

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.—3.

An Answer to the Arguments of the Pontiff, His Prelates, and His Lawyers.

The Alleged Bargain a Myth

In neither Boulay nor O'Connor, both Catholic authors, is there any trace of the bargain alleged by the Pope to have been made. The discussions of the diplomats seem to have turned upon the profession of religious faith by the state or the consuls, the publicity of Catholic worship, the formula of oath to be taken by the clergy, and similar questions. Boulay says of Spina, the Papal negotiator, that his object was "not to pay by religious concessions for aggrandizement and to avoid even the 'appearance of a bargain.'" He says of the Concordat: "It was freed of apparent compromises which would have weakened the authority of the religious work and exposed it to the suspicion of simony or of having been made under compulsion."

Dextrous Phraseology.

It needed cunning diplomacy to avoid in the Concordat the appearance of simony. For the Pope to barter canonization for temporal advantages would have looked like traffic in sacred things! The appearance of that was avoided in the wording; and Bonaparte could not admit any defect in the title of the State.

The "Indemnity" Theory Modern.

It was unknown for ninety years after the Concordat was enacted. It was invented by M. Picot in 1892 and published by him in the *Revue* in the July number of that year.

It Is Absurd.

An indemnity of the clergy means a reimbursement to the clergy of losses sustained by them personally. If it is due at all it must be due to the individuals who lost, or their lawful heirs. But everyone of the hierarchy of 1789 was dead many years ago; and the salaries provided for in the Concordat were not to be paid either to them or their heirs.

In 1789 there were, by estimate, about 40,000 priests; and in 1906, about 78,000. Of this latter number, not one has suffered any loss of property by the confiscation of 1789; and, therefore, not one was entitled to his salary if the "indemnity" theory of the lawyers had anything in it.

Will it be pretended that because one clergyman lost property in the eighteenth century, reimbursement of his loss is made by paying the amount to any other clergyman of the same church a hundred years afterward?

The Thirteenth Article.

The arguments of the Papal advocates purport to be based on this article of the Concordat. None of them publish the article itself. I had read it frequently without suspecting that anything in it could be used on the Papal side. But I print it here now in full.

"Art. XIII. His Holiness, for the sake of peace and the happy reestablishment of the Catholic religion, declares that neither he nor his successors will trouble (trouble-ron) in any manner the purchasers of the ecclesiastical property

BY GEN. WILLIAM BIRNEY.

Washington, D. C.

sold, and that, in consequence, the title of such property, the rights and revenues attached to it, will remain unchanged (incommutables) in their hands or those of their heirs and assigns."

The reasons given for the declaration of His Holiness were true. It was indispensable to the peace of the nation that the Pope should allay the fears and tranquillize the minds of the numerous persons who had invested money in the purchase of ecclesiastical property and that he should give his solemn assurance that he would excommunicate no one for the sacrilege of turning sacred things to secular uses. Without such a declaration and assurance, it is certain that there could have been no Concordat. "Either that or nothing." Such a declaration was essential, too, to the "happy reestablishment of the Catholic religion." It tended to the restoration of unity among Catholics, removing at once the only apparent cause of dissension among them. For the sake of peace and harmony, the Pope agreed to forego the use of his ecclesiastical weapon, the only one left him. The concluding clause is an inference only. The Pope says that the title of ecclesiastical property will remain unchanged in the holders and their assigns. He recognizes, in this, the title of the State.

Salaries of the Priesthood.

If a government has an established church it always pays the priests. When France enacted the Concordat, salaries to this class were implied. Article XIV. reads as follows:

"The government will assure a suitable salary to the bishops and parish priests whose dioceses and parishes shall be included in the new circumscription."

The archbishops were omitted in this article; they were provided for in the sixty-fourth "organic article" and always received their pay under it. The specific salaries to be paid to the bishops and curates was also prescribed in the same article, which was good enough law for those gentlemen to receive their salaries under from 1802 to December, 1906. How the government regarded these salaried functionaries is evident in the seventieth Organic Article which reads as follows:

"Every ecclesiastic receiving pay from the State shall be deprived of his pay if he refuses, without legitimate cause, the functions which may be confided to him." The State thought it was paying the salaries for services rendered.

The State Conveyed No Title to the Pope

The practical problems for the Republic to solve in the Concordat and Articles were: How to provide buildings for public worship, residences for the archbishops and bishops, and parsonages for the curates. How these problems were solved is shown in Article XII. of the Concordat and in Organic Articles numbered 71, 72,

75 and 77. Of course, the schismatic clergy then in possession had to be evicted. Such of the buildings formerly used for Catholic worship as were unsold "in the proportion of one building to each curate and station" were "placed at the disposal of the bishop by orders from the Prefect of the Department." In the parishes "where there was no building available for public worship, the bishop was to act in concert with the Prefect for the designation of a suitable building." The Department General Councils were "authorized to procure suitable lodgings for the archbishops and bishops," and "presbyteries and their appurtenant gardens" "not sold were to be set apart for the curates and others."

As the legal title to all the property confiscated in 1789 was by that act vested in the State, it is necessary for the papal advocates to show that the State has conveyed it since that time to the Pope or to the Roman Church—and when and how. They now profess to find this conveyance in the above simple and necessary details of administration. If their argument were good, it would prove that the churches were conveyed to the bishops, the residences to the archbishops and bishops and the presbyteries and gardens to the curates! None of these were the Pope or the Church of Rome. The argument is a sophism, and a very shallow one.

Vituperation not Proper.

It is unfortunate that much if not most of the energy of the papal prelates and other advocates is expended in abusive epithets and appeals to theological hatred. These may excite passion and, in the present condition of affairs in France, may cause local outbreaks of violence. Calling the leading statesmen of France "atheists" does not promote peace and good order; and throws no light on the important questions involved. What the world wishes to know is: Is the Separation Statute a law of persecution? Has there been any "spoliation, plunder, or sacrilege"? Does the law make preferences between sects? Does it invade liberty of conscience? Ought the State, in the present condition of its finances, continue to bear the burden of supporting the Roman Catholic worship? For the last twenty-seven years the voters of France, nearly all of whom are Catholics, have answered these questions in the negative.

The Seventeenth Article.

This is not quoted by any lawyer or prelate who has spoken for the Pope. It provides, however, for the termination of the Concordat and the formation of a new one in a certain contingency. Here is the text:

"Art. XVII: It is agreed between the contracting parties that in case some one of the successors of the present First Consul shall not be Catholic, the rights and prerogatives mentioned in the preceding article and the nomination to bishoprics SHALL BE REGULATED in relation to him, BY A NEW TREATY."

That not only the actual President of the Republic but every member of his cabinet is an "Atheist," "Infidel," and a "hater of God and Christ" is asserted by the speakers and writers on the Pope's side. If they are correct in this, the Concordat had, by its own terms, expired several years ago. The nomination of bishops and all "rights and prerogatives" in regard to the Pope which the ancient monarchy had enjoyed and which under the Concordat, belonged to the Republic, were all to be regulated in a new Concordat.

If at an end for these important particulars, the treaty of 1801 is practically at an end for everything; for the Republic is free to formulate its own conditions, even amendments to the old treaty, for its consent to any part of a new treaty!

In the light of this 17th Article, what becomes of the "hot air" about the violation of an "oath-bound treaty," the "sacred compact"?

The Republic.

The principles underlying the Republic and the Papacy are diametrically opposite.

In the Republic, the people are the fountain of honor. Directly or indirectly, they elect the president, choose the men who make the laws, and establish public schools for the young. To the favor of the people, the minister looks for his congregation, the lawyer for his clients, the merchants for his customers, and the newspaper for its subscribers. All the machinery of society, trade, and politics is invented for the people. In a perfect Republic, there is no monopoly, no class legislation, no taxation for the benefit of favorites. It seeks to develop the individual man in all his faculties, to promote marriage and all institutions that make for progress. It aims to make men prosperous and happy in this world and does not waste its energies in trying to do the work which the church ought to do. The true republic does not tax one class for the support of the priests and the religion of another class, but leaves all men free to think for themselves in matters of religion. It does not form a society of unequal classes—one to rule, teach, lead, and judge; and the other to serve, believe, to follow, and obey; one to shear and the other to be shorn. Our national Constitution recognizes all men as equal before the law, and our people accept as the rule of life science founded on human experience; not the authority of any man or class.

The Papacy.

As the Pope knows best what the principles of his government are, I will quote a few passages from his Encyclical of February 11, 1906. I quote from that document as published in the series called "The Catholic Mind," of New York. He says:

"That the State must be separated from the Church is a thesis absolutely false, a most pernicious error."

"Hence, the Roman Pontiffs have never ceased, as circumstances required, to refute and condemn the doctrine of the separation of Church and State."

"The Church is the mystical body of Christ, ruled by the PASTORS AND DOCTORS, a society of men containing within its own fold chiefs who have full and perfect powers of ruling, teaching, and judging. It follows that the Church is essentially an UNEQUAL society comprising two categories of persons, the pastors and the flock; those who occupy a rank in the different degrees of the hierarchy and the multitude of the faithful. So distinct are those categories that with the PASTORAL BODY ONLY rests the necessary right and authority for promoting the end of that society and directing all its members towards its end; THE ONE DUTY OF THE MULTITUDE IS TO ALLOW THEMSELVES TO BE LED, AND, LIKE A DOCILE FLOCK, TO FOLLOW THE PASTORS." [This is the passage, omitting references to the Bible.]

"The law of separation hinders the pastors from exercising the plenitude of their authority and of their office over the faithful."

"For they (the churches) are certainly in danger of profanation if they fall into the hands of laymen."

"We do, by virtue of the SUPREME AUTHORITY WHICH GOD HAS CONFIDED TO US," etc.

These extracts from the Pope's letter indicate

clearly the theory of papal government. The Pope is the vicegerent of the Deity, and claims to govern the world through a hierarchy of priests. Laymen are "sheep" whose duty it is to follow the priests. The State and the Church are one, but the Church must direct the State. The Pope is the fountain of honor. To him all must look for approval, office, and distinction. All the machinery of society should operate for the aggrandizement of the priesthood. That class should be favored by legislation; taxes should be levied for its benefit on the property of all other classes; and its property should be freed from all burdens. It should control all marriages and funerals, and enjoy the exclusive right to educate the young. It should direct the State how to prepare men to live beyond the grave, that being the chief duty of human government. It forms a society of unequal classes; one to rule, teach, lead, and judge; the other to serve, believe, follow, and obey. It scouts science and exalts authority. All its principles make it the irreconcilable enemy of the Republic of France.

The teachings of the pope on this subject of rank among churchmen clashes with those of Jesus. James and John asked him for honors greater than were given to the other disciples; but he called them to him, and said: "Ye know that they which are accounted to rule over the gentiles exercise lordship over them, and their great ones exercise authority upon them; but so it shall not be among you, but whosoever shall be great among you shall be your servant." (Mark x, 42, 43.)

Jesus shows the same spirit in Matt. xxiii, 8-10: "But be not ye called Rabbi, for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your father, which is in heaven."

These texts are to the point and conclusive. The "feed my sheep" text quoted by the pope reminded Peter of a duty which he shared with all of the disciples; it does not indicate that he had any power over them or over anybody; it may have been meant as a reminder to Peter that he had neglected his duty to instruct the followers of Jesus, both young and old. It cannot be perverted into a power granted to the pope to annul laws of governments and exclude laymen from sharing the management of church temporalities in the twentieth century!

Final Antagonism a Necessity

So long as Catholicism is weak and dependent, a Republic may tolerate it; when it becomes strong a Republic must shake it off or die. The two cannot then coexist on terms of equality. Facts show that in 1905 the time had arrived, in France, for separation of Church and State.

The German conquest of France threw millions of persons out of industrial employment. The times were favorable to a rapid and large increase in the numbers of poorly paid dependents on the Roman Church. The Papal Consistory availed itself of the situation to make a large addition to the number of teaching organizations and religious orders, and to redouble its efforts to gain control of the Republic of France. Their success in this direction before 1900 excited the alarm of the Republicans. If the papists should succeed in shaping the opinions and sentiments of the rising generations it was clear to them that the republican form of government would not last. The matter was fully discussed and resistance decided upon. In 1882 Clemenceau made a speech in which he recommended a program to the Liberals, consisting of three things; suppression of the religious orders, secularization of the schools, and abrogation of the Concordat. Since that time the war has been on without truce.

The first measure was not without precedent. In 1835-6 Spain had suppressed the religious orders; and at other times the same step had been taken in Italy and Germany. The secularization of the schools would prevent the carrying on of a monarchical propaganda among the young, and the abrogation of the Concordat would free the State from a large annual expenditure. To this program the Liberals had steadily adhered; and against it the Papal See, in its usual silent manner, directed its forces. It created a large number of religious orders, of which about eighty were devoted to teaching the young. There were eighty-one orders of religious women. These orders were so successful in gaining the control of the rising generation that about 1900 they had, so De Mun says, 15,000 schools of 1,600,000 pupils. Another Catholic writer claims they had more pupils than were in the national schools. Twenty-five teaching orders had 1,000 schools and institutes. To this state of things

the Liberals had to put a stop or the day was lost. In 1900 Waldeck Rousseau made his famous speech at Toulouse; and in July 1901, the law against the religious orders was enacted. The chief charges against them were: Meddling in politics, and hostility to the Republic and to the fundamental principles of modern society.

It took about three years to enforce the law. The bishops distinctly defied the Combes ministry and made inflammatory appeals to the people. There were, in consequence, some local uprisings; but the people, in large majority, sustained the government at the polls. The government pursued its course steadfastly, avoiding persecution, and finally triumphed. Before and during this contest, several minor acts of the same tendency were passed; one to favor divorces instead of separation, the latter throwing upon the community many young and middle-aged persons of both sexes, legally incompetent to marry, and thereby increasing greatly the immorality of illicit relations; one dispensing with religious services at the opening of sessions of courts and other public business assemblies; one forbidding the draping of war vessels in mourning on Good Friday, a costly ceremonial; one to permit witnesses to affirm, and several to forbid expenditures for theological emblems for use in public establishments. These measures, and others still, which, one after another, tended to separate the Church from the State, "were designedly made, no doubt, to prepare the public mind for complete and official separation." Each was denounced by the Holy See or the hierarchy, but each, after full discussion in the press, was approved by the people.

The final and crowning measure was the repeal of the Concordat. This was part of the original program, but its enactment was hastened by the intolerable assumptions of the Papal See. Although every member of the hierarchy was a sworn functionary of the French government and was bound to observe its laws, the "Organic Articles" included, the Pope protested they were not binding on him or the priesthood, thus denying the right of France, as an independent and sovereign power, to legislate on its own internal affairs without the consent of the Pope, and encouraging violation of law by the priests. The Pope also assumed to himself the liberty of criticising and objecting to sundry other laws of France, a liberty not conceded to any other power, and implying suzerainty of the Pope over France.

Also, the Pope assumed to himself the right to regulate the intercourse of the Presidents of France with foreign powers; he wrote a discourteous and violent letter to President Loubet, on the occasion of the latter's visit to the King of Italy, and followed up his letter by ordering his nuncio to quit Paris, thus breaking off finally diplomatic relations between France and Rome. If this gross insult had been offered France by a temporal power, French bayonets would probably have glistened in the halls of the Vatican. The President's answer was silence.

A sufficient reason for the appeal to the Concordat is its utter failure to effect its chief end, that of giving the French government a faithful and obedient priesthood. At present it appears from the claims of the Pope and the assertions of French prelates, that the French hierarchy has signified its intention to obey the Pope rather than France. Their allegiance is not to France but to a foreign power! Every priest is said to be in this "theological strike." This is not to be wondered at when we remember that (as they believe) the Pope has not only the power to excommunicate them in this world but to send them into eternal punishment in the next. What he binds on earth shall be bound in Heaven.

Wisdom of French Statesmen.

In the fight waged for a quarter century, each measure appears to have been brought forward and carried at the right moment. If the Concordat had been repealed before the religious orders were suppressed the Republic would have had to contend with 78,000 active men moving together under the able management of the Papal See. The result might have been defeat. Spite of all the abuse heaped on them, they appear to have spoken with discretion and acted with prudence, avoiding even the appearance of persecution or intolerance. They are not responsible for imprudent speeches made, or alleged to have

been made, by some deputies who voted for their measures. What they have done will relieve France of annual obligations amounting to millions and will give stability to the Republic. In her struggle for the modern against the medieval, she should have the support of all Americans.

MR. HENNESSY ON THE PEACE CONGRESS.

BY PETER F. DUNNE.

"Did ye happen to read how minny was killed and wounded?" asked Mr. Hennessy.

"Where?" inquired Mr. Dooley.

"At th' Peace Conference," answered Mr. Hennessy. "Fr'm th' accounts iv th' corrispondints who survived 'twas th' turr'ble affair. It began in Carnegie Hall th' other day and continued on th' sidewalk outside. It raged in Cooper Union and almost wr-recked th' Hotel Asthor. I must run out and get th' latest Peace extr-ra, Mar-rtin. I want to know who killed Sthead. Somebody did. Somebody, praysumably Andy Carnegie or Sup'rintindint iv Schools Maxwell sthole up behind Sthead, mutthering, "Yure time's up!" an distroyed him with a blackjack. I'm sure iv that.

"Who's Sthead? Mar-rtin, I'm ashamed iv ye. Soon ye will be askin' who James J. Jeffries is. Sthead is th' gr-reatest loss that war iver had. If he had lived in Napoleon's time Napoleon wud have died. If he had been an ancient Roman, Julius Caysar wud have ben a bitter disap-p'intment to Shakespeare. Sthead is th' gr-reatest fighter in th' English language. An' a peace conf'rince is th' finest place in th' wor-rld fr' Sthead.

"Why did they call it a Peace Conf'rince? To tell it apar-rt fr'm its twin brother, the battle iv Gittysburg. Peace, I wud have ye know, Mar-rtin, is th' up-to-date name fr' war. An' th' Peace Conf'rince at Carnegie Hall will be raymimered and lovingly fought over again by future generations to whom th' wor-rds Waterloo an' Bunker Hill will sound like disorderly Sanskrit ixclamations. Books like 'Th' Fifteen Gr-reatest Battles of Hist'ry' will be replaced by 'Th' Crucial Moment at Carnegie Hall,' or 'How Sthead Cleared th' Platform.' Yis, Mar-rtin Dooley.

"Ye see, it all came about this way, 'I think a Peace Conf'rince wud be an illigant and in-thristin' Spring divarsion,' sez Andy Carnegie. So speakin' he rubbed two bank books together, th' way Aladdin rubbed his lamp, an' a Peace Conf'rince appeared in Carnegie Hall.

"'Wher-re's th' fight?' sez all th' peace dillygates, takin' off their coats. Andy was delighted. 'This is goin' to be more fun thin I thought,' he sez. 'I see now why Tiddy Roesenfelt likes peace. It gives th' individ'l scr-rapper a much bigger chance thin a pr-romiscuous battle.' An' with these wor-rds he threw open Carnegie Hall to th' masses iv the American people and addressd th' followin' telegram to Tiddy:

"'Ring-side, Carnegie Hall.

"'Come on. It's th' finest thing since Sam Juan Hill. Sthead is here. He can beat ye by a parrygraph an' a half. Bring th' Big Stick. Yures fr' Universal Peace. ANDY.

"Thin he rang th' bell an' sthepped into th' ring. 'Ladies an' gntlemen,' he sez. 'I take pleasure in inthroducin' to ye th' gr-reatest aggrigation iv peace dillygates in captivity.' 'Plaiz-ed to meet ye all,' sez Sthead, pushin' Andy aside. 'Sp'akin' iv peace, phwat a fine thing war is, is it not?' 'Shut up!' yells Andy. 'Tis not ye'er tur-rn. Th' fir-rst man on th' programme is Profisser Munsterberg iv th' Harvard War School. Ladies an' gntlemen, I take pleasure in inthroducin' him to ye all.' 'Delighted to know ye,' sez Sthead, bowin' right an' left. Andy looks at him in disgust. 'Will ye shut up, ye Cockney monologue,' he says. 'Niver,' says Sthead. But Munsterberg br-rushes him aside and begins to speak.

"'Ladies and gntlemen,' he begins. 'Andy, Andy, th' Profisser has brass knuckles,' yells Baron d'Eastrivertunnels de Cornstarch, th' Fr-rench welterweight. 'Ye lie!' sez Munsterberg. 'Horry fr' Roosevelt!' yells th' audience, catchin' th' dilicate compliment to th' President.

'Meet me at daybreak in Weehawken,' sez the Baron, in th' most beautiful Fr-rinch, 'an' I'll stuff ye full iv lead, ye iscaped pretzel.' But at this point Andy smothered th' Frinchman in a fur coat, and Munsterberg raysumed:

"'Th' wor-rd peace,' he sez, 'cannot be pr-ronounced in th' hearin' iv a Ger-rman without makin' him think iv that most glorious thing th' Ger-rman Army. How th' Ger-rman nation adores th' Ger-rman ar-rmy!' 'Why ye shameless Teutonic Bratwurst,' screams Andy, 'tis th' dread iv that same army that has made thousands iv Germans live in Pittsburg.' 'Poor fellows! Poor, unfortunate fellows!' sez Munsterberg, bur-rstin' into tears. That was too much fr' Andy. 'Kindly sthep outside wid me,' sez he to th' Profisser, fingerin' a large brick. 'Sure,' sez Munsterberg, exthracin' a piece iv loaded pumpernickel fr'm his coat-tail pocket. An' they both rushed fr' th' dure.

"'Ivery time I see th' dove iv peace,' sez Sthead, scrambling on th' platform, 'I slap th' bir-rd's face.' 'Yure time's up!' shrieks Baron d'Eastrivertunnels de Cornstarch. 'Did ye allude to me?' asks Sthead. 'I did,' sez th' Baron. 'Thin ye ar-re a Parisian shrimp,' sez Sthead, composedly. 'Stip out on Sivinth Avenue with me, will ye?' sez th' Baron. And they both dashed fr' th' dure.

"'Peace is nothin' but a rist cure fr' war,' sez a Dutch dillygate, fightin' his way to th' fr-ront. He was greeted with a hail of buildin' materials.

"'Stop!' he sez, holdin' up his large Dutch indix finger. 'Stop, I say. I wud have ye know that me motto is, "In time iv peace prepare fr' Peace Conf'rinces." Consequently,' he sez 'me pockets ar-re filled,' he sez, 'with Dutch cheeses iv a ferocious character,' he sez, 'and I'll make th' fir-rst man who throws innything at me look like a Wilsh rabbit,' he sez.

"'Not a brick stirred. Th' Dutchman raysumed his inth-rupted speech.

"'If innywan sez to me that in time iv peace 'tis not well to be prepared fr' war I at wanst see my advantage an' knock him down,' he sez.

"'Back to Rottherdam!' yells Sthead, runnin' in an' throwin' th' Dutchman out th' window. Thin he tur-rned to th' audience. 'To be here to-day,' he sez, 'fills me with th' nearest approach to imotion that an Englishman can feel,' he sez. 'I feel that I cud sphake fr' hours—fr' days. Me bosom swells with—who threw that bottle? I say, who threw that bottle? If whoever it was wi'l kindly sthip into Cinthr'l Par-rk with me, I'll—

"'Didn't I tell ye to shut up, ye gr-raphophone?' scr-reams Andy, dashing into th' hall. 'Yure time's up, Sthead.'

"'I have two minutes,' sez Sthead with dignity.

"'Two minutes ye'er grandmother,' sez Andy.

"'Back at you,' sez Sthead, takin' off his coat.

"'But they wer-re inth-rupted by th' arrival iv a clergyman with an axe. 'I am Bishop Potter,' he sez, 'and I'm sorry to disturb ye all,' he sez, 'but,' he sez, with a sidelong glance at th' axe, 'I wish to know if th' Riv'rind Mr. Dix is here.' 'That's him vaultin' out th' window,' sez Andy. 'Thanks,' sez th' Bishop, don' th' same. 'How inthristed th' American clergy is in th' peace movement,' begins Sthead. 'Yure time is up!' yells iv-rybody in th' hall. 'I have two minutes!' sez Sthead, rollin' up his sleeves an' divin' into th' thick iv th' conf'rince. 'Hooray!' sez th' Frinch welterweight, punchin' iverybody in sight. 'Wow!' sez Andy floorin' th' Frinch welterweight. 'Let us have peace!' sez the Dutchman, floorin' Andy. 'Call out th' militia!' sez Gov'nor Hughes. An th' ixercises closed with a disp'rit shtruggle between th' gallant Sivinth Rigimint, intirely unsupported, an' th' whole body iv peace-infuriated dillygates fr'm all over th' wor-rld.

"'And ther-re ye ar-re, Martin. That's a Peace Conf'rince. Why th' name no more ixprisses th' goings-on in Carnegie Hall last week thin a Packingtown label does th' kaleidoscopic ingre-jints iv potted ham. The idea! War is a bad thing, Mar-rtin, an' full iv th' most objectionable happ'nings, but, at least, in war times, we call a battle a battle. We don't say, 'Sure and that was a turr'ble five o'clock tay where Gin'ral Gollyfopper lost his life!' or 'Wasn't that a hayroic cavilry charge at th' bridge whist par-rty?' No, Mar-rtin. Let us give th' divil

his due. War is bad, but it is no hypocrite."

"Ye're quite right," said Mr. Dooley. "This universal peace under Marquis iv Queensberry rules might just as well be called by th' more euphonious ter-rm iv indoor war. But Tiddy has th' right idea, don't ye think, Jawn? Can ye think iv a betther doctrine than 'Peace with Righteousness?'"

"Yis," said Mr. Hennessy, "Peace without Sthead."—New York Times.

THE WOMAN WITNESSES.

BY NAPHTALI HERZ IMBER,

Author of the Jewish Anthem "Hatikwa."

The affidavit made out for the resurrection of Christ is by two women—Mary, the mother of the supposed Christ, and Mary of Magdala, the supposed sweetheart of the same God. Upon that affidavit the Christian church was built, and not upon the rock of St. Peter. Millions and millions of fools now believe in that resurrection, but in the modern age of progression and civilization, when men do miracles, the gods, where are they? Either they are sleeping or have gone to their destination, which is likewise death. Crime after crime is committed upon the chosen people of great Jehovah, and where is Jehovah? If I knew his address I would send him a resolution in the name of my people and tell him what we think of him.

The affidavit of the two women I have mentioned once played an important role in the city of Constantinople, and was the cause of five thousand Greek Christians being converted to Islam. It was as follows, as I was told by a learned old Greek history of that conversion. It was the time when Mohammed III. besieged the city of Constantinople. During the siege a famine broke out; the abbot of a monastery came to a Greek merchant to borrow from him five thousand drachmas, giving to the lender a written statement that he would return to him the money after a couple of weeks. When the time expired and the Greek went to collect the money, the abbot asked him what he wanted and was presented with the bill. The abbot took the bill in his hands, tore it to pieces, and then threw the Greek out of the monastery. A witness to this act was an old woman who scrubbed the floors. The merchant went and made a charge before the holy synod. The holy synod decided that the witness, being a woman, was incompetent to testify. The merchant in wrath rose to his feet and said, "If a woman is ineligible to be a witness, then Christianity is a fake. What is the foundation of Christianity if not the resurrection and who were the witnesses that Christ rose from the grave if not two women, both Marys? Now if a woman's testimony is sufficient to prove that a dead god came to life again, why should not a woman be competent to testify that the abbot owes me five thousand drachmas?"

The merchant's pleading struck the holy synod forcibly, especially when he said, "For each drachma that the monastery owes me a Greek will be converted to Islam." The holy synod was between two fires, between religion and common sense, and religion triumphed, but only for a time, for the practical merchant, led by common sense, took five thousand Greeks and opened the gates of Constantinople; the hordes of Mohammed III. poured in, taking the city, that fortress of Christianity, and planting the half moon over the cross on the mosque of St. Sophia. That was the blunder of superstition that drove over to Islam five thousand Greeks who did not believe in the affidavit of the two about the resurrection. It is stupid enough to believe that a god can be crucified, but it is more stupid to believe that a dead body can come to life again, for even a god, if once dead, is dead forever.

The resurrection which I expect to celebrate will be when the solid mass of humanity is raised from its stupor of superstition.

Ireland needs to be Francified.

Temptations lead up as well as down.

We are punished for our ignorance as much as for our sins.

About all that one can do all alone by one's self is to be narrow and mean and poor and selfish and small.

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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.

“Christian Civilization.”

Russia is a Christian country, in fact it is the real simon-pure Christian country, for the Greek church is the original Catholic church. Christianity, we are told, civilizes peoples, nations, individuals. How, then, is it possible that such a dispatch as the following could be truthfully published in the newspapers of another “Christian” country? It was in the newspapers of New York on the 24th of last month:

“The commission appointed by the Duma to investigate the alleged torturing of political prisoners at Riga has submitted a report, which was read in the Duma today. It confirms the worst stories that have been told and the majority of its statements are admitted to be true by the deputy ministers of the interior and justice.

“The report states that a special committee was appointed at Riga to direct the tortures, and that the governor, with the knowledge of the administrative authorities, put prisoners, many of whom were merely suspects, to death without trial. Descriptions of the tortures reveal amazing fiendishness practiced on the victims by officials acting with authority.

“Some are too abominable to print. Among the milder cruelties were tearing out fingernails and toenails and hair. Other prisoners were thrashed with India rubber sticks until their flesh hung in ribbons. Then salt was rubbed into the wounds. One man was tied to a bench and a plank laid across his body. On this plank policemen seesawed until the victim's back was broken.

“A lad was jumped upon by policemen until his breastbone and ribs were smashed and his internal organs ruptured. Nevertheless he lived a long time in agony, during which he was unable to swallow anything but water. His fate was more cruel than that which befell many others, who, after they were maimed by tortures, were taken outside the prison and shot.

“Age made no difference in the treatment. An eight-year old child was brutally flogged to compel it to tell the whereabouts of its father.

“Deputies from the Baltic provinces and other places made speeches adding confirmatory testimony. They declared that the prisons are overflowing with suspects who have been awaiting trial for months. They are supplied with only enough bread and water to keep them alive until their tortures begin.”

That is most infamous, and will raise a cry of protest all over this most Christian country of the United States of America. But when the howlers against “barbarous Russia” have quieted down, let them read this letter by Mr. Horace White, of this city, in the same copy of the New York Sun, from which we culled the foregoing:

“Dr. David J. Doherty, the Manila representative of the Filipino Progress Association, writes from Takloban, Leyte, under the date of March 15, 1907, as follows:

“The use of thumbscrews on some prisoners until the blood spurted from their finger ends was employed by a Filipino presidente, but an American officer stood by and did not stop it. Of course, the prisoner confessed.”

“In another letter from Manila Dr. Doherty says of the same affair:

“Thumbscrews were used on some prisoners in Tolosa

under orders of the presidente, Miguel Romeraldez, who is a violent “Americanista.” An American officer of the army was present at the torture, but I could not determine his responsibility. In another case, an American detective beat a chained prisoner to force confession. The prisoners were tried in large batches. They had the legal right to demand separate trials, but they did not know it.”

The Philippine Islands are American soil. The natives are largely Christians, Christianized by Spain, and now governed by Americans. Why is this barbarity permitted?

But we do not have to go to the Philippines to find prisoners beaten by detectives to force confession. What is the famous “third degree” through which prisoners are put in the police cells of this city? What is the “black room” at Police Headquarters in Mulberry street for?

Christianity has not civilized the Russians, nor the Filipinos nor the Americans. Of itself, it never civilized anybody.

Element of Fraud in Bible Making.

A great deal of the matter in the Bible which is regarded as suspicious, or rejected as of no significance, is accounted for on the score of the writers being hampered by the ignorance of the times in which they lived. Writing for the superstitious and unreflecting, to whose level they were sometimes forced to descend, their work necessarily evinces a want of the scholarship and the scientific spirit which mark our modern literature. In reading the Bible, therefore, its apologists say, we must make due allowance for the slight errors in geology, natural history, or astronomy which we detect. We could do this if faults in scholarships were the worst, but we are learning nowadays that barefaced fraud was a factor, and a big one, in the making up of the contents and canon of the holy scriptures.

Notice is called to this fact just now by some discussion over an article lately appearing in the Open Court magazine of Chicago, written by the Rev. A. Kampmier, and by him entitled “Pious Fraud.” The author applies the opprobrious term to the inclusion in the Bible, as the work of certain writers, of matter which is self-evidently spurious. He names the Second Epistle of Peter in the New Testament as the kind of a fraud he has in mind. It is pretended that the epistle was written by Peter, the intimate disciple of Jesus who was delegated to found his church. The fabricator of that epistle had the dishonesty to say, using the first person plural, or editorial “we,” and referring to the mythical “transfiguration” of Jesus on the mount: “The voice: ‘This is my beloved Son, in whom I am well pleased,’ we ourselves heard come out of heaven, when we were with him in the holy mount.”

The epistle got in the New Testament because it supported the story of the “transfiguration” told in the gospels, but its Petrine authorship has not a leg to stand upon. The Rev. Mr. Kampmier says: “It has long been known that this epistle is entirely spurious. Even in the fourth century it was believed by some to be spurious, and these doubts have again turned up, till now no unprejudiced biblical scholar accepts it as authentic.” How could it be otherwise when the epistle itself speaks of the “fathers”—not the apostles, but the fathers—having fallen asleep (iii, 4) and of the scoffers asking why the second coming of Christ was delayed for generations? It seems to have been composed in the last half of the second century, when Peter must have been dead more than a hundred years, and is only one of many similar epistolary productions, forged and ascribed to the immediate disciples of Jesus, with which the early centuries were filled.

The more important Fourth Gospel, that of

John, is likewise a pious fraud. The verdict of scholarship, Christian and orthodox, places the first appearance of this gospel as late as the year 140 after Christ, but it is presented to us by the church as the work of the apostle whom “Jesus loved” and to whom he intrusted the care of his mother as he hung dying upon the cross. It is simply a piece of fiction like the late Gen. Lew Wallace’s “Ben Hur,” and all properly instructed ministers know such to be the fact. It contains the story of the raising of Lazarus that the writers of the other gospels either did not know of or did not believe. The story is only saved from being classed as fiction by being termed “a development.” Like records of other miracles in the same gospel, it has no foundation in fact. Much of the contents of the “synoptics” was read into them after they were written, and words were placed in the mouth of Jesus to settle controversies which arose after his death. Among the fraudulent matter probably are the accounts of the virgin birth and of the resurrection after death, for there is the best of reasons for believing that the oldest gospel (as Mark is called) was written in the view that Jesus was taken from the cross in time for animation to be restored. That any other belief is entertained is due to pious fraud practiced by the artificers of the gospels as we now have them.

Christianity is virtually based upon the book of Daniel in the Old Testament. Daniel emphasizes the idea of a kingdom coming from heaven through the appearance of the “Son of Man” in the clouds, says Dr. Kampmier. Jesus appears to have been misled by Daniel’s apocalypse into the belief that he would himself return in that manner, or at any rate his biographers have so represented him. “We may say,” writes the author quoted, “that Jesus in believing in the divine character of the book was deluded by it, as many others have been since his time. Even such eminently acute minds as Isaac Newton were so misled by the apparently genuine prophecies of the book, which predicted the most minute historical details four hundred years ahead, that he spent much time on this book, and considered his calculations based thereupon of more value than any of his scientific discoveries.”

Sir Isaac Newton’s wasted labor on Daniel is accounted to him for righteousness and his piety is commended; he is one of the great names quoted in support of the Bible, notwithstanding that common sense should have taught him that all of the prophecies which came true were of necessity written after or during the events “predicted,” and that all of the others were false. While it is claimed that the book of Daniel was written during the Babylonian exile, say 600 B. C., an examination of its contents shows that its date is at least four hundred years later. The Neoplatonist Porphyry demonstrated this fact as early as the third century, and his books were later burned by order of the Emperor Theodosius to prevent the truth from being universally known. The pious frauds who forged scriptures would have failed in their purpose of fooling the world except for those other pious frauds who continue the imposture by deceit and lying.

Deuteronomy is another literary forgery brought out maybe 650 B. C., but attributed to the time and hand of Moses. There is no excuse for theologians of today being unaware of these historical facts, and their persistence in still preaching the orthodox view of the Bible stamps them as wiful upholders of imposture.

An inquirer sends The Truth Seeker a challenge by a Pennsylvania enthusiast who wants an elucidation of the following:

“Jesus asked the Pharisees this same question, saying: ‘What think ye of Christ? Whose son is he? They say unto him: The son of David. He saith unto them: How then doth David in spirit call him Lord,

saying: The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.—Matt. xxii, 42-46."

"Pious fraud" is the solution of the problem. The quotation from David is the first verse of the one hundred and tenth Psalm. The imposture has frequently been exposed. The psalmist by "my lord" had reference to some temporal superior, a master, governor, or any ruler, and the use of a capital letter L by the translators is one of their little tricks to force a prophecy out of a song. The psalm is addressed to some person unknown and is mutilated, as Cheyne intimates, in order "to facilitate a messianic reference." It was not composed by David, and therefore, even if the writer had spoken of Christ as his Lord, there would be no inconsistency in his referring to Jesus, at the same time, as the son of David. But Jesus is nowhere predicted, prophesied, or alluded to in the Old Testament. All of those passages in the New Testament quoted from the Old, and called prophecies concerning Jesus Christ, are pious frauds, as Paine showed more than a hundred years ago.

This element of dishonesty, which aims to deceive the world as to the age, the authorship and meaning of whole books and of particular passages in the Bible, invalidates every claim made for it as an authoritative work on any subject it touches. Its custodians, commentators, translators, editors, and revisers are in the conspiracy, with the result that the student never knows when he is reading what the author wrote, and when that which somebody else has interpolated. He is aware only that he is reading a doctored version, which may all be spurious but cannot all be true.

The corrupters and stuffers and orthodox misinterpreters of the book called the Bible may regard themselves as its friends, but its so-called enemies have treated it with more respect by taking it for what it obviously is and refusing to load it with the responsibility of expressing any message from God to man. Freethinkers have denied its inspiration, but they never tried to make it lie any more than its authors intended that it should.

The Arena for April.

That a grown-up man writing for grown-up people should cover nine large pages of a magazine to show that the virgin birth of Jesus is a myth and legend, is most absurd, but that is what the Rev. Algernon S. Crapsey does in the Arena for April. He is writing of "the historical aspect of the virgin birth." To combat other theologians, however, his paper is valuable. In the same number of the Arena, Bolton Hall writes of "Emerson the Anarchist." The gist of his paper is that land ought to be free to be used, and that the present system of land tenure is all wrong. In that contention Mr. Hall is right. The question of land-ownership is, as he says, the tap-root of social misery. When the Socialists wake up and quit dreaming Utopian dreams and apply their political strength to redeeming the land for the use of themselves and fellows, they will have gotten the right pig by the ear. Everything in, on, and over the earth, not made by man, belongs to the people. Rockefeller might as well have bottled the air as the oil—he has the same natural right. Why the people should have given away all the natural utilities is incomprehensible. Probably it was in order that they might have the pleasure of buying them back again. Bolton Hall says that "the vacant lots in Flatbush and the land the land lying between the city of New York and Morristown and White Plains, are more than sufficient

to employ all the idle labor of the town; more than sufficient to give everyone a job with wages that would make them rich." Mr. Hall has just issued a book on "Three Acres and Liberty," showing how land can be utilized by those willing to work, and a comfortable living made from a small parcel of ground. But the Christian religion will have to be done away with before the people will have sufficient common sense to view this world aright. No earthly arrangement can be intelligently carried out until the supernatural factor is eliminated.

A Short History of the Inquisition.

For fear that some of our readers may not read what we said last week about this book, we repeat it, with the additional information that the book is in plates with the exception of the Preface, Contents, and Index.

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 cash 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.

At its closing indoor meeting for the season, held on April 17, the Women's Industrial and Educational Union of Fall River, Mass., presented a magnificent silver loving-cup to the president of the society, Miss Susan H. Wixon, whose name has for so many years stood at the head of the Children's Corner of The Truth Seeker. The meeting was held in the home of Miss Wixon, who was reelected president. The Women's Educational and Industrial Union was organized in 1892. In summer it holds outdoor meetings, which include excursions to places of historic interest. One of the immediate purposes of the society is to preserve a noted natural curiosity of Fall River known as Rolling Rock, and to surround it with a park. Miss Wixon has used Rolling Rock as the text for a sermon on the antiquity of the earth. The Fall River Evening News of April 18 contains an extended report of the exercises at the presentation of the loving-cup.

Because he admitted that he did not believe in the Bible or in a supreme being, Luigi Galleani, an Italian of Paterson, N. J., accused of inciting the "silk riots" of June 18, 1902, was on April 26, 1907, declared by Judge Scott to be for that reason incompetent as a witness. Such a ruling as that can hardly be characterized in

language that would not express the "contempt of court" which it provokes. According to recent declarations of lawyers and judges our legal tribunals are mocked and justice defeated almost daily by the perjury of witnesses professing belief in "God" and kissing the Bible slobberingly; but the man who is candid enough to say he has no faith in spooks and revelations is precluded from testifying to facts. Galleani was not convicted, the jury returning a disagreement after four and a half hours of consultation. As in the case of McQueen, now serving a term in the New Jersey state prison, it is alleged by his friends and by disinterested witnesses that he endeavored to dissuade the mob from violence after having excited its members by wild talk. If convicted, his case should be taken to the highest court to determine whether in the United States a person charged with crime may be prevented from testifying in his own defense by reason of his unbelief.

If all men who receive begging letters from church organizations would be as frank as Dr. Tobias Siegel of Detroit, Mich., fewer who do not believe in Christianity would contribute to its support. Dr. Siegel, who is an alumnus of the Detroit Medical College, received from the Young Men's Christian Association a letter asking him to give something for the extension of its work in the college. He replied: "Please note that the Detroit College of Medicine is a scientific institution, and it logically cannot affiliate with superstition and dogma such as you advocate. A physician who earnestly believes in your Christian doctrine is mentally disqualified to practice the healing art, while one who only pretends to believe it is morally unfit." Dr. Siegel is prominent in the Detroit Turnverein and one of the best known physicians in the city.

On a memorable occasion the late pastor of the City Temple in London, the Rev. Dr. Parker, declaimed from its pulpit as follows:

"Should it ever come to pass that the great truths of Christ's death and resurrection be denied by any future occupier of this pulpit, or should the fact of his gracious godhead and divinity be questioned, may the word 'Ichabod' be written over the doors of the City Temple."

Ichabod means that honor and glory has departed; the wife of Phinehas so named her son who was born at the time the Philistines defeated the chosen people and captured the ark of God. The immediate successor of Dr. Parker as occupier of the City Temple pulpit is the Rev. Dr. Campbell, expounder of the New Theology and as pronounced a heretic as the Rev. Dr. Crapsey, deposed. The other night some joker, recalling Dr. Parker's words, got a ladder and wrote Ichabod over the door of the Temple, as he had suggested, and the caretaker had quite a task to wash the letters out. There are many orthodox persons like Dr. Parker who think themselves the people, and that glory as well as wisdom will die with them and their dogmas. It would be safe prophecy to write Ichabod on all of their temples.

The question of religious instruction in the public schools is pronounced by the editor of the Evening Post, Wellington, New Zealand, to be one of the most important questions of the day in that country. The churches there, as here, are ready to make Sunday schools of state institutions, in which project they have received some discouragement from the Hon. G. Fowlds, minister for education. Speaking at the Methodist conference at Christ church, Mr. Fowlds said he believed the less the state had to do with religion the better for religion, and did not omit to add "the better for the state." It is supposed that Mr. Fowlds expressed the view of his colleagues who with himself form the government of New Zealand.

CHURCH AND STATE MIXTURE.

Illicit Relations Between the Roman "Harlot" and Our "Practical" President.

A few more incidents have been added recently to the long list which connect "the Church" and the executive head of the American government, and which indicate more or less of a church and state mixture or relationship, or attempted mixture or relationship, between the two.

The publication in Paris of the correspondence of the papal nuncio seized by the French government has exposed the fact that the Vatican attempted to influence the appointment of the American ambassador to France in the interests of her conflict with the French government, desiring a Roman Catholic appointed to that post. The attempt was carried to the President himself, for the correspondence credits the President with the statement in reply to the attempt that it was impossible at the time to name an ambassador to France who was a Catholic. It is gratifying that the President is for once revealed in an unbending attitude toward "the Church," though of course there is nothing so very meritorious on the part of the President in refusing to let the Vatican dictate the appointments of American ambassadors, especially when, as in this case, a powerful and friendly government would not be pleased thereby.

In this instance, as the New York Times remarks, the action of the President "was the clear dictate of prudence." The President's reply to the scheme of the Vatican, in consideration of the American principles of the relation of church and state and the detestation of all right-minded people of ecclesiastical interference in political affairs, might very justly and properly have been couched in some of the forcible and emphatic language which often characterizes him in dealing with those whose favor is no object to him. But of course a President must be careful not to offend such an institution as "the Church," no matter of what it may be guilty.

In view of the reports from Rome and Paris in connection with the transfer of Ambassador White from the one post to the other it may be doubted whether the Vatican will lose so much after all in not securing the appointment of a Roman Catholic as ambassador to France. It seems that Ambassador White had a very cordial and affectionate farewell—if we are not mistaken, there was more than one audience with the Pope before leaving for Paris, and that after reaching Paris he undertook to speak for the Vatican in some matter bearing upon the church and state issue. American ambassadors should have nothing to do with popes or churches or any of their affairs, except as it may come in the legitimate performance of their strictly secular official duties, and then they should have nothing to do with them as popes and churches.

In addition to his refusal to appoint a Roman Catholic as ambassador to France, the President should see to it that the ambassador he did appoint does not perform the role that a Roman Catholic ambassador would have, and that he keeps himself clear of Rome and her affairs. There should be no "audiences" with nor speaking for the Pope on the part of American ambassadors.

Other incidents of the character mentioned are connected with the visit of the President's sister, Mrs. Douglas Robinson, and her husband to Rome. On April 4 a dinner "intended as a courtesy from the Vatican" was given in honor of Mr. and Mrs. Robinson, especially the latter it seems, by "Marquis" Martin Maloney and Mrs. Maloney, of Philadelphia, the "marquis acting in his capacity as private chamberlain to the Pope." "Having been made a marquis by the Pope, Mr. Maloney is in Rome to serve his time at the Vatican as papal chamberlain."

Among the forty guests at the dinner, which we are told was designed for the purpose of "introducing the President's sister to the Vatican world," were Cardinals Serafino and Vincenzo Vannutelli and Satolli, Archbishop Seton, Mgr. Stiner, Bishop O'Gorman, of Sioux Falls; Mgr. Vaughan, a brother of the late cardinal; Mgr. Farrelly, spiritual director of the American College at Rome; Count Pecci, a nephew of Pope

Leo XIII, and Prince Emilio Alteri. "There was a prominent display of American flags in the dining room, a picture of President Roosevelt being draped with them. There were many speeches, including one by Cardinal Satolli, who spoke with much enthusiasm of the 'glory, strength, and progress of America.' The cardinal recalled his visit to the United States in 1904, and said the true liberty and toleration he had then witnessed had made a profound impression upon him, concluding his address with these words: 'From Rome, the symbol of universal truth and spiritual liberty, we send greetings to President Roosevelt, the personification of the greatness of his country.' Mrs. Robinson thanked Cardinal Satolli, and said she did not take the compliment to herself, but considered it a message of good will to her brother, the President." This shows that it is as the representative of the President that Mrs. Robinson has been received by "the Church" in Rome.

Another incident was the presentation of Mrs. Robinson to the Pope and the attempt on this occasion to use her, in the capacity of sister and representative of the President, to further Archbishop Ireland's ambition for a cardinalate, which attempt was "so bold that Mrs. Robinson, in the presence of the Pope himself, was forced to enter a protest." The attempt by ecclesiastical politicians to use Mrs. Robinson's visit to Rome in furtherance of Archbishop Ireland's advancement was the subject of a special cablegram to the New York Times which was published under copyright as the leading article in that paper on April 7. The article filled two columns, but the essential parts are as follows:

A deliberate effort has been made to take advantage of the visit to Italy of Mrs. Douglas Robinson, sister of President Roosevelt, in order to advertise the interests of an American candidate for a cardinal's hat. So bold was the attempt that Mrs. Robinson, in the presence of the Pope himself, was forced to enter a protest. Ambassador White, before his departure from Rome for Paris, had been informed of Mrs. Robinson's coming and her desire to be received by the Pope. As Mgr. Kennedy, rector of the American College, had already left here for Philadelphia, Mgr. Farrelly, spiritual director of the college, undertook the arrangements, which were continued at the request of the present ambassador, Mr. Griscom. But in the meantime Mgr. O'Gorman, bishop of Sioux Falls, having arrived, he took charge of the whole affair, and the impression created was that he wished to monopolize it in favor of Archbishop Ireland's candidature for the red hat, which he is supposed to have come here to advance. The Robinson audience took place, and Bishop O'Gorman had an opportunity to emphasize once more to Pope Plus how grateful the American people would be to see Archbishop Ireland raised to the purple. Mrs. Robinson, however, did not conceal her disapproval of this bringing in of the vexed question, saying in French, so that the Pope might understand it, "No politics, no politics."

Ambassador Griscom was going to give a great dinner in honor of Mr. and Mrs. Robinson, to which the highest authorities in the state, from Senator Tittoni, minister of foreign affairs, and Count Gianotti, prefect of the Royal Palace, to the diplomatic body accredited to the Quirinal, were to be invited. Bishop O'Gorman had also accepted an invitation, and his presence would certainly have caused comment in the Vatican circles somewhat similar to that produced by the dinner given by Mr. White a year before, but the fire which unroofed the apartment of Mr. Griscom in the Palazzo del Drago of course made the suppression of the dinner unavoidable. Another dinner, however, was arranged, Bishop O'Gorman being the prime mover, with a view to introducing the President's sister to the Vatican world. It was given by Martin Maloney of Philadelphia, who has been made a marquis by the Pope, and is in Rome to serve his time at the Vatican as papal chamberlain. Nothing in Rome is supposed to be done without an ulterior motive, so although Mr. Maloney was originally a staunch supporter of Archbishop Ryan, the presence of the bishop of Sioux Falls gave the occasion a pro-Ireland character which could not fail to have its effect. The cardinals who accepted invitations were those who have especially distinguished themselves as warm supporters of Mgr. Ireland's elevation to the purple, and two of them, Cardinals Vincenzo Vannutelli and Satolli, were present at the famous dinner of Mr. White. The dinner was perhaps the greatest social success of the season, and besides cardinals, archbishops, and bishops, the presence of Count Camillo Pecci, nephew of Leo XIII, was most noticeable, it being known that if the predecessor of Plus X had lived one year longer, Archbishop Ireland would have entered the College of Cardinals. The disposition of the guests at Mr. Maloney's dinner was somewhat strange in American eyes, as the host resigned his rightful place in favor of Cardinal Vannutelli, cardinals ranking as princes of the blood. Mrs. Robinson, as the guest of honor, sat at his right. It was proposed to invite the American ambassador, but in order to prevent a deliberate repetition of the incident which followed last year's dinner at Mr. White's, he was ultimately omitted.

As the incidents of Mrs. Robinson's visit show, there has not, since the famous struggle between the Corrigan and Ireland influences in America began, been such an acute period in the competition for an American cardinal as at the present time. . . . What has always been most injurious to Archbishop Ireland's interests

is the overzeal of friends. The case of Mrs. Bellamy Storer is only too well known in America, but it is not one by itself. Another typical instance is that of a well-known New Yorker, now a consul-general in Europe, who came several times to Rome, once saying to the Vatican officials that he would not leave the Apostolic Palace until he had received a red hat for his friend. Another openly asked Secretary of State Merry del Val how much it would cost to raise Mgr. Ireland to the cardinalate, as he was ready to pay any sum. The most frequent case, however, is that of prominent personages, even bishops, coming to Rome intrusted with what they call a "verbal message" from President Roosevelt. A distinguished American ecclesiastic who lives in Washington arrived in the Eternal City when Leo XIII was at the point of death with a "verbal message" from the President, asking that Archbishop Ireland be made a cardinal, but in the meanwhile the Pope died, and he was the first to deliver such a communication to the new pontiff. . . . Similar "verbal messages" also came in favor of Archbishops Farley of New York, Ryan of Philadelphia, and even Chapelle of New Orleans, before his death.

So it is evident that the visit of Mrs. Robinson to Rome is an event in the politics of "the Church" as regards the advancement of the President's friend, Archbishop Ireland, and that the attempt which has been made and persisted in for years to exert the influence of the executive head of the government of the United States to further that advancement, and which attempt, as the Storer expose showed, has not been without some support on the part of Mr. Roosevelt, has conspicuously marked this visit.

And it appears that the chief spirit in the intrigue has been another of the President's Roman Catholic friends, Bishop O'Gorman of Sioux Falls, the gentleman whom President Roosevelt thought fit, out of deference to Roman Catholic desires no doubt, to send to Rome as a member of a commission to represent the United States government in a matter at issue between "the Church" and the government! It is gratifying to note that the church-and-state scheme of himself and the ecclesiastical politicians he represents has met with a public rebuke at the hands of the President's sister. There is one thing lacking, however, and until that is done the President must share the responsibility for the connection of himself as President and through him the government of the United States with "the Church" and its politics. And that is that he should publicly and unmistakably give "the Church" and all its politicians and representatives to understand that neither he as President nor the American government will or can have anything to do with the affairs of "the Church" or those of any of its representatives as such, and that until "the Church" and its representatives conduct themselves in accordance with this fact the President will have no dealings or relations of any manner or sort with any representative or representatives of "the Church."

In view of the persistent efforts which have been made for years by the representatives and politicians of "the Church" to entangle the President and the government through him in its affairs, this, and no less, is what the circumstances call for from him, equally as much as the circumstances called for the prompt and decided action of his sister in rebuking the attempt to use her as his representative in the presence of the Pope to advance that ecclesiastical ambition in connection with which the name of the President has been so many times used. And in this course the President should go to the length of stopping "audiences" with the head of "the Church" on the part of persons who in any sense represent the President and the government. But again of course it is too much to expect that the President should adopt such a course with respect to "the Church" and its representatives no matter how imperatively the circumstances, properly viewed, may call for it.

Very pertinent to the foregoing is the following editorial under the heading "A Little Too Much Zeal" published in the New York Times on April 7. The Times is one of the very few leading American newspapers that are not too polite to note and comment upon, in the light of the principle of separation of church and state, the church-and-state doings of "the Church" and its representatives:

"Nothing in Rome is supposed to be done without an ulterior motive," says our Rome correspondent in the dispatch which we publish this morning. The desire to serve the interest of a friend is a motive quite above criticism, but the attempt by indirection to enlist in such service influences that for the best of reasons could not be exerted in a preferential way would be not only a fit subject of criticism, but of censure.

The curious incident our Rome correspondent narrates shows that an attempt of this kind has been made, and not for the first time. The occasion of the presentation of the President's sister to the Pope was seized upon, it seems, by a too zealous advocate of a certain appointment to the proposed second American cardinalate to advance the interests of that candidate by an appeal which at such a time was manifestly out of place. The good sense of the lady and her diplomatic tact, leading her to protest against the discussion of "politics," "saved the situation" and closed a somewhat disagreeable incident.

The publication of the Montagnini correspondence has disclosed another case of misdirected zeal still more flagrant in its nature. All good Catholics know, of course, that the relation of the American government to their church is that of purely friendly but impartial interest. To the politics of the Church we cannot have the remotest relation. Yet the Montagnini correspondence reveals the fact that there was one time a hope or expectation—and some activity to that end—that the Washington government might appoint as ambassador to France a Roman Catholic. The struggle between the church and state in France over the separation was then growing heated, and while the religious belief of the gentleman in question would have supplied no ground of objection to his appointment to half a dozen other capitals, his appointment to that particular capital would have been regarded as an evidence of our willingness to interfere in the domestic affairs of France; as an exhibition, indeed, of our sympathy with the opponents of a governmental policy of France to which the French people had given their support. Our government, of course, was in no danger of yielding to occult persuasions of this nature. The object sought was put aside as not to be thought of. But it is very much to be regretted that such attempts should be made, that the belief should be cherished in any quarter that it is permissible to invoke by any means, open or secret, the influence or favor of the American government, in no matter how slight a way, for the support of interests and policies with which we can have no concern.

The report from Rome that the papal secretary, Cardinal Merry del Val, may resign as a consequence of the publication of the correspondence of the nunciature may be unfounded, but it is to be hoped that the revelation will have the effect of moderating a zeal that has now and then seemed to become inordinate.

But there is no danger of that; "the Church" and her politicians are not easily abashed. The Times is eminently right that the attempt to enlist the influence of the President and the government in the affairs of "the Church" is "not only a fit subject of criticism, but of censure," and that "it is very much to be regretted that such attempts should be made, that the belief should be cherished in any quarter that it is permissible to invoke by any means, open or secret, the influence or the favor of the American government, in no matter how slight a way, for the support of interests and of policies with which we can have no concern." And in this case a very proper mode of censure and method of dissipating such belief would be for the President to adopt the course with respect to "the Church" and her representatives that we have indicated. The "average American" can see no reason why "the Church" and her dignitaries are entitled to any more consideration in these matters than was accorded to "the Stokers," nor why they should not be made to share the Presidential wrath with these unfortunates.

In an editorial with reference to the correspondence of the papal nuncio at Paris and what it disclosed with reference to the attempt to secure the appointment of a Roman Catholic as American ambassador to France, published on April 4, the New York Times said:

The ground which the President took in discharging "the Stokers" from the diplomatic service is strengthened by these disclosures that the Vatican, with which France had broken off all diplomatic relations, was nevertheless trying to influence the appointment of the American ambassador to the French Republic. The remark imputed to the President that it was impossible at the time to name an ambassador to Paris who was a Catholic was the clear dictate of prudence and good sense, while of course the appointment of a Catholic ambassador to Austria, where there is no burning religious question, was quite unobjectionable. It is worth noting that in other parts of the correspondence the German Emperor is said to have declared that a Catholic ambassador from Great Britain to Germany would not be acceptable. And for this we may suppose him to have had good reasons, even though he had been in the habit of naming Catholics as German ambassadors to London.

This latter is suggestive of the idea that complaisant governments are accommodating "the Church" by sending Catholics as ambassadors to countries where she desires greater influence.

Send a dollar for fifteen of Dr. Croffut's Some Funny Bible Stories and distribute them among your friends. The work will please the Liberals, confound the Christians, and make the clergymen angry. Therefore, as a missionary document it is peculiarly useful.

THE TRUTH AND THE WOMAN.

In The Truth Seeker a few weeks ago I mentioned the case of a woman, one of my neighbors, who was distressed with the thought that her daughter, a consumptive, had not made her "peace with God" and was therefore, as the mother believed, sure of eternal sufferings in another life. I advised my neighbor not to worry, since for all we knew, death was an undisturbed rest; that our troubles ended with this life and were not increased or even continued in any other, and that while our joys came also to a close, we should miss them no more than we do the pleasures of the day when, at night, we become unconscious in sleep. This thought seemed to carry the first ray of comfort that had lighted the poor woman's mind, and she said: "Oh, if I could only believe as you do!"

In a later number of The Truth Seeker Mr. Frederick W. Taylor, taking notice of the incident, intimates that I should have assured the mother of her daughter's eternal happiness and not of her eternal sleep. I might have done so if willing to deceive her with hopes that have no foundation, but my Freethinking parents did not teach me to lie, nor have I in my own experience ever seen any good from the practice of falsehood. We want the truth, and when we have it we may adjust ourselves to its teachings and find happiness in that, rather than in pleasing fictions, though I do not think the future life doctrine is by any means one of these. More than this, the woman had had too much theology already; that was the cause of her grief. And suppose I had assured her that the next life is a happy one for all. She could have said: "Ah, no; the same God rules there as here. This world is the only example we have of his work, and the suffering he permits here is all we know about his benevolent care. What assurance have you that he governs the other world better than he does this? And even in this imperfect world the wicked must suffer at least the natural consequences of their conduct. Is it possible that in a perfect world they will be allowed to go unpunished when they do wrong?" I could not have answered her, and never heard of a theologian who could.

The kindness of the Editor of The Truth Seeker in printing my communications has encouraged me somewhat in my literary endeavors, and so when not long ago I read in "Collier's" this editorial paragraph I answered it. The editor of "Collier's" made an appeal "To the Ladies" as follows:

Much of the literature called imaginative—much, in other words, of our verse and fiction—is sent to this office by our women friends. Why is it that so few of our articles come from them? We are a little tired of the disproportionate attention which we give to party politics and the various other toys of grown-up males. Why do not the intelligent women of the land give as much labor to putting their wishes or observations into form as they do to constructing imaginary tales?

Mr. Hapgood did not foresee the trouble he was inviting when he wrote that "appeal," but I did. To make him realize just what kind of trouble it would turn out to be I wrote him that I would be delighted to contribute to his weekly a series of articles on "Woman Suffrage, Freethought, and Anarchistic subjects." I thought I might as well "throw a good scare into him" while I was about it. I infer that I succeeded, for I could imagine the fear and trembling in which he replied as follows:

My dear Madam: It is quite impossible for us to say whether or not we should accept an article from you on any of the subjects mentioned, although my impression is, from your letter, that they would hardly be likely to be treated in the way required by us.

Very truly yours, NORMAN HAPGOOD.

Now, would not one suppose from Mr. Hapgood's "appeal" that he wanted women's wishes and observations? I think so, but this letter seemed to imply that what he really desired was his own editorial ideas put into feminine language. So I replied, asking if I was to understand, then, that he was only bluffing when he asked women to write on other than imaginative subjects, like verse and fiction.

When we received our copy of "Collier's" for the week ending April 20 I was very much amused on reading the following among its editorials:

Many ladies have jumped into the fray which we somewhat rashly brought upon ourselves. Those who understand least speak in tones the most decided. One offers to write on all known topics, provided we

will print her contributions, and when we answer timidly that we can scarcely decide in the absence of the slightest shred of knowledge of her work, she replies tartly that our proposition was a bluff.

Although my offer was not accepted I feel that I have added somewhat to Mr. Hapgood's fund of knowledge—that he will now realize that there are women who believe in and write of fact, not fiction, whether it applies to politics or religion, and I would suggest that for his further information he attend the Manhattan Liberal Club and the Sunrise Dinners, where he could find women who can think, talk, and write in other forms than verse. It would add to the interest of his editorials and the enlightenment of his readers.

GRACE L. MACDONALD.

TORREY THEOLOGY.

Christianity is the "biggest fake and confidence game in history," and Dr. Torrey is without doubt the most popular apostle of that Jewish superstition in the English speaking world today; so to study him and his audiences is about as good a method for exposing this confidence game as I know of. One advantage of dealing with Dr. Torrey is that he stands for the old theory of the divine inspiration of the Bible from Genesis to Revelation, so there is a clear-cut issue between us, as I take the very opposite ground that not only is the Bible not inspired in any sense but that there never was and never will be such a revelation as the Bible claims to be, for the best of all reasons that such a revelation would not be good for man to get, because it would stop his mental development. Man will always be investigating the unknowable and will never fathom it, but his mind will be developed in the search so that he is like the man who dug the field searching for his father's hidden treasure which he never found, but instead he got a good crop every harvest time. The origin of man is as uncertain as his destiny, and will always remain so, all evolution and revelation theories to the contrary notwithstanding.

"Man came into this world naked and bare, His mission in this world, Sorrow and Care. His exit out of this world no one knows where, But if he does right here he will be well there."

The first requisite necessary for the success of the Christian confidence game is large confidence in himself, in the fakirs and large gullibility on the part of the deluded persons who take it all in. They promise infinite treasures for nothing, but in the end it turns out to be good time, talents, and money given for nothing.

Now I am going to lay down a very simple philosophical proposition, viz., that belief of any kind is not in any sense a virtue, but belief without evidence is a sure sign of weakness of intellect. Notwithstanding the faith that some people have in science to do away with superstition, my long experience and observation with my own mind and the deluded masses taught me long ago to look to logic and philosophy for the remedy, rather than to science. It used to be a truism among the Puritans that the best commentary and explanation of the Bible was the Bible itself. Now if you admit the necessary postulates for that theory, viz., that it is a divinely inspired book given to a specially chosen people, that theory is the most workable of all theories in explaining Bible difficulties. On the other hand, if you deny in toto the divine inspiration of the Bible and the special claims put forward on behalf of the people whose history, religion, politics, and philosophy it professes to give, the best of all books to upset Bible claims is the Bible itself.

Aristotle's Ethics are based on two simple propositions, viz., that the greatest good is happiness and the means toward that end is an active, virtuous life. The whole Bible theory, Jewish and Christian, is based on the false proposition that the first duty of man is the worship of a God about whom he knows absolutely nothing and will never know anything while he lives in this world. And here let me put in a proposition for my Spiritualistic friends, viz., that a healthy human being can live in only one world at a time. Until a human being is tired of this world he should have absolutely nothing to do with Charon or his boat or the people beyond the river. Our sojourn in this vale of tears is very short but after all it is a very interesting world,

and the only world that we know anything about. I always hold to my ground in this matter, that my first duty toward any of my friends inclined towards Spiritualism would be to give them first a strong dose of castor oil and then some milk cream, fluid beef, and iron and wine. Such treatment would do them a great deal more good than table rapping.

The fundamental principle in the Christian plan of salvation is the atonement—the punishment of the innocent for the guilty. Human knavery and ingenuity could not invent a more wicked proposition than that. First they invented the theory of original sin, and like all lies, it requires another to complete it. Demolish the fall theory and there is no need of the atonement theory, and vice versa.

Now, when you face the matter squarely, could any theory be more stupid than the theory that a divine revelation on which the salvation of the whole human race depends, should be given in a wilderness to a barbarous tribe of freebooters?

It does not require a great deal of logic to see that a revelation intended by an omniscient, omnipotent creator for the whole human race should be communicated to the whole human race. Now if any thing is clear about the Bible, it is that it does not claim to be intended for any one but the Jews. The Jews never claimed to have received any commission to convert the heathen. On the contrary, they were told to exterminate the heathen and have absolutely nothing to do with them, except to appropriate their spoils for their own use. I therefore challenge Dr. Torrey, or any one else, to dislodge me from my position by either Bible arguments or pagan philosophy or logic. NORMAN MURRAY.

PAINE AND GIRARD.

The Cornerstone of Girard's College, Webster Said, Was Paine's "Age of Reason."

Mr. James B. Elliott, secretary of the Paine Memorial Societies in Philadelphia and New York, has called attention to the part that the "Age of Reason" had in Daniel Webster's argument against the Girard will. That is a good point never to be forgotten. It is that Webster read and proved that the "Age of Reason" was and must honestly ever continue to be the cornerstone of the Girard College. He produced the book to the court with an apology and with the show of a great horror as though it were some venomous serpent crawling out of his green bag. This, he said, was the source whence Mr. Girard derived the belief that "there could be education in this country without superstition." The will was sustained. But Webster was right as to the source whence Mr. Girard derived that inspiration. Christian bigots and fanatics have practically stolen the College and defeated its founder's purpose, but they can never remove that Cornerstone which Paine gave to it.

It remains for the honest people of America to see that the College is re-founded and conducted as its great benefactor intended. How can Christianity look honest people in the face with that College stolen and with its churches shirking their taxes? T. B. W.

To the Editor the *The Truth Seeker*: I asked Mr. Wakeman to "write up" the foregoing historical item with the hope that you will print it with his suggestion. It is a good thing to push along. Some of your readers have "home papers" that might print it with more or less home-made comment. Now IF a good many would clip this item and mail it to some editor with request to print it this "pass it along" plan would revive a bit of Paine history in many minds and maybe make an appetite for more. If this sort of "conspiracy" be a good idea and practically worth while I have no doubt that Secretary Elliott will dig up a lot more items for us Liberal schoolboys.

By the way, the friends of Paine whom we invited to "come in" our Historical Association are not responding in a way to swamp us. Mr. Elbert Hubbard, the popular lecturer, was the most prompt and liberal responder, and in his lectures he frequently revives Paine's memory by facts or anecdote; but Paine's other friends of to-day seem content to let his "ghost walk" without their or our aid. E. B. FOOTE, Jr.

Treasurer Paine Historical Association.

FROM WOMAN'S POINT OF VIEW.

CONDUCTED BY BERTHA W. HOWE.

When Sam, the Waiter, Smiled.

It was now one o'clock in the afternoon, and plain enough to be seen that things had gone wrong all day, for she looked very sober as she walked listlessly into the restaurant. Her face was pretty, and it was also young, so that her thoughts, even her experiences, being so few and simple, were printed there clearly. Besides, I had seen her in other moods, for she often came here, and it was easy to read the story of the day.

Of course there was a "certain person" in the case. Had I not seen her furtively rereading letters which brought sweet smiles to her lips and a bewitching softness to her eyes?

But this time she drew a crumpled telegram from her pocketbook and perused it disconsolately. It was quite evident he could not come, which meant a humdrum dinner at home instead of in a fashionable restaurant, no theater afterwards, and no cup of chocolate after that; no delight for one long, long evening, in watching a strangely busy world go hurrying by, intent upon all prosaic things and oblivious of all wonderful ones.

Then there were other disagreeable matters, which might not arouse your sympathy if I related them. Perhaps you would think it extremely silly, for instance, if I told you she had been dissatisfied for a good ten minutes while she was dressing, because her shoes were black when they should have been brown, and because she could not make her dark hair fall as gracefully as usual. (This was before the telegram came.) And other things, too numerous to mention, were manifestly out of joint. She was a sensible girl, too, and ashamed to be unhappy, but fire always follows earthquake, and it really seems sometimes as if things had reached such a pass that one could never be happy again. At least it is so when one is young and one's lover is detained.

As I said, it was now one o'clock and these and other discouragements had conspired to descend upon her together. To cap the climax, after being seated in her usual place, a strange waiter came to take her order. It seemed, indeed, a personal affront that "Sam," with his broad smile, made expressly to accommodate his prodigious set of white teeth, had been replaced by another. But she gave her order resignedly, and then fell to brooding over the offending telegram.

At this moment, when her spirits had dropped to zero, she became vaguely conscious of another waiter approaching and slackening speed as he came near the table. She looked up. It was Sam, beaming smile, white teeth, pink gums and all, waiting respectfully for recognition.

Now, you wouldn't believe how that smile changed things for that girl! I couldn't tell why, and she couldn't, but the weight on her heart tumbled off instantly. She smiled in response to Sam. She saw other people smiling. She made a motion to speak and inquire why his stand had been changed, and before she could utter the words she noticed that the street outside was bright with sunshine. Sam told her he had been promoted to one of the men's tables (more tips). She congratulated him and he passed happily on. But the light his smile had kindled did not die out of her eyes. With unaccustomed recklessness she finished her lunch by ordering a frivolous dessert, and while it was being brought she was in a mood to reflect that though her shoes were black, they were of patent leather, and the heels were straight. Then she felt a curl tickle her ear, and knew that the wind had done for her hair what her skill and the comb could not do.

And then—why had she been so stupid?—she suddenly remembered that the gay dinner, the theater, the delight in watching a strangely busy world hurrying obliviously by, were, after all, postponed only until tomorrow! . . . A poor ignorant, colored waiter had smiled, and the world smiled with him!

(Sam, you black angel, what business have you to smile at dejected young ladies? Don't you know that giving tips to people who want

them is scandalously un-American and unethical, and im-Puritan and immoral?)

The Early Christian Woman.

Miss Hildegard Hawthorne, who is not the least in need of the reflected glory which shines upon her from illustrious literary ancestors, writes charming book reviews for the *Times*. She is liberal and up-to-date and sweet withal.

A few weeks ago her subject was a recent book by a man with many affixes to his name, James Donaldson, M.A., LL.D. The book is "Woman, Her Position in Ancient Greece and Rome and among the Early Christians."

At the end of a delightful review of that part of the book which deals with a time preceding the beginning of the Christian era, in which the magic names of Aspasia of Miletus, the Lesbian poetess, Sappho, Portia, and others attract the imagination, she takes up Dr. Donaldson's discussion of woman after the advent of Christianity. His view is extremely interesting, and, I doubt not, historically correct.

"It is popularly supposed that the advent of Christianity worked a mighty change for the better in the status of women. Dr. Donaldson does not agree with this view. During the first three centuries of the Christian era he finds her position lower and the notions regarding her more degraded than previously. The growing strength of asceticism bore a large part in this result. The exclusion of women from any participation in teaching or serving religion—unless it were as a martyr in the Roman Coliseum—worked to the same end. Woman's beauty came to be regarded as in itself sinful. The healthy pagan attitude toward marriage and child-bearing was anathema to these newcomers in the world's arena. Marriage even for the sake of children was a carnal indulgence, and such thinkers could not help thinking that the arrangements of the Creator were not wholly satisfactory. They did not dare to condemn marriage, but they held that it was much better not to marry at all—that the man or woman who did not marry was a nobler and more exalted being than the man or woman who did."

"This St. Anthony fear of the female sex could have but one result. A contempt for women, a misprision of the family arose. A hectic feeling supervened. Children were a proof of weak self-indulgence, if not actual immorality. Woman became, in the words of Tertullian, 'An Eve.' The sentence of God on this sex of yours lives in this age—the guilt must of necessity live too. You are the devil's gateway; you are the un-sealer of the forbidden tree; you are the first deserter of the divine law; you are she who persuaded him whom the Devil was not valiant enough to attack. You destroyed so easily God's image. On account of your desert, that is death, even the Son of man had to die."

"These are hard words and bespeak a hard condition. Poor woman had to begin all over again. Once more the weary path must be traversed, once more the shackles must be worn through, once more she must endeavor to make of her jailer and master her helper and friend. Nearly two thousand years have passed and she is well on her way again. This book with its succinct portrayal of what the Greek and Roman accomplished has great interest. They did not shun the emotions nor functions of womanhood. They were healthy and beautiful, they bore healthy and beautiful children, they filled their minds with the divine words of philosophy and poetry. It was as women they excelled, and they left a pattern behind which is still an inspiration. We have our own task of fulfillment, and no one can accomplish it for us, either by act of parliament or gallantry. It was an ardent generosity and love of beauty that made Sappho and her Grecian sisters what they were. It was her nobility and courage that gave the Roman woman her freedom. Not by small means nor narrow hearts are great deeds achieved. This is said to be woman's age. May it, two thousand years hence, have as fine a story to tell, and find as sympathetic a teller, as this story of long dead women has found in Dr. Donaldson!"

Minor Editorial Note and Comment.

Along with the news that Italy has given the pope \$1,600,000 for buildings appropriated in 1879 comes the rumor that "the Holy See may forgive Italy." The forgiveness of the Holy See is always for sale.

Christians who believe with Paul that a woman should not be suffered to preach will point to the case of Mrs. Mary Scofield, an evangelist, who has been held in the Second Criminal Court, Jersey City, for marrying three men without waiting to enjoy widowhood.

A bill allowing taxes to be imposed on college property occupied by professors, instructors, and officers has passed the Massachusetts Senate. There is no good reason why such property should be exempt, and the taxing of it may be followed by the equal taxation of church property occupied by parsons.

It would appear that Harry Thaw did not go wrong for want of religious associates. His mother issues a statement in which she says that during the eighteen years when she occupied Lyndhurst "it is safe to say that the number of ministers and their families for whom it was a stopping-place reached many scores." One minister's wife committed suicide in her house, which fact may or may not indicate the kind of freedom enjoyed by her clerical guests.

The discharge of Bernarr Macfadden, physical culturist, on the ground that he was ignorant of the contents of the numbers of his magazine which were alleged to be unmailable, has not ended the prosecution, or persecution. His counsel, Theodore Schroeder, writes us that Macfadden has again been indicted by the federal grand jury on the same numbers of the magazine that were the basis of the former indictment. This time, Mr. Schroeder says, the case will no doubt go to the Supreme Court on the constitutional question of the validity of the laws which have restricted the free discussion of social questions.

It is reported on good authority that Dr. Andrew D. White, who with Ezra Cornell established the unsectarian college at Ithaca, N. Y., bearing Cornell's name, has consented to the establishment at that university of a Roman Catholic chapel, residence hall, and lecture room. No other sect has succeeded in breaking into Cornell, and this surrender to Catholics has the effect of making the institution Roman Catholic so far as it is sectarian. As Catholic priests were always the first to decry secular education, it is perhaps appropriate that Catholics should be first in the breach made in the walls of Cornell by the religious forces which have besieged it ever since its foundation.

The name of Andrew Beveridge has been on the subscription list of The Truth Seeker for about a generation, and is removed only at his death, which occurred at Wildwood, Allegheny county, Pa., on Jan. 15, 1907. Mr. Beveridge was eighty-one years old, and a member of his family writes that he "died just as he lived." He had a Liberal household, as we judge from the continuance of his subscription, which is not always renewed in such cases. We do not know how our old friend Beveridge was distinguished among the people who knew him personally, but his name has stood for years in the annals of Free thought. That is all the distinction we ask for ourselves, and we believe it is the one in which he took the most pride.

The forty days' fast of Christ was looked upon as a miracle until the American Dr. Tanner duplicated that period between meals. The Chicago Examiner reports that on April 19 Mrs. Harriet M. Closz of Webster City, Ia., tasted food for the first time for forty-five days. The fast was voluntarily entered upon by Mrs. Closz for the cure of

rheumatism, with which her joints were so swollen that she could not stand up. She broke her fast with a breakfast of orange juice, and then informed her friends, by telephone, that "the pain and swelling were almost gone." Under the conditions we should look for a general feeling of goneness. Mrs. Closz is an exceedingly bright woman, a Freethinker and a contributor to the Liberal press.

A new book by Count Tolstoy, about to be issued by a Berlin publisher, is entitled "The Way to Social Freedom." The author recommends that Russians of every class, profession and trade refuse obedience to any order whatever from the government, and suggests that the latter forthwith divest itself of all power, authority, and functions, leaving everybody to do the best he can for himself; in other words, "to act as is natural and proper for man." The work is pronounced more drastic and revolutionary than any which Count Tolstoy has previously written.

A Civil Marriage bill is before the legislature of this state. We are not acquainted with its provisions, but they are said to be such that no Catholic priest could sign the certificate it provides for without perjuring himself. For this reason Catholic legislators, particularly Senator Grady, the reputed head of a poolroom and gambling syndicate raided lately by the New York police, are fighting the bill. It would save trouble to have Archbishop Farley resident at Albany, where he could be consulted by Catholic legislators before bills are presented, and he would not then need to make pilgrimages to the capital. It might in the end cause scandal, this sending for advisers, as an Exalted Personage discovered who summoned a railroad king to consultation on a message to Congress.

A few years ago the test of orthodoxy in theological students was belief in the Garden of Eden story. That was "B. C. (before Crapsey)." Now a young man is thought sound enough in the faith if he admits that Genesis is a legend "with a moral purpose," and the crucial question is acceptance of the miraculous generation of Jesus. It is said that Hugh D. Wilson, Jr., a student in the General Theological Seminary, who recently appeared for examination before the board of examiners of the Brooklyn Episcopal diocese, at which Bishop Burgess presided, has shown a disposition to follow the example of the Rev. Dr. Crapsey by refusing to subscribe to the doctrine of the virgin born Christ. He contended that he did not know of any historical reason why he should give full assent to the doctrine, and Bishop Burgess took the matter under consideration. If this miraculous conception dogma is given up, what will go next?

A New York minister whose name does not appear in the case caused the arrest of two street women who had relieved him of \$30 in cash while he was making sociological investigations. Magistrate House, before whom the women were arraigned, was obliged to discharge them, but he took occasion to remark: "I have reason to know that the man who should have been complainant in this case is a well known clergyman. He probably takes occasion from his pulpit to decry the wickedness of New York and to condemn the police for inefficiency in making arrests and the magistrates for not upholding the law with strict enough punishments. In this case the police have done their duty and the magistrate is ready to do his. The only one in the case who is not doing his duty is the man who criticises them." One of the women told a bystander that the minister would not appear against them, as they knew enough to make it unsafe for him to do so.

Six Historic Americans

By JOHN E. REMSBURG

A Book that Every American Freethinker will Delight to Own.

The Schrader that was lost from Denver is found in New York. When he left Denver and wandered South he bore no title. Since then he has become pope of the Divine Catholic church, which he says has two million adherents. His gift is healing, which he ministers in return for gifts of coin. He has a wife and wears whiskers, but the former does not accompany him. Down in old Mexico, he tells the reporters, he has founded a Jerusalem, of which he is mayor, and a church, of which he is the supreme pontiff. The paper which he publishes is called the Jerusalem Journal, and is devoted to reports of Schrader's miraculous healing. He has a colony and plenty of land, and should do well among the gullible now that the way is cleared of Dowie, who was a more pretentious fakir.

The Evening Sun mentions "a very rich man" who in his will provided as follows: "Convinced as I am that it is impossible in these present times for a man possessed of the combinations of the quality of straightforwardness with the ordinary intellectual qualifications to make the solemn declaration required at ordination. . . . I should regard with the gravest misgiving were my daughters or either of my granddaughters to marry a clergyman, believing as I do, that in the near future there must be much distress, uneasiness and trouble in store for right-minded men of that calling, and I bequeath to them and to each of them my devout, honest and earnest hope that they will never do so." It is a pretty good guess that a man of "ordinary intellectual qualifications" with so accommodating a conscience that he can "make the solemn declaration" required at the ordination of a minister has not in him the material for a satisfactory husband of an intelligent woman. Perhaps this is the reason why so many ministers are unhappily mated and their wives still more so.

These are retrogressive days for Canada. On May 8 the Dominion ceased to permit the entrance of American newspapers and magazines at second-class rates of postage. The drastic Sunday law forbidding the importation and sale of newspapers had already gone into effect. Sir Wilfred Laurier declared only a week or two ago that "Canada is prepared to spend and will spend hundreds of millions of dollars more in order to make trade flow, not north and south [between Canada and the United States], but east and west, between Britain and Canada," a violation of the laws of trade that is likely to cost the dominion dearly. Recently the Catholic Archbishop Bruchesi of the diocese of Montreal asked for the exclusion of Voltaire, and other non-Catholic authors from the public library, and now he wants the city council of Montreal to appoint a censor of plays produced at the theatres. With The Truth Seeker excluded, prohibitive postage placed on other American periodicals, her citizens compelled to buy in the dearest market, and a Sunday law with the same color scheme as the blue laws of Connecticut, Canada may as well surrender altogether to the priests and reactionaries, and let Laurier and Bruchesi have their way.

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

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

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

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

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

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

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

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Letters of Friends.

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

BOHEMIAN FREETHINKERS.

From Dr. J. Rudis-Jicinsky, Iowa.

To the Editor: The Bohemian Freethinkers and their societies Svobodne Obce (educational and free) Straze, and the Gymnasts Sokols, are the oldest organizations in the United States that have made it the special aim to develop not only the human body, but the mind also, and support the reason in all their free undertakings against every dogma, absolutism, hierarchy, and all the so-called religions of any sort. Their foundation dates back as far as 1848 with their leader Naprstek, and later on with all their advanced thinkers, Professor Klacel, Zdrubek, Snajdr, Jonas, Rosicky, Kral, Bunata, Bittner, and Dr. Iska, who, in spite of all obstacles and discouragements they met at first, have been successful and at present may enjoy the grand time of jubilee of science and reason during their Congress in June in Chicago, Ill.

The idea of an educational Congress for the progressive and liberal, with the object of systematic work and organization of the different free forces of the Bohemian-Americans in this country, originated with the leaders of the Svobodna Obce in Omaha, Neb. The Bohemian Guard (Straz) of the Freethinkers in Chicago, Ill., took the matter up with the Central organizations of the Svobodne Obce (Free Congregations) also in Chicago, and it was agreed upon that Chicago should have the governing board of the alliance formed to provide for a convention of Bohemian Freethinkers from all parts of the United States, with the main object in view to collaborate and work with all the other organizations of the Freethinkers of the world, and especially in America.

After the board was organized, circulars were sent out inviting all liberal societies and individual Freethinkers and co-workers all over the United States, to send delegates to a congress or convention which will be held in June in Chicago, Ill., with the view, as stated already, of systematic progress against Christian and other theology, which should be dead by this time, with proper dissemination of the Truth and liberal and progressive thought, if we would only work in harmony.

At present there are about 200 societies and associations and more than a few individual Bohemian-Americans, who will be represented in Chicago at the convention, and other thinkers, who can not be present, are doing their duty financially and otherwise, so that Freethought among the Bohemians will be fully defended and advanced thinkers be morally justified against the shameful attacks of the Catholic priests in Baltimore and lately in New York City, where the free school of the local Freethinkers is assailed especially by a man who calls himself a "servant of the God"—a Bohemian Catholic priest denouncing his own countrymen in "yellow journals" as Atheists, Anarchists, and Socialists!

The main idea is to demonstrate to our colleagues that in the order of progress and the free way of thinking the Bohemian-Americans are not the last ones. The program of the congress is a good one and good papers are promised to be discussed certainly. Many ladies' societies have announced their delegates also, and there will be delegations from Chicago, Illinois, New York, Pennsylvania, Maryland, Ohio, Missouri, New Jersey, Long Island, Wisconsin, South Dakota, North Dakota, Minnesota, Iowa, Nebraska, Kansas, Oklahoma, Texas, Massachusetts, California, Oregon, Michigan, etc.

Fr. B. Zdrubek, Chicago, Ill., is the president of the organization; secretary, Jos. Janda; president of the board, Dr. F. Iska; secretary, Josef Tupy, 648 W. 18th St., Chicago, Ill.; treasurer A. Charvat, 814 Ashland avenue, Chicago, Ill.

The leaders of the Bohemian-American Freethinkers began their work with the most primitive means long ago. They were not encouraged by public opinion, which rather condemned the foreign undertaking. If there was not dislike, there was prejudice and suspicion. Still the Freethinkers went along very well, and now have their own dailies, magazines, journals, and their own literature so to say, the work of the Americans, like Paine, Jefferson, Ingersoll, Birney, Remsburg, Putnam, Noyes, Ball, Oswald; and others like Motley, Spencer and Laing. Huxley, Haeckel, Tyndall, Buechner, Darwin, etc., have been translated. The position among the Bohemian societies is a leading one in regard to Freethought, although the liberals do not show as much energy as they did in former days, but they have their halls, their libraries, their schools, their gymnasiums, the places in which the love of freedom is fostered and propagated, and in which the fine arts, the sciences, the drama, music and mutual friendship find homes with all the love for the free institutions of their adopted country.

MOSES AND ELIAS IN THE TRANSFIGURATION.

From a Companion in the Fall.

There never was a time in the history of man when the future life, or the destiny of man, was so widely discussed as now. It is a subject that is of interest to all classes, from the hobo to the king on his throne. We have great thinkers to-day. I do not mean the theologians, who think by tradition, or those who are known by the alphabet attached to their names, but all intellectual men in whatever occupation or social classification, who are reasoning and searching as never before.

In the transfiguration, where Christ taketh with him Peter, James, and John, and leadeth them up into the high mountain and is transfigured before them, and there appears unto them Elias with Moses, who talk with Christ, how did they know it was Moses and Elias, and in what body did they appear? We have no record that Jesus had made the apostles aware of what would occur, and they never having seen Moses and Elias in the flesh, it would have been as easy to recognize them in the spirit as in the flesh. Jesus being transformed, we would the more readily suppose them to be in the spiritual body. They also talked with Jesus, and as there has been nothing recorded of that conversation, it must have been in the spiritual language.

Now was this real or was it hallucination? If hallucination, the transfiguration was but a picture placed before them by a hypnotic Christ; if real, the question arises, Whence did they come, and how did they come? Where had they been staying all these years, and where did they go? Did they come to prove to man the existence of a future life? If not, why should Moses and Elias have been present? Christ could have been transformed without the presence of men who had left the flesh ages before. It must have been to give man a clearer understanding of the beyond, and to teach that death does not end all.

If we assume Christ to be God, which I can not accept, his transfiguration is nothing to us, for we are not gods. But there is no controversy about Moses and Elias being men, so it is from them that man must gain his knowledge of life beyond.

Ask a theologian to explain and he goes off on a tour of words, keeping shy of the subject, until one is ready to exclaim "All is words, words." If you press them close for an answer, they will say, man should not seek to search our hidden mys-

teries, for God will reveal them in his own good time. I think that time is now at hand and the churches of dogma and creed tremble.

I should like to hear from thinkers upon this question.

THE REFORM LETTER WRITER.

From L. H. Dana, Chicago.

Mr. Editor: The newspapers print things that will make the paper sell, and don't publish those that will be likely to cut down their subscription list. I don't know that I blame the editor much; he has to have a stovepipe hat and a Prince Albert coat so that he can go to church on Sunday, or else he'll have to lay by an asbestos suit for use in the sweet by-and-by. Mighty few ever are philanthropic enough to run a newspaper if it will pay less than running a wheelbarrow. But how many Liberals take the trouble to make known to ye editor their wants and wishes? It is, methinks, not impossible that he might see the error of his way, and repent if he had a few letters on the other side of the question, thusly:

Editor Daily Guffum—Dear Sir: I have had your paper a good many years, but I can't stand the sermons you print of the Rev. J. W. Ignoramus. They are fanatical and full of loose, incorrect reasoning, and I don't like to have my boys and girls get hold of them. Cut them out quick, or cut me off your list. Yours truly,
Joseph Jones.

Editor Backyard Chronicle—Dear Sir: I don't like the attitude of your paper in printing twenty-five pictures this week of Mrs. Fast-and-Loose, while you have not once exhibited in your contemptible sheet the illustrious features of that great man, Dr. Cutter Hackett, whose feats in the realm of surgery have recently so engrossed the attention of the civilized world. I hereby cancel my subscription, and shall henceforth take the Puffer, which to-day brought out a three-column article on Dr. Hackett. Yours truly,
A. Schneider, M.D.

Editor Daily Scoopem: Great Scott! What do you mean by printing an article about one of the best known women physicians in this city, and continually referring to her as "the woman," instead of Dr. So-and-so! The fact that she happened to be called into court to give testimony, just as is any other medical expert, is no reason for forgetting that she has a surname. Suppose Mr. J. Ogden Armour had been called on the stand to tell whether he had or had not pocketed a few thousand shekels that didn't happen to belong to him, would your blatherskite of a paper have said, "The man continually refused to testify"? You know very well you never dared to publish such a sentence since you were running a paper. You would have said, "Mr. Armour refused to testify," or, "The witness refused," etc.; if he was the most flagrant violator of law that was ever hauled into a court room, but had money and wore trousers, you would have remembered his last name. This sort of thing is too much for me. Don't send me any more copies of the Scoopem; I wouldn't use them to clean boots with, or read to my mother-in-law. Yours truly,
Maria Uppendo.

Or reform might possibly go beyond the editor, and hit the post-office department, something like this:

To the Postmaster-General—Dear Sir: Your department having confiscated some editions of "Lucifer," in which nobody but a few Anthony Roosevelts could possibly have found any harm if they had been looking for it with a microscope, I take the liberty to direct your attention to chapter and verse thus-and-thus of the Bible (indicating about any place or another in the old testament), and I desire to know whether the volume containing these "obscenities" is being excluded from the mails? If not, why in thunder isn't it? Yours truly, Ingersoll Brown, Secretary Personal Rights League.

Or something like this might be in order:

To the President of the Public Library Board—Sir: What is the reason I can't get a copy of Boccaccio's Dante from the public library when I want to look up the best authority there is on the life of the Florentine poet? If you are going to put Dante in the "inferno," why leave Keats and Fielding and Horace and Catullus out in the cold? Why not, in fact, rejoice the soul of our good friend Comstock by allowing nothing at all to circulate ex-

cept Little Rollo and the Elsie books? Yours for propriety, Jonathan Bookgrub.

Ye who have pens, prepare to wield them now!

NOT REGULAR X. S. TREATMENT.

From V. O. Strickler, New York.

To the Editor of Truth Seeker—Sir: In an article entitled "Sense and Superstition," in your issue of March 23, an imaginary Christian Science treatment is described in the case of a woman who was said to have been burned by a gasoline explosion. After describing this supposed treatment the statement is made, "That was insanity. Whatever else it may be, whatever those people may be, that was an exhibition of lunacy."

Any one who is at all acquainted with Christian Science will recognize at once that this description of a Christian Science treatment is purely imaginary, and bears no resemblance to the actual method. It is merely a straw man, set up to be knocked down. If this were all there is to Christian Science I would be inclined to agree with the writer of the article in his conclusions.

HE BURSTS INTO SONG.

From I. P. M.

Mr. E. M. Macdonald—Dear sir: It is not often I intrude upon your time and tranquility. I have a funny notion that I would like to write poetry, yet I don't know what it is. The following lines have more truth than poetry. I hope you may pardon me for my presumption.

Time, soul and space, where is your end?
Your origin I cannot tell.

Is man, the coiner of your birth,
To live for aye in heaven or hell?
It's good of senses fancy run
To look to you at last.

Did you exist before my time
Or will I leave you when I am past?
Would I had seen you ere my birth;
My time to you, no doubt, is plain;
But tell me, soul, if I have lived
Shall I still live again?
I cry in space; time passes on;
No answer comes to me.

Shall I be here when I am gone
Or shall I see when I can't be?

This is another affliction of my recklessness; the fisherman during the long winter days is waiting for Spring to come that he may cast a line.

When the frost has left the country
For some outlandish dock,
And the groundhog has seen his shadow
By the February clock;
When the bluebirds start to whistle
And dogberries break in bloom
That's the time the perch are biting—
Not yet, but soon.

Increase in Suicides.

Computations recently made have established the fact that during the last 25 years 1,000,000 suicides have occurred in Europe, the frequency of this crime having increased in that country during 60 years, from 1840 to 1900, 400 per cent, while the population has increased by 60 per cent. To a similar magnitude in America the evil of self-destruction has grown.

Rapid increase of this crime concurrently with increase of divorce proceeding and juvenile crimes has afforded matter for widespread comment and speculation. By almost every investigator rapid rise in the number of these crimes has been attributed to lack of religious moral influence; universal prevalence of free thought, consequences of its acceptance, a phase of thought which has for many years vaunted an influential following in the large cities both of Europe and America, especially Paris, London and New York. One school of freethinkers holds that suicide in many instances is not only justifiable, but, by the laws of nature, demanded.

"The modern tendency to suicide," says an authority on the subject, "has its true cause in the religious decadence of our times. From this fact we may judge of the ignorance of religion as an element in the life of humanity. A conception of the world which is based on religion renders every condition of life supportable, even the lot of Job. The want of religion renders life insupportable on even the slightest reverse."—Dallas News.

The above clipping from the Dallas News is a sample of how we get our fish stories served; we get 'em that way, and no doubt are expected to swallow them tall and all, and no questions asked. The assertion seems rather too broad for the

exactness thereof, that almost every investigator attributes suicides to lack of religious and moral influence. It may be truthfully said that every religious creed author would give it that way, yet he besmirches his own religion; for if there have been one million suicides I would be willing to wager ten to five there were not ten thousand Freethinkers in the bunch. It appears to me that a Freethinker has more respect for this life on earth and is willing to stay to the end of his days through all kind of religious persecution rather than take early chances on another life to come through suicide. The idea that the life to come is a better one than this one on earth leads many to skidoo.

THE LORD'S EXCESSIVE KINDNESS.

From Bernard Jackson, California.

Mr. Editor: I received the "Jefferson Bible" in good condition and also the paper. I highly enjoy reading the paper for the information it gives. It agrees with my general views.

We have had an excessive rainfall here this winter and while it was raining very heavily about ten days ago, I heard a preacher say in church to a large congregation that whatever the Lord sent down so much rain for it was good for us, and we might rely on the Lord for a bountiful year.

Since then the land west of Lodi has been flooded and grain crops ruined; dairying business and vegetable farming this year are a total failure.

THE WIDOW'S FRIEND.

From W. I. Wood, Michigan.

Mr. Editor: Please excuse my neglect in forwarding my subscription, for I am sorely stricken in years, being past 88. I have been too liberal to get rich, but can call to mind instances where I have applied the religion of humanity and made the widow and the fatherless happy; have married two widows and furnished them shelter from the storm, also with food and raiment. I have enjoyed helping the needy. I don't give much for the gospel. We read that God said he would be a father to the fatherless and would be the widow's God, but I have never known of his doing as much for them as I have done. Now unless some reverend gentleman shows up something in God's favor, I shall claim that I have won the race in this line.

HE ASKS WHY?

From Gus Eckwall, Kansas.

Editor Truth Seeker—Dear Sir: I inclose the renewal of my subscription. That short sentence, "Pentecost dead," spoke volumes and touched the heart-strings of every liberty-loving man and woman who ever knew him or his writings. I have asked myself this question a hundred times, but no reply: Why did he leave so soon this world so dark? His light was great and he did not keep it under a bushel. Was he right on every subject? I do not know. Was he honest? Yea, above all, and that is after all the main point. Some of his critics blamed him for changing his views now and again. That was his greatness. He continually received new light and unfolded it to us boldly. Friend or foe, if our spirits must live on it shall be my aim to meet him over there. Until then farewell, dear friend, farewell.

NEW TO THE CAUSE.

From Elmer Smith, Pennsylvania.

Editor Truth Seeker: Until I received a copy of The Truth Seeker of March 9 I was not aware that there was such a general movement to eradicate the dry rot of religion, and especially the Christian's.

My opinions have been formed by taking the dare that Lot's unfortunate wife took. I have not only looked back but all around, and now in my moments of leisure I wonder how it was possible for me to entertain the Christian religion to

which I was suckled from childhood. It was not by reading the works of Ingersoll or Thomas Paine, nor any other Freethinker, but hoss sense, reasoning with myself, that changed my views and brought into my life new heroes whose luster has sunk my former heroes into oblivion.

How grand it is to be in spirit (I mean in thought) in the presence of such men as Ingersoll and Paine!

TRUTH SEEKER ADVERTISING PAYS.

From W. R. Richards, Baltimore, Md.

To The Truth Seeker: Four months ago I sent you \$1 for a four months' trial subscription. I have never seen a more interesting and instructive paper. I find it indispensable. I therefore inclose \$2 for the next eight months' subscription. As an advertising medium it is also the best I have tried in presenting my book, "The Simple Truth," as I have had better returns from it than from several others combined.

It is proposed by the Union Theological Seminary of this city to raise \$25,000 to be sent as the American contribution for a monument to John Calvin which is to be erected in Geneva, Switzerland, where Calvin ruled and committed murder. A meeting was held in the seminary on April 18 to advance the project, at which there were present and among the speakers President Eliot, of Harvard, President Patton of Princeton Seminary, Edwin D. Mead of Boston, and the Rev. Dr. Williston Walker of Yale Divinity School. President Patton declared that it was Calvin "to whom is due the intellectual enfranchisement of the people of his time," which in view of the fact that Calvin put Servetus to death for exercising mental freedom, and pursued everybody else who did the same, is a criminal misrepresentation of history, while President Eliot spoke of Calvin as one who was willing to die for his doctrines. The president of Harvard was candid enough to add that Calvin was also willing to kill for the same doctrines. A monument to Calvin may be appropriate, but it should take the form of a gallows springing from a Bible as the pedestal.

The figures compiled by the Census Bureau at Washington show that during the working hours of court officials there is a divorce suit filed every two minutes and a divorce granted every three minutes in the United States. This has been the average for the last twenty years, and census officials say the number is increasing. "The astonishing thing developed by the investigation now being made by the Census Bureau," says an official, "is that the greatest increase in divorces is in the rural districts. I do not mean by this that the rural districts furnish the most divorce cases. The cities still do that. But the increase in cities for the last twenty-year period over the period from 1867 to 1887 is not as large as the increase in the rural districts. We are now trying to find out the cause of the increase both in city and country."

To the Practical Man.

So hail, thou comic "Man of Sense,"
Sworn foe to aught humane!
To me thou'st been rich recompense,
Though all this strife were vain.

Thou'rt matchless, when thou dost decry
Schemes "fanciful" and "crude,"
Then broach some crass old fallacy
With grave ineptitude!

Or when (thine own gifts thus displayed)
Thou shakest mournful head
O'er modern intellect decayed,
O'er native humor fled!

But, ah! the farce that fits thee best
Is preaching "Nature's" rule—
Unconscious thou'rt thyself the jest,
Thyself the natural fool.

—From "Consolations of a Faddist."

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THE TRUTH OF HISTORY. Comments on the assertion by an evangelist that Ingersoll had become a Christian, had admitted that Thomas Paine recanted, and that his own children had joined the church. Paper, 3 cents.

THUMBSCREW AND RACK. By G. E. Macdonald. Torture Instruments employed in the fifteenth and sixteenth centuries for the Promulgation of Christianity. Being the Nuremberg Collection, and including specimens from the Holy Inquisition. Thirty-five illustrations. Spanish Collar, Thumbscrew, Iron Collar, the Rack, the Iron Crown, Leg Crusher, the Stocks, the Heretic Catcher, the Iron Boot, the Hot Mitten, a Mouth-pear (gag), Iron Masks recommended by the Inquisition, Breaking and Burning on the Wheel, the Ducking Cage, the Chastity Belt for women, the Spider, the Iron Virgin Up to Date, the Execution Bell, etc. "I used to read in books," says Colonel Ingersoll, "how our fathers persecuted mankind. But I never appreciated it. I read it, but it did not burn itself into my soul. I did not really appreciate the infamies that have been committed in the name of religion until I saw the iron arguments that Christians used." Ten cents per copy. Twelve copies, \$1.

WAS CHRIST CRUCIFIED? By Austin Bierblower. Paper, 10 cents.

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(Continued on next page.)

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Early man formed false notions of the world and his relationship to it. These notions have been taught with the highest sanction of authority and the persistence of constant reiteration, till inquiry has been paralyzed and reason poisoned.

For instance, all men learn that the sun rises and sets. This has long since been demonstrated to be a false account of the matter; but how few men, in the most civilized countries, habitually think of the facts as they are?

In face of this fact, one dimly realizes that thousands of generations may have to pass away before the average man will think correctly of the other and more complicated relationships between himself and the universe.

Even to men who recognize that Evolution affords the only reasonable explanation of facts as we see them, there are points which cause them to stumble.

Thousands of men fall into a slough of error because they look for the beginning, in a cycle of events which has no beginning. They cannot grasp the grandest and most revolutionary discovery of the last century—namely, that matter and motion are without beginning and without end. To such the phenomena of the universe must remain an insoluble problem.

Others are bewildered by time. These could grant that Evolution has done all which is claimed for it, but it would require such an infinite period of time. Yet the eternity of matter and motion removes this difficulty.

No man knows what is meant by a million years, and when we speak of twenty or a hundred million years we might as well speak of eternity. Prob-

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

ably it is more than a hundred million years since our little earth was thrown from the sun as a belt of vapor, and who shall calculate the millions of years which have elapsed since the first tiniest cell began that marvellous development which has resulted in the body of man with its thinking brain? This difficulty with regard to the duration of time is as utterly erroneous as the self-made difficulty about a beginning where there is no beginning.

Others who can easily surmount both of these difficulties are haunted by a nightmare which they call "the missing link." At this time of day to speak of "the missing link" is to show that the speaker has not clearly grasped the principles of Evolution. No Evolutionist supposes that man has come from any species of existing monkeys. He merely says that the apes and man must somewhere have had a common ancestor. But there is nothing startling in this statement compared with many other statements which pass unchallenged by the objector. Man and fish had, then, a common ancestor; man and the oyster had a common ancestor; nay, man and the thistle had a common ancestor. For all forms of living things, animal and vegetable, arose from that first crude vegetable cell which hovered on the border line of inorganic matter. This cell was simpler and smaller than any form of cell we know, and probably our most delicate instruments could not have determined that it was a living organism.

To grant all these earlier stages of development which have been so well established, and then to raise a question about "the missing link" between monkeys and men, is to miss the whole point of Evolution. As well might we ask for the missing link between an oak and an ash. By the whole theory of Evolution, the highest ape can only be a far distant cousin of the human family, and cousins far removed do not look for any connecting link except ancestry, and this link we have already abundantly furnished.

(To be continued.)

The Man Who Watched Chicago Grow.

Eighty-five years ago Alexander Beaubien was born, the first white child to claim what is now Chicago for his birthplace. Until his death, which occurred recently, he hardly left the vicinity, so that during the eighty-five years of his life he had had an admirable chance to observe the growth of the country's second largest city. The Chicago Inter Ocean comments thus upon his span of life:

The son of Jean Baptiste Beaubien, a Canadian voyageur, trapper, and Indian trader, his infancy was spent in a cabin beside the river, down somewhere near the present South Water Street and Michigan Avenue, and his boyhood amidst the tall grasses that grew in rank profusion over the stretch of swamp that was known in those days, when known at all, as Chicago Portage.

Here and there along the banks of the river there were other huts like that inhabited by his father, but all counted, there were not a score of people in the entire trappers' camp in the days when Alexander was learning the only trade that could be followed here with profit.

He was well into early manhood before the strangers began to arrive in large numbers, their only reason for stopping here being the fact that the military post known as Fort Dearborn afforded them some protection from strolling bands of savages.

One by one Alexander saw the cabins grow in number around his father's hut, especially after the massacre, when confidence was again restored, and one by one he saw the cabins take on a second story. From a village of a few blocks in area he saw it stretch along the north branch; he saw it cross the stream in that

direction; he witnessed the unloading of the first cargo of timber, the first cargo of bricks; he saw plank laid for sidewalks along the main street; he was present when the first town marshal was elected, and he knew the first police force personally.

Alexander Beaubien saw the river opened to the lake, saw the first schooner come inside; was there when they raised the logs for the first inn; overheard the older people predict that the town would some day grow out as far as the river branch on the west; was down at the wharf when many of the present old settlers arrived from Buffalo; was interested in Wentworth's newspapers and politics, helped to celebrate when the population reached 50,000; helped to celebrate again when it reached 100,000; saw the city stretching out in all directions over what was only a few years ago a wilderness; heard it described as one of the handsomest cities in the West; saw it double in size and quintuple in wealth between 1860 and 1895; heard it called the wickedest city in the West in 1870; saw it destroyed in 1871, rebuilt between 1871 and 1881, and reconstructed between 1880 and 1907; saw the place which he first beheld as a trappers' village of less than a score of people reach a population of more than 2,000,000 and become one of the greatest cities on the face of the earth—in which there was not a living soul whom he knew in childhood or in boyhood.

Johnnie's Complaint.

Oh there's always lots o' troubles
For a little boy like me;
I've got a great big brother and
A sister—she's most three.
I wear my clo'es out awful fast,
Then what d'you s'pose they do?
They cut down Joseph's clo'es for me,
'N Joe, he gets the new.

Ma'll sometimes turn 'em inside out
'N stitch 'em here an' there,
Then says they're just as good as new,
But I don't think that's fair.
She'll fix up sister spick and span,
An' keep her hair in curl,
An' gets her nice, new dresses, too;
But then—who'd be a girl?

Pa says I'm growin' like a weed,
Wish't I could grow an' grow
An' get to be a great big man
Ahead of brother Joe;
'N then I'd have a bran' new suit
My very, very own,
With lots of pockets in 'em, too,
Just made for me alone.

—Katherine L. Daniher.

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(Continued on next page.)

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All Freethought societies meeting regularly may have their notices published in this column free of charge by sending them to this office.

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May 5.—"The Promise of Human Brotherhood."

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CLUB NO. 1, BUCKEYE SECULAR UNION, meets on alternate Sundays in O. W. A. M. Hall, Ulrichsville, Ohio, at 1 o'clock P. M.

May 12.—Lecture by A. C. Norrigan of Canal Dover.

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

May 5.—2:30 P. M. "Is Socialism Practical?" Daniel K. Young. 7:30 P. M., "Why Jews Are Not Christians." Rabbi Krauskopf.

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Gems of Thought.

To free a man from error is to give, not to take away. Knowledge that a thing is false is a truth.—Schopenhauer.

Ah, what do we not owe to the few who have had the courage to disbelieve? What have not such men given us? And how tenderly we should hold them in mind. Who but they have taught us the preciousness of the rational life, have rescued us from the tyranny of establishments and creeds, and purchased with their blood the soul freedom which is our native birthright.—Frothingham.

At first, the priest supreme
Through the sway of superstition; in his
clutch
Concentrated the vast sum of social
forces

But in the end
Humanity, with Science at her side,
As victor shone, and, in her train, re-
freshment,
Joy, comfort, safety unto every creature.
—Courtlandt Palmer.

A Word to the Four-Walled.

Cut loose for a day,
Take the trolley and swing
To a meadowy way
And know that it's spring.

Go feel the wind's mirth
When it kisses the lover;
Loaf, idle—let Earth
Create you all over!

There's a bird! give him heed!
Watch the trees, hear the brook—
For, if only you'll read,
All the world is a book!

In the field the mole burrows
Where the young wheat has birth—
Get the feel of brown furrows,
Get the joy of the Earth!

And you'll come back to men,
And you'll come back to labor,
With fresh flame for your pen,
And more love for your neighbor.
—New York Times.

I believe that no one can harm us but ourselves; that sin is misdirected energy; that there is no devil but fear; and that the Universe is planned for good. I believe that work is a blessing, that winter is as necessary as summer, that night is as useful as day, that death is a manifestation of life, and just as good. I believe in the now and here. I believe in you and I believe in a power that is in ourselves that makes for righteousness.—Fra Elbertus.

When we take a life we cannot give, we shadow out that much of our own life. There is no killing that is not self-killing. The slain of the murderer is not that stark form there, staring at the stars and seeing not. The slain is Macbeth, amon for the peaceful sleep of the child again. The slain is the Lady Macbeth who cannot find enough waters in all the seas to wash out the damned spot which shadows out her peace of life, because she failed to reverently regard another life, but ruthlessly slew it with the hand of her selfishness.—The Grail.

I have always distrusted chimeras. Nothing is less wholesome for men and nations than illusion; it stifles effort, it blinds, it is the vanity of the weak. To repose on legends, to be mistaken about all realities, to believe that it is enough to dream of force in order to be strong—we have seen well enough to what terrible disasters such things lead. The people are told to look on high, to believe in a higher power, and to exalt themselves to the ideal. No, no! That is language which at times seems to me to be impious. The only strong people are those who work, and it is only work that gives courage and faith.—Emile Zola.

There is one thing that is always profoundly wrong under any conditions, and that is to cause pain to a helpless creature for one's own pleasure. Once I was walking along a road in Tennessee, and I saw a man who seemed intoxicated with rage—for what cause I don't know. A kitten was crossing the road at the moment. It got under the man's feet and tripped him. He caught it up, and blinded it, and flung it from him with a laugh. I was not near enough to stop him, but I had a pistol in my pocket—I always carried one then—and I fired four times at him; but you know my sight is so bad, I missed him. It has always been one of the regrets of my life that I missed.—Lafcadio Hearn.

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

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

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

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From the French of EDGAR MONTEIL

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

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

The Catechism created a sensation at the time of its appearance; the clergy were particularly infuriated at the bold opening declaration that "God is an expression," and we can imagine their pious horror on meeting in another place the statement that Christ's mother was
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reputed to be a woman of easy virtue. Attempts were made to introduce the work into some lay schools, and it is needless to say that this caused intense excitement among the Catholics.

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

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whales, which were very like clouds, off the coast of Maine, hunted swordfish, loafed among the Bluenoses, went down to the "vexed Bermoothes," saw pink pigs in the blue sea around Cuba, made himself familiar with the people and their religion, found out how the Mexicans live, and why, found out about their habits, and tried to find their morals, rakes up Spanish misdeeds for God's sake; describes the peons, and a trip over the Andes; wandered up among the Toltec ruins, investigated the land system of Mexico, and discovered that Eden was once at the North Pole. There is, besides, a great deal of information concerning Mexico. The whole book is the witty, wise and cynical journal of one who is not deceived by outward show, but accepts it all as a part of the entertainment, with inanimate good nature and a desire to see more.

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—Spenser.

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Be you plutocrat or pauper,
In activity or torpor
Wear a pot-hat, wear a Derby.

On the ash-man, on the hash-man,
On the man of work or pleasure,
On the man of haste or leisure,
You will find the dreadful Derby.

Though it wear off all your hair off,
Though it stop your circulation,
Though it's colder than umnation,
You must wear it, you must bear it.

It's a fashion, it's a passion,
It's the head-gear of all classes;
And the "smart-set" and the masses
All are lidded by the Derby.

On the brewer, in the sewer,
On the most aristocratic,
On the dweller in the attic,
There's the omnipresent Derby.

Looks like hades (ask the ladies),
Hard, uncomfy, ugly, silly;
But we sport it, willy, nilly—
The ubiquitous, stiff Derby.

There'll be laughter when, hereafter,
Children's children view our pictures,
And they'll pass unpleasant strictures
On the asses crowned with Derbies.

If Saint Peter or the Heater
Gets me when I kick the bucket,
Then, perhaps, my soul can shuck it—
Does a spirit wear a Derby?

"On the level," on a devil
It would look—well, like gehenna—
Think of spooks in burnt sienna
With their horns stuck through their
Derbies!

And just fahncy whiskered Chauncey,
Flying 'round the realms supernal,
Spinning yarns that once were vernal,
With a halo on his Derby!

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

Where Was Agostino?

The following story going the rounds of the press should be of interest to the American woman as proving what sarcastic things they say occasionally of women on the other side:

Prof. Matteucci, superintendent of the Vesuvius Observatory, was dining with some Americans at the Hotel Royal in Naples. The dining room fronted the sea. The waves crashed against the massive embankment of stone, and showers of white spray rose high in the sunlit air.

"This is heavenly. But what is it like in your observatory when Vesuvius is active?" a young woman asked.

"It is not like heaven," said Prof. Matteucci. "It reminds me of a story about a Neapolitan widow whose husband had been dead some years. One night she was persuaded to go to a spiritualist's seance and there the spirit of her dead husband appeared and spoke to her.

"My dear Agostino," said the widow to the shade; are you happy now?"

"I am very happy," Agostino replied, "Happier than you were when on earth with me?" asked the widow.

"Yes," replied the shade; "I am far, far happier now than I was on earth with you."

"Tell me, Agostino; what is it like in heaven?"

"Heaven?" said Agostino, "I am not in heaven." —Chicago Evening Post.

Reminiscent.

I'm longing now with all my heart
I was a boy again;
I wish a hundred dollars looked
The size that it did then.

I'm wishing that I was a youth,
My fortune still to seek,
And earning by my honest toil
Ten twenty-five per week.

I'd like to wear a tattered coat
With such a joyous pride,
I fain would go my barefoot way
With such a lordly stride.

Don't think I am a millionaire,
And kicking up this row;
I'm yearning for those days, b'gee,
Because I'm poorer now.
—McLandburgh Wilson.

Real Horse Sense.

Wise.—Now, he's got what I call horse sense.
Ascum.—How, for instance?
Wise.—He never bets on one.—Philadelphia Press.

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News of the Week

Premier Clemenceau of France has addressed a circular to all prefects urging them to withdraw from all ceremonies or meetings where the red flag is displayed or where the "Internationale" is sung.

Cardinal Merry del Val authorizes a denial of the report that he will resign the pontifical secretaryship. The rumor was due to one of those conspiracies, possibly, of which great men are now the victims.

Editor Herman Decker of the Welcome Guest, a Sunday school paper published in Newark, N. J., is in jail for passing worthless checks. The editor's record shows that he has already served a term in Sing Sing.

Dennis Kearney, the labor and anti-Chinese agitator who was known in the late seventies as the "sand lot orator," in San Francisco, died of old age at his home in Alameda, Cal., on April 24. Kearney was born in County Cork, Ireland.

Having given the church an inconspicuous place in the celebration of the Joan of Arc fete day, the mayor of Orleans, in France, decided that neither could the Freemasons be officially recognized in connection with the ceremonies, which are conducted by the state.

The American government intends to establish military posts on the American reservations at Guantanamo and Bahia Honda. From these points the troops will be in close touch with all parts of the island, especially when the recently adopted system of roads is carried out.

Secretary of War Taft assisted last Sunday in laying the cornerstone of a new Young Men's Christian Association building at Dayton, Ohio. His remarks were not so unctuous as Mr. Bryan's might have been in the same circumstances, dealing only with the secular work of the association.

J. B. Hammond, inventor and owner of the Hammond typewriter business, was taken to Bellevue Hospital last week, a victim of drugs and alcohol, to be detained for five days and examined as to his sanity. Mr. Hammond, who is about sixty years old, was a graduate of the Union Theological Seminary.

Mrs. Mary Baker G. Eddy, founder of Christian Science, has accepted appointment as "Fondateur of the Association of International Conciliation," conferred by the French Baron d'Estournelles, a delegate to the late Peace Conference, who spoke at the First Church of Christ, Scientist, in this city on Sunday, April 14.

The citizens of Roswell, New Mexico, held a mass meeting last Sunday to protest against the acceptance of the resignation of Herbert J. Hagerman as governor of that territory and the substitution of Rough Rider Curry in his place. It is said that Governor Hagerman's resignation was demanded because he opposed the Republican machine in New Mexico.

President Roosevelt has written a letter in which he defends the term "undesirable citizen," which he applied to

Haywood, one of the men implicated in the Steunenberg murder. To a delegation of union labor men who called at the White House he made the same argument. He appears to make only general charges against the accused and leaves it to be inferred that he thinks the indicted men are guilty.

Madame Vitous, an Austrian lady of this city who practiced "divine healing," committed suicide last week by inhaling illuminating gas. In her rooms she had large pictures of the pope and of President Roosevelt—the one for religious reasons and the other because she admired the President's views on race suicide. Madame Vitous believed in large families, and had herself borne fifteen children, losing only fourteen of them by death.

The representatives of Mayor Eugene Schmitz of San Francisco have made a proposal to the graft prosecutors which is now under consideration, though Rudolph Spreckels and District Attorney Henry oppose giving the indicted mayor any immunity. Schmitz has offered to resign as mayor, make a full confession to the grand jury, and join the reformers. A confession from Schmitz would involve some of those "higher up" whom the prosecution is anxious to bring to justice.

The Jamestown Tercentennial Exposition, commemorating the three hundredth anniversary of the landing of colonists in Virginia, was formally opened on April 26. The machinery was not ready to start, and when President Roosevelt "touched the button" no wheels went around except his own. The President made a very good speech on the material development of the country since the English landed at Jamestown. There was an imposing naval parade, in Hampton Roads.

The Rev. Dr. Charles F. Aked, the imported preacher at the Fifth Avenue Baptist church, is a drawing card. He filled the house for the second time last Sunday, and discoursed on yellow journalism. He contends that the newspapers publish a lot of information that people don't need to know. The alien labor law has not been invoked in the case of the Rev. Mr. Aked, who came here under contract to perform service, contrary to the statute in such case made and provided.

The Russian prime minister, Stolypin, who is also minister of the interior, has sent a circular to the governors of the provinces in the zone in which Jews are allowed to reside, saying that he has received information that pogroms (massacres) may be organized for Easter, which is, according to the Russian calendar, on May 5. He orders the governors to make proclamation that attempts to create disturbances will be suppressed by the military. He adds that the authorities will incur the full severity of the law should disturbance take place.

Ex-Judge W. C. Loving of Nelson county, on April 22 shot and instantly killed Theodore Estes, a well-known young man, for "delicate personal reasons," and appealed to the "higher law." He gave himself up to justice, but was released on \$5,000 bail. The delicate per-

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sonal reasons assigned by the judge are that Estes took his daughter, Miss Elizabeth Loving, out riding one evening and brought her home "drunk and dishonored." A belief persists that Judge Loving was mistaken as to the facts, but of course it is now too late for him to correct his error.

In France an assault committed under certain circumstances is called a "crime of passion," which seems related to our "higher law." Last November Mme. Allemagne fired four revolver shots at A. H. Merlou, who is now the Peruvian minister to Paris. She had been the mistress of Senor Merlou. The shots did not hit him, but one of them struck a lady who was accompanying him. Mme. Allemagne testified that she intended to kill Merlou, but she was acquitted of the charge of attempted murder and fined 20 cents in the civil case that had been instituted against her.

Mrs. Corinne E. McBride, the wife of Robert McBride, proprietor of the new Varuna apartment house, on Broadway and Eightieth street, and a member of the First Church of Christ, Scientist, suffered (in belief) from the disease of mortal mind known as pneumonia, and died on Saturday, April 27, as is shown by the certificate of a physician called after her death. The circumstances make it incumbent on the coroner to investigate. On Sunday, Maud Harrison, the actress, who was also a believer in the healing power of Christian Science, died of a complication of kidney and liver diseases. A doctor was not summoned until she became unconscious, and he could not revive her.

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