leader in a great question, he solves it not only for himself, but all his fellows who are elevated high enough to meet the difficulty and need the solution.

The importance of that which Goethe said on this great subject has never been appreciated. It is now generally admitted that he was the last great poet of the human race; "the first of the moderns" as Carlyle justly called him; the successor of the wonderful Shakespeare and Voltaire. Does not that mean that he of all men was evolved by all of the past of the human race to solve this great question? When the old world is knocked out who is to create the new one which is to take its place? Why our great creative genius—and who is he? Why, as the name signifies the Poet (Poico Imake) the maker of our new states of mind—which is our new world—that in which we have to live. Goethe was the last of these great creators. He lifted aloft a new table-land of thought and feeling for his successors to live upon. Therefore, not as a matter of curiosity or of fancy, but of highest interest and duty, we should see how he disposed of this all-reaching question for himself, and how it applies to ourselves. They may be our words of fate, so we present them for careful consideration in another column.

Cats Knocked Out!

Watch-Cats generally undersell the stores, but since I am giving my entire attention to mail orders, I have facilities to undersell the best Catalogue Houses.

Compare Carefull with Latest 1901 Catalogues.

Best American watches, 18 size in 2, 3 or 4 ounce Silverine screw cases; "Trenton," "Standard" or "Century," 7 Jewels, \$3.50. Hampden, \$4.50; Elgin or Waltham, \$5; Rockford 11 Jewels, \$5.50; 15 Jewels, \$6.50; 17 Jewels adjusted, \$9. Same, Hamden, \$10. Same Elgin or Waltham, \$11. Fine full adjusted, 17 Jewels, nickle, "Appleton, Tracy & Co." \$16.50; "Bunn" \$17; "Otto Wettstein," "New Railway," "B. W. Raymond," \$19. 21 Jewels, extra fine throughout; "John Hancock," \$20; "Bunn Special," \$22.50; "Crescent Str." \$22; "Otto Wettstein Special," "Vanguard," "Special Railway," or Elgin 149, 150 or 181, \$25. "Special Railway," 23 Jewels, or "Bunn Special," 24 Jewels, \$28.50.

The above in 4-ounce Silver case, \$4.50 extra; in 20-year gold filled, open face, \$4 extra; 25 year, \$6.50 extra; 20-year hunting case, \$6.50 extra, or in 25-year hunting case, \$8.50 extra.

All gold filled cases are artistic hand chased, accompanied by Mfr.'s guarantee and watches kept in order for one year.

Other styles and solid gold equally as reasonable. Correspond with me for anything in the Jeweler's Line and save money. Orders filled from any catalogue at prices quoted or less. Save this price-list. I pay freight.

OTTO WETTSTEIN.

Rochelle, Ill.