

THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

BELIEVE EVERYTHING THAT IS TRUE, AND NOTHING MORE. PROVE ALL THINGS.

AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE

Vol. 34.—No 14.

PUBLISHED
WEEKLY.

New York, April 6, 1907.

SIXTY-TWO VESEY
STREET.

\$3.00 Per Year.

THE TWO REPUBLICS.

Rome and America: A Study for the American People of the Twentieth Century.

The Roman republic lasted over five hundred years. During that long period, it gradually extended its power until nearly all the then known habitable world had been brought under the dominion of the republic.

Where are we to look for the secret of this unexampled success? Not to their form of government; for though it contained the elements of a republic, it had serious and even dangerous defects, and was never perfected or completed in any definite and permanent form. We are, then, to look for it in the character of the people.

The Roman citizen, though he is considered to have lived in a semibarbarous age, had many of the qualities of a high type of manhood. He was possessed of courage, sagacity and discretion, and in fact of all or most of those qualities which, in that age, constituted one man superior to another. Moreover, he was inspired by intense patriotism. With him the love and pride of country was a passion. If the form of government under which he lived was not of the best, it was the best his fathers had been able to devise, and as he realized that to it he owed the liberty he enjoyed, he was determined it should be preserved. Hence he was extremely jealous of any attempt to overturn the republic, or of any assumption of unwarrantable power. In the earlier and better days of the republic, any attempt of that kind was immediately put down, and was invariably punished with death. As this feature of Roman history is of interest, let us notice some examples:

1. The Decemvirs. In the year of the city 302; B. C., 451. The Decemvirs were appointed as a commission to draft a new code of laws, and to propose matters for the consideration of the senate and the people. They were granted unusual powers, which were supposed to be necessary for the proper discharge of their duties. They were appointed for a year only; but at the expiration of that time, representing that their work was incomplete, and asking for an extension of their power for another year, it was granted. In the mean time they had produced the code of the twelve tables, with which the people were well pleased. At the end of the two years the Decemvirs, taking advantage of their popularity, refused to resign, and proceeded to exercise unlimited power.

The people at first were disposed to submit. But they were soon aroused by the well known incident of a respectable Roman citizen stabbing his own daughter to death to preserve her honor from Appius Claudius, one of the Decemvirs. The people now rose as one man, and hurled the Decemvirs from power. Realizing the danger from which they had so narrowly escaped, the people went to the other extreme, and passed an act to restrain, under the severest penalties of confiscation and death, any person from ever proposing a legislative commission.

2. Maelius. In the year of the city 313; B. C. 440. Sp. Maelius, a Roman knight, being pos-

BY JUDGE CHARLES B. WAITE.

sessed of great wealth, gathered up immense quantities of corn; and being able to supply the wants of the poor, he had formed a dangerous party and aspired to absolute dominion. The senate and people were alarmed, and Maelius, failing to appear when summoned, was put to death.

3. Manlius. In the year of Rome 366; B. C. 387. The year previous, the city had been taken by the Gauls, except the Capitol, which was successfully defended by Manlius, and saved from destruction. Yet, notwithstanding this distinguished service, when, afterward, presuming upon his merit in this and other services, he endeavored by his intrigues with the populace, to rise to imperial power, he was thrown headlong from the very rock from which he had defended the Capitol.

4. Fragellæ. In the year of the city 629; B. C. 124. Information was received at Rome that at this place combinations had been formed against the government. The praetor appointed a special commission to inquire into the matter, and finding that the conspiracy existed, he ordered the place to be razed to the ground.

5. Cataline. In the year of the city 692; B. C. 61. The conspiracy of Cataline, which gave occasion for some of the world-renowned orations of Cicero, is well known, and needs here only to be adverted to.

6. The remaining instance is familiar to every schoolboy throughout the land: Caius Julius Caesar. In the year of Rome, 709; B. C. 44.

Caesar, after a series of successful campaigns against the Gauls, turned his arms against his country. Having conquered the armies of the republic under Pompey, he entered the City of Rome, and at once assumed imperial power. He not only filled all the lesser offices with his friends and dependents, but he even ventured to lay hands on the consulships, and to designate persons to fill them without submitting their claims to the choice of the people. He thus actually extinguished the right of suffrage; which had been the distinguishing feature of the republic for nearly five hundred years.

The Roman people, though much degenerated, were not prepared for this. From the moment when they were deprived of the right to vote for the consuls the doom of Caesar was sealed. Either the republic must cease longer to continue, or Caesar must die.

The vivid manner in which his death is portrayed by the great tragedian, is a faithful reflex of the spirit of the times; the love of liberty and devotion to country, which still animated the better classes of Roman citizens.

Are there, now, any instructive contrasts to be drawn between these two republics? Let us see:

1. The Romans never voluntarily vested the highest civil and military authority in the same person, at the same time. So well was this understood, that when a military commander approached the City of Rome with his army, even when expecting a triumph which had been decreed to him, he must remain outside the gates until leave was given him to enter.

As a general rule, which was enforced except when military commanders had taken possession of the city and had for the time being overthrown the republic, no man without resigning his military command and dismissing his army, could enter the city or even go beyond the limits of the province in which he had governed.

Accordingly, in the year B. C. 51, when the officers who had been sent the preceding year to the command of provinces, were returning to Rome, and some of them were soliciting the military honors to which they thought themselves entitled by their services, they remained with their ensigns of magistracy in the suburbs.

Even Augustus, in the plenitude of his power, and while establishing the monarchy, was willing to respect this regulation. Wishing to pronounce a funeral oration in the city, and being at the same time a military character, in the actual exercise of a military commission, and as such not being permitted by the ancient forms of the republic to enter the city, he spoke his funeral oration in the Circus Flaminius, without the walls.

Such was this feature of the unwritten constitution of the Roman republic.

The American republic, on the other hand, by its written constitution, vests the highest civil and military authority in the same person at the same time. The president is the highest civil executive officer, and is at the same time commander in chief of the army and navy, both in war and in peace. And so far as entering the city is concerned, there is no constitutional restriction, no law, nor any custom having the force of law, which would prevent the president, as commander in chief, from taking possession of the City of Washington, at any time, with the entire army of the United States.

2. We have seen with what vigilance the Roman republic was guarded against any assumption and exercise of unwarranted power, and how any such act was punished.

In the American republic, on the other hand, the chief executive is permitted the use of power not authorized by the constitution, and inimical to our form of government. Though the powers of government are expressly divided into three departments, executive, legislative and judicial he is permitted to make unprecedented encroachments upon the other departments, and to endeavor to control their action; the legislative, by himself initiating legislative action, having bills drawn, and holding mixed caucuses, legislative and executive, for the purpose of agreeing upon bills to be passed, and devising ways and means to secure their passage; the judicial, by sending

messages to Congress attacking judges upon the bench and denouncing them for their decisions.

He is permitted to disregard the rights of the state governments, and to try to control state legislation.

He is permitted to interfere with the elections of the people, both federal and state, and to specify the candidates whom he desires to have elected; also to select candidates in advance of nominating conventions, and do everything in his power to secure their nomination; thus usurping the functions of the people and becoming the political as well as the executive and military head of the nation; making no secret of his purpose to remodel our form of government.

All this he is permitted to do, on the ground that these extraordinary powers have been, thus far, and it is believed they will continue to be, exercised for the public good.

The Romans did not always wait to see how the power would be used. They considered the very assumption of illegal power an attempt to subvert the republic. They looked upon it as one of the highest of crimes; one which should, and did, meet with condign punishment. The crime consisted, not in the abuse of power, but in its usurpation.

The Japanese Character.

The Japanese looks upon his physical body and its needs as just natural, a part of nature, like a tree growing or anything that he is not responsible for; if it is more comfortable to be covered, all right, be covered; but if it is more comfortable to be uncovered, all right, be uncovered; he does not think of it either way—it's unimportant.

On the other hand, the emotions that are controlled by the mind he hides behind a defensive cast iron stoicism and thinks it as indecent to uncover his feelings as we do to uncover our bodies.

The law for keeping the body covered are, of course, obeyed as far as possible, but without an understanding of their meaning. The policeman who was discovered in the altogether on the sea beach declared that he had obeyed the law, as he "had worn his trunks into the sea; that now he was only drying himself."

A bright young student said to me one day, "You seem to be very good in your country, you haven't any one left who needs religious instruction or you would not send so many missionaries here."

I doubt if any Japanese convert to Christianity ever understands his new belief any better than the policeman understood the law for bathing clothes. He may become a good Japanese Christian, but not a British or an American Christian; he cannot regard Sunday as a church day and not one set apart for the doing of odd jobs, nor can he replace his hereditary ideas of politeness with plain truthfulness. Sad to relate, none of us wished to take our servants from the rank of converts.—A Woman, in the Outlook.

More "Gospels."

The fragments of manuscript recently brought to Europe from Chinese Turkestan by Dr. Le-coq, who found them buried in sand at Turfan, have been deciphered by Professor Mueller, the Berlin philologist. It was at first believed that they were written in a language of which every trace is lost, but Professor Mueller decides that they are in the language of Sogdiana, a province of the ancient Persian empire. He pronounces them fragments of the New Testament, although differing considerably from all the authoritative ancient versions recognized by the Greek and Catholic churches. He deduces that the copiers had access to versions which are now totally unknown.

Repairing Their Deity's Work.

Report says that the Jamaica earthquake damaged the Methodist cathedral in Kingston to the extent of \$150,000, and photographs of the ruins make it appear probable that report is not an exaggerator in this case. Of course the Methodists will rebuild; they are already soliciting contributions. God may think that with fires and earthquakes he can stop their picking the people's pockets in his name, but they will show him!

A DEBATE IN CONNECTICUT.

Mr. Custer of Bridgeport Goes Against the Rev. Marshall, Singing Evangelist.

A debate was held in Pioneer Hall, Bridgeport, Conn., on February 24, 1907, on the question, "Resolved, That the Bible is the word of God." The affirmative was taken by the Rev. H. G. Marshall, and the negative by Mr. J. C. Custer; A. Hedin, chairman. On account of the refusal of the Rev. Mr. Marshall to furnish a transcript of his speeches or a summary of the points made, The Truth Seeker can give but one side of the debate. The remarks of the chairman and of Mr. Custer follow:

The CHAIRMAN: Ladies and gentlemen, you are to listen to a debate on the subject: "Resolved, That the Bible is the word of God." The Rev. Mr. Marshall—better known as the Singing Evangelist—will speak in the affirmative and Mr. Custer in the negative. Mr. Marshall will open the debate with thirty minutes; then Mr. Custer will speak for thirty minutes; after that each will have fifteen minutes, and then each will have five minutes, for closing remarks. I now take great pleasure in introducing to you Mr. Marshall.

(Mr. Marshall refused to give his speech and notes for publication.)

MR. CUSTER: Mr. Chairman, Ladies and Gentlemen: My opponent has spent most of his time discussing me instead of talking on the subject—"Resolved, That the Bible is the word of God." Some of you may have come with a firm conviction that the Bible cannot be the word of God because of the many contradictions it contains, and some of you may have come with the equally firm conviction that the Bible can be nothing else but the word of God, arguing that God may contradict himself if he wants to and that I have no right to find fault with it.

Now I wish you would set aside your convictions, forget what you have been reading in anti-religious books, and forget what you have been taught in Sunday school and simply and solely judge this matter by the evidence which my opponent and myself will submit to you for consideration.

Before taking up the subject proper, I wish to say that I attended church service lately, and there I saw a minister reading the sermon instead of preaching it, and afterwards he said: "Let us pray," and again he read sheet after sheet. Now if this minister did not dare trust himself without notes when talking to God, why should I trust myself without notes when speaking to you? God knew what the minister wanted to say, even if he made a mistake, but you do not know what I want to say in case I make a mistake.

I for my part shall use the Bible itself as evidence to prove my side. You may ask me why, and I will tell you.

Suppose I was to tell you that Jim Jones is a liar; the charge may be believed and it may not; at any rate, I would have to prove it, but if Jim Jones himself says that he is a liar that saves me the trouble of proving it. On the other hand, if Jim Jones says that he is an honest man and afterwards tells us that he stole a horse, then we know that Jim Jones is either a liar or a thief, and he may be both. These are my premises and from these premises I shall proceed to argue.

Now for the subject:

If the Bible is the word of God, or a message from God, or if it is that which God thought was necessary for us to know, then the Bible ought to be a book far superior to anything that an uninspired man could possibly produce; it should stand head and shoulders above the rest of the literature of the world.

Its morality should be the highest and purest
Its aspirations should be the loftiest.

Its laws and regulations should be just, wise and perfect.

It should contain nothing that will make men cruel and revengful.

It should be filled with intelligence, justice,
It should be opposed to war, strife, slavery, and ignorance.

It should satisfy the heart and the brain of the best and wisest of men.

It should be true.

Does the Bible come up to that standard? No, it does not.

To prove that the Bible is not true would be easy enough by comparing it with the sciences, for it is a well-known fact that it took many centuries to force the theologians to admit that the earth is round. But my opponent may claim that the Bible is not inspired in regard to the arts and sciences, but is inspired in spiritual and moral things; and therefore we will see what its ideas are in regard to justice, mercy, and morality.

It upholds slavery; it sanctions polygamy; in war it raised the black flag; it commanded the destruction of all the old and infirm as well as women and children.

1 Sam. xv, 2 and 3, reads: "Now go and smite Amalek, and utterly destroy all that they have and spare them not, but slay both man and woman, infant and suckling."

Do you call that justice? Is it mercy? Is it morality? Nay, it is savagery.

There is Genesis—the book from which our Sunday schools take their texts when telling our children how God made the earth.

This same Genesis contains a chapter which beats the filthiest chapter in the filthiest book that I ever heard of. It gives an account of a family by the name of Lot who lived in a very wicked city. The people in that city were so wicked that God did not think it worth while to reform them. He made up his mind to destroy them with the exception of Lot, his wife, and his two daughters. Then afterwards this godfearing Lot got drunk; he got very drunk; I would tell you how drunk he was, but decency forbids. Then you must read about his two daughters—splendid young women! Nor yet is that all; you must take into consideration their motive for making him drunk. Now I will say no more about that chapter; you will have to read it for yourselves and then ask yourselves the question: Can that be the word of God? And a decided No will come from your heart provided you have any respect for your God left. It is chapter xix.

The Bible gives many accounts of burnt-offerings. Do you think that a merciful God would want to besmear his altars with the blood of oxen, lambs, and doves? Do you think that he enjoyed the smell of burning and quivering flesh? I say no; that Bible account can not be true; a merciful God would be horrified at such cruel butcheries.

The Bible tells us that God created angels, that some of them rebelled against God, and that God could do nothing with them; he had to put them in hell. What mismanagement! A rebellion in heaven! Well, that's the limit. But matters did not stop there; they took a turn for the worse. After the rebellion was somewhat subdued, God gave those rebel angels unlimited power to roam about like roaring lions to see whom they could devour. Why, even Jesus was at one time in the clutches of one of these fallen angels. The Bible tells us that he was tormented by one of them for 40 days; that he was carried to the top of a mountain, thence to the pinnacle of a temple, and I surmise that if Jesus had not been as steadfast as he was, he would have been carried to hell. Now, my friends, do you think that a wise God would give such power to a fallen angel? I say no; that Bible account is a falsehood.

1 Chron. xvi, 34, reads: "Oh, give thanks unto the Lord, for he is good and his mercy endureth forever."

2 Kings ii, 23, gives an account of a baldheaded prophet by the name of Elisha, whom the children called "baldhead." Then in the 24th verse the Bible proceeds in its beautiful language thus: "And he turned back, looked upon them, cursed them in the name of the Lord, and there came forth two she-bears and tare forty-two children of them."

Now, my friends, this was the work of the good God whose mercy endureth forever. Could those children have fared worse if that baldheaded fellow had cursed them in the name of the devil? How on earth can my opponent prove that God inspired the Bible when we find such contradictions in the book—when we find such cruel things attributed to God?

The book of Joshua is nothing but a string of accounts of cruel wars, murders, and massacres; it sanctions nearly every crime in the calendar. Is that book calculated to improve the world?

Does not every chapter shock the heart of a good man? My opponent says it is the word of God. Why should we attribute the best to men and the worst to God?

Was it necessary to inspire the man to write the account of David murdering Uriah and then stealing his wife? or was it necessary to tell us the number of Solomon's concubines? Would it not have been much better if we had been left under the impression that Solomon had but one wife and no concubines? Would we not think much better of David if we had not been told that he was a criminal?

Now I will read one of David's psalms to let you hear how that worthy, that pillar of society was inspired. [Reading some verses of psalm cix.]

What is there in this psalm that has been of benefit to us? Do you think that it could be worse if it was not inspired?

Matt. xvii, 20, reads: "And Jesus said unto them: 'Because of your unbelief; for verily I say unto you. If you have faith like a mustard seed ye can say unto this mountain, Remove to yonder place and it shall remove.'"

Now there is a definite statement in regard to faith—it does not require much faith to get rid of a mountain, and yet I am safe in asserting that if my opponent had as much faith as a lima bean he could not even stir a mole hill. I suppose he will try to explain that passage, but if it was necessary for a man to be inspired to write it, is it not more necessary for a man to be inspired to interpret it, if it does not mean what it says?

This reminds me of the statement given in the Bible that it is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of heaven. Here in America they explain that the needle's eye is no needle's eye, but a gate. My spiritual advisers in Germany told me that the needle's eye was all right but that the trouble was with the camel, that the camel was no camel, but a ball of twine. A Sunday school teacher here in Bridgeport with whom I talked about this said: "Why, there is nothing the matter with that passage, it is all right as it stands. I can ride on horseback through a needle's eye provided it is large enough." Do you see now what explanation will lead to?

Paul writes to the Galatians in the sixth chapter, second verse: "Bear ye one another's burden;" and in the fifth verse of the same chapter he writes: "For every man shall bear his own burden."

What do you think of this? There are just two verses between these contradictions. Paul must have written them with one and the same dip of the pen; but you know Paul is the fellow that wrote: "Take a little wine for your stomach's sake," and he may have taken a little too much.

Gen. xxv, 1: "Then Abraham took a wife and her name was Keturah."

1 Chron. i, 32, reads: "The sons of Keturah Abraham's concubine."

Now which is which? Was Keturah his wife or was she his concubine? My opponent claims that all these contradictions are the word of God. How a man in his right mind can make that claim is more than I can understand. I don't know what you think about those fellows that wrote the Bible, but I feel like borrowing the language of Horace Greeley when he said: "You lie, you villain, you lie and you know it."

Jeremiah xxiii, 23, tells us about God's omnipresence; it reads: "I am a God at hand, saith the Lord, and not a God afar off."

We will see what Solomon has to say about God's omnipresence.

Psalms x, 1, reads: "Why standest thou afar off, O Lord; why hidest thou thyself in times of trouble?"

I leave it to you if that is not just like a Bridgeport policeman, who is always around the corner when there is any trouble.

There is the story about Lazarus and the rich man. All we know about the rich man is that he was rich, that he lived sumptuously, and that he fed Lazarus. That he was rich was no crime—we all would like to be rich, and I for one would like to be very rich—and that he lived sumptuously was no crime either—he had the money and could afford it—and that he fed Lazarus was a good deed, nevertheless he went to hell when he died.

We know nothing about Lazarus except that he

was poor, that he was full of sores, that the dogs came and licked his sores, and that he lay at the gate and ate what came off the rich man's table.

That he was poor may have been due to laziness; that he was full of sores may have been due to criminal neglect and filth; that the dogs came and licked his sores was nothing in his favor, and that he was fed at the gate shows that he was a pauper.

Now this specimen went to heaven—for an ornament, I suppose.

The rich man in hell recognized Lazarus in Abraham's bosom and asked for some water. What did Lazarus do? Nothing, absolutely nothing; that ungrateful beggar didn't even do as much as to raise his voice in behalf of his one-time benefactor. Abraham refused the water; and then the rich man pleaded with Abraham in behalf of his five brothers, to send Lazarus to earth to warn them; so that they might steer clear of hell. Abraham refused to do that also, and nary a sound out of Lazarus all this time.

So you see there was the good and noble-minded and large-hearted man in hell, while that lazy, infected, selfish pauper was in heaven.

Do you think that such injustice will be practiced in heaven? I say no; no God would stand for it. That story can not be true.

My opponent calls attention to the fact that the Bible is old and that there are more copies of the Bible now in existence than there were at any time prior to this.

That the Bible is old is no proof that it is true unless we can prove that all old books are true. And that there are more Bibles in circulation now than ever before is no proof that it is the word of God. He might as well say there are more dictionaries now, and therefore the dictionary is the word of God; or that the increasing circulation of a newspaper is due to inspiration.

Now I will let the increased number of Bibles step into the limelight, and we will look at it a little closer; not because I want to make an argument out of it; I take it up because my opponent is trying to befuddle your minds by the raising of false issues, and is trying to prove what is not denied.

If those Bibles were bought and sold in the open market, then it would indicate that there was an increased demand; but thousands upon thousands are given away to emigrants in the seaports of the world, while missionaries are giving them away by the ton; and then occasionally some wiseacre turns up and tries by this to prove that the Bible is the word of God. Don't be taken in by such trickery.

I will take you into my confidence and tell you about my own case in connection with the increased number of Bibles—and my case is similar to that of thousands of others.

Twenty years ago I was what we call a good Christian. I went to church twice on Sundays. I ate no meat on Friday, and I prayed the rosary on all sorts of days; today I am an Agnostic.

Again: Twenty years ago I had no Bible. I was forbidden to read the book, and I looked upon it with contempt; today I have four Bibles.

Now, in order that you may get a better idea of this, I will multiply my individual case by 100, and then sum up the various points.

Twenty years ago there were one hundred good Christians; today there are none; a decrease of Christians to the amount of 100 per cent.

Twenty years ago there were no Agnostics; today there are one hundred of them, an increase of Agnostics too great to be expressed in percentage.

Again: Twenty years ago there were no Bibles; today there are 400 of them; so you see there is a tremendous increase in Bibles, but also a large increase in Agnostics, while the good Christians have disappeared altogether, leaving the increased number of Bibles in the possession and to the tender mercies of the Agnostics.

But if my opponent means to say the more Bibles, the more people that believe everything that is in the Bible, then he is sadly mistaken, for we all know that the age of belief, ignorance, and blind following is passing fast and the era of investigation and knowledge is at hand.

Matt. xix, 26, reads: "With God all things are possible."

Judges i, 19, says: "The Lord drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron."

Now, what do you think of that? A God getting held up by an iron chariot! Can my opponent tell us what would have happened if the thing had been made of tin? What show would God have nowadays when every nation is armed with Gatling guns?

I now give way to my opponent and if he advances one single, sound argument in support of his claim that the Bible is the word of God, it will be the first one that I ever heard.

The CHAIRMAN: We will now listen to Mr. Marshall again. [No report at hand.]

The CHAIRMAN: We will now listen to Mr. Custer for fifteen minutes.

MR. CUSTER: My opponent talks about Revelation. If the Bible is true it will take care of itself without its being revealed, and if it is not true then no amount of revelation will save it from doom.

The term "revelation" is used too loosely altogether. Suppose God or some of his messengers came down to reveal certain things to me; that would be a revelation to me, but not to you; and if I came to tell you about this revelation, what would you say? Wouldn't you tell me, in the language of the modern classics, to "go way back and sit down," revelation and all?

Would you believe me if I could show documentary evidence about this revelation, bearing the official seal of heaven, signed and countersigned by the Holy Trinity? No, you would not.

Some parts of the Bible are so coarse that the law of this country classes them as obscene literature, and as such debars them from going through the mails.

The case I have in mind happened about ten or eleven years ago. A man out West had an argument with a minister about a certain passage in the Bible, the minister claiming that there was no such passage. The man went home, got his Bible, copied the passage on a postal, and mailed it to the minister. The minister had the man arrested, and later he was fined \$50. The man appealed for financial help to take his case to the higher courts; and it was through this appeal that I got acquainted with the affair. In due time the case came up; the higher court sustained the decision of the lower courts, and the man stood convicted of having sent the word of God by mail!

Now, how does that strike you? And my opponent—what does he say?

I say that people under age ought to be prohibited from reading a book that contains such passages.

I was forbidden to read it, and that was the only sensible thing that the Catholic church ever did for me.

The laws of the land declare against the Bible; the judges on the bench render decisions against it, the sense of decency rebels against it; our better feelings and promptings take a firm stand against it; and yet when all the evidence, every every bit of evidence is against it, here is my opponent claiming loud, long, and persistently that it is the word of God.

We ought not to bother with the Bible until—[Mr. Marshall, interrupting, asked why certain questions were not answered, etc.]:

My friends, I have not come to answer questions; I am here to prove to you that the Bible can not be the word of God. [Loud applause.] All this rumpus is about a slight mistake I made when quoting Judges i, 19. From my quotation it appears that God was alone when he had that trouble with the iron chariot, while in reality he had Judah with him, for it reads: "And the Lord was with Judah, and he drove out the inhabitant of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron."

Now it makes no difference whether God was trying to do the job with Judah as helper, or whether Judah was the boss and God the helper; the fact remains that the two were together, which makes it all the worse. [Laughter and applause.]

We ought not to bother with the Bible until the theologians themselves agree on it.

There are the Jews, they have their Bible and claim that theirs is the inspired one and that all others are humbug.

Then come the Catholics, with their Bible, and

(Continued on page 214.)

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

Published by The Truth Seeker Company.

E. M. MACDONALD - - - Editor and Proprietor

L. K. WASHBURN - - - Editorial Contributor.

Sixty-two Vesey Street, New York, N. Y.

Post Office Box 1610.

SATURDAY, APRIL 6, 1907.

Subscription Rates.

Single subscription in advance - - -	\$3.00
One subscription two years in advance - -	5.00
Two new subscribers - - -	5.00
One subscription and one new subscriber, in one remittance - - -	5.00
To all foreign countries except Mexico, 50 cents per annum extra.	
Subscriptions received for any length of time under a year at the rate of 25 cents per month. Can be begun at any time. Single copies, 7 cents.	

Entered at the Post Office, New York, N. Y., as second class mail matter.

Money should be sent by EXPRESS CO. MONEY ORDER, POSTAL ORDER, DRAFT ON NEW YORK OR BY REGISTERED LETTER. Since April, 1899, checks and drafts on cities other than New York are subject to a heavy charge for collection, and our patrons are respectfully asked not to subject us to that expense. Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER COMPANY or E. M. MACDONALD, 62 Vesey Street, New York.

SPECIAL NOTICE.—We shall be obliged to our readers if they will send us the name and address of any Freethinker who is not a regular subscriber.

The Parochial School.

Bishop McFaul of New Jersey sends out a pastoral letter in which he furnishes his priests with argument in favor of state aid for parochial schools.

The Catholic church finds its parish schools a heavy burden, and is exceedingly desirous of shifting the weight from its own shoulders to that of the community. Moreover its schools are inferior and cannot compete with state schools, so that parents, wishing the best education for their children, allow them their choice of attending the public instead of the parochial school. Naturally the church wants to get rid of the elephant, or at least to be relieved of the cost of feeding it.

Bishop McFaul disclaims any desire for a state paid clergy. "We have seen," he says, "what has happened in countries where the clergy are the hirelings of the state." Indeed we have, and we have seen what has happened where religious schools were supported by the state, and that the results were still more evil. It is bad enough for a state to pay priests to befool the ignorant adult, but to hire religious teachers to dwarf the minds of the young is an aggravated abuse.

The letter of Bishop McFaul is not different from those which are circulated yearly among the priests of New York, with a view to their publication in the newspapers. It contains the same empty assertion that "non-Catholic citizens are coming to perceive clearly that if the head alone is educated and the heart left fallow, injury is done to both the individual and society."

By educating the "heart" the priest means putting the false teachings of the church into the heads of pupils along with arithmetic, geography, and profane history. The heart, as a physiological fact, is no more susceptible of education than the lungs, or liver, and like them it performs its functions naturally.

When any one talks about "educating the heart" we may suspect that he wants to get something into us without its undergoing examination by the brain, which is the seat of intelligence. That is Bishop McFaul's game just at present.

Persons who wish to go to heaven want to go everywhere else first.

Is Socialism Religion or Science?

The Truth Seeker has been more than once rebuked for pointing out that what is commonly known as Socialism has many of the features of a religion. Socialism makes promises the fulfillment of which is to give mankind a sort of Paradise where the evils of the present capitalistic and competitive regime will be unknown; it defers unalloyed happiness to the time when we shall have reached that promised state; its doctrines are in supposed conflict with the law of development or the process of evolution, and are often embraced with an enthusiasm not born of reason and comprehension. It has its dogmas, such as class consciousness and the Marxian principle of the agreement between economic methods and intellectual conditions, and it seems to have sects who are not in close accord. Add to these similarities a peculiar sensitiveness of its adherents to criticism, and the parallels between Socialism and religion are fairly well defined. Like religion, it may be true, but it remains to be verified.

Our position regarding this matter being so strongly attacked that we were on the point of abandoning the ground, it is like receiving reinforcements to get a book from the Wilshire Book Company, made up of Wilshire editorials from Wilshire's Magazine, the very first article in which is entitled "Socialism: A Religion." The author, Mr. Gaylord Wilshire, is a member of the party whose Socialism has never been called in question.

In the article on "Socialism: A Religion," Mr. Wilshire strongly advances the argument that faith in Socialism must precede comprehension of it. To quote his words: "I think most Socialists would agree that until the belief in Socialism gets hold of the hearts and emotions of the people more as a religion than as an understanding of economic events, there is not going to be a social revolution." That is to say, the success of Socialism depends on its being accepted as a faith. This suggests religious creeds, which it is necessary to salvation that we believe, but which few are expected to understand.

"The kingdom of heaven," remarked Jesus, "cometh not with observation." Neither does Socialism according to Mr. Wilshire, who declares: "The best Socialist is one who can not only sympathize with poverty and wish to alleviate it, but who has the imagination to see the world of beauty which Socialism promises as the goal to be realized." The best Christian, too, in the opinion of the preacher, is the one with the imagination to see the world of beauty which religion promises as the goal to be realized. The person who can lose sight of the intervening difficulties, and by means of his fancy realize the glories that shall be, will make the best religious as well as Socialistic devotee.

We recognize, again, the religious sentiment in the following elucidations of Socialism by Mr. Wilshire, to wit: "Religion in the broader and higher sense is the relating of man to the universe, and Socialism is merely the path of this great end." "The greatest exaltation that can come to the spirit of man is to realize himself at one with the universe. All humanity will be at one with God and every man will be a god. This is the glorious ideal which spurs on the Socialist and which enthuses him with a religious ecstasy comparable with no emotion which has ever hitherto stirred the world."

Is anyone to be blamed who mistakes for a religion a movement which appeals to faith primarily, which talks about being "at one with God," and promises a religious ecstasy with which other emotions that the religiously exalted have experienced are not to be compared?

The book in which this essay on "Socialism: A Religion" appears costs one dollar, but the essay is published separately and may be had for 2 cents of the Wilshire Book Company, New York.

It would be unfair to leave or to attempt to create the impression that all of the adherents of Socialism contemplate it as a phase of religion, and that they as a consequence dismiss as irreclaimable capitalists Darwin and Spencer with their vagaries about survival of the fittest, the struggle for existence, and so forth. Mr. John Spargo, who is at present one of the most popular of its exponents, declares that Socialism is a science instead of a religious ecstasy, and that it is supported by the brilliant labors of the evolutionists. He gives the summary by Engels which is to social evolution what the generalizations of Spencer are to the theory of evolution at large. "In every historical epoch," says Engels, "the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which it is built up, and from which alone can be explained the political and intellectual history of that epoch."

That has the form and style of a scientific proposition. It is not a formula to be taken on faith, for it furnishes no comfort or enlightenment to one who does not comprehend its import. It has to be taken understandingly or not at all. It is not conducive to religious ecstasy. If true it should be as demonstrable as the theory of gravitation. We incline most toward this scientific aspect of Socialism as promising less and demonstrating more. We trust it is the real Socialism. If a science, Socialism needs no "hold of the hearts and emotions of the people as a religion." Science does not advance by hooking onto motors steered by the preachers. The hearts and emotions of the people are the last to take the side of science, and the first to be arrayed, under the guidance of religion, against any materialistic interpretation of History.

God as a Tax Dodger.

Freethinkers have a just grievance against God for allowing exemption of his property from taxation. "Our Father in heaven" may be perfect, but he would show his love for humanity more if he would bear his share of the burdens of existence and not add to them. We believe it is a fair proposition to pay for what we get. God as a factor in human society has taken a poor debtor's oath. It is poor property that cannot pay its taxes, and property that cannot afford to share the cost of protection should not ask for it. A church is dedicated to God, but man has to take care of it.

We have never discovered that God, of his own will, interfered in any way with earthly affairs. It is only as man has foisted the divine interest upon humanity that the Deity has become a debtor to the world. Left to himself we do not believe that God would ever erect, or cause to be erected, a chapel, church or cathedral, to increase the weight upon already overburdened human shoulders.

It is time to have an inquiry into so-called divine matters and ascertain just what God's relation to man is; just what God does for man, and just how much of this God business is an imposition.

Some fifty years or so ago a man living in Indiana in his pious zeal deeded his farm of six hundred acres to Almighty God. The deed was recorded in the registry for Sullivan County. But year after year went by and no taxes were paid upon the land, so it was sold. Almighty God evidently was not a resident of Indiana, or else he did not value the gift made to him.

When anything is consecrated to God it is stolen from man; that is it is exempted from sharing the common obligations and burdens of human society. Churches are not public property, but the injustice of exemption from taxation may soon make them such. Putting millions of dollars into ecclesiastical property, which pays no taxes, is robbing the poor. A God who takes a poor man's money does not deserve his worship.

Exempting churches, consecrated to God, from just taxation makes God a tax-dodger.

L. K. W.

Correspondence from West Point to the Army and Navy Register describes a religious fulmination affecting the mental condition of the United States military students at the academy there situated. It was about the middle of last month when the annual presentation of Bibles occurred. Many years ago, the account states, the custom of presenting Bibles to members of the first class was established at the academy. The original donors were the members of the Ladies' Union Mission School Association. Subsequently the American Tract Society became the custodian of the funds for this purpose. There were present with Chaplain Travers on the platform the Rev. George L. Shearer and the Rev. Karl Reiland, assistant at Grace church, New York. The Rev. Mr. Shearer read the Scripture lesson and made a brief address referring to the Book which the cadets were about to receive as containing their "marching orders from the Commander-in-Chief of the Armies of Heaven." The Rev. Karl Reiland followed, his "stirring address" closing with an exhortation to the recipients to take with them spiritual weapons on leaving their Alma Mater as well as those for earthly warfare. "Above all, take the Sword of the Spirit, which is the Word of God." The entire corps of cadets attended the service; many of the officers and their families were also present, all joined heartily in singing the "familiar and appropriate" hymns, "The Church's One Foundation," "O Word of God Incarnate," "Jesus Calls Us," and "Lamp of Our Feet." After this it is a relief to read that "a small hop" was given in Culm Hall. It is better to dance off the effect of an emotional indulgence than to let it culminate in a brainstorm. The churches view the naval and military academies as missionary grounds, like the army and navy and the schools are "missionized" without expense, because the government, besides collecting the subjects corresponding to heathen in foreign lands, and coercing them into attending, provides churches and chapels and pays the missionary, called a chaplain, a salary equal to that of an officer of high rank.

A book bearing the title "Proofs of Life After Death" has been compiled by Mr. Robert Thompson from answers to questions sent by him to men supposed to have given some attention to the subject. Among the answers is one from Cardinal Gibbons, who finds argument for immortality in the following: "We may find nations without cities, without the arts and sciences, without mechanical inventions, or any of the requirements of civilized life, but a nation without some presentiment of the existence of a future state we shall search for in vain." The Cardinal cannot have looked at his Bible closely, or he would have found the principal part of the Old Testament taken up with the history of a nation—the ancient Hebrews—who had no presentiment of immortality except in their "seed," which their deity promised to make as the sands for multitude, though he never did. The reply of Simon B. Newcomb, the astronomer, reveals the thoughtful man. He says: "In answer to your

request I am sorry to say that I have never been able to think out any satisfactory theory on the subject of the continuance of the conscious soul of man after death."

The two sects that have the least use for each other are probably the Methodists and the Roman Catholics. The dignitaries of these churches observe a show of politeness, but each carries a little cutlery susceptible of being inserted under an opponent's fifth rib. Meanwhile the lesser clergy exchange courtesies something in the manner following, to wit: The priest editor of the New World, a Roman Catholic paper of Chicago, remarks: "We have often said that the Methodist ministerial body is the most ignorant and the most vulgar among all the sects in the United States. Their daily acts prove that they are unfit to be anywhere in the land except among the lowest grade of Atlanta Negroes." The Christian Advocate takes editorial cognizance of this attack on Methodist ministers, and aiming at Catholicism's tenderest spot, replies: "It may be pertinent merely in the spirit of modern science to suggest to the New World to compare the number of Roman Catholics that own saloons and the number of 'Catholics' who frequent them; the number of drunkards who if about to die would send for a priest; and the number of Catholics who are brawlers or fighters, made such by rum sold by Roman Catholic bartenders, with the number of saloons kept by Methodists, the number of Methodist bartenders, the number of Methodists who frequent the saloon, the number of Methodist fighters and drunkards." Pertinent also would it be to compare the number of Roman Catholics guilty of gambling, from the cockpit to the pool room and the race course [he might add the church bazar] with the number of Methodists doing such things. As cursing and swearing are counted 'vulgar' as well as profane, it might add to accuracy to compare the number of Roman Catholics whose lips are defiled thereby with the number of Methodists who use the names of God and Christ in oaths, as though profanity was an enforced sign of their ecclesiastical connection." A center-shot! but there is one comparison which the Advocate does not suggest. It does not challenge the New World to compare the number of Methodist parsons named in the "Crimes of Preachers" with the number of Catholic priests mentioned in the same useful work. It would hardly be a fair test, as Catholics do not make their priestly scandals public, but we expect it will commend itself to the editor of the New World.

For some years a few generous persons, including of course Dr. E. B. Foote, have been contributing to the comfort and support of Mrs. Elmina Drake Slenker, one of the early writers for The Truth Seeker, who in her old age is without the necessary income to provide for her own wants. Latterly Mrs. Slenker has directed her efforts into fields not covered by The Truth Seeker, but that should cause no diminution in our gratitude for what she accomplished for Free-thought and liberty. She has prepared the following notice for publication:

In the past I have raised thousands of dollars for aged and impecunious Liberals, and now, in my 78th year, I find myself penniless, so I thought I'd let friends know that a little help would be very welcome.

ELMINA DRAKE SLENKER.

Snowville, Pulaski County, Va.

The Truth Seeker urges a generous response to this modest statement of the case. Aunt Elmina deserves it.

Mr. M. M. Mangasarian, the liberal speaker of Chicago, makes this significant comment on the recent visit of the New York ministers to Presi-

dent Roosevelt: "Today the Protestants call upon the President asking favors of the chief executive of the land—tomorrow if the Catholics elect a president they can cite this precedent and call on their president for favors." Thus it is. There can be no favors asked, no encroachment on the state by the Catholics, for which the Protestants have not furnished a precedent—except an establishment of their church, and Protestants even tried that.

Parts of the papers of Monsignor Montagnini, lately secretary of the pope's nunciature in Paris, which were seized by the French government, are being published by the Paris Figaro, a Catholic paper, with the intent to destroy the effect of their official publication. Many of the papers deal with politics, especially the presidential and parliamentary elections. Monsignor Montagnini names many politicians who were suffering from impecuniosity, among them Prime Minister Clemenceau, with whom Monsignor Montagnini thinks an understanding might be reached, but he says: "It would need a large sum." This document is dated 1905. It shows that bribery of legislators was one of the methods contemplated and favored by agents of the Vatican, but does not show that any of the politicians accepted.

Mr. Charles Lownd of South Dakota knows a good thing when he sees it. He writes: "Inclosed find one dollar for as many copies of General Birney's pamphlet 'France and the Pope,' as it will pay for. It is an excellent article to distribute and inform people of the facts about France and the church." It is excellent indeed, and the facts it contains are nowhere else set forth in current publications. Mr. Lownd got twelve copies for his dollar.

The town of Star Lake, Minn., should be viewed by the clergy with a troubled eye. A Truth Seeker reader who lives there says: "This is a good township that I am living in. It is twenty-eight years old. We have no church here yet, and there are only three or four persons in the place foolish enough to want one."

We have received an extended essay from Hudor Genone, the well-known author, taking another view of psychic problems than that which is expressed in our comments (March 23) on the Soul Chasers. Hudor Genone's startling conclusions are reserved for publication next week.

The McFadden Indictments Quashed.

On March 29 at Trenton, N. J., Judge Lanning filed an opinion in the United States District Court quashing the indictments which charged Bernarr Macfadden, editor of Physical Culture, with sending obscene literature through the mails. Mr. Macfadden's counsel, Theodore Schroeder, president of the Brooklyn Philosophical Association, argued the unconstitutionality of the postal laws invoked in this case, declaring that Congress had no legitimate power to apply a differential test to mail matter based on the opinions it expressed, or on the psychological tendencies of such opinions on the persons to whom they were sent, as our Constitution precludes the construction of mere psychological crimes. The statute, Mr. Schroeder argued, abridges the freedom of the press and by furnishing no standard or test by which to differentiate the obscene from that which is pure, leaves the jury to speculate on the probable psychological effect of the opinions complained of and to render a verdict according to the ignorance, whim, caprice, or prejudice of the members.

Judge Lanning quashed the indictments without considering any of the reasons advanced by Mr. Schroeder, except that Mr. Macfadden was not aware of the contents of the magazines when they were mailed.

A DEBATE IN CONNECTICUT.

Continued from page 211.)

claim that that is the inspired one and that all others are spurious.

Then come the Protestants with their Bible, and claim that that is the true word of God and all others are erroneous.

Then each sect arms itself with its particular word of God and tries to make proselytes, tries to get followers of and believers in that particular brand of Bible, and at the same time denounces the other fellows' Bibles as a fraud.

On one point, however, they agree; they all claim to have lost the original Bible; and that is the very point on which all are wrong because none of them ever had an original that they could lose.

The whole affair reminds me of the patent medicine fakir who praises his own stuff as the cure all, proves by testimonials that it is just as represented or a trifle better, and then denounces the medicine of his rivals as a quack remedy. He is just like the theologians in the various sects.

The medicine fakir poisons the body with drugs, and the other poisons the mind with dogmas.

It is asserted by some people that they cannot sleep without having read some passage from the Bible before retiring; and they accept that as proof that the Bible is the word of God. It is no proof whatever.

I knew of a woman who could not sleep without having prayed the rosary, while a man told me last fall that he never went to sleep without a revolver under his pillow; but I go to sleep without any of those things; in fact they would be most likely to keep me awake all night if I had them with me.

My opponent says we believe things of which we have no proof. Certainly we do.

There are people in this audience who believe that the Bible is the word of God, and they have no proof—my opponent has given none, while I have poured out a bushel of evidence that it can not be; and yet they believe!

Again, most people believe that Washington was born on the 22d of February. I believe so myself, but if the historians contradicted themselves in regard to Washington only half as much as they do in the Bible, I should doubt them all; and if they asked me to believe, and moreover threatened me if I didn't believe them, then I would know that those historians were no historians at all, but base impostors. What would you say if an organization was to chase you with the history of Washington the same as they chase us now with the history of Jesus? Wouldn't you come to the conclusion that the whole story was a fabrication?

Then it is affirmed that the progress from barbarism up to the present standing of society is due to the Bible and the church. That is a mistake, to say the least.

It was the church that inaugurated the Inquisition.

It was the church that invented and applied the rack and thumbscrew.

It was the church whose swords and daggers were dripping with the blood of innocent men, women and children in the past.

It was the church that denounced the scientists as Atheists.

It was the church that threatened Galileo with death if he did not desist teaching that the earth possesses a daily motion.

The church has never made one single useful discovery. She has never once advocated a new truth, but always clung to an old lie to the very last.

Civilization and science, on the other hand, have progressed not because of the church but in spite of it—and the church is founded on the Bible. And if it was conceded, or even proved that progress is due to the Bible, that would not prove that the Bible is the word of God; that and that alone is the point at issue; that is what I have come to debate, and not what progress is due to.

Before closing I want to quote the Bible once more.

Matt. xviii, 5, reads: "And he (Judas) cast down the pieces of silver in the temple and departed, and went and hanged himself."

Acts i, 18, reads: "And falling headlong he (Judas) burst asunder in the midst, and all his bowels gushed out."

Do you think it possible that God did not know which way Judas died?

Matt. i, 6, gives the genealogy from David to Jesus and makes it 28 generations.

Luke iii, 23, gives the genealogy from Jesus to David, and makes it 43 generations.

There you have it. "You pay your money and you take your choice."

If Matthew and Luke contradict themselves in this case, can we take any stock in what they say afterwards?

The whole Bible, with a few exceptions, is made up of contradictions and silly and childish stories, as well as cruel and indecent accounts. My opponent says it is the word of God; I say if it is the word of anybody it is the word of a fraud.

He asks you to look upon the Bible with the spirit of Christ. To this I want to say that you may look upon it with any spirit you see fit as long as you use common sense along with the spirit.

Suppose I read a verse while you listen with the Christian spirit:

Malachi ii, 3. "Behold, I will corrupt your seed and spread dung upon your faces, even the dung of your solemn feast, and one shall take you away with it." Do you really think that a God would inspire anybody to write such stuff?

No, my friends, neither God the father nor God the son nor God the Holy Ghost would come down to that level.

Now I will rest my case.

To offer more evidence would be a wasteful carrying of coals to New Castle. I have shown conclusively that the Bible is not true, while my opponent has given you a game of talk only; not one single sound argument has been made by him on which we can base a decision that the Bible is the word of God.

Is there anyone present who needs more evidence than I have given that the Bible can not be the word of God? I am waiting for a reply. There are none. Good.

I will now give way to my opponent.

MR. CUSTER (last five minutes): I do not see that I need to add anything to the chain of evidence already given. If I point out but one falsehood, such as there is between Matthew and Luke in the genealogy of Jesus, isn't that sufficient to invalidate the whole book as unreliable?

I consider that I have more than proved my case, and therefore I will use my five minutes' time to announce a book, the price of which is twenty-five cents. This book will tell you more about the Bible in two hours than you can learn in a lifetime by going to church. The title is "The Age of Reason," by Thomas Paine. (Applause.) I am ready to take orders for that book, and I suppose my opponent will accommodate those who want to buy a Bible. [Loud and prolonged applause.]

A Mark Twain Story.

The North American Review contains an instalment of Mark Twain's Autobiography. Mr. Clemens alludes to a dinner with the Kaiser as follows:

We had recently arrived in Berlin, and had begun housekeeping in a furnished apartment. One morning at breakfast a vast card arrived—an invitation. To be precise, it was a command from the Emperor of Germany to come to dinner. During several months I had encountered socially, on the Continent, men bearing lofty titles; and all this while Jean was becoming more and more impressed, and awed, and subdued, by these imposing events, for she had not been abroad before, and they were new to her—wonders out of dreamland turned into realities. The imperial card was passed from hand to hand, around the table, and examined with interest; when it reached Jean she exhibited excitement and emotion, but for a time was quite speechless; then she said:

"Why, papa, if it keeps going on like this, pretty soon there won't be anybody left for you to get acquainted with but God."

It was not complimentary to think I was not acquainted in that quarter, but she was young, and the young jump to conclusions without reflection.

JEWISH VIEW OF PROPHECY.

From a Sermon by Rabbi Leo M. Franklin of Detroit, Mich.

There are, it seems to me, three fundamental weaknesses observable in the use of the Old Testament prophecies by the writers of the New, which, after detailing, I shall try to exemplify somewhat. This procedure, however cursory, will, however, I fear, more than consume the time at my disposal, wherefore I shall be as concise as possible. Let me sum them up as follows:

(a) The misunderstanding of Biblical Prophecy in general.

(b) The fact that they worked from translations and not from the original text.

(c) The fact that they turned to the Old Testament with their minds made up as to what they wanted to find there, and failing in that, they either changed the meaning of the words or wrote history to fit the events of prophecy.

To the first of these first. I hold that the whole character of Hebrew prophecy was misunderstood by the authors of the New Testament, for they made the prophet a predictor, a foreteller, which he never was. Even the Greek "Prophets" from which our term is derived, did not signify a foreteller so much as a proclaimer, the predictor being called by the special term? The very nonfulfillment of many of the prophetic utterances is a point in favor of this argument.

Yet to make the Old Testament prophecies refer to Jesus is to compel them to predict not less than five centuries in advance, even if, as in the case of the second Isaiah, we put the authorship of the book at the latest possible date after the fall of Bablyon. This is an absolute contradiction of the character of the true prophet.

The second weakness of the evangelists was their ignorance of the Hebrew text. Besides, the gospels do not claim to have been written by the apostles, but to have been compiled as traditions emanating from them. (See Luke i, 1-3.) Be that as it may, however, the writers were certainly no grammarians, and they made hopeless confusion of the tenses and numbers of Hebrew verbs and nouns, but nowhere perhaps more obviously than in their use of the famous fifty-third chapter of Isaiah, which is written not in the future tense as a prophecy, but in the past as the account of an event that has passed into history. To this we shall refer a little later.

But even this is subsidiary to the third point, the misapplication of words and the writing of history to fit the events of prophecy. With this point, however, I propose to deal only through illustrations. For this purpose I choose again the fifty-third chapter of Isaiah. Of course, everybody knows that the four evangelists tell, each in his own way, the story of Jesus' life and crucifixion. Now, in some points they are agreed, as why should they not be? But in one point Luke stands alone. In contradiction to the other three evangelists who speak of the silence of Jesus at the trial and on the cross, to fulfill the seventh verse, "He opened not his mouth," he tells us that just before his death Jesus prayed, "Father, forgive them, for they know not what they do." This is strange, for, to quote another's words, "the prayer was too short to be forgotten by the historian and too noble to be ignored." Why then, did only one of the four mention it? Why, frankly, because it was a fabrication on the part of Luke, who put it in so that Isaiah's words might be fulfilled, "For the transgressors he made intercession." Does that illustrate my point? It is but one of the many examples ready at hand. Take this one. The gospel of Mark has it that Jesus met his end between two thieves, and Mark naively remarks, "In order to fulfill the scriptures that he was numbered with the transgressors." But it was a very poor way of fulfilling scripture, for it is a well known fact that neither the Jewish law nor the Roman law permitted the execution of thieves, and Mark, who came from Egypt, where it was customary to punish thieves with death, evidently thought that the same was true in Rome and in Judea, which was then a Roman province, and so, to fulfill the scripture, Jesus had to die between two thieves who were ready at hand for the purpose.

Of the mistranslations of Scripture for the purpose of forcing prophecy to foretell Jesus, I think of no more forcible illustration than the oft-

JABS BY JULIUS.

quoted seventh chapter of Isaiah, verses 14-16. I use the St. James version: "Behold a virgin shall conceive and bear a son and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before he shall know to refuse the evil and choose the good, the land thou abhorrest shall be forsaken of both her kings."

These are the words of that first Isaiah who lived during the eighth century B. C., during the reign of the wicked King Ahaz and his successor, the splendid Hezekiah. The kingdom of Judah is surrounded by threatening enemies, Samaria and Syria, just north of her, were leagued against her, and Ahaz is about to invite the all powerful Assyrian to make an alliance with him against them. And it is against this that Isaiah cries out, for he sees in the Assyrian a far mightier foe than in either of the others, who once having gained a foothold in Judea would perhaps crush it under his heel. He warns and denounces the king, and waxing in enthusiasm, he points to a young woman, pregnant with child, among the onlookers—it may be she was his own wife—and he says to her that she shall bear a child whom she shall call Immanuel (God with us), and before that child shall be old enough to refuse evil and choose good, the lands now dreaded (i. e., Syria and Samaria) will be deprived of their kings.

But prophecy would refer this verse to Jesus, and in order to do so the word "almo," which invariably means a young woman, is here without warrant and without truth translated "Virgin." And surely if this were not enough to prove that the passage did not refer to Jesus, the fact that the Hebrew prophet could not and did not pretend to look eight hundred years ahead into the future, would do so. And if yet other proof were needed, when was Jesus ever called by the name Immanuel?

I believe that the New Testament is a misinterpretation of the Old, partly due to the lack of information of the writers, partly to the partisan bias, and in part—in justice be this added—to the hair-splitting methods of interpretation then in vogue even in the Rabbinical schools. In a word, Jesus was not in the Old Testament and the New Testament writers erred in putting him there.

William Winter on Ministers.

William Winter, the dramatic critic of the New York Tribune, writes to his paper (March 4) a letter on ministers, in which he contrasts the theatre with the church, and calls the clergy a meddlesome and mischievous profession. At the close he says:

I have become extremely weary of the babble of clergymen about the theatre. As a rule, they know nothing whatever about it; and since they talk from the pulpit, where they are shielded from immediate reply, they can always safely indulge in the utterance of blather; and some of them are always improving the opportunity. One of them, not long ago, being distressed because of somebody's silly proposition to name a playhouse after William Penn, recently cited, and of course misapplied, words of mine, from The Tribune, thinking to strengthen his protest against the association of Penn's name with the stage, by representing me as a foe of the drama. They cannot, it seems, get along without dragging Sir Lucius into the quarrel. For my part, if what is said in Macaulay's History about William Penn is true—and, after careful consideration, I believe it is—the disgrace would fall, not on the name of Penn, but on the theatre that should happen to be tagged with it.

I believe the theatre, as an institution, to be intrinsically as powerful for good as the church is; and I know that it is far more interesting. I believe that the members of the dramatic profession, as a class, are as moral and as respectable as the members of the clergy. I believe that the theatre, with all its faults, which are due to bad management and bad public influence—to the evil propensities that are in human nature—is of great benefit to society, and that, rightly administered, it is a blessing to civilization. I also think that Lord Clarendon was right when he expressed the opinion that clergymen, as a class, in their meddlesome interference with public affairs, are the most mischievous people in the world.

The Catholic church is preparing for a fall in this country similar to that it has just felt in France—only more so. For years it has been intriguing and massing its forces until today it controls very largely this government. Wherever there are Catholic communities, though they do not amount to one-tenth the population, you will find Catholics in office. They have a large percentage of the members of Congress, of the cabinet and the Supreme Court. They worm themselves into public office in Washington, and then drive out the Protestant employees. A country priest writes his congressman that he desires a place for some young man (Catholic), and the congressman knows that unless he gives it to him he will lose the Catholic vote at the next election, and so he appoints this protege of Rome. This being done in the thousands of small places, has resulted in most of the clerkships and minor places of the nation being filled with Catholics. I have it from some of the victims they have slyly worked against, that errors are made to be the fault of the non-Catholics and that they are being weeded out. I know of cases where the public money is openly used to pay Catholic teachers to make of the public schools nothing but parochial schools, and nothing is done because the local politicians fear the Catholic vote. But the Catholics in this country possess only one-tenth of the population, and will be as a breath in a storm if the anti-Catholic element can be aroused to see the real game being played on them. What is needed is to call attention to the power behind these apparently harmless effects. Rome is planning slowly and surely to control this country. At the time the Columbus Anniversary was being exploited, read that some bishop said that "Columbus discovered America, and we Catholics cannot but believe that it is yet to be a Catholic country, governed by the Pope." Isn't it time that Americans were awakening to the real conditions confronting them?

Catholics are more responsible than any other class for the crime of the nation. Two-thirds of the saloon keepers are Catholic. They are the political power used by the church in the corruption of all civil justice. They are the power behind all the frauds and boodling of franchises. They are the men used by the corporations to gain and hold control of city governments while the people are robbed. That they form the criminal class is proven by the statistics of all the penal institutions of the country. The Catholics furnish ten times as many criminals in proportion to population as the balance of the people. What care they for crime? They can pay the priest a few cents and get absolution for any crime. They are largely ignorant, and believe this, hence they fall into crime with greater ease than those who do not believe that an earthly power can wash them white as snow. Few Catholics read anything except the daily press and the Catholic papers. Most of them do not even read these and know and think only what their mental masters want them to know and think. Such a class is always a menace to any society or government.

The Denver Catholic Register asks whence come the new barbarians such as threw the bomb into the cathedral at Rome? That's easy. They came from the same people who inaugurated the Inquisition. The church should not complain of such little pleasantries as a bomb in its churches now and then. The church destroyed several hundred thousand of the best and most progressive people of Europe by the most awful tortures its devout members could invent—by burning, by pouring boiling oil on them, by pitching them over cliffs onto upright sticks, by gouging out their eyes, cutting off their ears, breaking them on wheels, pulling them asunder with pulleys, and other pleasant methods of diversion for the devout and good Roman priests. The Register should ask something difficult. Any school boy knows whence they came.

Catholic nations are the most illiterate, the most ignorant, and the most superstitious on earth. What a fine time the priests must have with all this ignorance to pluck! And the pick of the ewe lambs, too! Any one who has read Father Crawley's books understands the chaste

character of the fathers. By the way, how significant the name "Fathers" attached to "celibate" priests! Wonder the male population do not catch on.

You have often heard of insane people who seemed perfectly rational on every subject but one, haven't you? If you haven't, visit an asylum anywhere and you will find them, and more of them are outside because they are harmless. Well, they remind me of the Catholics, who talk and act like normal people until you mention their church, and they are at once transformed into anything but rational human beings. And ignorant! Why, they even deny the proofs furnished by the microscope of the evolution of man. For centuries they killed men who spoke about what the telescope revealed, and perhaps after a few thousand years they may acknowledge what the microscope reveals. Science in the public schools is knocking out their props, hence their desire to destroy the American school system.

There are 154,390 ministers in this country. Think what an army of workers this is to help God keep things coming his way! Think how much of the bread and butter of the masses it takes to keep up these genteel parasites and their families! It costs the people untold millions for the maintaining of their superstitions.

The more ignorant a person is the quicker he will take up a fling at the Bible. Pin one of these down and they have never read the book from cover to cover—many of them have not looked into it since they were children. But it is true, every word of it! And they don't even know what the words are! Say, but the ministers have a fine old time.

Around the fine churches erected by Rome you will see the poverty stricken homes of the dupes who have furnished the money. If there be only one good house you will find it set aside for the priest and his pretty housekeepers.

Look out for the bank whose cashier or president is a prominent church member or Sunday school worker. Better keep your money out of such banks.

Chaplains Shy of Going to Sea, and Few Wanted on Shipboard.

There will be no more chaplains appointed to the Navy than now exist in the service, despite the fact that one of the President's visitors of Saturday came away from the White House with his own impression that the naval vessels were in great need of chaplains, and that the increase in that branch had not kept pace with the enlargement of the service in other particulars. The President is quoted as "promising his assistance in every way" and as having "suggested that the matter be taken up by the churches." An agitation of this sort will be of no special advantage and if the naval ships are without chaplains it is not for lack of officers of that corps. It is observable that there are two chaplains on duty at some of the navy yards, and it is stated at the Navy Department that it is difficult to obtain chaplains who really want to go to sea; and, if the truth must be plainly spoken, there are mighty few chaplains who are wanted on shipboard. Some of them—and it would be an invidious distinction to name them—are of the really right sort, but there is no assurance that their kind would be represented in the additional chaplains which might be provided for by Congress. It is well enough for church people to agitate the cause of more chaplains than are now authorized by law, but there is hardly a good argument in favor of the increase unless more active employment is found for most of the chaplains who are available for sea and many of whom have already long over-stayed their shore duty period.—Army and Navy Register.

"In the financial aspects of the case," remarks the Christian Advocate, "Elijah Dowie is worthy of comparison with Mrs. Eddy, William Lillie the astrologer, Henry Slade the Spiritualist, and Brigham Young the Mormon." And why not with Dwight L. Moody the evangelist and "General" Booth, the Salvationist, both of them experts at gathering in the long green?

Six Historic Americans.

The first edition of J. E. Remsburg's "Six Historic Americans" is going fast. Those who desire this work should order it at once. The centennial of Lincoln's birth is approaching—the newspapers are already discussing it—and with it will come a renewal of the controversy concerning his religious belief. The church still persists in claiming him, and Freethinkers should have the evidence at hand to refute this claim. Mr. Remsburg's volume on Lincoln, which now forms a part of the "Six Historic Americans," was well received when it made its appearance some years ago. The following are a few of the many favorable press notices it received:

"A voluminous contribution to a remarkable controversy. The testimony collected by Mr. Remsburg is to the effect that Abraham Lincoln was not, in the common acceptation of the term, a Christian."—Washington Star.

"All authorities from Lamon to Arnold and from Holland to Remsburg agree that Lincoln was a good and great man, but seem to gauge his attainments and standard of goodness by the measure of his orthodoxy. If Dr. Holland was firmly of the opinion that Lincoln 'had found God and rested on the eternal truth of God,' Mr. Remsburg is equally firm in the conviction that he 'proclaimed himself an Infidel and died a disbeliever.' And so the conflict rages. 'Was Abraham Lincoln a Christian?' is the title of Mr. John E. Remsburg's contribution to the controversy. He takes the negative of the proposition, and seeks to overthrow the clerical side. He uses the language of Mrs. Lincoln to the effect that Mr. Lincoln had no hope, no faith, in the usual acceptation of those words, and he brings to his side other testimony from the President's family, law partners, members of the Cabinet and personal friends, some of which is important, all of which is interesting. Clearly Mr. Remsburg has done his duty as he understands it, and has had the fairness to present at the outset the opposite view of the question."—New York World.

"It is an exhaustive review of the claims that Lincoln was a Christian, with the evidence in refutation of them. The Christian's claim is given in evident fairness and remarkable completeness, and the rebuttal is strong and convincing. Whatever conclusion one may reach it is well to have in this convenient form a compendium of the evidence on both sides of this interesting controversy."—Chicago Times.

"It proves very conclusively the negative of the proposition contained in the title. For fifteen years Mr. Remsburg has been collecting material for his work. He presents an array of testimony that is irresistible and overwhelming and which must put this question at rest forever. In addition to the testimony of twenty witnesses who claim that Lincoln was a Christian, and which is reviewed and refuted, he adduces the testimony of more than one hundred witnesses in proof of the claim that Lincoln was not a Christian. These witnesses include his wife and other relatives; his three law partners; his private secretaries; members of his Cabinet; his principal biographers, and scores of his most intimate friends."—Pittsburg Press.

The Funeral of Berthelot.

France gave an impressive funeral, on March 25, to Professor Berthelot, the noted chemist, who at one time was minister of foreign affairs, and his wife. They died practically at the same time on March 18.

The interment was in the Pantheon. President Fallieres, the members of the Cabinet, senators, deputies, the diplomatic corps, professors, students and the military contributed to give dignity to the solemn ceremonies which, however, had no religious character or accessories.

The brilliant trappings of the soldiers and diplomats and the gowns and hoods of the professors, with the rich gold and silver trimmed velvet draperies within the Pantheon made an imposing spectacle. There was an immense crowd in the vicinity of the building.

The ceremonies began with the playing of the "Marseillaise" by the Opera orchestra, which later played two of Beethoven's symphonies and Saint-Saens's "Marche Heroique." M. Briand, minister of public education, delivered the oration.

FROM WOMAN'S POINT OF VIEW.

CONDUCTED BY BERTHA W. HOWE.

The facts are not all of truth.

It is poor philosophy which is not a sure cure for other people's troubles.

Do not bring up a child to judge for himself the way he should go, lest when he is twenty-one he depart from his father's politics.

Sundays in New York are not nearly as uninteresting as those gentlemen would make them who do business only on that day. One does not have to buy antiquated wares in the churches merely because the department stores are closed.

It is much better fun to watch the children. On week days we see them only in the residence districts. In the morning they are going to school. In the afternoon the boys play strenuous ball in the street, yelling wildly. The girls jump the rope and shriek pleasantly, in tones an octave higher than those of the boys.

On Sunday the big boys have mostly emigrated to the suburbs with their balls and bats and vivid sweaters, leaving behind a few young fellows who decorate but by no means adorn the street corners. The big girls go decorously to church, or stay at home and wash their hair and read.

It is the little children who on Sunday make the city their own. They invade quarters which on week days are given over to the serious business of very serious people. One sees them walking everywhere with their elders, taking their pleasure with an unnatural gravity which does not in the least conceal a delicious, suppressed excitement. We see them on the downtown streets and on the ferryboats; but especially do we see them in the street cars. They look as if they had just arrived from another world and were being shown the wonders by friendly residents of earth who are a little awed by their innocence and a little afraid of dispelling it.

Signs are usually present that the couriers of these young voyagers are one or the other of the authors of their being; on Sundays it is usually the fathers, and it is astonishing how many of them select pretty little girls with shining faces and shining braids or curls, and immaculate frocks. On Sundays one would think there were a bathtub and flesh-brush in every home. Some of the children, however, seem unaccustomed to the use of these civilizers, and bring a picture to the mind of a tired mother heroically trying to make them presentable in the eyes of a father who has become suddenly fastidious.

When the weather is warmer some of these children will be going to the country for the day, many of the poorer ones for the first time in their lives. Just now all of them seem to be going to a grandmother's or an aunt's for Sunday dinner. The mothers will follow when the morning's work is done. Or if it is the mother of the dainty little girl with the black astrachan coat and fez and the diminutive muff, I am sure she has gone to church, for it is plain there is a servant in this family. The father looks well fed and worldly and as if he permitted his wife to monopolize the family religion.

The little girl is shy and not very well acquainted with her father, but her broad smile and the happy light in her eyes whenever he speaks to her show her delight that she is, for once, the only companion of this great man.

The sight of absorbed lovers never touches me so much as that of a little girl in company with a father who loves her. All little girls, I think, love their fathers, for they haven't so very much else to do, and he is pretty sure to be the largest object in their landscape.

When I was a little girl I did not live in the city. I forget how my father let me know that he loved me, but I never had an instant's doubt of the fact. Perhaps I knew it because sometimes when he sat down to read he would let me stand on a little stool behind him and "fuss" with his brown wavy hair, making many parts in it and wonderful "windrows" between. It must have been tedious for him, for I remember I dipped the

comb continually in a dish of water at my side.

Perhaps I knew it because he always listened to my childish stories and answered my childish questions. Sometimes he would try wits with me. When he and my brother and I rode some miles to visit friends one cold Christmas day, facing a winter storm, he said he hoped the wind would change before we started home, and looked sidewise at me to see if I caught the joke. And one night when we had a mile to walk and were trudging along hand in hand, he encouraged my weary feet and sleepy brain by saying that a mile for two of us meant only half a mile apiece, and laughed quietly when I exposed the sophistry. Simple humor it was, but wonderful to a little girl, and long to be remembered.

Father never read fairy tales to me. They were not traditional in our family. But he read other interesting things, and before I was in my teens he began reading Shakespeare's plays to my brother and me. He loved them, and managed somehow to make us love them. So the story of Macbeth had made my flesh creep, and Othello's jealousy had filled my little heart with infinite regret long before I could read their stories for myself.

Brutus and Cassius, Shylock (father taught me to sympathize with Shylock), the Two Dromios, Richard the Third (he had seen the elder Booth play it), the unhappy Dane (he had seen Edwin Booth as Hamlet), all these and at least a dozen other characters have seemed like old friends almost since I can remember.

Once he read out loud a lecture of Joseph Cook of Boston, in which Cook said that there was little use for anyone to read Shakespeare before he was forty. Father thought he was right, not knowing all that had lodged in my mind. I said nothing, but I remember I thought he was wrong, and though many years have passed, I still think so.

If we had lived in some Utopia, where poets do not have to force a meagre living from unresponsive soil, father would have gone every afternoon to some grove where there were comfortable seats, and he would have read to young folks who would have been glad to gather there; he would have let them interrupt him with comments, and he would have smiled at and encouraged everybody, and have said something wise, or witty, or dry, and then he would have read again; and he would have let everybody be happy in his own way.

Do all little girls love their fathers? They do, they do. It is easy for little girls to love their fathers.

Drudge.

I waited long until the sky
Should give me of its blue
To weave and wear, and share and weave
The very stars into.
The days they went, the years they went,
And left my hands instead
Another thing for wonderment—
The mending and the bread.

Ah me, and one must set a hand
To burnish up the task,
And hush and hush the old demand
A waketul heart will ask.
But with a star's clear eye on me,
Oh, I can hear it said,
"What souls there be, that only see
The mending and the bread!"
—Josephine Preston Peabody.

Dividing the Task.

The real division of labor, as a husband once put before me, is, "She says it and I does it."
—Bishop of Bristol.

The Orchard.

Apple a day, keep the doctor away;
Apple at night, starve him outright;
Apple each meal and one for sleep—
Kill him and shroud him and bury him
deep!
—Anon.

The only people who really enjoy getting up early in the morning are those who don't have to.

The more I see of men the better I like women.
—L. K. W.

Minor Editorial Note and Comment.

By printing its Easter editorial in job type, and resorting to capital letters where emphasis is desired, the Christian Advocate pays a delicate tribute to the yellow journal methods of Mr. W. R. Hearst.

Prof. Adolf Harnack, of Berlin, who is regarded as a leader of theological thought, has a plan for producing harmony between the Catholic and Protestant churches. It is the old idea of collusion wherever both can use the same lie.

To his Bible class on a recent Sunday, John D. Rockefeller, Jr., who was not looking well, made this announcement: "They say I must have a rest or I will have another breakdown like I had a few years ago." The young millionaire's announcement, a newspaper states, caused considerable apprehension among the members. Their grief must have been doubled when they considered the grammar in which it was conceived.

The action of the Rev. Father Alexis Desaulniers, cure of Stanfold, in the diocese of Nicolet, Canada, who has recently died, will be severely reprehended by the authorities of his church. The reverend father owned some \$40,000 worth of shares of the Richelieu and Ontario Navigation Company, and willed them all to the municipality of Stanfold. He said in his will that the people had given him the money through taxation, and he returned it to its source.

His Holiness Pope Schrader, of the Divine Catholic church, called on President Roosevelt, March 28, to pay his respects. Pope Schrader's residence is in San Francisco. He told the President that his church differs from the Roman Catholic church only in the fact that its priests and its sisters are allowed to marry. He said the Divine church now has a membership of 2,000,000 scattered throughout the world. It is assumed that Mr. Roosevelt promised to use his utmost endeavors, etc.

Last week we had to record that when Mrs. Bridget O'Donnell, of Pennsylvania, went into a Roman Catholic church to pray for her nephew who had been drowned in the flood, she was "struck dead" while on her knees. A similarly thought-producing event occurred in Montgomery, Ala., on March 27. A man had wronged the daughter of the Rev. F. E. Gardner, of that city, and the preacher was stricken dead on the witness stand when he appeared against her betrayer. What do the orthodox make of these providences?

Enthusiasm for church and minister has just been put to the test in Richland county, North Dakota. A man there was appointed to collect the minister's salary, and a resident writes The Truth Seeker that a day's drive by this particular man netted the minister just three dollars, while neighboring parishes "can sing the same song." Our informant thinks it might be as well to give up trying to collect from the farmers and let the Lord pay the whole bill for the minister's support. The small returns show that Richland county enjoys a freedom from priestcraft that is to be envied.

The news of Elijah Dowie's mental break-up last December had just reached Mirzah Ghulam Ahmad at Qadian, District Gurdaspur, Punjab, India, when he published the February, 1907, number of his monthly Review of Religions. After quoting The Truth Seeker and other journals describing Dowie's plight, the Mirzah says: "Almighty God does not allow the impostors to prosper as his messengers, and the fate of Dowie shall for all ages be a most noteworthy illustration of this truth. And all this had been prophesied for him by the Promised Messiah three years before." It is the

author of the foregoing who aspires to be recognized as the said Promised Messiah!

Mr. John I. Riegel, who in The Truth Seeker pointed out the parallels between Jesus and Zachariah, contributes to the New York Sun a letter in which he deals with the striking parallels between President Roosevelt and President Jefferson. But there is one matter in which the parallel sadly fails. Mr. Jefferson, being solicited to use his influence or authority in behalf of a religious observance, replied that he considered the government of the United States as interdicted by the Constitution from intermeddling with religious institutions. Mr. Roosevelt, on the other hand, does not consider himself as interdicted from intermeddling with anything.

Attorney-General Bonaparte gave due notice that he would not be present at the regular meeting of the Cabinet on March 29, as it was Good Friday. Mr. Bonaparte wears the imprimatur of Archbishop Farley, of New York, as "the first Catholic citizen of the United States," but his influence was not quite strong enough to close the government offices on Good Friday. In financial circles in New York the Catholics find strong opponents in the Jews. We are informed that the Hebrews of the Stock Exchange refused to suspend business last week, Friday, but made the Exchange close on Saturday because it was their Feast of the Passover, when the Jews made their getaway from the hosts of Pharaoh.

A lay preacher of the Russian Orthodox church, in Pittsburg, Pa., named Shula was arrested for assault and lodged in the Allegheny county jail. He told his captors they could not keep him long, as he should pray for deliverance and the Lord would respond and send an angel to liberate him, as he did when the apostle Paul was imprisoned at Damascus. He kept his word as to praying, and put in nearly the whole night at it, but the doors never moved on their hinges until the keeper unlocked them in the morning. Our recollection of the precedent that Preacher Shula cites is that Paul got out of prison at Damascus by being let down in a basket. It was Peter who habitually broke jail with the assistance of angels.

President Elliot of Harvard is rational on other subjects than that of dangerous "sports." Not long ago he delivered an address before the Congregational ministers of Boston, in which he warned his hearers that they must change their methods if they expected to secure the world's confidence. He contrasted them to their disadvantage with the men of Science, whom he likened to a mariner feeling his way carefully and slowly into a harbor overhung with fog. "That," said President Elliot, "is precisely what the men of science are doing. They know how slowly, painfully, patiently they must make their way. The theologian takes a different attitude. He sees in the fog of mystery a thing to be believed. The scientific man is going to rule. Before long it will be only his way that will command the respect of thinking people."

We get some queer results from the laws we have made or adopted for regulating the relations and fixing the responsibility of the sexes. A New York woman who has been married for twelve years to an Austrian named Keva Zimmerman complained in the Essex Market police court that her husband had deserted her and their two children. When the man was arraigned his lawyer asked for a dismissal on the ground that the wife was the husband's niece and that the marriage therefore incestuous, and the magistrate could do nothing but discharge the prisoner, for the wife admitted that her husband was also her uncle. He

Six Historic Americans

By JOHN E. REMSBURG

A Book that Every American Freethinker will Delight to Own.

could be sent to prison for ten years, if prosecuted for the offense of marriage to his niece, and she is liable to the same penalty for marrying her uncle, but she cannot ask him to live with or support her. The children, of course, become outcasts.

The cynical Mr. G. K. Chesterton, who is at times an entertaining writer, has taken a fall out of the so-called "new theology" preached by the Rev. Mr. Campbell of London to the serious disturbance of religious circles. In the London News, where he expresses himself, Mr. Chesterton says that all he can discover in the new theology is all the old reasons for disliking any theology. "As a fact," he continues, "it is clear that the modern world is much more likely to have too much of miracles than too little. In America and all modern places the growth of Christian Science and such things is enormous. I fear that the new theology will have grown old before it has had time to be new. The last member of Mr. Campbell's congregation, finally persuaded to give up miracles, will go out into the street and find Mrs. Eddy working them."

The Catholics are bringing pressure to bear in all communities to force the state into supporting their parochial schools. The board of education in Derby, Conn., is the first to yield, a majority having voted to appropriate \$1,200 annually toward maintaining St. Mary's parochial school in that city. Protestants will no doubt raise an outcry, but whether it will be a protest against state support of Catholic schools, or a demand that Protestant schools shall get an equal amount, remains to be learned. If wise they will put a stop to the abuse at its inception and nip the scheme in the bud, for Protestants will never be able to compete successfully with the Catholic church in getting appropriations. They found that out when they tried to rival that church in educating the Indians at government expense. Where the output is Catholics it is a trifle too much of municipal ownership when a city takes over the means of production.

A fifteen-year-old girl on trial in Carmel, N. Y., for poisoning a little boy she was employed to take care of, was acquitted on the ground of insanity. The girl is either insane or a monstrosity, but in either case her religious history is interesting. Mrs. Elizabeth Anthony, the wife of a Methodist minister, who was her Sunday school teacher, testified that "Jennie had always been a faithful attendant and showed great interest in religious teaching." A detective related how the girl confessed to him that she wanted to die and desired to take the baby to heaven with her. Evidently her purpose changed after poisoning the baby. While in jail she received a New Testament as a pious gift, and wrote to the sender: "I have read it through and started to again." The case has some bearing on the value of a religious education. We note that Harry Thaw was a Sunday school boy and that Evelyn, his wife, professes to be a Presbyterian and to enjoy some acquaintance with the scriptures,

Were the American people asked to name the five great historic figures of the first century of our national existence, the illustrious men who contributed most to build and glorify the United States of America, the answer would be, George Washington, Benjamin Franklin, Thomas Jefferson, Abraham Lincoln, and Ulysses S. Grant. To this list of immortals posterity will add another—Thomas Paine.

The church has claimed the adherence of nearly all great men. And yet the great men of all nations have, for the most part, rejected Christianity. Of these six great historic Americans, not one was a Christian. All were unbelievers—all Freethinkers.

For thirty years Mr. Remsburg has been collecting evidences of the disbelief of these great men. Much of it has been published in books and pamphlets. All of this evidence is now published in one large volume under the title, "Six Historic Americans: Paine, Jefferson, Washington, Franklin, Lincoln and Grant, the Fathers and Saviors of Our Republic, Freethinkers." The preparation and publication of the work was urged by Colonel Ingersoll before his death and it contains his written indorsement.

The work consists of two parts, "The Fathers of Our Republic," and "The Saviors of Our Republic." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following: (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he recant? Page after page of the most radical Free-thought sentiments are culled from the correspondence and other writings of Franklin and Jefferson, which show that these men were as pronounced in their rejection of Christianity as Paine and Ingersoll. That Washington was not a church communicant, nor even a believer in Christianity, is affirmed or admitted by more than a score of witnesses, one-half of them eminent clergymen, including the pastors of the churches which he and his wife attended. In support of Lincoln's infidelity, Mr. Remsburg has collected the testimony of more than 100 witnesses. These witnesses include Mr. Lincoln's wife; his three law partners, Major Stuart, Judge Logan and W. H. Herndon; his private secretaries, Colonel Nicolay and Colonel Hay; his executor after death, Judge David Davis; many of his biographers, including his companion and confidant, Colonel Lamon; his political advisers, Colonel Matheny, Jesse W. Fell, and Dr. Jayne; members of his cabinet, and scores more of his most intimate friends and associates.

The refutation of Grant's alleged Christian belief is complete, and the proofs of his unbelief are full and convincing.

Mr. Remsburg needs no introduction to Freethought readers. His writings are to be found on every continent. Mrs. Gen. A. W. Noble, a graduate of Vassar, and a Christian, says: "Mr. Remsburg has written some of the best English that has been written since Macaulay's time." Eugene V. Debs declares him to be the ablest living controversialist in America. Long ago Colonel Ingersoll said: "Mr. Remsburg has done splendid work all over this country. He is an absolutely fearless man and tells really and truly what his mind produces." A little while before he died, alluding to Mr. Remsburg's labors in opposition to priestcraft, he said: "He is doing the best work of all. He goes at them with facts."

The book contains about 550 pages. It has portraits of Paine, Jefferson, Washington, Franklin, Lincoln and Grant. It is printed in large clear type, on heavy paper, and handsomely bound. Price, \$1.25.

Address THE TRUTH SEEKER,
62 Vesey Street, New York

THE HOLY CROSS SERIES

Priest in Absolution. A Criticism and Denunciation, with a review of the system of Confession, including copious extracts from a late infamous publication, from the Confessional Unmasked. Paper, 15 cents.

The Awful Disclosures of Maria Monk, as exhibited in a narrative of her sufferings during her residence of five years as a novice, and two years as a black nun, in the Hotel Dieu Nunnery, at Montreal. Perhaps not any anti-Catholic book published has created more excitement, and had such a circulation as this work. To counteract its effects the Catholics circulated a story that Maria Monk was "no better than she should be," but investigation disclosed that her "child of shame" was none other than the child of her priest seducer. Paper, 50 cents; Cloth, 75 cents.

Priestly Celibacy Exposed. A lecture by the Rev. George Townsend Fox, of Durham, Eng. Revised American edition, showing the result in parishes of the Roman decree that priests shall not marry. Paper, 15 cents.

Sister Lucy and Her Awful Disclosures Respecting New Hall Convent, Boreham, Essex, England. Showing that convents are inimical to chastity, virtue, and freedom. Paper, 10 cents.

The Confessional. By W. Stewart Rose. Being an exposure of that infamous religious rite. Price, 25 cents.

The Secret Instructions of the Jesuits. Our reprint is from an edition of 1723, of which the Society of Jesuits on the Continent purchased and suppressed all the copies obtainable. The work is redolent of Jesuit craft and is a plain index to the chicanery, dishonesty, and underhand working of that order against the welfare of individuals and society. Price, 15 cents.

Fifty Years in the Church of Rome. By Father Chiniquy. With portrait of the author, and other illustrations. 43d edition. 8vo, cloth, \$2.25.

Address THE TRUTH SEEKER CO.
62 Vesey St., New York.

Christian Science

By MARK TWAIN

In this great work Mark Twain devotes himself seriously and logically to a serious theme; the result is an earnest, painstaking, and impartial study of Christian Science in all the details of its growth and church organization.

This book is the result of years of careful investigation of Mrs. Eddy's cult and writings, and of the church which she has founded. It is an honest effort to answer seriously those questions which the public generally has been asking about Christian Science.

The reader will like the way Mark Twain goes vigorously into details, writes plain English, and gets to the bottom of things. He is equally frank with praise or censure, as the case demands. And while his book must be ranked as the most serious and extended criticism of the subject that has yet been made, it is not without repeated tinges of humor which make it, while instructive, also deeply entertaining. Illustrated, Crown 8vo, Price \$1.75. Uniform with Bookstore Edition of Mark Twain's Works.

Address THE TRUTH SEEKER,
62 Vesey Street, New York.

ORGANIZATION AT LAST

Wanted. All readers of The Truth Seeker, who know God is a myth and life ends at death, to unite with and be founders and charter members of the Church of Humanity, to teach those great discoveries to their posterity and thus preserve them from idolatry, enclose 25 cents for The Truth About God and a blank application for membership. Address the International Organizer, W. H. Kerr, Great Bend, Kansas. 26t5.

Open Letter to Jesus Christ.

By D. M. BENNETT.

One of the Tracts for writing which Mr. Bennett was arrested by Anthony Comstock.

Price, paper, 10 cents.

Address The Truth Seeker.

Letters of Friends.

Readers desirous of communicating with the writers of the letters in this department may address them in care of The Truth Seeker, 62 Vesey Street, New York, N. Y., and the letters will be read-dressed and forwarded.

HE WONDERS WHY.

From Allen M. Blanchard, Ohio.

Dear Sir and Brother: I wish I knew why Christians condemn Smoot for polygamy (even if he is guilty) and have not a word to say against David and Solomon, both notorious polygamists. I wish I knew why, when a preacher borrows my Truth Seeker, the very first thing he scans is the "Not for Parsons" column. My father, Orlean Blanchard, son of Jean Pierre Blanchard (pronounced Blawzhar), who fled from France and the French Revolution, would have been 98 years old yesterday (March 22) were he yet living. Regards to G. E. M., and I remain yours truly.

A QUESTION IN THEOLOGY.

From Frederick Hammens, Missouri.

Mr. Editor: I want your opinion. I say that if there is a God as the Christians assert there is, he made the devil and works for the benefit of the devil, and the devil works for him. A minister has just held a protracted meeting here, getting a good many converts; and after he had gone we heard that he was not all right. Now I say he was possessed with the devil, but God furnished him with a cloak. The members of the church tell me that the converts he made are just as good Christians as any, so I think God must have employed him. There are good people in the church, but they were good before they joined.

THE LONE INFIDEL OF P. E. I.

From Peter Stewart, Prince Edwards Island.

Mr. Editor: I inclose you renewal for another year. I do not expect to renew many more times, as I am now 72 years of age. If my memory serves me, I have taken The Truth Seeker thirty years continuous. I doubt that you have many subscribers so long on your list. The Truth Seeker always gave me the mental food my nature craved, as did also the books I have ordered from time to time. The outcome is that I am a confirmed skeptic or Infidel, and am pleased to be counted as such. When the last census was taken, I was asked by the officer what religion I professed, and I told him I was an Infidel. The local minister heard of it, and remarked in a sermon that he was acquainted with the census returns, and thank God there was but one Infidel on the Island!

THE GOLD BRICK AND THE BIBLE.

From Quirin Bashler, Ohio.

Mr. Editor: The two most fraudulent articles in the world are the Gold Brick and the Bible. It is less than fifty years ago that I lived in Chicago for the first time. Then land was worth a dollar an acre and lots were given away for a few weeks of labor. Now a few rooms 2 x 4 bring \$16 rent. Only the poor, or laborers who have to rear families, live in such quarters. When I was young I lived in the slums of Chicago. The nuns used to come around frequently and beg money. I did not believe that the poor should support the pope or Rockefeller, but the ignorant thought that the only way to get to the promised land was by supporting the rich. It is useless to write how much hot hell those two articles, the Gold Brick and the Bible, have raised in the past centuries. I must say that I have learned more about humanity while living there than in the rest of the world of Christianity. It is a nun's business to look around in the room to see if there is a cross in sight; if so, they are

sure to get all the tenants have. To my knowledge there are six bad men in the well-to-do districts to one in the slums. It does not pay for thieves to live in the slums, because they are given away. What good will it do to found libraries if Freethought books are not to be found in them? Newspapers have refused to publish anything I have written for the past twenty-five years. There are three or four Freethought papers in the country, but willing slaves of the church refuse to read them. Rockefeller knows that if the people learn common sense one man will not be allowed to own the earth.

"SOMETHING DOING" IN UTICA.

"Hello!"

"Hello!"

"Is this the inferno?"

"Yes, this is hell."

"Well, this is Satan talking. Fix up my rooms right away. I'm coming back. It's going to be too hot for me in Utica."

Mr. Editor: You will note from the above specimen of revival advertising that there is something doing here. The Sunday theatre has been closed, the slot machines ordered out, and the great Chapman circus is now holding forth with afternoon and evening performances. The sky-pilots have been busy for weeks "getting ready." The city was divided into districts with a group of churches in each district (21 in all) and the righteous prayed for the success of the meetings and took up collections in advance, and besides there were neighborhood prayer meetings; committees were appointed, a chorus of singers organized, circulars and advertising cards sent out, lithographs of Chapman placed in store windows, and the ring-masters and other similar paraphernalia in readiness when the heavenly menagerie arrived. The spiritual atmosphere is great, and all who refuse to become fools for Christ's sake will no doubt be visited with some terrible calamity when least expected. Personally I shouldn't mind frogs, lice or flies, but I do hope it won't be an earthquake. The manager is to receive \$300 per week besides the collections, for bringing about this mental derangement among the inhabitants, and then, of course, it is up to the state to relieve them.

The papers during the past three weeks contained interesting accounts of most impressive sermons by the various preachers, and while glancing through the daily paper recently, the following attracted my attention: "Rev. S. W. Brown, pastor of the South street M. E. church gave an inspiring and impressive sermon on the subject of David and Goliath, bringing out the fact that David was able to overcome and kill Goliath through his faith in God." I had supposed it was the little sung that put Goliath out of business, but evidently it is quite impossible for one who is not inspired to get at the facts. Should Emma Goldman say it was faith in God that enabled Czolgosz to kill McKinley, that same reporter would accuse her of advocating murder and of trying to destroy the government, and she would be gobbled by no less than six of those necessary evils, whose duty it is to arrest those who make an attempt, however feeble, to tell too far from my text, "The Great Chaps-pired liars are protected. This is known in the United States as "liberty" and is designated as "persecution," "oppression," etc., in other countries.

But I am digressing and wandering too far from my text "The Great Chapman Revival." Having been requested by Brother Roberts of Winfield to keep an eye on the proceedings, I took my pad and pencil and "sallied forth." As yet, I have seen but one large audience and that was on the evening of their arrival, although the papers report full houses every afternoon and evening. They are well paid for lying, and I don't expect a

cent for telling the truth; that isn't the reason I'm telling it.

Chapman is good looking and seems to take well with the sisters, but he is no preacher; he cannot even tell a story entertainingly. He gave us a few of Moody's old chestnuts that have had whiskers since my earliest recollection. The three other preachers are each assigned a certain district, and they tell much the same story in the same old way. There are also a Mr. and Mrs. Asher, called "saloon evangelists," who carry with them a baby organ. Whether they play for the drinks or not I am unable to state at this writing, but I do think if they had a cute little monkey attached to a string they would catch a great many more pennies, for the children would then sit up and take notice. So far that's the only fault I could find with the management.

Now if I were to write what I wanted to and what I expected to write when I started, I'm afraid you would be obliged to leave out something of more importance in order to make room for me, and as a hot time is anticipated next week, and as I could doubtless do better after the holy spirit gets a gait on him, I'll wind up now and say "to be continued."

KATE GLENN.

Utica, N. Y., March 23, 1907.

SEX IN SOCIALISM.

From Bennett Larsen, Wisconsin.

To the Truth Seeker: Most of the critics of Socialism, thus far, have contended that it would tend to lower the individuality and independence of people, but the opposition, as expressed by Mr. Kerr, is based on the reverse extreme and calamity is predicted from the "socially achieved" independence of the now most dependent sex.

This to me is the natural viewpoint, unbiased by any predilections for the cause. Socialism is, at bottom, an economic question; the industries and utilities of the country will be absorbed by the people gradually as they are seen to be a menace to the general welfare and as public opinion demands.

The possession of each other by two of earth's children and the rearing of their offspring, do not constitute a menace, and until it does the relation of the family will not be interfered with. There are, of course, cases where the state steps in and takes charge of uncared-for children, but when the time came for the state to make the general attempt, it would probably be found that parents had kept pace, as people usually do, with the tenor of the commonwealth and were capable of raising their offspring better than the state could.

There is, of course, room for the improvement of the family and the marriage relation, but that is evolution; such steps are being taken and will be taken, accordingly as prudery and morbid delicacy allow. We can conceive of no limit to the development of the race; we can not tell where it will stop. What is wrong to-day is right and popular to-morrow, but may not fulfill the demands of the next day or age.

There were many plans for freeing the slaves, many dismal forecasts as to the condition of the colored race in their freedom, but we are answering these questions naturally according to evolution; and so with the economic slavery of man; the chains broken, the sex question and other questions will adjust themselves naturally and no doubt in another manner than some radicals think.

When woman is paid the same wages for the same work as man, simple justice will be established. Her economic independence achieved, marriage will be placed, more than ever, on the surer and broader foundation of love, the lack of which, and the substitution in its place of support, is at present the cause of much discord in that relation. Independence

is the mother of progress and women would then progress under Socialism, intellectually and morally. Independence is what all men are seeking for, and we know,
 "That woman's cause is man's,
 That side by side they rise or sink together.
 Dwarfed or godlike, bond or free."

And Socialism points toward the home where "women reason and babes sit in the lap of philosophy" and to the time "when the dream of the poet and philanthropist will be a real and blessed truth."

Under Socialism, women who have families would not be compelled to work. With the wage of the head of the family increased, the necessity of the wife and daughter working for wages would be abated and the family would not be separated by the "necessity of support."

Mr. Kerr should be reminded that the care, by the state in France, of the children of women who must work is only a Socialistic palliative for the wrongs of capitalism. "Thanks" certainly to Socialism, and it serves to point out the necessity of a change in a system that keeps labor in a hut and idleness in a palace, virtue in rags and infamy in robes.

Of course, the leaders of any political party may hold radical views on the sex question, but that does not abolish instinct and natural preference, and I contend that under a realized Socialism the family would not be dissolved and that it would aid woman,

"To clear away the parasitic forms,
 That seem to keep her up, but drag her down."

The man who is looking for economic salvation does not care whether it is the "escaped preacher" or the Freethinker with the "big intellect" who is steering him toward his Jesus. Brother Kerr should not be so hard on these poor fellows who perhaps are sincerely trying to reform. His letter is somewhat of a paradox; he says, "Thanks to Socialism," for certain radical things, which he does not seem to relish; he scoffs at American Socialism because it is diluted with conservatism and seems to swing on his own pivot until his compass, points to the very things to which he seemed to object, at first, when he says, "Fortunately European Socialism is built up by a different class of men and is more virile," etc., than that of America.

Most people are in the habit of picturing Socialism as a monster coming with chaos at its back; Socialism does not intend to usurp the ties that bind humanity together; it is the "brotherhood of man" defined.

WHAT IT WOULDN'T DO.

From J. L. White, South Dakota.

Mr. Editor: I was somewhat amused by the lady from the Ozarks, Mrs. Chas. Balert, who says she doesn't know what wonderful things the Socialists are going to do with them. I would like to promise her one thing, that the Socialists will never make laws prohibiting Sunday amusements. Our legislature, which has just adjourned, has enacted a law prohibiting Sunday theatres, baseball games, and all other amusements where admission is charged. Now let me inform Sister Balert that this legislature was composed of old-line Republicans and Democrats, mostly Republicans, not a Socialist in the field.

My wife and I have been spending the winter in Colorado, where I think we will locate, for in that state they allow women the right of suffrage on all questions. I believe Sister Balert ought to live there, for she surely has indications of an expansive mind, and she might learn what the Socialists would do if they had the power. I miss Hugh O. Pentecost's Sunday talks more than anything else in your paper. Can't you find another Pentecost? I inclose \$1.75 for books.

HE WOULD BE IMMORTAL.

From Frederick W. Taylor, Brooklyn.

To the Editor of The Truth Seeker — Sir: Some time since you published two communications from me, to each of which several replies have been published in later numbers.

One of the communications was published under my own name. The second was under my pen-name Viola Thalberg, which I now think it best to discard.

In making my reply to the critics of each, I will commence with the latter as involving the more elemental proposition.

In your issue of Jan. 19th, Grace L. Macdonald, of Montclair, N. J., declares that "there is no proof that immortality is a fact."

Has she ever considered the arguments in favor of the indestructibility of matter? It is argued by scientists that nothing can be produced out of nothing; that the same quantity of matter exists now as has always existed and always will, and that matter (however it may change its form) cannot be destroyed. This assumption (for it is no more) is, because of its inherent reasonableness, generally accepted by scientists.

Life, on the other hand, is by the Atheist assumed to have originated in some way, without a central source of life; and to be destined to ultimate annihilation. The two propositions, i. e., that life is destructible, but that matter is not, are hopelessly inconsistent.

If there never was a time when matter did not exist; if there was never a time when space did not exist; and if space always held the same amount of matter, then it is fair to assume that it always held the same amount of life.

Then, again, it is assumed by science, that matter is composed of indivisible atoms, and in the same way life may be regarded as sub-divided into indivisible egos.

Certainly it is more reasonable to believe other worlds may be inhabited, than it is to doubt it, and if an infinite number of worlds be inhabited, it is more reasonable to refer the life existing on all of them to a common source (which I believe to be God) than it is to infer that life originated separately in each separate world.

Furthermore, it is easier to believe that each individual ego is indestructible and eternal, than it is to infer that each body is inhabited by a newly created ego, which originated with, and will perish with it.

So much for the reasonableness of the belief in immortality, a belief held (with few exceptions) by the entire human race to-day.

"Does Viola Thalberg think that souls are limited to the number at present in existence; that the number never increases or decreases?" etc.

Yes. I could not have better expressed it myself.

Do I believe "that the new born babe simply takes on a soul which has always existed?"

Yes. I think, though, that a little more light on this subject may be desirable. My own idea is that the disembodied spirit may be and probably is endowed with a memory of all its experiences through eternal past; and that when it enters into the body of a human being or other animal about to be born, it loses its recollection of previous existences only to resume it again on quitting the body.

What laws govern incarnations, and what the ultimate purpose may be, can only be conjectured. Some believe bodily existence is intended as a punishment for spiritual sins. Others, that it is given for the purpose of developing latent spiritual faculties. We may possibly find out, only after we have resumed purely spiritual existence; but I have faith enough to

believe that God has a wise purpose through it all.

Again Mrs. Macdonald says, "Animals and persons have no thought or fear of annihilation whatever. * * * It is the physical suffering, the pang, the anticipation of more suffering, which makes us struggle to exist."

For other animals, I cannot speak, but judging other "persons" by myself, I think the sting of death is wholly in the fear of possible annihilation. Much as I try to trust in God, I yet find the awful thought that death may (by some remote possibility) mean annihilation, the greatest nightmare of my earthly life. I have had my share of hard knocks, yet this very fear of annihilation, remote though it be, makes me sometimes wish I could live for millions of years instead of the brief term allotted to human life; and the same haunting thought makes me almost inconsolable in bereavement.

The tale of the mother, haunted with fears for the safety of her dying daughter's soul, is indeed affecting; but it seems to me that her grief would be better assuaged by assurance of her daughter's eternal happiness rather than her "eternal sleep." The orthodox hell does not exist, is taught by neither reason nor scripture; and if the mother had but effaced that infamous doctrine from her mind, she would not have feared that her daughter was not "good enough" to die.

I sincerely hope that that poor mother may yet come to console herself with the firm conviction that all living creatures are destined to attain eternal happiness.

The criticisms by Albert Roscoe have been already answered in part, by what I have said in answer to Mrs. Macdonald; but there are yet a few points which deserve separate reply, which I will now make.

"This 'ego,'" he says, "plays no part in maintaining life." On the contrary this "ego" (i. e., the soul) is the only thing that has life. When the soul leaves the body, the body dies, and all bodily functions cease.

"The faculties or senses that make life desirable and enjoyable are purely nerve faculties."

Is this altogether true? The writer also declares that "the brain is the organ of thought, of mind, of intellect," etc.

That this is true no one will doubt, but I contend that it is the soul which tenants the brain and nerves, as well as the rest of the physical body, and gives them life, using the various members as its servants.

The brain of a dead man may be organically perfect, yet it sees not, hears not, and performs no functions. Why? Because the soul has fled.

You may start the heart beating by mechanical means, and galvanize the muscles; but if the soul has fled, life does not return.

The writer asks, "If one is simple, idiotic or crazy, is it his gray matter or this 'ego' that has gone wrong?"

The question is very simple of solution. The soul, in such a case, is in the position of an engineer whose machinery has given out; and for that reason I believe death—the soul's release—must be an inestimable boon to those thus afflicted.

The remainder of the letter is simply nonsense, for if a disembodied spirit can exist (and I believe it can) it may naturally possess faculties and senses of its own.

There is yet another proof of immortality, i. e., mental telepathy. Its existence is well nigh indisputable, and by means of this faculty there are many who claim (and I believe with good reason) to communicate with disembodied spirits.

I have read and studied much in regard to this faculty; and am absolutely convinced that it exists.

At the same time it serves little if any useful purpose in the present life.

Why may it not be the normal method of communication between disembodied spirits?

A LIST OF FREETHOUGHT BOOKS

Arranged Under Subjects.

Discussion

(Continued.)

WHAT OBJECTIONS TO CHRISTIANITY? A discussion between D. M. Bennett, founder of The Truth Seeker, and G. M. Mair of Brooklyn, of the following propositions: The progressive order of transactions related in the Old and New Testaments prove their divine origin. The unity of the Bible proves its divine origin. The miracles related therein affirm the same. The prophecies of the Bible confirm its divine authorship. Mr. Mair affirms; Mr. Bennett denies. Miracles and supernatural achievements have been as fully and as truly ascribed to other teachers and founders of religions as to Jesus. The story of Jesus and his mission in the world is unhistorical. The teachings of Jesus are defective in morals, intelligence, and scientific information. The Bible does not harmonize with the facts and principles in nature known to be true. The doctrines and claims of Christianity have been a curse instead of a blessing to mankind in many respects. The Bible and Christianity have oppressed woman. The Bible and Christianity are unprogressive in their nature. Mr. Bennett affirms; Mr. Mair denies. Pp. 969. Cloth, \$1.50.

Ethical Works

DATA OF ETHICS. By Herbert Spencer. 75 cents.

FIRST PRINCIPLES. By Herbert Spencer. 75 cents.

LITTLE LESSONS FOR LITTLE FOLKS. By Aunt Elmira (Mrs. E. D. Slenker). Boards, 40 cents.

RIGHT LIVING. Ethics as Understood by a Student. By Susan H. Wixon. Sixty chapters considering from a radical viewpoint those fair humanities that make life worthy to be lived. It will help everybody. Cloth, \$1.

STORY HOUR. By Susan H. Wixon. An exceptionally handsome and interesting Book, without Superstition, for Children and Youth. The Only Freethinkers' Children's Story-book ever issued. Sixty-six full-page illustrations and 25 smaller; large type, heavy, toned paper, broad margins, illustrated covers. 4to Pp. 224. Boards, \$1.

Works on Evolution

AMERICAN ADDRESSES. By T. H. Huxley. Cloth, \$1.25.

DESCENT OF MAN. By Charles Darwin. Cloth, \$3. Cheap edition, 75 cents.

EASY OUTLINE OF EVOLUTION. By Dennis Hird. We need say nothing as to the merit of the work, for our opinion of it is known by the fact that we use it to instruct the children. The volume is well illustrated, which adds considerably to its value. Price, \$1.00.

EVOLUTION OF MAN. By Ernst Haeckel. A Popular Exposition of the Principal Points of Human Ontogeny and Phylogeny. Paper, 2 vols, \$1.

EVOLUTION OF MAN. -By Wilhelm Boelsche. Price 50 cents.

EVOLUTION THE MASTER-KEY. By C. W. Saleeby. Dealing with the theory of Evolution in relation to the scientific discoveries of the present age. Price, \$2.15

FREEDOM IN SCIENCE AND TEACHING. By Ernst Haeckel. With a Prefatory note by T. H. Huxley. Cloth, \$1.

HAECKEL'S CRITICS ANSWERED. By Joseph McCabe, who translated Professor Haeckel's Wonders of Life (1.61), Riddle of the Universe (\$1.50), Last Words on Evolution (\$1), Evolution of Man (\$10). The subjects taken up by Mr. McCabe, who, by the way, was once the Very Rev. Father Antony, O. S. F., Professor of Philosophy and Ecclesiastical History at St. Antony's, are as follows: Some General Criticisms and a Lesson in Modesty, The Unity of the World and the Law of Substance, The Evolution of the Inorganic World, The Origin of Life, The Ascent of Man, The Immortality of the Soul, God, Science and Christianity, The Ethic and the Religion of Monism, Dr. Wallace and his Critics, Lord Kelvin Intervenes, Mr. Mallock's Olive Branch, Conclusion. The book is also well indexed. Price 30 cents.

HISTORY OF CREATION; or, the Development of the Earth and its Inhabitants by the Action of Natural Causes. By

Ernst Haeckel. A Popular Exposition of the Doctrine of Evolution in general, and of that of Darwin, Goethe, and Lamarck in particular. The translation revised by Prof. E. Ray Lankester. Illustrated with lithographic plates. In 2 vols. Cloth, \$5.

HUMAN ORIGINS. By Samuel Laing. This is a work that goes back as near to the beginning of things as study can arrive, and traces man and his institutions from their origins. It is in two parts, "Evidence from History" and "Evidence from Science." Heretofore the book has been obtainable only at a high price. It has been republished in pamphlet form. Price 30 cents.

HUXLEY'S COLLECTED ESSAYS. By T. H. Huxley. In nine volumes. I. Methods and Results. II. Darwiniana. III. Science and Education. IV. Science and Hebrew Tradition. V. Science and Christian Tradition. VI. Hume. VII. Man's Place in Nature. VIII. Discourses, Biological and Geological. IX. Evolution and Ethics, and Other Essays. Cloth, per volume, \$1.25.

LAST WORDS ON EVOLUTION. A popular retrospect and summary. By Ernst Haeckel, Professor at Jena University. Translated from the Second Edition by Joseph McCabe. With three plates and Haeckel's latest portrait. Professor Haeckel says: "Readers who are interested in the evolution controversy, as I here describe it, will find in my earlier works (The History of Creation, The Evolution of Man, The Riddle of the Universe, and The Wonders of Life) a thorough treatment of the views I have summarily presented. I do not belong to the amiable group of 'men of compromise,' but am in the habit of giving candid and straightforward expression to the convictions which a half century of serious and laborious study has led me to form. If I seem to be a tactless and inconsiderate 'fighter,' I pray you to remember that 'conflict is the father of all things,' and that the victory of pure reason over current superstition will not be achieved without a tremendous struggle. But I regard ideas only in my struggles; to the persons of my opponents I am indifferent, bitterly as they have attacked and slandered my own person." Price \$1.00.

LECTURES AND ESSAYS. By Thomas Henry Huxley. With an Autobiography. The lectures are on Evolution, the Physical Basis of Life, Naturalism and Supernaturalism, the Value of Witness to the Miraculous, Agnosticism, the Christian Tradition in Relation to Judaic Christianity, and Agnosticism and Christianity. Price 30 cents.

LECTURES AND ESSAYS. By Prof. John Tyndall. Contains the famous Belfast address, with the "Apology" for it. Also biographical sketch, and Lectures on Scientific Materialism, Scientific Use of the Imagination, Science and Man, Vitality, Reflections on Prayer and Natural Law, Miracles and Special Providences, On Prayer as a Form of Physical Energy, Science and the "Spirits." Price 30 cents.

MAN IN THE PAST, PRESENT, AND FUTURE. By Prof. Ludwig Buchner. It describes Man as "a being not put upon the earth accidentally by an arbitrary act, but produced in harmony with the earth's nature, and belonging to it as do the flowers and fruits to the tree which bears them." Price \$1.

NATURALIST'S VOYAGE AROUND THE WORLD. By Charles Darwin. Cloth, \$2.

ORIGIN OF SPECIES. By Charles Darwin. Two vols. Cloth, \$4. Cheap edition, 75c.

PIONEERS OF EVOLUTION FROM THALES TO HUXLEY. By Edward Clodd. With an Intermediate Chapter on the Causes of Arrest of the Movement. Portraits of Darwin, Wallace, Spencer, and Huxley. Contents: Pioneers of Evolution from Thales to Lucretius—B. C. 600-A. D. 50. The Arrest of Inquiry—A. D. 50-A. D. 1600. From the Early Christian Period to the time of Augustine—A. D. 50-A. D. 400. From Augustine to Lord Bacon—A. D. 400-A. D. 1600. Renaissance of Science—A. D. 1600 Onward. Modern Evolution—Darwin and Wallace. Herbert Spencer, Thomas Henry Huxley. This book tells the story of the origin of the Evolution idea in the works of the ancient philosophers and its elaboration by Lucretius; its eclipse during the middle ages under the supremacy of ecclesiastical dogmas; and its renaissance about A. D. 1600, under the influence of discovery and Lord Bacon's philosophy. It then shows how new conceptions of the earth's (Continued on next page.)

CHILDREN'S CORNER FOR Boys and Girls, YOUNG AND OLD.

Edited by MISS SUSAN H. WIXON,
Fall River, Mass.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

An Easy Outline of Evolution.

BY DENNIS HIRD.*

CHAPTER XII.—HOW IS ORGANIC EVOLUTION CAUSED?

We know that, besides the daily and annual alternations in the quantities of light and heat which any portion of the earth's surface receives from the sun, there are alternations which require immensely greater periods to complete. "Every planet, during a certain long period, presents more of its northern than of its southern hemisphere to the sun at the time of its nearest approach to him; and then, again, during a like period, presents more of its southern hemisphere than its northern." This change recurs at regular periods, and though it causes no sensible alterations of climate in some planets, yet in the case of the earth there is "an epoch of 21,000 years during which each hemisphere goes through a cycle of temperate seasons, and seasons that are extreme in their heat and cold." There is also a variation of this variation. The slow rhythm of temperate and intemperate climates which takes 21,000 years to complete is itself sometimes greater and sometimes less during epochs far longer than 21,000 years.

"The earth's orbit slowly alters in form; sometimes it is nearly a circle, sometimes it is more eccentric. During the period at which the earth's orbit is most nearly a circle, the temperate and intemperate climates, which repeat their cycle in 21,000 years, are severally less temperate and less intemperate than when, some one or two million years later, the earth's orbit has departed as far as it can from the circular.

"Thus, besides these daily variations in the quantities of light and heat received by organisms, and responded to by variations in their functions; and besides the annual variations in the quantities of light and heat which organisms receive, and similarly respond to by variations in their functions; there are variations that severally complete themselves in 21,000 years and in some millions of years—variations to which there must be a response in the changed functions of organisms. The whole vegetable and animal kingdoms are subject to a quadruply-compounded rhythm in the incidence of the forces on which life primarily depends—a rhythm so involved in its slow working round that at no time during one of these vast epochs can the incidence of these forces be exactly the same as at any other time. To the direct effects so produced on organisms have to be added much more important indirect effects. Changes of distribution must result. Certain redistributions are occasioned even by the annual variations in the quantities of the solar rays received by each part of the earth's surface. The migrations of birds thus caused are familiar. So, too, are the migrations of certain fishes; in some cases, from one part of the sea to another; and, in some cases, from salt water to fresh water. Now, just as the yearly changes in the amounts of light and heat falling on each locality yearly extend and restrict the habitats of many organisms that are able to move about with some rapidity, so must these alter-

*From a book entitled "An Easy Outline of Evolution," by Dennis Hird, M. A., Principal of Ruskin College, Oxford, England. Price one dollar.

nations of temperate and intemperate climates produce extensions and restrictions of habitats. These extensions and restrictions, though slow, will be universal—will effect the habitats of stationary organisms as well as those of locomotive ones. For if during an astronomic era there is going on at any limit to a plant's habitat a diminution of the winter's cold or summer's heat, which had before stopped its spread at that limit, then, though the individual plants are fixed, yet the species will move; the seeds of plants living at the limit will produce individuals that survive beyond the limit. The gradual spreading so effected having gone on for some ten thousand years, the opposite change of climate will begin to cause retreat; the tide of each species will, during the one-half of a long epoch, slowly flow into new regions, and then will slowly ebb away from them. Further, this rise and fall in the tide of each species will, during far longer intervals, undergo increasing rises and falls, and then decreasing rises and falls. There will be an alternation of spring tides and neap tides, answering in its period to the changing eccentricity of the earth's orbit.

"These astronomical rhythms, therefore, entail on organisms unceasing changes in the incidence of forces in two ways. They directly subject them to variations of solar influences in such a manner that each generation is somewhat differently affected in its functions; and they indirectly bring about complicated alterations in the environing agencies by carrying each species into the presence of new physical conditions" (Ibid, page 148).

I have quoted Mr. Spencer thus fully because the action of these forces is so often forgotten by many who wish to think of the doctrine of Evolution. But these changes, important as they are, by no means complete the list of forces which are constantly acting to modify living things.

For instance, if we turn to geology, we find another set of actions which everywhere modify the circumstances of plants and animals.

1. There is a process called denudation, by which part of the crust of the earth is worn away, and this changes the deposit or soil.
2. Alluvial beds are being formed, and thus changes are effected in the natures and proportions of the strata denuded.
3. The inclinations of surfaces and their directions with respect to the sun are at the same time altered.
4. Igneous action works many great changes, as by volcanoes and earthquakes, though others are gradual.
5. Alterations in the earth's crust are ever subjecting the inhabitants of the ocean to new conditions.
6. The mineral character of ocean beds occasionally changes.
7. Changes are caused by changes in the movement of the water of the ocean.
8. Local temperature is from time to time raised or lowered, because some rearrangement of the earth's crust has wrought a difference in those circulating currents of warm and cold water which pervade the ocean.

(To be continued.)

Wanted a Sample.

"Children," said Judge Willard McEwen, at a dinner in Chicago, "are the great home builders. A lack of children means unhappiness, divorce. In the majority of the divorce suits that I pass on, and I pass on 100 a month—the couples are between 30 and 40 years of age and childless.

"So children should be prized and cherished, despite their faults.

"Faults they have, I will admit.

"Only the other day I heard of a little girl who, lunging out, was detected in the act of cramming a large yellow

handful of Spanish omelet into the pocket of her pink frock.

"Why, you little pig," exclaimed her mother, "what on earth are you about? Put that back on your plate at once. Why, I never heard of such a thing. What on earth do you mean by it?"

"It is so good, muvver," the child explained, "I just thought I'd take a piece home to our cook for a pattern."—Washington Star.

Just Where Thou Art.

Just where thou art lift up thy voice,
And sing the song that stirs thy heart;
Reach forth thy strong and eager hand
To lift, to save, just where thou art.
Just where thou standest light thy lamp,
'Tis dark to others as to thee;
Their ways are hedged by unseen thorns,
Their burdens fret, as thine fret thee.

Out yonder, in the broad full glare
Of many lamps thine own might pale,
And thy sweet song, amid the roar
Of many voices, slowly fail;
While these, thy kindred, wandered on
Uncheered, unlighted to the end,
Near to thy hand thy mission lies,
Wherever sad hearts need a friend.
—Isabel Darling.

New View of Nero.

During a recitation in history in a Baltimore public school, the teacher once put the question:

"Who was Nero?"

"I don't know exactly, Ma'am," said the pupil addressed, a girl of ten. "But I think he's the one they sing about in Sunday school."

"In Sunday school!" repeated the teacher, unable to recall any religious music having Nero as its theme. "What do you mean?"

"Don't you know the hymn, Ma'am?" asked the girl, surprised. "It's 'Nero, My God, to Thee.'"

Under-the-table Manners.

It's very hard to be polite

If you're a cat.

When other folks are up at table

Eating all that they are able,

You are down upon the mat

If you're a cat.

You're expected just to sit

If you're a cat.

Not to let them know you're there

By scratching at the chair,

Or a light, respectful pat

If you're a cat.

You are not to make a fuss

If you're a cat.

Tho' there's fish upon the plate

You're expected just to wait,

Wait politely on the mat

If you're a cat.

—Teachers' Magazine.

Superfluous.

"I wish, Jane," said the fond mother to her new nurse, "that you would use a thermometer to ascertain if the water is right temperature when you give the baby his bath."

"Oh," replied Jane, cheerfully, "don't worry about that. I don't need any thermometer. If the little 'un turns red, the water is too hot; if it turns blue, it's too cold, and there you are."

Carnegie on Drink.

The first and most seductive peril, and the destroyer of most young men, is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proven to him; and I say to you that you are more likely to fall in your career from acquiring the habit of drinking liquor than from any or all of the other temptations likely to assail you.—Andrew Carnegie.

Kite-Flying.

My kite goes up so very high,
I think that it must scrape the sky.
And when I pull it down, I'll find
Some blue stuck on to it behind.
It wags its tail like anything—
I have to have the strongest string.
It nearly pulls me way up-town—
It's just like fishing, upside down.
—Carolyn Wells.

FREETHOUGHT BOOKS ARRANGED UNDER SUBJECTS.

history were suggested by the study of geology, and of the history of life by biology. It narrates the building up of the doctrine of evolution by Spencer—who formulated the theory as a whole the year preceding the publication of the "Origin of Species"—Darwin, and Huxley. Reviewing the present condition of the question as to man and mind, it finally points out how the "Pioneers of Evolution" have led us "by ways undreamed of at the start to a goal undreamed of by the earliest of them." Cloth, \$1.50.

SCIENCE AND REVOLUTION. A historical review of the development of the Evolution theory. By Ernest Unterman. Price 50 cents.

STORY OF CREATION. By Edward Clodd. A Plain Account of Evolution, and a most interesting one. It contains seventy-nine illustrations. Price 30 cents.

THE UNIVERSAL KINSHIP. By J. Howard Moore, instructor in Zoology in the Crane Manual Training High School, Chicago. A powerful work, tracing and expounding for the first time systematically and from the standpoint of evolution the physical, mental, and moral kinships of the inhabitants of the earth. The press notices and personal appreciations, as expressed in letters to the author, of this book are very numerous and enthusiastic as to its merits. Price \$1.00.

THE RIDDLE OF THE UNIVERSE AT THE CLOSE OF THE NINETEENTH CENTURY. By Ernst Haeckel. With Portrait of the Author. Contents: Author's Preface, Translator's Preface, The Nature of the Problem, Our Bodily Frame, Our Life, Our Embryonic Development, The History of Our Species, The Nature of Our Soul, Psychic Gradations, The Embryology of the Soul, The Phylogeny of the Soul, Consciousness, The Immortality of the Soul, The Law of Substance, The Evolution of the World, The Unity of Nature, God and the World, Knowledge and Belief, Science and Christianity, Our Monistic Religion, Our Monistic Ethics, Solution of the World Problems, Conclusion, Index.

This is an English translation of Professor Haeckel's magnificent work "Die Weltrathsel." The main strength of the book lies in a terse and telling summary of scientific achievements of the nineteenth century in their relation "to the riddle of the universe." Dr. Haeckel has a world-wide reputation, and it will be generally conceded that this, probably his last great work, is a supreme and masterly effort. Price, \$1.50.

THE STORY OF PRIMITIVE MAN. By Edward Clodd. Cloth, 40 cents.

VISIT TO CEYLON. By Ernst Haeckel. With Portrait, and Map of India and Ceylon. "These letters constitute one of the most charming books of travel ever published, quite worthy of being placed by the side of Darwin's "Voyage of the Beagle." Octavo, 348 pp. Cloth, \$1.

THE WONDERS OF LIFE. A Popular Study of Biological Philosophy. By Prof. Ernst Haeckel. Treating of the Knowledge, Nature, Functions, and History of Life. Price, postpaid, \$1.61.

Historical Works

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM. By Thomas Inman, M. D. Popular edition, revised and enlarged with an Essay on Baal Worship, on the Assyrian Sacred "Grove," and other allied symbols. Profusely illustrated. Post 8vo, cloth, \$1.

ANIMALS BEFORE MAN IN NORTH AMERICA. By F. A. Lucas. Illustrated. 12mo, Cloth, net, \$1.25; postage extra, 12 cents.

A CONSPIRACY AGAINST THE REPUBLIC. By Charles B. Waite, A.M. In this pamphlet will be found a condensed but complete statement of the efforts which have been made, from time to time, to obtain ecclesiastical control of the government. Price, 25 cents.

A SHORT HISTORY OF FREETHOUGHT, ANCIENT AND MODERN. By John M. Robertson. Second edition, rewritten and greatly enlarged. A general survey of all the forces that have tended toward Freethought and differentiation of and opposition to religions from the earliest times. The book has met with great favor from the more scholarly and reliable of the general press of this country and England. Two volumes. Price, postpaid, \$6.50.

DECLINE AND FALL OF ROME. By Edward Gibbon. 5 vols. Cloth, \$5.

FOUR HUNDRED YEARS OF FREETHOUGHT. By Samuel P. Putnam. The most Magnificent Work ever published. by the Freethought press. The object of this work is to present the Course of Freethought throughout the Civilized World for the last Four Centuries, from the time of Columbus and Bruno to the time of Ingersoll. It is a radical Historic Record of the Greatest Developments of the Human Race. It reveals Freethought as an Intellectual, Moral, Literary, Social, Industrial, and Political Movement. It shows what Freethought is in itself, and how manifold are its influences, and with what hope and promise we can hail its future triumph. "Four Hundred Years of Freethought" embraces the most illustrious pages of Human History, adorned with the brightest Genius, radiant with the most splendid Poetry, rich with the greatest Inventions and Discoveries and ennobled with Freedom's most shining advance. Nothing can be more interesting, more inspiring to the Pioneer Workers of to-day—to those who are still in the van for Human Rights and Progress. The First Part of the book deals with Freethought as a Universal Power, as a Spirit, a Method, a prevailing but unorganized Influence in every department of Human Growth. The Second Part deals with Freethought as an Organized Movement, especially in America and Europe; and this history is of equal importance with the first, and should be justly understood and the Pioneers of our work recognized. The Portraits of illustrious Reformers in every domain of Human Thought and Progress adorn the pages of this volume. The price of this Superb book is \$5, and not for the same amount of money can there be found elsewhere such an array of facts, such a survey of history, and such a galaxy of Freethought. This book contains nearly 900 Pages of Printed Matter and about 150 Portraits. It is elegantly bound. It is a book for the home and the fireside. It is a book to give to your friends when they ask, What is Freethought—what has it done and what is it doing in the world? This is the most universal presentation of Freethought ever given to the public, and no Freethinker can afford to be without it. It is a library in itself. Only one style of binding—the best—\$5.

FRENCH REVOLUTION. By Thomas Carlyle. Two volumes. Introduction by W. E. H. Lecky, a Historian of Trinity College, Dublin, Ireland. Price \$2.50.

HISTORY OF GREECE. By Herodotus. One volume. Critical introduction by Basil L. Gildersleeve, Professor of Greek in Johns Hopkins University. Price \$1.25.

HISTORY OF THE MIDDLE AGES. By Henry Hallam. Two volumes. Introduction by George Lincoln Burr, Professor of Mediaeval History in Cornell University. Price \$2.50.

HISTORY OF ROME. By Livy. One volume. Introduction by Duffield Osborne, York City. Price \$1.25. York City. Price, \$1.25.

JULIUS CAESAR. By James Anthony Froude. One volume. Introduction by Burke A. Hinsdale, Professor of the Science and Art of Teaching in the University of Michigan. Price \$1.25.

HISTORY OF CIVILIZATION IN ENGLAND. By H. T. Buckle. Two volumes. Half calf, \$8. Cloth, \$4.

HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. By Prof. John W. Draper. Cloth, \$1.75.

HISTORY OF ENGLAND IN THE EIGHTEENTH CENTURY. By W. E. H. Lecky. Eight volumes, 8vo. Cloth, \$20.

HISTORY OF EUROPEAN MORALS FROM AUGUSTUS TO CHARLEMAGNE. By W. E. H. Lecky. Two volumes. 12mo. Cloth, \$4.

HISTORY OF THE COUNCIL OF NICE, A. D. 325. By Dean Dudley. With a Life of Constantine the Great; containing, also, an account of the Scriptural Canons, as adopted by the Christian Church; the Vote on the Divinity of Christ; the Appointment of Sunday as a legal Sabbath in the Roman Empire; and a general exhibition of the Christian Religion in the days of the early Fathers. Cloth 50 cents. Paper, 25 cents.

HISTORY OF THE RISE AND INFLUENCE OF THE SPIRIT OF RATIONALISM IN EUROPE. By W. E. H. Lecky. Two vols. 8 vo. Cloth \$4.

INTELLECTUAL DEVELOPMENT OF EUROPE. By Prof. John W. Draper. Two vols. Cloth, \$3.

MARTYRDOM OF MAN. By Wiuwood Reade. "Martyrdom of Man" is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. It shows how War and Religion have been oppressive factors in man's struggle for Liberty, and the last chapter, of some 150 pages, describes his intellectual struggle from the

(Continued on next page.)

Lectures and Meetings.

All Freethought societies meeting regularly can have the fact announced in this column free of charge by sending the information to this office.

THE SUNRISE CLUB.—Meeting on Monday evening, April 8, at the Cafe Boulevard, Tenth street and Second avenue. Dinner 75 cents. Subject of discussion: "Single Tax vs. Socialism"; debate between George L. Rusby and Courtney Lemon. Secure seats by notifying promptly Edwin C. Walker, secretary, 244 West 143d street, New York.

LYRIC CONGREGATION. Sixth avenue, near Forty-second street, New York. John Russell Coryell, speaker.

April 6.—"Marriage or Free Unions: Which?"

The Truth Seeker and Truth Seeker publications are for sale at the door.

THE MANHATTAN LIBERAL CLUB meets every Friday evening at 220 East 15th street, New York, at 8 o'clock.

The Truth Seeker and Truth Seeker publications for sale at the door.

THE BROOKLYN PHILOSOPHICAL ASSOCIATION.—Meetings held every Sunday afternoon, at 2 o'clock, in Long Island Business College, South 8th street, between Bedford and Driggs avenues, Brooklyn.

The Truth Seeker and Truth Seeker publications for sale at the door.

LIBERAL ART SOCIETY. Platon Brounoff, director. Meets at Terrace Lyceum, 206 East Broadway, Friday evenings at 8 o'clock.

April 5.—"Why Socialists Exploit." By Dr. A. P. Firth.

THE BOSTON FREETHOUGHT SOCIETY meets in the Paine Memorial Hall, Appleton street, on Sunday, at 3 P. M. J. P. Bland is resident speaker. The Truth Seeker for sale at the door.

THE WASHINGTON SECULAR LEAGUE, founded in 1870. Meetings open to the public every Sunday afternoon at 3 o'clock in Pythian Temple, 1012 Ninth street, N. W.

April 7.—The Evolution of the Mind, Prof. David Eccles.

April 14.—The Universal Parallelistic Philosophy, Maj. James A. Clark.

April 21.—Witches and Wizards, Prof. Chase Roys.

April 28.—Some Jewish Problems, Dr. Rabbi Abraham Simon.

SOCIAL SCIENCE LEAGUE meets Sunday evenings in Oriental Hall, Masonic Temple, Chicago.

THE LOS ANGELES, CAL., LIBERAL CLUB meets every Sunday afternoon at Blanchard Hall, 233 So. Broadway, at 2:30 P. M. Seats free.

FRIENDSHIP LIBERAL LEAGUE, 715 North Broad street, Philadelphia, meets every Sunday at 2:30 and 7:30 p. m. Liberals throughout the vicinity are cordially invited to these lectures. George Longford, secretary.

April 7.—At 2:30 p. m., "Brain and the Bible," by the Rev. Charles Leasholes. At 7:30 p. m., "The Relics of the Roman Church," by J. C. Hannon.

The Truth Seeker and Truth Seeker publications for sale at the door.

THE OMAHA PHILOSOPHICAL SOCIETY meets Sunday at 3 P. M., room 3, third floor Patterson Block, 17th and Farnham sts.

April 7.—"The Use of Injunctions in Settlement of Labor Questions." Col. C. J. Smyth.

The Simple Truth

BY W. H. RICHARDS.

Is not only selling rapidly, but the author is receiving letters from hosts of people everywhere similar to the following:

"Dear Sir: Your little book 'The Simple Truth,' is certainly filled from cover to cover with truth, and should be read by everyone. It is intensely interesting. Yours truly, Dr. G. A. B., Columbus, Mo."

Price 10 cents. Address W. H. Richards, 1020 W. Baltimore St., Baltimore, Md. 4114.

CHRISTIANITY:

Its Foundation and Its Final Destiny.

BY HENRY GOLDBERG.

An examination of the prophetic book of Isaiah, with a list of the Jewish Messiahs, and an historical account of their careers. It is an interesting and valuable little pamphlet. Price 10 cents. Address The Truth Seeker.

HAECKEL'S LAST WORDS on EVOLUTION

A POPULAR RETROSPECT AND SUMMARY.

By Ernst Haeckel, Professor at Jena University. Translated from the Second Edition by Joseph McCabe. With three plates and Haeckel's latest Portrait.

PRICE, CLOTH, \$1.00 NET

READERS who are interested in the evolution controversy, as I here describe it, will find in my earlier works, ("The History of Creation," "The Evolution of Man," "The Riddle of the Universe," and "The Wonders of Life,") a thorough treatment of the views I have summarily presented. I do not belong to the amiable group of "men of compromise," but am in the habit of giving candid and straightforward expression to the convictions which a half century of serious and laborious study has led me to form. If I seem to be a tactless and inconsiderate "fighter," I pray you to remember that "conflict is the father of all things," and that the victory of pure reason over current superstition will not be achieved without a tremendous struggle. But I regard ideas only in my struggles: to the persons of my opponents I am indifferent, bitterly as they have attacked and slandered my own person.

ERNST HAECKEL.

CONTENTS:—Introduction. Preface. Chapter I.—The Controversy about Creation; Evolution and Dogma; Plate I.; Genealogical Tree of the Vertebrates. Chapter II.—The Struggle over our Genealogical Tree; Our Ape Relatives and the Vertebrate-Stem; Plate II.; Skeletons of Five Anthropoid Apes. Chapter III.—The Controversy over the Soul; The Ideas of Immortality and God; Plate III.; Embryos of Three Mammals. Appendix.—Evolutionary Tables: Geological Ages and Periods; Man's Genealogical Tree—First Half; Man's Genealogical Tree—Second Half; Classification of the Primates; Genealogical Tree of the Primates; Explanation of Genealogical Table I. Postscript.—Evolution and Jesuitism.

Address, **THE TRUTH SEEKER COMPANY**

PUBLISHERS

62 Vesey Street

New York City.

FREETHOUGHT BOOKS ARRANGED
UNDER SUBJECTS.

animal period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and love. The chapters are: War.—Egypt, Western Asia, the Persians, the Greeks, the Macedonians, Alexandria, the Phenicians, Carthage and Rome, Roman Africa, the Arabs. Religion.—The Natural History of Religion, the Israelites, the Jews, the Prophets, Character of Jesus, the Christians, Arabia, Mecca, Character of Mohammed, Description of Africa, the Mohammedans in Central Africa. Liberty.—Ancient Europe, Invasion of the Germans, the Castle, the Town, the Church, Venice, Arab Spain the Portuguese, Discoverers, the Slave Trade, Abolition in Europe Abolition in America, Materials of Human History. Intellect.—Animal Period of the Earth, Origin of Man, and Early History, Summary of Universal History. The Future of the Human Race, The Religion of Reason and Love. Cloth, \$1.

PAINÉ'S VINDICATION. By R. G. Ingersoll. A Reply to the New York "Observer's" attack upon the Author-Hero of the Revolution. Every Freethinker should have this pamphlet to refute calumnies of Paine. Paper, 15 cents. Paine. Paper, 15 cents.

RISE OF THE DUTCH REPUBLIC. By John Lathrop Motley. Including an account of the persecution of the heretics under the Duke of Alva and Philip the Second of Spain. 2 vols., \$3.

SIX HISTORIC AMERICANS. By John E. Remsburg. A book that every American Freethinker will delight to own. For thirty years Mr. Remsburg has been collecting evidences of the disbelief of the great men of our Republic. Much of it has been published in books and pamphlets. All of this evidence is now published in one large volume under the title, "Six Historic Americans: Paine, Jefferson, Washington, Franklin, Lincoln and Grant, the Fathers and Saviors of Our Republic, Freethinkers." The preparation and publication of the work was urged by Colonel Ingersoll before his death, and it contains his written indorsement. The book contains about 550 pages. It has portraits of Paine, Jefferson, Washington, Lincoln, and Grant. It is printed in large, clear type, on heavy paper, and handsomely bound. Price \$1.25.

SECRET OF THE EAST. By Prof. F. L. Oswald. Against Christianity Mr. Oswald finds seven objections to lie. No one, he says, can overlook the facts that, 1. The rise of the Christian faith corresponds with the sunset of the great south-European civilization; 2. That the zenith of its power coincides with the midnight of medieval barbarism; 3. That the decline of its influence coincides with the sunrise of a north-European civilization; 4. That all the principal victories of Freedom and Science have been achieved in spite of the church, and in the face of her open hostility; 5. That the exponents of the Christian dogmas persist in their hostility to the progress of all reform; 6. That the worst enemies of political and intellectual liberty were firm believers in the dogmas of the New Testament; 7. That among the contemporary nations of the Christian world the most skeptical are the most civilized, while the most orthodox are the most backward in freedom, industry, and general intelligence. Cloth, \$1.

THE BLUE LAWS OF CONNECTICUT. Taken from the Public Records of the Colony of Connecticut previous to 1665, as printed in a Compilation of the Earliest Laws and Orders of the General Court of Connecticut, from the Original Records remaining in the Office of the Secretary of State; and from Dr. Lewis's book on Sunday Legislation; also an Extract from the Constitution, or Civil Compact Entered into and Adopted by the Towns of Windsor, Hartford, and Wethersfield in 1638-9, as confirmed by the General Court of Connecticut, and showing the Biblical basis of Colonial Legislation. Nine illustrations especially made for the volume. Special cover design in colors. Paper, 25 cents.

THE STRUGGLE FOR RELIGIOUS AND POLITICAL LIBERTY. By Theo. C. Spencer. Contents: The Beginning. The Pagans and Jews. The Church of Rome. Mormonism. Mohammedanism. Dogmatism. Martin Luther and John Calvin. The Godhead. Persecution of the Early Christians. Christians Persecute Christians. The Wrongs of Ireland. Huguenots Persecute Christians. Catholics Persecute Huguenots. The Puritans. The Pilgrim. The Revolution. The Church of England. Protestant Churches of America. Slavery. The Cause Found. Every effect must have a cause; and, as every man is subject to these effects, he has the right to make use of his reasoning faculties in finding the cause. Cloth, 50 cents.

Gems of Thought.

When you dispute with a fool he is certain to be similarly employed.—Anon.

True happiness is of a retired nature, and an enemy to pomp and noise; it arises in the first place, from the enjoyment of one's self, and, in the next, from friendship and conversation of a few select companions. It loves shade and solitude, and naturally haunts groves and fountains, fields and meadows; in short, it feels everything it wants within itself, and receives no addition from multitudes of witnesses and spectators.—Addison.

When we collect all the evidence afforded by marine life, and place it side by side with the facts revealed by geology, the irresistible conclusion is arrived at that all animals, including man, are originally derived from ancestors that lived in the sea. And when we consult the botanists, and find that they agree that all plants must have had a marine origin also, the case of the sea being the original home of all living organisms may be said to be completed. No set of facts are more generally admitted by studious and intelligent men.—Sydney J. Hickson, Professor of Zoology in Manchester College, England.

Those who believe that Christianity has done so much for the moral regeneration of the world should recall the melancholy fact that it has not in 1900 years ever saved any considerable body of human beings from oppression, slavery and despoliation at the hands of Christians who have had power to oppress, enslave and enslave. Our proverb says that "the worm will turn;" and human beings must yet seek justice by exercising the worm's right. When oppression yields, it is not to the Christian religion or to the moral regeneration of the oppressors, but to the resistance of the oppressed.—R. H. T. in The Sun.

Criticism had not shown me how astonishing is the supposition that the cause from which have arisen thirty millions of suns with their attendant planets, took the form of a man, and made a bargain with Abraham to give him territory for allegiance. I had not at that time repudiated the notion of a deity, who is pleased with the singing of his praises and angry with the infinitesimal beings he has made when they fail to tell him perpetually of his greatness. It had not become manifest to me how absolutely and immeasurably unjust it would be that for Adam's disobedience (which might have caused a harsh man to discharge his servant) all Adam's guiltless descendants should be damned, with the exception of a relatively few who accepted the plan of salvation which the immense majority never heard of. Nor had I in those days perceived the astounding nature of the creed which offers for profoundest worship a being who calmly looks on while myriads of his creatures are suffering eternal torments.—Herbert Spencer.

Where did he fly to? If he had only had a look through a telescope into the illimitable space into which he was about to plunge, he should have allowed Pontius Pilate to re-crucify him, rather than have leapt off the disc of the earth into the measureless. Even if he flew at the rate of a thousand miles an hour, he must have felt tolerably exhausted before he reached his first station, the moon, two hundred and forty thousand miles away. How his wounds would smart in the intense cold of the upper air, and how he must have shivered, even if arrayed in the Magdalene's warmest petticoat. How he must have searched about in the moon for, say, another piece of boiled fish, but had, most probably, to regale himself with a lump of brimstone from the crater of an extinct volcano; and, after his recent three days in hell, brimstone must have been repulsive to him. At the rate of a thousand miles an hour, he has not yet reached certain of the more distant of the fixed stars which the telescope has revealed to us; and yet, on the furthest verge of telescopic revelation, we have not desecrated a single vestige of the kingdom of heaven. So, if he and Mary's petticoat still hold out, and he has kept flying at the rate of a cannon ball, one thing is certain—he has not yet reached the kingdom of heaven. He was to sit at the right hand of the Father, and I should think by the time he gets there he will not be out of need of a seat—if, indeed he have anything left to sit with.—Saladin in "Did Jesus Christ Rise from the Dead?"

BIBLE MYTHS, AND THEIR PARALLELS
IN OTHER RELIGIONS;

BEING A

Comparison of the Old and New Testament Myths and Miracles with
those of Heathen Nations of Antiquity.

CONSIDERING ALSO THEIR ORIGIN AND MEANING. WITH NUMEROUS ILLUSTRATIONS

It is a perfect Encyclopedia on the subjects treated, containing a vast amount of out-of-the-way knowledge not accessible to the majority of readers, and all the objections to the dogmas of Christianity one is likely to encounter, grouped under appropriate heads. No author has struck harder blows at the Christian religion. It is the most important Biblical criticism that has ever appeared, being the result of many years of study of the religions of antiquity. It is thoroughly reliable, every fact being verified by copious notes and authorities.

Col. ROBERT G. INGERSOLL said: "This work demonstrates the fact that there is nothing new or original in Christianity; that its maxims, miracles, and mistakes, its doctrines, sacraments, and ceremonies, were all borrowed; that its virgin mothers, miraculous babes, courier-stars, crucifixions, resurrections, and ascensions, were familiar things hundreds of years before the founder of Christianity was born. It shows that all the machinery of the supernatural has been in active operation for countless generations; that all the nations of antiquity had about the same religious experience, and substantially agreed as to the correctness of about the same mistakes. Catholicism administered on the estate of

Paganism, and appropriated most of the property to its own use. Christianity furnished new steam for an old engine. Fables, like most other things, wear out and have to be patched, gilded, or replaced.

"The author of 'Bible Myths' has succeeded in showing that our Bible is not the great central fire giving light to the world, but a collection of candles and tapers and sparks borrowed by the 'chosen people' from those whom Jehovah, according to the scriptures, had left in the darkness of nature."

Rev. M. J. SAVAGE says: "To me, the volume is worth twenty times its cost."

THE BOSTON COMMONWEALTH says: "Here we have evidence upon evidence that there is no myth, legend, supernatural occurrence, doctrine, rite or ceremony recorded in the Bible which cannot be paralleled in some ancient record centuries older than the page on which the same thing is narrated in the Hebrew and Christian scriptures. We confess we are curious as to how the orthodoxies of the Christian world will greet this book. We more than suspect that they will not greet it at all, but will be content to pass it by in fearful silence."

Sixth Edition: Large 8vo, cloth, 614 pages, \$2.50; half morocco, mottled, \$5.

THE TRUTH SEEKER CO., 62 Vesey Street, New York, N. Y.

Freethinker's Catechism

From the French of EDGAR MONTEIL

This work was first published in Antwerp, Belgium, in 1877. The author states, in a letter to the translator, that it had to appear in that country for the excellent reason that in those days there was no publisher in France who dared to undertake such a work.

Since then there has been a wonderful change. The French government no longer cringes to the church. Monteil, who was imprisoned in his younger days for his book, "The History of an Ignorant Brother," to-day occupies an honored position under that very government, being prefect of the Haute-Vienne at Limoges.

The Catechism created a sensation at the time of its appearance; the clergy were particularly infuriated at the bold opening declaration that "God is an expression," and we can imagine their pious horror on meeting in another place the statement that Christ's mother was
PRICE, PAPER, 35 CENTS.

A NEW
CATECHISM

BY M. MANGASARIAN.

"A New Catechism" has enjoyed a remarkable sale both in America and England. George Jacob Holyoake, in his introduction to the English edition of "A New Catechism," says:

"A New Catechism" is the boldest, the brightest, the most varied and informing of any work of the kind extant. The principal fields of human knowledge, which the churches have fenced around with supernatural terrors, the Catechism breaks into, cherishing what is fair and showing what is deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopaedia of theology and reason in a nutshell.

"The author of this Catechism shows good judgment in devising questions. Answers without parade or pretension come quickly and decisively, often including unforeseen information, which has the attraction of surprise. The answers do not drag along like a heavily-laden team, but flash like a message of wireless telegraphy, unhampered, unhindered, over oceans of new thought. As suits the celerity of the age, these answers are expressed with brevity. Prodigality in words impoverishes the giver and de-

reputed to be a woman of easy virtue. Attempts were made to introduce the work into some lay schools, and it is needless to say that this caused intense excitement among the Catholics.

The present translation covers the entire text of the original, but not all of the footnotes. As originally published in The Truth Seeker it was thought impracticable to give the footnotes in their entirety, which is to be regretted, as they are uniformly interesting and back up the text. The author expressly states in the preface, using the editorial "we:" "Our own merit really lies in our work of editing. The knowledge that our catechism contains is simply the fruit of hard work—it is a compilation. The form alone is ours, and we venture to say that it would have certainly cost us far less time and far less work to write out ten volumes than to put it into these two hundred pages of compact questions and answers.

Address THE TRUTH SEEKER CO.

praves the taste of the receiver. Mr. Mangasarian, like Procion, conquers with few men and convices with few words. There is no better definition, says Landon, of a great captain or a great teacher."

Prof. C. S. Laisant, one of the foremost mathematicians of the College of Paris, in the Revue Philosophique, says this of "A New Catechism:"

"Admiration is too feeble a word to express my opinion of 'A New Catechism.' . . . It is a marvelous manual of rationalist philosophy and scientific morality. To disseminate this work is to aid the cause of European democracy—the emancipation of the people. We congratulate the French people for the opportunity to read so beautiful and beneficent a work."

The New York Outlook, a semi-orthodox publication, Lyman Abbott's paper, criticised "A New Catechism" by saying that its author, Mr. Mangasarian, "was guilty of bald literary falsehood." This started a correspondence between Mr. Mangasarian and the editors of The Outlook. In his pamphlet, "Orthodox Attacks," Mr. Mangasarian has published the correspondence of his answer to The Outlook. Everyone ordering "A New Catechism" will receive free, a copy of this pamphlet.

Price, Cloth, One Dollar

Address THE TRUTH SEEKER.

Haeckel's Greatest Work, \$1

THE EVOLUTION OF MAN

Heretofore the cheapest edition of this masterly production has been the two volume edition at five dollars. That edition is now out of print and the only way it is obtainable in an American print is the ten dollar edition. The edition we have procured is the English cheap reprint, paper covered, in two volumes, which we sell for one dollar. There are four hundred and eight illustrations in the two volumes, with all the text, and our readers will do well to supply themselves with it at once. It is translated from the fifth (enlarged) edition by Joseph McCabe. Fifty thousand of this reprint have been sold in England. We are the only ones to bring it over here, and we ought to sell a large number.

TWO VOLUMES, PAPER \$1.

Address The Truth Seeker.

France and the Pope

BY GENERAL WILLIAM BIRNEY.

A true statement of the causes which have led to the separation law in France, showing the falsity of the Catholic charge of confiscation against the French Government.

M. Jusserand, the French Ambassador at Washington, and others, have commended, "FRANCE AND THE POPE," as the best and most satisfactory presentation of the matter that has been written. You need it to understand the situation.

10 cents per copy. Per dozen, \$1.00.

Address THE TRUTH SEEKER CO., 62 Vesey Street, New York.

Reed Smoot's Bible

The United States Senate has refused to bow before the tempest in a communion-cup, raised by the clergy and the orthodox women, and Reed Smoot retains his seat as Senator from Utah. Perhaps, just now, you would like to read Mr. Smoot's holy bible, the "Book of Mormon," which we are offering in a well-printed, neatly cloth-bound edition.

Price 60 cents.

Address THE TRUTH SEEKER CO., 62 Vesey Street, New York.

CREEDS

Not for Secularists

BY GENERAL WILLIAM BIRNEY.

Summary of Contents: Creeds Transient — Progress Not Made Under Creeds — Science Better Than Creeds — Growth and Decadence of Religions — Confucianism — Buddhism — Christianity — Mohammedanism — How Religions Grow and Fall — Can There Ever Be a Final Religion? — The Old and the New — Fruits of the New — Conclusions.

Price 10 cents. Per dozen, \$1.00.

Address THE TRUTH SEEKER CO., 62 Vesey Street, New York.

Paine's Age of Reason

BY THOMAS PAINE, M. A.,

A Pioneer of Biblical Criticism

This edition of Thomas Paine's masterpiece is the one that is sure to become the standard for all future correct editions. It is reprinted from one of the first copies in English published by Barrois at Paris, January, 1794, and the proofs were probably read by Paine. It enables the world of the twentieth century to read Paine's AGE OF REASON as Paine wrote it in the eighteenth century. It is printed from large new type, 180 pages.

PRICE 15 CENTS. EIGHT COPIES, \$1.

Published and sold by the Truth Seeker Co., 62 Vesey street, New York, N. Y.

Not for Parsons.

The Satisfied Man.—"Who is the happier, the man who has a million or the one who has seven children?" "The man who has seven children." "But why?" "Because the man who has a million desires more, and the man with seven children has sufficient."

An Unfortunate Error.—Recently a Nevada editor published an obituary concerning a man who had made a fortune as a promoter of mining interests. The tribute was headed, "Death Loves a Shining Mark," but the printer made it "Mining Shark." Three husky sons of the deceased survive.—Kansas City Post.

The Reason of Friendship.

In the Fifth Avenue Sunday School: Teacher—Why must we always be kind to the poor, Ethel?

Ethel (slightly moved) —Because, among the sundry and manifold changes of this wicked world we don't know how soon they may become rich.—Lippincott's.

Papa and Mamma.—"Gracious, Fanny!" exclaimed a mother to her little daughter, "why are you shouting like that? Why can't you be quiet like your brother?" "He's got to be quiet," replied Fanny. "He's playing papa coming home late." "And who are you playing?" "Oh, I'm playing you."—Harper's Weekly.

In the Centre.—Artist—Here is a very suitable picture, Mr. Gibbs. It represents the Rev. Mr. Goss, the missionary in the centre of a group of cannibals.

Deacon Gibbs—I see the cannibals, Mr. Turps, but where is the missionary?

Artist—Didn't I just tell you that he was in the centre of the cannibals?—Tit-Bits.

Anything to Oblige.—The clerk was most obliging, but the young woman customer was hard to please. Roll after roll of blankets did he patiently take down and show to her; nothing suited.

For some fifteen minutes this mock sale went on, then the young woman said condescendingly, "Well, I don't intend to buy. I was just looking for a friend."

"Wait a moment, madam," cried the clerk. "There is one more blanket left on the shelf. Maybe you will find your friend in it."—Ladies' Home Journal.

Before Dinner.—Dinner was a little late.

A guest asked the hostess to play something.

Seating herself at the piano, the good woman executed a Chopin nocturne with precision.

She finished and there was still an interval of waiting to be bridged.

In grim silence she turned to an old gentleman on her right and said, "Would you like a sonata before dinner?"

He gave a start of surprise and pleasure.

"Why, yes, thanks!" he said. "I had a couple on my way here, but I think I could stand another."—Argonaut.

Putting the Navy into Literature.

At last! Belay! We're on our way Across the deep blue sea!

The hold is full o' writin' pads For yarns as is to be.

Ham Mable's swabbin' down the bilge, Jack London's heavin' coal,

Bliss Carman's haulin' hawsers an' communin' with his soul,

While U. Sinclair is slushin' of the riggin' as we roll

Across the reelin', rockin', rompin' ocean.

Ye ho! Ye ho! Away we go, Sou'-we'-nor'-e-by-sou',

With Henry Van Dyke tarrin' down The bowsin' on the bow.

With Henry James referrin' to the forrad weather rull

As "An obstructive metal mass formed fairly like a pall;"

While Alfred Henry Lewis serves the ratlines as we sail

Across the dashin', smashin', crashin' ocean.

Abaft the beam the searchlights gleam, An' cast their ghastly light

On Howells' Bok, and Lorimer An' William Allen White.

Assistin' in the galley or conversin' with the goat,

There ain't no prose nor poetry aboard that won't be wrote

Off watch by all this galaxy o' talent as we float

Across the rubblin', tumblin', grumblin' ocean.

—James J. Montague.

A NEW (SEVENTH) EDITION OF

THE CRIMES OF PREACHERS

The seventh edition of this "Miserable, God-dishonoring" book, as one preacher called it, is now ready for delivery. The additions are so voluminous that the price has been increased to 35 cents.

"There is an increasing number of Doctors of Divinity in the United States who have committed crimes or immoralities."—Christian Advocate, New York, March 4, 1897.

"The number of ministerial crimes is rapidly increasing."—Christian Advocate, May 18, 1899.

These statements of the Christian Advocate are true—too true, and pity, 'tis, 'tis true.

Price of Crimes of Preachers, 35 cents per copy.

Address THE TRUTH SEEKER

A RADICAL SCIENTIFIC TREATMENT FOR MEN. Afflicted with



Varicocele, Seminal Weakness and Impotency or Lost Manhood. If you or any of your friends are suffering from these diseases see that you send six 2 cent stamps FOR MY BOOK explaining my treatment, and in which a statement of these complaints and their evil effects are given, together with sworn testimonials—unrefuted evidences of my success. I have never seen a case of VARICOCELE, SEMINAL WEAKNESS AND IMPOTENCY properly treated by any other method than mine—a medicine applied externally. I have never seen a case so far advanced that my treatment would not give the greatest benefit, and those cases are few and far between which it will not completely and permanently cure. I therefore wish to make my treatment as public and widely extended as possible. I can give treatment just as effectively by mail at a distance as in my office. I make no charge for advice by mail and my FEE is moderate.

Dr. R. P. FELLOWS, VINELAND, NEW JERSEY

Dr. Fellows is a Liberal, a Humanitarian, and a most excellent physician. Freethinkers of the land should give him their patronage. He cures

after all others fail. He is regularly educated and legally qualified, and backed by thirty-five years' experience

THE BIBLE

By John E. Remsburg

Eleven Chapters on the Authenticity of the Bible
Thirteen on the Credibility of the Bible—Ten on the Morality of the Bible, with an Appendix of unanswerable Arguments Against the Divine Origin and in Favor of the Human Origin of the Bible: : :
Twenty-six pages of Index, enabling the reader to refer in an instant to any authority quoted or Argument used by the author.

The book makes some five hundred pages, and is printed handsomely on heavy paper, with wide margins.

Price, \$1.25 net. Address THE TRUTH SEEKER.

THOMAS PAINE'S PORTRAIT

A very fine Reprint from a rare old Engraving. A Sharp Engraving from the Romney Portrait, printed in the eighteenth century. One of these Engravings was presented by Thomas Paine himself to a friend, with his autograph thereon. This copy is now in the possession of George Jacob Holyoake. There are but four of the originals in this country that we know of, and one of them was offered for sale some time ago for \$7.50, which shows the rarity of the picture. Our reprint is from an original purchased at auction some years ago. As a portrait the reprint is as good, and much clearer, than the originals are now. The picture is 8x10, on very heavy paper, 16x20, a very nice size for framing. Price only 50 cents.

Address THE TRUTH SEEKER CO.

30 JEWELS for 15 CENTS

Send for a package of Little Jewel Menders, only 15c. Mends agate, granite, tin. No heat or outfit needed. Agents wanted. A. P. Washburn, 948 E. 160th street, New York city.

Unmoral Maxims

A Book that Turns Orthodox Morality End for End

BY ABRAHAM MILLER.

Instructor of English, Manhattan School, New York City.

It is called "a book for revolutionists," but the revolution to which it contributes is one of ideas. The maxims are brief and pointed, and the author is a cynic.

PRICE 50 CENTS.

Address THE TRUTH SEEKER.

News of the Week

Maxim Gorky, the Russian writer, is reported to be seriously ill in Rome with consumption.

The government has decided that the open shop principle must prevail in the canal zone on the Isthmus of Panama.

The Emperor of Germany will send his fifth son, Prince Oscar, to be educated with the Roosevelt boys at Harvard University.

John D. Rockefeller opened the picnic season on March 27 by taking the choir of the Lakewood, N. J., Baptist church to the seashore.

The pious beggars have gained access to the widow of the late Russell Sage, and she has given \$350,000 to the Young Men's Christian Association.

The Hon. Galusha A. Grow, who was speaker of the House during the Rebellion, died in Glenwood, near Scranton, Pa., on March 31, in his 84th year.

St. Agnes's Roman Catholic church, in this city, has lost its male soloist, but will have him back inside of two years. He is John F. Clark, of Mount Vernon, who has just been sent to Sing Sing for bigamy.

Gen. James M. Varnum, at one time brigadier-general of staff of the New York National Guard, and surrogate of New York county by appointment of Governor Roosevelt in 1899, was killed in an automobile accident on March 26.

The doctors are worried over King Alfonso of Spain, fearing that he has tuberculosis, and some of the grandees are worrying about the queen, his wife, who will not consent to their standing by her bedside at the approaching delivery of an heir to the throne.

By general request, the Rev. John J. Munro, chaplain of the Prison Evangelistic Society, has been shut out of the Tombs prison. He proved a disturbing influence among the prisoners and employees, besides making trouble all around, and Commissioner Coggey, of the Department of Correction, took away his pass.

The statement having been published in a New York newspaper that the sale of Bibles in the United States is controlled by a trust which has an arrangement with Bible publishers in England, the officers of the British and Foreign Bible Society, London, deny complicity and put it up to the American Bible Society, which is so far silent.

The peasant raids continue in several districts of Rumania, accompanied by incendiarism and savage brutalities. There are many clashes between the troops and marauders, and a large number have been

killed or wounded. There are no authentic figures, but the fact that many officers have been killed or wounded is indicative of the severity of the fighting, especially in view of the inferiority of the rebels' armament.

The Roosevelt family is still interested in the elevation of Archbishop Ireland, of St. Paul, to the cardinalate. Mr. Douglas Robinson, the President's sister, who had an audience with the pope on Monday, is the latest to present the matter to his holiness. If Ireland gets the position through the Roosevelts he may forgive Theodore for alleging that he is a liar.

Andrew Carnegie describes the financial situation, with the President's relation to it, as follows: "A few gamblers in Wall Street may be in trouble. There will always be some of them in trouble, whichever way the market goes. The fellow who is buying will be in trouble when the market drops, and the fellow who sells what he hasn't got will be in trouble when the market rises, and the fellow that loses will always be of the opinion that the President has gone just a little too far."

Ida Eckert Lawrence, of Toledo, Ohio, asked for a divorce from her husband because he scoffed at the poetry which she wrote, and patronized a news clipping bureau for the purpose of obtaining articles that abused or made fun of the poetic art. She told in her petition how he would place these clippings on her desk, declaim against the writing of verses, arguing that poetry was rot and foolishness, until her artistic temperament was crushed and life with him became so unbearable that the only thing to do was to separate. The court granted her appeal.

The Rev. R. J. Campbell, the Congregationalist minister of London, who by formulating a "new theology" set the whole world to discussing religion, made his appearance on the Socialist platform at Liverpool last week, where he said: "I am a Socialist because I am a Christian. I am driven into that position by the sheer logic of my own gospel. What I call the New Theology is the theology of your movement, the reign of love and universal brotherhood. Socialism is the true Catholic church, although it does not know itself by that name."

Tatiana Loentieff, the Russian girl, who last September at Interlaken, in Switzerland, shot and killed an aged Frenchman named Mueller, mistaking him for M. Durnovo, former Russian minister of the interior, was sentenced March 28 to four years' imprisonment, expulsion from Switzerland for twenty years, and a fine of twenty cents. The girl was in 1905 tried for an attempt on the life of the late General Trepoff, adjudged insane, and acquitted on the promise that she would leave Russia forever. Her father

400 Years of Freethought

BY SAMUEL P. PUTNAM

The object of this work is to present the Course of Freethought throughout the Civilized World for the last Four Centuries, from the time of Columbus and Bruno to the time of Ingersoll.

It is a radical Historic Record of the greatest Developments of the Human Race, revealing Freethought as an Intellectual, Moral, Literary, Social, Industrial, and Political Movement, and showing what Freethought is in itself, how manifold are its influences and with what hope and promise we can hail its future triumph. It contains the Greatest Thoughts and the Greatest Deeds of the Greatest Men in one Harmonious and Magnificent Whole, a vivid picture of man's sublimest evolution, with the added glory of Woman's Emancipation from the chains and slavery of a barbaric creed and church.

THE FIRST PART of the book deals with Freethought as a Universal Power, as a Spirit, a Method, a prevailing but unorganized Influence in every Department of Human Growth.

THE SECOND PART deals with Freethought as an Organized Movement, especially in America and Europe; and this history is of equal importance with the first, and should be justly understood and the Pioneers of our work recognized. Eight Hundred Pages of Printed Matter, and nearly

One Hundred and Fifty Fullpage Halftone Portraits

of the Pioneers of Freedom and the illustrious Reformers who have lived and labored to make this world better.

More than One Hundred Biographies

and in these will be given a picture of Freethought progress which will be most interesting and valuable, for it is in individuals that we find the best interpretations of the age.

The Price of This Superb Book is \$5.00

and not elsewhere for the same amount of money can be found such an array of facts, such a survey of history, and such a galaxy of Freethought.

It is elegantly bound. It is a book for the home and the fireside. It is a book to give to your friends when they ask, What is Freethought—what has it done and what is it doing in the world?

This is the most universal presentation of Freethought ever given to the public, and no Freethinker can afford to be without it. It is a library in itself.

Address all orders to

THE TRUTH SEEKER CO.,
62 Vesey Street, New York.

is a general in the Russian army, and she is a terrorist.

The population of New York city in 1906, according to estimates made public by the director of the census, was 4,113,043, as compared with 3,437,202 in 1900, when the twelfth decennial census was taken. The estimated population of New York State last year was 8,226,990. In 1900 it was officially fixed by the Federal Census at 7,268,894. The estimated population for continental United States for 1906 is 83,941,510, and inclusive of Alaska and the insular possessions, 93,182,200. Computed on the basis of the estimate, the density of population of continental United States in 1906 was 28 persons per square mile, as compared with 26 in 1900.

Senator Lewis M. Machen, of Alexandria, Va., has prepared for submission to the next General Assembly the following bill intended to legalize the "unwritten law" in Virginia: "Be it enacted by the General Assembly of Virginia that in all criminal trials involving a charge of assault and battery, assault with intent to maim, disable, disfigure, and kill, or homicide in which it is proven that the person upon whom such assault was committed had been guilty of a wrong upon the person of the wife, mother, sister, or daughter of the accused, the jury shall be the judges of whether such provocation was sufficient to justify such assault and may, if such assault is so justified, find a verdict of acquittal."

Another complication has arisen regarding the law of separation between church and state in France, and this has been caused by the cure de Las Illas, in the district of Ceres, in the Pyrennes, who was deprived of his residence by the new law. The municipal council offered to rent him the residence at \$30 a year, but the cure, whose parish numbers only eighty, was unable to accept. Therefore he decided to sleep in the sacristy of the church, which, according to the declarations of M. Clemenceau, would not be closed under any circumstances. He took his furniture there and his cooking utensils and is there yet. The mayor, who is an anticlerical, tried to dislodge the priest and applied to the prefect, who, in his turn, submitted the matter to the Ministry. There is much curiosity in Paris to see what M. Clemenceau will decide.

"Mother Elinor," who is the Mother Eddy of the Flying Rollers of Detroit, Mich., is likely to be denounced as an impostor by the board of trustees of the

Flying Rollers, unless she reappears in person to answer the charges that she is Ann O'Delia Diss de Barr, the famous confidence woman and ex-convict, or presents satisfactory proof by letter. That she is a high priestess and the fully accredited spiritual leader of the cult in America, as she asserts, or that she is one of the world's most famous women criminals, as is indicated by numerous letters from England, is the problem which the trustees have decided that they must solve immediately so as to protect themselves. If she is Diss de Barr they have decided that they must disown her and cast her from their fold. David L. Mackay, her private secretary, it is understood will be declared not to be her dupe and an open confession will be made that the members of the Detroit and Windsor colonies were hoodwinked by her. It will be declared that her credentials from Prince Michael were secured by deceit. A letter was received from England saying that "Mother Elinor" is none other than Editha Loleta Jackson and that she fooled Prince Michael by a spirit communication declaring that she was an "angel of God." The Flying Rollers find their prophecies in the book of Daniel, and their Prince Michael in Dan. x, 21, and xii, 1. Mother Elinor was due to appear and vindicate herself on Monday, April 1.

TRACTS REPRINTED.

The following tracts have been for a time out of print, but new editions have been struck off, and they may now be had at the prices indicated:

WHAT IS RELIGION? By Robert G. Ingersoll. His last public lecture, containing the poem, the "Declaration of the Free." 5 cents.

WAS JESUS CHRIST A MYTH? By Dr. W. A. Croffut. 5 cents.

WHICH IS THE WORD OF GOD? Descriptions of the principal Versions of the Bible, with their Variations. By John E. Remsburg. 3 cents.

THE LAST LINK IN EVOLUTION. A short treatise on the Immediate Ancestors of Man. By Prof. Ernst Haeckel. 4 cents.

ROME AND THE COMMON SCHOOLS. Showing the Catholic Enmity to our Educational System. By L. K. Washburn. 5 cents.

VIEWS OF RELIGION.

A Compilation of Over 6,000 Quotations from More than 3,000 Authors—Poets, Philosophers, Editors, Artists, Clergymen, Scientists, Professors, Statesmen and Others

BY RUFUS K. NOYES, M.D.

All of the opinions quoted are against supernatural religion, showing that the thinkers of the world have always been opposed to theology and superstition. Ancient and modern, heathen and so-called Christians, are arrayed together in opposition to the false teachings of priests. The authors drawn from reach from Buddha to Premier Clemenceau of France. The book is a mighty arsenal of weapons against the pretensions of priestcraft and the falsehoods of dogmatic religion.

The Doctor says in his preface: "THE OBJECT OF THIS BOOK IS TO SHOW THAT SOME OF THE BEST AND MOST HONORABLE MEN AND WOMEN, AS WELL AS THOSE MOST HIGHLY ESTEEMED IN PUBLIC LIFE, ARE ON RECORD AS BEING EITHER EXTREMELY LIBERAL, ANTI-RELIGIOUS, OR SKEPTICAL ON RELIGION."

The keynote of the volume is given in the following quotation from John Stuart Mill: "THE WORLD WOULD BE ASTONISHED IF IT KNEW HOW GREAT A PROPORTION OF ITS BRIGHTEST ORNAMENTS, OF THOSE MOST DISTINGUISHED EVEN IN POPULAR ESTIMATION FOR WISDOM AND VIRTUE, ARE COMPLETE SKEPTICS IN RELIGION."

The compiler in most instances has made his selections with excellent taste and rare judgment, and, apart from its avowed object, the book is calculated to stimulate thought and thereby add to the intellectual enjoyment of the world.

Says L. K. Washburn: "Dr. Noyes has made a collection of opinions, sayings, and sentiments that for brilliancy, mental sanity, and profound speculation has never been equaled; and when the Freethinkers of the land realize that this magnificent work is in the interest and for the glory of Freethought they should manifest their appreciation of his giant labors."

The book is printed on Stratford paper, deckled edge, gilt top and handsomely bound in silk cloth and contains a photogravure of the author. It also has a complete index.

Price, Postpaid, \$5.00

ADDRESS THE TRUTH SEEKER, 62 V ESEY STREET, NEW YORK.