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VINCENT PUBLISHING CO.,
INDIANAPOLIS, IND.
AN OPEN LETTER

TO

INDIANAPOLIS CLERGYMEN

BY

COL. ROBERT G. INGERSOLL.

AND THE

GENESIS OF LIFE

BY

W. H. LAMASTER.

VINCENT PUBLISHING CO.
INDIANAPOLIS, IND.
It is for the good and well-being of the whole people that a natural religion should take the place of a supernatural one. With the imaginary or idealistic, progressive thought can have nothing to do, since it is the real, and not the ideal, that men and women should crave to find. The world is in need of a religion of humanity—one of philosophy and good deeds—and not one of creeds. It is in want of one for all men, and not one alone for priests. The time of intellectual jugglery and religious charlatanism is passing away. A new day is at last seen to be dawning—a day of human thought and of human investigation—one of liberty for man, woman and child. It is to the teacher, and not the preacher, that the world extends its welcome. People are now asking for facts, and speculative philosophy is being lost sight of in man's struggle to arrive at the truth. Reason is taking the place of the gods, virtue that of vice, a living Savior that of a dead Christ. To use the words of Fuerbach: "Speculation is philosophy intoxicated. Let philosophy get sober again; it will then be to the mind what pure spring water is to the body."

W. H. L.
"From the misterious Beyond no messenger has come to me. For the whole world I would not blot from the sky of the future a single star. Arched by the bow of hope let the dead sleep."—Page 26.
The following questions have been submitted to me by Mr. W. H. Lamaster of Indianapolis, from the Rev. David Walk, Dr. T. B. Taylor, the Rev. Myron W. Reed and the Rev. D. O'Donaghue, with the request that I answer them. R. G. I.

That the reader may the better grasp the subjects, we give the text of the questions propounded first, then the same with answers in order.—[PUB.]

QUESTIONS.

By Dr. David Walk:—First. Is the Character of Jesus of Nazareth, as described in the Four Gospels Fictional or Real?

Second. How do you account for the difference between the Christian and other Modern Civilizations?

By Rev. T. B. Taylor:—First. Since La Place and other most distinguished Astronomers hold to
the theory that the Earth was originally in a Gaseous state, and then a Molten Mass in which the Germs, even of Vegetable or Animal Life could not exist, how do you account for the Origin of Life on this Planet, without a "Creator?"

Second. Since the Universal Testimony of the Ages is in the affirmative of Phenomena that attest the Continued Existence of Man after Death—which Testimony is overwhelmingly sustained by the Phenomena of the Nineteenth Century—what further Evidence should thoughtful people require, in order to settle the question, "Does Death End All?"

Third. How, When, Where and by whom was our present Calendar originated—that is, "Anno Domini,"—and what event in the History of Nations does it Establish as a Fact, if not the Birth of Jesus of Nazareth?

By Rev. Myron W. Reed:—Letting the question as to Hell Hereafter rest for the present, how do you account for the Hell Here—namely, the Existence of Pain? There are people who, by no fault of their own, are at this present time in misery. If for these there is no Life to Come, their Existence is a Mistake; but, if there is a Life to Come, it may be that the Sequel to the Acts of the Play to Come will justify the Pain and Misery of the present time?

Second. State by what words you can Comfort those who have, by their own fault or the fault of others, found this Life not Worth Living?

By Rev. D. O'Donaghue:—Archibald Armstrong and Jonathan Newgate were fast friends. Their views
in regard to the question of a future life, and the existence of a God, were in perfect accord. They said: "We know so little about these matters, that we are not justified in giving them any serious consideration. Our motto and rule of life shall be for each one to make himself as comfortable as he can, and enjoy every pleasure within his reach, not allowing himself to be influenced at all by thoughts of a future life."

Both had some money. Archibald had a large amount. Once upon a time, when no human eye saw him—and he had no belief in a God—Jonathan stole every dollar of his friend's wealth, leaving him penniless. He had no fear, no remorse; no one saw him do the deed. He became rich, enjoyed life immensely, lived in contentment and pleasure, until in mellow old age he went the way of all flesh. Archibald fared badly. The odds were against him. His money was gone. He lived in penury and discontent, dissatisfied with mankind and with himself, until at last, overcome by misfortune and depressed by an incurable malady, he sought rest in painless suicide.

Query:—What are we to think of the rule of life laid down by these men? Was either of them inconsistent or illogical? Is there no remedy to correct such irregularities?
QUESTIONs AND ANSWERS.

BY REV. DAVID WALK.

First. Is the Character of Jesus of Nazareth, as described in the Four Gospels, Fiction or Real?

In all probability, there was a man by the name of Jesus Christ, who was, in His day and generation, a reformer—a man who was infinitely shocked at the religion of Jehovah—who became almost insane with pity as He contemplated the sufferings of the weak, the poor and the ignorant at the hands of an intolerant, cruel, hypocritical and bloodthirsty church. It is no wonder that such a man predicted the downfall of the temple. In all probability he hated, at last, every pillar and stone in it, and despised even the "Holy of Holies." This man, of course, like other men, grew. He did not die with the opinion He held in His youth. He changed His views from time to time—fanned the spark of reason into a flame, and as He grew older His horizon extended and widened, and He became gradually a wiser, greater and better man.

I find two or three Christs described in the four gospels. In some portions you would imagine that He was an exceedingly pious Jew. When He says that people must not swear by Jerusalem, because it is God's holy city, certainly no Pharisee could have gone beyond that expression. So, too, when it is recorded that He drove the money changers from the temple. This, had it happened, would
have been the act simply of one who had respect for this temple and not for the religion taught in it.

It would seem that, at first, Christ believed substantially in the religion of His time; that afterwards, seeing its faults, He wished to reform it; and finally, comprehending it in all its enormity, He devoted His life to its destruction. This view shows that He "increased in stature and grew in knowledge."

This view is also supported by the fact that, at first, according to the account, Christ distinctly stated that His Gospel was not for the Gentiles. At that time He had altogether more patriotism than philosophy. In my own opinion, He was driven to like the Gentiles by the persecution He endured at home. He found, as every free-thinker now finds, that there are many saints not in churches and many devils not out.

The character of Christ, in many particulars, as described in the Gospels, depends upon who wrote the Gospels. Each one endeavored to make a Christ to suit himself. So that Christ, after all, is a growth; and since the Gospels were finished, millions of men have been adding to and changing the character of Christ.

There is another thing that should not be forgotten, and that is, that the Gospels were not written until after the Epistles. I take it for granted that Paul never saw any of the Gospels, for the reason that he quotes none of them. There is also this remarkable fact: Paul quotes none of the miracles of the New Testament. He says not one word about the multitude being fed miraculously, not one word about the resurrection of Lazarus, nor of the widow's son. He had never heard of the lame, the halt and the blind that had been cured;
or if he had, he did not think these incidents of
enough importance to be embalmed in an epistle.
So we find that none of the early fathers ever
quoted from the four Gospels. Nothing can be
more certain than that the four Gospels were not
written until after the Epistles, and nothing can
be more certain than that the early Christians knew
nothing of what we call the Gospels of Matthew,
Mark, Luke and John. All these things have been
growths. At first it was believed that Christ was
a direct descendant from David. At that time the
disciples of Christ, of course, were Jews. The
Messiah was expected through the blood of David.
For that reason, the genealogy of Joseph, a descen-
dant of David, was given. It was not until long
after, that the idea came into the minds of Chris-
tians that Christ was the Son of the Holy Ghost.
If they, at the time the genealogy was given, be-
lieved that Christ was in fact the Son of the Holy
Ghost, why did they give the genealogy of Joseph
to show, that Christ was related to David? In
other words, why should the Son of God attempt
to get glory out of the fact that He had in His
veins the blood of a barbarian king? There is only
one answer to this. The Jews expected the Mes-
siah through David, and in order to prove that
Christ was the Messiah, they gave the genealogy
of Joseph. Afterwards, the idea became popular-
ized that Christ was the Son of God, and then were
interpolated the words "as was supposed" in the
genealogy of Christ. It was a long time before the
disciples became great enough to include the world
in their scheme, and before they thought it proper
to tell the "glad tidings of great joy" beyond the
limits of Judea.

My own opinion is that the man called Christ
lived; but whether He lived in Palestine, or not, is of no importance. His life is worth its example, its moral force, its benevolence, its self-denial and heroism. It is of no earthly importance whether He changed water into wine or not. All His miracles are simply dust and darkness compared with what He actually said and actually did. We should be kind to each other whether Lazarus was raised or not. We should be just and forgiving whether Christ lived or not. All the miracles in the world are of no use to virtue, morality, or justice. Miracles belong to superstition, to ignorance, to fear and folly.

Neither does it make any difference who wrote the Gospels. They are worth the truth that is in them and no more.

The words of Paul are often quoted that "All scripture is given by inspiration of God." Of course, that could not have applied to anything written after that time. It could only have applied to the scriptures then written and then known. It is perfectly clear that the Four Gospels were not at that time written, and therefore, this statement of Paul's does not apply to the four gospels. Neither does it apply to anything written after that statement was written. Neither does it apply to that statement. If it applied to anything it was the Old Testament, and not to the New.

Christ has been belittled by His worshippers. When stripped of the miraculous; when allowed to be, not divine, but divinely human, He will have gained a thousand fold in the estimation of mankind. I think of Him as I do of Buddha, as I do of Confucius, of Epictetus, of Bruno. I place Him with the great, the generous, the self-denying of the earth, and for the man Christ, I feel only admi-
ration and respect. I think He was in many things mistaken. His reliance upon the goodness of God was perfect. He seemed to believe that His father in heaven would protect Him. He thought that if God clothed the lillies of the field in beauty, if He provided for the sparrows, He would surely protect a perfectly just and loving man. In this He was mistaken; and in the darkness of death, overwhelmed, he cried out: "Why hast thou forsaken me?"

I do not believe that Christ ever claimed to be divine; ever claimed to be inspired; ever claimed to work a miracle. In short, I believe that He was an honest man. These claims were all put in His mouth by others—by mistaken friends, by ignorant worshippers, by zealous and credulous followers, and sometimes by dishonest and designing priests. This has happened to all the great men of the world. All historical characters are, in part, deformed or reformed by fiction. There was a man by the name of George Washington, but no such George Washington ever existed as we find portrayed in history. The historical Caesar never lived. The historical Mohammed is simply a myth. It is the task of modern criticism to rescue these characters, and in the mass of superstitious rubbish to find the actual man. Christians borrowed the old clothes of the Olympian gods and gave them to Christ. To me, Christ the man is far greater than Christ the God.

To me, it has always been a matter of wonder that Christ said nothing as to the obligation man is under to his country, nothing as to the rights of the people as against the wish and will of kings, nothing against the frightful system of human slavery—almost universal in His time. What He did not say is altogether more wonderful than what
He did say. It is marvelous that He said nothing upon the subject of intemperance, nothing about education, nothing about philosophy, nothing about nature, nothing about art. He said nothing in favor of the home, except to offer a reward to those who would desert their wives and families. Of course, I do not believe that He said the words attributed to Him, in which a reward is offered to any man who will desert his kindred. But if we take the account given in the four Gospels as the true account, then Christ did offer a reward to a father who would desert his children. It has always been contended that He was a perfect example of mankind, and yet He never married. As a result of what He did not teach in connection with what He did teach, His followers saw no harm in slavery, no harm in polygamy. They belittled this world and exaggerated the importance of the next. They consoled the slave by telling him that in a little while he would exchange his chains for wings. They comforted the captive by saying that in a few days he would leave his dungeon for the bowers of paradise. His followers believed that He had said that "Whosoever believeth not shall be damned." This passage was the cross upon which intellectual liberty was crucified.

If Christ had given us the laws of health; if He had told us how to cure disease by natural means; if He had set the captive free; if He had crowned the people with their rightful power; if He had placed the home above the church; if He had broken all the mental-chains; if He had flooded all the caves and dens of Fear with light, and filled the future with a common joy, He would in truth have been the Savior of this world.
Second. How do you account for the difference between the Christian and other Modern Civilizations?

I account for the difference between men, by the difference in their ancestry and surroundings—the difference in soil, climate, food and employment. There would be no civilization in England were it not for the Gulf Stream. There would have been very little here had it not been for the discovery of Columbus. And even now on this continent there would be but little civilization had the soil been poor. I might ask: How do you account for the civilization of Egypt? At one time that was the greatest civilization in the world. Did that fact prove that the Egyptian religion was of divine origin? So too, there was a time when the civilization of India was beyond all others. Does that prove that Vishnu was a God? Greece dominated the intellectual world for centuries. Does that fact absolutely prove that Zeus was the creator of heaven and earth? The same may be said of Rome. There was a time when Rome governed the world, and yet I have always had my doubts as to the truth of the Roman mythology. As a matter of fact, Rome was far better than any Christian nation ever was to the end of the seventeenth century. A thousand years of Christian rule produced no fellow for the greatest of Rome. There were no poets the equals of Horace or Virgil, no philosophers as great as Lucretius, no orators like Cicero, no emperors like Marcus Aurelius, no women like the mothers of Rome.

The civilization of a country may be hindered by a religion, but it has never been increased by any form of superstition. When America was discov-
ered it had the same effect upon Europe that it would have, for instance, upon the city of Chicago to have Lake Michigan put the other side of it. The Mediterranean lost its trade. The centres of commerce became deserted. The prow of the world turned westward, and, as a result, France, England, and all countries bordering on the Atlantic became prosperous. The world has really been civilized by discoverers—by thinkers. The man who invented powder, and by that means released hundreds of thousands of men from the occupation of war, did more for mankind than religion. The inventor of paper—and he was not a Christian—did more than all the early fathers for mankind. The inventors of plows, of sickles, of cradles, of reapers; the inventors of wagons, coaches, locomotives; the inventors of skiffs, sail-vessels, steamships; the men who have made looms,—in short, the inventors of all useful things—they are the civilizers taken in connection with the great thinkers, the poets, the musicians, the actors, the painters, the sculptors. The men who have invented the useful, and the men who have made the useful beautiful, are the real civilizers of mankind.

The priests, in all ages, have been hindrances,—stumbling blocks. They have prevented man from using his reason. They have told ghost stories to courage until courage became fear. They have done all in their power to keep men from growing intellectually, to keep the world in a state of childhood, that they themselves might be deemed great and good and wise. They have always known that their reputation for wisdom depended upon the ignorance of the people.

I account for the civilization of France by such men as Voltaire. He did good by assisting to de-
stroy the church. Luther did good exactly in the same way. He did harm in building another church. I account, in part, for the civilization of England by the fact that she had interests greater than the church could control; and by the further fact that her greatest men cared nothing for the church. I account in part for the civilization of America by the fact that our fathers were wise enough, and jealous of each other enough, to absolutely divorce church and state. They regarded the church as a dangerous mistress—one not fit to govern a president. This divorce was obtained because men like Jefferson and Paine were at that time prominent in the councils of the people. There is this peculiarity in our country,—the only men who can be trusted with human liberty are the ones who are to be angels hereafter. Liberty is safe so long as the sinners have an opportunity to be heard.

Neither must we imagine that our civilization is the only one in the world. They had no locks and keys in Japan until that country was visited by Christians, and they are now only used in those ports where Christians are allowed to enter. It has often been claimed that there is but one way to make a man temperate, and that is, by making him a Christian; and this is claimed in face of the fact that the Christian nations are the most intemperate in the world. For nearly thirteen centuries the followers of Mohammed have been absolute teetotallers,—not one drunkard under the flag of the star and crescent. Wherever, in Turkey, a man is seen under the influence of liquor, they call him a Christian. You must also remember that almost every Christian nation has held slaves. Only a few years ago England was engaged in the slave trade.
A little while before that our Puritan ancestors sold white Quaker children in the Barbadoes, and traded them for rum, sugar and negro slaves. Even now the latest champion of christianity upholds slavery, polygamy and wars of extermination.

Sometimes I suspect that our own civilization is not altogether perfect. When I think of the penitentiaries crammed to suffocation, and of the many who ought to be in; of the want, the filth, the depravity of the great cities; of the starvation in the manufacturing centers of Great Britain, and, in fact, of all Europe; when I see women working like beasts of burden, and little children deprived, not simply of education, but of air, light and food, there is suspicion in my mind that christian civilization is not a complete and overwhelming success.

After all, I am compelled to account for the advance that we have made by the discoveries and inventions of men of genius. For the future I rely upon the sciences; upon the cultivation of the intellect. I rely upon labor; upon human interests in this world; upon the love of wife and children and home. I do not rely upon sacred books, but upon good men and women. I do not rely upon superstition, but upon knowledge; not upon miracles, but upon facts; not upon the dead, but upon the living; and when we become absolutely civilized, we shall look back upon the superstitions of the world, not simply with contempt, but with pity.

Neither do I rely upon missionaries to convert those whom we are pleased to call "the heathen." Honest commerce is the great civilizer. We exchange ideas when we exchange fabrics. The effort to force a religion upon a people always ends in war. Commerce, founded upon mutual advan-
tage, makes peace. An honest merchant is better than a missionary.

Spain was blessed with what is called Christian civilization, and yet, for hundreds of years, that government was simply an organized crime. When one pronounces the name of Spain, he thinks of the invasion of the New World, the persecution in the Netherlands, the expulsion of the Jews, and the Inquisition. Even to-day, the Christian nations of Europe preserve themselves from each other by bayonet and ball. Prussia has a standing army of six hundred thousand men, France a half million, and all their neighbors a like proportion. These countries are civilized. They are in the enjoyment of Christian governments—have their hundreds of thousands of ministers, and the land covered with cathedrals and churches,—and yet every nation is nearly beggared by keeping armies in the field. Christian kings have no confidence in the promises of each other. What they call peace is the little time necessarily spent in re-loading their guns. England has hundreds of ships of war to protect her commerce from other Christians, and to force China to open her ports to the opium trade. Only the other day the Prime Minister of China, in one of his dispatches to the English government, used substantially the following language: "England regards the opium question simply as one of trade, but to China it has a moral aspect." Think of Christian England carrying death and desolation to hundreds of thousands in the name of trade. Then think of heathen China protesting in the name of morality. At the same time England has the impudence to send missionaries to China.

What has been called Christianity has been a disturber of the public peace in all countries and at
all times. Nothing has so alienated nations, nothing has so destroyed the natural justice of mankind, as what has been known as religion. The idea that all men must worship the same God, believe the same dogmas, has for thousands of years plucked with bloody hands the flower of pity from the human heart.

Our civilization is not Christian. It does not come from the skies. It is not a result of "inspiration." It is the child of invention, of discovery, of applied knowledge,—that is to say of science. When man becomes great and grand enough to admit that all have equal rights; when thought is untrammelled; when worship shall consist in doing useful things; when religion means the discharge of obligations to our fellowmen, then, and not until then, will the world be civilized.
First. Since 'La Place and other most distinguished Astronomers hold to the theory that the Earth was originally in a Gaseous State, and then a Molten Mass in which the Germs, even of Vegetable or Animal Life, could not exist, how do you account for the Origin of Life on this Planet without a "Creator?"

Whether or not "the earth was originally in a gaseous state and afterwards a molten mass in which the germs of vegetable and animal life could not exist," I do not know. My belief is that the earth as it is, and as it was, taken in connection with the influence of the sun, and of other planets, produced whatever has existed or does exist on the earth. I do not see why gas would not need a "creator" as much as a vegetable. Neither can I imagine that there is any more necessity for someone to start life than to start a molten mass. There may be now portions of the world in which there is not one particle of vegetable life. It may be that on the wide waste fields of the Arctic zone there are places where no vegetable life exists, and there may be many thousand miles where no animal life can be found. But if the poles of the earth could be changed, and if the Arctic zone could be placed in a different relative position to the sun, the snows would melt, the hills would appear, and in a little while even the rocks would be clothed with vegetation. After a time vegetation would produce more soil, and in a few
thousand years forests would be filled with beasts and birds.

I think it was Sir William Thompson, who, in his effort to account for the origin of life upon this earth, stated that it might have come from some meteoric stone falling from some other planet having in it the germs of life. What would you think of a farmer who would prepare his land and wait to have it planted by meteoric stones? So, what would you think of a Deity who would make a world like this, and allow it to whirl thousands and millions of years, barren as a grave stone, waiting for some vagrant comet to sow the seeds of life?

I believe that back of animal life is the vegetable, and back of the vegetable, it may be, is the mineral. It may be that crystallization is the first step toward what we call life, and yet, I believe life is back of that. In my judgment, if the earth ever was in a gaseous state, it was filled with life. These are subjects about which we know but little. How do you account for chemistry? How do you account for the fact that just so many particles of one kind seek the society of just so many particles of another, and that when they meet they instantly form a glad and lasting union? How do you know but atoms have loves and hatred? How do you know that the vegetable does not enjoy growing, and that crystallization itself is not an expression of delight? How do you know that a vine bursting into flower does not feel a thrill? We find sex in the meanest weeds—how can you say they have no loves?

After all, of what use is it to search for a Creator? The difficulty is not thus solved. You leave your Creator as much in need of a creator as anything your Creator is supposed to have created.
The bottom of your stairs rests on nothing, and the top of your stairs leans upon nothing. You have reached no solution.

The word "God" is simply born of our ignorance. We go as far as we can, and we say the rest of the way is "God." We look as far as we can, and beyond the horizon, where there is naught so far as we know but blindness, we place our Deity. We see an infinitesimal segment of a circle, and we say the rest is "God."

Man must give up searching for the origin of anything. No one knows the origin of life, nor of matter, nor of what we call mind. The Whence and the Whither are questions that no man can answer. In the presence of these questions all intellects are upon a level. The barbarian knows exactly the same as the scientist, the fool as the philosopher. Only those who think that they have had some supernatural information pretend to answer these questions, and the unknowable, the impossible, the unfathomable, is the realm wholly occupied by the "inspired."

We are satisfied that all organized things must have had a beginning, but we can not conceive that matter commenced to be. Forms change, but substance remains eternally the same. A beginning of substance is unthinkable. It is just as easy to conceive of anything commencing to exist without a cause as with a cause. There must be something for cause to operate upon. Cause operating upon nothing—were such a thing possible—would produce nothing. There can be no relation between cause and nothing. We can understand how things can be arranged—joined or separated—and how relations can be changed or destroyed, but we cannot conceive of creation—of nothing being
changed into something, nor of something being made—except from pre-existing materials.

Second. Since the Universal Testimony of the Ages is in the Affirmative of Phenomena that Attest the Continued Existence of Man after Death—which Testimony is Overwhelmingly Sustained by the Phenomena of the Nineteenth Century—what Further Evidence should Thoughtful People Require in order to Settle the Question, "Does Death End All?"

I admit that in all ages men have believed in spooks and ghosts and signs and wonders. This, however, proves nothing. Men have for thousands of ages believed the impossible and worshipped the absurd. Our ancestors have worshipped snakes and birds and beasts. I do not admit that any ghost ever existed. I know that no miracle was ever performed except in imagination; and what you are pleased to call the "phenomena of the nineteenth century," I fear are on an exact equality with the phenomena of the Dark Ages.

We do not yet understand the action of the brain. No one knows how he thinks, or why he thinks, any more than one knows why or how his heart beats. People, I imagine, have always had dreams. In dreams they often met persons whom they knew to be dead, and it may be that much of the philosophy of the present was born of dreams. I cannot admit that anything supernatural ever has happened or ever will happen. I cannot admit the truth of what you call "the phenomena of the nineteenth century," if by such "phenomena" you mean the reappearance of the dead. I do not deny the existence of a future state, because I do not
know. Neither do I aver that there is one, because I do not know. Upon this question I am simply honest. I find that people who believe in immortality—or at least those who say they do—are just as afraid of death as anybody else. I find that the most devout Christian weeps as bitterly above his dead, as the man who says that death ends all. You see, the promises are so far away, and the dead are so near. Still, I do not say that man is not immortal; but I do say that there is nothing in the Bible to show that he is. The Old Testament has not a word upon the subject—except to show us how we lost immortality. According to that book, man was driven from the Garden of Eden, lest he should put forth his hand and eat of the fruit of the tree of life and live forever. So the fact is, the Old Testament shows us how we lost immortality. In the New Testament we are told to seek for immortality, and it is also stated that “God alone hath immortality.”

There is this curious thing about Christians and Spiritualists: The Spiritualists laugh at the Christians for believing the miracles of the New Testament; they laugh at them for believing the story about the witch of Endor. And then the Christians laugh at the Spiritualists for believing that the same kind of things happen now. As a matter of fact, the Spiritualists have the best of it, because their witnesses are now living, whereas the Christians take simply the word of the dead—of men they never saw and of men about whom they know nothing. The Spiritualist, at least, takes the testimony of men and women that he can cross-examine. It would seem as if these gentlemen ought to make common cause. Then the Christians could prove their miracles by the Spiritualists, and the Spirit-
ualists could prove their "phenomena" by the Christians.

I believe that thoughtful people require some additional testimony in order to settle the question "Does death end all?" If the dead return to this world, they should bring us information of value. There are thousands of questions that studious historians and savans are endeavoring to settle—questions of history, of philosophy, of law, of art, upon which a few intelligent dead ought to be able to shed a flood of light. All the questions of the past ought to be settled. Some modern ghosts ought to get acquainted with some of the Pharoahs, and give us an outline of the history of Egypt. They ought to be able to read the arrow-headed writing and all the records of the past. The hieroglyphics of all ancient peoples should be unlocked, and thoughts and facts that have been imprisoned for so many thousand years should be released and once again allowed to visit brains. The Spiritualists ought to be able to give us the history of buried cities. They should clothe with life the dust of all the past. If they could only bring us valuable information; if they could only tell us about some steamer in distress so that succor could be sent; if they could only do something useful, the world would cheerfully accept their theories and admit their "facts." I think that thoughtful people have the right to demand such evidence. I would like to have the spirits give us the history of all the books of the New Testament and tell us who first told the miracles. If they could give us the history of any religion, or nation, or anything, I should have far more confidence in the "phenomena of the nineteenth century."

There is one thing about the Spiritualists I like,
and that is, they are liberal. They give to others the rights they claim for themselves. They do not pollute their souls with the dogma of eternal pain. They do not slander and persecute even those who deny their "phenomena." But I can not admit that they have furnished conclusive evidence that death does not end all. Beyond the horizon of this life we have not seen. From the mysterious Beyond no messenger has come to me.

For the whole world I would not blot from the sky of the future a single star. Arched by the bow of hope let the dead sleep.

Three. How, when, where and by whom was our present calendar originated—that is, "Anno Domini,"—and what event in the history of the nations does it establish as a fact, if not the birth of Jesus of Nazareth?

I have already said, in answer to a question by another gentleman, that I believe the man Jesus Christ existed, and we now date from somewhere near his birth. I very much doubt about his having been born Christmas, because, in reading other religions, I find that that time has been celebrated for thousands of years,—and the cause of it is this:

About the 21st or 22nd of December is the shortest day. After that the days begin to lengthen and the sun comes back, and for many centuries in most nations they had a festival in commemoration of that event. The Christians, I presume, adopted this day and made the birth of Christ fit it. Three months afterward—the 21st of March—the days and nights again become equal and the day then begins to lengthen. For centuries the nations living in the temperate zones have held festivals to
commemorate the coming of spring—the yearly miracle of leaf, of bud and flower. This is the celebration known as Easter, and the Christians adopted that in commemoration of Christ's resurrection. So that, as a matter of fact, these festivals of Christmas and Easter do not even tend to show that they stand for or are in any way connected with the birth or resurrection of Christ. In fact, the evidence is overwhelmingly the other way.

While we are on the calendar business it may be well enough to say that we get our numerals from the Arabs, from whom also we obtained our ideas of algebra. The higher mathematics came to us from the same source. So from the Arabs we received chemistry and our first true notions of geography. They gave us also paper and cotton.

Owing to the fact that the earth does not make its circuit in the exact time of three hundred and sixty-five days and a quarter, and owing to the fact that it was a long time before any near approach was made to the actual time, all calendars after a while became too inaccurate for general use, and they were from time to time changed.

Right here, it may be well enough to remark, that all the monuments and festivals in the world are not sufficient to establish an impossible event. No amount of monumental testimony, no amount of living evidence can substantiate a miracle. The monument only proves the belief of the builders.

If we rely upon the evidence of monuments, calendars, dates and festivals, all the religions in the earth can be substantiated. Turkey is filled with such monuments and much of the time wasted in such festivals. We celebrate the Fourth of July but such celebration does not even tend to prove
that God, by His special providence, protected Washington from the arrows of an Indian. The Hebrews celebrate what is called the Passover, but this celebration does not even tend to prove that the angel of the Lord put blood on the doorposts in Egypt. The Mohammedans celebrate to-day the flight of Mohammed, but that does not tend to prove that Mohammed was inspired and was a prophet of God.

Nobody can change a falsehood to a truth by the erection of a monument. Monuments simply prove that people endeavor to substantiate truths and falsehoods by the same means.
First. Letting the question as to Hell hereafter rest for the present, how do you account for the Hell here—namely, the existence of pain? There are people who, by no fault of their own, are at this present time in Misery. If for these there is no life to come, their existence is a mistake; but if there is a life to come, it may be that the Sequel to the Acts of the play to come will justify the pain and misery of this present time?

There are four principal theories:

First. That there is behind the universe a being of infinite power and wisdom, kindness and justice.

Second. That the universe has existed from eternity, and that it is the only eternal existence, and that behind it is no creator.
Third. That there is a God who made the universe, but who is not all-powerful, and who is, under the circumstances, doing the best He can.

Fourth. That there is an all-powerful God who made the universe, and that there is also a nearly all-powerful devil, and that this devil ravels about as fast as this God knits.

By the last theory, as taught by Plato, it is extremely easy to account for the misery in this world. If we admit that there is a malevolent being with power enough, and with cunning enough to frequently circumvent God, the problem of evil becomes solved so far as this world is concerned. But why this being was evil is still unsolved; why the devil is malevolent is still a mystery. Consequently, you will have to go back of this world on that theory, to account for the origin of evil. If this devil always existed, then, of course, the universe at one time was inhabited only by this God and this devil.

If the third theory is correct, we can account for the fact that God does not see to it that justice is always done.

If the second theory is true, that the universe has existed from eternity, and is without a creator, then we must account for the existence of evil and good, not by personalities behind the universe, but by the nature of things.

If there is an infinitely good and wise being who created all, it seems to me that he should have made a world in which innocence should be a sufficient shield. He should have made a world where the just man should have nothing to fear.

My belief is this: We are surrounded by obstacles. We are filled with wants. We must have
clothes. We must have food. We must protect ourselves from sun and storm, from heat and cold. In our conflict with these obstacles, with each other, and with what may be called the forces of nature, all do not succeed. It is a fact in nature that like begets like; that man gives his constitution, at least in part, to his children; that weakness and strength are in some degree both hereditary. This is a fact in nature. I do not hold any God responsible for this fact—filled as it is with pain and joy. But it seems to me that an infinite God should so have arranged matters that the bad would not pass—that it would die with its possessor—that the good should survive, and that the man should give to his son, not the result of his vices, but the fruit of his virtues.

I cannot see why we should expect an infinite God to do better in another world than He does in this. If He allows injustice to prevail here, why will He not allow the same thing in the world to come? If there is any being with power to prevent it, why is crime permitted? If a man standing upon the railway should ascertain that a bridge had been carried off by a flood, and if he also knew that the train was coming filled with men, women and children; with husbands going to their wives, and wives rejoining their families; if he made no effort to stop that train; if he simply sat down by the road side to witness the catastrophe, and so remained until the train dashed off the precipice and its load of life became a mass of quivering flesh, he would be denounced by every good man as the most monstrous of human beings. And yet this is exactly what the supposed God does. He, if He exists, sees the train rushing to the gulf. He gives no notice. He sees the ship rushing for the hidden
rock. He makes no sign. And Heso constructed the world that assassins lurk in the air—hide even in the sunshine,—and when we imagine that we are breathing the breath of life, we are taking into ourselves the seeds of death.

There are two facts inconsistent in my mind—a martyr and a God. Injustice upon earth renders the justice of heaven impossible.

I would not take from those suffering in this world the hope of happiness hereafter. My principal object has been to take away from them the fear of eternal pain hereafter. Still, it is impossible for me to explain the facts by which I am surrounded, if I admit the existence of an infinite being. I find in this world that physical and mental evils afflict the good. It seems to me that I have the same reason to expect the bad to be rewarded hereafter. I have no right to suppose that infinite wisdom will ever know any more, or that infinite benevolence will increase in kindness, or that the justice of the eternal can change. If then, this eternal being allows the good to suffer pain here, what right have we to say that he will not allow them to suffer forever?

Some people have insisted that this life is a kind of school for the production of self-denying men and women—that is, for the production of character. The statistics show that a large majority die under five years of age. What would we think of a schoolmaster who killed the most of his pupils the first day? If this doctrine is true, and if manhood cannot be produced in heaven, those who die in childhood are infinitely unfortunate.

I admit that, although I do not understand the subject, still, all pain, all misery may be for the best. I do not know. If there is an infinitely
wise being, who is also infinitely powerful, then everything that happens must be for the best. That philosophy of special providence, going to the extreme, is infinitely better than most of the Christian creeds. There seems to be no half-way house between special providence and Atheism. You know some of the Buddhists say that when a man commits murder, that is the best thing he could have done, and that to be murdered was the best thing that could have happened to the killed. They insist that every step taken is the necessary step and the best step; that crimes are as necessary as virtues, and that the fruit of crime and virtue is finally the same.

But whatever theories we have, we have, at last, to be governed by the facts. We are in a world where vice, deformity, weakness and disease are hereditary. In the presence of this immense and solemn truth rises the religion of the body. Every man should refuse to increase the misery of this world. And it may be that the time will come when man will be great enough and grand enough to utterly refrain from the propagation of disease and deformity, and when only the healthy will be fathers and mothers. We do know that the misery in this world can be lessened; consequently I believe in the religion of this world. And whether there is a heaven or hell here, or hereafter, every good man has enough to do to make this world a little better than it is. Millions of lives are wasted in the vain effort to find the origin of things, and the destiny of man. This world has been neglected. We have been taught that life should be merely a preparation for death.

To avoid pain we must know the conditions of health. For the accomplishment of this end we
must rely upon investigation instead of faith, upon labor in place of prayer. Most misery is produced by ignorance. Passions sow the seeds of pain.

Second. State with what Words you can Comfort those who have, by their own Fault, or by the Fault of others, Found this Life not Worth Living?

If there is no life beyond this, and so believing I come to the bedside of the dying—of one whose life has been a failure—a "life not worth living," I could at least say to such an one, "Your failure ends with your death. Beyond the tomb there is nothing for you—neither pain nor misery, neither grief nor joy." But if I was a good orthodox Christian, then I would have to say to this man, "Your life has been a failure; you have not been a Christian, and the failure will be extended eternally; you have not only been a failure for time, but you will be a failure forever."

Admitting that there is another world and that the man's life had been a failure in this, then I should say to him, "If you live again you will have the eternal opportunity to reform. There will be no time, no date, no matter how many millions and billions of ages may have passed away, at which you will not have the opportunity of doing right."

Under no circumstances could I consistently say to this man, although your life has been a failure; although you have made hundreds and thousands of others suffer; although you have deceived and betrayed the woman who loved you; although you have murdered your benefactor; still, if you will now repent and believe a something that is unreasonable or reasonable to your mind, you will, at the moment of death, be transferred to a world
of “eternal joy.” This I could not say. I would tell him, if you die a bad man here, you will commence the life to come with the same character you leave this. Character can not be made by another for you. You must be the architect of your own. There is to me unspeakably more comfort in the idea that every failure ends here, than that it is to be perpetuated forever.

How can a Christian comfort the mother of a girl who has died without believing in Christ? What doctrine is there in Christianity to wipe away her tears? What words of comfort can you offer to the mother whose brave boy fell in the defence of his country, she knowing and you knowing that the boy was not a Christian, that he did not believe in the Bible, and had no faith in the blood of the atonement? What words of comfort have you for such fathers and for such mothers?

To me, there is no doctrine so infinitely absurd, as the idea that this life is a probationary state,—that the few moments spent here decide the fate of a human soul forever. Nothing can be conceived more merciless, more unjust. I am doing all I can to destroy that doctrine. I want, if possible, to get the shadow of hell from the human heart.

Why has any life been a failure here? If God is a being of infinite wisdom and kindness, why does he make failures? What excuse has infinite wisdom for peopling the world with savages? Why should one feel grateful to God for having made him with a poor, weak and diseased brain; for having allowed him to be the heir of consumption, of scrofula, or of insanity? Why should one thank God who lived and died a slave?

After all is it not of more importance to speak the absolute truth? Is it not manlier to tell the
fact than to endeavor to convey comfort through falsehood? People must reap not only what they sow, but what others have sown. The people of the whole world are united in spite of themselves.

Next to telling a man, whose life has been a failure, that he is to enjoy an immortality of delight—next to that, is to assure him that a place of eternal punishment does not exist.

After all there are but few lives worth living in any great and splendid sense. Nature seems filled with failure, and she has made no exception in favor of man. To the greatest, to the most successful, there comes a time when the fevered lips of life long for the cool, delicious kiss of death,—when tired of the dust and glare of day, they hear with joy the rustling garments of the night.
TO INDIANAPOLIS CLERGY.

BY REV. D. O'DONAGHUE.

Archibald Armstrong and Jonathan Newgate were fast friends. Their views in regard to the question of a future life, and the existence of a God, were in perfect accord. They said: "We know so little about these matters, that we are not justified in giving them any serious consideration. Our motto and rule of life shall be for each one to make himself as comfortable as he can, and enjoy every pleasure within his reach, not allowing him-
self to be influenced at all by thoughts of a future life."

Both had some money. Archibald had a large amount. Once upon a time, when no human eye saw him—and he had no belief in a God—Jonathan stole every dollar of his friend's wealth, leaving him penniless. He had no fear, no remorse; no one saw him do the deed. He became rich, enjoyed life immensely, lived in contentment and pleasure, until in mellow old age he went the way of all flesh. Archibald fared badly. The odds were against him. His money was gone. He lived in penury and discontent, dissatisfied with mankind and with himself, until at last, overcome by misfortune and depressed by an incurable malady, he sought rest in painless suicide.

Query:—What are we to think of the rule of life laid down by these men? Was either of them inconsistent or illogical? Is there no remedy to correct such irregularities?

The Rev. Mr. O'Donaghue seems to entertain strange ideas as to right and wrong. He tells us that Archibald Armstrong and Johnathan Newgate concluded to make themselves as comfortable as they could, and enjoy every pleasure within their reach, and the Rev. Mr. O'Donaghue states that one of the pleasures within the reach of Mr. Newgate was to steal what little money Mr. Armstrong had. Does the reverend gentleman think that Mr. Newgate made, or could make, himself comfortable in that way? He tells us that Mr. Newgate "had no remorse"—that he "became rich and enjoyed life immensely"—that he "lived in contentment and pleasure, until, in mellow old age he went the way of all flesh."

Does the reverend gentleman really believe that a man can steal without fear, without remorse? Does he really suppose that one can enjoy the
fruits of theft, that a criminal can live a contented and happy life, that one who has robbed his friend can reach a mellow and delightful old age? Is this the philosophy of the Rev. Mr. O'Donaghue?

And right here I may be permitted to ask, "Why did the Rev. Mr. O'Donaghue's God allow a thief to live without fear, without remorse, to enjoy life immensely and to reach a mellow old age? And why did he allow Mr. Armstrong, who had been robbed, to live in penury and discontent, until at last, overcome by misfortune, he sought rest in suicide? Does the Rev. Mr. O'Donaghue mean to say that if there is no future life it is wise to steal in this? If the grave is the eternal home, would the Rev. Mr. O'Donaghue advise people to commit crimes in order that they may enjoy this life? Such is not my philosophy. Whether there is a God or not, truth is better than falsehood. Whether there is a heaven or hell, honesty is always the best policy. There is no world, and can be none, where vice can sow the seeds of crime and reap the sheaves of joy.

According to my view, Mr. Armstrong was altogether more fortunate than Mr. Newgate. I had rather be robbed than to be a robber, and I had rather be of such a disposition that I would be driven to suicide by misfortune than to live in contentment upon the misfortunes of others. The reverend gentleman, however, should have made his question complete—he should have gone the entire distance. He should have added that Mr. Newgate, after having reached a mellow old age, was suddenly converted—joined the church—and died in the odor of sanctity on the very day that his victim committed suicide.
But I will answer the fable of the reverend gentleman with a fact.

A young man was in love with a girl. She was young, beautiful and trustful. She belonged to no church—knew nothing about a future world—basked in the sunshine of this. All her life had been filled with gentle deeds. The tears of pity had sanctified her cheeks. She believed in no religion, worshipped no God, believed no Bible, but loved everything. Her lover in a fit of jealous rage murdered her. He was tried; convicted; a motion for a new trial overruled and a pardon refused. In his cell, in the shadow of death, he was converted,—he became a Catholic. With the white lips of fear he confessed to a priest. He received the sacrament. He was hanged and from the rope’s end winged his way to the realms of bliss. For months the murdered girl had suffered all the pains and pangs of hell.

The poor girl will endure the agony of the damned forever, while her murderer will be ravished with angelic chant and song. Such is the justice of the orthodox God.

Allow me to use the language of the reverend gentleman: “Is there no remedy to correct such irregularities?”

As long as the idea of eternal punishment remains a part of the Christian system, that system will be opposed by every man of heart and brain. Of all religious dogmas it is the most shocking, infamous and absurd. The preachers of this doctrine are the enemies of human happiness; they are the assassins of natural joy. Every father, every mother, every good man, every loving woman should hold this doctrine in abhorrence; they should refuse to pay
men for preaching it; they should not build churches in which this infamy is taught; they should teach their little children that it is a lie; they should take this horror from childhood’s heart—a horror that makes the cradle as terrible as the coffin.

R. G. INGERSOLL.
WHO IS
THE GREATEST LIVING MAN?

BY L. K. WASHBURN.

My answer is Robert G. Ingersoll.

One gets the conviction of the man's superiority by simply being in his presence. The outer man makes the impression of greatness upon the mind. It is not the silent assertion of a splendid form, however, that persuades us. A large body serves to accent and emphasize a large mind, but heroic physical proportions are not essential to greatness. The king of men to-day is not he who, like Saul, "from his shoulders and upward is higher than any of his people." Dr. Watt truly says, "The mind's the standard of the man."

But we cannot think of Robert G. Ingersoll with a diminutive physical equipment. His ample form radiates the man. But it is the royalty of his intellect that makes him great. It is in the kingdom of mind that he is master. Every mental tool fits his hand. He has wit, learning, imagination, eloquence, philosophy, and that rare quality, sense. He is a great lawyer, a great orator, a great poet, and a great man. He is too large for conventionalities, too large to respect what smaller minds have declared right, what weaker minds have made holy.

The intellectual grandeur of the man is no less apparent than his moral fearlessness. He is greatest where most great men are little—in the face of a
powerful and domineering superstition. He knows that the highest manhood makes the trappings of religion but the playthings of feeble minds.

His love of liberty is only equalled by his passion for truth, and he listens to the timid whisper of doubt with the chivalrous attention that others give to confident faith. He strips things of their clothes, of fashion, of falsehood, of pretension, and demands that they stand for what they are and no more. He has the sincerity of greatness and his mind wears the white robe of spotless integrity.

Above all living men he possesses the power of utterance. He has the highest literary instinct, and never marries a mean word to a noble thought. He uses language as Phidias used marble. He is the literary artist of the age, and knows all the colors in the brain. He can make words laugh and weep.

This man has a large heart. He is filled with human sympathy. He does not care for gods, but he pitied men. The springs of feeling feed the mighty rivers of thought that cross the continent of his mind. There is about him the warmth, the kindness of summer—nature's season of forgiveness.

He has the highest philosophy—that of cheerfulness. The clouds never cover all his sky. He is the apostle of good humor, and preaches the gospel of sunshine to dry the tears of the world.

He is true to himself, loyal to his head and heart, and upon his brow shines the jewel of self-respect.

Robert G. Ingersoll has the greatness of genius. It is useless to try to account for an intellectual giant. Dowered by Nature, parents are of small account. We cannot find the secret of his marvelous power by digging in a graveyard.
By W. H. Lamaster.

The tendency of modern thought, so far, is to modify the doctrine concerning life once in vogue in the world. Chemists, physiologists and others have done much to dispel the darkness which in other days enshrouded the minds of men pertaining to what is called vital phenomena, whilst it has been left to those of our present century to send gleams of light into the dark recesses of the human mind, and to lift the veil of ignorance which once hung over the world. Hence, it is to those scientists, more than to all others,—to those who have labored so hard to build up the doctrine of the correlation of forces and the conservation of energies—that we are now indebted for our knowledge of the phenomena of Life.

Prof. Herbert Spencer defines Life to be "The continuous adjustment of internal relations to external relations," whilst Bastian tells us that the word "Life" is merely "an abstract name for those set of attributes or force-manifestations of living beings which are usually spoken of as vital phenomena." Therefore, philosophically speaking, we can only consider Life as one of the properties or qualities of matter which may manifest itself as a vital and active force under certain conditions.

Life, in whatever form it may manifest itself, must, of necessity, have some kind of a material substratum. Any kind of a force, whether one of
life or any other without matter, is an idle conception. To use the words of Cotta, "Nothing in the world justifies us in assuming the existence per se of forces, independent of the bodies from which they proceed and upon which they act," hence as there can be no force without matter, there can be no Life without matter.

Again, the eternity of matter presupposes also the eternity of all its forces, and as Life is but one of them, it is also, therefore, eternal. Fundamentally considered, there can be neither Life nor matter. One supplements and presupposes the existence of the other, whilst separately they each become the merest of mental abstractions. Says Winslow, "Chemical researches into the nature of the elements and the laws of atomicities prove not only the existence of molecules, but also the positive and inalienable presence therein of active energy," and, he adds, that "matter, then, does exist, and is endowed with living and indestructible forces," whilst Aristotle believed "that in every particle of matter there is inherent a sort of mind" and this mind he called an elemental one, and contended that it was the cause of all the motions and changes in matter. At last, we find Liebnitz not only agreeing with Aristotle and his school of philosophers that every particle of matter contains an elemental mind, but that each atom has "an individuality and a sort of perception of its situation in the universe and of its relation to every part of the universe." This atom, so endowed, he called a monad, and affirmed that "particles of matter are continually active and continually changing their situation in virtue of this principle of innate indefinable perception."

It is then in opposition to the idea called the
vis inertia of matter, as entertained by Sir Isaac
Newton and his school, that we are to-day enabled
to grapple the more intelligently with all the
forces in matter. So, in the study of crystallogeny
and morphology, as well as their kindred branches,
we are led to more clearly understand those many
secret agencies which lie covered up in every atom.
Therefore, we may say that it is against Newton’s
mechanical doctrines, which were but the runkest
of materialism, that the modern scientist is, by his
experimental and inductive inquiries, now doing
battle.

Beginning then, as we must, with the atom
which is endowed with its own peculiar Life force,
we can ascend to the monad and thence on up to
the higher order of animated beings, even to man,
and, therefore, we will find that what we call the
living principle is not confined to any particular
order of creation, nor to any particular morpho-
logical form or cell, but it is as boundless in all of
its activities as the universe of matter itself. The
old doctrine, that only in forms and organizations
are we to find life, is fast giving way to one more
in accordance with the light of science. It is in
the lead of such thinkers as Huxley, Max Schultze,
Haeckel and Dr. Hughes Bennett that the world
is beginning to realize that even vital mani-
festations may take place in formless living matter.
In other words, men are coming to know that what
is called a formless and indefinite protoplasm con-
tains within, and of itself, the whole of every life-
giving and life-moving principle to be seen mani-
ifested.

The reader will pardon me for again quoting
from the world’s now greatest living scientist and
philosophical thinker, Herbert Spencer, on this
subject. He says, "We set out with molecules one degree higher in complexity than those molecules of nitrogenous colloidal substance into which organic matter is resolvable, and we regard these somewhat more complex molecules as having the implied greater instability, greater sensitiveness to surrounding influences and consequent greater mobility of form. Such being the primitive physiological units, organic evolution must begin with the formation of a minute aggregation of them—an aggregate showing vitality only by a higher degree of that readiness to change its form of aggregation which colloidal matter in general displays, and by its ability to unite the nitrogenous molecules it meets with into complex molecules like those of which it is composed. Obviously, the earliest forms must have been minute, since in the absence of any, but diffused organic matter, no form but a minute one could find nutriment. Obviously, too, it must have been structureless, since, as differentiations are producible only by the unlike actions of incident forces, there could have been no differentiations before such forces had had to work. Hence distinctions of parts like those required to constitute a cell were necessarily absent first, and we need not, therefore, be surprised to find, as we do find, specks of protoplasm manifesting Life and yet showing no signs of organization."

In view, then, of the fact that there is now before us so much evidence in favor of the doctrine that Life force is but an inherent one in every form of matter, we can be the more bold in saying that the cell is not the ultimate morphological unit in which there is to be found the first manifestation of Life, but that if its origin is ever to be found at all, we
must go back even to the atom itself. The doctrine of Prof. Virchow that "where a cell arises, there a cell must have previously existed, just as an animal can spring only from an animal, and a plant only from a plant," is also giving way to the one that organisms of all kinds depend only upon certain peculiar molecular aggregations.

Back, then, of cell formations are we to look for every physiological basis of Life phenomena, while if we should accept Virchow’s doctrine that “the cell is really the ultimate morphological unit in which there is any manifestation of Life, and that we must not transfer the seat of the real action to any point beyond the cell,” we would at once, and forever, destroy the one base principle of universal energy and activity of matter. Science has already fully demonstrated that what is called a cell with its cell-walls is but a product of evolution—a thing evolved from a hitherto formless matter,—and therefore, as a corollary to the first proposition—that of cell life—it must follow that back of the cell formation formless matter possesses, in every way, all the basic principles of Life.

Chemistry has fully established that all the fundamental elements of Life are the same in the inorganic world as they are in the organic. It has, at the same time, succeeded in separating what we call organic structures into their elementary constituent parts in like manner as those of the inorganic ones. Hence “primitive mud,” as once spoken of and from which all organic beings were supposed by some to have had their origin, is now found to be a mere chemical chimera and a mental delusion.

It is a law, and one too well established by the highest scientific authority, that no new principle
or force can be imparted into matter. One may be converted into another, and that is all; and whilst atoms are indestructible, all their qualities and forces are also indestructible. Neither can there be a new force created any more than there can be a new atom. We may, therefore, feel assured that there is nowhere to be found a new or an outside force to produce in any kind of an organism whatever, a vital action or phenomenon.

What we call vital activity, like every other motion in the world, is always to be found under the direct reign of natural law. It is, then, with the laws of nature we have to deal in all of our undertaking in order to have revealed to our minds the phenomena of Life. Life, then, being a force, like every other force is governed and controlled by the general law of forces.

What, then, we may with propriety inquire, is vital force? Is it, indeed, one that we are to regard as separate and distinct from all others? If it is, then it is not convertible. Unlike either heat, light or electricity, it ever remains one and the same force. But can it be said that it is independent of all physical processes? We are told, though, that Life is a mode of motion, and, if it is, how can it manifest itself in any other way than through physical channels and also by physical processes?

Dr Carpenter says, that “all the forces which are operating in producing the phenomena of Life are, in the first place, derived from the inorganic universe, and are finally restored to it again,” and he also maintains that “the vital forces of various kinds bear the same relation to the several physical forces of the inorganic world that they bare to each other.” Still, again, he contends that ther
exists so close a relationship between the physical forces and the vital ones that "they may be legitimately regarded as modes of one and the same force," whilst even Bernard is forced to say that there is "no such thing as a vital principle any more than there is a mineral principle; that is, an entity distinct from the phenomena themselves."

Life, then, under whatever condition it may exist, can not be an independent force separate and distinct from all other forces. In other words, an isolated Life force of any kind, beginning and ending in nothing, can not exist. Therefore, we have no hesitancy whatever in saying that there is no force in the world that is alien to the rest, or that is isolated from all others; but, on the contrary, each and every one act conjointly with all the others toward one and the same general natural end.

We have, at last, arrived at a point where we may be justified in saying that Life is but a visible expression of that arrangement in nature under which certain elementary substances are, in such a manner, combined as to form what are called organic bodies. And whilst its first visible manifestations may be seen in the cell, that is no reason whatever, that back of all cell expressions of it, it may not be found with its forces in the ultimate atoms of matter themselves. Life is first discernible to us in the smallest compasses. In fact, it is only by the aid of the microscope that we are enabled at all to discern it in the lowest forms. But, at last, organs are developed and multiplied, and then it is that certain expressions are given to it which give it character as one of the real visible forces in nature. It is, then, from the lowest forms of life that we ascend to the highest, and so it is
by our study of the first conditions of Life that we gain a more thorough knowledge of the general plan of all living beings.

What, then, is first cognizable to us as Life is comprised in a cell, which is capable of an independent existence, and also of multiplying its species by its own subdivisions, whilst the smallest living creatures that are cognizable to our senses, and then only by the aid of the microscope, are what are called *infusoria monads*. These species are so infinitesimal as to be only regarded as mere moving points. Others, though, as we ascend upward in the scale of living things appear larger. Such, for instance, as the Monas Termo, the Uvilla, the Polytoma and the Microgena. Some of these, at least, are large enough to enable us to obtain some very definite idea of their structures. It is, nevertheless, true that these microscopic animals have their offspring, and it is also equally true that their offspring have veins, muscles and other organs, and even eyes and ears.

It might be well to here note that the most perfect organism to be found in the higher order of animals or plants is similar in form and condition to that to be found in the simplest of the animal or vegetable kingdom, and that whether it be the animal or the vegetable, each began with the cell, and then not until this cell “has grown, or proceeded to a considerable extent, that it can be discovered with certainty whether it is that of a plant or an animal,—the evolution of the first organic germs proceeding in a perfectly similar manner.”

Buffon tells us that “The animal combines all the forces of nature; his individuality is a center to which every thing is referred, a point reflecting the whole universe, a world in little.” In other words,
the animal, both physically and intellectually, but reflects every other form of matter in the universe when placed in similar combinations and under the same conditions. Science teaches us that the animal is composed of earthy materials, and, if so, we must admit that our earth is the one great source of all animal being on it. It is in fact, then, the reservoir from which the whole animal kingdom, as we understand it, draws its every substance, whilst what we call mind or intellect can only be considered as a certain expression,—an intelligent mode of motion to be seen manifesting itself in every living animal structure.

Whatever, then, may be our notions to the contrary, we are still forced to go back in our inquiries if we would find the true science of what we call life in the animal to points of substance which are without either "extension or form"—points which may be designated as substances containing the specific forces of things. We find then, even in the atom, a certain and well defined life force, concealed though it may be, yet ready when placed under the proper conditions to manifest itself in some form of life. Hence, to use the language of Papillon, "There is something more in the world than a display of phenomena; something more than visible forms and express motion; there is energy, spring; concealed activity at rest, concentrated and condensed inner potency, ever ready to be translated into numberless appearances."

It is impossible, then, for us to even think of matter in any form whatever, without, at the same time, considering its several unrevealed energies or forces.

There can be no such thing as a blind force in nature, neither can there be one without some kind of
intelligence. What the scientist sometimes calls the love and hate of atoms—the forces of attraction and repulsion—are but a certain kind of intelligence in active operation in atoms. Of the food, for instance, which enters our stomachs, and after being digested we say that it goes to form tissues, blood, bone, flesh, etc., in our corporal bodies, and yet is it that portion of food that makes either one of these to be regarded as driven to do so by a blind or even an unintelligent force or forces?

Nature, throughout its every domain, is ever found to act with precision, whilst neither one of its forces is ever lost or wasted. Its whole economy is but one of the most perfect order. It not only builds up, but it repairs, and always in accordance with the most unvarying law of supply and demand. Hence, we see each atom in nature acting its part. Each cell or crystal formation has been made by just so much energy or force, and no more. Therefore, in all such operations, might we not ask was there no intelligence of any kind guiding them? And if not, why so much order and exactness in their workings?

Development of any kind indicates intelligence of some sort. There is, therefore, to be found nowhere in nature an intelligent end to be achieved in one of its departments and not in another. Wherever, then, life is to be seen in this world, there is to be seen all its developments in accordance with some definite end.

Both physiology and chemistry are beginning to satisfy the investigator of the phenomena of life, that there can be no such thing as a peculiar vital force, whilst, upon the other hand, the scientist is beginning to believe in what may be called a general vital force. In other words, the scientist is no
longer willing to accept as true the doctrine that life is confined within certain boundaries and allowed to extend no further. "It is," says Schiel, "scarcefly fifteen years that the synthesis of organic substances, that is their production from inorganic bodies in the laboratory of the chemist, was deemed impossible, yet, to day, they make spirits of wine and costly perfumes from coals, candles, slate, urea, tannin and many other substances, which, as was formerly believed could only be produced by organic bodies from the inorganic materials furnished by nature."

If we would confine ourselves to facts we must conclude that there can be no one particular force found anywhere "producing vital phenomena independent of natural laws," nor can we doubt "that nature, with its materials and forces is an indivisible whole, without limits or exceptions," and also we will be forced to believe that, as between what is called organic and inorganic matter, there can be no difference regarding their real essence, whilst whatever difference there may exist between them is to be found in the groupings of their atoms and in their external forms and modes of activity.

What we are to understand as life, as we see it expressed, is no more nor less than a chemical process. In other words, what we call a living being can be considered in no other light, scientifically speaking, than a chemical laboratory in which certain activities are to be seen going on, and when united, go to make up life, whilst as Buchner observes, "if, sometimes, the effects of organic combinations are surprising, inexplicable and apparently unlike the usual effects of natural forces, this arises from the complexity of the material combinations in the organic world."
However much mankind may differ regarding what life is, or as to its origin, still students of nature must agree, that without some kind of a material body as both the subject and object of its existence and all its activities, there can be no such phenomena. Hence, we should recognize the dignity of matter as well as the many life forces which it contains; for we ought ever to bear in mind that in our honoring the material, we, at the same time, give due respect to all its expressions.

There can be no such thing as a primitive creation of life. Whatever life is, it must necessarily be as eternal in its existence, essence and principles as the matter through which it is always seen to manifest itself is eternal. To use the language of Heraclitus, "The universe containing all that exists, has been created neither by a God nor by a man, but has always existed and will ever remain a vivifying fire, being kindled and extinguished according to definite laws." Creation of life or of its being, derived from extraneous sources, can only be regarded as theological sophisms which originated in superstition and in a want of the knowledge of the true order of things. With the enlightened intellect of man the world is soon to loose sight of such mental vagaries. With such notions science has nothing to do.

Nature works throughout its every realm by "means of an infinite number of infinitely minute particles," and each particle is at the same time endowed with a life giving and a life producing principle. Hence, it is idle to speak of live matter coming from dead matter, because all matter is alive, whilst it is only by reason of the aggregation of certain atoms into particular forms and combinations that we come to perceive life as it appears in any of its
expressions. "Nature" says Buchner "is quite capable of producing great and varied effects by the most simple means, owing to a different mechanical arrangement of the minute constituents of matter." Thus, we are enabled to see life evolved in its many and varied phases in the world.

Every development of life upon our globe is but an advance from the simple to the complex—a change from the homogeneous to the heterogeneous—a stepping from the indefinite to the definite through successive modes and differentiations, and so, therefore, life in its every development may be ultimately traced to the action and interaction of natural forces. "The facts of science prove with considerable certainty" says Buchner, "that the organic beings which people the earth owe their origin and propagation solely to the conjoined action of natural forces and materials; and that the gradual change and development of the surface of the earth is the sole, or at least the chief cause of the gradual increase of the living world."

The beginning of things, including also that of life, is small, whilst to neglect the study of even the smallest is an error which should always be avoided by every student of natural phenomena. Nature is ever to be found a most exacting master as well as a most obedient servant, and as we find in its first elements certain principles by which it is governed and controlled, in like manner the same rules are seen to prevail in all its many works, even from the lower to the higher, and in the most perfect order. In the lowest order of animated beings, its entire fabric we find to be made up of a repetition of one and the same simple kind of elements, whilst each part is always seen to perform its every function independently of all the others.
The same may be said regarding the higher forms of organization in the early stages of development—each one found to be composed of a homogeneous number of cells. In all such organisms, each of them in their entirety “consists of a single organ, which possesses the power of sustenance and growth.” The zooid may be named as such an organism. This apparently structureless organization, without subdivision, and possessing, as it only does, the one function of nutrition, is still seen to live and grow.

Thus, we find that life, whatever be its form, whether in the plant or in the animal, is derived from one and the same source. Whatever, also, may be its complexity it is a result from the simplest means and in accordance with certain fixed and unchangeable natural laws, whilst conditions and the various combinations of atoms, etc., only serve to modify or change their status or degrees.

Organisms of all kinds spring from a germ which is but a part of a prior organism. Each one has a duration to be determined only by its place and conditions, whilst inorganic bodies are to be considered only in proportion to their bulk and density. The difference between organic and inorganic bodies is, therefore, to be found to be, first, as regards their composition; second, their form, and third, in the activity of their properties.

First. As to their composition. In all inorganic bodies their atoms are homogeneous and independent of each other; there is a simplicity and constancy in their chemical properties; there is never to be found a union of gaseous, liquid and solid parts; and they are ever capable of being decomposed and then again recomposed, whilst in organic bodies their atoms are hetrogeneous and de-
pendent upon each other; there is a complexity and a constant variation of their chemical properties; there is always to be found in them a union of fluid and solid parts, and they are ever capable of decomposition, but never again of a recomposition.

Second. As to their form. All inorganic bodies are found to be variable and generally angular, whilst in organic ones they are ever constant and generally rounded, and—

Third. As to their active properties. These are found common to both attraction, repulsion and chemical affinity, whilst it is only in organic bodies that are to be found the qualities of contractility and sensibility.

There is, then, in every atom not only a mind force, but a mind—an intelligence which governs and controls it,—whilst by a combination of atoms viz., in an organism such as that of the animal we see a combination of forces—life forces—resulting in a still higher order of sentient beings. In other words, a much higher degree of mind than is found in the atom is, by the process of such a combination of atoms, together with their forces, seen to be evolved. To speak of an atomic mind as some do, and with having no basic foundation in matter, but existing only as a vita dynamic principle or as a vita physic energy and independent of any material substratum, is but to give utterance to the visionary and the unsupportable.

It is, then, by a process of evolution and by a gradual development that either the plant or the animal cell grows and multiplies from the simplest and lowest structure into the highest and noblest. We find the first stage to consist, as it were, of the necessary pabulum, or the basic material to be
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found in such inorganic elements as those of air, water and earth. In order to build up and sustain the phenomena of life a certain amount of matter is required. This, then, leads us on to the important question, How are such actions to be performed? We answer that oxygen, carbon, hydrogen and nitrogen being the most essential elements of all organic bodies, it is only by a knowledge of their several properties that we come to understand how they unite and produce, as they do, such substances which enter into, and go to make up the many and different kinds of organisms through which the phenomena of life are manifested. The first necessary requirements to sustain animal life we find to be nutritious matter and oxygen. Oxygen is taken into every living structure by such organs as those of respiration, and is thrown out again into the surrounding atmosphere in the form of carbonic acid gas and the vapor of water. Again, no part of such oxygen once taken into any animal is ever given off in any other form than either that of carbon or hydrogen, and it being true that both of these are supplied in the food, the quantity of nourishment required by every animal to sustain its life and vitality must, of necessity, be in a direct ratio to the amount of oxygen so respired. Oxygen is colorless, and has neither odor nor taste, and is more diffused in nature than any other of its constituent elements. It is also superior to all others in the wide range of its affinities, and is the principal agent for the union and disunion of the compounds in every living structure.

Carbon is a universal substance and is to be found under various circumstances. It is seen in its purest state in the diamond. It unites with oxygen
and forms compounds called carbonic acid and carbonic oxide. It is carbon and the elements of water which go to make up the principal constituent parts of the vegetable kingdom. The leaves of the plant absorb carbonic acid and emit oxygen. Plants not only thus afford means of nutrition for the animal, but also send the most essential support to the many vital processes of respiration.

Hydrogen is a colorless gas, insipid and odorless, and whilst it does not, of itself, tend toward the support of life, it is still a very important substance in every living structure. Hydrogen, when united with oxygen, forms water, and it then becomes one of the most essential constituents of all living organisms.

Lastly, nitrogen is a gas which is distinguished for its almost want of properties of any kind. Its most characteristic feature is its great indifference to every other substance and its reluctance to combine with any other. But, when forced to do so, it seems to remain almost, if not quite in an inert state. This gas, although destitute of any distinguishing properties whatever, is still found to form four-fifths of the whole bulk of our atmosphere, and enters, more than all the others, into the composition of living organisms. It is the chief ingredient of the blood, and is one of the most essential elements of food, and yet it apparently takes no active part in any of the main functions of life.

It is with these four substances—oxygen, carbon, hydrogen and nitrogen—which, by their several combinations in every living structure, we are enabled to see the different manifestations of the phenomena of life. They are the principal agents acting in unison and the most perfect harmony, under the reign of natural law, that life is develop-
ed not only in the *monad*, but also in the man, and so the most rational conclusion that we can come to concerning what it is that goes to make up and constitute what is called life, is but the effect of certain combinations of particular life-giving substances. Hence, the mode once in vogue in the world, of explaining the phenomena of life through what were supposed to be supernatural causes, has given way to one more in keeping with the advance of scientific deductions founded on newly discovered facts.

Thus, we are forced, in spite of any predilections to the contrary we may have had on the subject, to agree with Prof. Spencer, that life, in whatever form it may appear, is but "the continuous adjustment of internal relations to external relations," and that it is neither an isolated entity or force, independent, separate and distinct from all other entities or forces in the world.

We are now brought face to face with the scientific fact that life, in whatever form it may develop itself, is but one of the products of particular combinations of what may be called force-endowed materials. Says Burmeister, "It is certain that the appearance of animal bodies upon the surface of the earth is an expression of such forces, a function which results with a mathematical certainty from existing relations." While Büchner tells us that "there is exhibited a constant relation of the external conditions of the surface of the earth to the existence of organic beings, and necessary dependence of the latter on the condition of the earth. Hence, there is as much relation existing now between man and the forces of nature, as there was in the Azoic age between the Algae and the forces of nature."
It is not any longer a question of the relation between the organic and inorganic world, or between the phenomena of life and force-endowed materials, but it is rather one of how far such relation extends. Wahler discovered in a meteor, which fell in Hungary in 1857, an organic formation of carbonetted hydrogen, and in another body of the same kind organic substances, which proves that not only our own earth is a reservoir of organic forces, but that even eternal space, itself, is traversed by other globes and revolving spheres as plentifully endowed with them.

Life being but a mode of motion, it cannot even be ephemeral, but must, of necessity, be as eternal as the matter through which it acts is eternal. "To think of motion," says Spencer, "as either being created or annihilated—to think of nothing becoming something, or something becoming nothing,—is to establish in consciousness a relation between two terms, of which one is absent from consciousness, which is impossible."

Life, appearing in the form of motion, when we come to trace its genesis, we find it to have had its existence once in some other mode of force. Back of it there must have existed an antecedent one, and only seeing, as we do, an expression of life through matter, we must conclude that it could have had its origin in no other than material forces.

We cannot construct a theory of any kind relating to the phenomena of life, or that of any other mode of motion, without, at the same time, postulating a source whence it may have had its origin. To think of motion, whether it be that of life or any other, is but to think of it as beginning in something. Thus we are led in our tracings of the Genesis of Life back to those very basic principles
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which underlie every other motion in the world. In all its gradual developments and differentiations there are ever to be seen the same relations to matter as there are with any other forces.

So we will inquire: Where is the ultimate source of life to be found? Our only answer is, that it would be found in the sun. We also find that vegetable and animal vital forces are similarly derived from this same great reservoir. The rays of the god of day are but the vehicles for the conveyance of all the life giving principles on our planet. It is in the sun's heat that we are to find the real and only true genesis of all life and of all vital action now on our earth. Says Papillon, "All organic activity was very clearly at first borrowed from the sun, and if the earth has since stored away and made its own a quantity of energy that sometimes suffices to produce of itself, that which originally proceeded from solar stimulus, it must not be forgotten that those living forces, of startling and complex aspects, sometimes our pitiless enemies, often our docile servants, have descended and are still descending upon our planet from the inexhaustable sun."

It is when we are brought to behold life in its totality, in its many and varied manifestations as a whole in both plant and animal, that it is with the greatest difficulty that we are made to resist the thought that back of it there is a creative thought somewhere or everywhere—a thought supreme which impregnates, vivifies and gives to it all vitality and activity. Seeing, as we also do, the many complete, as well as the many delicate organs and structures, and all, too, which have grown out of a once unrefined and shapeless mass, we are almost forced to turn our eyes in search of some infinite
and divine power from whose mind has sprung so much to amaze and bewilder the feeble intellect of man when contemplating so complex a workmanship, yet, if we will allow our minds to penetrate the deep and mighty resources of nature, with all its limitless powers of life-giving and life generating principles, inherent and eternal, such thoughts must, 'ere long, give way and become but mental illusions in the presence of the real facts.

To sum up, life we find to be a persistent, inherent and active force in matter, which may be reduced to certain particular forms when under certain conditions. Also, whilst there may be no particular source of life in the universe, there is always to be found a general or universal one from which it may emanate and become an active, moving and expressive energy in organic nature. Thus, in understanding nature's works, we come to know those many and subtle powers which may be seen to manifest themselves in their constant and unceasing operations of building and rebuilding life, in all its many and varied phases, throughout the eternal realms of universal existence.
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NECESSITY AND GROWTH.

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CONSTITUTION.

Revised and Adopted by called session at Indianapolis, December 28th, 1892.

ARTICLE I.

SECTION I. Name.—This organization shall be known as the INDUSTRIAL LEGION OF THE UNITED STATES OF AMERICA.

Sec. 2. Object.—The object of this organization is to carry out politically the measures embodied in the declaration of principles, and to secure free speech, a free ballot, and a fair count.

Sec. 3. Eligibility.—All voters shall be eligible to membership who declare themselves in favor of, work, and vote for the reforms as set forth in the declaration of principles, and also all loyal women and minors over the age of fourteen years.

ARTICLE II.

SECTION I. Form of Organization.—This organization
shall consist of Local, County, State and National Legions.

SEC. 2. Location—A Local Legion shall be either a town, precinct, or ward organization.

SEC. 3. National Officers.—The officers of the National Legion shall be a Commander-in-Chief, Adjutant-General, Quartermaster-General, National Recruiting Officer, a Chaplain and a National Sentinel, and shall be elected for a term of two years.

SEC. 4. State Officers.—The officers of the State Legion shall be a State Commander, Vice-Commander, Adjutant, Quartermaster, Chaplain, Recruiting Officer and Sentinel, and these, with all the officers of the County and Local Legions, shall be elected for a term of one year.

SEC. 5. County Officers.—The officers of the County Legion shall be a Colonel, Adjutant, Quartermaster, Recruiting Officer, Chaplain and Sentinel.

SEC. 6. Local Officers—The officers of the Local Legion shall be a Captain, Adjutant, Quartermaster, Recruiting Officer, Chaplain, Librarian and Sentinel.

SEC. 7. Executive Councils—The National, State and County Legions shall have an Executive Council consisting of nine (9) members. The four (4) highest officers (in the order named) in these organizations shall be members ex-officio; and the Executive Council of the Local Legions shall consist of seven (7) three of whom shall be the Captain, Adjutant and Quartermaster, who will be members ex-officio.

ARTICLE III.

SECTION 1. Duty of Commanders.—It shall be the duty of the Commanders of the National, State, County and Local Legions to call their meetings to order, and preside over its deliberations, said meetings in parliamentary rulings to be governed by Cushing's Manual.

SEC. 2. Duty of Vice-Commanders.—It shall be the duty of the Vice-Commanders to assist the Commanders in maintaining order, and to officiate in their absence.

SEC. 3. Duty of Adjutants.—It shall be the duty of all Adjutants to keep correct minutes of the proceedings of each meeting. They shall receive all money and pay the same to the Quartermaster, taking his receipt therefor, and promptly
make reports to their superior officers, as provided for in the by-laws.

SEC. 4. Duty of Quartermasters.—It shall be the duty of all Quartermasters to receive all money from the Adjutants, faithfully keep the same, and pay it out on orders drawn by the Adjutants and signed by the Commanders.

SEC. 5. Duties of Recruiting Officers.—It shall be the duty of recruiting officers to organize Legions wherever they can find a sufficient number of persons who are willing to work for the reforms set forth in the declaration of principles.

ARTICLE IV.

SECTION 1. Form of Organization.—One or more local legions shall be established in each township, precinct or ward. County legions in each county in the state, and state legions in each state in the United States, and a national body as prescribed in Art. 2, Sec. 3.

SEC. 2. Number Necessary to Organize.—Ten (10) or more persons may organize a local legion, three (3) or more local legions may organize a county legion, and five (5) or more county legions may organize a state legion.

SEC. 3. Method of Election.—All officers shall be elected by ballot, and the commander in each legion shall have the right to appoint a majority of the comrades of all committees, and the vice commander the minority, except where they are personally interested in the committee, when it shall devolve upon the Adjutant and Quartermaster.

SEC. 4. Representation.—Each local legion shall be entitled to representation in the county legion by one (1) representative-at-large and by one additional representative for every twenty-five members, or a majority fractional part thereof enrolled on the books in good standing. Each county legion shall be entitled to one representative-at-large in the state legion, and to one additional representative for every five hundred comrades enrolled in good standing, or a majority fraction thereof. Each state legion shall be entitled to one representative at large in the national legion, and to one additional representative for each five thousand comrades enrolled in good standing, or a majority fraction thereof.
Sec. 5. Meetings.—The regular meetings of the local legion shall be once a month, and the Captain may call a meeting of the legion at any time when it may be necessary.

The county legion shall meet once each quarter, in January, April, July and October, and special meetings as often as necessary.

State Legions shall meet once each year, on the second Tuesday in January, and special meetings as often as necessary.

The National Legion shall meet once each year, on third Tuesday in February.

Sec. 6. Sessions—Local legions may hold open or executive sessions at their own option. County, State and National meetings shall be held in open or executive sessions as it may be deemed advisable. It shall be the duty of Local and County Legions in their open meetings to have speakers discuss the question of reform.

Sec. 7. Reports of Officers.—All reports to be made, and money to be paid, shall be sent direct to the Adjutant of the National, State or County Legion.

Article V.

Section 1. Entrance Fee.—The Entrance Fee shall be fifty cents (50c), payable in advance: provided, any Legion may admit Women and Minors over the age of fourteen years for 25 cents (25c). Two-fifths of all the entrance fees shall remain in the local treasury, one-fifth to be sent to County Adjutant, one-fifth to State Adjutant, and one-fifth to the Adjutant-General.

Sec. 2. Dues.—Dues shall be twenty-five cents (25c) quarterly, payable in advance on first of January, April, July and October; provided women and minors over the age of fourteen shall pay ten cents (10c) quarterly dues. Two-fifths of all dues shall be set aside for the purchase and maintenance of a Circulating Library, one-fifth remain in the Local Treasury, one-fifth be sent to State Adjutant and the remaining one-fifth be sent to the Adjutant-General.

Sec. 3. Trials.—A comrade may be expelled from any Legion by a two-thirds vote of all the members present, for violation of pledge or other breach of discipline. There
shall be no appeal from this action. All trials shall be conducted by the Executive Council.

Sec. 4. Assessments.—Nothing herein contained shall interfere to prevent Local, County or State Legions from assessing themselves for fees and dues, and each Legion shall have a right to adopt its own By-Laws, which shall at all times conform to this Constitution.

Article IV.

Section I. Executive Council and Special Duties.—Under the Provisional Organization of the Industrial Legion, and until a permanent organization shall be established, this constitution may be altered or amended at any regular or special meeting of the National Executive Council by a two-thirds vote of the members present. In case of a special meeting, thirty days notice in writing shall be required.

Sec. 2. Charters.—Charters shall be issued by the Adjutant General and numbered consecutively in order of application.

Sec. 3. Subscription.—Each comrade shall subscribe to the following Declaration of Principles, which may be amended or changed at any regular meeting of the National Industrial Legion.

THE OMAHA PLATFORM OF THE PEOPLE'S PARTY OF THE UNITED STATES, ADOPTED JULY 4, 1892

FINANCE.

First. We demand a national currency, safe, sound and flexible, issued by the general government only, a full legal tender for all debts, public and private, and that without the use of banking corporations, a just, equitable, and efficient means of distribution direct to the people at a tax not to exceed 2 per cent. per annum to be provided as set forth in the sub-treasury plan of the Farmers' Alliance, or a better system; also by payments in discharge of its obligations for public improvements.

We demand free and unlimited coinage of silver and gold at the present legal ratio of 16 to 1.

We demand that the amount of circulating medium be speedily increased to not less than $50 per capita.

We demand a graduated income tax.

We believe that the money of the country should be kept as much as possible in the hands of the people, and hence we demand that all state and national revenues shall be limited to the necessary expenses of the government economically and honestly administered.

We demand that the postal savings bank be established by the government.
for the safe deposit of the earnings of the people and to facilitate exchange.

TRANSPORTATION.
Second Transportation being a means of exchange and a public necessity the government should own and operate the railroads in the interest of the people.

LANDS.
Third. The land, including all the material resources of wealth, is the heritage of the people, and should not be monopolized for speculative purposes, and alien ownership of land should be prohibited. And land now held by railroads and other corporations in excess of their actual needs and all lands now owned by aliens should be reclaimed by the government and held for actual settlers only.

RECRUITING OFFICERS AND ADDRESSES.
The following names were reported by Adjutant Turner February 1st as holding authority to organize the Industrial Legion. Write to your nearest address. Our information did not indicate which were National Recruiting Officers, though some of these hold such papers.*

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
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<tbody>
<tr>
<td>G. P. Gaither</td>
<td>Walnut Grove, Ala.</td>
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<td>C. Vincent</td>
<td>Indianapolis, Ind.</td>
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<td>William Elston</td>
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<td>Thomas Bosworth</td>
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<td>Leander Snyder</td>
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<td>W. H. H. Park</td>
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<td>Willis McClellen</td>
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<td>Cyrus A. Young</td>
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<td>T. J. Colbert</td>
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<td>Jacob Laws</td>
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<td>Abner L. D. Grindell</td>
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<td>H. L. Brian</td>
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<td>William Allen</td>
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<td>John Polts</td>
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<td>A. M. Hyatt</td>
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<td>Toledo, Ohio</td>
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<td>C. E. Barnes</td>
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<td>Wesley Emery</td>
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<td>A. S. Partridge</td>
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<td>F. Craig</td>
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<td>J. Warner Mills</td>
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<td>Albia, Iowa</td>
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<td>Council Bluffs</td>
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<td>L. A. Esterbrook</td>
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<td>J. S. Barnum</td>
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<td>Danville</td>
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<td>C. L. Wiseman</td>
<td>Elk Garden, W. Va.</td>
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<tr>
<td>J. C. McBride</td>
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Railways of Europe and America
BY MRS. MARION TODD.

EXTRACTS FROM AUTHOR'S PREFACE.

Railway domination has reached a point where forbearing communities are protesting. The rank and file have not forgotten theirs is the privilege of thought and demand. Whether the Railways shall own the people or the people own the Railways has become a serious question.

Railways are a necessity to the advancement of civilization but it is not a question of doubt among thinkers to-day that they will also prove its destruction if their debauched management be not arrested.

Abuses have sunk so deeply as at last to enforce the cry of discontent, and we discern in this cry the incipiency of a new era. To aid in spreading the light and hastening the new regime, this book is written.

The work necessarily involved a tedious investigation of dry reports and musty documents both foreign and domestic. It was little more than drudgery, anything but an imaginative or poetic task, hence this part will prove tasteless food, no doubt, to those uninterested in the question.

It was not an easy task to obtain the desired material to build upon. Four and five months waiting upon Europe finally brought the required documents. The official reports of Germany, Austro-Hungary, India, Victoria, England, Wales, Scotland and France were obtained from their respective countries. It seemed impossible to secure the entire Australian reports. The largest importer of foreign books in the city of Washington, succeeded only in obtaining the Victorian, however, with this report and information from our home reports, together with the very valuable report of Richard Speight, Ex-Chairman Vic-
torian Railway Commission for years, have, no doubt, been able to gather all needed information.

The English report was lacking in certain desired particulars, but I have been fortunate enough to obtain the report of the Royal Commission of Parliament which is of vital importance.

Some ten or fifteen pages have been taken from Senators Morgan and Van Wyck's report, relative to Land Grants and their expose of the wholesale plundering of the settlers, making a chapter in the history of the Land Office which should fire the blood of every honest citizen, and, with which our people should be better acquainted.

Copious extracts from Mr. Pattison's minority report upon the Union Pacific Management have been placed before the reader and as the story was incomplete without a sketch of the Credit Mobilier transaction, a brief account has been added.

I have also taken extracts from able and scholarly authors favoring Government ownership of Railways, as a multitude of witnesses weigheth more heavily than one or two. We might add largely unto the legal and moral authorities cited in this work if necessary, but, inasmuch as it is not necessary, time, space and patience forbid.

That portion to which I would draw particular attention is the Zone System of Hungary, which would revolutionize the Railway system of the world if adopted.

It is expected that those who would make use of this work are searching for cold facts and are quite willing to dispense with any attempt at rhetoric between tables.

For the interpretation of the German and Austro-Hungary reports, I am indebted to H. E. Taubeneck, Chairman of the National Committee of the People's Party, who is conversant with the German language, and to him, also, for the arrangement of the statistics.
RAILWAYS OF EUROPE AND AMERICA.

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