

The Index.

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LIBERTY AND LIGHT.

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VOLUME 6.

BOSTON, MASS., THURSDAY, MARCH 4, 1875.

WHOLE NO. 271.

ORGANIZE!

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformable to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to be made shall be consistently, unflinchingly, and promptly made.

A FORM OF LOCAL ORGANIZATION.

Whereas, It is our profound conviction that the safety of republican institutions is imperilled, the advance of civilization impeded, and the most sacred rights of man infringed, by the least interference of the State in matters of religion; and

Whereas, Certain grave inconsistencies with the general spirit of the United States Constitution still mark the practical administration of our political system, threatening the perpetuity of religious liberty, the existence of free public schools, and the peace and prosperity of the entire land;

THEREFORE, We, the undersigned, hereby associate ourselves together under the following

ARTICLES OF AGREEMENT.

ART. 1.—The name of this Association shall be THE LIBERAL LEAGUE OF ———.

ART. 2.—The object of the Liberal League shall be to secure practical compliance with the "Demands of Liberalism" throughout the country, and especially in ———.

Also, as soon as five hundred such Liberal Leagues shall have been formed in different places, to send two delegates to a National Convention of Liberal Leagues, to be hereafter called, in order to co-operate with all the liberals of the country in securing the needed reforms.

ART. 3.—The means employed in working for these objects shall be regular local meetings, free discussions, lectures, addresses, conventions, the platform, and the press in general, and all such other means as are peaceable, orderly, and right.

ART. 4.—Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a two-thirds vote of the members.

ART. 5.—Any person may become a member of the League by subscribing his or her name to these Articles of Agreement.

ART. 6.—The Officers of the League shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of three members; and their duties shall be those commonly pertaining to these offices. The President and Secretary shall be *ex-officio* delegates to the National Convention of Liberal Leagues when called together.

ART. 7.—These Articles of Agreement may be amended by a three-fourths vote of the members present at any regular meeting, provided due notice of the proposed amendments shall have been sent to every member at least two weeks previous to such meeting.

RELIGIOUS FREEDOM AMENDMENT: PROPOSED AS A SUBSTITUTE FOR THE FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE I.

SECTION 1.—Congress shall make no law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances. No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State; and no person shall ever, in any State, be deprived of any of his or her rights, privileges, or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion.

SECTION 3.—Congress shall have power to enforce the provisions of the second section of this Article by appropriate legislation.

For List of Liberal Leagues, see next page.

GLIMPSES.

THE ITALIAN government, it is stated, has realized about \$96,000,000 within the last eight years from the auction-sale of confiscated Church property.

THE GRAND old hero, Garibaldi, has taken the oath of allegiance to the Italian government. The story of his visit to Rome, as told in the *Independent*, is of thrilling interest.

A COURSE of Sunday Evening Lectures has begun at Cotton Hall, in this city, on Labor Reform and allied topics. General H. K. Oliver lectured last Sunday on "A Brief History of Labor, with Hints towards Remedying its Ills."

THE JESUITS have got complete control of the republic of Ecuador, which has been officially, with great solemnity, put under the protection of the "Sacred Heart of Jesus." Every officer and soldier of the army is sworn to defend the "Holy Roman Catholic Church." And Rome hopes yet to annex the United States to her dominions.

THE *Christian Union* of February 24 says: "Friends of the compulsory system of education will find a powerful argument in the fact that, in New York City, where there are about as few genuine causes of absenteeism as anywhere, the registered pupils number more than a quarter of a million, while the regular attendants are not half so many."

AT THE Paine Hall Dedication, Mr. G. L. Henderson told this noble anecdote of Thomas Paine, which we do not remember ever to have heard before: "When a friend of Thomas Paine (and he was a wise man, too) said to him, when he proposed to leave this country and take part in the great struggle for liberty in France, 'You have done enough; remain quietly here and rest under the laurels you have earned; for,' said he, 'where liberty is, that is my country.' Thomas Paine replied, 'Where liberty is not, there is my country.'"

PROFESSOR DENTON writes to us to say that the letter in which he declined to take part in the services at the dedication of Paine Hall was not published entire in the *Investigator*; that it was not bad theories, but bad practices, that he gave as the objections in his own mind against one of the speakers announced, and that that part of his letter was not printed. This explanation should be made in justice to Professor Denton; and we think that either his reasons should have been given in full or else that the matter should not have been referred to at all.

THERE is something exquisitely touching in the alacrity with which Mr. E. H. Heywood, editor of the *Princeton, Mass., Word*, chants requiems over our corpse. We have been massacred by every one who rides Mr. Heywood's own favorite hobbies. Now we have not the least objection to being dead, if that will accommodate the gentleman; but if he will stop scalping our prostrate form and suspend his wardance just long enough to answer the arguments he has not yet ventured to meddle with, the ghost of the late editor of THE INDEX will never interrupt him again.

THE BENIGHTED condition of almost the entire South, in all that pertains to religious liberty, is startlingly illustrated by the following telegraphic despatch of the Associated Press: "Raleigh, February 25. The House of Representatives considered in three night-sessions a resolution for the expulsion of J. William Gray, from William County, on account of his non-belief in the existence of a God, as set forth in a pamphlet issued by him. The vote on it at midnight last night was—yeas 46; nays, 31." And this is the year 1875! For such violations of the freedom of thought and speech there is no practical remedy but the "Religious Freedom Amendment."

THIS CLIPPING is from the *Boston Commonwealth*: "Mr. S. H. Morse is rapidly rising to a very creditable place as a modeller. He has lately finished a life-size head of Theodore Parker, which is a great improvement on his two-thirds size, and gives general satisfaction. A portrait bust of Thomas Paine shows a man of large features and cheerful face, in which benevolence, love of ease, and cynicism, are betrayed—one who might go swinging through the world, caring little for opinions or potentes. A head of Mr. Chace, of Valley Falls, R. I., is very happy in its representation of dignity combined with kindness. It is admirably draped in Quaker garb. A full-length of a child, the son of Rev. J. Vila Blake, formerly of this city, now of New York, is very sweet and expressive. The modelling seems perfect."

OUR THANKS are due to Mr. George Hess, the well-known sculptor of New York, for his superb busts of David Friedrich Strauss and Ludwig Feuerbach. They are executed with great skill in plaster, and will nobly adorn a free-thinker's library or study. Feuerbach has a head like one of the old Greek philosophers, with a long beard and an expression of great boldness, force, and subtlety of thought. But Strauss fascinates us completely. His face is smooth-shaven, with lines of character and intellect that marvellously appeal to the sympathies and the imagination. A gentle melancholy is shadowed about the firm mouth and chin, and remind one almost painfully of the relentless persecution that he was called to endure so long; while the fine eye and grand forehead tell of the integrity, pride, and valor of soul that made Strauss—

"One of the few, immortal names
That were not born to die."

It is a face to gaze at long and reverently, for it is the face of a scholar, thinker, hero. The two busts together are monuments of the best German mind of the nineteenth century, and will stimulate the highest life of him who is capable of appreciating the grandeur of the men they bring so vividly to view. Mr. Hess is to be congratulated on his remarkable success. The price is five dollars apiece; and the busts may be obtained either of the sculptor himself at 71 Amity Street, New York city, or of Schönhof & Möller, 40 Winter Street, Boston.

FROM A LETTER just received from an English gentleman writing at Biarritz, France, we venture to make the following highly interesting extracts: "We have here magnificent waves breaking all day long, bringing 'the eternal note of sadness in' from the Atlantic. It is pleasant to think, however, of the ideas which are gradually kindling on the other side of this huge water by means of the noble INDEX. We have no such organ in England: religious radicalism does not stand so high with us as with you. You overrate Tyndall; whatever he may be as a man of science, he quibbles upon the religious question—fears the world, in fact. John Morley, editor of the *Fortnightly Review*, is by far the noblest presence among us. Herbert Spencer has degenerated into a dogmatic fatalist, and has just been well handled by Professor Cairnes (a Mill political economist) in the *Fortnightly Review*. I am sure you do not see the *Fortnightly*: it is the highest, indeed our only, intellectual radical organ in England. I will write and request the publishers to forward you the last and present number: let me call your particular attention to Morley's article on 'Diderot,' and to his article in the January number on Mill's religious essays, also to Cairnes on Spencer. Spencer has dug up an old passage of his to show that his doctrine is not one of fatalism and passivity in public affairs. But the Herbert Spencer, author of *Social Statics*, and the Herbert Spencer, author of the *Sociology*, are mental-ly two very different people."