

plenty and wages high. He has a just title to the wealth which he creates.

"Much of the last paragraph was suggested by Mallock's 'Labor and the Popular Welfare.' This book states the fact that the annual amount of wealth produced in England at present is more than twice as large in proportion to population as it was a hundred years ago. Muscular and manual labor would not be more productive now than in the last century, if it were not better guided by men of practical ability as well as more profitably aided by machinery which such men have invented. The inference is that this increase of wealth is not so much the work of muscle as of mind. It is brains rather than hands which have made England rich. Mr. Mallock's estimate is that very nearly two-thirds of the national income is now produced by men of practical ability, who form only one-sixteenth of the producing classes."

"The state of things cannot be very different in this country * * * The fact that an American raises himself from poverty to opulence is presumptive proof that he has done more good than harm to his fellow-citizens. They would have had no dealings with him otherwise."

Now we will grant all that Mr. Holland says above and all that "Beginner" claimed in the TORCH regarding the ability of the few to produce more than the many. Suppose Mr. Mallock is right in his figures and that one man of the class of the very able produces as much as thirty ordinary men.

What of it?

It is true enough that this is according to the "nature" of things. "Beginner" has considerable to say about "nature," but does he not know that there are many very vicious things in nature? The most important life-work of all good men is to remedy the ills found in nature. Here is a man, we will say, gifted with sagacity and also with a splendid physique and great endurance and capacity for hard brain-work. Here is another man with narrow limitations in these respects. The first is not entitled to credit nor the last deserving of blame for what was born with each respectively. One rolls in riches and the other suffers the stings of poverty. The Socialist would undo the glaring injustice of nature. Nature knows no right and wrong anywhere, either among the lower animals or in humanity. If we had not to fight against the wrong and cruelty of the natural order of things, then indeed would our yoke be easy and our burden light.

Suppose Mr. Carnegie and his ilk EARN and render a full equivalent and over FOR all they get, it still remains true that there is a large class of the unfortunate. The Socialist demands that there shall be fewer very rich and fewer very poor. Grant all that "Beginner" says about the steadily improving condition of the class at the foot. They are still AT THE FOOT, and heaven knows that though they do all the hard and repulsive work of the sort that the fortunate class in-

variably shuns, their reward is comparatively small.

Even granting, for the sake of our argument, "Beginner's" extreme statement that the class of the less able already EXPLOITS the superior class—we, being numerically superior, would, without violence, by the peaceful ballot, QUIETLY EXPLOIT THEM SOME MORE.

SOCIALIST.

Guided Points.

BY JOHN PRESCOTT GUILD.

Dogmatic religion is a miserable comforter.

Sacred fish-stories have nothing in common with the golden rule.

Spiritual inspirations proffer us material miracles to prove them.

Material miracles have only spiritual inspirations in evidence.

Two uncertainties cannot verify each other—except in religion.

If the fear of hell restrains some rogues, it does not make any one righteous.

The good need no law. Right outranks rule, and truth belongs to no school.

Personal character is much more important than outward conduct, for it disposes conduct.

The large sale of the Bible doesn't prove it to be a true book any more than the greater sale of card decks proves that gaming is true work.

It is claimed for dogmatic Christianity that it contains all the good doctrines there ever were in all the older religions. Christianity also contains about all that is bad in all religions.

The priest toils at cross-purposes when he counsels pleasing God by self-denial to win his reward for such obedience. Serving God for hope of his heaven is no better than a dog fawning on its owner to beg a bone.

It were far wiser to teach right reasons for well-doing, to instill the ideas of justice and mercy unto all, to inspire kindness and affection, by word and deed, than to preach post-mortem judgments as the chief call for good behavior—and then to quash that with the gospel of vicarious atonement, death-bed repentance, and an electrocution-chair to Paradise!

Thomas Paine's demand, "Morality without Superstition", is the Secularist's ethical motto. Selfishness is savagery. Religiosity is barbarism. True salvation dwells in an elevated SELFHOOD, which respects the selfhood of all others; for, as Shakespeare has best said:—
This above all; to thine own self be true,
And it doth follow, as the night to day,
Thou canst not then be false to any man.

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OHIO COLLEGES.

Shall the Churches Control All the Higher Education?

EDITOR TORCH OF REASON:

A significant controversy is taking place in the state legislature of Ohio. The denominational colleges of the state have combined to defeat a bill providing an increase in the appropriation to the State University. For several years the church colleges have murmured at and opposed this University, they asking that it be confined to special training and that as a college of Arts and Philosophy it be abandoned. Now they have changed the request to a sort of verbal demand to make it a post graduate college in that department.

They argue that they are doing the undergraduate work well enough and that by the state entering into competition with them they will be injured. A desperate opposition is being made. The representatives from counties which have few students at the University are appealed to by statistics showing how much it costs such counties to educate a few of their sons.

The real grievance is not openly talked at the Capitol, but the main-spring of it all is the religious enmity they have against the O. S. U. In their own classrooms they speak of the University as a place of bad moral influence, a hotbed of infidelity. "All they talk down there is 'Evolution'" is the real complaint. A short investigation into conditions shows this. The denominational colleges are declining, without a doubt. Several of them are languishing. But the O. S. U., young in its strength, cannot be the cause; for outside of the special colleges, (agriculture, engineering, veterinary, medicine, etc.), or to be exact, in the college of Arts and Philosophy, there are only 439 enrolled. Now there are some thirty colleges in the state, and if the entire number of Arts and Philosophy students could be induced to divide themselves among these colleges, they would add little or nothing to their lease of life. The groundless nature of this complaint clearly reveals that it is not the real one.

The request to make it a literary post-graduate college is another pitiable pretext. A comparison of catalogues shows that the work offered in the several departments of the Arts college at the State University is now really equivalent to post-graduate work in corresponding departments in the other colleges. The other colleges of the University have now a part of their work done in this Arts college, so to abandon the latter would be to cripple themselves.

The chances now are that the bill will be defeated. For those who boast that the church is the sole basis of civilization, it is sad to realize that the state, when able and willing to take care of her educational system, both common and advanced, must still meet the covert opposition of the church unless it submits to their dictation.

F. P. WORTMAN.

Columbus, Ohio.

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E. E. Backus.

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