

# 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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## LINCOLN'S RELIGION.

### Known as an Unbeliever, There Exists No Valid Evidence of His Conversion.

BY JOHN E. REMSBURG.

Twenty years ago, Allen Thorndike Rice, the gifted editor of the North American Review, thus described the Lincolnian literature of his time: "Story after story and trait after trait, as varying in value as in authenticity, has been added to the Lincolniana, until at last the name of the great war president has come to be a biographic lodestone, attracting without distinction or discrimination both the true and the false."

The centennial of Lincoln's birth is near, and with its approach comes a flood of apocryphal stories concerning him. Much of this apocryphal stuff pertains to his religious belief. Ever since his death there has existed a sort of press bureau composed of Christian writers whose business is to furnish the newspapers with proofs of Lincoln's alleged piety. The influence of the great Emancipator's name is worth millions to the church. These stories are first published in some religious paper, marked copies of which, or clippings, are sent to the leading secular papers. Being more or less novel and sensational the secular papers publish them, although every journalist knows them to be false. The average newspaper man in passing judgment on historical and biographical copy does not ask himself the question, "Is this true?" but "Will it interest the reader?" A dull statement of facts goes into the waste basket, while an entertaining lie is marked "Top of page, next to editorials."

One of the latest of these press workers is Gen. Horatio C. King, a Christian lawyer, formerly a Christian publisher, who in a recent issue of The Christian Work and Evangelist, claims for Lincoln a belief in Christianity. General King says: "If it is necessary to be a church member in order to be a Christian, then he was not a Christian, but judged by other standards, by his conduct, by his exalted ideals, by his humanitarianism, his love for his fellows, his conscientious devotion to Christian principles, and his regular attendance upon church worship, then he was a Christian."

That exalted ideals, humanitarianism, and love of fellows is proof of a belief in orthodox Christianity, is a claim as convincing as it is modest. Lincoln's "devotion to Christian principles" was the devotion of Paine and Ingersoll. His "regular attendance upon church worship" is a fiction. At Springfield he rarely attended church and at Washington not to exceed once a month, and then only to please his wife, who attended the Presbyterian church.

But General King is not dependent upon outward appearances alone for evidence of Lincoln's belief. He asserts that Lincoln professed a faith in Christianity. In proof of this he says, "Let me cite a single example," and then proceeds to quote as Lincoln's words the following: "When I left Springfield I asked the people to pray for me, I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg, and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ. I do love Jesus."

Now, let me ask General King, When did Lincoln utter these words? Where did he utter them? To whom were they addressed? General King cannot answer. Nobody knows. All that can, with a reasonable degree of certainty, be affirmed in regard to their origin, is that they are the invention of some pious forger who had never met Lincoln, who knew that it could be proved that he had never met him, and who could not get any person who had met him to stand sponsor for it. And so it was alleged to have been confided to an unknown "Illinois clergyman." The author assumed that it was irrefutable from the fact that a complete refutation would require a disclaimer from every clergyman living in Illinois.

But in presenting this forgery as his proof of Lincoln's conversion, General King has unwittingly wrecked his case and thrown it out of court. All previous claimants, in order to give Christianity credit for the abolition of slavery, place his conversion as early as 1862. In accepting this testimony which declares that Lincoln prior to November 19, 1863, was not a Christian, General King invalidates all other evidence; and this testimony being merely the hearsay evidence of an unknown witness cannot be admitted. Hence General King, if an honest lawyer, must concede that no valid evidence of Lincoln's conversion exists.

The baseless assumption of this Christian lawyer, and the oft-refuted story of this anonymous clergyman are really undeserving of serious consideration. But during the next two years other, and perhaps more plausible, efforts will be made to prove that Lincoln was a Christian, and it may be well to have at hand some of the proofs that he was not.

Lincoln was admitted to the bar in 1837, when he was twenty-eight years old. He lived after his admission to the bar twenty-eight years. During this time he had three partners, Hon. John T. Stuart, Judge Stephen T. Logan, and Hon. Wm. H. Herndon. These law partners ought to be the best qualified witnesses regarding his belief.

Mr. Lincoln's first partner was John T. Stuart. This partnership lasted four years, when Mr. Stuart was elected to Congress. Concerning Lincoln's belief Mr. Stuart says: "Lincoln went further against Christian beliefs and doctrines and principles than any man I ever heard" (Lamon's Life of Lincoln, p. 488; Six Historic Americans, Part II., p. 149).

One of the most honored names in the early history of Illinois is that of Stephen T. Logan. Judge Logan was on the bench when Lincoln was admitted to practice. When the firm of "Stuart and Lincoln" was dissolved Lincoln became associated with Judge Logan and remained in partnership with him two years. Their friendship never waned. Fifteen years later when Lin-

coln contended with Douglas for his seat in the United States Senate Logan was Lincoln's manager. Judge Logan says that "Lincoln was an infidel of the most radical type" (Six Historic Americans, Part II., p. 209).

In 1843 the firm of "Lincoln and Herndon" was formed. This partnership continued twenty-two years, ending only with Lincoln's death. These men were fast friends for more than thirty years. Damon and Pythias were not more attached to each other than Lincoln and Herndon. Each knew the other's inmost thoughts. Every phase of religion and politics was discussed by them. Herndon's testimony concerning Lincoln's religious belief is voluminous and exhaustive. I have space for only a few paragraphs. After reviewing Lincoln's early life and affirming that he was a skeptic even in childhood, Mr. Herndon says:

"He came to Illinois in 1830, and, after some little roving settled in New Salem [a Freethought community]. . . . About the year 1834 he chanced to come across Volney's 'Ruins' and some of Paine's theological works. He at once seized hold of them and assimilated them into his own being. Volney and Paine became a part of Mr. Lincoln from 1834 to the end of his life.

"In 1835 he wrote out a small work on Infidelity, and intended to have it published. This book was an attack upon the whole grounds of Christianity, and especially was it an attack upon the idea that Jesus was the Christ" (S. H. A., P. II., pp. 100, 101).

Lincoln's MS. was destroyed by his friend, Samuel Hill, who believed that its publication would ruin his political prospects.

Mr. Herndon says that Lincoln remained a life-long student of Freethought literature. He read Hume, Gibbon, Strauss, Buckle, and many other authors. The writings of Theodore Parker he greatly admired. Greg's "Creed of Christendom" was one of his favorite books. "The Vestiges of Creation," a pioneer work on Evolution, which he carefully studied, did much to shape his scientific views.

The following brief summary of Lincoln's theological opinions is given by Mr. Herndon: "First, he did not believe in a special creation, his idea being that all creation was an evolution under law; secondly, he did not believe that the Bible was a special revelation from God, as the Christian world contends; thirdly, he did not believe in miracles as understood by Christians; fourthly, he believed in universal inspiration and miracles under law; fifthly, he did not believe that Jesus was the Christ, the son of God, as the Christian church contends; sixthly, he believed that all things, both matter and mind, were governed by laws, universal, absolute and eternal" (S. H. A., P. II., pp. 103, 104).

"In his philosophy, he was a realist, as opposed to an idealist; he was a sensationalist, as opposed to an intuitionist; and was a materialist, as opposed to a spiritualist" (Ibid, 106).

"The continued use by him late in life of the word 'God' must not be interpreted to mean that

he believed in a personal God. In 1854 he asked me to erase the word 'God' from a speech which I had written and read to him for criticism, because my language indicated a personal God, whereas he insisted that no such personality ever existed" (Herndon's Life on Lincoln, p. 445; S. H. A., P. II., p. 112).

Alluding to the story quoted by General King, Mr. Herndon says: "It is a fine thing for the reputation of the Illinois Clergyman that his name is to the world unknown. It is a most heartless thing, this supposed conversation of Lincoln with the Illinois clergyman. What! Lincoln feel more for the graves of strangers than for the death of his once living, loving, and lovable son, now dead, moldering to ashes in the silent tomb! The charge is barbarous. To make Lincoln a lover of Jesus, whom he once ridiculed, this minister makes him a savage" (S. H. A., P. II., pp. 109, 110).

Wm. H. Herndon was one of the best and one of the truest of men. All who knew him and knew his relations with Lincoln would accept his statements as final, even if a hundred clergymen of Illinois had testified to the contrary.

Col. James H. Matheny, of Springfield, was for nearly thirty years one of Lincoln's most intimate companions, and, during the later years of his life, one of his chief political advisers. Colonel Matheny testifies as follows:

"Lincoln attacked the Bible and the New Testament on two grounds: First, from the inherent or apparent contradictions under its lids; second from the grounds of reason. . . . Lincoln would come into the clerk's office, where I and some young men—Evan Butler, Newton Francis, and others—were writing or staying, and would bring the Bible with him; would read a chapter, argue against it. Lincoln then had a smattering of geology, if I recollect. Lincoln often, if not wholly, was an Atheist; at least bordered on it. He was enthusiastic in his Infidelity. As he grew older he grew more discreet, didn't talk much before strangers about his religion; but to friends, close and bosom ones, he was always open and avowed" (Lamon's Life of Lincoln, p. 487; S. H. A., P. II., pp. 150, 151).

Hon. Jesse W. Fell, of Bloomington, a man of sterling integrity, was secretary of the Republican State Central Committee during the Lincoln-Douglas debates, and one of the first to bring Lincoln forward for the presidency. After a statement of the leading tenets of Christianity, Mr. Fell says: "I should say that his expressed views on these and kindred topics were such as, in the estimation of most believers, would place him entirely outside the Christian pale" (Lamon, p. 491; S. H. A., p. 180).

Dr. William Jayne, of Springfield, was another of Lincoln's life-long political friends. He secured for Lincoln his nomination for the Legislature and brought about his memorable debate with Douglas twenty years later. Lincoln made him governor of Dakota when he became president. Dr. Jayne says: "His most intimate friends here, and close to him in the confidential relations of life, assert, in regard to those who claim for Lincoln a faith in the orthodox Christian belief, that the claim is a fraud and utter nonsense" (S. H. A., P. II., p. 206).

W. Perkins, Lincoln's associate counsel in several important cases, says: "I knew Mr. Lincoln from the spring of 1838 till his death. . . . He no more believed in the inspiration of the Bible than Hume, Paine, or Ingersoll" (S. H. A., P. II., p. 204).

Dr. G. H. Ambrose, a law partner of one of Mrs. Lincoln's relatives, says: "Mr. Lincoln was an Infidel—an outspoken one" (S. H. A., P. II., p. 202).

One of Lincoln's earliest Springfield acquaintances, and one he always highly esteemed, was Green Caruthers. His testimony is as follows: "Lincoln, Bledsoe, the metaphysician, and myself, boarded at the Globe hotel in this city. Bledsoe tended toward Christianity, if he was not a Christian. Lincoln was always throwing out his Infidelity to Bledsoe, ridiculing Christianity, and especially the divinity of Christ" (S. H. A., p. 200).

Col. F. S. Rutherford of Illinois, discussing Lincoln's religious belief with a friend during the war, said: "He may believe in God, but he doesn't believe in the Bible or Christ. I know it, for I have heard him make fun of them and say that Christ was a bastard if Joseph was not his father" (S. H. A., P. II., p. 225).

Hon. James Tuttle, one of the pioneers of Illinois, and a member of the Constitutional convention of 1847, lived on the state road between Springfield and Bloomington, near Atlanta. Lincoln attended every session of court at Bloomington, and in going and returning always sopped over night with Mr. Tuttle. The following is Mr. Tuttle's statement: "Mr. Lincoln did not believe in Christianity. He denounced it unsparringly. He had the greatest contempt for religious revivals, and called those who took part in them a set of ignoramuses. He was one of the most ardent admirers of Thomas Paine I ever met. He was continually quoting from 'Age of Reason'" (S. H. A., P. II., pp. 220, 221).

H. K. Magie, for a time connected with the state department at Springfield, writes: "Mr. Lincoln was a Freethinker of the Thomas Paine type" (S. H. A., P. II., p. 221).

Referring to Lincoln's Springfield neighbors, Mr. Magie says: "All, without exception, classed him among the skeptics. It was not until after his death that he was claimed as a Christian" (Ibid., p. 222).

J. H. Chenery, a prominent citizen of Springfield, and an old friend of Lincoln's, alluding to the claim that Lincoln was a church man, says: "Everybody here knows that he was not. Once in a great while, and only once in a great while, I saw him accompany his wife and children to church" (S. H. A., P. II., 202).

One of Lincoln's next-door neighbors in Springfield was E. H. Wood. Mr. Wood says: "He was a broad religionist—a Liberal. Lincoln told me Franklin's story. Franklin and a particular friend made an agreement that when the first one died he would come back and tell how things went. Well, Franklin's friend died, but never came back. 'It is a doubtful question,' said Lincoln 'whether we get anywhere to get back.'" (S. H. A., P. II., p. 243).

Dr. J. J. Thompson testifies: "I knew Abraham Lincoln from my boyhood up to the time of his death. I was in his law office many times and met him several times in Washington. He was a Liberal, outspoken, and seemed to feel proud of it" (S. H. A., P. II., p. 245).

Hon. J. K. Vandemark, of Nebraska, formerly of Illinois, says: "I met Lincoln often—had many conversations with him in his office. To assert that he was a believer in Christianity is absurd. He had no faith in the dogmas of the church" (S. H. A., P. II., p. 215).

Judge Aaron Goodrich, Lincoln's minister to Belgium, and on terms of the closest intimacy with him, says of his belief: "He [Lincoln] believed in a God, i. e., Nature; but he did not believe in the Christ, nor did he ever affiliate with any church" (S. H. A., P. II., p. 255).

Judge Robert Leachman, another of Lincoln's intimate friends, and himself a Christian, says: "I can truthfully say, Abraham Lincoln was not a Christian" (S. H. A., P. II., p. 225).

Judge A. D. Norton, of Texas, says: "For nearly fifty years I was a resident of Illinois. I practiced for many years in the same courts with Lincoln and knew him well. He was an Infidel" (S. H. A., P. II., p. 219).

(Concluded next week.)

### FREETHOUGHT ABROAD.

At a gathering of Bavarian Freethinkers in March at Bayreuth, M. Julius Lederer called a conference upon "Religious Toleration" and endeavored to found, definitely, a Freethought Society among persons who manifested a desire therefor. The gathering was not large, there being present only a few workmen, and among them not a single one who had signed at the end of the previous year. This gave rise to the suspicion that something was amiss, and inquiries having been made, it was discovered that the committee director of the Social Democratic party at Nuremberg had given advice to the effect that it was not necessary to take part in the Rationalist movement. Meanwhile it was found that a certain number of men were willing to establish an organization. The same orator was more fortunate the following day at Markt-Redwitz, where he spoke to a large audience, and where an organization was established. A spicy little detail is that the local curate, fearing that his parishioners would be corrupted, had organized for the afternoon a walk in the country. Alas! his God decided against him: the

pious troupe suffered a formidable drenching, and returned in a wet and bedraggled state.

On the 24th of March, at Hamburg, the local Freethought Society celebrated its 25th Anniversary. About one thousand persons were present.—Charleroi Journal.

### Black Throughout.

Would you have still more proof that the Jesuits are the masters of the Vatican? Here it is:

The Astronomical Observatory has five employees, all Jesuits, under the direction of Father Hagen.

At the library and archives, there are none but Jesuits under the order of Father Eurlé.

In the office of secretary of state the most important charges are confided to the Jesuits, and, as is well known, Merry del Val is a Jesuit. At the head of the sacred college is Cardinal Oreglia, old Jesuit and secret councillor of the Pope.

The congregations and the offices depend in great part upon Cardinal Steinberg, another Jesuit.

In fine, the clerical press, to begin with the Civiltà Cattolica, is in the hands of Jesuits.—The Avanti.

### Catholic Boycott in Spain.

The women of Toledo have addressed the following missive to the cardinal of that city:

"The undersigned, in their name and to the number of more than two hundred women, realizing the grave duties which religion imposes upon them, pray your very reverend Eminence, whom they honor and venerate as the representative of Christ, to bless the following resolutions which all will engage to accomplish continually:

"1. They will not read, buy, nor as far as it depends upon themselves, allow to enter into their homes, any anti-clerical journals, such as El Imparcial, El Liberal, Heraldo de Madrid, El Pais, and others like them.

"2. They will not attend any theatre or other spectacle whatsoever without knowing in advance that the representation is within the limits of Christian morality. Moreover they will avoid such place if the play is lacking in respect for the modesty of a Christian woman.

"3. They will buy nothing in such shops as display indecent images or engravings.

"Deign, most eminent and reverend seigneur, to give your paternal benediction to your daughters, who with respect kiss your pastoral ring."

The said devotees forgot to agree to quit the confessional when there was shown "a lack of respect for the modesty of a Christian woman."

This little document has enlarged the circle of our knowledge by one thing: that which one kisses among the bishops is the pastoral ring.

### The Holy Inquisition.

Today is the anniversary of the Inquisition in Portugal. Apropos of this it will be well to recall the following:

In the country and its possessions there were four permanent tribunals, seated at Lisbon, Evora, Coimbre, and Goa, having begun operations in 1540, 1536, 1541, and 1600.

In these four permanent tribunals, there were 847 autos-da-fe (ceremonies in which heretics were burnt), 272 at Lisbon, 180 at Evora, 304 at Coimbre, and 91 at Goa.

At Lisbon 355 men and 221 women were burned alive; 706 men and 546 women died in the prisons, and 6,995 men and 4,916 women were put to the torture.

At Evora were burned alive 234 men, 200 women; perished in the prisons, 801 men and 667 women; were tortured 6,910 men and 5,672 women.

At Coimbre: burned alive, 180 men and 215 women; died in the prisons 630 men and 720 women; tortured, 6,247 men and 7,252 women.

At Goa, likewise, 82 men and 32 women; 726 men and 227 women; 4,840 men and 1,512 women.

Total, 50,011 victims immolated "for the greatest glory of God—Journal a Bierá of Vizen.

The Crimes of Preachers is the best "you're another" argument ever devised. It hits the Christians like a thunderbolt. It is only thirty-five cents, and it is worth a great many times that in an argument with a churchman.

## THE JESUS OF HISTORY.

### His Identification the Rock on Which Christianity Is Doomed to Founder.

BY JOHN I. RIEGEL.

It is so much more pleasant and easy to accept current opinions which tally with our own wishes, and to compare and criticise written statements, than to investigate the subject for ourselves, that we need not wonder a large portion of mankind, have from the earliest times, adopted error which a very moderate degree of independent and careful observation and reasoning would have completely exploded.—McGregor: of Fallacies.

We are disposed, by our inborn activity, to proceed upon whatever we are told, there being no counteracting tendency present; the frequent repetition of the same declaration enhances our disposition to believe it. The force of iteration is one of the leading causes of men's beliefs. What has often been said, and seldom or never contradicted, is all-powerful with the mass of mankind. Among our habits, we are to reckon beliefs. The inveteracy of preconceived opinions is in great part due to their being long cherished.—Bain: Fallacies.

In a former paper we presented a parallel to show how the account of the Ananias "miracle" may have arisen, and as we shall show did arise, in events of history. For the present the demonstration will be sufficiently complete if we but repeat the account as given in the Acts in modern terms, as follows:

Jesus, a Levite, who had no right under the Levitical law to possess property, having land, sold it and brought the money to Simon; and, as we are given to understand, was lauded for his act of law-breaking by the man who a short time before had a sword on his person in Gethsemane. Afterward Ananias (a name meaning "to whom Jehovah has been gracious," i. e., a rich man) and Sapphira (a name derived from the gem "sapphire," a possession of the wealthy) were apprehended; and the feet of the young men at hand for such a purpose carried their corpses over the wall without a word of defense. "And great fear came on all them that heard these things" (Acts v, 5); for the "assassins" were then killing all the "richer sort" that these robbers might get what they—"those whom God had prospered"—had.

If such as we have depicted is the man to whom Jesus gave the keys of heaven and hell, it is of great importance to know the real character of the Jesus of history, and his identity. This we also find given by Josephus in such a striking manner as to demonstrate to a certainty that the account given in the gospel of Mark (shining), in which Jesus is represented as a wonder worker or shining character, is taken wholly from Josephus. The parallel accounts are as follows:

#### The Defeat at "Capernaum"—Tiberias.

New Testament Account.—Mk. i, 14: Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God (i, 21). And they (Jesus, Simon, Andrew, James and John) go into Capernaum, and straightway on the Sabbath day he (Jesus) entered into the synagogue and taught (i, 22). And they (the multitudes, Mark iv, 28) were astonished at his teaching; for he taught them as having authority (magistracy), and not as the scribes (teachers) (ii, 14). And as he passed by, he saw Levi sitting at the place of toll (or customs, in charge of the money), and he (Jesus) saith unto him (Levi), Follow me (Lu. v, 29: And Levi made him—Jesus—a great feast in his—Jesus—house) (Mark ii, 15). And it came to pass that he (Jesus) was sitting at meat in his (Jesus') house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him (ii, 16). And the scribes and the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, He eateth and drinketh with publicans and sinners (iii, 6). And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him (iii, 7). And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed (iii, 9). And he spake to his disciples, that a little ship should wait on him because of the crowd, lest they (the multitude) should throng him (Matt. xii, 15). And Jesus, perceiving it, withdrew from thence: and many followed him.

The Account of Josephus.—Life, Sec. 10:

When John, the son of Levi . . . could not gain his purpose, . . . a great army fell upon Gischala, took it by force, and set it on fire (see Wars II, 21, Secs. 1, 2 and 3). Now John irritated a great many, as did also one Jesus, the son of Sapphias (same as Caiaphas, one of the high priests, Wars II, 20, 4), who was then governor (magistrate) of Tiberias (Life, Sec. 27). And it was Jesus, the son of Sapphias, who principally set them on. He was ruler in Tiberias, a wicked man, and naturally disposed to make disturbances in matters of consequence; a seditious person he was indeed, and an innovator beyond everybody else (Life, 57). Now Jesus, who was the ruler, commanded that they should exclude all that came with me, for he kept the door himself, and suffered none but his friends to go in (to prayers in the "proseucha," or house of prayer) (Life, 12). Jesus, the son of Sapphias, the leader of a seditious tumult of mariners and poor people, took with him certain Galileans . . . and slew as many as were their enemies before the war began (Life, 48). They retired to the house of Jesus, which indeed was a large castle (in Tiberias), and noway unlike a citadel (Wars III, 9, 7). Their leader was one whose name was Jesus, the son of Saphat (Greek, Sapphias), the principal head of a band of robbers (Wars III, 9, 8). Now the seniors of the people (of Tiberias), and such as were of principal authority among them, fearing what would be the issue of this matter, took their king (Agrippa II) along with them, and fell down before Vespasian, to supplicate his favor, and besought him not to impute the madness of a few to the whole city; but to bring the authors of the revolt to due punishment. So when Vespasian and Agrippa had accepted of their right hands by way of security, Jesus and his party thought it not safe for them to continue at Tiberias, so they ran away to Taricheae.

#### The "Tempest," or Naval Battle at Taricheae.

New Testament Account.—Mark iii, 19: And he (Jesus) cometh into a house (iii, 20). And the multitude cometh together again, so that they could not so much as eat bread (iii, 21). And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself (iii, 31). And there come his mother and his brethren; and, standing without, they sent unto him, calling him (iii, 32). And a multitude was sitting about him; and they say unto him, Behold thy mother and thy brethren without seek for thee (iii, 33). And he answereth them, and saith, Who is my mother and my brethren? (iii, 34). And looking round on them which sat round about him, he saith, Behold, my mother and my brethren! (iv, 1). And again he began to teach by the sea side. And there gathered unto him a very great multitude, so that he entered into a ship, and sat in the sea; and all the multitude were by the sea on the land. (iv, 35). And on that day (on one of those days, Luke viii, 22), when even was come, he saith unto them, Let us go over unto the other side (iv, 36). And leaving the multitude they take him with them, even as he was, in the ship. And other ships were with him (iv, 37). And there ariseth a great storm of wind (earthquake, Matt. viii, 24), and the waves beat into the ship, inasmuch that the ship was now filling (iv, 38). And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Master, carest thou not that we perish?

The Account of Josephus.—Wars III, 10, 1: All the innovators had gotten together at Taricheae, as relying upon the strength of the city, and on the lake that lay by it. This lake is called by the people of the country, the Lake of Genesareth. Yet had they a great number of ships gotten ready upon the lake, that in case they were beaten at land, they might retire to them; and they were so fitted up that they might undertake a sea fight also. But as the Romans were building a wall about their camp, Jesus and his party . . . made a sally upon them . . . But the Romans pursued them, and drove them into their ships (III, 10, 5), and some were slain as they were getting up into ships (III, 10, 9). Now these which were driven into the lake . . . could no fight upon the level by sea, for their ships were small and fitted only for piracy . . . and indeed they were destroyed after various manners . . . The number of the slain, including those

that were killed in the city, was 6,500 (III, 10, 6). But for those that had fled to the lake, upon seeing the city taken, they sailed as far as they possibly could from the enemy.

#### The "Miracle."

Mark iv, 39: And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. (Agathon, in Plato's Symposium, written B. C. 416.) And I have a mind to say of him in verse that he is the god who Gives us peace on earth and, calms the stormy deep, Who stills the waves, and bids the sufferer sleep.

#### The Repulse in Perea.

New Testament Account.—Mark v, 1: And they came to the other side of the sea, into the country of the Gadarenes (Gergesenes, Matt. viii, 28). (Here follows the account of casting out the legion of devils, v, 9). My name is legion; for we are many (v, ii). Now there was there on the mountain side a great herd of swine feeding (v, 15). And they (the Gadarenes, Gergesenes) come to Jesus (v, 17). And they began to beseech him to depart from their borders.

The Account of Josephus.—Wars IV, 1, 1: Now all those Galileans who, after the taking of Jotapata, had revolted from the Romans, did, upon the conquest of Taricheae, deliver themselves up to them again. And the Romans received all the fortresses and the cities, excepting Gischala, and those that had seized upon Mount Tabor ("the city set on a hill"); Gamala also, which is a city over against Taricheae, but on the other side of the lake, conspired with them (IV, 1, 3). Vespasian removed from Emmaus, and came to Gamala . . . And as the legions according to their usual custom, were fortifying their camp upon that mountain, he began to cast up banks at the bottom, . . . But Chares and Joseph, who were the most potent men of the city, set their armed men in order, though already in fright, because they did not suppose that the city could hold out long, since they had not a sufficient quantity either of water or of other necessities.

#### The Execution of Jesus at Gamala.

The Account of Josephus.—Life, Sec. 35: I also put Justus (leader of a third faction in Tiberias, Life 9; friend and member of household of Agrippa II, Life 65 and 70; false historian, Life 65; also called Saul or Saulus, Ant. XX, 9, 4: Wars II, 20, 1) in mind how the Galileans had cut off his brother's hands before ever I came to Jerusalem . . .; as also how the people of Gamala, in a sedition they had raised against the Babylonians, after the departure of Philip, and withal how they had wisely punished Jesus, his brother Justus' sister's husband (with death) (Life, Sec. 37). They (of Gamala) also slew Chares, and with him Jesus, one of his kinsmen, and a brother of Justus of Tiberias, as we have already said.

The New Testament Account.—Acts v, 30: Jesus, whom ye slew and hanged on a tree. 2 Cor. viii, 18: The brother whose praise is in the gospel.

Comment on these parallels is unnecessary. We must observe with the historian Gibbon, however: "The theologian may indulge the pleasing task of describing Religion as she descended from Heaven arrayed in her native purity: a more melancholy duty is imposed on the historian." He whom the theologian finds to be the son of God, the historian finds to have been the son of the notorious (Cleopas) Caiaphas, who wished to be known as Joseph the first, i. e., Joseph Alphaeus. The mother of this man was a young unmarried woman who wove the purple in a dark cavern under the floor of the temple at Jerusalem.

The cross has always been a dagger in the heart of liberty.

A Christian is a person who worships God under false pretences.

The church's hand should be taken from off the home, the school, the court, the legislature, and the government or it should be cut off.

Which is most conducive to good morals; to compel two people to live together who hate one another or to allow two people to live together who love one another? L. K. W.

# THE TRUTH SEEKER.

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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.

## Calvin and His Monument.

The Presbyterians of America propose to raise \$25,000 as their part toward the erection of a monument to John Calvin, the founder of their sect in Geneva, on the four hundredth anniversary of his birth, which occurs in 1909. Geneva has already erected a statue to Michael Servetus, Calvin's most eminent victim, which may have aroused the Calvinists to pay similar honors to the man who had him burned at the stake.

One familiar with the crimes of John Calvin can only be surprised that anybody can find reason why a monument should be erected to his memory, in the age of the world or any other, or why he should not be totally forgotten except for his offenses against humanity. About the last cause for remembering him is that adduced by President Patton of Princeton University, who asserts that "it was Calvin to whom was due the intellectual enfranchisement of the people of his time." Of course this was not said by President Patton as an appeal to Presbyterians, who have never encouraged intellectual enfranchisement; it is designed to draw contributions from liberal but perhaps uninformed religionists, and is wholly false. In the matter of mental liberty Calvin was behind the Protestants of his own day. If he contributed to the cause of freedom of the mind it was by the reaction which followed his acts of intolerance. He was the embodiment of religious persecution in Protestant Geneva as the Inquisition was in Catholic communities. He exercised the mental independence to differ with the Pope of Rome, but became the pope of his own church and inflicted torture and death on any who questioned his supremacy.

There came to Geneva a former Carmelite friar named Bolsec, who had renounced Romanism, and while a physician by profession, had not lost his interest in theological questions. Bolsec denied the justice of "damnation without transgression" and replied to Calvin in the public assembly. His punishment for heresy was advocated by Calvin, but the more humane Council procured his banishment from Geneva. Calvin afterwards wrote: "Had he not so soon escaped, I would by way of discharging my duty have done my best to bring him to the stake."

That is the kind of intellectual enfranchisement for which we are indebted to John Calvin.

If the author of real intellectual enfranchisement in Geneva is to be commemorated with a monument, why is Sebastian Castalio overlooked? He was a Presbyterian, and perhaps may be called a Calvinist, but he was the first Christian minister who ever advocated the toleration of "error." He defined the Reformation to mean that every man might worship God in his own way. For this he was called a "dog of Satan" by Calvin, whose vocabulary might have served as a model for the late John Alexander Dowie, and was driven from his pulpit and from Geneva. Calvin complained that his colleagues had kept Castalio out of his way; "They did not venture to trust me with him, that he might not exasperate me beyond all bearing." And he adds: "Therefore we must wait for a better opportunity, which I shall be always looking for." Calvin never forgot anyone who crossed his views. Like Jehovah, his vengeance was sleepless. He meant to burn both Bolsec and Castalio if he ever caught them, and he pursued Michael Servetus for nearly eight years before finally bringing him to the stake.

Calvin's malevolence and cruelty were somewhat held in check by the civil authorities and by his ecclesiastical associates; he nevertheless tortured and killed to the limit of his powers. There was a disturbance in the streets of Geneva, and one of two brothers named Berthelier admitted that he threw a stone by which a man was knocked down. The judges who sentenced both brothers to death, directed that they should not be tortured. Calvin would not have it so; he insisted on the rack. He afterwards wrote, as if to exculpate himself, "I am convinced that not without the judgment of God they suffered, contrary to the sentence of the judges, a long torture under the hand of the executioner." No bigot has ever been able to distinguish his own judgment from that of God. For his own infamous acts he places the responsibility on his deity, the very convenient scapegoat of every pious assassin.

Like Torquemada and other bloodless fanatics who have found their greatest joy in inflicting torture on human beings, Calvin was exceedingly superstitious. He had one of those morbid imaginations which conjure up "conspiracies." For example, when the bubonic plague spread through Geneva, he believed it to be the work of conspirators who went about smearing door locks with "their poisonous ointment." In one of his letters he said: "After fifteen women have been burned; some men have been punished even more severely; some have committed suicide in prison; and while twenty-five are still kept prisoners, the conspirators do not cease, notwithstanding, to smear the door locks of the dwelling houses with their poisonous ointment."

We know now, and all Presbyterians know, that the "poisonous ointment" was compounded in Calvin's diseased imagination, and that the women who were burned and men who suffered worse torture were the victims of his ignorance of the causes of disease, which he attributed to the devil and his agents. We do not, but Presbyterians do, believe that this pious fiend, this malevolent bigot with the instincts and propensities of an habitual homicide, this foe of science and learning, John Calvin, was the mouth-piece of God in framing a system of theology, the acceptance of which is necessary to salvation in all time to come. That is his sole claim on posterity, the invention of the religious horror know as Calvinism. In his character and work there is no redeeming feature. That he promoted intellectual emancipation is a falsehood; that

he did anything for political freedom is a myth. He burned and tortured heretics and founded Presbyterianism—nothing else of note. Why should America contribute to erect a monument to this man? Better hunt out the names of his victims and build memorials to them, who gave their lives in opposition to his savage domination over the minds and lives of men.

## Are We Less than Indians?

Not long ago a native correspondent of a newspaper published in India made complaint against the preaching of a Christian missionary from England or America, who, to convince his hearers that God looked after the welfare of his creatures, designing all things for their good, had instanced the fruitfulness of the earth in the populous districts, pointing out how good it was in God to make the crops grow close to the consumers instead of at some inaccessible place. The native correspondent admitted that the population had the sense to live in the most fertile and productive parts of the country rather than in the deserts where no food could be raised, and having done this, he exposed the fallacy of the design argument as based upon that fact, and declared that for England and America to send to them missionaries with no more sense than to put up that kind of a talk was an insult to the intelligence of Indians.

Mr. Frederick W. Taylor, who is one of the elected or appointed persons who handle the finances of this municipality, sends us an article on the subject of design and the harmony between science and scripture. His contribution appears on another page of this number of The Truth Seeker. If we did not know Mr. Taylor to be in the habit of upholding similar views in oral argument and by prelection, we might suspect him of giving us a jolly or of advancing his theses for the fun of seeing them headed off by the Editor or contributors. As the case is, we cannot question his sincerity.

Mr. Taylor gives us a sketch of the careers of the planets revolving in space, and leaves us to understand that he sees wisdom in the plan in accordance with which the earth will one day be a piece of slag like the moon. Such wisdom can be recognized only by those who are predetermined to find it in whatever happens.

Our pachydermatous friend, the elephant, is quoted as an instance where an animal occupying jungles infested with stinging insects is providentially protected by a thick skin. This is merely stating that a thick-skinned animal can live in comfort where a thin-skinned one might perish. We are not bound to hold that the hide of the elephant was imposed in order that he might live in the jungle among the insects; we are only to note that in such surroundings, animals armored like the elephant have been able to survive, as the woolly ones did for a time in arctic regions. How many have died because they were not adapted to their environment, and because God did not temper their environment to them, we can judge only by such fossil remains as have been found. Each of these victims of conditions is as powerful an argument against design as any living one is in favor of it; and doubtless the extinct species outnumber the living. The believer in design should be able to answer the question how design is shown both in the "wisdom" which provides for the preservation of species and also in that waste of creative power which permits them to disappear.

The attention that God pays to such matters may be soon determined by artificially changing the habitat of a species. Tropical animals would certainly die if removed to the north and God would never temper the wind for their benefit. Mr. Taylor shows us, by mentioning it, that he

is familiar with the fact of "admirable adaptation." He does not seem to be aware that adaptation contradicts design. The one is scientific, the other theological. Adaption is natural; design supernatural. If there is adaption there is no need of design; and if God is behind a thing, adaptation becomes superfluous. He can make things happen regardless of propriety. A being who can by a fiat create the light of day prior to the existence of the sun could keep alive furbearing animals at the equator and cause oranges to grow on the North Pole. By his will wingless fishes would navigate the air and cows roost in apple trees.

Mr. Taylor picks out a few passages in the first chapters of the book of Genesis which he holds do not seriously conflict with the findings of science, but show rather that under the circumstances God made a tolerably good guess at the truth. Why does he ignore those passages, fully as important, which science does not verify? For example, how about the origin of woman? Genesis says:

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

Will somebody quote the dictum of science which confirms or parallels that account of the creation of Eve which we are told must have been inspired by God?

Our contributor is in unnecessary doubt about the meaning of the word "day" as used in Genesis. The writer of that work provided against any misunderstanding of his language by reiterating that "the evening and the morning" (that is, forenoon and afternoon) constituted a day. The definition of the term "day" is settled by the command (Ex. xx, 8-11) to work six days and rest on the seventh. Doubtless Mr. Taylor's uncertainty is due to his failure to prepare for this discussion by examining the text. We are glad to give him information which will keep him out of the same error hereafter. Where the Bible is explicit we ought to give it credit for being so.

We do not see in Mr. Taylor's contribution any argument more cogent than that which the heathen in his blindness characterized as an insult to the intelligence of Indians.

### The Father of Jesus.

Had Jesus a father? If he was a man, yes. If he was a god, what then? Did gods have fathers?

Jesus had a mother, says the story of the New Testament. He was born a little irregularly. But that has happened to persons since his day, and will doubtless happen as long as women have children.

We have the authority of the book of Genesis that in days of old there were "sons of God," which would imply that God had a wife and family. There were no daughters of God. Divinity seemed to run to males. These sons of God took the daughters of men, and their children became "mighty men," not mighty gods. There were no goddesses on earth for the sons of God to marry. All of the descendants of these males with divine blood in their veins were drowned by the Lord. The flood was no respecter of persons. A label of divinity would not save the wearer from death. So all the children of the sons of God perished.

Noah repopled the earth. Only men, mere human beings, sprang from his loins. Humanity alone reigned upon the earth for about three thousand years. There is no reliable record of a god visiting man's abode during that period. It is singular that the only time that God's sons came to our globe, they came to see the daughters of men. They did not come to teach the children of mortals a better way to live; to give them a higher philosophy; to open up an easier way to

get a living; to show them how to be happy; to inspire a nobler ambition; to cure the sick; to encourage the sad and heartbroken; no! they came just to have children by the daughters of man. We are glad that God drowned the whole lot. If he had not, man would have been justified in instituting a little arterial drainage where it would have put an end to these divine scamps.

In various other parts of the Old Testament we find references to God's son or sons, and also find certain persons called sons of God, but in all of these instances the persons referred to had human fathers and mothers, and there was no attempt to saddle their parentage upon God.

If Jesus had a father, was he human or divine, or neither, or both?

The first statement in the New Testament regarding this matter is that the Holy Ghost was the father of the child of Mary. Whether this Holy Ghost was a man or a god no one knows. After Jesus was born there is no record of the Holy Ghost acting as his father.

When Jesus was baptized a voice from heaven claimed him as a son. The voice has not been identified up to this time.

Jesus is referred to in the gospel and in the epistles as the son of God and as the son of man. How can he have been both?

In the gospel of Luke he is said to have been the son of Joseph, and Mary his mother once addressed him thus: "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." Joseph was the father spoken of. Luke says in the second chapter of his story in the fifth verse: "His parents went to Jerusalem every year," meaning Joseph and Mary. Matthew calls him the "carpenter's son."

If it is true that Jesus claimed to be the son of God, and said that God was his father, but his mother ought to know better than he.

Every son of man has a man for his father.

Every man calling himself the son of God is a lunatic.

A man of a miraculous conception came from the human brain and not from the human body, and never had a real flesh and blood existence.

John, according to John's gospel, called Jesus "the only begotten son of God." This knocks out the pretensions of all the other fellows who called God their father.

Gods used to be only deified men, and the sons of God were the sons of such men.

In the New Testament Jesus is represented as the son of God, as the son of a ghost and as the son of man.

Which father shall we give him, a divine one, a ghostly one or a human one? L. K. W.

### The Inquisition Book.

We hope that subscribers for "A Short History of the Inquisition," who are impatient for its delivery will note the following report of progress: All of the book, 618 pages, is in plates, except contents and index. Work is going forward on the pictures, which will be numerous—one hundred or more. 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 \$2. Two or three months should see the work completed and the book delivered.

The pious, including our President, are worried about the influence of unbelief on race preservation. We have before us a photograph of our long-time subscriber, Mr. J. W. F. Copenhaver of

Pennsylvania, in a group with Mrs. Copenhaver and their children, of whom there are no less than sixteen. Most of the children were born, we think, since Mr. C. began taking The Truth Seeker. Our friend is an old schoolteacher and left that calling because he could not maintain the reputation for piety required in Pennsylvania. He is so unorthodox that he does not believe in vaccination, and rather than subject his children to inoculation he has withdrawn them from the public school and teaches them himself. Mr. Roosevelt's remarks on race suicide may have been an appeal to the pious exclusively, and not meant for those who rebel against church and state regulations that to them appear foolish and unsanitary. Judging from Mr. Copenhaver's success, however, we do not see why the preservation and education of the race may not be safely left in the hands of the ungodly.

Mrs. Ella Wheeler Wilcox has written in contemptuous reproach of the doctrine of vicarious atonement. In an article inspired by the recent event at Hempstead, Long Island, whence an Episcopal minister eloped with a young girl whose father had left her to his moral and spiritual guidance, Mrs. Wilcox says:

"Religion, as taught in the Christian Church to-day, has no moral influence on the nature of men and women which enables them to conquer their passions. It teaches salvation by deathbed repentance—by shifting the burden of sin and self-indulgence on a tortured Christ; it does not teach self-conquest and the unerring law of cause and effect in building an immortal character for time and eternity. When I was in Paris, all France was ringing with the elopement of two priests—and since the days of Abelard and Heloise these occurrences have been frequent. In America and England the secular sins of clergymen in the Protestant churches are matters of almost monotonous recurrence. Certainly our churches need a new religion, a new creed, the religion of personal responsibility."

Mrs. Wilcox is an exponent of the theory, or the fact, asserted by an Italian man of science, that "the passion of sexual love between man and woman is due to a microbe," which microbe has the quality of being pernicious when the love is opposed to duty, but is otherwise benign. Retreat and separation are prescribed for the microbe in its pernicious form; but obviously this would require outside interference, or unusual self-command, for if one's sense of right and wrong does not put the microbe out of business, there is not much hope of its destruction. The line which is drawn by age between a man of forty and a girl of seventeen would hardly be overstepped except by the abnormal. No profession but the clerical affords such opportunities for contact and the cultivation of the microbe as are allowed under the pastoral relation. Mrs. Wilcox probably has not discovered a "cide" for the guilty love germ. She has advanced somewhat, however, in her discovery that "religion as taught in the Christian churches today has no moral influence on the natures of men and women."

According to the report of the Rev. Mr. Burton at the Wesleyan conference in Sydney, New South Wales, Christianity is losing ground in the islands of the Pacific. Fiji has been well Christianized as to its native population, but the natives are being rapidly replaced by people from India, who are Mohammedans, so that if the present changing conditions continue for ten years "Fiji will again be a heathen country." Hindoos were also, the Rev. Mr. Burton said, getting a footing in the New Hebrides, New Britain, and Samoa, the prospect now being that we should soon see the cross of Christ displaced by the crescent of Mohammed in the Pacific.

"France and the Pope No. 2," by General William Birney will be ready for delivery this week. This is an answer to the arguments of the Pope's lawyers, made since No. 1 was published. It is ten cents a copy, a dollar a dozen. Except in these pamphlets we do not know where the American reader can find the information and argument they contain in support of the French law separating church and state.

## TORREY, EVANGELIST, CALLED TO ACCOUNT

SUED FOR SLANDER BY NORMAN MURRAY OF MONTREAL, CANADA.

His Goods Seized and the Campaign Fund Tied Up by Legal Process—Finding an Apology Does Not Settle the Account, He Pays and Departs—The Lesson May Do Him Good.

As stated in The Truth Seeker last week, the Rev. Dr. Torrey, evangelist, doing business in Montreal, Canada, sought to slander the late Robert G. Ingersoll by declaring that young men had been observed going directly from Ingersoll's lectures to a house of infamy. He also descanted upon the alleged immorality of unbelievers, and Mr. Norman Murray, a Montreal bookseller, who was in the audience, interposed the question, "How about King David?" According to the newspaper reports, the evangelist replied: "David was a better man than you. But there is hope for you even if you were arrested for selling obscene literature on the street."

There is no way of making Torrey suffer for his slanders against the dead, but Mr. Murray believed he could be punished for libeling the living, and he therefore began a suit against the evangelist for defamation of character. When Torrey, on receipt of a letter from the plaintiff's attorney, became convinced that Mr. Murray was in earnest, he made the following retraction and apology before reading the scripture lesson on the evening of May 2:

"I want to say, first of all, that I did not say that David was a better man than Mr. Murray. In answer to Mr. Murray's question, 'What about David?' I said, 'David was a sinner—a great sinner.' I did not say that Mr. Murray was arrested for selling obscene literature on the street. I said, 'There is also pardon for you, even if you were arrested for distributing obscene literature.' I am sorry I said what I did. I had no right to say it. It was not a Christian act to say it. I am sorry and I am glad to say so. I don't make this apology because I am afraid of a lawsuit. I make it because I think it is right, and my conscience demands me to make it."

To a newspaper representative Mr. Murray on the following day said that he would accept Torrey's apology provided the latter would pay the lawyers' charges for services already rendered. This the evangelist did not do, and the newspapers tell the rest. We quote from the Montreal Standard of May 4:

### Torrey Is Sued.

A new and sensational move has been made in the case of Mr. Norman Murray against the Rev. Dr. Torrey, the celebrated evangelist. Not satisfied with Dr. Torrey's apology for the remarks he made in regard to him at St. James church, Mr. Murray has determined to sue the evangelist for alleged slander, and as the preliminary move he has taken out a seizure before judgment, in consequence of which money coming to Dr. Torrey is tied up, and in addition the personal baggage of the evangelist is under seizure.

At half-past ten this morning, Mr. Arthur Beauchesne, of the firm of Beauchesne and Desjardins, who took charge of the case in person, appeared in the Practice Court, where Justice Mathieu was presiding, and presented an affidavit by Mr. Norman Murray.

This affidavit, it must be remembered, was not sworn to upon the Bible, but by affirmation, Mr. Murray contending that it was against his principles to swear.

The affidavit set forth, that Mr. Murray was a plaintiff in the case. That he has taken an action for a thousand dollars against the defendant for slander uttered against him in the St. James Methodist church. That the defendant stated in the church that he had been arrested for selling obscene literature on the street. That the defendant, who is a resident of the city of Chicago, in the State of Illinois, in the United States of America, is about to leave the jurisdiction of the Province of Quebec so that he would be deprived of recourse against him. That, therefore, he begs for a saisie-arret before judgment on all the defendant's goods and chattels and money that is coming to him.

### Examined Document.

His Lordship carefully looked at the document, turned it over once or twice, made Mr. Beau-

chesne explain a few points about it, and then granted permission for the seizures to be taken, adding that he thought it would only be right to have the defendant put under bonds, and fixed upon the sum of two hundred dollars as the amount of the bonds.

Mr. Beauchesne explained that this meant that Dr. Torrey would have to go to court to have the bond matter disposed of.

Mr. Beauchesne was asked what would happen if Dr. Torrey should leave the city without attending to the formalities prescribed by the present proceedings and return to the United States.

"If he did so," said Mr. Beauchesne, "we would bring him back under the Extradition act. We would simply have to say to the government of the United States, we want one of your citizens, who came to our country, violated our laws, and slandered one of our citizens, and now tries to escape the consequences. The law would not look upon him as a great evangelist, but simply as an ordinary individual amenable to the law."

### The Next Proceedings.

The next proceedings after the Judge had given his permission was to have the writs made out in the Prothonotary's Office, and they were made returnable on Saturday next.

This means that unless Mr. Torrey makes a fuller apology, which satisfies Mr. Murray, or unless he pays a thousand dollars and costs, or unless he makes a compromise he will have to stay here till next Saturday.

### Left To Serve Writs.

The papers were intrusted to Mr. Oliver Daoust, the bailiff, for service and at about half-past one, Mr. Daoust, accompanied by his assistant, left for uptown to serve the writs.

There were three, one for Mr. Weldon, of the Windsor Hotel, one for Mr. J. C. Holden, the treasurer of the Torrey Campaign Fund, and one for the Rev. Dr. Torrey himself.

The orders were to seize all movable effects and moneys in the possession of any of the people upon whom the papers were to be served, and meant that the bailiff would go through all Dr. Torrey's belongings.

The first writ was left at the residence of Mr. J. C. Holden, 377 Mountain St.

Then Mr. Daoust went to the Windsor.

### Dr. Torrey Not in.

Dr. Torrey was not in, and no one was, but Mr. Weldon, the manager, was in the Grill room downstairs having luncheon with another gentleman, the room being well filled with ladies and gentlemen eating at the various tables.

Soon Mr. Daoust invaded the restaurant, and sent a waiter for Mr. Weldon.

### Not Too Well Pleased.

The latter, not any too well pleased at being disturbed, felt even less pleased when the writ of seizure was put in his hands.

When Mr. Daoust asked permission to go to Mr. Torrey's room and seize the latter's belongings, there, Mr. Weldon demurred, however.

"I won't allow you to touch these things," said Mr. Weldon. "You have served me with the writ and that is enough. I am responsible."

"But," said Mr. Daoust—

"There are no buts," said Mr. Weldon. "These goods in the room are not his, they are mine," and when the bailiff looked at him inquiringly, "yes, they are mine till he pays the bill."

That was all the satisfaction Mr. Daoust got for the time being, and he walked upstairs again.

The people in the grill room were wondering what was up, but as the conversation took place right near the staircase, they could not hear much of it.

Upstairs, the bailiff explained that he simply wanted to make an inventory of the things, but decided to first discuss Mr. Weldon's refusal to permit him, with his principal, the lawyer for the prosecution, before taking any action against the manager of the hotel.

He could not find out where Dr. Torrey was, but as the latter had an engagement with Mr. David Yuile in the evening he decided to try and catch the evangelist later on in the afternoon.

### Mr. Holden Interviewed.

Mr. J. C. Holden, the treasurer of the Torrey Campaign Committee, was seen by a Standard reporter shortly after receiving the writ.

He admitted that he had been served with a writ of seizure, but was not much inclined to discuss the case.

"I have not seen any of the other committee men yet," he said, "and I do not know exactly what will be done, but we are not going to let Mr. Torrey suffer any serious inconvenience."

"There are any number of well-known citizens who would go guarantee for him. I, myself, would not have any hesitation to do so."

"Do you think he will make a fuller apology to Mr. Murray?"

"I really do not know anything about that."

"It is said that the amount of money seized in your hands is quite large?"

Mr. Holden waved his hand in a deprecatory manner.

"Would you mind stating about how much?"

Mr. Holden smiled, but did not say any thing.

"It is publicly stated that the amount is as high as nine thousand dollars."

Mr. Holden laughed, and said:

"Oh, no! not nearly as much. It isn't even nine hundred dollars."

"The general impression is that in a movement like this the amount collected is always very large."

"Oh, well, we have collected a good deal more, but then we pay all the current expenses as we go along. I think the work has done a great deal of good."

"And you think Dr. Torrey will not get into any serious trouble?"

"No, he'll not get into any serious trouble."

### Dr. Torrey Served with the Writ.

At half-past five the Rev. Dr. Torrey was served personally in his room, No. 466 Windsor Hotel, with a writ of seizure by Bailiff Daoust. The reverend gentleman said that none of the things in the room, with the exception of a small valise, were his own property. He also asked if the money in the hands of the committee had been seized, and was told that such was the case.

A Standard reporter called on Dr. Torrey just before the personal seizure was made, and asked him if he cared to say anything. He said:

"Not for the present. I thought that Mr. Murray was satisfied."

Then he was asked if being detained here by the court proceedings would interfere with any engagements elsewhere, and he said that he preferred not to say anything about that.

When he was told by the reporter that there was a bailiff downstairs waiting to serve him, he expressed surprise that the man did not come up and asked the reporter to tell the bailiff when he went down to come right up, as he was prepared for anything that might happen. The reverend gentleman seemed to take the whole thing very calmly.

### The Declaration.

Province of Quebec,

District of Montreal,

Superior Court.

Norman Murray, Plaintiff,

vs.

R. A. Torrey, Defendant.

Plaintiff avers:

1. That Defendant, who is a Protestant minister, has been conducting an evangelistic campaign in Montreal since the beginning of April last (1907).
2. That Defendant delivered sermons daily before large crowds of people, in St. James Methodist church, which was often so packed that overflow meetings had to be held in a lecture hall at the rear.
3. That the meetings were given a great deal of advertising and were attended by every class of people.
4. That among those who attended them were representatives of all the different denominations from over seventy-five individual churches in Montreal and vicinity.
5. That every sermon of the Defendant was summed up in the "Gazette," the "Star," the "Witness," and the "Herald," newspapers, the aggregate circulation of which is considered about 200,000 copies every day.
6. That the Defendant in the course of his sermons often challenged discussion and allowed hearers to interrupt him, as is customary under such circumstances.
7. That on Tuesday evening, April 30th last, 1907, the Defendant, in the course of his sermon, was speaking about the morality of Christians as compared to that of Infidels, when Plaintiff put in the following fair question: "What about David?" to which the Defendant sharply retorted: "David was a better man than you; but he was saved as you could be, even if you were arrested for selling obscene literature on the street."
8. That, referring to Plaintiff, the Defendant added: "But as there was pardon for David, there is pardon for me and my poor friend yonder."
9. That these malicious statements were made with the evident object of damaging the character of the Plaintiff, of disgracing him and holding him to contempt in the opinion of the community.

## TORREY, EVANGELIST, CALLED TO ACCOUNT

SUED FOR SLANDER BY NORMAN MURRAY OF MONTREAL, CANADA.

**His Goods Seized and the Campaign Fund Tied Up by Legal Process—Finding an Apology Does Not Settle the Account, He Pays and Departs—The Lesson May Do Him Good.**

As stated in The Truth Seeker last week, the Rev. Dr. Torrey, evangelist, doing business in Montreal, Canada, sought to slander the late Robert G. Ingersoll by declaring that young men had been observed going directly from Ingersoll's lectures to a house of infamy. He also descanted upon the alleged immorality of unbelievers, and Mr. Norman Murray, a Montreal bookseller, who was in the audience, interposed the question, "How about King David?" According to the newspaper reports, the evangelist replied: "David was a better man than you. But there is hope for you even if you were arrested for selling obscene literature on the street."

There is no way of making Torrey suffer for his slanders against the dead, but Mr. Murray believed he could be punished for libeling the living, and he therefore began a suit against the evangelist for defamation of character. When Torrey, on receipt of a letter from the plaintiff's attorney, became convinced that Mr. Murray was in earnest, he made the following retraction and apology before reading the scripture lesson on the evening of May 2:

"I want to say, first of all, that I did not say that David was a better man than Mr. Murray. In answer to Mr. Murray's question, 'What about David?' I said, 'David was a sinner—a great sinner.' I did not say that Mr. Murray was arrested for selling obscene literature on the street. I said, 'There is also pardon for you, even if you were arrested for distributing obscene literature.' I am sorry I said what I did. I had no right to say it. It was not a Christian act to say it. I am sorry and I am glad to say so. I don't make this apology because I am afraid of a lawsuit. I make it because I think it is right, and my conscience demands me to make it."

To a newspaper representative Mr. Murray on the following day said that he would accept Torrey's apology provided the latter would pay the lawyers' charges for services already rendered. This the evangelist did not do, and the newspapers tell the rest. We quote from the Montreal Standard of May 4:

### Torrey Is Sued.

A new and sensational move has been made in the case of Mr. Norman Murray against the Rev. Dr. Torrey, the celebrated evangelist. Not satisfied with Dr. Torrey's apology for the remarks he made in regard to him at St. James church, Mr. Murray has determined to sue the evangelist for alleged slander, and as the preliminary move he has taken out a seizure before judgment, in consequence of which money coming to Dr. Torrey is tied up, and in addition the personal baggage of the evangelist is under seizure.

At half-past ten this morning, Mr. Arthur Beausnes, of the firm of Beausnes and Desjardins, who took charge of the case in person, appeared in the Practice Court, where Justice Mathieu was presiding, and presented an affidavit by Mr. Norman Murray.

This affidavit, it must be remembered, was not sworn to upon the Bible, but by affirmation, Mr. Murray contending that it was against his principles to swear.

The affidavit set forth, that Mr. Murray was a plaintiff in the case. That he has taken an action for a thousand dollars against the defendant for slander uttered against him in the St. James Methodist church. That the defendant stated in the church that he had been arrested for selling obscene literature on the street. That the defendant, who is a resident of the city of Chicago, in the State of Illinois, in the United States of America, is about to leave the jurisdiction of the Province of Quebec so that he would be deprived of recourse against him. That, therefore, he begs for a saisie-arret before judgment on all the defendant's goods and chattels and money that is coming to him.

### Examined Document.

His Lordship carefully looked at the document, turned it over once or twice, made Mr. Beau-

chesne explain a few points about it, and then granted permission for the seizures to be taken, adding that he thought it would only be right to have the defendant put under bonds, and fixed upon the sum of two hundred dollars as the amount of the bonds.

Mr. Beausnes explained that this meant that Dr. Torrey would have to go to court to have the bond matter disposed of.

Mr. Beausnes was asked what would happen if Dr. Torrey should leave the city without attending to the formalities prescribed by the present proceedings and return to the United States.

"If he did so," said Mr. Beausnes, "we would bring him back under the Extradition act. We would simply have to say to the government of the United States, we want one of your citizens, who came to our country, violated our laws, and slandered one of our citizens, and now tries to escape the consequences. The law would not look upon him as a great evangelist, but simply as an ordinary individual amenable to the law."

### The Next Proceedings.

The next proceedings after the Judge had given his permission was to have the writs made out in the Prothonotary's Office, and they were made returnable on Saturday next.

This means that unless Mr. Torrey makes a fuller apology, which satisfies Mr. Murray, or unless he pays a thousand dollars and costs, or unless he makes a compromise he will have to stay here till next Saturday.

### Left To Serve Writs.

The papers were intrusted to Mr. Oliver Daoust, the bailiff, for service and at about half-past one, Mr. Daoust, accompanied by his assistant, left for uptown to serve the writs.

There were three, one for Mr. Weldon, of the Windsor Hotel, one for Mr. J. C. Holden, the treasurer of the Torrey Campaign Fund, and one for the Rev. Dr. Torrey himself.

The orders were to seize all movable effects and moneys in the possession of any of the people upon whom the papers were to be served, and meant that the bailiff would go through all Dr. Torrey's belongings.

The first writ was left at the residence of Mr. J. C. Holden, 377 Mountain St.

Then Mr. Daoust went to the Windsor.

### Dr. Torrey Not in.

Dr. Torrey was not in, and no one was, but Mr. Weldon, the manager, was in the Grill room downstairs having luncheon with another gentleman, the room being well filled with ladies and gentlemen eating at the various tables.

Soon Mr. Daoust invaded the restaurant, and sent a waiter for Mr. Weldon.

### Not Too Well Pleased.

The latter, not any too well pleased at being disturbed, felt even less pleased when the writ of seizure was put in his hands.

When Mr. Daoust asked permission to go to Mr. Torrey's room and seize the latter's belongings, there, Mr. Weldon demurred, however.

"I won't allow you to touch these things," said Mr. Weldon. "You have served me with the writ and that is enough. I am responsible."

"But," said Mr. Daoust—

"There are no buts," said Mr. Weldon. "These goods in the room are not his, they are mine," and when the bailiff looked at him inquiringly, "yes, they are mine till he pays the bill."

That was all the satisfaction Mr. Daoust got for the time being, and he walked upstairs again. The people in the grill room were wondering what was up, but as the conversation took place right near the staircase, they could not hear much of it.

Upstairs, the bailiff explained that he simply wanted to make an inventory of the things, but decided to first discuss Mr. Weldon's refusal to permit him, with his principal, the lawyer for the prosecution, before taking any action against the manager of the hotel.

He could not find out where Dr. Torrey was, but as the latter had an engagement with Mr. David Yuile in the evening he decided to try and catch the evangelist later on in the afternoon.

### Mr. Holden Interviewed.

Mr. J. C. Holden, the treasurer of the Torrey Campaign Committee, was seen by a Standard reporter shortly after receiving the writ.

He admitted that he had been served with a writ of seizure, but was not much inclined to discuss the case.

"I have not seen any of the other committee men yet," he said, "and I do not know exactly what will be done, but we are not going to let Mr. Torrey suffer any serious inconvenience.

"There are any number of well-known citizens who would go guarantee for him. I, myself, would not have any hesitation to do so."

"Do you think he will make a fuller apology to Mr. Murray?"

"I really do not know anything about that."

"It is said that the amount of money seized in your hands is quite large?"

Mr. Holden waved his hand in a deprecatory manner.

"Would you mind stating about how much?"

Mr. Holden smiled, but did not say anything.

"It is publicly stated that the amount is as high as nine thousand dollars."

Mr. Holden laughed, and said:

"Oh, no! not nearly as much. It isn't even nine hundred dollars."

"The general impression is that in a movement like this the amount collected is always very large."

"Oh, well, we have collected a good deal more, but then we pay all the current expenses as we go along. I think the work has done a great deal of good."

"And you think Dr. Torrey will not get into any serious trouble?"

"No, he'll not get into any serious trouble."

### Dr. Torrey Served with the Writ.

At half-past five the Rev. Dr. Torrey was served personally in his room, No. 466 Windsor Hotel, with a writ of seizure by Bailiff Daoust. The reverend gentleman said that none of the things in the room, with the exception of a small valise, were his own property. He also asked if the money in the hands of the committee had been seized, and was told that such was the case.

A Standard reporter called on Dr. Torrey just before the personal seizure was made, and asked him if he cared to say anything. He said:

"Not for the present. I thought that Mr. Murray was satisfied."

Then he was asked if being detained here by the court proceedings would interfere with any engagements elsewhere, and he said that he preferred not to say anything about that.

When he was told by the reporter that there was a bailiff downstairs waiting to serve him, he expressed surprise that the man did not come up and asked the reporter to tell the bailiff when he went down to come right up, as he was prepared for anything that might happen. The reverend gentleman seemed to take the whole thing very calmly.

### The Declaration.

Province of Quebec,

District of Montreal.

Superior Court.

Norman Murray, Plaintiff,

vs.

R. A. Torrey, Defendant.

Plaintiff avers:

1. That Defendant, who is a Protestant minister, has been conducting an evangelistic campaign in Montreal since the beginning of April last (1907).

2. That Defendant delivered sermons daily before large crowds of people, in St. James Methodist church, which was often so packed that overflow meetings had to be held in a lecture hall at the rear.

3. That the meetings were given a great deal of advertising and were attended by every class of people.

4. That among those who attended them were representatives of all the different denominations from over seventy-five individual churches in Montreal and vicinity.

5. That every sermon of the Defendant was summed up in the "Gazette," the "Star," the "Witness," and the "Herald," newspapers, the aggregate circulation of which is considered about 200,000 copies every day.

6. That the Defendant in the course of his sermons often challenged discussion and allowed hearers to interrupt him, as is customary under such circumstances.

7. That on Tuesday evening, April 30th last, 1907, the Defendant, in the course of his sermon, was speaking about the morality of Christians as compared to that of Infidels, when Plaintiff put in the following fair question: "What about David?" to which the Defendant sharply retorted: "David was a better man than you; but he was saved as you could be, even if you were arrested for selling obscene literature on the street."

8. That, referring to Plaintiff, the Defendant added: "But as there was pardon for David, there is pardon for me and my poor friend yonder."

9. That these malicious statements were made with the evident object of damaging the character of the Plaintiff, of disgracing him and holding him to contempt in the opinion of the community.

10. By these utterances, Defendant meant that Plaintiff was in the habit of selling scandalous writings, had been sentenced to prison and was unworthy of the respect and confidence of the public.

11. That on Wednesday afternoon, May 1st, 1907, Plaintiff's attorneys delivered the following letter to Defendant at the Windsor Hotel, where Defendant was stopping:

Montreal, May 1, 1907.

Rev. Dr. R. A. Torrey, Windsor Hotel, City. Dear Sir: We have been instructed by Mr. Norman Murray to demand a complete retraction of the slanders you uttered against him, in St. James Methodist church, on Tuesday evening, when in answer to a question, you said to him: "David was a better man than you, but there is hope for you even though you were arrested for selling obscene literature on the street." And further referring to Mr. Murray, you added: "But as there was pardon for David, there is pardon for me and my poor friend yonder." Those libelous utterances were published to-day in the newspapers of this city, being thereby given a very large circulation. You went beyond the rights and prerogatives of a preacher in making this personal attack on one of our auditors and come within the provisions of our criminal and civil codes. Mr. Murray requires a satisfactory reparation of these slanders or else legal proceedings will be taken against you before you leave the city. Yours very truly, BEAUCHESNE & DESJARDINS.

12. That on Thursday evening last, i. e., two days after the above slanders had been uttered, before a very large audience, defendant repeated in the aforesaid church the said slanders in the following manner:

"Before I read the Scripture lesson to-night, I have an apology to make. Some of you saw in the papers this morning a letter from some attorneys in this city. I will read the letter itself."

With these opening words defendant proceeded to read the above letter that he had received from Mr. Norman Murray's solicitors:

"I want to say first of all," said Dr. Torrey, "that I did not say that David was a better man than Mr. Murray. I said precisely what I was reported as saying in the evening Witness. Mr. Murray said: 'What about David?' I said: 'David was a sinner—a great sinner,' and did not make any comparison of any kind whatever with Mr. Murray, and I added that 'David repented and was pardoned.' I did not say that Mr. Murray was 'arrested for selling obscene literature on the street.' I said, 'There is also pardon for you, even if you were arrested for distributing obscene literature.' I made no statement whatever that he was arrested, but said there was pardon for him, even if he were."

13. That this statement, made on Thursday evening, is not a sufficient apology, but rather an aggravation of the slanders uttered on the previous Tuesday. It is also admitted that the said slander was actually uttered, and it is by no means a satisfactory reparation such as was required by plaintiff in the aforesaid letter.

14. That the said church was crowded to the doors when defendant thus aggravated his former defamations and his statement, as well as the original slander, was published in all the English newspapers of Montreal.

15. That plaintiff is a writer and frequent contributor to the best magazines of the United States and the British Empire, besides being engaged in business as a bookseller, and he suffers considerable damage from the aforesaid utterances and their widespread publication and circulation.

16. That the damage he suffers on that account cannot be valued, but plaintiff is satisfied to put it at one thousand dollars (\$1,000.00), which sum defendant should be condemned to pay to him.

Wherefore plaintiff concludes that defendant be condemned by this court to pay him the sum of one thousand dollars (\$1,000.00), with costs distracts to the undersigned attorneys.

BEAUCHESNE & DESJARDINS.

Montreal, May 3, 1907.

#### Mr. Murray in a Warlike Mood Saturday.

Norman Murray was in a very aggressive and warlike mood when interviewed by a representative of The Standard in regard to his new and sensational move against Rev. Dr. Torrey.

"My war paint is on!" he exclaimed, "and I don't put on my war paint for nothing. The public know me well enough for that.

"The war is on, and it is war to the knife now. Dr. Torrey and his friends have brought it all upon themselves. He must fight now or surrender."

"But, Mr. Murray, has not Dr. Torrey apologized for what he said about you?"

"Apologized!" he echoed, "apologized! What's his apology worth to me? But he has not apologized to me, nor has he even communicated with my attorneys, Messrs. Beauchesne and Desjardins, in regard to the matter. Dr. Torrey has had full three days in which to do this. He has not done it, and I am informed that he and his party had planned to get away with their luggage at 8.45 on Monday morning. But he is headed off now, and must face me in court."

"Didn't Dr. Torrey offer to pay your costs after he had made his apology in church?"

"Not an offer. I have heard nothing from him, whatever. He has chosen to ignore me and my lawyers completely, thinking he could slink away and leave us looking at one another. But he was reckoning without his host, and he will find to

his cost what it means to try and play such tomfoolery with me. But I needn't say much about the matter now. The courts will talk."

"But, Mr. Murray, you are quoted in the newspapers as having said that you accepted Dr. Torrey's apology. Did you say that?"

"Not altogether. I said his explanation or apology was all right as far as it went, but I also said that Dr. Torrey had to settle with my lawyers. He has done nothing, and attempted to ignore us and get off. But such tactics won't work. By adopting this line of action Dr. Torrey has left us no other alternative but to proceed and take him into court to answer for what he publicly uttered against me.

"Dr. Torrey has been ill-advised in all this, and if he is in a tight fix now, he has only himself to blame. He and his friends, I cannot help thinking, laid a trap for me. The trap has snapped but it is Dr. Torrey who is wriggling in it, not Norman Murray.

"A great principle is at stake, over and above all this. Are Dr. Torrey and others in his line of business to be allowed to go to and fro upon the earth slandering our illustrious dead with impunity? Are they to eternally defame the memory of great thinkers, sages and philosophers? Who is Dr. Torrey, anyway, that he is to be allowed to mount a pulpit and insult our great dead—Paine, Voltaire, Ingersoll, Spencer, Huxley, Tyndall, Draper, Holyoake, and others?"

"Whatever may be done in other places, it cannot be done in Montreal. I will look after that, if no one else will.

"I warned Dr. Torrey about this the very day he arrived in Montreal. In a letter I informed him that so long as he confined his preaching to a denunciation of drunkenness, gambling, lying, stealing, and the social evil, I would be with him. But I warned him against defamation of Freethinkers and others not of his line of thinking. He did not choose to heed the warning. I was good enough to give him in advance, but told a story about the result of a lecture of Colonel Ingersoll's—a tale which neither he nor any one else is able to prove. Hence my inquiry in church. 'What about David?' which was the opening shot of the war.

"The question was a perfectly legitimate one, as Dr. Torrey himself admitted in church. Had he not thrown out challenges right and left to Freethinkers, Universalists, Unitarians, and others, daring them to controvert him upon any point whatsoever? That being the case, why should not I have asked him the question I did?"

"But instead of making an argument, or giving the soft answer which turneth away wrath, he descended to slander, hurling at me personal abuse and insult.

"In view of all this, need you wonder that I have put on the war paint with the determination to fight the great battle of my life?"

Evangelist Torrey did not remain in Montreal to fight the suit. As soon as the committee found its funds tied up, the matter was placed in the hands of Mr. R. C. Smith with power to effect a settlement out of court with Mr. Murray's attorneys. As a result of the negotiations the campaign fund was slightly depleted—the amount paid being kept a secret—and on Monday, May 6, Torrey departed for his home in Chicago with something added to his experience if less than he expected to his bank account.

#### Christ and Confucius.

A collaborator of the "Forum" asked a Chinaman why his nation did not accept our "gospel of peace," and received the following reply:

"It is not because we would not accept a gospel of peace, but it is because you who in its name trample it under foot and drench it with blood. There are people from all Christian nations who come to teach us by the sword and by fire that reason counts for nothing in this world if it is not supported by force. Do not doubt for an instant that your lesson has been well learned; and make way, Europe, when it shall be put in action!

"You have been the cause that a nation of four hundred millions of inhabitants is in train to arm themselves—a nation who before you came to her had no ambition but to live in peace. It is in the name of Jesus Christ that you called us to arms, and it is in the name of Confucius that we reply."

## DID FRANKLIN PROPHECY XTIAN SCIENCE HEALING?

### The Prevention and Cure of Disease Through the Power of the Mind.

BY HENRY WHITE.

Mr. Edward Kimball is probably the ablest advocate of Christian Science known to the public. And if the organization which he represents had only such spokesmen as he to present and defend it there would be found less in it to condemn. As it is, he has a tremendous task before him in trying to stem the tide of adverse criticism which is rising in all quarters. He has lately felt called upon to attack Mark Twain's new book on Christian Science. It would be a gratuity to say anything in defense of Twain, but I would like to make a few comments on some of Mr. Kimball's utterances which challenge equally all the critics of Mrs. Eddy's system.

He says (1) that Mrs. Eddy has declared, that "sickness, being at most but a disorder of human procurement, can and will be exterminated"; and (2) that this declaration is in accord with a prophecy of Benjamin Franklin, in 1788, to the effect, that all manner of diseases would eventually either be prevented or cured "through the power of mind."

Mr. Kimball is fond of calling the practice of medicine "the drugging system." But it deserves a better name than that, for it consists of something more than the giving of pills. It even does not disdain the use of some of the means which Christian Scientists employ, particularly the two which are the only ones of any value in Christian Science—optimism and suggestion. In fact, it avails itself of every means known to science for the relief of human ills, drugs where they are indicated, or the knife when necessary, irritant or soothing applications, rest or more exercise, less or more food and discrimination as to kinds—all to procure for the patient a relief from pain, a prolongation of life, and, at the same time, obtaining a knowledge of the human structure and functions and of the causes which produce their decay or impairment, to gain immunity to the attacks of disease. Recognizing disease to be a fact of nature, it proceeds to deal with it as such, instead of ignorantly denying its verity.

It is a singular feature of the Christian Science view and treatment of disease, that no account is taken of one of the most obvious truths of nature, that disease is an affection not confined to man only, but something to which every living creature is liable, birds, fishes, cattle, swine, and a thousand other sentient beings; nay more, it becomes manifest in the insentient trees, plants, fruits and flowers—in short, in everything that has life.

When a horse steps on a nail and then dies of lockjaw, or a contagious disease is introduced among the rabbits of Australia and they all die from it, or a cow succumbs to tuberculosis or the swine to hog-cholera, or a dog dies of a wasting distemper, or a tiger has a decayed tooth which drives him into a fury; when a "rust" blights a wheat field, or a tree falls on account of a dry rot at the heart, or corn decays in the ear before ripening, or any other of the many diseased conditions appear which are familiar to stock raisers, horticulturists, and farmers, how are they different from those afflictions which carry off so many of the human race every year? They are not different. Those who are slain by disease are not all men. Lice, worms, botts, and "lumpy-jaw" infest or destroy our animals; and parasitical plants, vines, and fungi kill our trees, fruits, and flowers; but all these pests have their counterparts—some are identical—in man; all tend to the same end—death. Bacteria and microzoa are not as large as worms or an ivy, but the effect being in all cases the destruction of the individuals on which they fasten and thrive, the question of size is not important. It is what disease is and what it does that we have most to do with. Primarily it is a decay and it is universally liable to everything that lives. What nonsense then, to say that it is a matter of human procurement or an error of mortal mind!

Christian Scientists talk as if the universe consisted of nothing but God and the few human beings who roam about on this non-existent planet, themselves not having ponderable bodies,

## FROM WOMAN'S POINT OF VIEW.

CONDUCTED BY BERTHA W. HOWE.

but consisting wholly of "Mind"—divine emanations from the "All-in-All."

"Mind" in Mrs. Eddy's vocabulary always means God. Now Franklin generally said what he meant. If he made the prediction attributed to him by Mr. Kimball he would not have said mind if he meant something else. His English never squinted. What he did mean, probably, was nothing more than that human attainment would in time reach a point when all ordinary diseases could be prevented, not by some occult "power of mind over matter" (a famous refuge of ignorance), not by giving "mind" a supernatural meaning, but simply by the improved knowledge which was to follow from further study and experiment. Such a prophecy is already fulfilled. The great plagues of former times have disappeared, longevity has increased in every country where the system is practiced which "scientists" speak so contemptuously of, and old age is now passed in comparative ease and comfort. These are not the fruits especially of a forty-year old discovery by a gentlewoman in New Hampshire—they are the outgrowth of centuries of hard-headed research; not due to what one woman found out by three years' study of the Scriptures and at her devotions, but to what thousands of trained men have found out through dissection, vivisection, surgery, and "drugging."

But the mind does itself have an influence apart from the mind's intellectual attainments. Nobody who is well informed will deny it. Physicians have always been aware of the fact. They know that their personality, their very moods, may react upon their patients; that a breezy, confident manner is often a better tonic than a dose of medicine. The physicians of Egypt, 1550 B. C., knew it too.

It is not a "Discovery" of Mrs. Eddy's, or even a rediscovery. And there is nothing in it, nor ever has been anything in it, to show that it is the influence of that "Mind" which Christian Science assumes (God), but that only one we know anything about, the human mind—the minds of Infidels and Atheists just as truly as of those who believe in Mrs. Eddy and God.

Nowhere has hypnotic suggestion reached a greater attainment, particularly in the treatment of bodily ailments—there called suggestive therapeutics—than among the men of science in France, among whom, it is safe to say, Mrs. Eddy's pronouncements would be received with derision, and among whom a belief in her God or any other god is "not so that you would notice it."

Gen. William Birney, the only American writer who has gone exhaustively into the French church and state separation matter from the point of view of the government, hopes to celebrate his eighty-eighth birthday on May 28. The uncertainty indicated by the use of the word "hopes" can only refer to the possibility of the 28th not arriving; the General will surely be there. Our veterans live long. Mr. Lewis G. Reed of this city, who climbed the stairs last week to pay his subscription and leave an excellent contribution which we shall print, remarked that he had not been in the office before since he attained the age of ninety years. That was last September. He does not carry with him the outward signs of extreme age, but while no longer a boy, he is certainly a well preserved man of four score and ten. Men are like clocks in the time they are built to run, though not susceptible to being rewound. The man with a sixty-year system may not by any amount of care prolong his years to ninety any more than care bestowed on a twenty-four hour clock will cause it to run for a week. The best that each individual can do is to observe the laws of health, and thus realize all of the birthdays that nature has prepared him to celebrate. The old man is a vast encouragement to those who are just turning the half century mark. It makes them feel young, and a man is as young as he feels.

Senators Armstrong of Rochester and Agnew of New York succeeded in defeating Senator Thompson's bill which permits amateur baseball nines to play games on Sunday in this city. The defeat of the bill means the promotion of Sunday dissipation, rowdyism, and everything else but healthful sport on the first day of the week.

I should send no bouquets to the Reverend Jere Knode Cooke if I knew his present address, but I want, nevertheless, to say that I am sorry for him. He is a gentleman who had been penetrated by a moral code, which, being a hard, foreign substance, made at a factory, much as bullets are, did not agree with his constitution, and in the end proved fatal.

Mr. Cooke, as every newspaper reader knows, was the Episcopal minister in August Belmont's church (Mr. Belmont does not deal exclusively in railroads) at Hempstead, Long Island, where he was respected and honored. Now he is an outcast, both in his own mind and in those of most other people, and my heart aches for outcasts, especially when they are educated, and refined; and sensitive.

Mr. Cook is delicate of physique, gentle of breeding, and idealistic in temperament, judging from his picture in the papers. He is thirty-six years old, and has a beautiful wife, to whom he has been married five years, but he allowed his affections to wander to a young girl of his congregation, and he eloped with her. Wrong? Of course it was wrong, because as things are his act will bring more misery than happiness to everybody concerned. He himself undoubtedly, thinks it is wrong, but if he has justified his conduct to himself, his friends have not justified it, and they will see to it that the dove of peace does not perch in his vicinity. It is a prerogative of people with moral codes lodged in their anatomies to make it uncomfortable for other sufferers who do not "grin and bear it." It is thus they amuse themselves, and at the same time divert suspicion from their own discomfort.

It would be laughable, were it not so hopelessly pathetic, to hear his brother men talk of "punishing" him. Punish him! Does anyone imagine that he is not already in the depths of anguish? I have tried to imagine the feelings which surged over him before he left Hempstead. Had he no fight with himself before he bought his ticket and the girl's ticket for New York? We know he thought of the law, for he afterwards wrote his bishop that he had as yet committed no crime. But he intended to commit one, for he said "as yet." Did the law stop him? No, for he has not returned. Can we suppose the law, which might possibly find him, weighed anything in comparison with the loss of his standing in the ministry, in the church, the loss of his good name, and all that a clergyman holds dear, which were sure to overtake him?

Think of what he had at stake and ask yourself if he did not suffer before he left Hempstead, if he is not suffering now, if he will not suffer in time to come.

And society says, arrest him, and try him, and convict him, and imprison him, and try to make him suffer more! Society has not had two consecutive thoughts on the subject, or it would never be so brutal or so foolish. When you ask society why it would rub salt into this man's wounds, it denies the implication and says, "We only want to make the law a terror to evil-doers," forgetting that the law had no terrors for the man who knew what the law was. We cannot know the wild thoughts which drove him on, but we may know that the fear of the law was a minor one among the considerations with which he tried to meet them. If it had not been, he would have waited a few months until the girl had passed her eighteenth year. He went as a man commits murder, desperately defiant of consequences. The law a terror to evil-doers? The law serves a surer and more general purpose than that—it satisfies the primitive desire of the human animal for vengeance, and therein is its degradation.

Admitting the worst that can be said of the minister, and taking into account no extenuating circumstances, what is now the best thing to be done about it?

The story of the woman to whom Jesus said, "Neither do I condemn thee," which will probably be remembered when all other incidents in the supposed life of Christ are forgotten, requires some imagination to make it really significant. And so with Victor Hugo's story of the theft of the bishop's silver, to which he added the silver candlesticks as a "gift," when Jean Valjean

was brought red-handed before him. It requires much faith and boldness to idealize human nature and to carry nonresistance to such a point.

The reason is that we read these stories from the point of view of the injured party; but if we would approach them from the "sinners" side, less imagination would be required. Did you never do anything for which you were heartily ashamed, a thing that you still grieve over? Of course you have. Saturate your mind then for a moment with the regret, the remorse, the shame which you have felt for that thing, and then let your mind dwell on this poor minister. Is it not possible for you to feel that you could go to him and say, "Brother, I know just how it feels. I have been in hell myself. But don't despair. I have had comfort, even joy, since I was in as bad a fix as you are. Cheer up! Whatever consequences come from your act, they shall be the consequences of the act itself. They shall not be put upon you by us. No man has been found in Hempstead who wants to cast the first stone. And listen, brother. We have burned the law-books in Hempstead, and each man of us has gone forth humbly, with open heart, searching for the truth. No man is a sinner in Hempstead, because no man rises up to call another man so. And no man dares think himself a good man, but each trembles with responsibility, and searches without ceasing for that light which never was on sea or land, much less in any law-book. We are wringing each other's hearts, believing it may be there that we will find the truth. And we need you, brother. What have you learned? This thing that you have done, is it good or is it bad? Where is the wrong in it; where is the good in it? Show us the justification, show us the sin. Draw us a map of your heart, brother. Help us with the riddle, for we need you sorely."

Probably you couldn't say it. Maybe no man lives who could say it. But if one only could!

And if you happened to be the wife of this man (there is the supreme test!) could you not have brought yourself to hand this message to the reporters: "Publish it in the newspapers, that my husband did not know his wife. It seems I failed to make him see that I loved him, that I wanted him to be happy. If I cannot make him happy by living with him, perhaps I can by separating from him. How he must have suffered during these last months! Put it in the paper that he need suffer no more on my account. If he wants me to become legally separated from him, I will, though it is a cruel law which compels me to blacken his name in order to free him. Tell him I want him to be happy, that I cannot be happy until he is."

Probably you couldn't say it. Maybe no woman lives who could say it. But if one only could!

Mrs. Julia Ward Howe acknowledges that she had a pleasant surprise the other day brought about through the bad judgment of the very women who are doing their utmost to render null and void the work to which she has devoted her life, says the New York Sun.

"I received a letter from a Boston man enclosing his check for \$100," Mrs. Howe explained. "When I opened the letter and saw the check, then read the name of the sender, I couldn't for the life of me think what he was sending me money for."

"I had to read the letter to find out. It was to be used to advance the cause of woman's suffrage in any way that I thought best. He admitted that while he had been in favor of giving women the ballot he had never taken any active part in the work. Now he wished to take active steps and become identified with the cause."

"He explained that his change of heart, or rather his change of tactics, was due to the circular issued by the Massachusetts Association Opposed to the Further Extension of the Ballot to Women. They had sent him a copy of their circular, and on reading it he became so indignant that he determined the time had come for the friends of suffragists, all in favor of our cause, to speak up and show their colors."

"I gave the check to a suffrage paper, as I knew of no better way of helping the cause."

## Minor Editorial Note and Comment.

The University of Princeton, N. J., which was founded to teach Presbyterian theology, and which is still under Presbyterian control, has received a gift from somebody of \$1,200,000. And not a cent of it goes for the spread of religion, the donors stipulating that it shall be applied to the promotion of scientific research.

For this much, thanks! Governor Hughes has signed a bill passed by the New York legislature permitting the opening of barber shops in Saratoga Springs on Sunday from June 15 to September 15. Everybody in the state cannot go to Saratoga for his Sunday shave, but all generous minds will rejoice that somewhere the shop is open.

The Socialist members of the French Chamber of Deputies have signed a manifesto upholding the recent anti-military placards and bidding soldiers not to fire on their brothers who are on strike. The manifesto says: "Don't shoot, even if ordered. Obedience in such a case is a crime." Now, if the strikers will cooperate by ceasing to resort to violence, something will be done in France to inaugurate the reign of peace.

Evangelist Biederwolf, who while in Wisconsin invited the world to go with him to an infidel town in Minnesota that had been chastened by Providence, and then left Wisconsin when a local Free thinker accepted the invitation, is reported from Salina, Kansas, by our subscriber, Mr. John W. Abbott. He worked the town most effectively, and Mr. Abbott states that a fire or cyclone would have damaged the residents less, peculiarly, and left more money in the place.

Here is a recent dispatch from Lahore, in India: "Detailed reports emphasize the anti-Christian character of the recent riots at Rawalpindi. The mob desecrated the Christian places of worship, tried to destroy the American mission church, burned the hall of the Young Men's Christian Association, and displayed the utmost fury when it was destroying the house of the missionaries." It reads much like the accounts of attacks by Christians on the progenitors of their religion, the Jews.

Mrs. Eddy will have no successor, says Alfred Farlow, publicity agent of the Boston Christian Scientists, and at her death there will be no contest for leadership. Mr. Farlow states that Mrs. Eddy is a discoverer, like Christopher Columbus, and hence can not be succeeded. In the natural order of religious events the successor of Mrs. Eddy will be some kind of an "ist" and will draw the religiously untethered into some church with a new name. There will be little substantial difference in the superstition itself.

Resolutions adopted on the death of various brothers are printed in the National Cooperator and Farm Journal, Dallas, Texas, May 1. There are nine sets of the resolutions, all but one of which attribute the demise of the brother mentioned to the "wisdom" or "pleasure" of God. The favored form is "Whereas, it has pleased God," etc. As we have often been impelled to remark, it is a queer conception of the deity, that he finds any fun in bereaving families and agricultural or other alliances by removing members from their midst.

Sir Hugh Bell, the new president of the Iron and Steel Institute, London, predicted in his inaugural address that a century hence, with little or no machinery aboard and scarcely any crew, ships would be sped on their voyages by electricity generated at Niagara Falls and transmitted wirelessly over the Atlantic. This, he added, sounded like a strange forecast, but it was "no more incredible than the scientific happenings

since 1807. The world moved on in a succession of dreams and their fulfillment." The vast achievements of the nineteenth century can hardly be exaggerated, but it is easy to overestimate the number of them that were definitely predicted or "doped out" by the dreamers.

Dr. John Watson, better known as Ian Maclaren, the English author, died May 6, at Mount Pleasant, Ia., at the age of 57 years. He arrived at Mount Pleasant two weeks previously, while on a lecture tour, ill from an abscess in his right ear. Dr. Watson was a Presbyterian preacher with some liberality to his credit. When it was proposed to place an autograph copy of Colonel Ingersoll's poem on Robert Burns in the cottage at Ayr, and the Presbyterians of Scotland raised bigoted objections, he used his influence in favor of the proposition, and the poem was accepted.

Fifteen thousand American papers, mostly New York Sunday issues, were held up May 7, on the Canadian frontier, the Canadian government officers refusing to admit them to Canada in view of the new Lord's Day act, which reads: "It shall not be lawful for any person to bring into Canada for sale or distribution or to sell or distribute within Canada on the Lord's Day any foreign newspaper or publication classified as a newspaper." There is great indignation among the publishers of the excluded papers, but nothing doing at their offices in behalf of complete Sunday liberty at home.

The refusal of Mrs. Sydney Rosenfeld, Christian Scientist and president of the Century Theatre Club, to permit the presence of Mark Twain or his books at the club's fair for the reason that he had written against Mrs. Eddy, was ignored and Mark Twain opened the proceedings. Mrs. Rosenfeld resigned. In one of the booths to which the humorist was directed he found the following in the shape of a framed motto: "Having an infinite God unifies men and nations, constitutes the liberation of the world, ends wars, fulfills the Scriptures.—Mary Baker G. Eddy." The sentiment is characteristic of Mrs. Eddy, being neither coherent nor true.

Facing a congregation whose pastor had taken a young sister and skipped, Bishop Burgess, being in a rather difficult position, thought to take some of the blame from the church by remarking, as reported, that a minister in his conduct was very likely to reflect the customs of the community in which he lived. It was a "hot one" for Hempstead, but what about the notion that ministers are here to lead the community in the right paths, and not to follow it in the wrong ones? The matter reduces down to the fact that ministers are of the earth earthy, and that their calling has no more restraint over them than the calling of a doctor, lawyer, or editor. And it gives them more opportunities for getting into mischief.

Is there any causal relation between the backward spring and the breaking loose of ministers from the restraints of the moral law which they inculcate? It is really monotonous. The Rev. DeWitt Maynard Carpenter, pastor of the Apostolic Holiness church in Harrington, Del., though a married man, takes to his bosom Miss Delia Goodrich under the "higher law." Miss Goodrich has been for some years a kind of assistant pastor to the Rev. Mr. Goodrich. Making the mistake of placing in an envelope, addressed to a recorder of deeds, an ardent love letter betraying his liaison with the girl, Rev. De Witt Maynard Carpenter, pastor of the Apostolic Holiness church, gave himself away. When confronted by the trustees of his church he confessed and

left town. The intercepted letter, containing much that is comstockable, set forth that the Rev. Mr. Carpenter had laid the case before God, and that God had spoken to him and told him Delia was his only true wife. There ought to be enough of these recreant ministers at large now to start a colony in Canada. They should get together for religious privileges.

There appears to be a Mahatma in town. According to Dr. Louis H. Backman of 39 West 82d street, His Holiness the Mahatma Agama Guru Paramahansa of India is with us. He is not a Theosophical Mahatma, but some other kind, and his disciples declare that Theosophists are incapable of telling the truth. A Mahatma is a party who knows it all, and his habitat is usually a desert. He has the faculty of appearing, however, at any point desired without passing through the space intervening between the start and the finish. A remarkable guy is the Mahatma, and he is under suspicion of being a myth.

Optimists who hope that some day the clergy will cease to be hypocrites and will practice the morality which they preach, cannot be blamed if they suffer some discouragement from what has happened in St. Joseph, Mo. There the Rev. E. B. Lytle, presiding elder of the Maryville district of the Methodist Episcopal church, and Mrs. Margaret Shelton, superintendent of the deaconesses's home, have apparently been guilty of the seventh commandment, and have added thereto the eleventh, which is being found out. The elder visited the home, which is maintained by the church, and was entertained in the apartment of Mrs. Shelton with the door closed and the light turned down. Four ministers were summoned, but were not admitted until the inmates of the apartments had had time for repairs. When access was gained to the room, the elder stated that he had called on business and personal matters, and had remained while waiting for his train. The ministers coldly informed him that his train had gone some time previously. To a meeting called for the purpose of considering the case, Elder Lytle sent a letter containing his resignation and surrendering his rights as a minister. If these things are done in the dry old tree, what can be expected of the young and green ones full of sap?

That General King, whose attribution of unlimited Christian piety to Abraham Lincoln is the subject of an article by Mr. John E. Remsburg, is not the only fabulist who puts Lincoln on the praying list. A Pittsburg subscriber sends to The Truth Seeker a clipping from the Gazette-Times of that city which reports a sermon by the Rev. S. Edward Young on the war President. The Rev. Young repeats the fable that Lincoln prayed all night for Gettysburg, and got his answer in the Union victory, which, if true, would raise the question why he did not likewise pray for Manassas. We have also this, which is a new testimony to Lincoln's unction: "James Speed declared that Lincoln spent every Thursday night at the White House in agonizing prayer in behalf of the men who were to be executed on the Friday following, for every Friday was black with executions of deserters and others, and Lincoln's official advisers protested vehemently against his pardoning any more. He dared not pardon, but he entreated God that he would pardon." Somebody of repute as a scientist—not a Christian Scientist—has attributed certain emotional aberrations to the influence of a microbe, and the way of ministers with the opposite sex is set down to the pernicious influence of the same microscopic organism. If there is another microbe which causes the members of the clergy to fly from one fabrication to another, it cannot too soon be isolated and destroyed.

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### WORKING NEW YORK.

From L. D. Crine.

To the Editor of The Truth Seeker: At Carnegie Hall, the evening of April 30, a throng of "workers," men and children, but mostly women, gathered under the call of the Evangelistic Committee of New York, which has offices at 541 Lexington avenue, and is under the superintendence of the Rev. James R. Ely, D. D., a man of ability, of drawing qualities and who was commended by one of the speakers for his persistence.

This meeting has been down on my list of dates for several weeks. Singing was interspersed throughout the evening by female voices in white waists, between one and two hundred, filling the immense stage, with a border of heavier voices on either side. After the opening prayer, which was pleasantly not a long one, and an address or two, the Rev. Mr. Ely, without sign of inefficiency for such work, manifested the true purpose of the meeting. It was to "look up," as a motto of some church society reads—look up towards the sum of \$100,000, and into the boxes surrounding the auditorium therefor. But he was modest and did not expect to raise that amount this year; it was only hinted at. What he really wanted was \$50,000 for this summer's work, as last summer the committee was furnished with only \$10,000. Cards were passed about for pledges of contributions; several of \$500, \$100, one of \$250, and others of \$5 and \$1 were secured and read from the platform by Mr. Ely, but the total amount pledged was not within several days' journey of just what they were looking up to. An appeal was made to the boxes. It was met unabashed, but without open response. So it may be that the 165 missionaries the committee would like to equip for the summer's work—instead of the 65 alleged to have been on the field last season—in all probability will have to remain well cut down. A thousand missionaries, Mr. Ely avers, would not be too many, and he has audacious dreams of setting up evangelistic efforts in every block in the city.

Rev. Dr. Schaeffler, well known among church and Sunday school people of New York, talked from pictures on a screen, showing the tents and how the work was carried on last summer in different parts of the city—in front of the old custom house in Wall Street by the Rev. William Wilkinson (from Minnesota, I believe), and from the City Hall steps, well remembered, because the same subordinate authorities that admitted them there at the outset while Mayor McClellan was on a trip abroad, finally got after them and chased them away for public criticism of the politicians inside the City Hall.

I myself attended several of the meetings at the City Hall. The Rev. Dr. Ely and others who led at the City Hall impressed me as being very earnest and very hungry. And they handled those who halted while passing by, with the greatest delicacy as real theological talk would have resulted in leaving them mounted there the next week with an entirely different set of passers by as listeners. A hurrying rabbit will halt, sit erect, straighten his long ears, and listen intently for an instant when the huntsman whistles (just long enough to be shot), and that is much the way the audiences were collected about the City Hall steps.

Up around Tenth avenue and Sixtieth

street, where a corps of tent workers held meetings, Mr. Ely says they had lively times and even met with violence, but finally succeeded in establishing themselves there.

One tent on the East Side was devoted to the Italians and eight or ten converts of that nationality arose from their seats on the platform, when called upon by Mr. Ely to do so, as testimony of the success of the efforts being made, for why should those present contribute more money without some evidence of a harvest of souls? Likewise fifteen or twenty children were invited from the floor to stand on the platform long enough to be seen.

Gypsy Smith, over from England or from somewhere or other, was present but was held back until the collection and pledges had been secured, and minor features of the meeting attended to. Finally Gyp was introduced and started off, and in about one minute more I was off too—down the avenue. His start was very mild and his speech not remarkable, so one minute of listening was long enough. The word Gypsy itself must be what attracts or else he has to be seen under way in his meetings to be admired by those who can be impressed by evangelistic talk.

I was not entirely devoid of sympathy with the effort the evangelists are putting forth, and this statement with the readers of The Truth Seeker requires some explanation, which involves President Roosevelt, Socialism, Individualism, and the religious monarch in Rome. In the first place, Protestantism, as related to Socialism and Anarchy for Individualism, is itself a degree of anarchy. And it is so plain as to scarcely need saying, that Roman Catholicism is Socialism, and my detestation of the Roman system of religion and ecclesiastical government is such that any effort on the part of any group or organization that opposes that system elicits from me at least some slight sympathy. Protestants to a large extent are individualistic, and to me they are about 90 per cent nearer to being civilized than are the Romanists. A person manifests his degree of development according to the way he thinks and acts; if he or she be completely satisfied with the pleasures of animals and wants nothing more or better, then such are far from the 90 per cent classification. Some Freethinkers may also fall below the 100 per cent mark, but the only persons I know of or have ever read of who reach that high mark at all are the Freethinking philosophers.

It is not easy to satisfy oneself in regard to Mr. Roosevelt's attitude towards the Romish church. He has assumed a neutral position towards both capital and labor, which is all right for a President. He may likewise be trying to assume or maintain a neutral position towards the Romish and Protestant churches, sustaining both as against the kind of radical thought for which Thomas Paine stood and who to Roosevelt was "a filthy little Athelst." But "eternal vigilance is the price of liberty," and neutrality towards the Romish church means the withdrawal of that vigilance, which is not a safe course for any of us, and much less for a President of the Republic. This means that we are not to pet and fondle a beast that would destroy us and our liberties, and only an alert attitude towards the enemies of liberty will insure the perpetuation of liberty, so in this respect Mr. Roosevelt is a dangerous man to be President, and hence my semi-sympathy for the Protestant evangelists who met to make possible or push on a campaign in this Socialistic and Romanized city.

I do not want to see the Protestants get what or all they want, but I do want to see at all times and everywhere effectual opposition to the operations of the pope's church. Freethinkers and philo-

sophers can argue goodness and justice, but when there is a beast abroad, eyes glaring and claws ready, and plotting of practical remedies is in order. Ingersoll had his day, and a mighty man he was, but all that he weakened Protestantism he strengthened Romanism, for the latter bases its strength upon ceremony and ignorance, while Ingersoll appealed to intelligence; and we cannot deny that Protestantism relies less upon ceremony than the system it protests against, and consequently is obliged to some degree, like Ingersoll, to appeal to intellectuality and intelligence.

Protestantism is up against a rock in this city, and so Mr. Ely and his co-workers and Gypsy Smith will not meet with alarming progress for at least yet another summer. Mr. Ely allies himself with the weather, saying that it is easier to gather listeners in any part of the city when the houses are comparatively empty and the streets are swarming. That, however, is some like getting a person in prison and then talking theology to him, instead of the person himself seeking out what he wants to know and the kind of speakers and speech he likes.

### CHRISTIAN SCIENCE AND MRS. EDDY.

From Samuel Blodgett, Minnesota.

Editor Truth Seeker: When a young man, in the fifties, I was living within a few miles of this now noted woman, Mrs. Mary Baker G. Eddy. At that time she had no more public influence, and no more friends than the average woman.

One of my aunts, with her husband, brought up Mrs. Eddy's only child; and while Mrs. Eddy lived in Groton, for a time this aunt lived in the same school district. My afterwards wife taught school for one term there, boarding closely by the now Mrs. Eddy, and became acquainted with her. She was then noted only for her insane fits of hysteria, and her extravagant use of the English language.

She has led a checkered life all the time comparatively poor till she struck "Christian Science" oil. After getting that well to flowing she has been a marked financial success. She had her tantrums from early childhood, always manifesting excessive affectation and vanity; not only always wanted to call attention to herself, but always had the capacity to do so.

The mental condition she inherited and cultivated acted unfavorably on the physical, and she became, and long remained, an invalid. She finally went to a health resort, and afterwards found her way to a Dr. Quimby, an irregular, who cured through mental activities.

He proved to be what she needed, and he sent her towards health with rapid strides. All that is valuable in her system she got from him, from Spiritualists, and from hypnotists. Her additions are metaphysical, self-contradictory nonsense, something that neither she nor any one else can understand. But, some way, humanity is so constructed that with many, to mystify is to catch; thus her dark meaningless sayings have given her a great following, have made an immense sale of her writings at exorbitant figures, and, while she taught, gave her many students at fabulous prices. She made fame and fortune by using her dark magis; and when she saw things were coming her way she secluded herself, and refusing to give treatment or be consulted, sat on her throne as a figurehead to be venerated and worshiped. And her insatiable vanity caused her to withhold credit to her benefactor, Dr. Quimby, or to any other source.

Sometimes it seems a pity that in her old age she should not be permitted to die in peace—that her only son and only child should torment her with a suit at law to show that she is incapable

or transacting any business, and cannot be trusted to manage her own property; but as I remember that she, when he was a little boy, practically deserted him, and that she has shown an uncommon selfishness in other respects, perhaps she is reaping as she sowed.

She will die, and many of her followers will gradually learn to estimate her at nearer her true worth, but her cult will not die with her; it will thrive while the word "Christian" is so sweet to such vast numbers of people.

**THE RELIGION OF SOCIALISM.**

From C. J. Ferguson, Wisconsin.

Mr. E. M. Macdonald.—Dear Sir: Your various comments lately regarding the Religion of Socialism leads me to recommend to you "The Socialism of Humanity," by Franklin, published by Kerr & Co. I think it will strengthen your theory materially, and I am sure you will find it good reading. Franklin poses as a philosopher, and, I must admit, not without some reason.

I am not a Socialist (at least not yet), and do not recommend the book to you as such; but I think you will find it really worth while, and will find the theory of religious Socialism set forth very lucidly. The book was recommended to me by our friend Alfred Galpin of Appleton, Wis., who is not a Socialist either, but who found it a delightfully clear statement of the materialist conception of history, of religious institutions, and of political and economic institutions.

I think I should enjoy exceedingly a review of the book by you, and trust, if you see fit to follow my suggestion, that you will favor us with such a review in The Truth Seeker.

**DEATH OF CAPTAIN STROUT.**

The death of Captain Joshua Freeman Strout of Cape Elizabeth, Me., is reported in the *Portland Evening Express*. Captain Strout died on March 10, at the age of 80 years 6 months and 28 days. He was one of the subscribers of the Boston Investigator, and of The Truth Seeker since the consolidation. The *Evening Express* gives this interesting biographical sketch:

"For the term of 35 years Mr. Strout was the efficient keeper of the Portland Head Light and gave up his position but about three years ago on account of poor health.

"When a young man he followed the sea and commanded many vessels of various styles and tonnage. His first work while aboard a vessel was done before he was 11 years of age. At 13 years of age he was cook of a tug, but it was not until 1854 that he was in command of a vessel when a brig, the *Scotland*, was built, and he was put in charge and was a part owner. For two years he had charge of this until it went into the South American and Cuban trade. Other vessels that were in his command were the bark B. F. Shaw, schooners *Starlight*, *Nellie Chase*, L. T. Knight, *Hannah Westbrook*, and the barks *Andres* and *Accadia*.

"While in command of the *Andres* he fell from the masthead and sustained injuries which necessitated his giving up the sea. Shortly after this he received an appointment as keeper of Portland Head Light and remained there up to a few years ago.

"He was born at Cape Elizabeth. In 1851 he married Mary Berry of Pownal. A wife and five children, three boys and two girls, survive him. They are Frank, who lives at the old homestead; Joseph, the present keeper of the light, and Gillman, a resident of South Portland; Mrs. Edwin Field of West Gray, Mrs. Harry B. Lowell of Deering District, Mrs. Amelia Stanwood, another daughter, died at Gray about four months ago. Mr. and Mrs. Strout several years ago lost three sons at sea, Charles F., Stephen, and John.

"He was a skillful mariner and had the reputation of being the best captain along the coast in his time. He was a Republican from the time he cast his first vote until the time of his death. He was very popular with all who knew him and often the small children would call upon him for the purpose of hearing tales of the sea as only he could tell them.

"The light of which he was its keeper so many years is the oldest on the coast, it having been built in 1791."

**THEISM VS. ATHEISM.**

Does nature necessitate a God?

I think it does. Let us now make a short excursion into the realms of science and see if it does not. Geology has carried us far back into the early history of our planet, and astronomy has gone far toward extending our range of thought to the very origin of the Solar system.

In gaseous nebulae, we see what the solar system (in all probability) once was. In the rings of Saturn, we behold the probable origin of separate planets, in the vast incandescent mass of Jupiter we can see the condition of the earth before it had formed a solid surface. In the present condition of the planet Mars (as described by Lowell) we may read a prediction of what the Earth may become when its water supply shall have been greatly diminished, and in the Moon we can see a prophecy of what all planets may ultimately become—airless, waterless and uninhabitable spheres, whirling endlessly through space.

The formation of these planets is said to have resulted from the operation of natural laws upon matter; and to me it seems but reasonable to attribute these laws to an infinite Supreme Being.

Turning to our own globe, we find it surrounded by an atmosphere and well supplied with water. We find the land and seas abounding in both vegetable and animal life; and we find throughout all a most admirable adaptation to environment on the part of each.

The elephant of the tropics is covered with a tough but naked hide, to protect it from the heat and from the attacks of its enemies. On the other hand, the remains of the now extinct polar elephants show that they were gifted with a thick hairy coat to protect them from the cold.

The polar bear is clothed in white, the better to protect him from observation on his native snow fields; while, on the other hand, the bears of temperate or tropical regions are so colored as to conceal their presence amid the dark vegetation where they dwell.

The birds of the air wear their choicest feathers or sing their choicest songs during the mating season; and those which cannot bear great changes of temperature are able to migrate with the seasons.

Whence these and kindred phenomena, if not the result of God's designs?

It is true that man has no natural coat of hair like many other animals, that he is less hardy than some, and that he is shorn of natural means of defence; but man is so gifted with reason as to be capable of protecting himself by other means, and to this very need of exercising his mental faculties may probably be due his great intellectual progress. Thus man's dependence on artificial rather than natural resources is an additional evidence of God's wisdom.

Turning for a moment to the study of evolution, we find that nature is continually improving on herself; that the extinction of different types of animals is but an incident in the evolution of higher forms; and that the present course of human development points to the gradual evolution of beings far superior to ourselves.

Is not this suggestive of design?

And thus I might continue indefinitely, with illustration after illustration. Suffice it to state that nature with one voice proclaims the glory of God.

I will now turn for a moment to the subject of revealed religion. There has always been a tendency on the part of modern unbelievers to scoff at the creation story of Genesis; and for that very reason I wish briefly to touch upon the subject.

That the Biblical narrative states the earth to have been created in six days, seems to be the chief stumbling block of many; and yet if the highly figurative language of Oriental narrative be taken into consideration, it is easily explained.

In many places throughout the Bible the word "day" is used to describe an indefinite period; and in 2 Peter 3:8 we read "one day is with the Lord as a thousand years, and a thousand years as one day," while in Ecclesiastes 12:3 old age is described as "the day when the keepers of the house shall tremble," etc.

Whether the term "day," as applied in Genesis, be interpreted as an indefinite period of time; or whether the creation was revealed in a six day vision, the interpretation becomes logical and consistent.

Let us now compare the Biblical narrative with the scientific one and note their correspondence:

GENESIS: "In the beginning God

created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep."

SCIENCE: After the earth had formed a solid surface, it must, for many ages, have been too hot for the abode of animal or vegetable life. For many ages the future seas must have hung in the atmosphere in the shape of steam, continually condensing in the upper air, only to be again vaporized on touching the heated surface of the planet. The thick blanket of vapor thus produced would probably be sufficient to exclude all sunlight.

GENESIS: "And God said, Let there be light, and there was light."

SCIENCE: In the course of ages the cooling of the surface must have permitted the precipitation of much of the moisture in the atmosphere. Thus the dense envelope would gradually become penetrable by sufficient sunlight to slightly illumine the surface, although to a terrestrial observer the sun would be still utterly invisible.

GENESIS: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

SCIENCE: As the earth further cooled off, the denser strata of the atmosphere would force the still almost impenetrable clouds of vapor away from the immediate surface of the globe, thus dividing the waters in the seas from those in the clouds.

GENESIS: "And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear; and it was so."

SCIENCE: As the earth further cooled, the unequal contraction of its surface caused irregularities and differences of level. Thus was land raised above the sea level, and thus mountains were formed.

GENESIS: "And God said, Let the earth put forth grass, herbs," etc.

SCIENCE: Vegetable life undoubtedly preceded animal life.

GENESIS: "And God made two great lights, . . . he made the stars also."

SCIENCE: With the passage of time the cooling of the earth's atmosphere would cause breaks to occur in its cloudy envelope, thus exhibiting the heavenly bodies for the first time to the terrestrial observer.

The narrative then proceeds to record the creation of sea monsters and fish, of reptiles and birds, cattle, and finally man.

Thus we find that Genesis, barring a few possible errors of detail, gives an account in striking accord with later discoveries. That the account was based upon a vision, I do not doubt. It was written in an unscientific age and if true it must have been revealed by some one. Surely this revealer must have been God. FREDERICK W. TAYLOR.

**PSYCHICAL RESEARCH SOCIETY.**

From James H. Hyslop, Secretary, 519 West 149th Street, New York.

Editor Truth Seeker: I wish to explain to members of the American Society for Psychical research and to all others who may be interested in its investigations, and to whom this circular has been sent, a very important need in the work which should be fully provided for in the very near future.

Since the organization of the Society last June I have used my own private room in my house as an office in order to save the expense of paying rent, and I should be very glad to continue this indefinitely if it were possible. But material has already accumulated until it is impossible to accommodate it.

So far membership fees, while they will barely pay the expenses of publication, will pay only about one-half the expenses involved in the work. I am giving my own services without a salary of any kind. I employ two assistants, and even these are not sufficient for the duties involved.

What I propose, therefore, is the collection of a fund which shall be invested and of which only the income shall be used to pay for the rent of an office. It is calculated that it will require, in this city, about \$1,000 a year for adequate office room for a number of years. This expense will require the sum of about \$25,000 to meet it, assuming an average rate of 4 per cent. interest. Five persons at \$5,000 each, ten persons at \$2,500 each, one hundred persons at \$250 each, etc., would supply this amount. I appeal to members and to all who are interested in this work to subscribe to this fund. I shall not collect any part of the amount until the whole \$25,000 have been subscribed, and it shall then be made a permanent endowment fund for the Society.

Candle From Under the Bushel. By William Hart. 1,306 Questions to the clergy, and for the consideration of others. This is a most valuable book, calculated to raise doubts in the minds of the most devout and to satisfy the most radical of Unbelievers. Paper 40 cents.

Career of Religious Ideas. By Hudson Tuttle. Cloth, 50 cents. Paper, 25 cents.

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Charles Watts: His Life and Character. By Saladin. Paper, 10 cents.

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Clerical Profession (the). By Robert Dale Owen. It is an old document, but truth is as eternal as the hills, and rather more so, for some hills that once were are now no more, and the clerical profession has been open to criticism ever since the first medicine man humbugged the first cave man. Paper, 6 cents.

Commentary on Matthew (A) Its Statements Examined. By Lemoyne Benjamin. (Tract.) 5 cents.

Common Sense. By Thomas Paine. Remarks on Government addressed to the people of America, urging a separation from England. It is in this pamphlet that the expression "Free and independent states of America" first appears and it was the arguments Paine here used that influenced the colonists to rebel, and led to the establishment of our present government. Paper, 15 cents.

Conflict Between Reason and Superstition, or Theology Viewed by the Light of Modern Science. By T. C. Widdicombe. A bold attack upon the principles of Theology radically destroying all forms of religion. Price, 10 cents.

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**Design Argument Fallacies.** By the Editor of The Truth Seeker. A Refutation of the Assertion that Nature Exhibits Marks of having been designed by an Intelligent Being. A brief, pointed, and plain statement, prepared for the use of Liberals, and for the information of Truth-seekers of all creeds. It solves some of the perplexities besetting those who are just beginning to doubt. Paper, 15 cents.

**Diagnosis (the).** Being the discovery of the origin, evidences, and early history of Christianity; never yet before or elsewhere so fully and faithfully set forth. By the Rev. Robert Taylor, A. B., M. R. C. S. Written in Oakham Jail, England, in 1828-29. Large octavo, 440 pages, cloth bound; price, \$1.50. There is an immense amount of information in this work, and there is no other like it.

**Does There Exist a Moral Governor of the Universe?** (Tract.) 5 cents.

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**Four Hundred Years of Freethought.** By Samuel P. Putnam. A History of Rationalism and Rationalists, tracing the growth of Freethought and acquainting the present generation with the mental pioneers of the race. A picture of the triumphs of Freethought for the last four hundred years in philosophy, science, literature, education, and government. An interpretation of personalities rather than by events. The book, says Col. R. G. Ingersoll, is written with great clearness—with great force and beauty. Many of the pages are poems. The book is illustrated with 141 half-tone engravings of the foremost men and women of the past and present. Printed on super-calendered paper, crown octavo size, 900 pages, marbled edges, silk cloth covers. Price \$5.

**First Epistle of Bennett, Apostle, to Truth Seekers.** Paper, 10 cents.

**Foolishness of Prayer.** Were its Promise True, Man Would Be Omnipotent. By L. K. Washburn. (Tract.) 5 cents.

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

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

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

### An Easy Outline of Evolution. BY DENNIS HIRD.\*

CHAPTER XIII.—LIFE AND HOPE.

Professor Bose, in his great book (1902), *Response in the Living and Non-Living*, has proved beyond doubt that the same electrical response can be obtained by the same means from animals, vegetables, and metals.

He says (p. 181): "The irritability of tissue, as shown in its capacity for response, electrical or mechanical, was found to depend on its physiological activity. Under certain conditions it could be converted from the responsive to an irresponsive state, either temporarily as by anaesthetics, or permanently as by poisons. When thus made permanently irresponsive by any means, the tissue was said to have been killed. We have seen further that from this observed fact—that a tissue when killed passes out of a state of responsiveness into that of irresponsiveness; and from a confusion of 'dead' things with inanimate matter, it has been tacitly assumed that inorganic substances, like dead animal tissues, must necessarily be irresponsive, or incapable of being excited by stimulus—an assumption which has been shown to be gratuitous."

To explain the irritability of tissue some physiologists had recourse to a *super-mechanical power*, which they called "vital force." This was a mystical explanation, which was no explanation, and introduced the notion of duality. But Mr. Bose proves "that not the fact of response alone, but all those modifications in response which occur under various conditions, take place in plants and metals just as in animal tissues" (p. 182).

There is therefore no need to maintain the notion of duality.

He has proved that animal tissues, plants, and metals, all alike respond, grow tired, can be poisoned, and thus killed.

"Thus living response in all its diverse manifestation is found to be only a repetition of responses seen in the inorganic. There is in it no element of mystery or caprice, such as we must admit to be applied in the assumption of a hyper-mechanical force, acting in contradiction or defiance of those physical laws that govern the world of matter" (p. 189). The phenomena of response "are physico-chemical phenomena, susceptible of a physical inquiry as definite as any other in inorganic regions" (p. 190). He shows that these laws, which know no change, act "equally and uniformly throughout the organic and the inorganic worlds" (p. 191).

It is too early yet to realize how vastly this great demonstration of uniformity must revolutionize our notions of life, but we must recognize that our artificial divisions between the living and the non-living are rapidly "vanishing into thin air."

We now see that the difficulty, called the origin of life, rests on two flagrant assumptions—(1) that there is a thing called life, apart from all other things; and (2) that this thing had a beginning at some distant point in the world's history.

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

It is hardly necessary to point out that, in all his experience, man has never found warrant for either of these assumptions in the land of fact.

In classifying the phenomena of the universe, there are certain states which we call living. Now, many are afflicted with horror at the mere thought that it could have been possible for the living condition to be evolved from the non-living condition. Such a development is often called "spontaneous generation." The term is a bad one, though, as it is well known, we retain it.

But we must be careful to understand the stage to which we apply it. A few years ago experiments were made by sealing up boiling water in large vessels, and keeping it for a long time; then the vessels were opened, and nothing had grown in the water! Clear proof this, said the wisecracks, that every living thing comes from a germ!

Of course, it is a waste of time to point out to such people that the Evolutionist, when he looks for the first living forms, looks for something smaller and simpler than infusoria. To expect advanced or organized beings to appear straightway out of the inorganic is not evolution, but that miracle called the John Milton creation:

"The grassy clods now calved, now half appears  
The tawny lion, pawing to get free  
His hinder parts."

There can be nothing more comic than this notion of Milton's, except the fact that many people now living in Britain believe it.

Again, I emphasize, we are not looking for a beginning which started with full-blown maturity.

We might remember also that the conditions suitable for living things never have been those of boiling water stored in air-tight jars.

The inquirers who seek the beginning of living forms under these conditions would act more rationally if they began to study the laws of their own health when they had made their own mouths air-tight.

(To be continued.)

If.

If every one were wise and sweet,  
And everyone were jolly;  
If every heart with gladness beat,  
And none were melancholy;  
If none should grumble or complain,  
And nobody should labor  
In evil work, but each were fain  
To love and help his neighbor—  
Oh, what a happy world 'twould be  
For you and me—for you and me!

And if perhaps we both should try  
That glorious time to hurry;  
If you and I—just you and I—  
Should trust instead of worry;  
If we should grow—just you and I,  
Kinder and sweeter-hearted,  
Perhaps, in some near by-and-by,  
That good time might get started.  
—Message of Life, New Zealand.

### Did He Get Them?

The records in the War Department in Washington are, as a rule, very dry, but occasionally an entry is found that is humorous.

An officer of engineers, in charge of the construction of a road that was to be built through a swamp, being energetic himself and used to surmounting mere obstacles, was surprised when one of his young lieutenants whom he had ordered to take twenty men and enter the swamp said that he "could not do it—the mud was too deep." The colonel ordered him to try. He did so, and returned with his men covered with mud, and said:

"Colonel, the mud is over my men's heads. I can't do it."

The colonel insisted, and told him to make a requisition for anything that was necessary for the safe passage. The lieutenant made his requisition in writing and on the spot. It was as follows:

"I want twenty men eighteen feet long to cross a swamp fifteen feet deep."—Harper's Weekly.

### Men Are Larger Now.

The armor of the knights of the Middle Ages is too small for their modern descendants. Hamilton Smith records that two Englishmen of average dimensions found no suit large enough to fit either of them in the great collection of Samuel Meyrick. The head of the Oriental sabre will not admit the English hand, nor the bracelet of the Kaffir warrior the English arm. The swords found in Roman tumuli have handles inconveniently small, and the great medieval two-handed sword is now supposed to have been used only for one or two blows at the first onset.—Hospital.

### Some Mining Terms.

There are many persons interested in the mining industry to whom some of the terms descriptive of phrases and features in the work of the mines are akin to Greek. Anyone who will commit to memory the following, from "Mines and Minerals," may claim to be somewhat versed in mining terminology:

A lode is a streak, as sure as you're born.  
A dip is a pitch of the same,  
A big bunch of rock that spoils the pay  
soot  
Is called a horse in the vein.

A hanging wall's the top, you know,  
Or roof of leads in place.  
The foot wall's just the floor of them,  
Or the bottom, bed or base.

An incline shaft is one that's sunk  
Down on the lead's own pitch;  
A straight one doesn't seem to care,  
'Bout striking ore that's rich.

A crosscut runs to tap the vein  
From a point that's picked as best.  
A tunnel's about the same old thing,  
So we'll let that subject rest.

A drift is a tunnel that follows a lead,  
Not down—but ~~in~~ on a level.  
A stope's a hole where ore was mined;  
Now, don't that beat the devil?

A winze is a sort of shaft, you see,  
That starts from a level below,  
And why they picked that name for it  
Is more, my friends, than I know.

A raise is made to connect two levels,  
Or to strike the shoot overhead,  
And the face of a drift is the end of the  
thing,  
And so, we'll say, "enough said."

### Prehistoric Man.

What, it is asked, was man doing during the 2,000 centuries before history began? Man's brain was slowly increasing in size, and its case, the skull, was getting larger and of better form. The forehead was rising and filling forward and the intellect was developing. Speech was improving and manners undergoing amelioration. Animals were being tamed, and the supply of food was becoming more abundant and more varied. In a word, the human being was gradually becoming fitted to take advantage of future discoveries.—London Museum Gazette.

### His Last Name.

A gentleman once asked a lad what was his last name.

"Johnny," replied the boy.

"Well, what is your full name?"

"Johnny Brown, sir."

"Well, how can Johnny be your last name?"

"Because, sir, when I was born my name was Brown, and Johnny wasn't given to me till I was a month old."

### A Flitting.

A fly and a flea in a flue  
Were imprisoned, so what could they  
do?

Said the fly: "Let us flee."

Said the flea: "Let us fly."

So they flew through a flaw in the flue.  
—Life (Melbourne, Australia).

France and the Pope. By General Wm. Birney. The best exposition of the facts as to the recent separation of church and state that has been published. Specially commended by the French Ambassador at Washington. (10 cents.)

Freethinker's Catechism (the). From the French of Edgar Montell, translated by Frederic W. Mitchell. 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. Montell, 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. Paper, 35 cents.

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Lectures and Meetings.

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

THE SUNRISE CLUB.—Last dinner of the season, Monday evening, May 20, at the Cafe Boulevard, Tenth street and Second avenue, 6.45 o'clock. This is so-called evening, the night of the unexpected. Dinner, 75 cents. Notify early. Edwin C. Walker, secretary, 244 West 143rd street.

WALT WHITMAN FELLOWSHIP.—Fourteenth annual meeting of The Walt Whitman Fellowship, May 31, 1907, at The Hotel Brevoort, Fifth avenue and Eighth street, Manhattan. The afternoon meeting is open to all without charge. Dinner at seven o'clock costs \$1.50. For dinner tickets, write to the secretary, Horace Traubel, Camden, N. J. The afternoon meeting opens at three o'clock.

THE MANHATTAN LIBERAL CLUB meets every Friday evening at 8 o'clock, in College Hall (New York College of Music), between Park and Lexington avenues, on Fiftyeighth street.

May 17.—"The Awakening of Ireland." Charles Johnson, lecturer for the Board of Education.

May 24.—"Trade Unions and Industrial Democracy." Hon. Alfred H. Boulton, Registrar of Kings County.

May 31.—"Marriage and the Individual." Elizabeth Burns Fern.

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

HENRY FRANK delivers Sunday lectures at 11 A. M., in Lotus Hall, 115 West Seventy-ninth street, near Columbus avenue, New York.

THE BROOKLYN PHILOSOPHICAL ASSOCIATION.—Meetings held every Sunday afternoon, at 3 o'clock, in Long Island Business College, South 8th street, between Bedford and Driggs avenues, Brooklyn.

May 19.—"The Legal Machinery of Capitalism as Seen in the Case of Moyer, Haywood and Pettibone." Frank Bohn of the Daily People.

May 26.—Last Sunday of the Season. A Preachment by the Pastor of the

Flock, and a Musical Program. (Meetings will be resumed on Oct. 26, 1907.)

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

May 17.—"Why Socialism Cannot be a Success." James R. Brown.

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

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

THE LOS ANGELES, CAL., LIBERAL CLUB meets every Sunday afternoon at Monmouth Hall, 517 So. Broadway, at 2:30 P. M. Seats free.

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

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.

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THE PEOPLE'S CHURCH, Aurora, Ill., J. M. A. Spence, minister. Meetings Sunday at 11 a. m.

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

May 26.—"Public versus Private Ownership." C. A. Hamilton.

THE SEATTLE LIBERAL CLUB meets Sunday evenings at 8 o'clock on the 5th floor of the Eitel building, Second avenue and Pike street. Alex. Horr, A1423 1/2 Third avenue, Seattle, Wash.

May 19.—"Cooperation a World Movement." R. M. Wardall.

May 26.—"The Social Aspects of Moralism." C. E. Randall.

Orthodoxy.

A Consideration of the Congregational Creed.

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The first 1,000 members will be known as the original discoverers of God's mythical nature and life termination at death. A national delegate convention will then be called to formally organize and incorporate the church.

## Gems of Thought.

Be not simply good; be good for something.—Thoreau.

It is how we live more than where we live.—Fidelia Fiske.

The first hour of the morning is the sadder of the day.—Beecher.

There are more false facts current in the world than false theories.—Cullen.

He who gets his own all under heaven, does so by giving himself no trouble.—Laqu-Tsze.

The world delights in sunny people. The old are hungering for love more than for bread.—Drummond.

We have no knowledge of anything but phenomena, and our knowledge of phenomena is relative, not absolute.—Auguste Comte.

In the mind there is no absolute or free will; but the mind is determined to will this or that by a cause which has also been determined by another, and this again by another, and so on to infinity.—Spinoza.

Neither could a mote in a sunbeam describe any other line in its flight than it has described, nor a man act any other way than he has acted, and no truth is more certain than that all that happens be it small or great happens with absolute necessity.—Leopardi.

Prize no object unconditionally. Do not fall in love with anything. Do not believe that the possession of anything can give you happiness. Every intense longing for an object is only a delusive chimera, which one may just as well and much more easily get quit of by fuller knowledge as by attained possession.—Horace.

Our dream of knowledge is a little light rounded with a darkness. In fact the recognition of human ignorance is not the only one true knowledge, and its first fruit is humanity. Doubt is the beginning and the end of our efforts to know. The grand result of human wisdom is thus only a consciousness that what we know is as nothing to what we know not.—Hamilton.

### Don't Grumble.

I know its hard to be cheerful  
When everything goes dead wrong,  
And to smile when you say—"Good morning"  
To some fortunate one in "life's"  
through.

But think of some poor creature  
Who a heavier burden bears,  
How much better off you are than he!  
Even with all your cares—  
Don't think you're the only "lemon,"  
Or that your lot's the worst,  
But start each day by thinking  
Of something pleasant first.  
—Charles Potter Titsworth.

Many quotations came from the works of Thales, the Greek philosopher and one of the seven wise men. It was he who said, "Know thyself"; "Few words are a sign of prudent judgment"; "Search after wisdom, and choose what is most worthy"; "There is nothing more beautiful than the world"; "Time is the wisest thing, for it invents and discovers all things."

He also said that it was the hardest thing in the world to know oneself, and the easiest to admonish another. In his youth Thales was urged to marry; but he said, "It is too soon"; and later in life, upon being urged again, he said, "It is too late."

### Halcyon Days.

Not from successful love alone,  
Not wealth, nor honor'd middle age, nor  
victories of politics or war;  
But as life wanes and all the turbulent  
passions calm,  
As gorgeous, vapory, silent hues cover  
the evening sky.  
As softness, fullness, rest, suffuse the  
frame, like fresher, balmy air,  
As the days take on a mellow light,  
and the apple at last hangs really  
finish'd and indolent-ripe on the  
tree,  
Then for the teeming quietest, happiest  
days of all!  
The brooding and blissful halcyon days!  
—Walt Whitman.

In the careers of the "Son of Man" and his "army" are illustrated in a humorous manner, accompanied with a page of text still more effective. A perusal of this book cannot fail to destroy the superstitious regard for the New Testament now held by deceived Christians. The absurdity of the events narrated in the Gospels, Acts, and Epistles is made apparent; and while there is nothing in the work to offend by its "blasphemy," there is a great deal which will convince its readers that the religion of the New Testament is equally mythological with the history of the Old Testament. Cloth covers, \$1.50. Board covers, \$1.

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### News of the Week

A son was born to Victoria, queen of Spain, on May 10.

The Rev. John Erickson, pastor of the First Church (Unitarian) of Plymouth, Mass., dropped dead on the street May 6.

As late as May 7, Minneapolis, Minn., had a snowstorm of the kind that in the East is reverently spoken of as a blizzard.

During the stay of the British squadron of five ships, which came to the Jamestown Exposition, 160 men deserted in Hampton Roads.

A native mutiny of large proportions is threatened in India. The movement is a revolt against British rule, and is participated in by both Mohammedans and Hindus.

A New York policeman has the presumption to imitate his spiritual betters. He is charged with running away with Elizabeth Grady, a girl in her fifteenth year.

Twenty thousand persons went to Coney Island last Sunday and made the place look like summer, but it felt otherwise, the temperature being about 40 above.

Owing to the strike of the New York freight handlers, or longshoremen, 20,000 in number, many ships are leaving this port without their cargoes and others are tied up.

The selection of jurors for the trial of W. D. Haywood at Boise, Idaho, began on the 9th. The prosecution is trying Haywood first because its case is stronger against him than against Moyer and Pettibone.

The British government has decided to make Jamaica a gift of \$750,000 and to guarantee a Jamaican loan of \$4,000,000, to assist the inhabitants of Kingston to recover from the effects of the recent earthquake.

Thomas W. Lawson, the frenzied financier, has been to Rome and had an interview with the pope, which his wealth enabled him to procure. His impressions were such as a man of his character could be expected to experience.

President Roosevelt regards it as virtually settled that William H. Taft, now secretary of war, will be the candidate of the Republican party for President in 1908. Mr. Roosevelt, however, is not taking any steps to stop his own third term movement.

The Cuban drought was ended by heavy rains which fell on the 12th over large portions of Havana province and other districts. As it has been about a month since stated prayers for rain were held on the island, the persons who prayed are not bragging.

William MacQueen, the Paterson "anarchist," who was paroled by the Court of Pardons upon condition of his leaving the country, has been the guest of Prof. Walter A. Wyckoff of Princeton University, who helped to get him released. He sailed for England on Saturday last.

Premier Campbell-Bannerman, replying to a question in the House of Commons, has declined to undertake any legislation on the lines proposed in certain state legislatures of America, prohibiting marriages unless the aspirants to matrimony are certified to be free from any disease which may be transmissible to their children.

The Southern Pacific Coast Line passenger train No. 21, bearing Mystic Shriners from the convention at Los Angeles, on their way home, was wrecked near the Hunda station, about twenty miles from Santa Barbara, May 11. Thirty-five of the passengers were killed. The wreck was caused by a rock which, falling on the track, derailed the train and threw it down a steep embankment.

San Francisco is suffering from a street car strike which tied up traffic all last week, and was accompanied by bloodshed and death. The strike breakers were armed and shot some of their assailants. The police disarmed the strike breakers, but were unable to control the mob. Governor Gillett says that if the police cannot handle the situation he will call out the troops.

The New England Spiritualists' Campmeeting Association mourns the loss by fire of its cottage settlement at Lake Pleasant, Mass. There were seventy-five of the cottages, which with their contents were worth \$115,000. The loss to the association on the hotel is about \$4,000 on the building and \$1,000 on the contents. The dancing pavilion was valued at about \$1,500 and the association headquarters at \$5,000.

The past week has been notable, considering the time of year it is, for snowstorms in different parts of the country. Seven feet on the level was reported from Wyoming. Omaha had heavy frosts and freezing temperature. The same conditions prevailed in northern Nebraska and South Dakota. At Madison, Wis., there was a big fall. Rochester, Syracuse, Schenectady, and Lee Center, N. Y., report five to six inches of snow.

Chicago is informed by a local minister, who addressed five hundred women attending the Social Economics Club at Hullhouse, that the city is in the grip of a vice trust which pays \$50 apiece for pretty girls, of whom it has purchased great numbers. The clergyman, who is the Rev. George W. Gray, added that a country girl coming to Chicago is pursued for months and sometimes even for years, by the agents of the said trust. The women who heard the speech were startled, the papers say.

Former Congressman S. V. White, chairman of the board of trustees of Plymouth church, where Beecher preached, saw no harm in renting the building one evening for a lecture by Judge Septimus J. Hanna, C. S. D., a leading exponent of Eddyism, on "Christian Science, the Religion of the Bible," but other members objected, and on motion of Gen. Horatio C. King, who is clerk of the board, the contract was broken. General King declared that to admit Christian Scientists would be a prostitution of the church. Mr. White expressed the opin-

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W. J. Bryan's home town Lincoln, Neb., has adopted the initiative and referendum, which Mr. Bryan now advocates. Under the initiative and referendum it is provided that the voters may initiate any legislation they desire to have passed, and when 20 per cent of the total number of voters petition the ordinance must be submitted at a general or special election. No ordinances save those to safeguard the public health and appropriations for current expenses, when adopted by the council unanimously, go into effect for thirty days. Within that time 20 per cent of the voters may compel the submission of an ordinance for approval or rejection.

The annual meeting of the American Ethical Culture Union was held at the building of the New York Ethical Culture Society in Central Park West, May 9, and continued for three days. This is the annual convention of delegates from the five national societies which have sprung from the local body headed by Dr. Felix Adler. About one hundred persons were present at the opening, including the leaders and delegates of the societies in St. Louis, Philadelphia, Brooklyn, Chicago and New York. The New York society, it was reported, has grown to a strength of about 1,300; that is, heads of families, or a total strength of about 4,000. The strength of the five societies together is placed at about 4,000 heads of families, or about 12,000 to 15,000 in all. The address of welcome was delivered by the president of the New York society, Prof. E. R. A. Seligman of Columbia University.

The Royal Society of Great Britain witnessed last week a demonstration of how the locomotives and trains of the future may run on one rail instead of two. It is claimed for the new invention that it applies a law of balance which has hitherto been utilized only in the spinning of tops. The cars and locomotives will be balanced by flywheels rotated in opposite directions by electric motors. The engine which was made to travel around the hall of the Royal Society was loaded down at times on one side so that it seemed impossible that it could right itself. But instantly the gyrostatic movement of the balance wheels brought the vehicle into equilibrium. It was the opinion of the scientists and officials who witnessed the demonstration that this new invention will have a far-reaching influence upon economic conditions throughout the world. It will call for the simplest kind of track and bridge building, for it is announced that the trains of the future will be able to cross a river or ravine by traveling on a single wire cable such as is used in suspension bridges. One rail stretched along the top of a single row of piles will, it is predicted, be the railway bridge of the future. It is stated that the speed of the mono-rail may exceed the present rate of travel by 100 per cent. The British government is financing the inventor's experiments.

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