

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

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FRANCE AND THE POPE.—2.

The Papal Argument Against Separation Shown to Lack Basis in Fact and Law.

At the time of writing my No. 1 of these papers, I had not seen any legal arguments on the side of His Holiness. I had read what had been printed in the American press; the Pope's Encyclical of February, 1906; sundry statements of prelates and priests, and resolutions passed at Roman Catholic mass meetings. I wrote as a lawyer would with the documents of the case before him, including the history of France. Since that time I have received, by the courtesy of Roman Catholic gentlemen, copies of the arguments made by Hon. Morgan J. O'Brien, Edgar J. Gans, Esq., Paul Bakewell, Esq., Professor Dwight, and Paul Fuller, Esq., also copies of the speeches made by Judges O'Brien, Daly, and Fitzgerald, and by the Hon. J. J. Delany and John C. Agar, Esq., at the Roman Catholic mass meeting in New York city, January 27, 1907; also a copy of the Pope's Encyclical letter of January 6, 1907.

Grouping the Papal Arguments.

Each of these distinguished gentlemen presents many points and merits a special answer, but this is impracticable. Some ground common to all of them must be found, if possible, so that they may be answered together. To accomplish this, I have read with care all their essays. The differences between them are chiefly on matters of detail which may be regarded as negligible.

Discrepancies on minor points are numerous among the Pope's friends; but their arguments may be grouped together on the single principle of consistency with the Encyclical letter. In the following summary I have sought to embody the features of the claims for the Pope, making it a composite of all the claims made by him and his friends.

Summary of Papal Claims.

Whereas, In 1789, the National Assembly of France wrongfully confiscated all the property belonging to the Papal See in that country and sold part of the same; and

Whereas, In 1801, the First Consul Napoleon being desirous of restoring to the Papal See the unsold part of such property and of making compensation for the part sold, made with the Pope an "oath-bound" convention, known as the Concordat, by which it was agreed as follows:

First: To convey to His Holiness, and keep in repair forever all the cathedrals, temples, churches, seminaries, and other property confiscated in 1789 and not since alienated by the State; His Holiness agreeing that neither he nor his successors will ever trouble in any manner the purchasers of any portion of the property alienated;

Second: To provide, in perpetuity, and whenever required by the Pope or his successors, such other and additional churches and property as may hereafter be needed for the worship of the Holy Roman Catholic Church in France;

BY GEN. WILLIAM BIRNEY.

Washington, D. C.

Third: To keep all such Roman Catholic churches and real estate in good repair;

Fourth: To provide, as may be required by His Holiness, and keep in repair forever, a sufficient number of seminary buildings and grounds for the education and training of all young men desiring to become Roman Catholic priests; and to exempt such young men from all military service;

Fifth: To provide rent free and keep in repair forever suitable residences for all archbishops, bishops, priests, and curates of the Roman Catholic church;

Sixth: To provide, in perpetuity, suitable salaries for all archbishops, bishops, priests, and curates.

Seventh: To surrender, absolutely, the right of the State to legislate on any matter whatever affecting the interests of the Church of Rome, unless the previous consent of His Holiness shall have been obtained;

Eighth: To maintain the Concordat in full force forever as a binding contract between the two powers; and

Whereas, On the 11th of December, 1905, the Republic of France, without the consent of His Holiness, enacted a law which repealed the Concordat and repudiated the aforesaid obligations;

Now, therefore, in protest against this breach of contract and act of spoliation, plunder, and sacrilege, "we do, by virtue of the supreme authority which God has confided to us" . . . "reprove and condemn the law voted in France for the separation of Church and State." Signed: For the Pope.

The above I regard as a fair statement of the claims made by the Pope and his lawyers. I propose to show that it has no foundation either in fact or law.

The Confiscation of 1789.

An eminent Catholic judge wants this controversy brought down to "the question of right and wrong." Accepting this ruling, we can inquire into the means used for acquiring ecclesiastical property before the great Revolution in France. They were three in number:

Exemption from taxation.

Tithes taxation, and

Gifts by church members.

All three of these had been in operation for centuries. They were supplemented by corvees, or forced unpaid labor of peasants for church dignitaries, monasteries, abbeys, etc., but they were sufficient by themselves to bring gradually one-fifth of the real estate of France and a large part of its personal property under the control of the clergy. They enjoyed also many well-paid benefices and offices, their bishops ranked with nobles, their priests enjoyed many privileges, and

their abbes figured at the courts as gay and gallant gentlemen. The priests produced no wealth, but lived in abundance. They differed from the nobility in this—that they enjoyed a large annual revenue from the taxes levied on the people. As the nobility was also exempt from most of the taxes, the burden of government rested on the common people. The favored classes lived in luxury, the poor were starving. A system so unequal could not endure; it was, for a time, prolonged by government loans, but the Revolution was inevitable.

When the National Assembly met in 1789 it was in a most patriotic spirit. The favored classes vied with each other in offers to help the government by surrendering their special privileges and otherwise. The bishops abandoned the plurality of benefices and the annual tributes to the court of Rome; the curates ceased to collect certain fees; the clergy agreed to a large reduction in tithes; the archbishop of Paris tendered to the government a large amount of silver plate and as many churches as could be spared; and the archbishop of Aix offered, in behalf of the clergy, a loan of eighty million dollars, secured upon church property. A discussion ensued in which it appeared that the Pope of Rome was not a corporation sole in France, that the Holy Roman Church was not a legal person capable of holding property or conveying it, and that all the property used for ecclesiastical purposes had been donated to the several congregations for their use, and not to the priests, or to the Holy Roman Church, or to the Pope. To the offer of the Archbishop of Aix, Thouret, an eminent lawyer, answered: "You make your offer in the name of a body not existing." Maury, a churchman, declared that the Church was in possession; "the State did not create us; we exist without the State." Thouret replied, "How could you possess? You do not exist." On motion of Mirabeau, the words "belonging to," etc., were struck out, and the decree made to read, "That all ecclesiastical property is at the disposal of the nation," etc. (See 1 Thiers, 186, 2 de Moleville, 189, and 1 Mignet, 189.) This phraseology was adopted because neither the Pope nor the Holy Roman Church was competent to make a legal conveyance of the property. The words finally used do not convey title; and have never been employed in the French language for that purpose. What is true is, the property was taken over by the State and part of it was sold. Private parties would not buy, for fear of excommunication, but the city of Paris bought forty millions of dollars' worth; other municipalities, departments, and communes bought forty millions more; and, after the promise given by the Pope not to excommunicate purchasers, other sales were made, the amount of which is not known. The proceeds averted the bankruptcy of the State.

Right and Wrong of It

If there is any one point on which historians

are agreed it is on this—that the confiscation of 1789 was not only a wise and just but an unavoidable measure. The property taken was a part only of what had been wrung from the people by the tithes taxation of centuries, and it had always been exempted from taxation. In all the sad history of misgoverned humanity, there is no case in which the people paid so much to one class, and received so little from it. For more than a thousand years the people of France had toiled and practiced all the frugal virtues that the clergy might live in ease and luxury; what had the clergy given in return? In strict justice, the clergy should have disgorged their accumulations and have made compensation for what they had squandered.

Legal Effect of the Confiscation in 1789.

The title to all property used for ecclesiastical purposes was taken over by the State. The constituent Assembly so decreed. There was and could be no appeal from this supreme legislative body. No court has questioned the legality of its act. The title to the property was vested at once in the State or in its grantees. All claims in behalf of the Pope or the Holy Roman Church were barred by the fundamental law of France; and the only means of redress left to the Pope was excommunicating any individual who should purchase property formerly in ecclesiastical use.

From 1789 to 1801.

In the arguments on the Pope's side, the condition of ecclesiastical matters in this period is ignored; and the general expressions used imply that, during these eleven or twelve years, the French government paid no salaries to the priests or bishops, allowed them to use no church buildings or parsonages, permitted no church services, encouraged the massacre of Catholic priests, hunted out of France all who could not be killed, and set up the worship of the Goddess of Reason. It is true that in that period the priests as a class were not popular in all localities, that some were killed, others driven into hiding, and others fled out of the country. But the Goddess of Reason was worshiped one day only; the Catholic service was regularly continued in most of the churches, and the priests who performed their functions were paid their salaries by the State. At the time of passing the Confiscation Act, the Assembly decided "to provide suitably for the expenses of worship, the maintenance of ministers, and the relief of the poor, under the supervision of the provinces." The priests were elected by the people of the parishes and took an oath of fidelity to the State. They became functionaries of the State instead of the Pope, and were known as "constitutionals." They officiated in the churches of Paris which had been bought by that municipality. In the constitution of 1791, the State provided for salaries to the clergy, meaning the schismatic Catholic clergy. Nearly all the people were Catholics and wanted to hear the Catholic service. So when Bonaparte brought back the Pope, the salaries of the archbishops, bishops, and curates were "continued" only, though the priests who would not acknowledge their sin of schism were dismissed. When the State Church was reestablished, the payment of suitable salaries was implied. If the matter had not been mentioned in the Concordat the salaries would have been paid. And no sums were specified in that instrument.

Mistakes Corrected.

In his Encyclical Letter of February, 1906, His Holiness speaks of the Concordat as an "oath-bound" treaty; and afterwards as a "sworn promise." The parties contracting took no oath.

In the same, he says: "He (the Pope) did so on only one condition, that the French government would bind itself, in perpetuity, to endow the clergy suitably and to provide for the expenses of divine worship." The words "in perpetuity" are not in the Concordat.

In the "Legal Opinion" pamphlet published by the Messenger, New York, Jan. 8, 1907, occurs the following:

"For the \$200,000,000 of Church property that had been taken, the Pope agreed to make no claim" (p. 2).

In the Concordat the Pope made no agreement relating to any "claim" made by him. No mention was made of a claim.

On page 2 of the "Legal Opinion" pamphlet

I find: "The French Government bound itself . . . to provide a certain revenue from portions of the confiscated property to support the clergy." This is absolutely without foundation. No obligation of this nature is found in the Concordat.

On page 3 of the same pamphlet I find: "It was intended to be and was declared to be a portion of the fundamental law of the nation." When, how and where?

On page 13: "The clergy were paid certain stipends for their support" . . . "by way of partial indemnity for lands and property that had been taken from the clergy during the Revolution."

This is purely imaginary; it substitutes the lawyer's theory of what ought to have been done for an avowal of what was done.

On page 19: Under the Concordat it was provided "that a part of what the Revolutionary government had stolen from the Church in France should be returned in the form of interest on a sum agreed upon as liquidated damages." This statement does not harmonize with the "partial indemnity" theory of the lawyer of page 13. Neither of them has any foundation in the Concordat.

The able lawyer who made the leading legal argument at the New York mass meeting on January 27 denounces the confiscation of 1789, and says: "That act of confiscation was undone and the property restored to its owner in 1801."

It is the right of that gentleman to reconcile, if he can, his opinion on this point with those expressed by His Holiness and by other lawyers on his side. The differences are patent.

Concordat and Organic Articles.

The Concordat was signed by the plenipotentiaries, September 10, 1801, and it and the seventy-seven "organic articles" were enacted into law April 8, 1802.

The Republic did not claim that the Articles were a part of the Treaty. It claimed, however, the right to make them:

First: Under its legislative power as a sovereign government;

Second: Under the first article of the Concordat, which provides for the free exercise in France of the Catholic religion, "conforming itself to the police regulations which the government shall deem necessary for the public tranquillity"; and,

Third: Under the sixth article, which provides that every member of the Catholic hierarchy shall, before entering on duty, take an oath beginning with: "I swear and promise to God, upon the holy gospels, to preserve obedience of fidelity to the government established by the Constitution of the French Republic."

Under these powers, the government caused to be prepared the "organic articles," consisting of seventy-seven sections, under the title: "Of the regulation of the Catholic Church in its general relations to the Police Rights of the State." The Pope was not consulted and knew nothing of them until they were enacted into law. He continued to protest against them until as late as 1809. The French government appears to have enforced both the Concordat and the organic articles up to December, 1906. It does not appear that the Pope ever withdrew his protest, but the archbishops, bishops, and curates drew their salaries under the sixty-fourth "organic article," and the bishops found the seventy-seventh article extremely useful. It reads:

"77. In the parishes where there is no edifice available for public worship, the bishop will act in concert with the prefect for the designation of a suitable edifice."

It is certain that most of the 30,000 Catholic churches claimed to have been erected between 1801 and 1905 owed their erection in whole or in part to the 77th organic article.

The Pope avers that he has faithfully observed the Concordat, but admits by implication that he has not observed the "Organic Articles." As the Papal See derived great benefit from them for more than a century, it should have observed them. But is it true that it has observed the Concordat itself? That law prescribes a solemn oath of "obedience of fidelity" to the French government, to be taken by every member of the priesthood; and yet the entire priesthood is alleged to be arrayed now against an im-

portant law of that government, at the instigation and under the orders of the Pope!

We may well ask, Is there any form by which he can be bound? Or, is he not like the famous juggler, Houdini, who can slip his arms out of any shackles?

The Concordat Extorted.

The Pope could make a stronger case against the Concordat than against the "organic articles." It was extorted from him. The traditions and sympathies of the Papal See were with the Bourbons. It had recognized the Pretender to the throne of France; and it dreaded and abhorred Bonaparte, that man of blood and iron, who, in 1801, was the dominating representative of the Revolution. Some change in political conditions might reestablish the Bourbon dynasty. The policy of the Papal See was to temporize. By his victory of Marengo, June 14, 1800, Bonaparte became master of Italy. He had the Pope in his power. About this time he knew that an imperial crown was within his reach; he wanted an established church to add to the glory of his throne, and he made the proposition through a friend to the Pope. So many obstacles were interposed by papal diplomacy that the treaty was not signed for about fifteen months. Every fact and every existing document relating to the Concordat has been collected by Boulay de la Meurthe in five large, closely-printed octavo volumes published in 1881; and Moncrief O'Connor, a Catholic, has published a pretty fair synopsis of Boulay's work. This was republished by the Messenger, of New York, July 22, 1904.

On July 14, 1801, the Papal plenipotentiaries signed a paper. O'Connor says: "It was sent to Bonaparte, who, incensed beyond endurance by the reiterated delays, on reading it lost all control, tore it to pieces, declaring that if it had been signed he would have torn it up in their faces. For the 'third and very last time,' he demanded the French project exactly as it stood. He would hear no answer, would tolerate no change. Either that or nothing."

In May, Bonaparte had threatened that if the Concordat was not signed in five days he would at once occupy the Papal States under title of conquest. (O'Connor, 357.) About the first of June he reinforced his army in Tuscany and occupied two towns near Rome. Bonaparte was determined to have the Roman Catholic church reestablished, because the great majority of the people were Catholics. To him, personally, it made no difference; he said he would establish the Protestant church if it were in the majority; that he had become a Mussulman to get control of Egypt, and would become a Catholic to get better control of France. If the Pope had not signed the Concordat he would have been in five days either a prisoner or a fugitive; and Bonaparte would, probably, have established and built up the Constitutional Schismatic Church. The Pope did not want that; all he wanted was delay.

(Concluded next week.)

A Pious Fraud in Enduring Bronze.

No one of any common sense and liberality of view will object to the criticisms which are to be found in the New York papers these days directed against the ridiculous fiction which furnishes the subject of a bronze tablet fastened to the United States subtreasury building in Wall street, representing Washington at Valley Forge. This emblem is an absurdity and should have no place on the outside or on the inside of a public edifice, no matter what sentiment is sought by its presentation. In this particular instance the design in bronze shows General Washington kneeling in prayer on the snow-covered ground among the bare trees of a desolate and deserted region. The idea is evidently to inspire the thought on the part of the beholder that Washington was sustained in the critical days of the Revolution by a faith in, and the frequency of prayer. It is safe to say, even at this remote day, that George Washington's piety was of the sort which did not lead him to indulge in sacred petitions in the open under conditions which would have, in real life, robbed the incident of its solemnity and seriously brought in question the sanity of the commander-in-chief of the continental army. George Washington may have prayed . . . but there is nothing artistic, respectful or realistic, noth-

ing in any way to commend it in making this a subject of enduring bronze stuck on to the front of a public building in one of the most irreligious thoroughfares in the entire world. It is nothing short of a mistake—if it is not, indeed, fully a sacrilege—to place such a metal representation of George Washington where his countrymen may see it. Of all the emblems which have stood for endurance, determination, and self-sacrifice of the army of the Revolution—and there are many of them—there is nothing quite so freakish as this latest corruption which cheapens sentiment and bids for sympathy because it perpetrates on an indifferent community the trappings of a pious fraud.—Army and Navy Register.

Real Materialism Not in Danger.

The Rev. Chas. F. Aked, of Pembroke chapel, Liverpool, England, is coming to America "to fight the Materialism that is destroying American life." According to this statement, the "spiritual" forces of Christianity, presided over by its God, are weakening before the grand intellectual march of science and reason and the servants of "the spiritual Lord," in America, are not able to hold their ground; they need, it seems, reinforcement from abroad—a material reinforcement, in the person of the Rev. Chas. F. Aked. As a matter of fact the Christian Church never had any other than a material force to help it; and a vicious, unrelenting force at that. No "spiritual" power has ever been revealed within its overbearing and audacious pale: material churches, material popes and priests, material prisons, fires and racks; all its pratings about "spiritual things" have come from material minds so gross in their conceptions that a lot of savages could not invent a doctrine so void of truth and justice as Christianity is. Its help in time of trouble has been the material State which has feared it and which has assisted it in its barbarous persecutions. It is protected now by the material press and the material state, two powerful material factors that will be as resolutely against it as they are now for it when the American "spiritual" life is destroyed which now holds the people in "spiritual" bondage.

Let Mr. Aked come over and let all the "spiritual" forces join hands; the sooner the fight begins between the bogus spiritual Lord and the real material power, the better. The minds of the masses have been falsely misled by the exhortations of such men as Mr. Aked to give all attention to "spiritual things" that have no real existence.

When the people get their eyes open to the fact that there is a great difference between "spirituality" and morality, the latter being more beneficial for the good of all, they will begin to build up the American life with that which is more substantial and enduring. There is no Materialism destroying American life; Materialism is fast destroying the bogus spiritual life which has been a great hypocritical factor in the success of the Christian Church. Materialism is leading to true American life and all the "spiritual" preachers in the world will not be able to withstand its victorious advance. As soon as the people find that material things give the most pleasure they will follow after them. When they see that their spiritual advisers are attending strictly to material things in getting their material support out of them and giving nothing but empty promises in return, they will drop the "spiritual" theory and walk in the true, material path which leads to real happiness.

The proof of insanity is in a person vehemently affirming to be that which he is not. As there has never been a case of spiritual relief in times of distress it is logical to affirm that believers in spirituality are so far insane. It is a remarkable fact that the masses have been kept in intellectual slavery by the falsehoods expressed by the priests concerning things that never had any existence in reality. This is what the Rev. Aked is coming over for—to keep the "spiritual" lies in motion that have destroyed the American life; that have forced the representatives of the American people to break their constitutional oaths of office by pandering to the fraudulent spiritual church in making religious laws in its favor.

But the true American life must be materially forced into right material action and this is the work of Materialists. The bold assumption of nothing has had a long and successful run, but the end will come and Materialism will be victorious.

JOHN MADDOCK.

Canada's Rigorous Sunday Law Goes Into Effect.

The new Sunday law of the Dominion of Canada, passed at the solicitation of the religious champions of Sunday observance at last year's session of the Dominion parliament, and perhaps the most rankly Sabbatarian measure that has been enacted in any country in Christendom in the last half century, went into effect on March 1. It is said to penalize "every kind of secular, commercial, and industrial activity, except the running of drug stores, livery stables, and boat-houses." "All sorts of severe penalties for violation of the law are prescribed against persons who direct Sunday work to be done as employers, as well as against those who do it. While it is intended to discourage Sunday passenger trains, work in connection with the transit of passengers and mails and the operation of ferry lines and drawbridges is classified with the supplying of gas, water, and electricity, the maintenance of fires in power plants, and carrying of perishable products, and the making of maple sugar as 'works of necessity and mercy.' The Dominion railroad commission may on application authorize Sunday work in connection with freight traffic, and crews may handle cars in yards before 6 a. m. and 3 p. m. But all excursions and entertainments which charge an admission fee outside of churches are forbidden. The operation of street-car companies is left to be governed by provincial or municipal legislation. The discrimination against Sunday newspapers is so severe that one is inclined to suspect this to be a main purpose of the law. There are few Sunday newspapers in Canada, most of those read there being imported from the United States. This importation is prohibited as well as the sale and distribution of domestic Sunday papers, and no work can be done on the Monday morning issue before 6 p. m." The penalty for the violation of the provision relating to newspapers is a fine of \$250 or two months in jail. A meeting of Canadian newsdealers was held in Toronto on March 9 to see what plan if any could be devised for handling American Sunday newspapers, but "the legal advice was that no loophole existed by which the papers could be paid for in advance or on Monday and given or delivered in rooms or at the homes of customers on Sunday." It is doubtful if there will be a literal enforcement of the law, at least for any length of time. It is said to be "full of loopholes and contingent exceptions." The most important and significant of these is "the curious provision that no prosecutions shall be begun under the act without the consent of the attorney general of the province in which the prosecution is to be made. This gives the functionary power to enforce the act in full, in part, or not at all, as he may elect." And it shows that even Sabbatarian Canada is not able, or at least does not undertake, to so defy the spirit of the age as to really and literally enforce the Sabbatarian dogma. She enacts the dogma quite literally into statute and then provides that in no case shall its enforcement be begun without notification and consent of the provincial attorney general! It is needless to say that attorney generals, even in Canada, are not Sabbatarian theocrats or Sabbatarian zealots. A few years ago the King's counsel for the Province of Manitoba made public speeches and published pamphlets in opposition to the position of the clergy of that province with respect to Sunday legislation, and went to the heart of the matter by showing that in this matter the clergy were today pursuing the policy which had marked them for centuries in resisting wherever their theological dogmas were concerned the irresistible advance of human thought and progress especially as shown in the gradual elimination of theology from the political government of society. But whatever may be the attitude of the provincial attorney generals, it is clear that the necessity of obtaining their consent before beginning a prosecution under the law puts a

serious practical impediment in the way of its enforcement. Under that impediment it cannot be promptly and effectively enforced.

Why Is This Thus?

After the manner of Jean Jacques, I accuse the church:

I. Of having imposed upon us a thoroughly inferior standard of ethics, inasmuch as it has instituted a system of rewards as an incentive to the doing of good. The Jew was absolutely incapable of the pagan idea of good for its own sake; he prayed in private that his Father might "reward" him openly, and his mercenary mind weighed in the balance the advantage of the whole world versus the loss of his soul. "What shall it profit a man?" was the keynote to Jewish thought in the time of Christ, as it is today.

II. Of having stupefied and undermined the reasoning powers of men by conjuring up the idea of a future region of eternal torment.

III. Of still attacking with infamous and outrageous insult the memory of those benign, unselfish friends of all of us who strove to lift from the growing thought of man the weight of superstitious terror. A "filthy little Atheist," says the great and glorious Teddy, speaking of a man of heart and brain so great that his own commonplace mind cannot grasp their quality.

IV. Of acting as an eternal drag upon the progress of the human race; of steadfastly combating every step that is taken toward the advancement of our species.

I affirm: That science and religion are inherently and forever irreconcilable, since science formulates its laws in accordance with painstaking observation of phenomena, while religion is based upon the childish qualities of imagination and feeling, referring all questions to a book written many hundred years ago, and which seems to have been considerably behind the spirit of the times even then.

I do not believe: That anyone knows, or ever will know, the ultimate meaning of existence.

I marvel: That on the shelves of our public library we have many copies of an inferior volume, most audaciously labeled the "holy Bible," while there is not a single copy of the bible of Ingersoll which can be taken from the building.

I wonder: What the public librarian would say were a Liberal to ask him for a copy of holy Socrates, or the latest book by St. Haeckel?

I object: To the passage of the proposed law in the legislatures making obligatory the reading of the Bible in the public schools. There is no reason why this book should be read to our children, and many most excellent reasons why it should not. Books on pure ethics are one thing; a book filled with the most degrading superstition and impurity of thought is quite another. I object most seriously to Christians closing the theatres on Sunday, so long as we do not attempt to close their churches.

I hope, with Goethe: For "more light," and for the speedy removing of every obstruction that throws a shadow on the heart and mind of man.

L. H. DANA.

The late M. Berthelot was the subject of the "Literary Causerie" in last week's Academy, the writer being Mr. John Butler Burke. Berthelot, it is well-known, was a lifelong friend of Renan, and a profoundly interesting correspondence between them was published a few years ago. "They were both," Mr. Burke says, "enemies of Christianity." That is a frank admission. Renan is frequently called the finest French prose writer since Voltaire, and Berthelot was the greatest French scientist of his age; and "they were both enemies to Christianity."—London Freethinker.

In this age we do not want good Catholics, a good Methodist, a good Baptist. We want good citizens, good men, good neighbors, good husbands. And it does not need any religion to make the latter. The courts, the jails, the crimes and penalties therefor, show that good Christians may be bad citizens, bad men, bad neighbors and bad husbands. The lesson of the past is this: Good morals pay larger dividends than religions.

L. K. W.

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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.

Mr. Carnegie's Peace Congress.

The Peace Congress which was in session for several days in this city last week was a good thing, as bringing to the attention of the world the desirability of universal peace. But as a step toward accomplishing that desirable end it was a failure, and never once reached the core of the question. The speakers were of all sorts and conditions, from Wm. T. Stead, who damned the Amens of the Methodists, and said the churches were not worth a row of pins as peacemakers, to Perpetual Candidate Bryan, at present the most pious man in the country, but none of them seemed to see the vital point. President Roosevelt wrote a letter vaunting "righteousness," which means his own religious notions, and the distinguished speakers present (and they were all more or less distinguished) ran the gamut of peace prattle. They extolled the Hague Tribunal, Teddy as the winner of the Nobel Peace prize (though he never could have got the Russian and Japanese envoys to agree had it not been for the German emperor), and advocated disarmament by the nations. Then they resolved to the extent of a column of the newspapers, the gist of the resolutions amounting to a demand that the Hague Tribunal be made a sort of supreme court as between nations to settle international differences. The delegates to the coming conference of that Tribunal are to have copies of these resolutions, and are to be urged to work for the settlement of international questions by the Tribunal instead of by the dread arbitrament of war.

But so far as we have read the proceedings of the Peace Congress no speaker brought to its attention the fact that our school children are being trained in arms, are having "that damned prejudice called patriotism" aroused daily by the display of the American flag before the schoolhouse doors, which they are told to defend against all other nations. The country is thickly strewn with military academies, there are cadet corps attached to Sunday schools, and President Roosevelt desires to have rifle ranges established in public schools on which to teach the boys of the nation how to shoot—a preparation for the next war.

And no speaker alluded to the record of the

Christian church as a firebrand among nations. Wars caused by religion fill the calendar of political crime. The more religion a man has the more bloodthirsty is he. The history of religion proves it. The Catholics, the Covenanters, the Cromwellians, the Puritans, are all examples. The religious fanaticism of the Mohammedans intensified their cruelty. An insignificant instance, but an evidence unimpeachable, occurred in this city two or three weeks ago. The juror in the Thaw trial who wanted to begin the deliberations of the jury with prayer was the man who held out fiercely to commit the degenerate to the electric chair.

There will be no universal peace while man is influenced by a bloody religion, nor while the children are trained to arms and taught that it is "Old Glory" against the world. With those so trained the brotherhood of man extends only to the Canada line, Mexico, and the two oceans. Jesus Christ said that he came not to bring peace, but a sword. His followers have taken those words literally, and the more orthodox the follower the more literally does he construe them. There is only one Christian sect, the Quakers (and they are not really Christian) who have made peace their religious doctrine. Christianity must be outgrown before universal peace can be an accomplished fact.

If the people of this or any country really desired peace, if it were more than the dream of the philanthropists, the expression of the humanitarian sentiment of a few broadminded men, the children would be trained in the schools to think peace rather than war. Old Glory would not be held up for them to worship, nor would an insular prejudice be instilled in their forming minds. The brotherhood of man would mean the brotherhood of men—all men—and not be limited by the boundaries of each country.

The Hague Tribunal as a Supreme Court among nations will be a grand accomplishment, but it will be effectual only when the growing generations are taught to look to it as the court of last resort, whose decision must be obeyed. But training them to arms in military academies, Sunday schools, and on rifle ranges, will not make them lovers of peace. All nations may pretend they desire peace, but they do not, for the reason that the individuals composing the nations are all fighters. The women are as ferocious as the men, urging them on to die for glory. Not until all children are taught to think peace and not war will an international supreme court be possible among nations.

"Sabbath"-Breaking.

March 25th Mr. Beverly R. Robinson, Republican, of this city, introduced in the Assembly a bill "to amend the penal code relative to Sabbath breaking." It was read once and referred to the Committee on Codes. It was intended to prevent theatrical performances on Sunday and reads as follows:

"Sec. 277-a. The giving of any exhibition or the performing or rendering of any monologue, dialogue, impersonation, or other act or performance of the stage, not prohibited by other sections of this chapter, with or without costuming or changing of costume, on the first day of the week, for which a fee or admission price or departure price, or a collection is taken, is forbidden, and every person violating this provision in any part is guilty of a misdemeanor. Every person aiding in such exhibition, performance, or rendering, by advertisement, posting, or otherwise, and every owner or lessee of any garden, building, or room, place or structure, who uses, or leases or lets the same for any such purpose, or who assents to the use of the same for any such purpose if it be so used, is guilty of a misdemeanor. Every such exhibition, performance, or rendering of itself annuls any license which may have been previously obtained by the manager, superintendent, agent, owner or lessee, using or letting such building, garden, room, place or structure, consenting to such exhibition, performance or rendering."

Why that should be called a bill relative to

Sabbath breaking and apply to Sunday is not explained. Probably because the words Sabbath and Sunday are interchangeable in the minds of most people, even in those of our intelligent lawmakers.

It is, however, a bill which should not be enacted into law, and Freethinkers should take an interest in defeating it. Write to your Assemblyman protesting against its enactment, and to the Assembly chairman of the Committee on Codes, Assembly Chamber, Albany, N. Y. The letters may have an influence upon the members of the Assembly who are not bigoted Sabbatharians.

A Funny Judge.

In the gospel of no particular value, in the eighth chapter, is a story of a very funny judgment pronounced by Jesus against a woman taken in adultery.

In the days of Moses, or in the days when Moses is said to have lived and moved and had a human existence, a woman found guilty of adultery, was put to death.

This law of Leviticus xx, prevailed probably among the Israelites for many generations, and was respected in the time of Jesus.

Some scribes and Pharisees, who professed veneration for the ancient lawgiver of their people, and who openly rejected the assumptions of Jesus and despised his teachings, brought to him an adulteress and asked what should be done with her, quoting the hoary statute of Sinai against her.

In answer, Jesus said to the accusers of the woman: "He that is without sin among you let him first cast a stone at her." Not a pebble was thrown. *One by one they all sneaked off leaving the woman alone with Jesus.* Then Jesus said to the woman: "Hath no man condemned thee? She said: No man, Lord. And Jesus said to her: Neither do I condemn thee, go and sin no more."

Such a story no sensible person would pretend had a historical leg to stand on. It was doubtless invented to show the great compassion of Jesus for the sinful.

The world does not imitate this judgment. Man has learned that forgiveness of wrong comes pretty near declaring it to be right. Mercy is generally the defeat of justice. Nature never forgives, but she punishes the wrong that man may learn the right.

It is true that many human acts against the well-being of society were in ages gone by greatly exaggerated as to their pernicious influence, and were unjustly punished, but to dismiss the vicious and criminal with a benediction is to give the hero's reward to a coward and character's crown to scoundrelism.

If Jesus meant that the woman taken in adultery was to go uncondemned, surely he would have to extend equal immunity to other offenders against society in order to be just.

Suppose a burglar, a thief, or a defaulter had been taken before Jesus and he had shown a like leniency towards such an offender and said to him: "Go and steal no more," would his judgment be applauded?

Is it because mercy to a sinning woman is so rare that this story of the adulteress has so wonderful a charm? Or are we to see in the act of forgiveness on the part of Jesus the sympathy of a kindred spirit? "A fellow-feeling makes one wondrous kind." This Jesus of gospel-fame, who could condone, perhaps the worst sin against the home, against the family, against an honest husband and innocent children; this Jesus poured out all the damnations of hell upon those who refused to accept him as the Christ of his

people, and he damned no man so long and so loud as the unbeliever.

The "followers of Jesus" do not follow him. Everybody knows it. No man and particularly no woman forgives an adulteress. And only the clergy damns the unbeliever as did Jesus. The courts of the land pay no heed to the judgments of Jesus in rendering their verdicts, and many a judge on the bench of this country rejects him as the Christ, and takes no stock in his foolish teachings.

It is time to cease quoting Jesus in support of the good or in condemnation of the bad. The world has repudiated him. L. K. W.

The Shallows Murmur.

Some of the men who are or aspire to be political leaders are, with respect to intellectual advancement, a half a century or more in the rear of their enlightened constituents. They are even behind the clergy, barring evangelists and camp-meeting exhorters. We have in mind Mr. W. J. Bryan, a man who possesses many qualities which commend him to favorable notice, but who in the warfare of religion and science, the battle of the church against progress, is an incorrigible reactionary.

Mr. Bryan was in Washington the middle of April and addressed the Young Men's Christian Association of that city. The Sun, of Baltimore, reverently reports his remarks in defense of the Christian faith, observing that many who had thought of him only in association with national politics "were afforded an opportunity of studying the Commoner in another, and one of the finer, phases of his nature." That is to say, for their observation of Mr. Bryan as a demagogue they were enabled to substitute contemplation of him as a hypocrite.

"When I was a young man," said Mr. Bryan, "I wrote to Robert G. Ingersoll for his views on God and immortality, and I received a letter from his secretary saying that the Colonel was away, but that he inclosed a speech that would answer my questions. I scanned the speech with eagerness, and all I gathered was: 'I do not say that there is no God; I simply say I do not know. I do not say there is no life beyond the grave; I do not know.' How can a man take from a human heart his belief in immortality and put into its place the cold and cheerless doctrine, 'I do not know'?"

The confession of ignorance about the unknowable puzzles Mr. Bryan. That is a height of candor to which he cannot rise and of which he has no conception.

But to guarantee his complete orthodoxy, and to assure his hearers that he had made no intellectual progress since the fathers fell asleep, Mr. Bryan touched lower depths than this. He said that in the plastic period of life, before he entered college, he joined the church. He was worried, he confessed, about the different theories of creation, and in his perplexities went back to the Old Testament, and found a passage in Genesis that had been a great consolation to him. We quote:

"It says: 'In the beginning God created heaven and the earth.' Then I took up the theories of creation to see if any of them went back of the beginning, and I could not find any that went back of Genesis, and I am still waiting for somebody with a theory of creation that goes back of the beginning."

Truly profound! The researches of scientific men into the origin of the earth and of man are to be thrown aside in favor of the borrowed guess of some antiquated mythologist because none of these researches "goes back of the beginning." But there are theories that go far back of Genesis, which really is not, as Mr. Bryan may believe, the verified history of creation.

Not satisfied with what he had already said

that would give informed persons his intellectual measurement, the "Commoner" went on as follows:

"Some believe in the theory of evolution. Some carry it to the extent of believing that man comes from the monkey. I have no objection to anybody believing any theory he pleases, for if a man has not the right to choose his ancestors, what right has he? [Laughter.] But I shall not accept his family tree on the evidence presented to me."

His introduction of the monkey into the discussion reveals the speaker's slight familiarity with the theory of descent; and the fate of theologians before him who resorted to the "grandfather" argument, and thereby delivered themselves into the hands of the enemy, has been lost upon Mr. Bryan as a warning. In the year 1860 Bishop Wilberforce of London, having made a speech in which declamation usurped the vacant place of argument, finished his harangue by asking Huxley whether he was related by his grandfather's or his grandmother's side to an ape. To a friend at his side Huxley whispered, "The Lord hath delivered him into my hands," and in reply to the personal inquiry he said:

"I have asserted, and I repeat, that a man has no reason to be ashamed of having an ape for his grandfather. If there were an ancestor whom I should feel shame in recalling, it would be a man, a man of versatile and restless intellect, who, not content with an equivocal success in his own sphere of activity, plunges into scientific questions with which he has no real acquaintance, only to obscure them by an aimless rhetoric, and distract the attention of his hearers from the real point at issue by eloquent digressions and skilled appeal to religious prejudice."

That was forty-seven years ago, showing that Mr. Bryan has not been a sharer in the knowledge acquired by mankind in general since that date. With less excuse than had Bishop Wilberforce, he has committed the same indiscretion and must suffer the same rebuke, even to the illusion to "equivocal success in his own sphere of activity." He professes to be a disciple of Thomas Jefferson, or an expounder of his doctrine. Can he imagine Jefferson addressing a Young Men's Christian Association and, ignoring the scientific progress of a half century, aligning himself with the orthodox theologians of 1750?

If Mr. Bryan would bring himself up to date in theology there would be better grounds for supposing that his political views are the result of his thinking and not of his reading something that he does not understand.

A Short History of the Inquisition.

Several of our readers who have bought the "Short History of the Inquisition" are asking us if we are ever going to get it out. We are. Five hundred and fifty pages are in plates already, and about one-third of the pictures are made. The delay has been caused by the addition of over two hundred pages, made desirable by the publication of several authoritative histories last fall and winter, containing information of great value, which we have condensed and added; by the difficulty of obtaining pictures new to English readers, mostly from old German books and paintings; and, lastly, by the slowness of the people who are setting the type.

There will be between six and seven hundred pages of text, with a hundred or more pictures. The price upon publication may be raised to \$2, which we feel sure our readers who intend buying it will not mind. Those who have bought and paid for it at \$1.25 will get the book of course, but no more orders will be taken at that price. If others of our readers desire to save a little, and help pay the cost, we will take orders to the day of publication at \$1.50. As far as we can now see, counting the cost, the price will be two dollars. Three weeks should

see it all in plates; a month more should see it out of the pressman's hands, and another month for the binder. Say three months. We have yet to make the Index, which will be very full and complete, but that will be practically done by the time the printers have the last plates made.

Free Thoughts.

Common sense is better than divine revelation.

It is easier to be a fool than almost anything else.

Persons who talk a great deal generally say too much.

Marriage covers a multitude of sins, and some other things.

Flowers are beautiful, but one can live longer on potatoes.

When a person says God and Nature, which does he mean?

I do not want the respect of others at the sacrifice of my own.

There will be more morality in the world when it is not necessary to have so much religion.

It is not necessary to know anything about God in order to believe in him. L. K. W.

The Reverend Mr. Hammond, professional revivalist, is exploiting his conversion of one P. C. Cheeks, Mr. Cheeks having given him a long letter which he uses in a tract. Mr. Cheeks claims to have been the secretary of a "Philosophical Club" in Washington, D. C. One of our readers sent the tract to us, and we forwarded it to General Birney as one likely to know about the Club and Mr. Cheeks, if the story be true. General Birney writes: "On inquiry among Liberals who were in Washington in the seventies, I find that there was a man here about that time named P. C. Cheeks, and that he was an occasional visitor at the 'Freethought Exchange,' the only known Liberal Club of that epoch. He was never its secretary; nor did he hold any office in the club. He had the air of a soured person, and was bitter in his remarks about persons and things, religion included. At eighteen he had left his home to enlist in the navy for three years; then he served four years in the army, and another four in the marine corps; then he became a Roman Catholic proselyte, and after that a Methodist preacher. In a year or two he lost his standing with the Methodists, and then came to Washington. While here he had no visible occupation until the Rev. Mr. Hammond converted him. What he has been doing since his conversion no one of his former acquaintances seems to know; the Rev. Mr. Hammond may be able to tell. The Philosophical Club has never existed in Washington; and its ex-president, who is now, according to Mr. Cheeks, 'preaching the unspeakable riches of Christ,' is also imaginary; if not, who is he?" Mr. Hammond is welcome to his convert; let him teach him truthfulness.

One of the best books recently published by the Rationalist Press Association of England is Philip Vivian's "The Churches and Modern Thought. An Inquiry into the Grounds of Unbelief and an Appeal for Candor." It is much less dry reading than many English rationalist books, and the authorities used to support the contention of Freethought are the best. The arguments of Agnosticism are very clearly put, the inquiry is searching, and Mr. Vivian states clearly the latest results of destructive criticism of the Bible and Christianity, and the latest assertions, or proofs as it may be, of science. The price of the book over here is \$1.50.

THE CHURCH AND MORALS.

The Characteristic Feature of Christianity Has Been Its Doctrines Opposed to Progress.

BY EDGAR A. TIBBETTS.

II.

Even if Protestantism clung to the old faiths, it was the child of rationalism and had raised a barrier between itself and the old creeds which forever separated them. If it still defended Oriental thought it gave to the individual the right of private judgment, it did not formulate creeds said to be divinely inspired but only such as were published by fallible men, it abolished in time the rigid laws of centralized power and destroyed those plague spots of orthodox Christianity—celibacy and monasticism.

Protestantism was half rational Hellenism, half Semitic faith. It was a step in the progress of human thought if it did not reach the utmost limits. Considering the education and training of the men who made the great protest, it is wonderful to observe how surely these men diagnosed the disease and how skilfully they applied a drastic remedy.

It is useless to say that they might have done better. That is only another way of saying that all men, except the pope, are fallible. They broke the inflexible chain of so-called divine ordinances and gave men a chance to progress if they were able or willing to do so. What does it signify that they stopped on a low rung of the ladder? Others might go higher when they had left it. The frog at the bottom of the well will reach the top if he goes a little higher every day. Let there be all honor to whom honor is due.

Is modern humanity the result of half Hellenic Protestantism or Oriental Orthodoxy? It seems to have developed entirely from modern rationalism and knowledge rather from either, for the first permitted free thought reluctantly, the last made every effort to suppress it. For two thousand years nearly human life and human suffering have been very cheap in Christian countries, and the teachings of Epictetus, Socrates, and Plutarch will compare favorably with those of orthodox moralists.

The Roman code will compare favorably with that of England of a century ago, where over a hundred offenses were punishable by death, where men were hung for stealing the value of a shilling, and England was one of the most progressive countries in Christendom.

The Christians of medieval Europe might have given lessons in the art of torture to any of the savage people whose deeds as recorded in history we execrate; in fraud and chicanery they have never had their peers; in cold-blooded cruelty and enthusiasm for his holy faith the medieval monk will stand forth as a landmark for many years to come. It should not be forgotten that it was not pagan malice but Christian zeal which instituted the tribunal of the Holy Inquisition.

If civilization is to be estimated by physical, mental, and moral development, we may legitimately inquire how far the bodies, minds, and morals of humanity have improved under orthodox Christianity and what measures it has taken for the care of any one or all of them.

In the earlier centuries, when religious perfection was thought to be best reached by the monastic life, those who wished to become truly holy devoted themselves to asceticism. The church has always extolled highly its holy fathers of the monasteries and the desert and lavished her praises on those holy women who exhausted the flesh by unceasing self-inflicted torture.

It did not believe in a sound mind in a sound body, but, as a physician might put it, in a diseased mind in a diseased body.

The Greeks had developed a system of gymnastics for exercising the body, but this died with paganism. The monk was too much occupied with mortifying the body that thereby he might lay up treasures in heaven.

Dirt was accounted the proper garb of holiness, and the great unwashed became the salt of the earth. It was thought worthy of a saint to go without a bath for twenty, thirty, or forty years, and the sanctity of the holy man or woman was

believed to be enhanced in proportion to his or her filthiness.

Simon Stylites in the type of the sort of saint, and his memory is still cherished by the church as that of one worthy of unbounded admiration.

This idea of mortifying the body has been one of the distinguishing features of the church. It is not exclusively Christian, but has been practised among many peoples and by the votaries of many sects. The modern scientist would probably say that it is a symptom of imperfect development and what we might expect among barbarians. It seems to arise from fear and from a desire to placate a jealous or angry god.

From the self-tortures of these holy men and women the church has accumulated in heaven a large stock of works of supererogation, a credit balance, as it were; which merits may be applied to the remission of the sins of worthy or unworthy persons or even sold as indulgences for a consideration at the discretion of the sovereign pontiff. This last method of disposing of these treasures stored up in heaven once upon a time had a very unfortunate effect on the papal revenues, for it provoked the rebellion of Luther.

How has the church advanced the mental development of man? It found the Roman empire teeming with schools and filled with students and teachers. In these schools of Hellenic learning the early Christian fathers imbibed the knowledge which they used for the destruction of learning, science, and taste, to bring on that night of ignorance and barbarism which brooded over Europe for a thousand years till Hellenism and Germanism relighted the torch which had so long been extinguished by religious fanaticism.

Neo-Platonic teaching ceased in Alexandria after the death of Hypatia, the beautiful daughter of Plotinus; she was murdered for her belief by the fanatical monks of St. Cyril of Alexandria, doubtless at his instigation. She was not the first victim, nor the last, of the intolerance of the church.

The works of renowned pagan writers, notably those of Sappho and Alcæus, were consigned to the flames as ruthlessly as would have been their persons had they still survived. No provision was made to replace the learning which was destroyed, for the monks hated enlightenment as they have always hated it. It was not the barbarians outside the Roman empire who overthrew its civilization, it was the barbarians who were bred in the new faith whose religion inspired them with a contempt for all earthly things.

In the West the ruin was complete, and the progress lost was not regained in a thousand years. In the East the decay was slower, but the Empire was smitten by a wasting disease which gradually consumed its strength till it sunk under the dominion of a more virile people. There was much religion, much fasting and prayer, but there was no physical nor mental strength nor initiative and the affairs of this world went to decay while men were preparing for another.

The church was triumphant, but she brought savagery to the fair lands of Southern Europe which had first seen the dawn of civilization. She had so weakened the lands where she ruled that Syria, Egypt, Africa and Spain became the prey of the Arab, England and France of the Norsemen, and, finally, Greece of the Turk.

In the West she saved a few volumes of the Latin classics from the wreck, and added to them a few volumes of monkish chronicles. A man who could read and write was considered learned, and Christian culture had descended so far below that of the Arabs that those desirous of knowledge went to the Arabic schools of Spain. In the East many of the Greek classics were preserved in the monasteries, but their study brought no culture, for the eyes of those who read them were blinded, their ears were deaf.

Thus the world brooded in darkness for a thousand years, while the monks sang litanies, heard confessions, and burned heretics. Then came the age of the schoolmen with its subtleties and useless disputes. In the meantime the church jealously suppressed everything that savored of free thought or innovation and remained lord of a barren heritage—a generation of slaves. Unwittingly the chain was broken by her own efforts.

The Crusades roused the dormant energies of

the human mind and began a ferment which ultimately ended in degrading the pope from his high position of sovereign of the West. In the East the slumber continued till our own day, but at last it seems as if an awakening had come to the torpid minds of the oppressed Russian people.

Knowledge is triumphant, but she has had a hard struggle. She engaged in a strife of centuries with the all-powerful church and can count more martyrs than died in the war of Christianity against paganism. Let their memory be preserved forever as a memorial of the eternal credulity and stupidity of man.

They had a hard struggle to show that the Universe was governed by natural law, not by miracle, and thousands died in the cause. Even today the church flaunts her miracles in the face of science and worships the bogus heads and heels of dead men.

How has the church advanced morality? Nero, Caligula, and Heliogabalus are held up as monsters of iniquity, but, if a palm were to be offered for shameless wickedness, Pope John XII., John XXIII., or Alexander Borgia would doubtless carry off the prize. The two last were no frantic boys like the Romans, but men grown old in vileness and crime. They added to the coarse brutality of the emperors the refined subtleties and falsehoods and hypocrisies of priestly Rome. If history records such deeds as it does of the holy pontiffs of the holy church, what must the rank and file have been?

Machiavelli in his work only sets forth the infamous political maxims of his time. They had been approved in practice by the church for centuries, and the secular princes of Italy merely followed the infamous example of their spiritual guides. When the Jesuits afterward justified lying, theft, assassination and every infamy which the vileness and corruption of man could devise, they added little that was new, they only formulated the time-honored precepts of the church.

A great part of the hypocrisy, corruption and crime which has distinguished the church may be attributed to the high estimation in which celibacy and monasticism were held for centuries. These institutions were so closely connected with the structure and growth of the church that they may almost be regarded as fundamental principles. Here, as in other cases, nature repressed in one direction breaks out in another.

The celibate who has sworn an oath of chastity either keeps his vow or breaks it. In the first case he is an abnormal man and has a career and aspirations different from the mass of mankind. Hence arises the fierce fanaticism and bigotry which is generally observed in monastic history. In the second case he breaks his oath and, if he keeps up his pretensions, becomes a hypocrite.

Thus we have here two powerful incentives to corruption and abnormal excesses. The history of the church shows that these poisons were always at work. The monasteries and nunneries always needed reform, for they were always sinks of corruption, and the only effective way to reform them which has been found is to destroy them root and branch.

The same story is repeated whatever age of the world you may take: the earliest times of the church, that of Gregory VII., Luther's age, or our own, as the investigation of the friars in the Philippines shows.

It may well be questioned whether Christian Europe stood higher in average morality than did heathen China or India from the time of Constantine to a date later than that of Luther. It does not seem doubtful that they were generally surpassed in this particular by the Mohammedans.

In one respect they marked an advance over the more cruel faiths which they abolished. They had a greater respect for human life. In this matter the precepts of their master were never entirely forgotten. They abolished the gladiatorial contests, human sacrifices wherever they were able and the exposure of newborn infants. Yet race suicide survives even to our own cultivated day, although the manner of preventing the undesirable increase of population has changed somewhat.

Secular brutality and secular wickedness have stained every page of history, but every tyrant seems to have felt regret when he was left to

FROM WOMAN'S POINT OF VIEW.

CONDUCTED BY BERTHA W. HOWE.

the reproaches of his own conscience. We have few records of the repentance of priests or pontiffs, though they were monsters in crime. Their religion was a nepenthe which brought the consolation due to true piety.

In pagan Rome the pagan priests refused to absolve Constantine from the guilt of the murder of his wife and son. He was received by the Christian priests with open arms, and probably was not subjected to even the pains of purgatory. He gave the empire of the world to the priests, and they could cheaply promise what they did not possess. Since his time every princely criminal has found little difficulty in reconciling himself with Heaven, or at least its vicegerent on earth, by boundless gifts.

These gifts might be treasures in gold or land to endow churches, monasteries, and nunneries where the religious could acknowledge their gratitude by chanting requiems for his soul, or they might be what was more grateful to the church—the blood of heretics or the ashes wafted from their funeral pyres.

No crime was too revolting, no stain too deep to be pardoned or washed away by an endowment for the church, and we have no evidence to show that the Charleses, the Ferdinands, the Louises, and the Philips did not sink peacefully to rest lulled by the prayers of the church, whatever the crimes they had committed, whatever the blood they had shed.

But these happy days of faith have gone; let us hope that they have gone forever. The flood of Semitic despotism has reached its height and is, for the present, receding. We are going back to the free development of the individual, which is the basis of Aryanism, Germanism, Hellenism. It is said that this is an age of skepticism and irreligion, but it is an age of search for the truth, of knowledge and humanity.

Let those who wish, long for the myths, the poetry, the piety, the blind credulity, the fifth force, and fraud and savagery of the ages of faith; for us moderns there is a fairer promise vestigate the universe. It is given to us to inquire into the truth. That is our religion and our faith, and we are satisfied if what we disclose is true. The frauds of dying beliefs have no attractions, even if they promise Paradise with the ease with which they find dupes.

Opium or alcohol may soothe for a time, but their powers rest on deception, and the awakening will be more terrible when it comes. So with beliefs which are outworn and fallacious, they may stimulate for a time, but can only end in loss and disappointment. Faith without reason is dust and ashes, but justice and truth are eternal.

The Wolf's Wooing.

Said the Harriman-Wolf to the Public Lamb,
"Dear, let us cooperate;
It is sinful for Lambs to distrust kind Wolves,
And love to repay with hate.

"I'm in love with your beautiful, long, soft wool
(Pulled low o'er your trusting een)
And your figure (no figure's too large for me)—
Come gambol upon my green.

"I will take you for better or worse, my love,
I'll take you for woe or weal;
You shall grace with your presence my well-filled board,
And make a substantial meal.

"And whatever is mine shall be yours, sweet heart,
For you will be part of me;
When the Lamb lieth down with the Wolf outside,
Those twain are one flesh, you see.

"I will merge you, beloved, to have and hold,
In loving copartnership,
And, for once in a way, I will guarantee
No slip 'twixt the cup and lip.

"I will furnish the water (you'll do the rest)
When you are my blushing bride,
And I've taken my Lamb in out of the cold—
I've plenty of room inside.

"I have great capacity, which is the same
As genius, you know, my soul;
Tho' the demagogues howl that capacity
Is much the same as a hole.

"If you'll rest in my yearning and hungry stom—
I should say, my love-torn heart,
I will temper the wind till it's real hot air,
And vow we shall never part."

Said the Harriman-Wolf to the Public Lamb,
"Be mine; you will find me true.
If you'll only have faith in your Wolfy fond,
He won't do a thing to you."

W. E. P. FRENCH, U. S. A.

I have been trying to think why it is that the man who has a message is so much more attractive to us than the one who has not. Some book on psychology might tell me, but I haven't time to read one. Besides, it is good practice to follow a problem (the eternal "problem" again) without the aid of guide-posts—which anyway, are quite as apt to be wrong as right.

One reason why we like this man is because Hope abides with him. He believes in humanity and its capacity for progress, otherwise he would drop his message. Sometimes he does drop it, but when that happens we know that Hope has flitted. She generally moves her belongings out little by little, until one day she hands the door-key to the man and he sees her no more. That night he goes out in the darkness and buries his message. He never visits the grave afterwards, and for a long time he does not talk about it, not until he is well acquainted with the new tenant of the room where Hope lived and sang—Old Age, perhaps, or Prosperity. Sometimes it is Disappointment.

Whoever now dwells there induces the man to buy an insidious narcotic, at a dear price. That narcotic is conceit, and its price is a dwarfing soul. When the drug has finished its numbing work, the man's friends speak of him aside and say, "Poor fellow, he is done for!" and they fall away from him, for the man is dead. He wonders why his joy in life is gone; but, stupid with the drug, he does not know that when he buried his message he was conducting his own funeral.

* * *

It would be unfair, perhaps, not to say that many people who do not carry a message, are themselves one. They may be a message of amiability, of physical perfection, of sweet guilelessness, even of neatness in dress. And some there be who are a message of warning—but let them speak of them.

I am thinking now of those men who are filled to bursting with what is to them a great idea, and are drawn irresistibly to mankind that they may empty themselves of their swelling thoughts. No cloud ever gathered moisture more automatically or poured its burden forth in raindrops more naturally than does the genuine reformer who gathers his panacea, from the Lord knows where, and discharges it upon what seems to him a parching world.

* * *

I think, too, that an old standard of art in dress will partly explain the attractiveness of the man with a message. In an artistic gown, it is said, every part, trimmings, buttons, everything "must serve, or seem to serve, some useful purpose." We all stand aside for the man bent on an errand, and are fascinated by one who serves, or even seems to serve, some useful purpose. Watch the idle men standing near the gardener who is loosening the mould in the flower-bed in the park. When I pass him, soiled and perspiring and odorous as he is, I have to remember that perfect ladies are not supposed to loiter on the streets, or I should stop too. We all "like to watch the thing go on," as Sam Foss says.

The man with a message is moving. He is going somewhere, even though he may never arrive; he serves some useful purpose, even though he may toil amiss. Learning, culture, wealth alone, never moved the world an inch. The gardener in the tulip-bed does more. Here is life, movement, something irresistible, a mission, a message, a revelation which we have awaited.

* * *

Is the message a false one? To us, perhaps; but it fills someone else's need, and the man who bears it is honest, so we love him for that. Our messenger is on the way, too, and we speed our neighbor's that he may speed ours.

But when all is done it is the messenger himself, whether he comes to us or to another, who is his own best message. He is life and hope incarnate, and men who are really alive and have not the poison of conceit in their veins, when they behold him, rejoice and are glad.

How Mr. Roosevelt Wrote Himself Down Unsympathetic, Bigoted, and Cruel.

I do not flatter myself that it makes the least difference in the world to the President of the United States what I think of him. I don't (can't) vote, and am of no possible use in political matters, for I do not understand the intricacies of the tariff or the President's views on it, if he has any; or his exact views on the federal control of railways, if he has any. I must frankly admit that free trade and government ownership or some other short cut to justice are much more easily apprehended by the simple processes of the feminine mind.

But what I think of the President matters somewhat to me, for in a way I have always liked him. There is a certain joyous bonhomie about him which is most engaging. I once thought this trait proceeded from genuine good will toward his fellowmen; but recent events have convinced me that an unhappy combination of egotism and thick skin must be blamed for it.

However that may be, it gives me some satisfaction to say that I do not now intend to vote for him even if I should get the chance. He has lately showed an unkind, even a cruel disposition which nothing, I think, could explain away.

The President and Mr. Edward H. Harriman, the railroad king, have just been having a war of letters on in the public prints. Many unfavorable inferences have been drawn by the newspapers, about which I have nothing to say. But I happen to be aware that two men, Mr. William D. Haywood and Mr. Charles H. Moyer, have been, since the 17th of February, 1906, languishing in various jails in the state of Idaho, being held there upon the charge of murdering a former governor of that state. The murder was committed when these two men were admittedly in their homes in the state of Colorado, but they are accused of conspiring to procure the murder to be done. The newspapers say that they were arrested at their homes in February of last year upon requisition papers secretly applied for by the governor of Idaho, and secretly granted by the governor of Colorado; put upon a special train, being given no time to obtain counsel or take the first steps to defend themselves, and were rushed through to an Idaho prison on a train which made no stops except at water-tanks.

These were men against whom no word of scandal had ever been spoken. But they had powerful enemies—the members of the Mine and Smelter Trust and their sympathizers, including, it appears, Mr. Roosevelt himself. They hated Moyer and Haywood because these men were officials of the Western Federation of Miners, who had organized the workers to such an extent that they were not quite the dumb driven beasts which the Mine and Smelter Trust liked to deal with.

Now, Mr. Roosevelt, not thinking any pie can be good unless it has his finger in it, has not only interfered in the matter—in behalf of the Mine and Smelter Trust, of course—by sending Mr. Taft to Idaho last fall to save the state for the officials then in power, and in other ways, but he has had the effrontery, and cruelty, and bad judgment to refer to these men by name unfavorably, in the correspondence above referred to, to wit: In a long letter written to Representative James S. Sherman on October 8, 1906. And he has dragged their names in wantonly and gratuitously, and prejudged them while they are awaiting trial for their lives.

In the letter referred to, after speaking of a statement supposed to have been made by Mr. Harriman, he says:

"It shows a cynicism and deep-seated corruption which makes the man uttering such sentiments, and boasting, no matter how falsely, of his power to perform such crimes, at least as undesirable a citizen as Debs, or Moyer or Haywood."

Personally I know little of the character of Eugene V. Debs, though I have no reason to believe he would steal a whole railroad; and I remember to his credit that he has disagreed pub-

licly with a former President of the United States as to some matters connected with the Chicago railroad strike in 1893.

As to the other gentlemen, I have stated the unfortunate position in which they are and were at the time the President wrote his now famous letter. They are presumed to be innocent, and whatever Mr. Roosevelt's private opinion is, it is not worthy of the hero which he blushing admits himself to be, to kick men who are down. The respect I had for Mr. Roosevelt is gone. I believe him to be at heart unsympathetic, and bigoted and cruel, and I do not like that kind of a man.

Let's Have Peace.

Let's have peace!
Yelled "Andy" and his gang,
Till all the country rang,
And even the children sang,
"Let's have peace!"
But Teddy whispered, "Bang!"

Let's have peace!
The only righteous stuff;
But Potter took a huff
When Dix called loud the bluff.
Let's have peace!
Cried Teddy, "That's enough!"

Let's have peace!
But Maxwell clinched with Stead,
And "Andy" raised Old Ned
For what Professor Hugo said.
Let's have peace!
"I told you so," quoth Ted.

Let's have peace!
Build up a navy grand,
And fight on sea and land,
Till all the world is spanned
With battle, blood, and brand.
Let's have peace!
Said Teddy, "Here's my hand!
You quarrel to create it,
You fight to propagate it,
I strongly advocate it,
Let's have peace!"

JOHN B. OPDYCKE.

The Pious at the Peace Congress.

"What is that awful crash I hear?" said Files-on-Parade.
"It sounds like Jeff a-poundin' Fitz," said Files-on-Parade.
"That's where you're off, away 'way off," the Color Sergeant said.

"It ain't a scrap like Fitz fights with knuckles bare and fists.
But just a word-match, like ye find among philanthropists,
It's Peace Commissioner Billy Stead a-damnin' Methodists."

"I thought I heard a fearful cry," said Files-on-Parade.
"I heard it too—it sounded fine!" the Color Sergeant said.

"Has Injuns scalped some baby boy?" said Files-on-Parade.
"Stop askin' foolish questions, you," the Color Sergeant said.

"Them friends of Mither Carnegie's got in another mix,
They're at each other, hammers, tongs, knives, scizzors,
clubs, an' picks;
'Tis Bishop Potter larrupin' our old friend Doctor Dix."
—John Kendrick Bangs.

The Rev. Dr. I. D. Driver of Oregon is allowing his press agent to circulate the following statement, which we find in the Portland Evening Telegram of April 10 under the signature of W. P. Strandborg:

"Dr. Driver bears the unique reputation of being the only man that ever lowered the colors of Ingersoll, the Freethinker and Agnostic. In a debate at Eugene some thirty years ago, Driver completely worsted the silver-tongued orator from the East. Ingersoll, sometime afterward in an address before a society of Freethinkers in Chicago, said that he had never had such a time in all his life as he had had out on the Coast in a debate with a 'damned old Methodist circuit-rider,' meaning Driver.

"The news of Ingersoll's undoing spread so rapidly throughout the East that he felt called upon to deny ever having met Dr. Driver upon the forensic platform, and he issued a signed statement to that effect, but he was given the lie so readily that his attitude in this matter was one of the blights on the character of the great Agnostic."

Whence arose this tradition that Ingersoll debated with Driver at Eugene City and was vanquished? Did it originate with Dr. Driver himself, and will he make affidavit that it has any foundation in fact? If the debate took place in Eugene there are persons there who will remember it, though it is thirty years ago. The story may be safely dismissed, like certain pious frauds in the scriptures as "an unhistorical product of abstract reflection."

Getting After Evangelist Torrey in Montreal.

Having heard so much about Dr. Torrey's methods in other places, I have been studying war tactics in advance. I wrote to him as well as to the committee who invited him here to the effect that if he preached against vice and succeeded in reforming any drunkards, gamblers, or criminals, no one would rejoice more than myself; at the same time if he attacked the moral character of men whose memory was sacred to me such as Ingersoll, Paine and Voltaire, I would consider it my duty to hit back.

I followed his lectures day and night for ten days, like a cat watching a rat hole, and at last I got him. In an unguarded moment he made a challenge, which he said he made in all places where he lectured, and no one ever took it up. He wanted anyone to point out any moral precept not found in the Bible. I immediately sprang to my feet and asked him to please repeat his challenge, which he did, and then my legal rights were secured and I cornered him. I told him there was no precept in the law of Moses teaching parents their duty to their children. I told him that one of the ten commandments told children to honor their parents, which of course was right, but that the more important duty of parents to their children was absolutely missing. I reminded him also of the command of Moses to slaughter men, women, and children, and this was a libel on God. He made also the statement that unbelievers were either living in open sin or living in wilful pride. At the end of the service, I immediately marched up to the platform and told him that though I was a pagan, I was all my life fighting against gambling and drunkenness, and that the hardest cases I had to deal with were church members who played whiskey poker till two o'clock Sunday morning and then went to church to gather the collection. This was an actual fact. The incident caused an immense sensation.

As his lectures on "Why He Believes the Bible," have been given in the afternoons from Monday to Thursday, when very few attended, no local newspaper has taken any notice of the lectures. I have, however, given him some problems, a copy of which I herewith enclose. These problems were submitted to the local newspapers and the editors sent them to him to reply to before printing them. I also gave him a copy so as to make sure that there would be no mistake about it. He has so far replied to nothing, even when I attacked him in the church in response to his challenge. Yet, notwithstanding all that, the following bravado appears in the Gazette this morning:

"I have yet to find the first sincere doubter, the first sincere agnostic, the first sincere atheist, the first spiritualist, who really wanted to know the truth, that I could not show the way to find it." So declared Dr. Torrey last night, without eliciting, however, the immediate inquiries of any local philosophers in the audience.

Unfortunately I was absent when that challenge was made. As I have sat for ten days in the same place, where we both kept a close watch on each other, he evidently took advantage of my absence. This morning, however, I immediately went up to the Windsor where the professed representative of Him who had no place to lay his head is living in gorgeous luxury. I went for the purpose of personally challenging him to repeat his challenge when I should be present. He sent word that he had too many engagements. I then telephoned to him and had a long conversation with him, by that method. I challenged him to repeat his challenge and I promised him a new audience which needed conversion very badly, but he said he could not go over the same ground again.

Our last resource, therefore, is to attack him through the Freethought papers and sell these papers to those who wish to hear the other side.

Some Problems for Dr. Torrey.

To the Editor—Sir: It is really refreshing to find in this age, a man of Dr. Torrey's learning and ability who is willing to face some of the elementary Bible problems that other critics

have given up in despair long ago. Now I am going to give the learned doctor a few very simple Bible problems, and if he will solve them I will go up to the penitent form and give up my paganism, and come back to Christianity. Dr. Torrey is willing to stand or fall by the inerrancy of the Bible. Now then for the problems. Let us start with the simple axiom that it is possible for two contradictory accounts of the same event to be both wrong, but it is impossible for both to be correct. Two genealogies of Jesus are given—one in Matthew and one in Luke, and the one is entirely different from the other. How can both be correct? If Jesus had no earthly father how did he have any genealogy? The wording of the tablet put up above Jesus' head at the cross is entirely different in the four gospels. How can the whole four be correct, when they are entirely different? The account of the visit to the grave is entirely different in the four gospels. In one case, two of the gospels state that the women saw two angels at the grave, and two other of the gospels state that they only saw one angel.

The same discrepancy runs through the four gospels when the same event is recorded in more than one. In one case one man is cured who was possessed of the devil, and another gospel says there were two. In the Old Testament we are told in one place that God tempted David to number Israel, and another account says that the Devil tempted David to number Israel. Which is the correct account? The ethical teachings of the Bible will be dealt with later as Dr. Torrey proceeds with his reasons for believing the Bible to be the inspired word of God.

NORMAN MURRAY.

Montreal, Canada.

Odd Things in New York.

A lawyer making a long speech in a great murder trial for \$25,000 more or less. It's hard to tell the amount.

Some firemen applauding Editor Stead for writing a long article and telling them "their own" was not worth a damn!

Mr. Carnegie inviting strike leaders and labor men to his house—and only a short time ago he said they should be arrested, jailed and shot!

Mr. Belmont says we are too prosperous. Let's see. Ten per cent of all that die in New York city are buried in the Potter's field! Is this too much prosperity?

Thousands of men and women on starvation wages; hundreds idle; women doing men's work for half wages.

Millionaires and church-members that employ thousands of women in department stores at \$6 and \$7 a week—and the social evil grows! Are we too prosperous? Rich church-members and hypocrites go hand in hand.

The state legislature passing the police bill. If that \$82,000 had reached those honest men the bill would never have been passed. Is there any thing in this City free from graft?

The Young Men's Christian Association teaching drummers how to smile and tell the truth—good, good. If they can make men tell the truth, never mind about the smile.

A woman reads a paper at the woman's club on morality, and tells us that in heathen countries, where the people go naked and are accustomed to look at all the human body perfectly nude, they are more moral than we are!

The President of the United States and a Railroad man with the gloves on, still at it in the ring!

JOHN H. SMITH.

The April Monist contains a criticism of Christian Science, by Henry White, which is well and strongly put, and is much more convincing than Mr. Carus's editorial in the same number. Writing to Mr. White commending the article, Gen. William Birney adds these judicial reflections: "It looks now as if Christian Science would not be able to hold its own much longer. The lawsuit will, I think, do it more damage than any reasoning. That will take off the glamour. Dowie prosperous had accessions; Dowie bankrupt lost followers. So goes the world."

Minor Editorial Note and Comment.

The fights in Philadelphia churches over collections, in which the vestrymen, wardens, and ushers pummeled one another, even the rector being in one case badly shaken up, shows that the veneer of Christian love is quickly peeled off when the elemental passions are aroused. Apparently these passions are the same that come to the surface when differences arise among the ungodly who shoot craps.

The American Baptist Missionary Union, with headquarters in Boston, has received \$125,000 from John D. Rockefeller, and an additional gift of \$75,000 awaits the call of the treasurer. The money is to be used in substituting the Christian superstition for the particular superstitions of the heathen against whom the Missionary Union operates, and is provided by the consumers of kerosene oil.

The skeletons of several gigantic prehistoric animals have been unearthed in the quarries of the American Lime and Stone Company along the line of the Pennsylvania Railroad just east of Hollidaysburg, Pa. The bones are thought to have been deposited there twenty-thousand years ago, the animals being among those which Adam came too late to name. The discovery is of importance to science, but not to religion.

The girls and boys of the High School in Danbury, Conn., played football and basketball and made fancy articles to sell that they might purchase statues of "The Discus Thrower" and "Apollo" to grace their assembly room. Two members of the school board have given the young folks their first lesson in indecency, or "immodest and unseemly," and that it should be draped. It is the view of some persons that if an immodest thought can be made to grow where there was none before, the principles of morality have been materially advanced.

Writing from Egypt, a correspondent of the London Tablet tells how a German lady there paid a considerable sum for the mummy of a sacred cat of great antiquity, and with the curiosity of her sex examined her prize, and even picked a hole in it. "Then, encouraged by what she saw, she proceeded to pull it open, and found the sacred object to be stuffed with a copy of the Daily Mail." That mummy much resembles a certain sacred book for which vast antiquity is claimed. Opening up this book the critics find it stuffed with matter much more modern than the date to which the mummified writings are assigned.

The Italian government, having more funds than it knows what to do with, has given the pope \$600,000 in cash and a million in government stock, "representing property seized on the sequestration of certain religious houses in 1879." This is a straight-out gift of the people's money to the church; for unless some arrangement subsisted in Italy different from other church-and-state countries the churches and all property controlled by them was public property in 1879. The money thus diverted has come from the tax on wheat which causes bread riots among the starving population of Italy.

The French clergy are to be relegated to the rear in this year's celebration at Orleans of the fete-day, April 29, of Joan of Arc, the maid of that ilk. The military will take leading place, and the priests in their vestments may fall in behind if they wish. Joan conducted the battle in which the English were defeated in 1429 and the beleaguered city of Orleans relieved. The priests of Paris condemned her as a witch, and she was burned as such, "with every circumstance of indignity and cruelty," May 30, 1431.

As successors to her murderers, the French priests should be satisfied with a back seat at the celebration of her fete day.

A young man who committed suicide in the Broadway Central Hotel because he had lost all his money on the races left a letter to a woman in which he stated that he was going to God, who would forgive him, and that in heaven he would love her as he had on earth. On the accepted theory that suicide arises from unbelief, it is not explainable why this young man (now with God) should have destroyed himself.

The Art Students' League, whose catalogue was seized last year by Anthony Comstock, had its revenge this year at the auction sale of "fake" pictures. The auctioneer was made up to wonderfully resemble the only original Anthony, and sold fake nudes and other examples of outrages on art. The audience enjoyed the take-off and contributed generously toward the education of indigent art students of promise.

The Rev. Morgan Dix, rector of Trinity parish, in this town, has no hope of life separated from "the ancient, honorable, and necessary art of war." Without the army, he believes, as he stated to the Loyal Legion of the United States, the community would be in a state of riot inside a month. And all this in a Christian nation after the reign for two thousand years of the prince of peace. Dr. Dix may have as small faith in the restraining influence of religion as his remarks indicate, but the world has more faith than that in the common sense of humanity.

Dr. James Edward Le Rossignol, professor of economics in his book entitled "Orthodox Socialism" that "opposed to the fact of inequality and aristocracy is the idea of equality and brotherhood, largely derived from Christianity." If Dr. Le Rossignol knows the derivation of equality and brotherhood to be from Christianity, he should be preaching instead of lecturing on economics. He could instruct the pope and his hierarchy, who practice an opposite principle, together with all Christian sovereigns and the nobility, and the body of the Christian church so far as heathen and depressed peoples are concerned.

London theologians, including Father Bernard Vaughan and Archdeacon Sinclair, are bewailing what they call the "degeneracy" of English women. One thing is certain, declares Priest Vaughan: "Women are daily becoming not only less religious, but more unreligious. The danger is that owing to the entente cordiale they may become like some of the French sisters, irreligious." Are the English women waking up? When the subordinate position that religion gives to woman is remembered, with the fact that she has never enjoyed any rights not won in opposition to the church, the wonder is that she should ever have had any use for religion.

It is designed that the heir to the throne of Spain shall be born in the midst of all the appurtenances of superstition. In preparation for the queen's accouchement the Holy Girdle from the Cathedral of Tortosa has been brought to Madrid and placed in her apartments, to be given to the mother and kissed by her at the critical moment of childbirth, thereby procuring safe delivery—if no malign influence intervenes. The source of this relic is not named in the newspaper dispatches. It may perhaps be regarded as the one worn by the Virgin Mary, but if so it has been invented since Calvin wrote his "Treatise on Relics," as he does not name it in the list of articles which the Catholic church was in his day using as relics of the Virgin to deceive the multitude. Calvin said that there

Six Historic Americans

By JOHN E. REMSBURG

A Book that Every American Freethinker will Delight to Own.

was enough of the Virgin's milk in existence at the time he wrote to start a dairy. Some of the grossness of the relic business has been dropped since then, but none of its superstition.

"Let no motive, social, financial, or political, lead you to fling your children into the jaws of Infidelity and Atheism." In such language does the Catholic Archbishop Farley of the New York diocese warn the Daughters of Faith against allowing their offspring to attend Protestant schools. All Catholic children, the archbishop decides, must be sent to Catholic schools. His admission that there is "a constant and growing tendency among parents to violate this most binding duty" would show that everything is not smooth sailing for the great Lying Church in its piratical warfare on education.

The Bible Teachers' Training School has imported from Glasgow, Scotland, the Rev. Dr. James Orr to lecture in the Fifth Avenue Presbyterian church on "The Virgin Birth of Christ," a dogma that has been getting some hard knocks how to answer objections. At one meeting a woman asked him whether Mary's other children were divine, saying that if they were not it must have been hard on the younger children to know that they were inferior to the firstborn. Dr. Orr side-stepped the inquiry. Another inquirer wanted to know if by "false ministers" St. Paul meant the higher critics. Dr. Orr did not commit himself, and he refused to launch into a discussion of the question, "If we are not sons of God, what are we?" Thus were Bible Teachers shown how to deal with skepticism. The only justification of the belief in the virgin birth is the fact that it has been approved by some of the learned persons of the past who also believed in demons and witches.

The New York Sun's Man About Town has the following reminiscence and reflections: "The raising of flags on the City Hall recently in celebration of the 100th anniversary of the appointment of a commission to lay out streets above Houston recalls the fact that part of the building in which the commission had offices is still standing at the northeast corner of Bleecker and Christopher streets and is used as a butcher shop. This was the commission that got itself into hot water by naming a street Reason. Thomas Paine lived in the neighborhood, just around the corner from the commission's offices, on the site of the present 59 Grove street, and the commission wanted to do him honor. To name a street directly for him was out of the question, so, by a happy thought, Reason was selected, after his 'Age of Reason,' which was then attracting much attention. This thinly veiled compliment was detected and the hubbub which followed resulted in a change to 'Raison.' Even this would not do; the people would have neither Reason nor Raison, so it was called Barrow, as it is to-day." Paris has done better than New York by Paine in the matter of eponyms (if that is the word). It has a street called Droits de l'Homme, Rights of Man.

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 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 priest-craft, 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.

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You are all right, Eugene, and I am material for an editorial article.

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The author of the article appears to be serious, and this fact keeps me from expressing the amusement which I must confess I feel. According to this gentleman, the loss in weight of the human body (or the body of an animal) of one to one and one-half ounces at death indicates two things, namely: That the soul weighs that amount, and that there is an equal diminution of the ponderable matter of the planet.

Yes, but only think of what a loss there is when a fat man gets lean!

The rapidity with which the human body loses weight under particularly trying circumstances is a matter of common knowledge. I can not think that the trifling loss of weight at death is other than a natural result of cessation of life.

I sympathize with the man who desires to find proof of life beyond the grave, but such desire should not lead us to accept desire for fact, or the most flimsy evidence, as it seems to me is offered in this case, as proof positive.

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Dear Editor: I think the reason that Christian Science has had such a remarkable following is because a great multitude of people in the Orthodox churches became convinced of the falsity of the creeds and dogmas of their Church; they saw the ludicrousness of a God giving birth to millions of people, then repenting of his mistake, and drowning them like rats; later creating another human family, the father of which was a notorious drunkard—the very worst kind of heredity—another mistake! and then became so angry with his wicked children

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Christian Science, with one sweep of the sponge, wiped out hell, and an angry God forever, told the people that salvation was universal, that there was no such thing as sin. If Christian Science is false and mythical, it is at least cheerful, and a relief from the former horrible delusion.

THE DEVIL AND THE SKY-PILOT.

From Sam Larson, Alberta, Can.

Editor Truth Seeker: As I never see anything in your columns from this part of the Dominion, perhaps it would interest you to hear from at least one who appreciates your valuable paper and to receive a convert's thanks.

We have had a noted revivalist from some Eastern city who has been preaching repentance and redemption for two weeks, and the way he has been sprinkling hellfire and heavenly happiness amongst the combined forces of Baptists and Methodists and backsliders in general would make the devil hit the high spots on the way back to the kingdom where he reigns supreme, without interference from sky-pilots and hypocrites, and I don't suppose I'll ever have the pleasure of meeting him in this town again, especially now since the Lord's day alliance act is law and enforced.

of these appointed and ordained representatives of the heavenly kingdom about trying to tear down the teachings of men like Paine, Ingersoll, Darwin, and all true champions of liberty, truth, and justice. I do not think it could be possible if people's minds were not poisoned from early childhood through the teaching of religion in the public schools and the Sunday school.

Five years ago, while I was in the mining camps of British Columbia, an organizer of the Lord's Day Alliance was making the rounds of that province. I came to the conclusion there was something rotten about religion and later on, after reading The Truth Seeker, handed me by a friend, I was a free man; no more four thousand years' old superstition for me. I have read all the books I received December last, and some of them have gone the rounds amongst my friends. Have only one word for them—"Great." They are "Bible of Nature," "Age of Reason," "Queen Mab," "Satan's Power," "Prose, Poems and Selections," by Ingersoll, not forgetting the grand old Truth Seeker with all its contributors.

MONARCHY AND CAPITALISM.

From J. Mooney, Washington State.

Mr. Editor: Is it not grossly inconsistent on the part of Freethinkers who endorse Paine's "Crisis," and who yet oppose Socialism? Is not every statement made therein against Monarchy as true of Capitalism as of Monarchy? By substituting Capitalism for Monarchy, wage-workers for colonists, etc., would not the "Crisis" be a good Socialist book?

If the evidence is equally strong against the Court as against the criminal—what then? Should the criminal be buried deeper in the dungeon than should be the Court? If every charge brought against Monarchy can be as reasonably brought against Capitalism, where is your consistency? Why should a political or an economic lie be less offensive to a lover of Truth than is a religious lie?

AN "ISM" DOFFED.

From Mrs. Clara M. Bisbee, Massachusetts.

Editor Macdonald—Dear Sir: Will you please, in the next issue of The Truth Seeker (correspondents' column), state that I have withdrawn from the Association of Materialists, for the simple reason that, after laboring so many years against the theological and philosophic "isms," it seems incongruous to me to accept, as a finality, any so called "scientific ism."

My outlook now is materialistic, but I prefer to pass simply as a "truth seeker." Kindly do justice to the forenamed association and myself by this announcement, at an early date, in your columns.

THE PARSON AND THE GIRL.

From Marshall Walker, Lancaster, Pa.

Editor Truth Seeker.—Dear Sir: I see by March 30 Truth Seeker an account of some of the antics in the West of the Rev. O. C. Burt, of Chicago and Newton, Pa. About three years ago this reverend gentleman had a charge in Quarryville, Lancaster county, near my home. While ministering to his flock, he became attached to one of his pretty Sunday school teachers, although at that time he had a wife and several children with him. He was so fascinated with her that he had her almost persuaded to elope with him, and go to Europe, but in some way the girl's father got wise and one night when he was calling on the girl, her father pounced on the reverend gentleman and gave him a good sound thrashing in his own yard. This made quite a stir in the quiet little village for a time; the townspeople took the matter up, and invited the minister to leave the town forthwith. The congregation met and unfrocked their shepherd at once. He shipped his earthly time, but I have seen some account of several times since. By the way, I used to associate with the young lady a good deal myself and I always regarded her as a pure, lovely girl. After this cantico she joined the Mennonite Church, and sank out of sight from the world. There are others of the Burt stripe in this part of the country who should be on the roll in your book, "Crimes of Preachers."

THAT DEBATE IN CONNECTICUT.

From Adam Abet, Bridgeport.

Dear Editor: Kindly put the inclosed \$5 against my subscription, as I do not want to be found in arrears again.

While at it I may as well write a few lines that might be of interest to you. In the first place, I will mention that debate between Mr. Custer and Evangelist Marshall, which was a very one-sided affair, the former doing the lion and the latter not being equal to a mouse. At the outset Mr. Marshall apologized at great length for being there, and among a lot of irrelevant talk stated that God is glorified by the very weakness of his advocates. Well, on this basis there was plenty of glory for God. Mr. Custer proved to be good enough to go after some real game. At the conclusion of the debate Mr. Marshall asked that all who prefer to be Christians should rise from their chairs, and out of an audience numbering more than two hundred, only four stood up. I do not know whether or not they were blushing. So you see the church has not a hold of everybody yet, although it manages the public institutions all right.

That the children in public schools, be they Infidels, Jews, or indifferent, are made to say the Lord's prayer is no exception to the general rule, but here is a scheme that might be out of the ordinary. The library (supported by public appropriation) had a notice out asking for suggestions on acquiring additional books. I thought it timely to ask for the works of Robert Ingersoll, giving as

reasons that he was one of the best English writers of America; that his books would be enjoyed by many, and that the theological literature of the institution is one-sided and incomplete without them. Now, although and notwithstanding, I have held a membership card nigh on ten years, and also am a direct "taxpayer," my suggestion was not even acknowledged, much less acted upon.

A more pleasing bit of news might be the fact that there is a "Truth Seekers' Assembly" in this town. At least I have seen their meeting advertised, the lecturer being Mrs. Hand. My better half and her chum went to find out if we could be of any use there, but found no meeting just then. A copy of The Truth Seeker was left in the place, but we have heard nothing from there yet, did you? I will conclude by saying that in this city, too, there were shed some precious tears for H. O. Pentecost.

A FEW REMARKS.

From A. J. Speare, Missouri.

Mr. Editor: It is indeed an exceedingly strange thing to me that so few of our population are constant readers of divine history, and the only reason I can ascribe for this misfortune is the dry, ancient style in which the same is written.

By a careful perusal of the first chapter of Genesis we find that the world was started with but one man, whose name was Adam; that the creation of woman was a second thought, and that under the sacred light of the lamp of reason second thoughts are best. By reason of the premature exhaustion of the original creative substance the woman was made from one of the ribs of this one man, who was first hypnotized, and thereupon the above rib was extricated from the lower

In this case courtship was dispensed with, and amid the fragrance of flowers and the sweet melodies of the songbirds they were quietly married about half-past four in the evening, and went to house-keeping in the Garden of Eden. A short time after this the devil made his first investment, on which there has been a handsome dividend declared every year since.

Things rocked along in this way for a few months, when in the early part of October little Cain stepped from a Pullman palace reclining chair and dining car into the grand central depot of human existence. On this noted occasion, however, no ceremonies out of the ordinary took place. They didn't even have the band out, and no one was there to meet him except the father of the youth, the nurse, and a certain Dr. Culp to whom our successful practioner of Thayer, Mo., by the same name to this day traces his ancestral record. When proud Adam had wrapped little Cain in a didy in order to ascertain his exact weight (which was customary in those days) it came to pass that he tipped the beam at 125 pounds. He talked fluently from birth, and the doctor said he never had had a case that got along so well.

How proud these young parents were of this, the first son; but alas! Cain was a murderer from the beginning. Not more than an hour from his birth he looked into the doctor's face and offered to wager his clothes on a game of seven-up, and the nurse was compelled to slap him several times while adjusting his clothes in order to prevent him from kissing her. Being unsuccessful in this line he began to find fault with his new suit of clothes and tried to induce the nurse to let him put on a pair of the old man's pants.

Cain was the first pugilist of which history gives account, and when his brother Abel came down the pike and they became involved in pugilistic encounters it came to pass that Abel was quite unable to knock Cain out of the ring. They would fight each other on their way

to and from school, and cultivated their combative forces until finally in an unguarded moment on the part of Abel, Cain knocked him in the head with a stick of stove wood, for which grave offence he was placed on trial for his life, and in the beginning made an affidavit and filed a motion for a change of venue. This being a failure he tried to further delay matters by an attempt to put off the trial by reason of the absence of an important witness, all of which was refused and to which ruling and action of the court the defendant then and there duly objected and excepted at the time.

Having thus gone over the history of creation so far, doubtless the reader has concluded that the good Lord has lost money on the human race ever since its installation in the Garden of Eden, as well as other acts in which the creator has missed it; but when you get old and become burdened with the ripe fruit of experience you will comprehend that the Universe was launched into existence and is being governed as well as you could have done it yourself.

MRS. EDDY DEFENDED.

From V. O. Strickler, Christian Scientist.

To the Editor of Truth Seeker—Sir: It is to be regretted that the gentleman who wrote the article about the Salvation Army, in The Truth Seeker of March 30, should have seemingly gone out of his way to say so many unkind things about Rev. Mary Baker G. Eddy.

In spite of her advanced years, Mrs. Eddy is engaged in the work of doing good to others to the best of her ability. There are hundreds of thousands of people who hold her in affectionate regard because of the practical good that has come to them through her teachings. It is obviously unkind to taunt any one about growing old and it is manifestly improper for one who has never seen Mrs. Eddy to state that she is "rapidly approaching imbecility."

The name of Truth Seeker indicates that its purpose is to seek and to disseminate truth, and yet it is permitted to become an avenue for untrue statements about Mrs. Eddy, to the effect that she "is beginning to lay claim to the incarnation of the 'Virgin Mary,'" and also, "Mother Eddy—of the many aliases with her millions of ducats 'garnered' in on the O. P. M. principle," etc.

Mrs. Eddy does not now claim, nor has she ever claimed that she is the incarnation of the Virgin Mary; she has not "many aliases," and has never used any name but her own; she has not "millions of ducats 'garnered' in on the O. P. M. principle," but upon the contrary, the money or property she possesses has come to her as the hard earnings of her pen. Her sole income is derived from her literary labors, and no fair-minded person would dispute her right to this. Other writers receive royalties upon their books without question, and why should any one question Mrs. Eddy's right to the same compensation?

Mrs. Eddy's teachings appeal to a large and ever growing body of people, who feel that because of the good she has done and is now doing she should be respected and not vilified.

REPLY TO AN EVASIVE ARGUMENT.

From Clarence C. Gates, Illinois.

"I say that the force of gravity may be weakened by the medium through which it passes."—W. P. Lawrence, in Truth Seeker (page 107), Feb. 16, 1907.

"By underlining the word 'may,' and by admitting that we do not understand why gravitation is reduced by distance, I thought I had precluded any charge of advancing a theory of my own. I merely stated it as a possibility that gravitation might be reduced in that way, although I do not maintain for a moment that it is so."—W. P. Lawrence, in Truth Seeker (page 202), March 30.

To the Editor: Is there a devil? If there is, in the name of his hell, his an-

gels and the devil himself, what kind of an argument is this anyway that W. P. Lawrence wastes good Truth Seeker ink and paper to palm off onto me? Is he playing "goosey" with me? Does he consider me a fool? If he does, then, for his own self-respect, he should not condescend to argue with a fool.

He promises not to do so any more.

But since I consider Mr. Lawrence anything but a fool, and as an intelligent man, worthy of much respect, I must answer the strange argument he has made in his last letter to the Truth Seeker. If I find him dishonest in his argument, he must, from now on, keep out of the Truth Seeker any mention of my name or my hypothesis, which he dishonestly criticises, as I will show. The Editor, I am sure, will approve the justice of this decision, since this hypothesis, as given in The Truth Seeker, is as much reserved against theft as any other property must be.

Mr. Lawrence is dishonest in his argument for these reasons:

In Truth Seeker, Feb. 16, he says (in reference to an article of mine, in Jan. 12 number, page 27, first 19 lines of next to the last paragraph, first column of the page): "There is one paragraph so glaringly stupid that I must quote it fully," which he does, giving the 19 lines referred to above. In that paragraph I proved by everlastingly certain and common-sense premises and logic, that distance alone could not decrease attractive force of gravitation, and that it should be the same at infinity as at the surface of the earth (given as an instance). What follows? I left that to the reader to determine then. Now I will give the details of the absolutely certain conclusion.

Attractive force does not and cannot exist if no medium reduces it.

Mr. Lawrence says attraction may be reduced.

I say it must be reduced if it exists at all.

Mr. Lawrence says that I am "glaringly stupid" for not allowing that a medium "may" reduce the attraction of gravitation. I am more positive, for I say it must be reduced by a medium, if it exists at all. Any sensible reader will see that I had but this positive "must be reduced" as a "Hobson's choice," if I had accepted gravitation as an attraction or pull. It is a Hobson choice to any other man. The physicist says attraction is not reduced by a medium, but by distance alone. Who is right, the physicist or myself? I will leave it to any intelligent reader to decide.

But as to Mr. Lawrence, his argument is anything but sincere, as proven by the quotations given at the beginning of this letter. If I am "glaringly stupid" to him, Feb. 16, what is he to me, March 30?

Mr. Lawrence's logic, Feb. 16, "force of gravity may be weakened (reduced) by the medium through which it passes."

In reference to this statement, Mr. Lawrence says, March 30, "I do not maintain for a moment that it is so."

Mr. Lawrence proves himself a quibbler and a sophist. Upon the point that attraction "may be weakened by the medium through which it passes" I am proven to be "glaringly stupid" by him, Feb. 16, though I was arguing, not from my point of view, but from that of physicists, who declared that attraction was not weakened, interrupted, destroyed, or reduced by any intervening medium. This point, made by Mr. Lawrence, Feb. 16, he will not "maintain for a moment," March 30.

Such an argument as that is dishonest. A man making such an argument could not understand that I do not regard Newton as "silly"; that I do not regard the "bald-headed" physicist and astronomer as "idiots"; that consistency is a jewel or a lump of dirt, as it is understood, or not; that a man might possess all the books in the world, and yet be more ignorant than an African savage.

Some time I will write a short letter, explaining clearly every point of my hypothesis. That will not be for Mr. Lawrence. To him I am a fool. It is forbidden to argue with a fool. SO BE IT.

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From Sam Larson, Alberta, Can.

Editor Truth Seeker: As I never see anything in your columns from this part of the Dominion, perhaps it would interest you to hear from at least one who appreciates your valuable paper and to receive a convert's thanks.

We have had a noted revivalist from some Eastern city who has been preaching repentance and redemption for two weeks, and the way he has been sprinkling hellfire and heavenly happiness amongst the combined forces of Baptists and Methodists and backsliders in general would make the devil hit the high spots on the way back to the kingdom where he reigns supreme, without interference from sky-pilots and hypocrites, and I don't suppose I'll ever have the pleasure of meeting him in this town again, especially now since the Lord's day alliance act is law and enforced.

of these appointed and ordained representatives of the heavenly kingdom about trying to tear down the teachings of men like Paine, Ingersoll, Darwin, and all true champions of liberty, truth, and justice. I do not think it could be possible if people's minds were not poisoned from early childhood through the teaching of religion in the public schools and the Sunday school.

Five years ago, while I was in the mining camps of British Columbia, an organizer of the Lord's Day Alliance was making the rounds of that province. I came to the conclusion there was something rotten about religion and later on, after reading The Truth Seeker, handed me by a friend, I was a free man; no more four thousand years' old superstition for me. I have read all the books I received December last, and some of them have gone the rounds amongst my friends. Have only one word for them—"Great." They are "Bible of Nature," "Age of Reason," "Queen Mab," "Satan's Power," "Prose, Poems and Selections," by Ingersoll, not forgetting the grand old Truth Seeker with all its contributors.

MONARCHY AND CAPITALISM.

From J. Mooney, Washington State.

Mr. Editor: Is it not grossly inconsistent on the part of Freethinkers who endorse Paine's "Crisis," and who yet oppose Socialism? Is not every statement made therein against Monarchy as true of Capitalism as of Monarchy? By substituting Capitalism for Monarchy, wage-workers for colonists, etc., would not the "Crisis" be a good Socialist book?

If the evidence is equally strong against the Court as against the criminal—what then? Should the criminal be buried deeper in the dungeon than should be the Court? If every charge brought against Monarchy can be as reasonably brought against Capitalism, where is your consistency? Why should a political or an economic lie be less offensive to a lover of Truth than is a religious lie?

AN "ISM" DOFFED.

From Mrs. Clara M. Bisbee, Massachusetts.

Editor Macdonald—Dear Sir: Will you please, in the next issue of The Truth Seeker (correspondents' column), state that I have withdrawn from the Association of Materialists, for the simple reason that, after laboring so many years against the theological and philosophic "isms," it seems incongruous to me to accept, as a finality, any so called "scientific ism."

My outlook now is materialistic, but I prefer to pass simply as a "truth seeker." Kindly do justice to the forenamed association and myself by this announcement, at an early date, in your columns.

THE PARSON AND THE GIRL.

From Marshall Walker, Lancaster, Pa.

Editor Truth Seeker.—Dear Sir: I see by March 30 Truth Seeker an account of some of the antics in the West of the Rev. O. C. Burt, of Chicago and Newton, Pa. About three years ago this reverend gentleman had a charge in Quarryville, Lancaster county, near my home. While ministering to his flock, he became attached to one of his pretty Sunday school teachers, although at that time he had a wife and several children with him. He was so fascinated with her that he had her almost persuaded to elope with him, and go to Europe, but in some way the girl's father got wise and one night when he was calling on the girl, her father pounced on the reverend gentleman and gave him a good sound thrashing in his own yard. This made quite a stir in the quiet little village for a time; the townspeople took the matter up, and invited the minister to leave the town forthwith. The congregation met and unfrocked their shepherd at once. He shined his earthly time, but I have seen some account of several times since. By the way, I used to associate with the young lady a good deal myself and I always regarded her as a pure, lovely girl. After this cantico she joined the Mennonite Church, and sank out of sight from the world. There are others of the Burt stripe in this part of the country who should be on the roll in your book, "Crimes of Preachers."

THAT DEBATE IN CONNECTICUT.

From Adam Abet, Bridgeport.

Dear Editor: Kindly put the inclosed \$5 against my subscription, as I do not want to be found in arrears again.

While at it I may as well write a few lines that might be of interest to you. In the first place, I will mention that debate between Mr. Custer and Evangelist Marshall, which was a very one-sided affair, the former doing the lion and the latter not being equal to a mouse. At the outset Mr. Marshall apologized at great length for being there, and among a lot of irrelevant talk stated that God is glorified by the very weakness of his advocates. Well, on this basis there was plenty of glory for God. Mr. Custer proved to be good enough to go after some real game. At the conclusion of the debate Mr. Marshall asked that all who prefer to be Christians should rise from their chairs, and out of an audience numbering more than two hundred, only four stood up. I do not know whether or not they were blushing. So you see the church has not a hold of everybody yet, although it manages the public institutions all right.

That the children in public schools, be they Infidels, Jews, or indifferent, are made to say the Lord's prayer is no exception to the general rule, but here is a scheme that might be out of the ordinary. The library (supported by public appropriation) had a notice out asking for suggestions on acquiring additional books. I thought it timely to ask for the works of Robert Ingersoll, giving as

reasons that he was one of the best English writers of America; that his books would be enjoyed by many, and that the theological literature of the institution is one-sided and incomplete without them. Now, although and notwithstanding, I have held a membership card nigh on ten years, and also am a direct "taxpayer," my suggestion was not even acknowledged, much less acted upon.

A more pleasing bit of news might be the fact that there is a "Truth Seekers' Assembly" in this town. At least I have seen their meeting advertised, the lecturer being Mrs. Hand. My better half and her chum went to find out if we could be of any use there, but found no meeting just then. A copy of The Truth Seeker was left in the place, but we have heard nothing from there yet, did you? I will conclude by saying that in this city, too, there were shed some precious tears for H. O. Pentecost.

A FEW REMARKS.

From A. J. Speare, Missouri.

Mr. Editor: It is indeed an exceedingly strange thing to me that so few of our population are constant readers of divine history, and the only reason I can ascribe for this misfortune is the dry, ancient style in which the same is written.

By a careful perusal of the first chapter of Genesis we find that the world was started with but one man, whose name was Adam; that the creation of woman was a second thought, and that under the sacred light of the lamp of reason second thoughts are best. By reason of the premature exhaustion of the original creative substance the woman was made from one of the ribs of this one man, who was first hypnotized, and thereupon the above rib was extricated from the lower row of ribs.

In this case courtship was dispensed with, and amid the fragrance of flowers and the sweet melodies of the songbirds they were quietly married about half-past four in the evening, and went to house-keeping in the Garden of Eden. A short time after this the devil made his first investment, on which there has been a handsome dividend declared every year since.

Things rocked along in this way for a few months, when in the early part of October little Cain stepped from a Pullman-palace reclining chair and dining car into the grand central depot of human existence. On this noted occasion, however, no ceremonies out of the ordinary took place. They didn't even have the band out, and no one was there to meet him except the father of the youth, the nurse, and a certain Dr. Culp to whom our successful practioner of Thayer, Mo., by the same name to this day traces his ancestral record. When proud Adam had wrapped little Cain in a didy in order to ascertain his exact weight (which was customary in those days) it came to pass that he tipped the beam at 125 pounds. He talked fluently from birth, and the doctor said he never had had a case that got along so well.

How proud these young parents were of this, the first son; but alas! Cain was a murderer from the beginning. Not more than an hour from his birth he looked into the doctor's face and offered to wager his clothes on a game of seven-up, and the nurse was compelled to slap him several times while adjusting his clothes in order to prevent him from kissing her. Being unsuccessful in this line he began to find fault with his new suit of clothes and tried to induce the nurse to let him put on a pair of the old man's pants.

Cain was the first pugilist of which history gives account, and when his brother Abel came down the pike and they became involved in pugilistic encounters it came to pass that Abel was quite unable to knock Cain out of the ring. They would fight each other on their way

to and from school, and cultivated their combative forces until finally in an unguarded moment on the part of Abel, Cain knocked him in the head with a stick of stove wood, for which grave offence he was placed on trial for his life, and in the beginning made an affidavit and filed a motion for a change of venue. This being a failure he tried to further delay matters by an attempt to put off the trial by reason of the absence of an important witness, all of which was refused and to which ruling and action of the court the defendant then and there duly objected and excepted at the time.

Having thus gone over the history of creation so far, doubtless the reader has concluded that the good Lord has lost money on the human race ever since its installation in the Garden of Eden, as well as other acts in which the creator has missed it; but when you get old and become burdened with the ripe fruit of experience you will comprehend that the Universe was launched into existence and is being governed as well as you could have done it yourself.

MRS. EDDY DEFENDED.

From V. O. Strickler, Christian Scientist.

To the Editor of Truth Seeker—Sir: It is to be regretted that the gentleman who wrote the article about the Salvation Army, in The Truth Seeker of March 30, should have seemingly gone out of his way to say so many unkind things about Rev. Mary Baker G. Eddy.

In spite of her advanced years, Mrs. Eddy is engaged in the work of doing good to others to the best of her ability. There are hundreds of thousands of people who hold her in affectionate regard because of the practical good that has come to them through her teachings. It is obviously unkind to taunt any one about growing old and it is manifestly improper for one who has never seen Mrs. Eddy to state that she is "rapidly approaching imbecility."

The name of Truth Seeker indicates that its purpose is to seek and to disseminate truth, and yet it is permitted to become an avenue for untrue statements about Mrs. Eddy, to the effect that she "is beginning to lay claim to the incarnation of the 'Virgin Mary,'" and also, "Mother Eddy—of the many aliases with her millions of ducats 'garnered' in on the O. P. M. principle," etc.

Mrs. Eddy does not now claim, nor has she ever claimed that she is the incarnation of the Virgin Mary; she has not "many aliases," and has never used any name but her own; she has not "millions of ducats 'garnered' in on the O. P. M. principle," but upon the contrary, the money or property she possesses has come to her as the hard earnings of her pen. Her sole income is derived from her literary labors, and no fair-minded person would dispute her right to this. Other writers receive royalties upon their books without question, and why should any one question Mrs. Eddy's right to the same compensation?

Mrs. Eddy's teachings appeal to a large and ever growing body of people, who feel that because of the good she has done and is now doing she should be respected and not vilified.

REPLY TO AN EVASIVE ARGUMENT.

From Clarence C. Gates, Illinois.

"I say that the force of gravity may be weakened by the medium through which it passes."—W. P. Lawrence, in Truth Seeker (page 107), Feb. 16, 1907.

"By underlining the word 'may,' and by admitting that we do not understand why gravitation is reduced by distance, I thought I had precluded any charge of advancing a theory of my own. I merely stated it as a possibility that gravitation might be reduced in that way, although I do not maintain for a moment that it is so."—W. P. Lawrence, in Truth Seeker (page 202), March 30.

To the Editor: Is there a devil? If there is, in the name of his hell, his an-

gels and the devil himself, what kind of an argument is this anyway that W. P. Lawrence wastes good Truth Seeker ink and paper to palm off onto me? Is he playing "goosey" with me? Does he consider me a fool? If he does, then, for his own self-respect, he should not condescend to argue with a fool.

He promises not to do so any more.

But since I consider Mr. Lawrence anything but a fool, and as an intelligent man, worthy of much respect, I must answer the strange argument he has made in his last letter to the Truth Seeker. If I find him dishonest in his argument, he must, from now on, keep out of the Truth Seeker any mention of my name or my hypothesis, which he dishonestly criticises, as I will show. The Editor, I am sure, will approve the justice of this decision, since this hypothesis, as given in The Truth Seeker, is as much reserved against theft as any other property must be.

Mr. Lawrence is dishonest in his argument for these reasons:

In Truth Seeker, Feb. 16, he says (in reference to an article of mine, in Jan. 12 number, page 27, first 19 lines of next to the last paragraph, first column of the page): "There is one paragraph so glaringly stupid that I must quote it fully," which he does, giving the 19 lines referred to above. In that paragraph I proved by everlastingly certain and common-sense premises and logic, that distance alone could not decrease attractive force of gravitation, and that it should be the same at infinity as at the surface of the earth (given as an instance). What follows? I left that to the reader to determine then. Now I will give the details of the absolutely certain conclusion.

Attractive force does not and cannot exist if no medium reduces it.

Mr. Lawrence says attraction may be reduced.

I say it must be reduced if it exists at all.

Mr. Lawrence says that I am "glaringly stupid" for not allowing that a medium "may" reduce the attraction of gravitation. I am more positive, for I say it must be reduced by a medium, if it exists at all. Any sensible reader will see that I had but this positive "must be reduced" as a "Hobson's choice," if I had accepted gravitation as an attraction or pull. It is a Hobson choice to any other man. The physicist says attraction is not reduced by a medium, but by distance alone. Who is right, the physicist or myself? I will leave it to any intelligent reader to decide.

But as to Mr. Lawrence, his argument is anything but sincere, as proven by the quotations given at the beginning of this letter. If I am "glaringly stupid" to him, Feb. 16, what is he to me, March 30?

Mr. Lawrence's logic, Feb. 16, "force of gravity may be weakened (reduced) by the medium through which it passes."

In reference to this statement, Mr. Lawrence says, March 30, "I do not maintain for a moment that it is so."

Mr. Lawrence proves himself a quibbler and a sophist. Upon the point that attraction "may be weakened by the medium through which it passes" I am proven to be "glaringly stupid" by him, Feb. 16, though I was arguing, not from my point of view, but from that of physicists, who declared that attraction was not weakened, interrupted, destroyed, or reduced by any intervening medium. This point, made by Mr. Lawrence, Feb. 16, he will not "maintain for a moment," March 30.

Such an argument as that is dishonest. A man making such an argument could not understand that I do not regard Newton as "silly"; that I do not regard the "bald-headed" physicist and astronomer as "idiots"; that consistency is a jewel or a lump of dirt, as it is understood, or not; that a man might possess all the books in the world, and yet be more ignorant than an African savage.

Some time I will write a short letter, explaining clearly every point of my hypothesis. That will not be for Mr. Lawrence. To him I am a fool. It is forbidden to argue with a fool. SO BE IT.

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(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?

Some find an extraordinary difficulty in the fact that the human hand or nose does not show continued signs of evolution to some other form. All such difficulties are answered by the preceding case. The hand has practically been used in the same way and in the same conditions for thousands of years. Besides, there is the law of fixity of form, known as heredity, upon the force of which I have already insisted.

No organ which has developed through many ages from a simple (homogeneous) state to one of great complexity can be regarded as being in that unstable condition which we saw in the preceding chapter is the first necessity for further development.

Hence also it is that man is evolving far more in his brain than in any other part of his body, because the brain is far less rigid than the other organs.

If we have instability of an organ, we know that the complex forces acting upon it will produce great variety of structure in the organ, and that all parts of the organism will be more or less affect-

"Suppose that the head of a bison becomes much heavier—what must be the indirect results? The muscles of the neck are put to greater exertions; and its vertebrae have to bear additional tensions and pressures, caused both by the increased weight of the head and the stronger contractions of the muscles that support and move it. These muscles also affect their special attachments; several of the dorsal spines have augmented strains; and the vertebrae to which they are fixed are more severely taxed. Further, this heavier head, and the more massive neck it necessitates, require a stronger fulcrum: the whole thoracic arch, and the fore limbs which support it, are subject to greater continuous stress and more violent occasional shocks. And the required strengthening of the fore-quarters cannot take place without the center of gravity being changed and the hind limbs being differently reacted upon during locomotion. Anyone who compares the outline of the bison with that of its congener, the ox, will see how profoundly a heavier head affects the entire osseous and muscular systems. Besides the multiplication of mechanical effects, there is a multiplication of physiological effects. The vascular apparatus is modified throughout its whole structure by each considerable modification in the proportions of the body. Increase in the size of any organ implies a quantitative, and often a qualitative, reaction on the blood, and thus alters the nutrition of all other organs. Such physiological correlations are exemplified in the many differences that accompany difference of sex. That the minor sexual peculiarities are brought about by the physiological actions and reactions is shown both by the fact that they are commonly but faintly marked until the fundamentally distinct organs are developed, and that,

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

when the development of these is prevented, the minor sexual peculiarities do not arise. No further proof is, I think, needed that in any individual organism or its descendants a new external action must, besides the primary internal change which it works, work sundry secondary changes as well as tertiary changes still more multiplied" (Ibid, §155).

Thus we realize that these changes, which would go on to a comparatively small extent were organisms exposed to constant external conditions, are kept up by the continual changes in external conditions produced by astronomic, geologic, meteorologic, and organic agencies. So the result is that, to previous complications of structure caused by previous forces, new complications are continually being added by new forces. Hence there arises greater and greater variety in the structures of individuals and in the structures of species, both of plants and of animals.

Had the whole of the universe been designed as one factory for the sole purpose of trying every possible experiment, in order that natural selection should have the widest possible chance of determining which forms were best suited for the several environments, no surer method could be imagined than this which we see in operation in the world, with its ever-changing organisms.

Hence it is that we find progression to result, "not from a special inherent tendency in living bodies, but from a general average effect of their relations to surrounding agencies."

This outline is far too incomplete; but it shows, at any rate, that there is no lack of number and variety in forces to produce organic evolution. And when some ill-informed opponent says that he cannot believe that "man came from monkeys," or that "man came from clods," he but tells us that he has neither grasped the principles of evolution nor once realized that millions of ever-changing influences have been at work on millions of plastic forms through a period of time of practically infinite duration. Here, however, reason may rest. Whatever are the difficulties in the way of accepting evolution, the absence of sufficient forces and of efficient causes is not one of them.

(To be continued.)

Schoolboy Guesses.

Charon was a man who fried soles over the sticks.

Simon de Montfort formed what was known as the Mad Parliament—it was something the same as it is the present day.

An abstract noun is one that cannot be felt, heard, seen, touched or smelt.

The heart is over the ribs in the midst of the borax.

A thermometer is an instrument for measuring temperance.

The chairman replied in a few appropriated words.

Marconi is used to make delicious puddings.

In 1234 A. D. the A. D. shows that it is A Date.—University Correspondent.

An Admirer of Indian Names.

Mr. James Bryce, the new Ambassador to the United States from Great Britain, says that should he at any time be inclined to embark upon a reform movement it would be in the direction of a revision of names for American and Canadian cities.

He especially abhors duplications for the reason that they lead to confusion in the mails and telegraph. As an illustration he said that while in Canada recently he had occasion to write a number of despatches to his government and addressed them "London." The despatches went to London, Ontario, Canada. Now he is convinced that there should be but

one London in the world. Likewise he believes there should be but one Washington, and he was surprised to learn that there are a dozen states in this country that have Washingtons.

A lover of Indian names, the ambassador is of the opinion that there is no occasion for duplication in the United States and Canada, for the Indians have provided an unlimited supply of rippling musical names that may be given to cities, rivers, and other geographical points. The wisest thing the people of Toronto, Canada, ever did, said Mr. Bryce, was to adopt the present name of the city in the place of York, by which the settlement was first called.—Washington Star.

A Poem of Poems.

Why all this toil for triumphs of an hour? (Young.)

Life's a short summer, man a flower. (Dr. Johnson.)

By turns we catch the vital breath and die. (Pope.)

The cradle and the tomb, alas so nigh. (Prior.)

To be is better far than not to be. (Sewall.)

Though all man's life may seem a tragedy. (Spencer.)

But light cares speak when mighty cares are dumb. (Daniel.)

The bottom is but shallow whence they come. (Sir Walter Raleigh.)

Your fate is but the common fate of all. (Longfellow.)

Unmingled joys here to no man befall. (Southwell.)

Nature to each allots his proper sphere. (Congreve.)

Fortune makes folly her peculiar care. (Churchill.)

Custom does often reason overrule. (Rochester.)

And throw a cruel sunshine on a fool. (Armstrong.)

Live well, how long or short, permit to heaven. (Milton.)

They who forgive most shall be most forgiven. (Bailey.)

... so close we cannot see its face. (French.)

Vile intercourse where virtue has not place. (Somerville.)

Then keep each passion down, however dear. (Thompson.)

Thou pendulum betwixt a smile and tear. (Byron.)

The sensual snares let faithless pleasure lay. (Smollett.)

With craft and skill to ruin and betray. (Crabbe.)

Soar not too high to fall, but stoop to rise. (Massinger.)

We masters grow of all that we despise. (Crowley.)

O then renounce that impious self esteem. (Beattie.)

Riches have wings and grandeur is a dream. (Cooper.)

Think not ambition wise because 'tis brave. (Sir Walter Devenant.)

The paths of glory lead but to the grave. (Gray.)

What is ambition? 'Tis a glorious cheat. (Willis.)

Only destructive to the brave and great. (Addison.)

What's all the gaudy glitter of a crown? (Dryden.)

The way to bliss lies not on beds of down. (Francis Quarles.)

How long we live, not years, but actions, tell. (Watkins.)

That man lives twice who lives the first life well. (Herrick.)

The trust that's given guard and to yourself be just. (Dana.)

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"It's sorry Oi am," says Pat, and he turned away.

"Wan minute, Pat," said Biddy, softly. "Ye've set me thinkin'."—Tacoma Ledger.

A Woman Suffrage Anthem. "When my pa is writing letters, Ma must always linger near To assist him in his spelling and to make his meaning clear.

If he needs advice, her judgment, he admits, is always best;

Every day she gives him pointers, mostly at his own request.

She keeps track of legislation and is taxed on bonds and stocks,

But she never gets a look-in at the good old ballot-box."

A Surprise for Him.—The modern wife is beginning to astonish the modern husband. A man came home at 3 a. m. He took off his shoes on the front doorstep. Then he unlocked the door and went cautiously upstairs on tiptoe, holding his breath. But light was streaming through the keyhole of the bedroom door. With a sigh he paused. Then he opened the door and entered. His wife stood by the bureau fully dressed.

"I didn't expect you'd be sitting up for me, my dear," he said.

"I haven't been," she said, "I just came in myself."—Woman's Journal.

Too Long.—Dr. George Dana Boardman, the famous Baptist preacher, used to tell this story against himself: "I and spoke longer than was my custom. The undertaker was a man of nervous temperament, and as the afternoon was going he began to be anxious to be on the way to the cemetery. He finally whispered to one of my members, 'Does your minister always preach as long as that at a funeral?' 'Well,' said the brother, 'that is a good sermon.' 'Yes,' said the undertaker, 'the sermon is all right, and I believe in the resurrection; but I am afraid if he does not stop pretty soon I will not get this man buried in time.'"

An Appeal To Kentucky.

Note: President Roosevelt and several other Government experts are endeavoring to answer the question: "What is whiskey?"

Whiskey? What is whiskey? Oh, Land where the tasselled corn blooms blow.

Land where the fertile soil gives up The sap of its soul to fill the cup Of golden glamor, of heart's desire, Of dreams strung on a topaz wire About the necks of bottled bliss

Whose lips await the famished kiss Of such a thirst as makes one cry To feel again that fervent dry;

Land of the juice of pure delight, Land of the swallow's heavenward flight, Land of the oil of happy news,

Land of the Bourbon blossoming booze, Land of the Blue Grass honey dew, Answer the question. It's up to you.

A Maine Man's Epitaph.

Speaking of odd inscriptions on tombstones, here is one which somebody has copied from a monument in a West Ripley cemetery:

—John L. Jones—

—Born Feb. 7, 1811—

—Died Aug. 11, 1875—

I came without my own consent, Lived a few years, much discontent,

At human errors grieving; I ruled myself by reason's laws, But got contempt and not applause

Because of disbelieving. For nothing e'er could me content, To faith some people did assent

Alone could gain salvation. But now the grass does me inclose The superstitious will suppose

I am doomed to hell's damnation; But as to that they do not know— Opinions oft from ignorance flow

Devoid of sane foundation. 'Tis easy men should be deceived When anything by them's believed

Without a demonstration.

—Keuebec Journal.

Philosophy of Ingersoll

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News of the Week

The exposition at Jamestown, Va., opens April 26.

All the medicine men in the churches of Cuba prayed for rain last Sunday.

The trial of Haywood, implicated in the murder of ex-Governor Steunenberg of Idaho, is set for May 9 at Boise City.

The native portion of Iloilo, the second city in importance in the Philippine Islands, was destroyed by fire on April 19, leaving 10,000 persons homeless.

In the Spanish elections, April 1, for the Cortes, the Republicans and the Carlists made gains, and the government was also strengthened. The Socialists were unsuccessful.

The loving are the daring. A New York man named O'Neill, who wears several medals won at life-saving and other forms of heroism, is held to await the action of the grand jury for having two or more wives.

The Rev. Dr. Aked drew a big house at his first appearance last Sunday in the pulpit of the Fifth Avenue Presbyterian church, which Rockefeller attends. The Rev. Aked looks like Roosevelt and preaches "righteousness."

Peace has its tragedies. The Rev. Dr. Tennis Slingerland Hamlin of the Presbyterian church of the Covenant in Washington, D. C., came here to attend Mr. Carnegie's Peace Congress, and met sudden death from apoplexy while doing so.

The President's friend, Herbert J. Hagerman, appointed governor of New Mexico, failed to fit into his position, and resigned. Capt. George Curry, now governor of the province of Samar, in the Philippines, succeeds Hagerman. Curry was a Rough Rider.

It was proposed in the British House of Commons, April 17, to follow the American example to the extent of taxing immigrants five shillings a head. Home Secretary Gladstone informed the proponent, Sir Charles Howard Vincent, that the suggestion was impracticable.

April 15 was the anniversary of the big earthquake and fire in San Francisco. The town from the ashes. They say that the wealth of the town is greater than ever before, and that it has got back its previous population of 450,000.

Following dissensions in the congregation of the Rev. Father Yoncola, pastor of St. Joseph's church at Hazleton, Pa., the parsonage was dynamited at 3 o'clock on the morning of April 18. Father Yoncola sustained only slight bruises, but the house was a sight.

In the court which spent two months or more on the Thaw case and reached no conclusion, Joseph Figlia, an Italian tailor who shot and killed a girl, was condemned inside of three hours, April 18, and on Monday was sentenced to imprisonment for life.

Residents of White Lake, in Michigan, say that the surviving members of the house of Dowie are in dire straits. Mrs. Dowie will endeavor to make money by keeping a little summer resort. She has said she will take a typewriter with her and do some writing, and it is supposed

that she intends to publish stories relative to the inside workings of Zion City.

There are now twenty-eight American women qualified to practice as lawyers before the Supreme Court of the United States. Miss Ida M. Moyers of Washington, admitted April 18, is the twenty-eighth. The first was Belva A. Lockwood, admitted in 1879. Mrs. Lockwood has frequently appeared to argue cases, but few of the others have used the privileges.

The Florida State Senate, by a vote of 23 to 5, has adopted a joint resolution to declare the Fourteenth and Fifteenth Amendments to the United States Constitution void and to disfranchise the negro. Senator Beard, who introduced the resolution, made a speech in which he declared his belief that the Supreme Court of the United States would uphold this action of the Senate.

As the result of the murder of two policemen by an Italian desperado, who had already shot another man, the New York police are gathering in all persons known to carry concealed weapons, and the courts impose severe fines. The worst offenders are Italians or Sicilians of the more ignorant class who pack about statues of saints and hold religious celebrations in the street.

The Theosophical societies of many countries are considering the nomination of Mrs. Annie Besant as world president of the Theosophical Society which has its headquarters in India. On the advice of two "Masters" Col. H. S. Olcott, the president-founder, named Mrs. Besant as his successor just before his death. Mrs. Besant accepts the nomination. She will come to America in June.

The Central Federated Union of Labor has appointed a committee to wait upon President Roosevelt and request him to reverse or retract his judgment of Haywood, one of the men indicted for the assassination of Steunenberg. Mr. Roosevelt has prejudged Mr. Haywood as an undesirable citizen. In Chicago 500 labor leaders, representing 175,000 workers, met last Sunday and denounced the President for that utterance.

The Paris newspapers are now printing correspondence, which reveals the papal nuncio's secretary as a gay boy. One letter is from a male friend inviting the Reverend Monsignor Montagnini to share four women with him. In his courtship of a Catholic wife of a Protestant husband, the friend reminds the secretary that the latter has made two persons jealous, himself (the friend) and the husband.

The pope's secretary of state, Cardinal Merry del Val, has been appointed secretary of apostolic briefs, a position where he may remain in obscurity for the rest of his days, and there are advices from authoritative sources that he will be asked to resign his post as secretary of state. There is a feeling among Catholics that Del Val's diplomacy is responsible for the loss of France to the church. It is said that he deceived the pope, who is not infallible in politics.

The Peace Congress in New York last week was productive of much spirited discussion of methods. The Congress re-

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solved that "a general treaty of the arbitration for ratification by all the nations should be drafted by the coming conference, providing for the reference to the Hague court of international disputes which may hereafter arise, which cannot be adjusted by diplomacy." Andrew Carnegie paid the expenses of the Congress, the delegates to which were unofficial.

For criticising the Vatican's policy toward France the pope has suspended Don Romolo Murri, a democratic priest of Rome, from all priestly functions. Priest Murri's views have been interpreted as showing sympathy with the popular anticlericalism which is reported to be increasingly rampant in Rome. As he has a large following the opinion is expressed that this inhibition will result in a serious schism in the church.

As the result of one faction bringing in a new preacher, men and women were knocked down and trampled upon and women fainted during a pitched battle in the Free Will Baptist church at Portsmouth, Ohio, last Sunday morning. Hymn books were hurled back and forth, and the pews and other furniture were demolished. The fight lasted fifteen minutes and was at its height when a patrol wagon loaded with policemen rolled up to the door. The appearance of the patrolmen stopped the conflict and the patrol wagon was used to convey several hysterical women to their homes. No one was seriously injured, although a number were badly hurt.

Earthquakes in Mexico have destroyed the cities of Chilpancingo, Chilapa, and

Tixtla, with the loss of hundreds of lives. The disturbed territory embraces all of the state of Guerrero, the western part of Oaxaca, and the eastern portion of Michoacan. The lower part of the city of Acapulco was swept by a tidal wave. Railroads in the affected district are put out of business. The volcanic mountain Colima seems to be on the verge of an eruption, and threatens the city of Colima. The pious Mexicans are praying. The practical ones are establishing refuge camps and organizing relief. Earthquakes have been recorded in Europe, in the Philippines, and in South America. The volcano Puyehue in the province of Valdivia, Chile, is still in active eruption and new craters have opened. The losses in the neighboring country are enormous and the inhabitants are panic stricken.

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