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TWO ADDRESSES

DELIVERED BY

Mrs. Ernestine L. Rose,

AT THE

BIBLE CONVENTION,

HELD IN HARTFORD, (CONN.,) IN JUNE, 1854.

BEING HER REPLIES TO THE REV. MR. TURNER
ACCOMPANIED WITH COMMENTS ON THE UN-
REASONABLE CHARACTER OF THE BIBLE.

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MRS. ERNESTINE L. ROSE
ON
THE BIBLE.

FIRST ADDRESS.

My Friends:—I rise under peculiar disadvantages: one is, that it is so late, and another that the ground has been most ably, eloquently, and masterly occupied by the various speakers who preceded me. Under these circumstances I would prefer not to speak at all, were it not for the fact that this movement seems to be one of the highest and greatest importance that has taken place in our age—(Applause)—of more importance even than the one that has so long lain at my heart, the rights of woman—(Applause)—for it is closely connected with it; and as woman has not been represented here, I feel it my duty to raise my voice and protest against the Bible, or, as it is called, the Word of God; for if a line of demarkation could be drawn of the injurious effects produced by the errors of that book on man or woman, I would say most emphatically, that on account of the inferior education and experience of

woman, the errors of the Bible which have been palmed off upon society as emanations from some superior wisdom and power, have had a far more pernicious effect on the mind of woman than of man, for knowledge and experience are the only safeguards against superstition; and as woman has received less of the light of knowledge, superstition has had a stronger hold on her mind, and has enslaved her far more than man. (Applause, hisses, and cries of "Shame! shame!")

Mrs. Rose, on looking around at the confusion, said—My conviction is, that man always acts as well as he can; and if I see my poor unfortunate fellow-being act as it appears to me inconsistent and irrational, I can but pity him for it. (Applause.)

The question under consideration, I believe, is the origin, influence, and authority of the Bible, or, Is the Bible an emanation from, or inspiration of, God? It seems to me that it would have been more in order had we commenced by inquiring what is meant by the term God, or Divine; but here again a difficulty presents itself, Where shall we commence to make the inquiry? If we go back to past ages, to the very infancy of the race, and from thence come up to the present time and hour, and ask the definition of God, the answer would be that, just what any age or people considered their *beau-ideal* of greatness, of wisdom, of virtue, and of perfection, they embodied in one grand idea, and called it God. (Renewed and long-continued disturbance in the gallery.) I will

wait till I can be heard. (Renewed confusion.) This confusion is an evidence of the influence of the Bible. (Hissing.) The Bible tells them that woman "should not speak in public." Oh! no, she must not raise her voice in behalf of truth and humanity, and if she does, she is met with confusion and riot by the believers in that doctrine; but after all, that is the best argument that can be brought in support of the Bible. With the sword it has been promulgated, with riot and confusion it must be supported. (Applause and hisses.) Yes! if we go back to the past, we find that men in all ages, all countries, conditions, and states, have always embodied what to them appeared the acme of perfection, and worshipped it. In those ages wherein the warrior, the conqueror, the hunter has been considered the most perfect and noble beings in the conception of men, they have cut out images of stone, wood, silver, and gold, to embody the various attributes, and knelt down and worshipped them; and as we came up from the long past, through all ages, without mentioning the various gradations, for time is short, to the present time, we still behold the same. The opinions only as to what constitutes greatness, goodness, and perfection, have changed; the tastes have become more refined, the feelings more humanized, the minds more enlightened and consistent.

Man, in fact, has become more civilized; therefore the *beau-ideal* of his conception, or the idol of his imagination, is so too. Thus, instead of cutting out an image of the grosser materials, or painting

it on the canvas, and then kneeling down to worship it, he shuts his eyes and beholds the embodiment of what appears to him to be the greatest, best, and noblest of human attributes, on the retina of his imagination, and bows down his head and pays homage to it; but however gross or refined, it is ever a likeness of himself, or what he would wish to be. It has been a great mistake to say that God has made man in his image, for man in all ages and times has made his God in his image, and hence we have as great a variety of religions and gods as we have stages and gradations of man's perception of the true, the beautiful, and the noble, from the darkest ignorance and barbarity to the present comparative state of knowledge and civilization. (Prolonged applause, hissing, and hooting.) Hiss on, if it does you any good. I give utterance to these convictions to aid in man's emancipation from the superstition and ignorance from which he has so long suffered. I know but too well what it is to go against the long-cherished and time-honored prejudices and superstitions. It is no pleasant task to go against the current, but there is a sense of duty that balances all unpleasantness, even hissing and hooting, and all, that is more potent than all persecutions, that brings a peace of mind, content, and happiness that none can feel but the mentally free. (Applause.) But to the subject. The Rev. Mr. Turner denied the objections brought against the Bible, saying that objections were not arguments; but I would respectfully remind him, that denials

are no arguments, and it would have been better to confute the arguments that were brought against the Bible, than to do nothing but constantly deny them. (Applause.)

To judge of the inspiration of the Bible we must examine the Bible itself, and as its contents will appear consistent or inconsistent, so we must pronounce it based upon truth or error, for truth is always consistent with itself, and with every other truth, while error is always inconsistent. Now, when we examine the Bible in its commencement, we find its account of creation is perfectly inconsistent with, and contrary to, the sciences of geology, astronomy, physiology, and all well-ascertained facts based upon science and truth; and therefore we are justified in saying that whosoever wrote or inspired that part of the book must have been utterly ignorant of all these sciences; and as we proceed, we find so many inconsistencies, vices, and cruelties, that it is impossible to ascribe them to a wise or kind and benevolent power or being. (Hissing, stamping of feet, and whistling in the gallery, and cries of "Go on, go on.") My friends, there was once a time when I had a voice strong enough to speak against all opposition, and be heard, but that time is past. My constitution has been somewhat broken, and mainly broken in the great conflict against error. I had hoped that whatever our opponents might think of my opinions, they would behave like gentlemen, though believers and defenders of the Bible. (Cries of "Hear, hear.") [A lady said—"If you have a

heart to speak, speak on.”] (Great applause.) I thank my sister for saying so. I have a heart to speak, and I will speak. (Tremendous applause.) My friends, you who do not know how long and how ardently I have wished for such a movement, can have no idea how I rejoice in this Convention, even hissing and all. (Applause.) The time was, some twenty-five years ago, when I stood alone on a platform—(Voice, “Where?”)—for precisely the same noble cause, to defend the rights of humanity against the assumptions, superstitions, and errors of the Bible, without knowing that there was another human being in the wide world who thought as I did, and there and then I bore testimony against the same errors that I do now. (Applause and hissing.)

[The Rev. Mr. Turner expressed his hopes that Mrs. Rose would not be interrupted.]

As we proceed in our investigation of the Bible we find it inculcates war, slavery, incest, rapine, murder, and all the vices and crimes that blind selfishness and corruption could suggest; many have been enumerated here to-day, but it is utterly impossible to enumerate all. That book has been a two-edged sword to men; it has united them in nothing but persecution; to woman it has been like a millstone tied to her neck to keep her down; it has subjected her to the entire control and arbitrary will of man. It has libelled human nature, and libelled the very God of whom it speaks—it represents him as having created man in utter ignorance of consequences, as having created one

sex, and pronounced it all to be very good, but found out that "it was not good for man to be alone," therefore he created woman—not for the same aims and objects of life that he created man—Oh! no; but because he found, contrary to his expectation, that it was not well for him to be alone. So, after he had finished his work, and rested, he had to go to work again and make woman. This might be sublime if it were not ridiculous. And yet, do you know, my sisters, that most of the subjugation of woman, the tyranny and insult heaped upon her, sprung directly or indirectly from that absurd and false assumption. It is an insult to the supposed Creator to say he created one-half of the race for the mere purpose of subjecting it to the other, as well as a libel on the nature and powers of woman, to say that there is no other aim nor destiny in her existence except to be a mere plaything or a drudge to man, as the circumstances may require. The writers of all such parts of the Bible, where it libels her nature and powers, and therefore restricts her rights more than man's, were alike devoid of a knowledge of her nature and destiny, as of wisdom, justice, and humanity.

Yes, in reading that book understandingly, and judging it by its own contents, it tells us in language not to be misunderstood, that instead of being an emanation from some exalted wisdom and goodness, it is simply the work of different minds, existing in different ages, possessing different degrees of knowledge and principle; and in accord-

ance with their state of progress, their knowledge, and feelings, so did they write—they could do no better. I have charity and forbearance for the writers of the Bible. Had they had loftier conceptions, juster ideas, kinder feelings, and a more accurate knowledge of Nature in general, and human nature in particular, they would have written quite a different Bible. As it is, it seems to me to be a concoction of incongruities, absurdities, and falsehoods almost impossible to conceive. It is true we find some excellent sentiments in it, such as “love thy neighbor as thyself,” “do unto others as you would others should do unto you,” and some others equally good; and though they are not original with the Bible, they are still beautiful sentiments; but as arbitrary commands they never can be carried out, for man is a being that requires a reason and a motive for his actions. Give him the reason and motive to love his neighbor as himself, in the knowledge of human nature and the relation he sustains to his fellow-man; convince him that he can find happiness only in proportion as he endeavors to promote the happiness of others—not only of those immediately connected with him, but of the race, for the race is but the great family of man, of which every individual is a member; and depend upon it, there will be no necessity for arbitrary commands with promised bribes and artificial rewards for the observance, and threats of penalties and artificial punishments for the non-observance of the great moral law Nature has implanted in man for his rule of

action, but which ignorance and error, called religion, has stifled by making mere belief of more consequence than works. A blind faith in things unseen and unknown is upheld as the greatest virtue in man.

The idea that "he that believeth shall be saved, and he that believeth not shall be damned," has caused more mischief to man than all the rest of the Bible could ever have benefited him, for it has produced all the persecution and ill-will on account of belief; and it is evident to my mind that the writer of this passage was utterly ignorant of the nature and formation of belief, or he would have known that there can be no merit in belief, nor demerit in disbelief, for it is not in our power to believe or disbelieve by a mere effort of the will. In childhood, belief is given to us the same as our food; we can make a child believe that what we call black is white; and if we tell it that it is of the highest importance, that its happiness here and hereafter depends upon its being called white instead of black, and any one who dares to call it by any other name is a bad man, an enemy to the power who wished it to be called white, and an enemy to man, whose safety here and hereafter depends upon its being called white, that child, if grown up, and possessed of an ardent, sincere, and conscientious temperament, would lay down his life, or sacrifice the lives of others, in support of black being white; and yet it would be black for all that. Thus we can make a child believe error to be truth, and it may die or sacrifice the lives of

others in maintenance of it, and yet the error is not truth, but error.

[Here Mrs. Rose was interrupted by hissing, hooting, and stamping. Some gentleman asked if such disturbances were the kind of arguments by which they expected to sustain the Bible? He hoped not. Mr. Barker said, "As we cannot do the Bible justice without their assistance, they, the disturbers, are willing to assist us." At this point, some one having gained access to the gas-meter, turned off the gas, and for some minutes a continual hissing, shrieking, stamping, drumming of canes, and whistling was kept up by the rioters, mainly occupying the gallery, the body of the church having been occupied almost entirely during the Convention by peaceable and well-disposed auditors, who during the enactment of this scene mostly sat in silence. The utter confusion made it impossible to hear any voice that might have appealed to any sense of decency and propriety perhaps yet existing in the minds of the rioters. The lights being restored, Mrs. Rose proceeded with her remarks, and said :]—

When the lights were extinguished, it reminded me of one of the true things we find in the Bible, that some there are "who love darkness better than light." (Laughter and applause.) Just before that demonstration I endeavored to impress upon your minds how easily a child may be made to believe a falsehood and die in support of it, and therefore there can be no merit in a belief. We find in the various sects in Christendom, among the

Jews, Mohammedans, Hindoos, in fact, throughout the entire world, that children are made to believe in the creed in which they are brought up. The children of the sect called the Thugs are made to believe in their creed, their Bible—for they, too, have a Bible, and priests to interpret it, and Bibles are always written so obscure as to require priestly interpreters—which tells them they are governed by a goddess; they seem to favor the rights of woman. (Applause.) Their means of salvation is to strangle every one they come in contact with who does not believe as they do; and the more Infidels and heretics they strangle the surer their reward in heaven, and the most pious and conscientious among them try to bring the most human sacrifices; and as humanity is not quite dead even among them, so they have quite a refined way to dispatch their victims: they have a silken cord made into a lasso, and when they come in contact with an unbeliever, they throw it adroitly over his head, and by a quick pull strangle him without the shedding of blood, and almost without a struggle. So strongly is humanity engrafted in man, that in spite of all the errors and superstitions called religion, it has not entirely been destroyed. (Applause.)

Referring to some loafer in the gallery, with his boots hanging over the railing, Mrs. Rose said:—I do not know but exhibiting the boots over the railing may be a part of the defence of the Bible, but whether it is so or not, we live in an enlightened age, in the free United States of America,

where every one may do as he pleases, so long as he does not interfere with the rights of others, even to exhibit his boots or discourse in favor of the Bible. (Applause and hissing.)

Thus we see that children acquire their belief as they acquire any other habit. In after life, when we are more capable of reasoning, comparing, and reflecting, belief depends on the amount of evidence. If the evidence is strong enough to convince the mind, an assent is elicited; if the evidence is not strong enough to convince the mind, we cannot believe; and the amount of evidence sufficient to convince one mind may not be enough to convince another; but whether the evidence is convincing or not, there can be no particle of merit in belief, or demerit in disbelief. No one within the reach of my voice can persuade himself that he hears me not, nor any one out of it that he hears me, any more than he can believe that two and two make five, after he has been made to know that they make four. Yet in spite of this truth in connection with the formation of belief, all religions have been based on the false supposition that we can believe as we please, or as the priest wishes us to, and therefore we were promised rewards for believing, and punishment for disbelieving, the fashionable superstitions called religion.

Christianity is based on this error, my friends. I say it not in anger, but in sadness of heart, that all cruelties, persecutions, and uncharitableness, from the time of the Inquisition to the present hissing, have been in consequence of that irrational

and pernicious sentence, "He that believeth shall be saved, and he that believeth not shall be damned." (Hissing.) That is perfectly consistent with your belief. But convinced as I am of the truth of the formation of human character, and of the inconsistencies, errors, and falsehoods of the Bible, in teaching a doctrine contrary to truth and to Nature, I must come to the conclusion, that no very good, wise, exalted power or being could have been the author of it.

Now a few words as to its influence. As the Bible is based on error, what can its influence be but pernicious? For as truth is always beneficial, so is error always injurious. If we examine the history of Christianity, we will find that every step of its progress has been made in blood, and every atrocity committed has found authority in the Bible. When the tyrant of Russia and his despotic coadjutor of Austria subjugated poor, bleeding Hungary, they brought authority from the Bible. They told them that all power was of God—kings, priests, and emperors reign by the grace of God. "Oppose not those in authority; submit to the powers that be, for they are of God," has been the motto of every tyrant and every usurper; and when the burden has become too heavy to bear, the yoke too severe, and man could bear the oppression no longer, and tried to cast it off, he has ever been met with the cry of Babel to God's authority, which must be enforced with the point of the bayonet. The Pope has oppressed and all but destroyed poor Italy with the authority

of the Bible. When the tyrant of Russia held his iron heel on the neck of my own poor, prostrate native land, Poland, he brought the same authority. When with the iron rod, that terrible thing called a sceptre, said to have been given from heaven, the usurper sways the liberties and lives of millions, he brings good authority from the Bible. (Loud hissing.) Do you hiss the Bible, or Russia? (Applause.) My friends, a most terrible outrage has been perpetrated on poor humanity; there never has been a heart broken, a tear drawn from the eye, a drop of blood from the human heart, nor a sigh of agony from the expiring victim, but the perpetrators of these horrid inhumanities have found authorities for it in the Bible. It is a sad reflection on man, that he could be so enslaved by the authority of a book. No one knows its origin, in itself the most unintelligible, unreasonable, and inconsistent that could ever have been concocted by the mind of man. (Disturbance.)

It is to be regretted that disorder takes the place of order; but this confusion of acts proceeds from the confusion of mind, in consequence of the confusion of ideas taught by the Bible; here is its source and its influence. The disorder of this book has filled man's mind with disorder, and when the mind is a chaos, how can his actions be order? What do we claim in this Protestant republic? Why, only what it professes to guarantee to every one, namely, freedom of speech; and look at the conduct of the believers and defenders of the Bible; but their disorder and riot is the best argu-

ment they can bring in support of it. Martin Luther once received the same argument from the Church of Rome. (Hisses.) Do you hiss Luther, or the Pope? (Applause.) Luther protested against the Church of Rome and her Bible; he called her a harlot, a falsehood, a libel upon human nature, religion, and God; he claimed the right of conscience and of private judgment; we, too, claim it here. Since his time, Protestantism has gone on constantly protesting; we, too, protest against the right to shackle the mind and prevent private judgment and freedom of speech; our protest here is in consequence of the protest of Luther; do you dislike it? Throw your minds back to that time and hiss him to your hearts' content. (Applause and hissing, and drumming of feet and canes.)

According to the Bible in the hands of the Pope, there is no freedom of opinion, no variety of sects, no private judgment; his Bible tells him only to subject human rights, reason, and judgment to his despotic rule. (Applause and hisses.) Protestantism professes to give freedom of conscience and of speech. Make your choice between the Church of Rome and Protestantism, and abide by it. (Tremendous applause and hissing.) And yet the Bible, as a history of the past—as reminiscences of other times and people—would be interesting enough, provided it was not palmed upon us as a guide for our age and time; as well might you force a man, at forty, to wear his swaddling clothes, because they were once fit for him. The time I trust will come—is already at hand—when the

Bible, like any other book, will be subjected to the test of reason, the light of knowledge and of truth, and by that test either stand or fall, and every man will adopt what appears to him good, and reject what appears to him bad and inconsistent. But on account of its having been forced on man as an infallible rule of life, it has been more instrumental to keep him in ignorance, degradation, and vice, to prevent his elevation and development, to produce war, slavery, intemperance, and all the evils that afflict the race, than any and all the books that have ever been concocted by man. (Renewed hissing, indecent expressions, and disturbance.) All this does not disturb me nor ruffle my temper; it is only an additional evidence to me of the pernicious influence of the Bible. This is a practical illustration of it. I have stood more than this in opposing error, and I can stand this. It inspires me with no other feeling than pity and commiseration for such irrationality; but it is late, and I had better save my voice; it may be wanted to be raised in the same holy cause at some other time. (Applause and hissing in the gallery.) To you, my sisters, I would but say, that the defenders of the Bible have given you a most practical evidence of the rights and liberties Christianity has conferred upon you. The Bible has enslaved you, the churches have been built upon your subjugated necks; do you wish to be free? Then you must trample the Bible, the church, and the priests under your feet.

Mrs. Rose took her place amidst deafening applause, hisses, and confusion.

SECOND ADDRESS.

It seems to me to be a pitiable condition in the way of argument, when, instead of testing a subject on its own intrinsic value, by its own worth and its own truth, we have to resort to a comparison of it with something else that may be quite as bad. Now to this process our friends, the supporters of the Bible, have to resort. The first speaker, Mr. Storrs, this afternoon, instead of trying to defend the origin, authority, and influence of the Bible by its own intrinsic value and merits, went to comparing it, or the God of the Bible, with what he imagines to be the God of Nature; and therefore, thus comparing the two, they exclaim, "You will say that the God of the Bible is cruel and inhuman—the God of Nature is as cruel; you will say the God of the Bible allowed many evils to exist—we retaliate and say the God of Nature did the same." But what does all that amount to? To any defence of the God of the Bible? Not in the least. It simply amounts to this, that if there is any such thing as a God behind Nature who sends earthquakes, whirlwinds, tempests, and destruction for the purpose of destroying men, he is quite as inconsistent as the God of the Bible. It means no more. But it did not prove it right, nor dis-

prove any of the charges I made against the Bible or the Bible God. (Cries of hear, hear, and applause.) Mr. Turner, after he had thus compared the charges laid to the God of the Bible with the charges he laid against the God of Nature, went to some of my remarks of last evening. He thought it was a most outrageous thing to lay the evils that woman suffers to the Bible. It may appear outrageous to him, I do not doubt; it appears far more outrageous to me to find that such is the case; and as owing to the confusion last evening he may not have been able to hear what I said on the subject, I will repeat some of it.

I mentioned last evening the passage of Scripture, that after God had created man, and pronounced all to be very good, he found out his mistake, namely, "It was not good for man to be alone," and therefore he created woman. I said, and do say, that it is a libel alike to the power they call God, or Creator, as well as to the nature of woman, to say that he created one half of his children—one-half of the whole human race—not for the same great aim and end in life as man, but because it was not well for man to be alone; so he was under the painful necessity to create her as a pastime, a plaything, or a drudge, as the circumstances and the position may require. Upon this irrational foundation has the subjugation of woman in Christendom been based. (Applause.) But Mr. Turner asked, is it such a hardship to obey a husband? and brought Sarah as an example, that she, too, obeyed her husband. I asked him whether, if

there was no hardship in obeying, he would like to have been in the position of Sarah, and obey his wife as she had to obey her husband? His answer was, that he was not a woman, and therefore could not say how he would have felt in her position. Yes, so say I, that as he is not a woman, he is utterly incapable of judging for her. How inconsistent then—what an assumption and a farce—for him to stand here and talk about woman's position and woman's sphere, when he is incapable of placing himself for one moment in her position, to judge how she would feel under certain circumstances! The Bible writers were not women, hence they so cruelly libelled her nature; and as they were men as utterly ignorant of her nature and feelings as he is, how could they know what was her proper sphere? and how does Mr. Turner know that the sphere the Bible prescribes to woman is the right and proper sphere for her, when he cannot give the simplest answer to the simplest question, how he would feel were he a woman? (Applause.) Consistency is a jewel which I fear can not be found in his possession. (Applause.)

How can she ever be in her proper position and her proper sphere when man prescribes both for her? How can she ever be understood when man defines and interprets for her? How can she ever be rightly governed when man enacts the laws to govern the being whose nature he can not understand, whose feelings he can not realize, whose motives he can not appreciate? How can justice be done to her when he most ignorantly judges and con-

demns her? Never! No! woman must speak for herself, she must help to enact the laws by which she shall be governed, she must plead her cause, she must judge for woman. (Pointing to Mr. T., Mrs. Rose said, with much feeling and vehemence :) Yonder sits a man who bears testimony that man is incapable of judging for woman. (Great applause.) But we are told Christianity has done a great deal for woman, "for the Bible commands the husband to love his wife." *Indeed!* Husbands before me, can you love your wives by an arbitrary command? [A VOICE—Yes, in some cases.] Wives, can you love your husbands because somebody, somewhere, commanded you to do it? No. [A VOICE—As true as eternity.] (Laughter.) If we are not able to love by an arbitrary command, how irrational then—what a wonderful ignorance in the writers of that command—I care not whether they were from above or below, that gave it! Husbands, love your wives from a painful sense of duty, because the Bible commands you to do so. (Laughter.) Painful, indeed, must such a duty be, both to the giver and receiver. (Applause.) What a prostitution of the very term love, by affixing a command to it! But suppose it could be done, but some husbands will not do it—at any rate we find not all husbands do it—then would the commander force him to love his wife? For if it is true that husbands can love their wives by an arbitrary command, then they ought to be made to obey. When any of our laws are violated, the person is held to account for it, unless a law is so bad and incon-

sistent that no one can or ought to obey it; then we call that law or lawgiver to account to abolish it. Let the supporters of the Bible command force-husbands to do their duty, or abolish all such irrational laws, or at any rate, whatever the laws are—good, bad, or indifferent—let them be alike for both, or not at all. I wish we had fair laws, and we would be much better, wiser, and happier. We have far too much legislation here, and I am sure we require no Bible legislation in addition. (Applause.)

Mr. Turner spoke about the happy condition woman was in. Yes, we have a very gratifying picture before us—to my mind more gratifying than any other in Nature—to see an assembly of human beings met with a desire to inquire into the nature of a book forced upon mankind as a truth; and the condition of my sisters before me, if compared, as Mr. Turner compares the God of the Bible, with something worse, I doubt not is very flattering and happy; but if we compare her present position with what she ought, what she might, and would be, had she her full rights, as a human being, to education and position, then we find a difference almost too great to realize it, but of which Mr. Turner, not being a woman, can know nothing whatever. (Laughter.) But it is asked, what does woman want? Our friend there (pointing to Mr. Turner) insinuated that we wanted to become men. Do you, my sisters, wish to become men? [A VOICE—"No."] (Laughter.) In the general sense of the term, as applying to human beings, *we are*

men. (Hear, hear.) As applying to sex, it requires no answer, and I will give it none. (Applause.) But whether man or woman, are we not entitled to the rights of humanity because we are your mothers instead of your fathers? We claim our rights irrespective of sex. We claim them, not only in accordance with the laws of humanity, but also in accordance with the Declaration of Independence. Are we not entitled to life, liberty and the pursuit of happiness? (Hear, hear.) And what is life without liberty? (Applause.) Who of you would desire to preserve it an hour without it? and what is liberty without equality of rights? A mockery. And what can be our pursuit of happiness when man has prescribed our sphere of thought and action within the narrowest possible limits—when the needle and the wash-tub are nearly the only avocations he has assigned her for her independence, except getting married. (Hear, hear, and applause.)

Tell me we complain, and that we ought to be thankful to Christianity for our condition! Yes, we owe to Christianity our degraded, enslaved position, and let all be thankful for it who can. I ask for woman what you ask for man—the same rights, privileges, and opportunities to educate and develop our beings physically, mentally, and morally, to the fullest extent of her being; throw open to her all the avenues of emolument of honor, and greatness, and she will find her true sphere, for who can find it for her? “Why do I ask for it?” Because it is our right, and because the withholding

of our rights has produced incalculable evil and suffering. I suffer, not only individually, but as belonging to my sex—as belonging to the race—for man suffers as grievously by it as woman does. We ask to give woman her inalienable rights, and to enable her to become a real and true woman, and not a man; but if by the term, man, is meant the capacity to think and reason more, reflect deeper, judge wiser, and act better, then the sooner all of us are men, Mr. Turner included, the better. (Applause.) We ask for knowledge, for knowledge is power. After mother Eve partook of and gave her husband of the tree of knowledge, the gods even became afraid of them, so it must be worth something, and it is worth to woman just as much as to man. The great misfortune was, that poor mother Eve did not eat enough of the tree of knowledge, for we have been hungry after it ever since. She did not know that

“A little knowledge is a dangerous thing;
Drink deep, or touch not the Pierian spring.”

(Applause.) The slave ought to be in utter ignorance; the moment you give him any knowledge he will cast off his slavery. We know now too much to be satisfied with our condition; we want more, we want all that can be given; for as knowledge is power, it promotes independence, and we want to be independent, for dependence is degrading, for woman ought to be as independent of man as he is of her. The dependence ought to be mutual and reciprocal—not as master and slave—joined by unjust and mercenary ties, but the dependence on

each other's kindness and services ; affection ought to be the only bond between man and woman. (Applause.)

And would she be any less woman if capable of insuring, if necessary, her own independence? Some wiseacres may tell you so. They will tell you that if she has her rights she will cease to be a woman, forsake her children, and turn recreant to her nature. Common sense will tell you that only then will she be a woman, capable, if needs be, to take care of herself, her children, aye, and her husband too. And why should she not. If it gives you pleasure, and, I doubt not, elevates you and fills your minds with unspeakable gratification when you strive for and succeed in promoting the happiness of those you love, it would be as gratifying to her ; the same generous emotions would fill the mind of woman, were she able, if necessity called for it, to show her affection to her husband, not only in letting him maintain her, but when she had to maintain him, by her knowledge and well-directed industry ; and there would be just as little degradation in the one case as in the other. (Applause.) Mr. Turner proclaims himself a friend to woman's rights. I don't doubt, according to his understanding of human rights, and according to his knowledge of the nature of woman, he goes for her rights ; but as he derives his knowledge from the Bible, ought we to wonder that it falls so deplorably short? Not in the least. I should wonder if, with his belief in the Bible, he went for woman's perfect equality with man, or for human rights, without

distinction of sex, country or color. Oh! but he told us that in comparison to other countries and ages, woman is treated very kindly! The Mohammedan has been instanced; and we were told that woman was found there holding the plow. Dreadful! I can point you to Christian countries where the husband smokes his pipe while the wife plows the land.

[MR. TURNER said, in Mohammedan countries the woman has to draw the plow, not hold it.]

Well, I can point you to Christian countries for the same. Go to Christian Germany, and you will find many a wife plow the ground; and where they have no horses she has to do it without, and reap the harvest, and carry it home on her broken back, while her husband sits and smokes his pipe. But where he is not too lazy to work, I don't see any great hardship that the wife should help him, even at the plow, if she can do it, only he ought to be with her if he can. I should prefer to have my husband with me. (Laughter.) But if a husband is not able to do his work, or attend to his business, Oh! what delight it would give a true woman, how it would rouse her generous feelings, and fill her with tender emotions, were she able to do the work for him, or to attend to their business, and take the corroding care and anxiety about the business going to wreck and ruin off his mind, and by her own exertion provide the necessaries and comforts for him she loved! Yes, loved, not by arbitrary command, but by the force of the law of attraction and affinity. (Great applause.) Love her husband!

I don't think that the wife has any right or any business to love her husband. The Bible does not command the wife to love her husband at all; this command was only given to the husband to love his wife; the wife has only to obey, that is all. Well, though we cannot be made to love by force, it is quite clear we may be made to obey by force; any slave can tell you that, and so can a wife, according to the Bible—Sarah for instance. (Laughter.)

The Bible husbands Mr. Turner spoke of framed the laws for woman; hence she is so well protected. Blackstone tells us—and he must have taken his ideas of right from the Bible—that the husband and the wife are one, and that one is the husband. (Laughter.) That is according to the common law of England, and *common* enough it is, mercy knows; but from these *common* laws we have our laws regulating marriage; and yet it must be right. for it is according to the Bible; the husband and wife become one, and that one is the husband, and, therefore, whatever the wife possesses becomes the husband's, for they are one, says the Bible and Blackstone, except when the wife violates a law of the land, then they become two again, for instead of hanging the husband, they hang the wife. (Laughter.) But Mr. Turner will tell us that even that is better than something worse. (Laughter.) Is it not so? (Laughter.) Well, I suppose it is. (Applause.) That in more barbarous ages and countries woman was treated more barbarously; and who has a desire to deuy it? Not I. But what does it prove? Anything? Oh! yes, it proves that man is always a

child before he is grown to be a man ; not only is that true with the individual man, but with the race ; that the race was not born civilized any more than *individual man* is ever born in the full maturity of strength and mind, and that in more barbarous ages we acted more barbarously than in more civilized ages (applause), which proves the truth of my position, that man always acts according to the knowledge and civilization he possesses. Last evening we had a full illustration of it (laughter and applause) ; for it is an unmistakable fact, that just according as man is civilized does he treat woman. (Applause.) And would you know the amount of civilization in a country, look at the position woman occupies, and you will find that in proportion as she has her rights equal with man, so is the nation civilized, and in proportion as they are denied her, so are they yet in a state of barbarity, no matter by what name they may exist. The position of woman is a living index of the state of civilization ; they go hand in hand. And as man becomes more civilized, through the cultivation of the art and sciences, and has his taste more refined, his sentiments more elevated, is more capable to appreciate the beautiful, better to understand the nature and laws that govern man, the relation he sustains to his fellow-man, human rights and happiness, the aim and end of human existence, so does he act more rational and more consistent, and woman, of course, occupies a more rational and consistent position in the scale of society.

But what have we to thank for it? Christianity

or the Bible? Then let us see how much Christianity has done to promote civilization, how much it has done for the arts and sciences. Go to the Bible, and you will find it opposed to all the arts, sciences, happiness, and life itself. Worldly wisdom, knowledge, and happiness are called, in Bible language, "the enemies of man." "Life is only a vale of tears," only a gloomy passage to stumble through, fight with the devil, die, and go up to sing hallelujah, or down to roast, for the gratification of those in heaven. What need, then, for arts and sciences? They would not be required there. (Cries of hear, hear.) That is the whole Bible estimate of human life, and hence Christianity has ever opposed every art and science, as the light of knowledge and progress forced it upon society. (Cries of hear, hear.) These facts are too well known to require any illustration to confirm the truth of the statement. Astronomy, geology, physiology, chemistry, the art of printing, education, even, all has been opposed by the priests, and they found their authority in the Bible to warn the people against innovations, against worldly wisdom, to attach them to this life, and lead them away from heaven, as emanations from the devil. (Cries of hear, hear, and applause.) Reason is held up by the Bible as an enemy to man, a false guide, that will lead him to perdition; human virtues are called "filthy rags;" faith, only faith in things unseen and unknown will save him. Yet we have to thank the Bible and Christianity for the little civilization, rights, and happiness we enjoy, when every step

we have taken, every inch of ground we have gained, was in direct opposition to it. My very standing here is in opposition to it. (Applause.) But I will leave this subject, though my heart and head are full with it, and go to some other evidence that the Bible must be by divine inspiration; and, as a proof we are told in the Bible that after God created the world and had pronounced it to be good, he found out he had made a mistake, for not only was it not good, but he found it so bad that it repented the Lord that he had made man on the earth, and it grieved him at his heart, and he swore he would destroy it again.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,” and, consequently, he brought the flood to destroy all flesh; but as if afraid lest he might not succeed in making the animal portion over again, he adopted the very prudent plan of preserving a pair of each kind as stock in hand to commence the world anew with. I think the construction of the ark, with its numberless compartments to accommodate the vast number and variety of animals that have existed, from the polar bear, the giraffe, the elephant, through all gradations, down to the musquito, the flea, and the fly, must be a proof of divine inspiration! As for how they were all brought together, I can see no other way than the angel Gabriel must have called them together with his trumpet. (Laughter.) However, after the flood was all over, and Father Noah built an altar,

and brought a nice fat little lamb as a sacrifice, then the Lord smelled the sweet savor, and it repented him that he destroyed the world, and he said in his heart that he would not curse the ground any more for man's sake, "for the imagination of his heart is evil from his youth." Thus the same reason that made him repent that he had made man, and induced him to destroy the world, namely, that the "imagination of the thoughts of the heart of man being evil continually," induced him, after the flood, to promise Noah that he would never destroy it again, namely, "for the imagination of his heart is evil from his youth." But we must remember that the sweet savor of the freshly-burned offerings of the fowls, and the beasts, and the creeping things was so irresistible to God's nostrils, that it put him in such a good humor, that in spite of the wickedness of man's heart, he resolved not to destroy him again. (Laughter and applause.)

Let no one say that we ridicule the Bible, for it is utterly impossible to ridicule a thing so sublimely ridiculous as the whole account of the flood in the Bible. Just see the position the Bible places its God in. He created man, pronounced him good, found him bad, repented for having created him, resolved to destroy, not only him, but the whole animal and vegetable creation, then repented again of having done it, and resolved never to do it again. Would any of you like to be placed in so ridiculous a position? (Cries of no, and laughter.) Yet this God, the same book tells us, possesses all wisdom,

all knowledge, and all goodness. It is almost an insult to common sense to talk about believing in such stuff and nonsense. (Applause.) The head and the heart, or reason and affection, have always been libelled by the Bible; for the writers and priestly interpreters knew but too well if reason and affection were consulted, the Bible would be left alone, for in it there is food neither for head nor heart; it has nearly famished and destroyed both. The wars, the slavery, the intolerance, the vices and crimes it inculcated, are so many plague-spots on human society, and will never be entirely effaced as long as that book is consulted as authority and guide for man. But Mr. Turner said, it was not at all inconsistent that the Lord commanded war, for have not we, as a nation, had war? Yes, we had war, and all the more shame for it; but does our having war make it right? But suppose it were right for one nation to make war upon another nation, can that be an excuse for God to make war upon his children? For are not all men his children? We are told he created all men; if so, all must be his children. Oh! yes; but then the impartial Father had chosen a few as his favorites, and commanded them to extirpate all other nations—the Midianites, Canaanites, and all the other ites that existed around them, and take their lands as their possessions. Were these ites, then, not his children? Had not the Lord created the Midianites, Canaanites, and all the rest of the ites the Bible tells us of? And yet the Bible says, “Thus saith the Lord; go and slay and extirpate, and spare not

man or woman, old or young," except such as they could make useful to gratify their brutal passions and appetites. This is said to be the word of God!

Well, I care not whose word it is; most emphatically do I protest against it as an outrage on humanity, for my whole heart, mind, and soul revolts against such barbarity. (Applause.) [A VOICE — Amen.] [Another VOICE — When the Egyptian power became corrupt, and oppressed the Israelites, did not God command them to refuse obedience?] Oh! yes; he told his chosen children to refuse obedience to Pharaoh, another child of his. And what did this kind and impartial Father (for God, we are told, is impartial) do to induce his disobedient child Pharaoh to set his favorites free? Why, he sent Moses to tell him to let them go, and at the same time he hardened Pharaoh's heart, so that he might not send them out, so that he might have the pleasure to punish him, and send him the plagues for not doing what he would not allow him to do. And yet Pharaoh, I believe, was made of flesh, bone, and muscles, the same as all other men, and therefore the Lord must have made him, for we are told that he created all flesh. Yes, the Father hardened the heart of one child to enslave some of his other children, and they again in turn, to massacre and extirpate some others again. (Laughter.) Is this not a beautiful characteristic of the God of the Bible? He created all men as his children, but could not manage them, so he chose a few as his favorites—I am sure no one can tell for what particular merits—and set them at

loggerheads, to fight and destroy each other. I should be sorry if an earthly parent could not manage his children better than that. Again, the Bible says God created man and woman, and placed them in the garden of Eden, in the midst of which he placed a tree with tempting fruit on it, of which he forbade the man to eat; and he also created a serpent, which he permitted to go and tempt the woman to partake of this very forbidden fruit. Well, did he not know when he placed them there, and placed the tree there, and sent the serpent to tempt them—for the Bible tells us that nothing is done without his permission—that poor mother Eve would partake of it, and as a faithful wife, finding the fruit was so good, that she would induce her husband to partake of it too? If he knew all this—and he must have known, for the Bible tells us that God is omniscient—and he did not wish them to eat of the tree of knowledge, then why did he place it there? or placing it there, why did he allow the serpent to tempt them? Or why create them so weak, and with such a taste for fruit, or rather for knowledge, so as to be unable to withstand the temptation? If the Bible could only speak, it might give some satisfactory answer to all these important questions, for I am sure no one else can. (Applause.) [A VOICE—Woman is so weak *now* as to be tempted.]

Mrs. ROSE—Very likely; I am sorry he made her so weak, and created a tempter to tempt her. (Laughter.) Yes, she is weak enough, or she would not be so deluded by the Bible and its inter-

preters the priests. (Applause.) Well, then, poor Adam and Eve did eat the forbidden fruit, as they could do no otherwise under the circumstances. What then? Did their heavenly Father correct them for their first disobedience, the same as any earthly parent would, and induce them to do better after that? Oh! no! curses and heavy penalties were pronounced against them, and not only against them for life, but on the whole unborn race to come after them. (Cries of hear, hear.) This is Bible justice and Bible mercy. [A VOICE from the gallery—Hear, blasphemy.] Blasphemy! Oh! yes, blasphemy has ever been the cry against progress, and opposition to superstition. This was the cry of the old Pope against the ancient Luther, and this is the cry of the modern Popes against the modern Luthers. (Applause.) But it has lost its power now, and has become harmless. (Applause.) Yes, only the God of the Bible, mercy and justice, could have pronounced an eternal curse on an unborn race for the first fault committed by the first two children. Is there an imagination black enough to conceive of a more inhuman and atrocious spirit than that? If there were any meaning in the term blasphemy, then it would be the greatest blasphemy to ascribe such revolting deeds to any power or being deserving the name of the most ordinary goodness. (Applause.) But what was the nature of the curse? Why, Adam should have to plow the ground and cultivate the earth. Well, I don't know how it might have been had they remained in their blissful paradisaic ignorance, but I doubt

very much if corn, potatoes, and all the other good things, would have grown without cultivation. (Laughter.) But perhaps the two inhabitants of Eden might not have required such gross, material food. But it always puzzled me to know, that if Adam and Eve had not sinned by tasting that unfortunate apple, what would have become of the rest of creation? We are told that every thing was created for man; God gave man dominion over every thing; but if they had not tasted of knowledge they could not have had dominion over any thing, nor made use of any thing; they were too ignorant even to use a fig-leaf, (laughter), so that the whole object of creation would have been lost, were it not for mother Eve's desire for knowledge. (Applause.) For knowledge is power, of which even God seemed to be afraid; for as soon as he found that they had tasted of the tree of knowledge, he drove them out of the garden, lest they should partake of the tree of life, too, "and become like one of us"—us, who?

Why, Gods! So there must have been more than one of them. And so jealous was he even of the little knowledge they possessed—knowing that after man once tastes of knowledge he will not be satisfied till he has more—so he placed angels with fiery swords at all the gates to fight poor man off from the tree of knowledge and of life. Thus poor man has ever since had to fight, step by step, and inch by inch, for the little knowledge, happiness, and life he enjoyed; for everywhere he encountered the sworn enemy of knowledge and of life—the God

of the Bible—with his fiery swords. (Applause.) Some of those heavenly guardians must have been here last evening, hence I had to fight pretty hard for my right to utter my convictions; for by freedom of speech only do we arrive at knowledge and truth. (Applause.) Yet Mr. Turner told us that we have to thank the Bible for the rights and privileges we enjoy. *Indeed!* Had your fathers, before they cast off the British yoke, consulted the Bible on the subject, they would never have revolted at all. The Bible does not allow revolt. Revolutionists have always been considered as unbelievers and Infidels by Bible interpreters, whose interest it is to keep man in subjection and ignorance; for the Bible injunction is, "Oppose not those in authority," "Submit to the powers that be, for they are of God." Had the people of Boston, when they converted their harbor into a tea-pot, because the taxation imposed on them was too heavy, gone to the Bible for advice, they would have paid on and groaned on to all eternity, for the Bible would have told them, "Give unto Cæsar the things that belong to Cæsar."

What a fallacy, then, to talk about the freedom that comes from the Bible! The little knowledge and freedom we possess we have in opposition to and in spite of the Bible, and particularly we, my sisters. The Bible and the priests have done enough to keep us down; it is high time to rise above both of them. My very appearing here to raise my voice in behalf of freedom and humanity is contrary to the Bible; but the desire Nature has

implanted in me for knowledge and freedom is more powerful than the injunctions of a superstitious book. Humanity is older than the Bible, and human rights are as old as humanity. (Applause.) And therefore I claim for woman equal rights with man. I claim them, not as a grant, or charity, but as our birthright. (Applause.) Humanity has not come into existence with chains and shackles, but free as the breath of heaven (applause), to develop human nature as it ought to be—free to think, feel, and act, always keeping in mind not to interfere with the same rights in others. Human rights include the rights of all, not only man, but woman, not only white, but black; wherever there is a being called human, his rights are as full and expansive as his existence, and ought to be without limits or distinction of sex, country, or color. (Applause.) And only ignorance, superstition, and tyranny—both the basis and influence of the Bible—deprive him of it. Mr. Turner, in alluding to my remark of belief, said I found fault with the Bible because it said, “He that believeth shall be saved, and he that believeth not shall be damned,” and that I said the writer of that sentiment was utterly ignorant of the nature of man and the formation of belief. Yes, I did; and I illustrated my position by showing how easy it is to make a child believe that what we call black is white, or any other falsehood as truth, and that he could die in support of it; and black would not be white, nor falsehood truth.

“But” said Mr. Turner, “you could not make a child believe that black was white, if you had told

him first that it was black." No, certainly not, because you have already made him believe it is black, which just proves my position. The child being ignorant of it, will believe whatever you call it first, and if you teach it a falsehood before it had a chance to know any thing about the truth, it will call that falsehood truth. Thus Mohammedans do not teach their children Christianity before Mohammedanism, nor do Christians teach their children Mohammedanism, or any other ism, before Christianity, so as to give them a chance to judge for themselves. Oh! no! each of them teaches his children to believe in his ism only, as truth, and in every other other ism only, as truth, and in every other ism as false; and if they never have a chance to examine, compare notes, and judge for themselves, each may die in support of the truth of his ism. And yet one of these isms must be false, or both may be false, and both sincerely defended as truth. And therefore there can be no merit in a belief, nor demerit in disbelief; and he who wrote that irrational sentence, "He that believeth shall be saved, and he that believeth not shall be damned," was utterly ignorant of the formation of the human mind. Mr. Turner agreed with me that in after-life, when we are able to compare and judge, belief depends on evidence. "But," said he, "evidence of Christianity was given to every one, for Christ told his disciples to go and preach the gospel to every creature." But suppose Moses, Mohammed, Christ, and the nine thousand nine hundred and ninety-nine other Christs that have existed,

each had said the same to his disciples, Go and preach *my* gospel, and he that believeth in it shall be saved, and he that believeth not shall be damned, and yet the evidence can at best be in favor only of one, and most probably of none. What, then, must they damn each other all around? (Laughter.) As rational beings they ought to say, If the evidence brought to bear on any subject is strong enough to convince the mind, it elicits an assent or belief; if it is not strong enough to convince the mind, it elicits no assent, and we cannot believe; and the evidence that is strong enough to convince one mind may not be strong enough to convince another, and every one has a right to judge for himself whether an evidence is strong enough or not, and no one has a right to judge for him. (Cries of hear, hear.)

How irrational and unjust it is to punish for belief at all, and still more so to punish eternally for a fault of a moment! For what is life to eternity? Who of you, for the disobedience of a child, who would not believe in something you told him, even if you thought he could believe, but would not, would have the inhumanity to punish it, not only for life, but (had you the power) for all eternity? No, not the lowest and the meanest in the scale of humanity. (Applause.) Yet this is the Bible account of the justice and mercy of its God. (Cries of hear, hear.)

In Revelation we have some glorious accounts of the happiness the saints will enjoy in singing hymns of praise while the smoke of those in hell will rise up to their nostrils. (A little disturbance in

the gallery and—A VOICE—That is correct.) Making some little mistake in pronouncing a word, Mrs. ROSE, in correcting herself, said—I hope you will have charity for any little mistake I may make in the language, remembering that I am speaking in a foreign language. (Hissing, and a VOICE called out, “I hope Mrs. Rose will assume the name of Man, for she will be an honor to our sex.”)

My friends, no one can fathom the depths of the pernicious effect, the incalculable mischief of this false, this horrid doctrine, that man can be happy while he sees another man in misery. Nature has indelibly written it on the heart of man, in language not to be misunderstood, “that no man can be happy while he sees another man in misery.” (Applause.) This is a truism that changes not with age, climate, or condition; the idea that man could be happy in heaven while he would be conscious of the torments and miseries his fellow-man was suffering, is a libel on human nature, for man cannot be happy while he sees another in misery. The little comparative happiness we enjoy is owing to the fact that we can, in a great measure, shut out the miseries of others by shutting our doors and sitting down by our own comfortable firesides, and for the time being forget every thing connected with others. But place man in a condition here or hereafter where he shall not be able to close his doors and shut misery out—where he shall have constant consciousness of every thing that exists, and see his brother man—Ah! “the flesh of his flesh, and the bone of his bone”—suffering unspeak-

able torments, and he, with his human feelings and sympathies, unable to help him, and think you he could enjoy happiness? Would he feel like singing hymns of praise? No! it is as false as it is obnoxious to every better feeling—(applause)—and the writer of this sentence, I care not who he was, from above or below, was utterly ignorant of the nature of man, and the principles of humanity. (A VOICE—"True.")

Upon such a principle is based the system of isolation, and all the evils that man has inflicted on man, and he will have to come back from that false idea—for if happiness is ever to be enjoyed by man, he must endeavor to form a state of society where misery, sin, and suffering shall be done away, where all shall enjoy happiness or none will; for it is the nature of man, that as long as misery comes within his sight or his hearing so long must he feel it. (Applause.) Could you listen to the recital of the sufferings in Rome and in Hungary—the injustice, and cruelties, and tyranny perpetrated on your fellow-man, in far distant lands, without feeling every nerve stirred within you with indignation against the perpetrators, and a strong desire to assist the poor sufferers? And, for the time being could you be happy? No! for the sympathy that unites man to man would not permit it. (Applause.) It did not last long, it is true, for in our isolated state we can shut all these things out, because they are painful to us, and this very fact proves my assertion. But if we had the miseries and sufferings of others ever before our eyes, life

would become a burden, and we would not wish to live. And yet the Bible doctrine is, that the spirit of man—the refined, the purified, the divine part of his nature—can enjoy happiness, while those nearest and dearest to him in life, perhaps his friend, brother, sister, father, mother, husband, wife, or child, will suffer endless torments, and he know it and unable to help them, and yet enjoy happiness. Every principle of humanity proclaims it a falsehood. In such a position he would be a thousand times more miserable than he is here, unless his nature should be changed, and then he would no longer be man. (Great applause.)

There is that horrible parable of Lazarus and Dives. I don't know any particular fault of Dives, for we are told he had not committed any great sin; it is true, he was rich, but all riches, we are told, come from God. (Laughter.) Nor are we told of any great virtues in Lazarus, except that he was poor and sick, and I am sure he would not have been so, if he could have helped it. (Laughter.) Yet Lazarus was in Abraham's bosom—what a bosom Abraham must have, to accommodate all the poor and sick!—while poor Dives was in torments and agony, and when he asked for one drop of water to cool his parched tongue, it was refused him. Nay, he begged to send a message to his brother to induce him to be a better man, so as to avoid a similar fate; but this, too, was refused to him. Oh! what glad tidings the Bible doctrine is to man! (Applause.) To a sensitive human nature such a heaven would be worse than any *hell*

that has ever been described--(applause)--and as long as man is deluded into the belief of such a heaven, will we be prevented from forming a real heaven here, for it has all but stifled every kindly feeling and sensation within us. It has cramped and crippled us, mentally and morally; it has prevented us from inquiring into the laws best adapted for the well-training and well-governing of man. The eternal law of kindness should be the only law, sympathy the only bond, the great seal of humanity the only compact, between man and man. No other gospel is required to bind man to his brother. This simple law is deduced directly from the inherent laws of human nature, which some call God. The *Friends* call it the light within; I call it the principle, or law of humanity, which, if man were not perverted by false creeds and doctrines, would teach every man that natural golden rule, Do unto others as you would they should do unto you. (Applause.) This is my faith! Is that not broad enough? Give me a broader, and I will accept it. (Applause.) Humanity! Oh! that I had words to express my feelings at the contemplation of it! I feel a gushing of love within me beyond the power of utterance, not only for mankind, but for all that are capable of feeling pleasure and pain. Humanity's laws only can ever make man a high and noble being—higher, more elevated, and nobler far than we have ever yet conceived the gods to be. (Great applause.)

The President moved a vote of thanks to Mrs. Rose for her address, when she said,

I thank you for the attention you have paid to

my views and feelings, and without a vote of thanks I deem myself richly paid for my coming here, and my efforts in the cause of humanity. In the pleasure I received in being able to speak the thoughts that have pressed upon me for utterance, I am richly paid in being able to do what I deem my highest duty to do. (Applause.)

The President repeated the motion, and a vote of thanks was given to Mrs. Rose.

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