

ward of a great life extends to its subjective immortality. He who has truly lived for others should hope to live on, in, and by others. This subjective return is at once purer and surer than the objective, for it carries on the services rendered and preserved in those services. Under the impulse given by the Positive spirit, spontaneously and systematically, this noble recompense is accessible to all who are capable of understanding it and deserving it. The unhappy daughter of an old friend, a few days before her death, expressed to me naively her deep sense of the value of such a recompense in a touching utterance which connects her memory with that of my eternal companion. She said of her—it was three years after her death—"She is fortunate indeed, she is sure of immortality."—[Positive Polity.]

Auguste Comte and the New Immortality.

How little do the masses of the people know what has been done for them!—and how sad to see so much done in vain!

These were the feelings with which we took down the Fourth Volume of Auguste Comte's Positive Philosophy to make the extracts on our third page. We give those extracts because it would not be fair to try to present the new Humanity and its consequent Immortality without presenting some specimen thoughts from the great philosopher and religious founder who is imperishably connected with their first exposition.

But, the sadness comes from the fact that the great works of Comte and the life of labor and love he devoted to the New Era seem fated never to be appreciated or used for what they are worth. The reason is that Comte must be accounted one of those who was born on the Latin and defeated side of the great question of his generation. Of Catholic and Royalist ancestry, he never in body, mind or soul travelled outside of France and the influence of the Romish Church. When he devoted his life to the reconstruction of mankind he did it by making a somewhat varied counter-drawing of the Roman Catholic Church regime and Polity with its pope, priesthood, prayers, etc., etc.

It never seemed to occur to Comte that the possibility of the revival of this whole Roman Church and polity was really defeated 1800 years ago, when Herman, the German, defeated the Legions of Varus. That made the Northern Peoples of Europe, and not the Romans, the determinators of the future of the Human Race, and its leaders and reconstructors. After the Christian world had fallen away under the new astronomy, without any re-

gard to this fact, which any sociologist should have foreseen after the defeat of Napoleon, Comte spent a wonderful and devoted life in designing an enormous Romish fossil made to order.

But very much of it can be of use in the development of the parliamentary growth of mankind, which is taking the place of the Roman Christian religion and empire.

Thus Comte's development of the human immortality, as the result of the evolution of our race in continuity and solidarity, is one of the grandest things ever done by the mind of man. The extract we give from it in this Torch may seem hard to grapple with at first, because it is an extract and not explained by the context and the whole scheme. But from what has already appeared in the Torch, you will be able to "catch on" after a little practice; and the extent and grandeur of the views will amply repay the thought necessary to develop them in your mind. W.

A Suggestion.

"For the Good of the Order."

BY CHARLES CLARK MILLARD.

Personal experience, as well as extensive observation, compels me to admit that the ordinary "Freethought society" is a failure, even under the most favorable circumstances. Where it is not kept alive by the unpaid services of some zealous worker it dies, and their name is legion that have thus become only a memory. Why should we not learn wisdom by experience? A National "Society," with no local societies to support it, is a failure. Not that these attempts do no good; but they are not a success.

Instead of religion (the worship of God) of the churches, we have nothing to offer: we do not worship. But the mainstay of the churches, at the present time, is their social character; people must go to church or stay at home and be unsocial. Now if we can furnish them something better socially, with the worship left out, they will not only accept it willingly, but will also pay for it. Why not do it?

The societies which have become permanent, and have succeeded in making their ideas more or less popular, are secret societies. Each church is practically a secret society, though not claiming to be such. The ministers have conventions, where they lay all their plans and do all their business, of which the laymen know little or nothing. The order of Jesuits was for centuries the most powerful organization in existence, and the Catholic Church is now the most secret order in the world.

The secret order is powerful for either good or evil.

It is an old saying that "all is

fair in love and war" and we are at war with the churches, though not with the individual members.

With this understanding of the case, I suggest that we undermine the Church on its social side. As effective means of doing this I propose the organization of a Secular, Social Society, (S. S. S.) as an order; pledged but not sworn to keep certain things secret. The Ritual and ceremonies should be short, easy and instructive. There should be two classes of members. The first class should be public as active, and the second should be passive as silent members. Dues should be \$1.00 a year, and 15 per cent of all dues should be paid to "Headquarters." National Headquarters should be at L. U. O., and all surplus funds should be paid to "The Torch" for printing, blanks, etc.

Plans, and exercises for festivals, Holidays, and Entertainments, etc. should be planned at Headquarters, printed and sent to each local Society. For some of these an admission fee should be charged, and the proceeds should be devoted to the objects of the society; which should be social enjoyment, improvement, benevolent work, and the beautifying of parks, cemeteries, and school grounds, etc.

We have given the open societies, advocating Freethought directly, a fair trial, and the result is not satisfactory; then why should we continue to waste ammunition bombarding the iron front of the enemy? I recommend a flank movement.

A Plea For Unity.

If we cannot have union we can at least have unity. We have it. The time has not yet come, as has been amply proven during the last few months, when the Secularist forces of America are so free from personal ambition as to make possible a strong working union. We now need effective organization



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- 5 It will give you an opportunity to build yourself and others a monument, while you yet live, that will do a million times more good than the most costly one of cold, senseless marble.

If all help a little, we can accomplish much. Will you help a little?

more than a large membership. Just now brotherhood is infinitely more important than bulk, sincerity is more essential than size.

So, if there are any balky mules on our tow-line, we had better cut them loose, than let them drag us toward.

If we must use our pen-points as daggers, let us direct them against our enemies, and not against our fellow secularists. Selkirk.

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