

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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THE ONE WHO WAS NOT.

Jesus Christ Not a Person but a Personification, and Unknown to History as a Man.

Is the story of Jesus of Nazareth or Bethlehem a myth?

What is a myth?

Webster says it is "an allegory, religious or historical, of spontaneous growth and popular origin, generally involving some superhuman claim or power."

The Century Dictionary says it is "a traditional story in which the operations of natural forces and occurrences in human history are represented as the actions of living human beings, or of imaginary superhuman beings acting like men." It might be added that myths are generally accretions in early ages of the world either before the dawn or beyond the domain of accurate history.

A myth is not generally a conscious human invention like a fable or a parable. Very often, indeed, the myth has a nebula of fact in the actions of some hero, and upon these the fancies of admirers or worshipers are superimposed. Jupiter, Ulysses, Typhon, Osiris, Venus, Apollo, are endowed with the exaggerated attributes of human beings and are but an expression of the efforts of the human mind to account for physical phenomena. The miracle workings of St. Longinus, St. Veronica, Faust, Tannhauser, Albertus Magnus, Paracelsus, Theophilus, are myths outgrown from folklore with a basis of truth.

Let us hope that we have arrived at a plane of intellectual development where we can perceive that all the gods equally with all the demi-gods and colossal heroes of antiquity were originally remarkable men, or mosaics composed of parts of different remarkable men pieced together, and that all the tales that have been told about them and repeated through the centuries are simply the facts of human life, exaggerated, amplified, confused and sometimes elevated by the imaginations of pious devotees.

Some Fabulous Characters.

There is a myriad of prevalent myths and incredible traditions about persons who probably in fact existed. Such are the myths about Alexander, about Darius, about Tamerlane, about Confucius and Zoroaster, about King Arthur and Charlemagne, about Mahomet, about the Caesars, about the Incas, about Rameses II and Ptolemy Soter. Indeed, the myths which embody the most wonderful attributes sprang up spontaneously and exist in different parts of the world under different names. Hercules, Samson, Theseus, and Goliath were the same personifications of physical prowess in four different nations—they fought with and conquered lions, and two of them were subdued by women. Under still other names muscular superiority is personified in ancient Mexico, Peru, China, and the islands of the sea. William Tell has been demonstrated to be a myth, not only by the fact that the tyrant Gessler is shown to be an imaginary being, and that the records of the time nowhere harmonize with the story, but that at least three other William Tells defying the tyrant and putting their sons in jeopardy, have been found in different parts of the world under other names.

BY W. A. CROFFUT, Ph. D.

The Tokey of Scandinavian legends was the William Tell of the north. So Jonah and his remarkable voyage was the Phenician myth of Hesione, reappearing in the same land under another name. So when Joshua made the sun stand still in the valley of Ajalon he but repeated the feat of his great predecessor in the valley of the Euphrates. The Indians of America have a story of their own ancient time boasting how that a thousand men were miraculously fed with a single loaf of bread. Aaron has turned the walking stick into a snake in many lands, and Job has cursed his birthday and scraped his boils with broken pottery by the Hoang Ho, by the ancient temples in Yucatan, and in the islands of the Pacific.

Sources of Heroes and Messiahs.

We must not forget that 3,000 years ago everything was supernatural. Nothing was understood. Mystery confronted man at every step. All the phenomena of nature were produced by cherubs, seraphs, spirits, ghosts, incubi, succubi, vampires, elves, sylphs, gnomes, pixies, fiends, naiads. The wind was the breath of inferior gods. Clouds were assembled and dispersed by sprites. Angels opened the windows in the firmament to let it rain and in clear weather busied themselves by pushing planets and stars and moon around the sky. Tides rose not in obedience to law but because some invisible behemoth of the sea, uneasily floundering in his dreams, shouldered them ashore. Vessels went to wreck because of the malignity of sea-nymphs and lorelei. Birds foretold events. Even insects had the power of prophecy. Trees waved because playful or angry dryads seized the branches and pushed them to and fro. The earth was the playground of capricious deities large and small. Fairies and fays made rivers run up hill or down according to their whim. If a hunter shot a deer it was because his ghostly protector directed the arrow to its mark; if he missed, it was because some malicious midget turned the arrow aside. Man was the slave and victim of the mysterious inhabitants of the air. He was ill because Satan and his imps gained access to him and punished him for his good deeds; he could be cured only by the incantations of priests. The time was ripe for Messiahs, and secular historians record the names and careers of a score who made their appearance within two centuries—most of them in Asia Minor, Greece, and Persia. But, curiously enough, Jesus does not appear to have been one of these. The only record we have of his existence is a theological record of the traditions of his worshipers.

The Silence of History about Jesus.

It was an age of great intellectual activity—the Augustan age. There were thousands of

writers during that generation in Greece and Rome, Alexandria and Jerusalem, whose chronicles have come down to us, directly or indirectly, and there is no record that Jesus was born, or lived, or died, except the record furnished in the New Testament. Rome had more historians at that day than it has ever had at any one time since, and they wrote in great detail and with marvelous fecundity. But not one of them alluded to the existence of this man-God in Jerusalem, while they took pains to chronicle everything else.

Before alluding to these authors more specifically let us note the curious parallelisms of four men whose worshipers claimed for them Messianic power who appeared in the same neighborhood at the east end of the Mediterranean Sea. Allusion is made to Apollonius, Alcides, Simon Magus, and Bar Cocheba. Their friends, like the admirers of Alexander, claimed for all of them divine power. They all wrought miracles. Apollonius and Alcides were sons of God and born of virgin mothers, as was the case with many of the babes of that century. Indeed, in Greece, this miraculous paternity became so common that the reigning king issued an edict decreeing the death of all young women who should thereafter bear children by the Holy Ghost.

Some Other Messiahs.

Apollonius was born the same year assigned to the birth of Christ. He was early endowed with the gift of prophecy. He foretold events to the very day. He could transform himself like Proteus. Great flocks of swans were seen on the occasion of his humble birth. His touch would heal the sick, raise the dead or cast out devils, and he was thus able to make himself a most useful citizen. He was violently driven out of Rome charged with having committed the crime of raising a young woman from the dead, though why that should be a crime unless young women were too plentiful, it is difficult to imagine. Romans were not sufficiently strenuous to fear race suicide.

Simon Magus was probably a historical character, for secular historians bear witness of him. He was proclaimed as a god; he wrought miracles; he was charged by one of the disciples with sorcery; he was alleged to be Jesus Christ and went to Rome and there a public statue of him was set up as a memorial.

Bar Cocheba had singular success in his self-proclaimed mission. Giving evidence of his power to work miracles sufficient to satisfy his followers, he raised his banner of the star and called upon the Jews to follow him for the recapture of their holy city from the Romans. He had no money or any powerful connections, but thousands responded to his voice and he rallied them upon the plains of Palestine, earnestly addressed them as the new Messiah, unfurled the banner of Bar Cocheba (the "Son of the Star"), alleging that the prophecy was to be fulfilled in him "there shall come a Star out of

Jacob," and led them fiercely against the host of Hadrian. He drove the Roman army into Jerusalem and then by a fierce onslaught drove it out, recapturing for the Jews the holy city of their fathers.

Remarkable Coincidences.

In the origin and lives of the reputed Messiahs of the world there are some strange resemblances. Their coming was generally miraculously foretold. Many of them are reported to have been born on or about the 25th of December. Stars led the way to their birthplace, which was generally obscure and humble—on several occasions a manger was the cradle. The divine babes were visited by angels, shepherds and sages. Many of them were of royal descent. In several cases their lives in infancy were threatened by a cruel king. Many of them retired from the world and fasted. Most of them died violent deaths and afterwards rose from the dead. Their mission in every case was the redemption of the wicked world from sin. Kersey Graves in his "Sixteen Crucified Saviors" makes note of these and other strange resemblances.

The voluntary invention of myths was not unknown. The Gnostics deliberately furnished their cult with a line of prophets who were known to have never had an existence at all—Pachor, Ennoia, Armagil, Masch, Barbelon, Bel-Iammum, Lensiborus. And the sect of the Valentinians of 140 A. D. recognized Christ only as the collective emanation of their eons. Spinoza and thousands of followers of the Esoteric school held and still hold that Jesus never had a personal existence.

Nearly two hundred years ago, a religious society existed in England, having churches and preachers in different parts of the realm, whose foundation doctrine was "Jesus Christ was not a man, but a Principle." Rev. Robert Taylor was the head of this Christian church, and he published a volume of 400 pages in which he affirmed and argued that "Jesus Christ as a person never existed, the earliest Christians having used the words as meaning nothing more than a personification of the principle of Goodness."

Not a Person, but a Spirit.

A little earlier, in the time of Milton, John Pearson, an English prelate of high celebrity, wrote a book on "The Creed," in which he held that Jesus was only a spirit and not a person, and says: "A metamorphosis took place between him and Cymon the Cyrenian, who was crucified in his stead while Jesus stood by and mocked at the mistake of the Jews." Bishop Taylor declares Pearson to be "the greatest of English divines."

A little after Pearson came Rev. William Jones, also an English divine, and taught that the Son and the Holy Ghost were one, and that one the Holy Ghost. He wrote a book on "The Canon of the Church," in which he said:

"Those who receive the book called The Acts as the utterance of the Apostles Peter, John Thomas and Paul, must believe that Christ was not really but only apparently a man and was seen by his disciples in various forms, sometimes as a young man and sometimes as an old man, sometimes large and sometimes small, sometimes so tall that his head would reach the clouds, and that he was not really crucified himself, but another in his stead, while he laughed at those who imagined they had killed him."

Even in our own day this Esoteric belief has been asserted and expounded by distinguished men. Only a generation ago Ethan Allen Hitchcock, a major general in the army of the United States, published a volume of 465 pages entitled "Christ the Spirit," which, while breathing a spirit of great devoutness, posited and endeavored to demonstrate the conclusion that Jesus experienced neither death nor birth, but was a Messiah and redeemer only in so far as he became the spirit of personal uprightness in the lives of his followers.

An Earlier John Baptist.

The ancient world was crowded with myths. The great Roman poet, the illustrious Virgil, who lived in the century before Jesus, was a myth in one of the characters ascribed to him. For a thousand years after his death Virgil was considered a magician and a sanctified worker of miracles, instead of the most refined and finished poet the world had produced. He was regarded as an earlier John the Baptist, who, a hundred years after that wandering Nazarene was

dead, had explicitly predicted the Messiah. The great pagan poet was the object of religious veneration; women visited his shrines, and prayed to him for help in time of trouble; his verses were quoted to elucidate passages of scripture; his birthday was sacred in the litany of the early Christian church; his statues were set up in cathedrals and adored; he was regarded as a heaven-endowed sorcerer who was a kind of intercessor with almighty powers. The *Eneid* was used to foretell events. Virgil and the Virgin, the Sibyl and the vestals were wrought into the ritual of the church. The fame of the wizard and soothsayer extended all over Europe, where its traces are still found, and even in frozen Iceland there exists today a volume of hymns to Virgil. It was not till the gloomy superstitions of the dark ages rolled away that the sweet singer of Mantua emerged from sacred obscurity and was discovered to be simply a brilliant and gifted poet instead of a pagan pillar of the Christian church. Virgil the magician became a myth.

It must be regarded as significant that during the entire century following the alleged miraculous birth of Jesus, not a single writer outside of the church expressed any belief in the story of his life.

Historians Who Overlooked Him.

Hadrian, Roman Emperor, less than a century after Jesus is said to have lived, and born less than a generation after, besides governing his kingdom found time to write many works in prose and verse, but he did not once refer to Jesus.

Domitius Afer, a distinguished writer and orator who lived less than a generation after the crucifixion is said to have taken place, did not refer to the tragedy.

Sextus Cecilius, a noted Roman jurist and politician, does not seem ever to have been conscious of the existence of Jesus.

Papinianus, the greatest of Roman jurists, never said anything about Jesus.

Alciphron, a Greek writer who has left us more than a hundred letters, was equally silent.

Arrianus, the Roman historian who wrote voluminous chronicles, and left more than forty books on the condition of the Roman empire, says not a word of its most conspicuous subject.

Celsus, the great Roman philosopher who wrote about 150 A. D., denied that any man having the history and characteristics of Jesus had lived in Jerusalem at the time. He seems to have been the first heretic who mentioned him. The *Encyclopedia Britannica* says: "The only possibility of the existence of such a person as the Christian Jesus that he could conceive of depended on his being demoniac, but Jesus showed nothing of that majesty, grandeur and energy of will in worldly affairs which Celsus deemed essential to the demon." The Jew of whom Celsus was the *nom de plume* told the story of one Joshua, or Jesus, who may possibly have been crucified. But he had no supernatural birth. He could not raise the dead or heal the sick or work any miracles. Mary was divorced from her husband and became the concubine of a Roman soldier named Panthera, who was the father of her child. Jesus went down into Egypt and learned a variety of cheap tricks and went back home and practiced them, "being needy." Who, asks Celsus, heard the voice of his baptism? Nobody but himself and a companion who shared his dream or imposture. His miracles are absurd. "Anybody could see such miracles by paying a few obols to any Egyptian juggler." "Who saw him after he rose again? A half insane woman and one or two followers who were in the very humor to trust to dreams or an excited fancy." The Greeks, says Celsus, appeal to reason; Christians only cry out "Believe! Believe!" Such a religion, he declares, "is fit only for women, children and slaves."

Dion Cassius, a famous historian, seems to have been unconscious of the existence of Jesus, for he wrote a detailed history of the Roman empire in eighty volumes in which he treated of every province of the empire and the manners, customs, and religion of its subjects, and never once mentioned Jesus.

Seneca the philosopher, the most brilliant Roman of his time, passed through Judea while this man-God was raising dead people to life, and he says not a syllable about him in the twenty-five books that have come down to us.

Dion Chrysostom, logician, orator, and author, the first writer after Tiberius who added greatly to Greek literature, dealt also largely with Roman customs and manners, and made no allusion to Jesus.

Erotianus, who strove to make himself familiar with all the science of his time, extending his researches even to philology and ethnology, and whose principal work was done within fifty years of the beginning of our era, made no allusion to Jesus.

Among the other writers of this century who are uniformly silent on this most important subject and all of whom wrote much and left their writings to us, I have time merely to name Cornelius Fronto, Claudius Galen, Herod Atticus, Herodian, Heron, Lucian, Marcus Aurelius, Martial, Pomponius Mela, Caius Rufus, Novatian, Quintus Remmius, Justus Papirius, Titus Petronius, Julius Polyenus, Cladius Ptolemy, Quintilian, Rufus Ephesius, Sextus Empiricus, Silius Italicus, Publius Statius, Suetonius Tranquillus, Sulpitia, Marcus Terrentianus, Thracea Petus, Valentinus, and Valerius Maximus.

Agrippina, the mother of Nero, 12 to 59 A. D., left voluminous manuscripts, by which Tacitus profited, but she never mentioned the existence or death of Jesus.

Does Tacitus Mention Christ?

Says John E. Remsburg: "In July, 64 A. D., a great conflagration occurred in Rome. There is a tradition to the effect that this conflagration was the work of an incendiary and that the Emperor Nero himself was believed to be the incendiary. Modern editions of the 'Annals' of Tacitus contain the following passage in reference to this:

"Nero, in order to stifle the rumor, ascribed it to those people who were abhorred for their crimes and commonly called Christians: These he punished exquisitely. [The founder of that name was Christus, who, in the reign of Tiberius, was punished as a criminal by the procurator, Pontius Pilate.] This pernicious superstition thus checked for awhile, broke out again; and spread not only over Judea, the source of this evil, but reached the city also: whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first, only those were apprehended who confessed themselves of that sect; afterwards, a vast multitude were detected by them, all of whom were condemned, not so much for the crime of burning the city, as for their hatred of mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with skins of wild beasts, and torn to pieces by dogs; some were crucified. Others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burned to death. Nero made use of his own gardens as a theatre on this occasion, and also exhibited the diversions of the circus, sometimes standing in the crowd as a spectator, in the habit of a charioteer; at other times driving a chariot himself, till at length these men, though really criminal, and deserving exemplary punishment, began to be commiserated as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man' (Annals, Book xv, sec. 44).

"A correspondent in a late number of The Truth Seeker desires to know what evidence, if any, can be adduced in disproof of the genuineness of this passage. It may be declared doubtful, if not spurious, for the following reasons:

"1. It is not quoted by the Christian fathers.
"2. Tertullian was familiar with the writings of Tacitus, and his arguments demanded the citation of this evidence had it existed.

"3. Clement of Alexandria, at the beginning of the third century, made a compilation of all the recognitions of Christ and Christianity that had been made by Pagan writers up to his time. The writings of Tacitus furnished no recognition of them.

"4. Origen, in his controversy with Celsus, would undoubtedly have used it had it existed.

"5. The ecclesiastical historian Eusebius, in the fourth century, cites all the evidences of Christianity obtainable from Jewish and Pagan sources, but makes no mention of Tacitus.

"6. It is not quoted by any Christian writer prior to the fifteenth century.

"7. At this time but one copy of the 'Annals'

existed, and this copy, it is claimed, was made in the eighth century—600 years after the time of Tacitus.

"8. As this single copy was in the possession of a Christian the insertion of a forgery was easy.

"9. Its severe criticisms of Christianity do not disprove its Christian origin. No ancient witness was more desirable than Tacitus, but his introduction at so late a period would make rejection certain unless Christian forgery could be made to appear improbable.

"10. It is admitted by Christian writers that the works of Tacitus have not been preserved with any considerable degree of fidelity. In the writings ascribed to him are believed to be some of the writings of Quintilian.

"11. The bloodcurdling story about the frightful orgies of Nero reads like some Christian romance of the middle ages, and not like Tacitus.

"12. The Roman laws at this time guaranteed complete religious freedom throughout the empire, and no subject was punished on account of his religious belief.

"13. This inhuman persecution of Christians by Nero is disproved by the New Testament itself.

"Many who accept the authenticity of this section of the 'Annals' believe that the sentence which declares that Christ was punished in the reign of Pontius Pilate, and which I have bracketed, is an interpolation. Whatever may be said of the remainder of the passage, this sentence bears the unmistakable stamp of Christian forgery. It interrupts the narrative; it disconnects two closely related statements. Eliminate this sentence, and there is no break in the narration. In all the Roman records there was to be found no evidence that Christ was put to death by Pontius Pilate. This sentence, if genuine, is the most important evidence in pagan literature. That it existed in the works of the greatest and best known of Roman historians, and was ignored or overlooked by Christian apologists for 1,360 years, no sane critic can believe. Tacitus did not write this sentence.

"But conceding, for the sake of argument, both the authenticity and credibility of the entire passage, the consequences are favorable to Free-thought and unfavorable to Christianity. If Tacitus penned this passage and penned historical truths, it simply confirms what most Free-thinkers admit—that a religious sect called Christians, who recognized Christ as their founder and leader, existed in the latter half of the first century and proves what most Free-thinkers are loath to believe, that the primitive Christians, who have been held up to us as the highest types of human excellence, were the most depraved villains that the world has known."

Pliny the elder, born 23 A. D., never mentioned Jesus, though he finished the great Roman history of Aufidius in 37 volumes, which dealt largely with events in Palestine and left more than a hundred other books. He was a student of natural history with an eye trained to observe strange events. He was born during the life of Jesus and his miracle working companions, and he traveled extensively in Palestine. He made notes upon the habits of flies and jack-rabbits, but did not chronicle the fact that men and women were raised from the dead. He recorded the flash of meteors and the path of comets but did not notice that the sun was extinguished at the crucifixion, though he did write down in his memorandum book that the sun apparently went out for a while at the death of Caesar. He was an earthquake expert, but he did not make any note, even from hearsay, that the walls of the temple were "rent in twain," and the rocks were sundered by an earthquake when the Man of Sorrows expired.

Jesus was not mentioned by Cornutus, by Lucan, his friend, or by Persius Flaccus, his pupil, who wrote historical works still extant, or by Probus Valerius, his biographer.

Plutarch, born about the date of the crucifixion, wrote more than 100 lives of distinguished men, but never mentioned his countryman, Jesus of Nazareth.

Suetonius wrote voluminously the history of emperors, but says not a word of Jesus the great martyr of the emperors.

Do good work, no matter whether such work is God's or man's.

OLD GOD, NEW GOD, OR NO GOD.

Is the History of Deities Such that Man Should Desire to Preserve the Species?

BY JOHN PECK.

I have been greatly interested in and highly instructed by the lectures of Dr. J. E. Roberts. In depth of thought and clearness of expression I think he has few equals. But what surprises me is that he should want a new God. One would think that the intelligent people of today had had enough of gods, who have never done any good but have caused infinite injury to the human race. Gods have caused the most cruel wars that ever drenched any country in blood. They have set men to clutching each other by the throat with the savagery of bulldogs. They have sent swords instead of olive branches, and hatred instead of love. As for me, I have found out that no gods are needed, new or old, and that the world can get along better without them. They are like other ghosts; they do nothing but scare and terrify. I have had quite enough of the gods and want no more.

Will Dr. Robert's new god in any way affect the operations of nature? Will he stop the earthquake, put out the fires of the volcano, bridle the storm, or calm the troubled ocean? Dr. Roberts can doubtless invent a god that will be a great improvement on the old god, but the question is, What do we want of a god anyway?

One who has studied the operations of nature knows that the universe is governed by law, which no god, new or old, can change. Therefore there can be nothing for a god to do. The old god was only a creature of the imagination; the new god will be the same. The Old God kept changing and growing of less importance until with the most thoughtful he has disappeared entirely. The new god will ultimately share the same fate. For, as men grow more intelligent, the useless and imaginary will give place to the practical.

Some may be influenced by the introduction of a new god, but they will be of the class who are "pleased with a rattle and tickled with a straw." Dr. Roberts seems to think that a new god is necessary. I look forward to a time, not perhaps in the near future, when gods and ghosts and the supernatural will be discarded and men will be guided solely by reason, instead of being swayed by myth and miracle.

Of course a god could be invented, or the imagination might produce one, that would not be selfish, cruel, and brutal; but as long as men are imperfect the gods which they bring into existence through imagination must be imperfect also. No god can be more perfect than his creators.

It is said in the old book that God created man in his own image. The reverse is true. It was man who created God in his image, and the image was of low and savage order.

If Dr. Roberts succeeds in introducing a new god, no doubt he will prove to be more acceptable than the Old God; because Mr. Roberts is a man of broader mind and possessed of more noble instincts than those who fashioned the old one.

Wherein will the new god differ from a wooden or stone god? A man who makes a god out of wood or stone fashions it according to his highest idea of what a god should be. The one who introduces a new god will do the same, although he will not give it shape in wood or stone. The new god will have no more to do with the affairs of this world than the old one. It will be a matter of indifference to him whether you curse him or pray to him. If lightning reduces a church to a pile of splinters or knocks a man out while on his knees he will not interfere. If an earthquake shakes down a city and destroys millions of property and thousands of lives, he won't care a rupee. Better understand the character of gods before introducing new ones.

If the old god should be retired before the new one is installed the pious (m)asses may find out that the affairs of this world will go on just the same. The earth will continue to sweep around the sun in its orbit; the seasons will run their round; time will continue, and the stars will not fall from heaven.

The earth has not varied in the time of its revolution around its axis a single second in a thousand years, and all the gods ever invented cannot change the time. What is the use of a

god that never did and never can do anything?

The man who introduces a new god should be held responsible for his acts. Those who indorse the acts of the old god virtually indorse nearly every crime now committed. Until the gods behave themselves, better it is for the interest of the race to banish them altogether.

In the name of God bloody wars have been waged and millions slain. The route from the north of Europe to the Holy Land has been paved with human bones and drenched with blood. In the name of God men and women have been imprisoned, banished, flayed, hanged and burnt. In the name of God wives have been deserted, husbands repudiated, children disowned and then consigned to eternal torment. More and worse, those God-hardened fiends have rejoiced when they believed that their nearest friends and dearest relatives were suffering tortures which only a God could inflict.

The most brutal and ignorant have been the most ardent supporters of and the strongest believers in gods and ghosts, and have done the most to retard the progress of the world. A belief in God is the cause of more dishonesty and hypocrisy than can ever be atoned for. We have in our village three churches in full blast, and I do know that one-third of the people who pay pew rent believe in neither gods, saviors nor bibles, and live the lives of hypocrites and liars. Ministers are aware of this fact, but welcome all that pay; they are not, as a class, afraid of tainted money. They care little about the sheep; all they want is the fleece. When one studies the character of the god they worship, it is found that he has the same peculiar earmark.

It is time to stop fooling with the gods. A god suited to our times would be discarded a hundred years hence. Let the gods go; they are neither ornamental nor useful. They have made brutes and fools and lunatics of men long enough. One pious writer says: "No decent Christian will give countenance to stupid Atheists." Neither will Atheists give countenance to a lot of stupid hallelujah Christians who eat their God and drink his blood, and then pray to the god they have eaten.

Will Jews Adopt the Religion of Their Murderers?

Well meaning Christians spend their money distributing tracts among Jewish immigrants at Ellis Island. These tracts earnestly request the Jew from Russia, Roumania and elsewhere to join the Christian church at once.

The tracts explain to the readers that unless they become Christians, they cannot go to heaven or expect to live with a clear conscience here on earth. The Jewish immigrants are requested kindly to lay aside the faith that has controlled them for thousands of years and become Methodists, or Baptists or Episcopalians, as the case may be.

While the good people who hand Christian tracts to Jewish immigrants from Russia mean well, they lack a sense of humor.

Considering that the Jewish immigrants over here are hurriedly leaving Christian countries, where Christians have been murdering them, it would seem advisable to give them a few weeks to forget that before asking them to join the Christian church. Incidentally, they have come to this country, among other things, because they are supposed to be permitted to mind their own business here, and they expect to find other people willing to mind their business.

They have come over here on the theory that they can believe anything they like, as long as they obey the laws; and they can select their own heaven, and their own way of getting there, if they live according to the regulations the United States has made on this earth.

As long as the Christian people in Russia and elsewhere in Europe are murdering Jews without reason we believe that kind-hearted people can save money by not sending any tracts to the Jews at Ellis Island.—New York Journal.

(Concluded next week.)

My Immortality.

Freed from my faults, from all my weakness free,
I would myself reflected in my children see.
Of all that's noble, good in act and thought,
Of all that's noble, good in act and thought,
I would be glad to have my children's children be—
'Twere immortality enough for me.

Omaha, Neb.

E. L. EMERY.

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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.

No Theological Test for Witnesses in This State.

That a witness cannot, in the State of New York, be interrogated as to his belief in a supreme being, who would punish him for swearing falsely, for the purpose of affecting his credibility, has been decided by the Court of Appeals. The case, which is reported from Middletown, N. Y., was that of Leander Brink against W. D. Stratton, Edward A. Brown and Horace Corey. The action was brought to recover \$740 on a note made in 1893 by Stratton, Brown and Corey. The defense claimed that the note had been paid. The action was brought in the Supreme Court, transferred to the County Court and a verdict given Mr. Brink, which was affirmed by the Appellate Division. This judgment was reversed by the Court of Appeals. The jury disagreed on second trial. The third trial resulted in a verdict for the defendants, which was affirmed by the Appellate Division and has now been affirmed by the Court of Appeals. The costs in the action are far in excess of the sum sued for and the plaintiff will have to settle.

Reports of the case do not state which of the parties to the suit raised the question of belief—probably it was the plaintiff Mr. Brink, the man who lost, and it remains only to be said that such an appeal to the religious prejudices of a jury, by a lawyer who must be aware that unbelievers are as truthful as believers, and that the perjury of professed Theists is one of the main obstacles to the administration of justice, was an act fittingly rebuked by the decision of the court. It showed that the plaintiff was willing to perpetrate or condone an injustice in order to win his case.

The idea that a supreme being is listening to all of the testimony given in the courts of the world, with a view to sending to perdition every witness whose testimony is untrue, is one of the theological fictions with which our system of religion is rife, and the majority of intelligent persons are fairly well satisfied that it is such. Truth telling is not promoted by allowing a witness to be examined on his theology, since asking whether he believes in this proposition is more likely to be answered by a lie than is any question put to him concerning the case on trial. In order that one may tell the truth it is not

necessary that he should first commit himself to belief in a fiction.

The Family as "God" Founded It.

A consideration of "The Decay of Family Life" in the Christian Advocate opens with the statement that "the family is a divine institution founded by God and hedged in by his laws." We do not suppose that the writer is a Mormon, and yet such a conclusion might be justified, because history, sacred and profane, assures us that the first families were polygamous; hence the assertion that the family is a divine institution means that polygamy is of God.

The less Christians say about the divinity of the family and the sacredness of family life, the fewer retorts will be evoked. Our writer complains that nowadays "one of the pair goes across the state line to get permission to break the sacred union"; but the putting away of a wife "privily" by a just man is spoken of in the New Testament as though the formality of obtaining permission were unnecessary.

The view that the family was founded by God ought to lead those who hold it to inform themselves what kind of family it was that God instituted. This may be learned from the Old Testament if anywhere. Naturally the first thing for a man to do in order that he might have a family was to obtain a wife. This he did by capture or by the purchase of his intended from her father or male guardian, her consent not figuring in the transaction. The wife thus secured became his property as completely as though she had been a cow. And he was not limited to one wife. He might have as many as he could buy and support. All of his own and the woman's female slaves became his secondary wives if he chose to take them, and these he could sell. His power over the female members of his family was absolute. If one of the women was unfaithful to him he could kill her with his own hand. They had no claims as mothers on their own children; he did not have to consult them when a daughter was to be sold into marriage or slavery. The value of a woman was reckoned from two points of view—her capacity to work and her fruitfulness as a child-bearer. She might be divorced if childless or killed if she transferred her worship to another deity than his.

In the God-ordained family no reproach attached to the man who took secondary wives, or even one who consorted with the kind of women we now call fallen, though they were hardly such in those days. The acquisition of secondary wives was in some cases arranged by the first legal wife, as in the cases of Sarah, Leah, and Rachel, and children borne to the husband outside the family were brought up in their father's house with the children of wedlock; of this Jephthah is an example (see Judges ii). At the death of a head of the family his women became the property and the wives or concubines of his successor.

Children in a family such as God founded were under the most complete subjection. The father felt no obligation to his daughters except to kill them if they were unchaste. The girls were merchandise to be disposed of as wives, concubines, or slaves. Neither son nor daughter was entitled to an education, schools being mentioned nowhere in the Old Testament. If boys grew up shiftless or dissipated the father was instructed by God to kill them. Such was the family God founded.

To remove any element of doubt regarding the polygamous character of marriage as God instituted it among his chosen people we will quote from the Encyclopedia Biblica, article "Marriage":

"The man who owns his wife as a chattel can on the same principle own as many as he pleases—as many,

that is to say, as he can afford to buy and keep. The luxury of a great harem was of course attainable only by the wealthy. These, so far as we can judge, made ample use of their privilege; witness the notices about Gideon's seventy sons (Judges viii, 30; ix, 2), David's wives (2 Sam. v, 13, etc.), Solomon's harem (1 Kings xi, 1 ff.), and the like. The law of the kingdom forbidding the possession of many wives has manifestly a side-reference to the actual king (Deut. xvii, 17). The Talmudists formulate the rule that no Jew may have more than four wives; kings may have at the most eighteen. The ordinary Israelite at all times, like the modern Syrian peasant, would doubtless have to be content with one secondary wife in addition to the principal wife, or at most with two wives. The last-named arrangement seems to receive the sanction of widely-diffused custom (1 Sam. i 2; Deut. xxi, 15; 2 Chron. xxiv, 3; compare the case of Jacob). When the first wife proved childless, polygamy, to this extent at least, was regarded as a necessity. The examples of Sarah, of Leah, and of Rachel show how little the amour propre of the childless wife was wounded by any such arrangement."

And in the early family, as God gave it to Israel, it must have been common for children to miss their mothers from the circle about the family altar, for divorce at the will of the father had the sanction of divine law. The woman being the man's property, his right to "put her away" naturally followed. If she was an Israelite he returned her to her family; if a stranger, the inference is that she had to hunt a home for herself. Her condition was mitigated by the fact that there were no Christian ministers then to put the stamp of degradation on the divorced woman, and she might respectably marry again. The formality of a "bill of divorcement," required by the Deuteronomic law, was foreign to the original divine institution. The wife herself could not exercise the right of divorce, and it was indecent in her to ask for a separation. She had, however, the recourse of making herself so disagreeable to the man that he would be glad to send her away, and thither lay her sole road to freedom. Salome, the daughter of Herod, who sent a bill to her husband Costabaras, is the only female plaintiff named in the Bible.

The custom which permitted a man to take all his step-mothers as wives is exceedingly ancient, and hence, of course, more likely to have been a feature of domestic life as instituted by God. Only the taking of them by a son in advance of the father's decease is frowned upon by the writers of holy writ. Reuben, the oldest son of Jacob, gave notice of his intent to supersede the patriarch by appropriating Bilhah, which drew from the parent the rebuke "Unstable as water, thou shalt not excel." Again, Absalom proclaimed himself the heir and successor of his father, David, by publicly taking possession of the old man's harem "in the sight of all Israel"—a family scene which might shock the modern sense of propriety, but which rather aroused the enthusiasm of God's chosen people. We read, too, that Abner opened hostilities against the house of Saul by appropriating Saul's lady friend Rizpah, which proceeding infringed the rights of Ishbosheth, Saul's son; wherefore the loyal Joab took Abner quietly aside and smote him under the fifth rib, that being the approved form of assassination in the days of which we write. To instance another case, the beautiful Abishag, who failed to excite the moribund David, became by inheritance the property of Solomon; and when Adonijah, David's fourth son, asked for her, thus claiming a part of Solomon's heritage, the latter penetrated his designs on the throne and caused his removal by the hand of Benaiah. As intimated, it was only the precipitancy, the too previousness of the heir who took his master's wives out of season, that the divine founder of the family rebuked. Even "the Lord" himself said to David, "I give thee thy master's house, and thy master's wives into thy bosom," and further threatened to take said wives away from David and give them to his neighbors.

The development of the family is a subject too vast for treatment in an "article." It is dealt

with in books and tomes. The family was not founded by any deity, but in human or animal instincts—for even the brutes have something akin to the human family. It will last as long as it fits the conditions of civilization amidst which it exists. It has outlasted the tribe developed from it, and the household gods the worship of which was one of its mainstays. The writer quoted at the beginning of this article declares that “when this family life is destroyed, the church has lost its chief ally.” In the conviction thus expressed we find the stimulus of the church to its efforts to hold the family together by forbidding divorce. The policy and interest of the church are to keep members in groups where a number can be reached at once. In a monogamic family the putting away of the wife breaks up the home, which does not occur under polygamy, where there are wives to spare. The prohibition of divorce is not promotive of morality (or more definitely continence), but the ministers think it helps to preserve the church, whose continued existence has come to depend on artificially arresting decomposition.

The “Economics” of Jesus.

The argument of Christian Socialists, so called, by which the endeavor is made to prove that the teachings attributed to Jesus Christ sustain the tenets of Marx and Engel, is combated by the Catholic Standard and Times of Philadelphia. These are the principles of Catholicism as against Socialism:

1. Submit at all times to lawfully constituted authority.
2. Acknowledge rank in authority, as did Jesus, who, likening his rule to a kingdom, promised that his apostles, including Judas, should “sit on twelve thrones, judging the twelve tribes of Israel.” Remember that there are degrees in the heavenly kingdom—angels and archangels, cherubim and seraphim, etc.
3. Take to heart the parable of the “lord of the vineyard;” he berated those who complained because, although they had borne the heat of a whole day’s work, they received the same pay as those who worked but a few hours in the evening.
4. Obey the injunction of St. Paul, “Exhort servants to be obedient to their masters, and to please them in all things, not answering them again.”
5. Be loyal to rulers and superiors, temporal and spiritual. Bear in mind to “be subject to principalities and powers, to obey magistrates, to be ready to every good work.”
6. Let the rich man have his wealth, for, since all that we have comes from God, if God deems it proper he will deprive the capitalist of his wealth in his own good way.
7. “Seek ye therefore first the kingdom of God and his justice, and all things” (i. e., temporal necessities) “shall be added unto you.”
8. Do not be deceived by those who would have you believe that all war is wicked, because “the whole Bible, from Genesis to the Apocalypse, upholds and encourages war in a just cause.”

The Catholics have the best of it, but Christian Socialists who remember the anti-slavery agitation will be painfully reminded that the passages cited against modern Socialism are the same that were quoted against Christian abolitionism by the churches to uphold chattel slavery.

Both Christian Socialists and their Christian opponents overlook one fact which makes argumentation on either side ineffective and vain. The fact alluded to is that Jesus took only a mild interest in economics, and was neither a Socialist, a monarchist, nor a democrat. He

had never heard that the economic history of any epoch determined the intellectual history of the same period. He did not preach the doctrine “To each according to his deeds,” as the parable of the “lord of the vineyard” shows. He was indifferent to forms of government because he expected the world to come to an end in his generation. All his arrangements were makeshifts to get along until the horn blew. The poor were all right; they were not stimulated by him to improve their condition. As for the rich, they had got theirs here, and would hardly enter the kingdom of God. As stated, he was not a Socialist or anything else in an economic sense. The Christian Socialist is merely one who accepts Christianity plus Socialism, and quotes such sayings of Jesus as he finds useful.

In the day of Jesus human slavery was an accepted institution. If he was opposed to private property, we should suppose that he would have begun his attack on it by saying something condemnatory of private property in man. But all of his teaching was framed to fit his notion of the impending wind-up of earthly affairs. His diatribes against the rich are likely to have been inspired by their refusal to take him as seriously as he was taken by himself and the poor and ignorant of his day.

Let Us Reason Together.

The character of the Bible—the fact that it smells of blood and is an overrated bundle of Hebrew literature—is not the sole reason why it should not be used as a text book in the public schools. Another reason, and the one most emphasized in America, is that reading the Bible as a religious work in the schools is an unconstitutional mixing of religion with education, a union of church and state, and an invasion of the rights of taxpayers who do not happen to be worshipers of the book. This argument can be and is maintained without going into the merits of the work as a moral guide, by those who believe that the state should concern itself only with the secular education of youth. There are Christians who hold to this view. There are some who do not think that even Sunday School teachers, unless specially prepared, should undertake the religious instruction of children. The Catholic church includes the Bible in the “deposit of faith” placed in its hands and does not encourage the reading of it without the annotations and explanations which Catholic scholars have supplied. There is in this country a considerable sect of Christians who take alarm at the least semblance of union between church and state because they do not believe that the church should be under any obligation, so to speak, to the world, the flesh, and the devil. The authorities of this sect work harmoniously with Freethinkers for the divorce of the state from the church. It would not be proper or truthful for Freethinkers to contend that the Bible is too holy a book to be placed promiscuously in the hands of believing and unbelieving, competent and incompetent teachers, but it is perfectly legitimate for them to criticise believers on the score of consistency when they consent to having the Bible expounded to their children, by unbelievers in the pay not of the church but of the secular state. The Freethinker has his own reasons for advocating a separation of church and state, and while working to popularize them he will not hesitate to point out the reasons which the professed followers of one whose kingdom is not of this world should have, from their own point of view, for espousing the same cause.

These remarks are suggested by the letter of a Canadian reader in criticism of an article appearing in *The Truth Seeker*.

Free Thoughts.

It is hard to fool posterity.

Whom men and women love never die.

What we leave undone someone else has to do.

“If a man die, shall he live again?” Not if he dies.

Prayer is carrying a broken pitcher to the well.

Most men know only what others have learned.

It is hard to play the game of life if you hold no trumps.

The world wants men who can make themselves wanted.

Do nothing that will make you have a low opinion of yourself.

If prayers were answered nothing would be done by men but praying.

What the world needs is the teaching of more that is so, and of less that is sacred.

There are two kinds of people in the world; the people who don’t and the people who do.

The life to come tomorrow is the one to provide for by mankind, not the life to come after man is dead.

Not many men who have worked and earned what they possess think it right to give a part of it to loafers.

If God would only learn from the pulpits and the weekly religious papers, he would not make so many blunders in the administration of his affairs.

Jesus did not die to save men, or make them free—which is to give them a chance to save themselves—but he died to make them slaves to superstition.

A great many people quote Shakespeare as though they conferred honor upon him by so doing, as though it was lucky for him that he agreed with the quoter.

I passed a church edifice the other day in one of our Massachusetts towns, and, on a tablet to the right of the main entrance, I read these words: “Church of All Saints.” I thought perhaps some wag had posted this inscription on the building, but the tablet was firmly secured in its place, and the letters were not newly made, so I concluded either that this was the only church of its kind on the earth, or that it ought to be.

“A man is known by the company he keeps.” Why not a God also? If so, what must we think of the Christian combination of divinity? The Lord God of the Israelites associated with a lot of murderers, liars, thieves and all-colored rascals. Jesus kept company with Mary Magdalene, a woman with seven devils, at least, and a noted prostitute. The Holy Ghost was the only one of the trinity who had good taste in selecting his companions, but he was such a bad lot that any one was contaminated who associated with him. The Christians ought to have gone to the heathens for their gods and for their morals. The world would have been the better had they done so.

L. K. W.

We have put General William Birney’s second article on France and the Pope in pamphlet form, and leave to our readers the work of placing his facts and arguments where they will do the most good. It is a ten-cent pamphlet, twelve copies for a dollar, and appeals to the reason of every man who is not a Catholic and destitute of that gift. It is of great value as a historical document, as it informs the reader of the exact status of the church in France, past and present. If you do not want to circulate this pamphlet, you at least want it in your library for your own information and for reference.

ABRAHAM LINCOLN'S RELIGION

Known as an Unbeliever, and There Is No Valid Proof of His Conversion.

BY JOHN E. REMSBURG.
(Concluded.)

That Lincoln was a Freethinker in Illinois is conceded by nearly all Christian claimants. His election to the Presidency removed him from his old associates—he had no time for theological discussions, and was too wise to indulge in them if he had. Taking advantage of this silence the paid attorneys of the church attempt to prove that he changed his opinions after he went to Washington. But to disprove these claims we have no lack of witnesses. The proofs that he remained and died a disbeliever are as clear and convincing as those which established the fact of his disbelief in Illinois.

Lincoln chose for his private secretary one of his Illinois friends, John G. Nicolay. Colonel Nicolay was with him every day up to the time of his death. He enjoyed to the fullest extent the confidence of Lincoln and the closest intimacy existed between them. Six weeks after Lincoln's assassination Colonel Nicolay penned the following statement:

"Mr. Lincoln did not, to my knowledge, in any way, change his religious ideas, opinions, or beliefs, from the time he left Springfield till the day of his death." (Lamon's Life of Lincoln, p. 492; S. H. A., P. II, p. 184.)

This statement, together with the testimony of Mr. Herndon, must in the minds of all honest inquirers, put at rest forever the question of Lincoln's religious belief.

The first authentic life of Lincoln was written by Colonel Ward H. Lamon. Colonel Lamon was in Illinois and in Washington his friend and confidant. When the time came for Lincoln to take the office of President, and the trip to Washington was considered a dangerous one, to Lamon was assigned the duty of conducting him to the national capital. During the war he remained at the President's side, holding the office of *Marshall of the District of Columbia*. When Lincoln died Colonel Lamon, General Hunter, and Judge David Davis were selected to convey the remains back to Springfield. The following extracts from Lamon's work cover Lincoln's entire life from his boyhood to his death:

"Mr. Lincoln was never a member of any church nor did he believe in the divinity of Christ or the inspiration of the Scriptures, in the sense understood by evangelical Christians" (Life of Lincoln, p. 486; S. H. A., P. II, p. 135).

"When a boy, he showed no sign of that piety which his many biographers ascribe to his manhood. . . . When he went to church at all, he went to mock, and came away to mimic" (Ibid, both).

"When he came to New Salem he consorted with Freethinkers, joined with them in deriding the gospel history of Jesus, read Volney and Aïre, and then wrote a deliberate and labored essay, wherein he reached conclusions similar to theirs" (Lamon, p. 487; S. H. A., P. II, 136).

"In this work he intended to demonstrate—
"First, that the Bible was not God's revelation;

"Secondly, that Jesus was not the son of God" (Lamon, p. 158; S. H. A., P. II, 137).

"As he grew older, he grew more cautious. . . . Aspiring to lead religious communities, he foresaw that he must not appear as an enemy within their gates; aspiring to public honors under the auspices of a political party which persistently summoned religious people to assist in the extirpation of that which is denounced as the 'nation's sin,' he foresaw that he could not ask their suffrages whilst aspersing their faith. He perceived no reasons for changing his convictions, but he did perceive many good and cogent reasons for not making them public" (Lamon, pp. 497, 498; S. H. A., P. II., 138, 139).

"Indefinite expressions about 'Divine Providence,' the 'Justice of God,' the favor of the Most High,' were easy, and not inconsistent with his religious notions. In this, accordingly, he indulged freely; but never in all that time did he let fall from his lips or his pen an expression which remotely implied the slightest faith in Jesus as the son of God and the Savior of men" (Lamon, p. 502; S. H. A., P. II., 139).

Judge David Davis, for a time acting Vice-President of the United States, and at the time of his death a member of the Supreme Court of the United States, was Abraham Lincoln's executor. Judge Davis testifies as follows:

"I enjoyed for over twenty years the personal friendship of Mr. Lincoln. We were admitted to the bar about the same time, and traveled for many years what is known in Illinois as the Eighth Judicial Circuit. In 1848, when I first went on the bench, the Circuit embraced fourteen counties; and Mr. Lincoln went with the court to every county. . . . He had no faith in the Christian sense of the term—had faith in laws, principles, causes, and effects—philosophically. . . . The idea that Lincoln talked to a stranger about his religion or religious views, or made such speeches, remarks, etc., about it as are published, is to me absurd. I knew the man so well" (Lamon's Life of Lincoln, p. 489; S. H. A., P. II, 184-186).

Hon. Leonard Swett, who placed Lincoln in nomination for the Presidency, writes: "You ask me whether he (Lincoln) changed his religious opinions toward the close of his life. I think not. . . . If his religion were to be judged by the lines and rules of church creeds, he would fall far short of the standard" (S. H. A., P. II, pp. 209, 210).

Hon. A. J. Grover, who was acquainted with Lincoln in Illinois and who during the war met him nearly every day, either at the White House or in the War office, he being connected with the department which had charge of the President's books, says: "Mr. Lincoln was not a religious man in the church sense. He was an Agnostic" (S. H. A., P. II, p. 259).

Colonel Amos C. Babcock, for many years chairman of the Illinois State Republican Committee, and one of Lincoln's confidential agents during the war, says: "As to my impressions of Lincoln's character, I wish it to be clearly understood as believing him to be the greatest man that ever lived. His greatness seemed to consist in his wisdom, moderation, patience, endurance and tact in a position of the most fearful responsibility. But I do not agree with some of the popular impressions about him. The ministers claim him for a Christian, but without any good reason. About the time of his election to the Presidency, I heard him and Bob Ingersoll discussing the subject of religion in Governor Yates' office in the old capitol at Springfield; and while it was a discussion, there was no dispute for the two men were exactly agreed. Lincoln was an Agnostic. During the war he sometimes talked religiously, but it was mere statecraft. He knew that everything depended upon his having the support of the religious people, and accordingly he adopted their phraseology to flatter them, and to attach them to him; but he was for all that an utter disbeliever in the Christian religion" (Peoria Journal).

Hon. George W. Julian, Anti-Slavery nominee for Vice-President in 1852, one of the founders of the Republican party, and during and after the war one of the Republican leaders in Congress, writes: "I knew him (Lincoln) well, and I know that he was not a Christian in any old-fashioned orthodox sense of the word" (S. H. A., P. II, p. 236).

One of President Lincoln's most faithful friends in Congress was Hon. John B. Alley, of Massachusetts. Mr. Alley says: "In his religious views Mr. Lincoln was very nearly what we would call a Freethinker" (Reminiscences of Lincoln, p. 599; S. H. A., P. II, p. 237).

Hon. Hugh McCulloch, one of Lincoln's most prominent Cabinet ministers—his last Secretary of the Treasury—says: "He (Lincoln) cared nothing for the dogmas of the churches and had little respect for their creeds" (Reminiscences of Lincoln, p. 413; S. H. A., P. II, p. 239).

Among the many foolish stories related of Lincoln are several which ascribe to him a belief and indulgence in prayer. These stories, every one of them, are absolutely false. One of the most widely quoted of these fabrications is the following, which originally appeared in the *Western Christian Advocate*: "On the day of the receipt of the capitulation of Lee, as we learn from a friend intimate with the late President Lincoln, the cabinet meeting was held an hour earlier than usual. Neither the President nor any member was able, for a time, to give utterance to his feelings. At the suggestion of Mr. Lin-

coln all dropped on their knees, and offered in silence and in tears their humble and heartfelt acknowledgment to the Almighty for the triumph he had granted to the national cause."

Mr. McCulloch's attention having been called to this story, he wrote as follows: "The description of what occurred at the Executive Mansion, when the intelligence was received of the surrender of the Confederate forces, which you quote from the *Western Christian Advocate*, is not only absolutely groundless, but absurd. After I became Secretary of the Treasury I was present at every cabinet meeting and I never saw Mr. Lincoln or any of his ministers upon his knees or in tears" (S. H. A., P. II, p. 83).

One of Lincoln's most devoted Christian friends was Judge A. Wakefield, one of the prominent Free State pioneers of Kansas. He served with Lincoln in the Black Hawk war and in the Illinois legislature. While in the legislature Lincoln boarded with Wakefield at Vandalia, then the state capital. Lincoln visited Wakefield ten years later at Galena, and they continued to correspond until Lincoln's death. W. H. T. Wakefield, a son of Judge Wakefield, a nominee for Vice-President in 1888 and who had himself met Lincoln, writes: "My father was a member of the Methodist church and frequently spoke of and lamented Lincoln's infidelity, and referred to the many arguments between them on the subject. The noted minister, Peter Cartwright, boarded with my father at the same time that Lincoln did, and my father and mother told me of the many theological and philosophical arguments indulged in by Lincoln and Cartwright" (S. H. A., P. II., p. 212).

Writing to Lincoln in 1862, Judge Wakefield expressed a hope that he had changed his views regarding Christianity. To this Lincoln replied: "My earlier views of the unsoundness of the Christian scheme of salvation and the human origin of the scriptures have become clearer and stronger with advancing years, and I see no reason for thinking I shall ever change them" (S. H. A., P. II, p. 292).

Another of Lincoln's most valued acquaintances was Judge James M. Nelson, a great grandson of Thomas Nelson, Jr., signer of the Declaration of Independence, and a son of Thomas Pope Nelson, one of Kentucky's most distinguished statesmen. In Illinois and at Washington they were often in each other's company. Judge Nelson's "Reminiscences of Abraham Lincoln" were published in the *Louisville Times*. "In religion," says Judge Nelson, "Mr. Lincoln was of about the same belief as Bob Ingersoll, and there is no account of his ever having changed. He went to church a few times with his family while he was President, but so far as I have been able to find out he remained an unbeliever."

In Lincoln's so-called state papers are to be found many allusions to Deity and other semi-religious phrases which, although not acknowledging Christianity, seem inconsistent with his supposed belief. In explanation of this it may be said that the greater portion of these papers, especially those of minor importance, were written, not by Lincoln himself, but by his secretaries and cabinet ministers. When he wrote his immortal Emancipation Proclamation he made no acknowledgment of God. This was afterwards inserted at the urgent request of Secretary Chase. In his Gettysburg address, American oratory, in the estimation of many, rose to high water mark. This address, notwithstanding it was delivered at the dedication of a cemetery, contains no reference to religion, save the simple phrase "under God," and even this did not appear in the original draft of the address, a facsimile of which was printed in the *Century Magazine* for February, 1894. That Lincoln was not the author of the seemingly pious expressions to be found in some of his messages, is confirmed by Judge Nelson. He says:

"I asked him once about his fervent Thanksgiving message and twitted him with being an unbeliever in what was published. 'Oh,' said he, 'that is some of Seward's nonsense, and it pleases the fools.'"

The few theistic expressions which Lincoln did write or utter meant one thing to him and his friends and another to strangers. General King speaks of his reliance on Providence. It may interest General King to know what Lincoln's idea of Providence was. In a speech on Kansas in 1856 he said: "Friends, I agree with you in Providence; but I believe in the Providence of the

coln all dropped on their knees, and offered in silence and in tears their humble and heartfelt acknowledgment to the Almighty for the triumph he had granted to the national cause."

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Writing to Lincoln in 1862, Judge Wakefield expressed a hope that he had changed his views regarding Christianity. To this Lincoln replied: "My earlier views of the unsoundness of the Christian scheme of salvation and the human origin of the scriptures have become clearer and stronger with advancing years, and I see no reason for thinking I shall ever change them" (S. H. A., P. II, p. 292).

Another of Lincoln's most valued acquaintances was Judge James M. Nelson, a great grandson of Thomas Nelson, Jr., signer of the Declaration of Independence, and a son of Thomas Pope Nelson, one of Kentucky's most distinguished statesmen. In Illinois and at Washington they were often in each other's company. Judge Nelson's "Reminiscences of Abraham Lincoln" were published in the *Louisville Times*. "In religion," says Judge Nelson, "Mr. Lincoln was of about the same belief as Bob Ingersoll, and there is no account of his ever having changed. He went to church a few times with his family while he was President, but so far as I have been able to find out he remained an unbeliever."

In Lincoln's so-called state papers are to be found many allusions to Deity and other semi-religious phrases which, although not acknowledging Christianity, seem inconsistent with his supposed belief. In explanation of this it may be said that the greater portion of these papers, especially those of minor importance, were written, not by Lincoln himself, but by his secretaries and cabinet ministers. When he wrote his immortal Emancipation Proclamation he made no acknowledgment of God. This was afterwards inserted at the urgent request of Secretary Chase. In his Gettysburg address, American oratory, in the estimation of many, rose to high water mark. This address, notwithstanding it was delivered at the dedication of a cemetery, contains no reference to religion, save the simple phrase "under God," and even this did not appear in the original draft of the address, a facsimile of which was printed in the *Century Magazine* for February, 1894. That Lincoln was not the author of the seemingly pious expressions to be found in some of his messages, is confirmed by Judge Nelson. He says:

"I asked him once about his fervent Thanksgiving message and twitted him with being an unbeliever in what was published. 'Oh,' said he, 'that is some of Seward's nonsense, and it pleases the fools.'"

The few theistic expressions which Lincoln did write or utter meant one thing to him and his friends and another to strangers. General King speaks of his reliance on Providence. It may interest General King to know what Lincoln's idea of Providence was. In a speech on Kansas in 1856 he said: "Friends, I agree with you in Providence; but I believe in the Providence of the

most men, the largest purse, and the longest cannon" (Lincoln's Speeches, p. 140; S. H. A., P. II, p. 295).

I have one more witness, Mrs. Mary Lincoln, wife of the murdered President. After his death, in answer to an inquiry respecting Mr. Lincoln's religious belief, Mrs. Lincoln said:

"Mr. Lincoln had one hope, and no faith, in the usual acceptance of those words" (Lamon's Life of Lincoln, p. 489; S. H. A., P. II, p. 186).

An Aged Faker's Fraudulent Claim.

In reading a late number of The Truth Seeker I observed an article in regard to Dr. Driver having debated with Colonel Ingersoll somewhere in Oregon in earlier days. This same Dr. Driver lectured in this city, Victoria, B. C., about the time referred to under the auspices of the Y. M. C. A. He was heralded in the press and dodgers scattered about the city as having met and defeated in debate the late Colonel R. G. Ingersoll, and in consequence of this statement drew a moderately large audience. I was present at this lecture, and although I do not think that he made this particular statement, he was introduced to the audience by the chairman of the meeting as having defeated and vanquished that great Infidel Champion, Colonel Ingersoll. The same statement was made at Port Townsend, a number of listeners at that place as well as in this city doubting the accuracy of the claim made.

In order to ascertain the truthfulness of the representations of Dr. Driver's managers, the Editor of the Port Townsend Leader sent a letter to Colonel Ingersoll inquiring as to the facts in the case, and the result was the inclosed reply, which was published in the Leader at the time.

(From the Port Townsend Leader, February 27, 1891.)

Some three weeks ago the "Young Men's Christian Association" of this city secured Dr. Driver for a course of lectures. The reverend gentleman had been here last year and was known as a powerful and convincing speaker. In spite of this reputation those who had his tour in charge advertised the fact very extensively that he had met Robert G. Ingersoll in religious debate and had also annihilated that great unbeliever. Dr. Driver himself made this statement and seemed proud of the reputation which it gave him. Several of those who heard the doctor speak took no stock in his claims, and a letter was forwarded to Colonel Ingersoll at New York regarding the matter. In response the following reply was yesterday received:

"Law Office of Robert G. Ingersoll.

45 Wall St., New York, February 17, 1891.

"D. W. Smith, Esq., Port Townsend, Washington.—Dear Sir: Your letter was only brought to my attention this week on my return from several weeks' absence. I never debated with Dr. Driver in my life, only met him incidentally once that I can remember, and I am not sure of that once, but my secretary says he thinks I met him or rather he met me at one of my lectures somewhere in Oregon. However, the matter is not worth attention. Thanking you for your kind letter and Mr. C. B. Reynolds for his remembrance, I am yours very truly
"R. G. INGERSOLL."

Dr. Driver is too good a speaker and should be too honest to make capital upon an incident which never occurred. Should Colonel Ingersoll be proven the one to be believed in the present controversy, Dr. Driver will find that his labors for religion will fall very wide of the mark intended.

When this reply was received Dr. Driver had gone, no one knew whither, and in consequence those who disbelieved the statement were unable to bring him to task. If I can remember aright there were also some comments in one of our newspapers upon the incident.

Victoria, B. C.

J. JOHNSTON.

One more instance of the power of punctuation is furnished by a contemporary with a reputation for orthodoxy. It shows that even a comma may play the very deuce. Not many years ago a distinguished graduate of Oxford decided to enter the Nonconformist ministry, and to wear no sacerdotal garb. And he announced this intention in a manifesto containing the words: "I shall wear no clothes, to distinguish me from my fellow-Christians." That delightful comma made him the laughing-stock of the University and the joy of the picture-shops, whose windows were flooded with illustrations of the Rev. X. Y. Z. distinguishing himself from his fellow-Christians.—Literary Guide (London).

When the devil shut up shop, providence went out of business. Another case of Dr. Jekyll and Mr. Hyde.

"WHAT ABOUT DAVID?"

The Question That Got Evangelist Torrey into Trouble in Montreal.

It has puzzled and surprised a good many people in Montreal, why a man of Dr. Torrey's remarkable ability should all of a sudden be thrown completely off his guard by such an apparently simple question as "What About David?" I know something about Dr. Torrey's methods, but he did not know much about my methods. King David has always been a hard pill for Christians of good moral character to swallow. Dr. Torrey, for reasons best known to himself, has adopted the method of insinuating that "Christian" was a synonym for good moral character, while "Freethinker," "Infidel," "Agnostic," etc., are only more polite words, to be applied to some people, than thieves, murderers, drunkards, adulterers, etc. Of course this would be a very ready and effective method of influencing a large gathering of ignorant and emotional people. This method has one grave defect, however; it is not true. "Be sure you are right, then go ahead." The farther you travel on the wrong road, the farther you have to walk back to get to the right road.

When Dr. Torrey thought he had carried the whole audience with him, while he was explaining the awful consequences of listening to or reading the writings of such Infidels as Ingersoll, behold! a bolt comes suddenly out of a calm, clear sky, "What about David?"

He did not give them any extracts from the life of David, but Montrealers will know a great deal more about David and Ingersoll before the summer is ended than they knew before Dr. Torrey came to Montreal. R. G. Ingersoll was a man of clean family life, a good, faithful and kind husband, father, brother, and friend who finished a strenuous life without a stain on his character. He was a man that any country might well be proud of. His friend, the Rev. Dr. Field, bore ample testimony to that effect in the pages of the North American Review. Now, then, "What about David?" He started his career by starting a rebellion against his master Saul—a far better man than David in every respect. The matter of David, Uriah, and Bathsheba is so well known that we will throw the mantle of charity over it and pass it. There are, however, other awful incidents in David's life that are not nearly so well known. He had six wives and ten concubines—a notorious Mormon in fact. When he went to war he put his unfortunate prisoners under harrows and saws of iron and through the brick kiln. He repaid the kindness and hospitality of the king of the Philistines by massacring a whole community so that there would be none left to tell the tale. He started out to wipe out Nabal because he refused to supply himself and his band of cutthroats with free provisions; and then he took Abigail, Nabal's wife, for himself, along with those he had already.

This is the man that Dr. Torrey says was a better man than Norman Murray. He did not say at the time that he was a better man than Ingersoll, but I suppose that was for want of time.

People are known by the company they keep. Dr. Torrey is welcome to the company of King David, the man after God's own heart. As for me I prefer the company of Robert G. Ingersoll.

But some people will say, "What about the Psalms?" Well, what about the Psalms? Read the 109th Psalm from the 6th to the 20th verse. Three things I was taught by a good mother to detest—cruelty, telling lies, and profane swearing. My dislike to David commenced when I was a mere boy away in the Island of Lewis. When a very small boy going to school I argued at home that the psalm should never have been printed in the same book with the 5th and 6th chapters of Matthew.

For the information of those who may wish to compare my biography of King David with the Bible record, I beg to refer them to the following passages: 1 Sam. xxv, xxvii; 2 Sam. viii, 4; 2 Sam. xxii, 26-31; 2 Sam. xxi, 8, 9; 2 Sam. xx, 3; 1 Sam. xv, 42, 43; 2 Sam. iii, 2-5. In my next I will analyze "Torreyite Christianity" as exemplified in the conduct of some of the converts; how Torrey's committee observe the Sabbath by keeping the legal machinery in motion all day Sunday; also various other fruits of this "upas tree."

NORMAN MURRAY.

Catholics and Suicide.

In the Literary Digest of March 2 I find an article entitled "Suicide and Religion in Europe" which contains copious quotations from "Civiltà Cattolica" of Rome.

Following are a few of the quotations and claims set forth: "From the destruction of religion originates the religion of self-destruction." "In a few years we shall see the public schools (in France) emancipated from religion, engaged in rearing a generation of suicides." "A conception of the world which is based on religion renders every condition of life supportable, even the lot of Job. The want of religion renders life insupportable on even the slightest reverse." The writer further makes the claim that during the past sixty years, suicide in Germany and France has increased 400 per cent, and he lays all the blame on Infidelity to the Christian religion, but unfortunately he forgets to figure out for us the per cent of increase in murder and assassination of Russian Jews caused by an overabundance of religious zeal of the same brand.

In view of the fact that these stories in regard to suicide and heresy are continually being circulated by the religious press as suitable mental food for the dupes who habitually read them, it becomes interesting to know, for example, that the only two suicides that have occurred in my county (Keokuk Co., Iowa) for a long time have been of two orthodox Roman Catholics. There is no question, either, as to their religion or their suicide. The findings of the coroner's inquest in both cases are on file in the clerk's office. I can say from my own personal knowledge (for I was acquainted with both of them) that neither of them appeared to have attended to any perceptible extent at the schools which, our writer says, are "engaged in rearing a generation of suicides." But on the contrary I knew the one, as a boy, to attend Catholic parochial school, and learned from reliable sources that the other was so piously superstitious that he would go before breakfast to have a babe baptized lest it should die and go to hell if he waited to first take refreshments.

How "a conception of the world which is based" on this wonderfully comforting belief in hell can make "every condition of life supportable," while the want of it should "render life insupportable even on the slightest reverse," is not explained by our informant of Rome, but the only way this conclusion could be reached logically would be to assume that every Christian believed the whole creation without exception was going pell-mell to hell, and that it was best to put off an extremely unpleasant condition as long as possible.

E. D. NAUMAN.

Pleasure Seekers and Hell.

The Rev. Dr. Herring has recently freed his mind against the class of Americans whom he styles "the self-centered pleasure-seekers, men and women to whom existence is synonymous with dining and sleeping, with automobiles and yachts, with Sunday jaunts and theatre parties, who touch no burden of church or state, who have abdicated thought and renounced parenthood—these are the men and women, if multiplied sufficiently, who can sink our nation to bottomless hell."

A writer in Harper's Weekly contends, unexpectedly, that these people are not nearly so dangerous as Dr. Herring thinks. If they have renounced parenthood, the chances are against their multiplying sufficiently to sink our nation to hell. "If they have abdicated thought they seem considerably more likely to get into mischief themselves and go to pot than to bring doom on their fellows. Dining and sleeping, automobiling and yachting, Sunday-pleasuring and theatre-going, and neglect of pious and political duties may be paths to perdition for those who travel them to extravagant excess, but we do not observe that the country is critically imperiled by the pleasure-seeking of the idle rich. It is not they who make the streets of Chicago unsafe; not they whom the trust-busters and reformers are after. The people who have raised the most hob in the world have been people of brain, energy, and industry—good people, some of them—whose efforts have been misdirected. Thugs and scamps do mischief too, but mere pleasure-seekers count for little that is either good or bad."

FROM WOMAN'S POINT OF VIEW.

CONDUCTED BY BERTHA W. HOWE.

"Barbarous peoples coerce their women into matrimony; civilized people coerce them into motherhood."

These words came from the pen and sympathetic mother heart of Mrs. Virginia M. Butterfield, living now in a town in Mexico, the name of which is only to be spoken by a strange tongue—Culiacan, Sinaloa. The author has written a pamphlet* of less than a hundred pages which fearlessly utters a desire which I think all women possess. But few have had the concentration of mind to reason it out so thoroughly, or the courage to tell it to the world in any systematic way.

This is the desire for predetermined motherhood. You have heard these words before, probably, but I venture to say the meaning they convey to you is of the vaguest kind. Mrs. Butterfield is not as specific as Annie Besant and Charles Bradlaugh were, in a certain interdicted volume published some years ago, for she had in mind an ignorant and hypocritical post office department, but she by no means leaves her meaning in the air. She makes a plea for "optional motherhood as the result of optional conception," and she puts forth her plea upon such high ground that no one not a religious zealot could deny its force.

It goes without saying that if you can make a woman believe that maternity is for God's pleasure and not her own, and that the more "souls" she brings into this world the greater will be her glory in the next, she will submit. Woman has excelled in submissiveness. It has been to the interest of man and the church and the state to train her for submission. But she has lately been questioning these masculine powers that be, and has become so indignant at what she has learned that there is no denying the fact that she is "talking back."

The matter of child-bearing is one of the subjects upon which we may infer she has spoken her mind. We judge so by the decreasing birth rate among the middle and upper classes. Being opposed in carrying out her opinions by some very foolish laws made by men, she has attained her object legally when she could, illegally if necessary; but always, because of these same laws, injuriously. As the paste diamond of inconsistency is flashed by both sexes, the men responsible for these foolish laws have aided women to evade them. They have connived with them, for instance, at late marriages. Mrs. Butterfield, in agreement with Mrs. Elsie Clews Parsons, author of "The Family," attributes to late marriages a large measure of the prostitution which infests society. To this obviously evil result should be added the suppression of the very natural healthful impulses of young men and women, and their careful concealment from a public which affects to be horribly shocked at anything which looks like a fact. Facts are always shocking things to a society which has framed its theories without any reference to them.

Some have attained their object by means of denial, which, carried to the necessary extreme, means husbands who are cross, and wives who look upon their marital partners as peevish animals to be avoided or endured, rather than true companions in whom to rejoice. Another means is the quack doctor, as legitimate a part of our civilization as our jails and poor-houses. It is idle to find fault with any of these natural products.

Another means is the illegal one of contraceptives. It is Mrs. Butterfield's treatment of this subject which constitutes the novelty of her discussion. I cannot do better than to quote from her remarkable pamphlet:

"It is said that at present women persistently refuse to bear children. If this is so, it is a natural reaction. Women have been relentlessly driven into unwelcome and inexpedient motherhood by the laws and conditions of society, and it is still so well understood that maternity is not a labor of active choice, or the accomplishment of an awakened parental desire, but an enforced condition, that it is no wonder that women avoid it. It is not in human nature to submit willingly

to an enforced condition of any kind. It is a natural instinct, the God-implanted instinct of liberty, to resist coercion, direct or indirect.

"We have all heard the query, 'Is marriage a failure?' Who can doubt that this question exists as an actual problem in civilized life simply because the results of marriage are legally placed beyond the control of the two persons directly interested?"

I am not so enthusiastic over this simple cure for bankrupt marriages as the last paragraph quoted would show the author to be. But there is much in her argument.

The fact was discussed at the Woman's meeting of the recent Peace Conference in this city, that among the more highly civilized peoples, women are refusing to bear children at the command of the church or the state. In France, it was pointed out, prizes offered by the government are ineffective to raise the birthrate. This does not imply the continence of French husbands and wives, but a more or less scientific regulation of nature, which in this country would be illegal. Mrs. Butterfield attacks the law against the study, use, sale and manufacture of contraceptives on two general grounds. She believes, in the first place, that the state can thrive only by the welfare of the individual, and that each individual is the best judge of the size of his own family.

She believes also that if motherhood and fatherhood were voluntary, the birthrate would in fact increase, because of the greater honor which comes with the exercise of any function in freedom. Parenthood is now so generally unintentional and therefore distasteful, that the pregnant mother is often the object of the open or covert jest. This fact finds its reaction in the shame of the woman, her attempts to hide her condition, and in the feeling that the child is unwelcome. I have myself often wondered at the almost brazen effrontery with which the conjugal relation is entered into, and compared it with the usual concealment of its to-be-expected results. Mrs. Butterfield's pamphlet gives an ample explanation of the fact in the statement that marriage is voluntary, while child-bearing usually is not.

"Does anyone believe," she asks, "that there would be fewer children? Do not sterile people desire children? Is not a voluntary labor more readily performed than the same labor, if enforced? Would not the mere fact of reproduction being optional place motherhood on so high a plane that virile people would be proud to accept it? Would not the recognized freedom of woman to be or not to be a mother operate toward placing the pregnant woman in a position of honor and glory which would bring happy, healthy, wholesome children into the arms of every woman capable of bearing them?"

And she says most truly:

"The subversion of the individual's right of optional parenthood by the supposed interests of the State, has resulted thus: One-half our women are deprived of the helpful companionship of marriage, because young men fear to marry, while the other half are forced into too frequent maternity in order to make good the deficit caused by enforced celibacy.

"No man or woman who truly loves could contemplate without repugnance and regret, the prospect of a barren union. In the heart of the true lover dwells always a vision of the woman he loves, with his babe in her arms. And there is no woman who does not long to be the mother of her lover's child."

And again:

"The rearing of children is, in its nature, not a duty but a happiness. No one creature, nor any aggregation of creatures in the world has a right under any circumstances whatsoever to command another to beget and rear children as a duty; still less to insist that it is, and must necessarily be, a painful duty which must nevertheless be performed. It is the right of an individual to become a parent, as it is his right to marry at his will. The one is not dependent upon the surrender of his will in regard to the other. He has a right to exercise them both separately and at his option.

"His duty to the race is to refrain from bring-

ing into the world undesirable children, on the principle that an individual must refrain from making a nuisance of himself."

But what is the use? We are law mad and regulation mad, and we love to meddle. Like most laws and regulations, this particular one bears hardest on the poor, for the rich evade it, while the poor must submit. Is it easier, I wonder, to teach the few not to rule, or the mass not to submit? Or are the two conundrums the obverse side of the same problem?

How Ingersoll Found the Confederacy.

I happen to have before me a copy of The Confederate Veteran, of last February, in which there is a statement regarding Colonel Ingersoll's capture, written by Col. V. Y. Cook, of Newport, Ark., who was on the ground. From that article I quote the following:

"The Seventh Tennessee Federal Cavalry commanded by Lieut. Col. Isaac R. Hawkins, occupied the Federal left, in what was considered a strong position; but when the Tennessee Confederates advanced toward them, their line vanished like vapor, and thus the position occupied by Colonel Ingersoll with the Eleventh Illinois Cavalry, dismounted, was flanked and enveloped, and he and most of his officers and men captured, together with all his artillery, small arms, and ammunition.

"Colonel Ingersoll was a brave and skillful officer; and had the Tennessee Federals stood well to their colors, General Forrest might have been defeated, for his armament was very ineffective, being a mixture of flintlock muskets, double-barrel shotguns, and Derringer pistols, and supplied with only a few rounds of ammunition. He was therefore in poor condition to encounter such formidable equipment as Ingersoll's men possessed.

"Colonel Hawkins was in no manner responsible for the bad conduct of his regiment on this or any other occasion. He was a brave, conscientious, though indulgent officer, and no truer man to his government or to his friends ever donned the Federal uniform.

"Colonel Ingersoll was captured by Capt. Frank B. Gurley, of the Fourth Alabama Cavalry, who, when commanded by Captain Gurley to surrender, said rather nonchalantly: 'Is this your Southern Confederacy for which I have so diligently searched?' Being assured that it was Colonel Ingersoll replied somewhat facetiously: 'Then I am your guest until the wheels of the great Cartel are put in motion.' He then added: 'Here are the Illinoisans; the Tennesseans have ingloriously fled.'

"Never in all General Forrest's captures—and they were many—did he make such timely acquisitions in war materials as here or capture a foe possessed of so much wit and humor.

"Already aware of the aggregated number of Federal troops stationed at different points in West Tennessee and the names of the respective commanders, and being anxious to know whose command he had just encountered, General Forrest accosted Colonel Ingersoll soon after the latter's capture with the inquiry as to whose command he belonged, and was promptly answered: 'To Colonel Ingersoll's, if I was not the man myself.' General Forrest knew of no such command, and, being satisfied that it was only a detachment was extremely anxious to strike the other portion at once before its commander heard of the discomfiture of the Ingersoll detachment; so he asked Colonel Ingersoll from where he came, to which the wily Colonel replied: 'From everywhere but here, and I hope to be from here just as soon as I can secure your genial approbation to that effect.' General Forrest greatly enjoyed such an exhibition of humor, and thereupon released Colonel Ingersoll temporarily on his verbal parole, which the Colonel faithfully observed."—The Searchlight for April.

The annual conference of the National Secular Society of England was announced for "Whit-Sunday," May 19. In the list of subjects for discussion were Sunday recreation and Sunday freedom, Secular education, and the policy of arbitration in international disputes as the only feasible method of minimizing the danger of war. No report of the conference has arrived, but it is safe to assume that the delegates had the good judgment to elect G. W. Foote president, to adopt his policies and entrust him largely, as executive, with the conduct of the Society's affairs.

*"Parental Rights and Economic Wrongs," by Virginia M. Butterfield, Stockham Publishing Co., Chicago, Ill., 25c.

Minor Editorial Note and Comment.

Lady Cook of London, who in America was Tennie C. Claffin, sister and partner of Victoria Woodhull, is the patroness of a Roman Catholic school at Wandsworth.

It is the sad fate of the Rev. Harry L. Baynes, a wealthy mission preacher, to be deposed from the pulpit of the church he founded at Englewood, Ill. Like the Rev. Jere Knode Cooke of Hempstead, L. I., the Rev. Mr. Baynes eloped with a girl of seventeen, leaving a deserted wife to mourn his loss. Like the other couple also, Baynes and his girl companion cannot be located. There are so many of these clerical goats astray now that it will be difficult for the detectives to hunt long without falling over one or more of them.

The clergy of Baltimore, having battered down the hatches of the public houses and the shops, are now moving to put the lid on the sodawater fountain. So writes Mr. John F. Clarke, who resides in a suburb of Baltimore. The old reason for this measure is advanced, namely, that children on their way to Sunday School spend their nickels for sodawater instead of keeping it to put in the contribution box. Appeal to the law is made on the ground that the interests of the churches must be protected by statute. As well suppress the soda fountain on week days that the thirsty may spend their money in the saloons.

The officiousness of clergymen in assuming that they may dictate who shall and who shall not get married is thus commented upon by a writer in the New York Sun: "The law of this and of other states provides who may marry and when, and regulates divorces. Clergymen have no authority to perform the marriage ceremony except that given them by law. Where do they get the right to override or nullify the law of the land? In many countries the result of their attempts in that direction has been to deprive them of all power to solemnize legal marriages." Clergymen who decline to solemnize marriages that are legal should be deprived of the authority given them by the state, as any other official may be who refuses to do his duty.

Sagacious is the advice given by Mayor Dimmick of Scranton, Pa., to the Sabbath Association which would enforce in full the provisions of the blue laws of 1794. The mayor warns the clergymen and laymen engaged in this work of persecution, though he does not characterize the Sunday crusade as such, that a rigid interpretation of the act would be likely to defeat the end in view, which is the preservation of Sunday as the Sabbath. Nothing could be nearer the truth. Continued observance of Sunday depends not upon regarding it as a holy day, but upon its character as a holiday. The old Puritan Sunday died a natural death, and if the people cannot have a Sunday that is something more than a day for going to church and looking unhappy, they will have none at all.

The ruction caused by the trustees of Plymouth church renting the building for a lecture on Christian Science by Judge Hanna was quelled by the "Scientists" releasing the deacons from the contract, although they had been to large expense in issuing advertisement and tickets. The trouble was precipitated through the bigotry of Gen. Horatio C. King, clerk of the board of trustees, who called the proceeding a prostitution of the church. Plymouth church enjoys exemption from taxation on the ground that it is used exclusively for religious purposes; nevertheless the trustees are in the habit of renting it out for concerts, lectures, and other secular occasions, and it derives a

large income from that source. Only sectarian prejudice, as embodied in General King and his sympathizers, shut out the "Scientists." Had Judge Hanna happened to be a Congregationalist, and his lecture an attack on Christian Science, General King would most likely have bought tickets for all his friends.

The state's witness, Orchard, who confessed that he planted the bomb which killed former Governor Stunenberg of Idaho, and who has just been interviewed by the newspaper men, is reported to be experiencing religion. The Sun's Boise correspondent says: "Despite the man's record, there is a spiritual quality about his face. This coupled with things that he said led to the conclusion that the man is possessed of religious fervor and ambition to square his accounts with life, so far as he can, before he takes leave of it." A broken and contrite heart, says the poet, the Lord will not despise; but men are prone to be suspicious of the informer's sincerity. Nevertheless Orchard may have got religion. We suppose that absurdities of the Christian faith appear as reasonable to an assassin as they can be expected to look to a man who has no murders on his conscience. The suspicion is voiced that the interview and the unction of Orchard have been arranged by the state to strengthen Orchard's credit as a witness.

It must be comforting to the Rev. Mr. Carpenter, pastor of the Apostolic Union Holiness church of Dover, Del., to feel that although heaven erred when it gave him Viola Pilling for a wife, he may now accept Della Goodrich as an affinity in the full assurance that in sending her to him, heaven is only atoning for its original mistake. Still, as he says, "It is hard to explain such things to persons who do not understand the ways of heaven," and we cannot blame him for not taking his congregation into his confidence. When a preacher of the gospel has taught that marriage is a sacrament, that man and wife are joined together by God, that observance of the marriage vows is dictated by morality, and that the sole dependence of morality is religion—when a man who has taught these things is guilty of what the Rev. Carpenter has done, deceiving a wife and seducing a young woman from her virtue, no confession short of the admission that religion does not exert a moral influence is adequate to the occasion; and of course no preacher is going to give that fact away.

A week ago Senator Thompson's Sunday baseball bill was said to have been killed by the attacks of Senators Agnew and Armstrong. On May 16 the bill was revived and passed. The Press dispatch from Albany under that date says: "Taken from the scrap heap, where it was thrown a week ago, the Thompson bill to permit Sunday baseball among amateur teams in New York city was put through the Senate this afternoon with twenty-eight votes, two more than were required to pass it. The introducer of the bill and its other friends believe now that they can get favorable action in this Assembly, and they have some hope that Governor Hughes will not withhold his approval when the measure comes before him. There was general inclination outside of the Tammany and McCarran Senators to dodge the roll call. It was only by hustling around the lobbies and making personal pleas to individual Senators that Senator Thompson mustered a majority for his bill. The vote stood 28 to 11. When the bill failed a week ago, Thompson made the usual motion to reconsider the vote by which it had been lost. He asked to-day to have that motion taken from the table, and won out."

The coroner's jury in the case of Mrs. Corinne McBride, whose death by Christian Science caused some discussion in this city, rendered a verdict stating the cause of death, expressing the opinion that the patient's life could have been saved by a doctor of medicine, and concluded: "We hereby censure the husband of the deceased, Robert C. McBride, for failing to furnish such medical attendance when the same was demanded by the sister of the deceased, Alice Chism. We also censure Margaret Duncan and Mrs. Anna C. Crowley, so-called Christian Science practitioners, for failing to furnish such medical attendance, and we find that a number of medical doctors in New York city make it a practice to furnish death certificates for persons who die under so-called Christian Science treatment, thus enabling Christian Science practitioners to evade the laws of the state of New York in their so-called treatment, and we respectfully call the attention of the Department of Health of the city of New York, the district attorney of New York county, and the Medical Society of New York county to the practice of such physicians and request them to take all the necessary steps required by law to put a stop to such practices and punish the perpetrators thereof."

We have a communication from a writer signing himself "Decency" severely censuring the Rev. John L. Clark, pastor of the Bushwick Avenue Congregational church of Brooklyn for officiating at the marriage of the actress, Mabelle Gilman, to W. E. Corey, president of the Steel Trust, whose wife has but recently secured a divorce. "Disgusting as the morally leprous union of that creature Corey and the woman Gilman was," exclaims "Decency," "that a minister so mercenary could be found (even in a profession well stocked with mercenaries) as to have his price for such dirty work, is discouraging to such as believe that mankind is improving. . . . It is to be doubted that even an alderman could be found, venal as many of them are, who would have united the parties to that bargain-and-sale affair. But a minister—that is, among those who are on the fringe of the profession—can always be found with a price. What a holy farce it all is! Why a clergyman at all?" Our anonymous correspondent also exclaims: "Hats off to the decent Catholic clergy who would not touch the 'unholy thing!'" We shall try to keep our hat on. We do not know why a clergyman at all, but can see little difference between this wedding and others at which the Catholic clergy have officiated. There was the "bargain-and-sale affair" celebrated by a Roman Catholic archbishop called the Gould-Castellane nuptials, in which an American girl and her money were conveyed to a French roue who had nothing to give in return but an empty title. And we do not believe that any of the Catholic clergy ever had a chance to pass up the job accepted by the Brooklyn minister or to decline the fee which the "creature Corey" stood ready to pay. People fresh from the divorce courts have been united in marriage by priests of the Roman church, and the explanation offered that as the former wife or husband had not been baptized the previous marriage did not count. The Corey-Gilman marriage is to be judged by the intentions, good faith, and motives of the couple, and about these we know nothing. Naturally sympathy is felt for the divorced wife, and from all accounts she is the only one of the parties concerned who needs it. Unless the Corey-Gilman marriage was known to be illegal, it would have been a piece of impertinence for any official—priest, parson, or alderman—empowered by the state to perform the marriage ceremony, to condemn its morality by refusing to officiate.

SIX HISTORIC AMERICANS

WITH PORTRAITS

BY

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Thomas Paine
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Ulysses S. Grant

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Letters of Friends.

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

CONCERNING VIOLA'S EGO.

From Albert Roscoe, Massachusetts.

Mr. Editor: Our old friend Viola reappears. This time (April 6) as plain Frederick Taylor. Not much improved, though, so I shall not recognize the change; for she is still the same faithful, credulous creature, grasping at straws to support old superstitions, vain hopes, and declining faiths.

This talk about egos is something new in the discussion of immortality. When I was a boy the parson had only got as far along as the soul, and that was usually the full size of the man it inhabited or had left. After it had left the body it was called his ghost, and often returned at certain hours of the night to his former haunts—his home or bedchamber, to consult with friends as to something he had previously neglected. Also it was often seen walking in the graveyard by night, but always in white robes, whether saint or sinner. Now, it appears, that class of gentry are still lingering about us, though not exposing themselves to the gaze of ordinary mortals; for they are being photographed of late by some select few of our Spiritualist mediums, and still in white robes, though of much lighter and more gauzy texture than fifty years ago. Some few of the very good ones, if I remember correctly, have on special occasions been known to wear halos. But what bothers most the carnal man who has not experienced spirit life, is where or how these egos, souls, or ghosts get all this clothing. Nature sends us here without any, and these egos, souls, or ghosts, leave in the same nude state so far as we know. At least we never miss any clothing when they go.

Sister Viola may doubt this story of souls being caught by the camera full size and in white robes; but it's no use. I have seen it in the papers, and it is well vouched for by some of the best and wisest of the faithful. Why, there are hundreds of spirit mediums here in Boston who can vouch for it; they are earning their daily bread by calling up these ghosts and materializing them, and consulting them on all sorts of questions of interest to their bereaved friends; that is, if said bereaved ones have the price.

There is also another idea in this question which is a matter of curiosity to the vast and still increasing throng of men like myself, or the aforesaid. That is, how these egos, souls, or ghosts of ours come to know so much more when we are dead than when we are alive—when it has possession of our body, with all its equipments of brain, nerves, and senses of sight, hearing, feeling, etc., and as Viola says, in the position of an engineer, using our various members as its servants. Yet, with all these God-given advantages over the natural man, it doesn't seem to be able while we yet live to help us in discovering or locating our own internal troubles, such as a gallstone, a cancer, or a stray bullet, for instance; or, what would be of still greater importance to us, the detection of the presence of God's blessed microbes in our veins, lungs, or nerves, with proper instructions as to how to rout them. But, instead, if our attendant physician is not bright enough to do this for us, we have only to go to some medium who will call up the ghost of some squaw, and in less time than I could tell the story, this squaw will look you all through, and prescribe a remedy for a dollar. No, the best doctor of to-day, with even his di-

ploma and x-ray at hand, is no match for a dead squaw, no matter how long deceased; or, in fact, any dead person who never knew anything when alive.

Still I don't know that Viola need feel disconcerted by this array of facts, as I heard of one prominent divine not long since, who, so far as I can judge from his statement, seemed to be in perfect accord with her as to the size of the ego or soul. He remarked to the effect that the human soul was so fine and elusive a quantity (so small) that a thousand of them could dance at the same time on the point of a cambric needle and have room to spare.

If this is so, I don't wonder that Viola believes her ego to be the last analysis, the indivisible, etc., and not only so, but most any materialist should be able to believe it; that is, judging from people we see passing through this vale of tears labeled for glory. Then we can't see how it can make any difference to the man whose soul is as small as that whether it is saved, lost, or annihilated, or how he is to know what happens to it after he is dead, or even how his God can find it to destroy it, in case he is so disposed. Still, if we had Viola's faith, which the Christian's bible tells us is the substance of things unseen and the evidence of things hoped for, we should know. But we see by this last letter of hers, that for all her boasted faith, when she comes to the question of death she is as weak-kneed as thousands of others of her kind. In one sentence she mentions death, the soul's release, as an inestimable boon, and in another she says, "Much as I try to trust in God, I yet find the awful thought that death may (by some remote possibility) mean annihilation, the greatest nightmare of my earthly life, and the same haunting thought makes me almost inconsolable in bereavement." This is a very frank and truthful statement of what the faith of the average believer amounts to. I have lived and associated with professed Christians for sixty years, and this exactly corroborates my observations and experiences. I have never yet met one of them but would cower as quickly in the face of death or danger as I would. It is these "awful" and "haunting thoughts," and these "nightmares," she mentions that drive so many of the faithful to insanity and an untimely death. And how acceptable to their God and the angels must be these doubting lunatics as they arrive in paradise!

On this point, Viola has treated us to a marvelous piece of inconsistency. She says, "This ego, the soul, is the only thing that has life." And again, she says, "It tenants the brain and nerves as well as the rest of the physical body, and gives them life, using the various members as its servants."

This, of course, is substantially the claim of all supernaturalists and believers in immortality. It agrees with Professor Bowne's ideas of the soul, which, he says, is the agent that thinks and feels and wills, and knows itself in so doing. But when I ask, "If one is simple, idiotic, or crazy, is it his gray matter, or this ego that has gone wrong?" She tells us, "The soul in such case is in the position of an engineer whose machinery has given out." Now, this won't do. In this case she is relieving her engineer of all responsibility for our thoughts and actions. All supernaturalists claim that this "ego," the soul, or engineer, is the only thing responsible for our thoughts and actions, when the brain, nerves, and the other members of our physical body are in a healthy and normal condition. And if so, how is it this responsibility can be shifted when we are simple, idiotic, or crazy? for our brains, nerves and the various members of the physical body are still very much alive and active, and as ready as ever to do the bidding of the

engineer, while Professor Bowne's "agent that thinks and feels and wills and knows itself in so doing" still holds the fort so far as we know. We certainly have not changed egos or engineers—got a new one that don't know his job, and is allowing us to talk silly, and do idiotic and crazy things. But Viola will have to accept this, or admit that her engineer has gone wrong, that this "ego," soul engineer, that spark of life, of divinity, that still small voice within us, that God-given something, that never-erring guide as to truth and right, has gone foolish, idiotic or crazy; and is capable of getting drunk and having deliriums; or she must admit that it is "the gray matter" that has gone wrong; that the gray matter, in conjunction with our nervous system, is the agent responsible for our thoughts and actions; that all manifestations of organic life are the result of natural causes (not supernatural), and that any derangement of the same is also due to natural causes. I submit this for her consideration—if it is not to her highly cultured and scientific mind, "simply nonsense," and hope to hear from her again.

As to the rest of her article, which abounds with maybes, conjectures, probabilities, and possibles, it needs no comment. All the evidence she seems to require to prove the truthfulness of any of her supernatural idiosyncrasies is the fact that she believes them, or that they are universally believed. She forgets, or, perhaps, never heard, that at one time not so very long ago the flat earth theory was universally believed by what was then called the civilized world.

In parting I will only say that if Viola is really desirous of more light on the incarnation theories of her "ego," or its existence, and the like, I would most respectfully recommend her to a study of nature, and our relations thereto, instead of the dreams and guesses of a remote and ignorant ancestry, or even the more modern Christian dogmas of the dark ages.

A DUTY PERFORMED.

From John C. Yeevan, Canada.

Dear Editor: In your issue of April 13 you publish a short article by Grace L. Macdonald under the heading of "A Reason for Excluding the Bible." This reason is one given by people who look so favorably on the Bible that they do not wish it to be read to the children by teachers, as they (the teachers) are often incompetent in this direction and sometimes "little better than infidels." The writer, after a few remarks, then proceeds to advise Freethinkers to adopt as a means of excluding the Bible from schools, this idea, viz., "that it is a profane action to have the scriptures administered in secular schools by impious and unconsecrated persons." Now, my object in writing is to say that such advice, and appearing in such a good paper as yours, is most pernicious and mean and dishonest. A Christian friend, after reading the article, remarked, and with some excuse, it must be admitted, "What else can you expect from a Freethinker?"

Usually, there are two ways of gaining certain things, one of which is an underhanded, contemptible way, and this is the way we are asked to dispose of the Bible. The writer might reasonably have gone on to advise us to become Christians, with the idea of subtly undermining the people's faith.

No; if our cause is to succeed, which it must, it must be by earnest and honest endeavor. And the way to have the Bible excluded is by openly and fearlessly denouncing it as an imposition on human intelligence; an arch-enemy to progress and reform; an over-rated bundle of Hebrew literature, as Bernard Shaw puts it; and, in Robert Blatchford's words, a book that smells horribly of blood. By adopting this method, "Freethinkers and their chil-

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They Changed Their Views.

BY L. H. DANA.

den may become unpopular with their friends," according to your article, "and may have to bear the expense of lawsuits." But at least they will be innocent of miserable subterfuge and trickery, and able to look the Christian friend boldly in the face, having the knowledge that solely on its demerits are they striving to oust that objectionable book from where it pollutes the children's minds.

I am sorry at having to write in this strain, but it is from the best of motives, I can assure you. Trusting that in fairness to your paper and its readers you will give this matter publicity by publishing this letter, I am yours very truly.

GRAVITATION AND SPACE.

From W. P. Lawrence, Cape Breton.

Editor of The Truth Seeker—Dear Sir: Although I have partly promised not to refer to Mr. Gates or his hypothesis again, and although he has ruled me out of the discussion on the ground that my criticism is dishonest, appointing himself legislator, counsel, judge and jury (what a pity he could not appoint himself executioner as well), I trust you will pardon me for once more referring to a few points in his articles.

In the first place, Mr. Gates takes as the subject of his letter, which is headed "Reply to an evasive argument," a remark of mine that was never meant for an argument. The point is simply this: Mr. Gates claimed that if gravitation were a pull it would be the same at all distances. "The pull of the earth at infinity would be the same as the pull at the surface of the earth" (T. S. Jan. 12). I tried to show that such a statement was illogical, since gravitation might be weakened by the resistance of the medium or by other causes. My own opinion is that the sun's attractive force is radiated and lost in space just as are its light and heat, and any novice in mathematics can tell you that if such is the case the force acting on two equal masses would be in inverse proportion to the square of their distances. At infinity the sum total of the sun's attraction would be the same as at its surface, but, being infinitely diffused, it would be reduced to nothing at any one point—that is, admitting, as the scientists claim, that gravity is not reduced by any medium; but whether that is true or not, neither Mr. Gates nor the scientists can prove. However, it shows the weakness of Mr. Gates's "hypothesis" that he should spend so much energy on this insignificant point in any criticisms and utterly ignore all the real arguments I have advanced against his theory.

I do not consider Mr. Gates a fool, nor ever did. Fools do not read The Truth Seeker, but many of its readers entertain some strange ideas nevertheless. Neither would I indulge in such an outburst as Mr. Gates indulges in in his last epistle. He says "this hypothesis as given in The Truth Seeker is as much reserved against theft as any other property must be." Ye Gods! Does Mr. Gates think I want to steal his hypothesis? Does he imagine I am making a collection of scientific freaks?

"A man making such an argument," he says, "could not understand that I do not regard Newton as silly." Very well, Mr. Gates; I am pleased to see that your opinions are changed, but I was merely quoting your own article, Sept. 8, 1906, in which you said: "Two laws and two attractions for the same matter. Silly Newton, and others, who invented such a myth as that."

He says that "a man might possess all the books in the world, and yet be more ignorant than an African savage." Very true, but the question is if he had read all those books and still remained ignorant would he receive a sudden flood of enlightenment by writing to Mr. Gates for information regarding his new theory of gravitation?

"Speaking of circumstances altering cases," says a writer in a Chicago daily paper, "there was a case of Miss Euphemia Sellox. She was a lecturer, and her iconoclastic eloquence is said to have been largely instrumental in securing the suffrage for the women of Wyoming. From which you will gather that Miss Sellox was not any spring chicken. She was not. That is, she had not been for some time. She was a good woman, undoubtedly, but hardly a good-looking one, according to common standards of beauty. She was tall, but not divinely so; fair, but with the fairness associated with freckles. Her eyes were blue and her hair golden, but the business had a steely quality, emphasized by eyeglasses, and the gold was pale and lusterless and there wasn't any too much of it." Miss Sellox stood upon a platform and pried holes in the pedestal under the present grouping of the household lares and penates, wickedly exhorting women not to consider "frying 'em in lard," the chief end of their sex. Continues the editor, "She had a hard time of it, naturally. The profession of emancipator is not a paying one from a pecuniary point of view. She went here and there over the land, attending conventions, lecturing, organizing and what not, riding in stuffy day coaches, staying at third-rate hotels, patronized, ridiculed, abused, applauded in turn, and with no prospect of anything else before her in life. Not that she would have asked for anything more. Then a rich relative happened to die and left her a pretty good thumping legacy. Within a month after that her views became radically changed. She grew tolerant of the monster man. A month later she married him. If you ask for the reason, I can only reply that it was a very good and sufficient one. I don't know what the man's motives were. He may not have been mercenary. As I have said, Miss Sellox had many excellent qualities. There has to be a first proposal for every woman, however engaging, if you come to that. But the reason was that the man asked her to marry him—and she concluded that she liked him."

The suffragist, having perused this editorial effort over the after-dinner coffee cup, thoughtfully betook herself unto her sanctum, and after awhile evolved the following:

The Suffragist Amendeth The Account of Miss Sellox, And Telleth How John Changed His Views.

John Blivens was a Socialist. He used to go about from one town to another making speeches, and every once in a while he would branch out on the marriage question. John used to say that it didn't seem to him women were getting fair play any way you could figure it, and he believed in a "square deal" for everybody, even for those whose garments were not bifurcated. He averred that comparatively few women were taught any useful occupation, and that those who were, and who could do some needed work well, were underpaid. The consequence, John said, was that they squeezed up their waists into a 19 inch straight front, put on a pompadour, and went forth to lasso the first man they could catch off the reservation. These marriages, he was wont to continue, were apt to be about as miserable affairs as were ever sanctioned by Beelzebub; they ate men's and women's hearts out with worse misery than anything else he knew of except an extra bad case of the drink habit; and worse than that, they made demoralized and unnatural children, who didn't believe in anything, and didn't care if they didn't. This unfortunate kind of domestic arrangement,

he said, could not very well be ended after it was gotten into, because the woman didn't know how to take care of herself, and so you were either face to face with the alimony question, or else you were in statu quo until death came along and mercifully parted you.

John said that when he was in college he saw quite a good many girls walking off with the prizes in Latin, Greek, and mathematics, and so he concluded they must have something in the tops of their heads approximating brains; but he said he didn't think that any man could carry on original research in an abstruse subject, in a small house where there were as many children as President Roosevelt recommended; and to save him, he couldn't see why a woman hadn't just as much right to do brain work as any man had, seeing that no one had ever questioned her right to scrub out kettles. He was of the opinion that it would be a first rate idea to hunt up some plan that should leave both men and women free to use such mental faculties as they happened to come into the world with and he didn't think the patching of trousers necessarily either a "man's work" or a "woman's work."

John used to say, further, that the way we ran things was calculated to turn out women who didn't know how to talk about anything but cooks and clothes, and he confessed he didn't like to listen to that sort of discourse for more than about two minutes at a time, and he couldn't understand for the life of him how anybody else did. You could get John wound up a'ong this line, and he would talk right on until there wasn't an open eye left in the audience, and no one would have believed they hadn't been listening to a reading from the literary productions of Senator Beveridge.

John had never married. The fact is, he had been willing, but the fates—and the girls—weren't particularly kind. John had a great, big heart, but his pocket-book was not of corresponding size, for he didn't find lecturing about Socialism profitable a little bit—in fact, it cost him more than he got out of it. He had never been inside the Waldorf-Astoria restaurant; and he was such an eccentric fellow that he said he didn't care very much anyhow about what he had to eat, so long as it was clean and wholesome and he had a friend or a good book along at dinner time. He didn't look any more like the Apollo's Belvedere, either, than Mr. Lincoln did; his rather reddish locks weren't thick enough to render him an advertisement for anybody's marvel-working hair tonic; his mouth was sort of put on crooked; and his feet had never taken the step from the sublime to the ridiculous—they had always been simply preposterous.

However, life was not to be a dismal failure for John Blivens—although he had such absurd ideas that he would actually have resented your suggesting to him that it was a failure. No; one day a wealthy aunt went on into the religion of the golden afterward, and left him enough money to get him off if he broke the ten commandments every day of the week and hunted up a couple of extra ones for Sunday. What do you think? One of the girls who had turned down John when he was too poor to get his gloves mended and his fingers were all poking out the ends of them, now saw a new light. She began to shine on him like a Barrios diamond \$3.98 fine (she may not have been mercenary, for, as we have stated, John had many fine qualities); and to cut matters short, the noble soul finally grew to like him so much that she married him, thus giving him a career in this life and a happy issuance out of all his sufferings.

Cheer up, impecunious and unattractive John! Cherries may yet be ripe. While there's an aunt, there's hope. To which may be subjoined the solacing and ennobling sentiment that

"A pile's a pile for a' that!"

Haec fabula docet that the educating and elevating influence of the daily press is very greatly overestimated, and that our good friend Elbert Hubbard, of East Aurora, which is in New York, is not so far wrong after all when he ventures to allude to the average newspaper as the "daily sewer." For "The Case of Miss Euphemia Sellox" is innately sensual in its insistence on the age of Miss Sellox, the amount and color of her hair, the state of her complexion, etc., as qualifications (or lack of them) for entering the matrimonial estate; false in that it teaches that a woman should have no other occupation or interest in life than marriage; and especially harmful inasmuch as it resorts to the ancient method of trying, when argument fails, to drown with ridicule a cause which works toward the betterment of the condition of men as well as women. Little men who do not reach to the intellectual or moral armaments of Thomas Paine and Col. Ingersoll can speak patronizingly of "Tom" Paine and "Bob" Ingersoll, but they can not fit them out with thumbscrews any longer, nor can they prevent our realizing that these men stand in relation to the thought of their times where Savanarola and Luther were with regard to theirs. No use, my dear editor, to write of "The Case of Miss Sellox" in order that we may believe no woman can be of use in life unless she marries somebody—anybody; Miss Ada Rehan, Miss Jane Addams, Louisa A'cott, and Miss Anthony do not agree with you; and, reversing the case, Herbert Spencer has left us several estimable books, although he was a bachelor.

"She died in the beauty of her youth," said Washington Irving, "and young and beautiful she will always remain to me." He had money, he had position, he had many friends who loved him, and whose affection and confidence he deserved; but he never married. Shall we therefore write articles to ridicule the memory of the sensitive and gentle soul that dwelt at Tarrytown? The hopeless, the appalling vulgarity of the men who fill the daily press with details of divorce proceedings, and stories such as "The Case of Miss Euphemia Sellox!"

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CHAPTER XIII.—LIFE AND HOPE.

The phrase "spontaneous generation" describes no phase of Evolution, for, as far as nature is known there is no event or act which is spontaneous in the strict sense of that word.

In order to attempt to understand how living forms arose, we will first read Mr. Herbert Spencer's letter on the subject (at the end of Principles of Biology, vol. i.).

"I conceive that the moulding of such organic matter into the simplest types must have commenced with portions of protoplasm more minute, more indefinite, and more inconstant in their characters than the lowest rhizopods—less distinguishable from a mere fragment of albumen than even the protogenes of Professor Haeckel. The evolution of specific shapes must, like all other organic evolution, have resulted from the actions and reactions between such incipient types and their environments, and the continued survival of those which happened to have specialties best fitted to the specialties of their environments. To reach by this process the comparatively well-specialized forms of ordinary infusoria must, I conceive, have taken an enormous period of time."

The conception of a first organism in anything like the correct sense of the words is wholly at variance with the conception of Evolution, and is scarcely less at variance with the facts revealed by the microscope. The lowest things are not, properly speaking, organisms at all; they have no distinct parts—no traces of organization.

This vagueness, inconstancy, want of structure, seen in the simplest of living things, must have been still more decided when, as at first, no forms, no types, no specific shapes, had been moulded. "I distinctly deny the 'absolute commencement of organic life on the globe.' The affirmation of universal evolution is in itself the negation of an 'absolute commencement' of anything."

Every kind of being is conceived as a product of modifications, either of a pre-existing being or of pre-existing inorganic compounds.

"That organic matter was not produced all at once, but was reached through steps, we are well warranted in believing by the experiences of chemists. Organic matters are produced in the laboratory by what we may literally call artificial evolution. Chemists find themselves unable to form these complex combinations directly from their elements; but they succeed in forming them indirectly, by successive modifications of simpler combinations."

A compound containing two elements is called a binary compound; one containing three elements is called a ternary compound.

For instance, beginning with a binary compound, as ammonia, N H₃, a higher form is obtained by replacing one of the atoms of hydrogen, H, by an atom of methyl, so producing methyl-amine, N (C H H); then, under the further action, of methyl, is produced the still more com-

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

pound substance, dimethyl-amine, N (CH) (CH) H. In this way highly complex substances are at last built up.

Without confusing the reader by a mass of chemical signs, three things are clear:

1. Organic forms can be made out of inorganic elements.
2. These forms can only be made gradually.
3. One compound substance can act upon another to produce a still higher compound.

It is in such a stage as this that the origin of the lowest living forms is to be looked for; then, at any rate, we shall begin to see what we mean when we talk of the origin of life. We are not looking for organisms, however small, but for bits of living protoplasm which have no distinction of parts, and which are so small and simple that only by scientific instruments can they be discovered at all.

It should hardly be necessary to point out that, when these low first living forms were evolved, the conditions of the earth were widely different from those now prevailing.

We should also bear in mind that no one can prove or disprove whether such living forms are still coming into existence.

(To be continued.)

Religious Belief and Bloodshed.

Disregard for human life attends belief in religion in its most superstitious forms: Italy, which is the home of the pope and of a population so Catholic that it carries statues of the Virgin in procession to stop the flow of lava from Vesuvius, is in a class by itself as a land of bloodshed. The latest criminal statistics of Italy reveal the fact that during the year 1903, 3,106 persons were murdered and 93,768 wounded. The figures show a decrease from the preceding year in the number of killed, which is attributed to the progress of surgery, but there is an increase in the number of wounded. It is calculated that in a period of twenty-seven years 97,000 persons met violent deaths and 2,000,000 have been wounded. The statistics relate exclusively to crimes referred to the courts and do not include wounds which healed within ten days or cases which were hidden from the police. The record for criminality is held by Sicily, where the proportion of murders reaches 42 to every 100,000 inhabitants in the province of Girgenti. The proportion decreases in other provinces and falls to 25 for every 100,000 in Naples. It still further decreases considerably in northern Italy, where, at Bergamo, there is only one murder for every 100,000 persons. The religious life in this land of bloodshed is depicted in the current newspapers. Here is one picture: "Both at Torre Annunziata and Resina solemn religious functions have been lately celebrated as thanksgiving for the escape from the eruption of Vesuvius. The statue of Saint Antonio, the patron saint of the two villages, was placed on a wagon, decorated with flowers and drawn by white oxen, and carried in procession as far as the neighboring village of Pugliano. The inhabitants of this village, to show their gratitude to the saint who had paid them a visit, insisted that their patron saints should be carried out of church and carried over to the near villages to repay the visit of Saint Antonio. The parish priest refused to give the statues, so stones were thrown against the church and finally the frightened priest had to consent. Accordingly two statues of Saint Januarius and Christ were brought out and taken to Torre Annunziata and Resina. But Portici was not to be outdone, so its patron saint was also requisitioned. The parish priest was made to hand over the keys of the church, the same arguments being used as at Pugliano, and Saint Cro was brought out in procession. The four

statues paid visits to every village, followed by about 30,000 persons, and the procession and visits lasted over seven hours." And here is another: "A fanatical old woman in the village of San Giovanni, province of Foggia, declared recently that she had had a vision in which she saw a pig on the back of which was an image of the Sacred Heart. Her statement was believed by the superstitious villagers, who sought until they found a porker which seemed to fill the bill. It proved a fine thing for the pig, which is now not only reputed to be a miraculous animal and is revered as such, but is housed sumptuously and fed on the choicest morsels. Its triumph, however, may be short lived, as the parish priest, who is outraged by the veneration paid the beast, threatens to burn it. The villagers, however, pin their faith to the porker, and the priest, fearing for his own safety, has refrained from meddling."

Patsy Shea.

Say, all de kids is purty slick
'Wat runs aroun' our way,
But dey ain't none can shake a stick
At little Patsy Shea.
W'y he kin pitch de "in" an' "out,"
An' onct 'e t'rowed a drop,
An' he's de kind youse read erbout
Fur dodgin' from a cop.
An' w'en it comes ter jumpin' trains
An' hoppin' off agen,
Dere's where 'e shows 'e's got de brains
Uv half a dozen men.
An' den, at shootin' marbles—say,
He win an' never try.
Dey ain't no files on Patsy Shea,
But, whew! how he kin lie!

W'y, say, youse knows de Country Week
W't takes de poor kids out
An' gives dem grub and country air,
Till dey gits big an' stout—
Well, dey're de people w'at's ter blame
Fur all de lies we hear,
Since Patsy run ag'in deir game
One week in June dis year.
Dey on'y had 'im for a week,
But 'fore 'im through de streets
I'll tell youse how 'e lied a streak
As soon as he got home.
'E tried to swell our heads, but say,
I guess we're pretty fly,
An' we jist laugh at Patsy Shea
W'en 'e begins ter lie.

Foist lie 'e told wuz how 'e went
A-swimmin' in a creek,
An' how nobody cared a cent
If he had swummed a week.
Dey wuzn't any cops, 'e sed,
As fur as youse could see;
An' dey wuz cherries, ripe an' red,
A-growin' on a tree.
An' youse could eat 'em if youse please,
Till youse could eat no more.
An' apples growed on udder trees,
Like w'at's in Clancy's store.
He told us all dese lies, 'e did,
An' never winked his eye—
Oh, Patsy Shea's a clever kid,
But, whew! how he kin lie!
—Exchange.

Tripped on Quotations.

Mr. Gladstone made the mistake of thinking that the phrase "the land of the leal" [heaven—Bernard Barton] referred to Scotland, and so he used it. And it was he also who, in one of his Midlothian speeches, referred to the words of the Psalmist, "God tempers the wind to the shorn lamb" [Sterne]—a text for which the devout may search the Scriptures in vain.

Sydney Smith was guilty of an even more atrocious blunder when he spoke of "that beautiful psalm beginning 'Now lettest thou thy servant depart in peace.'" [Luke ii, 29.] A no less curious mistake was made by Bright on one occasion, when he attributed the common phrase, "Cleanliness is next to godliness," [John Wesley] to the Apostle Paul.—Glasgow News.

He Might.

He: "Can I see you home, miss?"
She: "Yes—if you wish to. All you've got to do is to stand perfectly still, and if you are not too short-sighted you'll manage it easily. I am living just across the road."

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

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

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

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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 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.

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Joys are our wings, and sorrows are our spurs.—Richter.

Genius always gives its best first; prudence, last.—Lavater.

We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to respect the wholesomest; not forbidding either, but approving the latter most.—Plutarch.

The attempts which Paley and others have made to solve this mystery [design in nature] by rising from the laws to the cause, are evidently futile, because to the eye of reason the solution is as incomprehensible as the problem.—Buckle.

The world's great age begins anew, The golden years return, The earth doth like a snake renew Her winter weeds outworn; Heaven smiles, and faiths and empires gleam, Like wrecks of a dissolving dream. —Shelley.

The scientific method of religion is based on the perception and proving of the fact, however much the form may be affected by the process. By it nothing is taken for granted, but everything is to be proved. The truth must stand the test, else it is not worthy acceptance. It must not be propped up with the stakes of tradition. If it cannot stand alone it had better fall. The scientific rule of free and full investigation has no religious exception. The fact is all-forceful. The proof must be forthcoming. The fact is supremely important; the form is of secondary importance.—Rev. C. W. Casson.

The Light of Other Days.

Of in the stilly night,
Ere slumber's chain has bound me,
Fond memory brings the light
Of other days around me;
Of the smiles, the tears
Of boyhood's years,
The words of love then spoken;
The eyes that shone,
Now dimmed and gone,
The cheerful hearts now broken!
Thus in the stilly night,
Ere slumber's chain has bound me,
Sad memory brings the light
Of other days around me.

When I remember all
The friends, so linked together,
I've seen around me fall,
Like leaves in wintry weather,
I feel like one
Who treads alone
Some banquet hall deserted,
Whose lights are fled,
Whose garments' dead,
And all but he departed!
Thus in the stilly night,
Ere slumber's chain has bound me,
Sad memory brings the light
Of other days around me. —Moore.

Brain Leaks.

True love goes all the way.
Agitation is the mother of reformation.
A lot of reforms are exhausted in the preliminaries.
It is a waste of time to take part in a three-handed game of love.
Money may buy a reputation, but it will not purchase a character.
A word of cheer costs nothing, and its dividends are beyond computation.
The man who admits failure and accepts it seldom has any successes to boast about.

A lot of men imagine that to-day's headache means that they had a good time yesterday.

Men who measure success by money accumulated usually misfigure about a foot to the inch.
"Good Enough" is a workingman who is always depending for a job on "Best" quitting work.

You can not help admiring the man who refuses to accept your opinion without proof to back it.

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A Suggestion That Came too Late.—Lady.—"To-day I am thirty years old. Oh, why didn't my parents postpone their wedding for ten years!"—Flegende Braetter.

Arms and Trousers.—Mrs. Flanagan—Well, I suppose we'll soon be having police-women, and then you'll be out of a job.

Police Constable Flanagan—No, my dear, I fancy you'll find the strong arm of the law will always be wearin' the trousers!—Punch.

It was a representative in the Hungarian Diet who, when hated Austria tried to interfere in local Magyar affairs, declared passionately: "Gentlemen, the apple of discord has been thrown into our midst and if it be not nipped in the bud it will burst into a conflagration that will deluge the world."—London Chronicle.

Prudence in Contrition.—A man in Texas went to a revival and was asked to repent. He hesitated and finally arose and said: "Friends, I want to repent and tell you how bad I have been, but I dare not do it while the grand jury is in session." "The Lord will forgive," the revivalist shouted. "Probably He will," answered the sinner, "but He ain't on that grand jury."—Ferris Wheel.

The Meaning of It All.—The children in the Sunday school class were getting restless, and the teacher, to divert them, asked all who wished to go to heaven to stand up. The whole class rose except one little boy.

"Don't you want to go to heaven, my little boy?" asked the teacher.
"Yes," was the response, "but I know mother doesn't want me to go just yet."
—Chicago Tribune.

Much Embarrassed.—Enrique Creel, the new Mexican Ambassador, said at a dinner in Washington apropos of unpleasant truths: "Why should we ever tell them? They are always unnecessary."—*London Standard*.
of an American countess or duchess—I forget which—who said to her noble husband, fondly: "You were embarrassed when you proposed to me, Percival, were you not?" "Yes," the man answered; "I owed \$300,000."—Pittsburg Dispatch.

A Debatable Question.—She had been explaining to her Sunday school class the origin of man as laid down in Genesis, and wishing to satisfy herself that they had understood, she said:
"Johnny, who made you?"

Johnny stammered and was unable to answer. The question, when put to Tommy the Tough, who sat beside him, brought this reply:
"Gwan now, teacher—cut it out. There's been trouble enough at home over that without startin' suthin' here—see!"—Sagebrush Philosophy.

A Natural Preference.—A little girl was put to bed at the regular time and soon after began crying. Her mother brought her doll and cuddled it up in the bed with her, at the same time admonishing her "to be a good little girl and go to sleep." But the crying continued, and the mother, to quiet the child, told her "she need have no fear, that God was always with her." The sobbing child replied, "I don't want no dolly and I don't want no God, I want somebody with a skin face." Most of us do, when lonely.—Atchison Champion.

Naming the Future President.—Some time since a new baby arrived at a home in this city, and when Johnny, the little five-year-old brother, was sent on an errand to one of the neighbors a few days afterward, the good lady, of course, had to make the usual remarks about the gladful event. "I understand, Johnny," said she, "that you have a little baby at your house." "Yes, ma'am," was the pleased reply of Johnny. "He has been there nearly four days now." "Well, when he gets older you must bring him over to see me," returned the neighbor lady. "By the way, has he been named yet?" "No, ma'am," answered the youngster, "but I guess there will be something doing pretty soon, for when I left father was looking over the list of Presidents, mother was going through the Bible and nurse was hunting around in a history of the United States."—Scranton Republican.

Standard Freethought Books

The Truth Seeker has acquired the last lot of books remaining of the Investigator stock. They are standard works, and should be in every Freethinker's Library. The list is as follows:

HUME'S ESSAYS.

A large octavo volume, 282 pages, bound in cloth. The contents are: Sketch of Hume's Life, by Himself; a Letter from Adam Smith, describing the author's last illness. The Essays are:

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Has fenced about all crimes with holiness,
Himself the creature of his worshippers,
Whose names and attributes and passions change:
Siva, Buddha, Foh, Jehovah, God, or Lord,
Even with the human dupes who build his shrines,
Still serving o'er the war-polluted world,
For demolation's watch-word; whether hosts
Stain his death-blushing chariot-wheels,
as on
Triumphantly they roll, whilst Brahmins raise
A sacred hymn to mingle with the groans;

Or countless partners of his power divide
His tyranny to weakness; or the smoke
Of burning towns, the cries of female helplessness,
Unarmed old age, and youth, and infancy,
Horribly massacred, ascend to heaven
In honor of his name; or, last and worst,
Earth groans beneath Religion's iron age,
And priests dare babble of a God of Peace,
Even whilst their hands are red with
gullible blood,
Murdering the while, uprooting every
germ
Of truth, exterminating, spolling all,
Making the earth a slaughter-house!

The volume contains a notice of Shelley by the American publishers, and the Notes to the Poem fill fifty-five pages. Queen Mab is a rare poem, and every Freethinker will find it repays reading and re-reading.

The Diegesis.

Being a 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. The Rev. Robert Taylor was called the "Modern Apostle," and "Devil's Champion." When he graduated from St. John's College, Cambridge, he was complimented by the Master of the College as an honor to the University. He was ordained by the

Bishop of Chichester, and until 1818 officiated as curate at Midhurst. Becoming convinced that Christianity is untrue, he preached heretical sermons, and was several times prosecuted for blasphemy, his last sentence being a year in Oakham jail. He was also forced to give security for good behavior for five years. The contents of this book occupy three pages of fine print. Mr. Taylor covered an enormous amount of historical ground, and though his opponents scoffed at him they never could impeach the effectiveness and thoroughness of his work. He takes in all that was known to the scholars of his time, and sets it forth in the plainest and most vigorous English.

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News of the Week

The longshoremen's strike in this city continues. Both sides say they are sure of winning.

Southern bankers have subscribed \$100,000 to save the Jamestown Fair from financial wreck.

A bill giving the same pay to women as to men teachers has passed the legislature of this state.

The parliamentary candidate of the suffragettes, the Hon. Bertrand Russell, who stood for Wimbledon, was defeated almost two to one at the elections on May 14.

Both Mayor Adam and Chief of Police Regan of Buffalo, N. Y., refuse to issue permits to two Mormon missionaries to do missionary work or preach the gospel on the streets of that city.

Two submarine boats tested by the government remained submerged for twenty-four hours at Newport with their crews on board. Air conditions were found to be good at the end of the test.

The American ambassador in London, Whitelaw Reid, and the American military and naval attaches, attended Roman Catholic services, May 17, held in thanksgiving for the birth of a Spanish heir.

Mayor Schmitz of San Francisco has given up his office, having placed his resignation in the hands of seven citizens, to be presented to the supervisors whenever they deem best. His trial began on Monday.

All of the time so far since the opening of the Haywood trial in Boise, Idaho, has been devoted to choosing a jury, and the box is not yet filled. Clarence S. Darrow of Chicago is counsel for the defense.

Returns from the elections held throughout Austria on May 14 show that the most powerful parties in the lower house of Parliament that will assemble June 12 will be the Socialists and the Anti-Semites.

The royal Spanish baby was christened on May 18 with water brought from the river Jordan, and received the names of Alfonso Pio Edouardo Francisco Guillermo Carlos Enrique Eugenio Fernando Antonio Venancio.

Mr. Roosevelt has been presented with a gold pass admitting him to all ball games. The gift is accompanied with an address setting forth that "a nation is known by its sports"—meaning games and not persons.

Edward H. Conger, who was United States minister to China at the time of the Boxer troubles in 1900, died at Pasadena, Cal., May 18, of dysentery contracted during his residence in China. He was 64 years of age.

Orrin W. Potter, one of the pioneer business men of Chicago, sometimes known as the "Socialist millionaire," died on May 17, aged 70 years. He had two daughters; Gertrude and Margaret, who distinguished themselves as precocious authors of problem novels.

The Rev. John Lewis Clark of the Bushwick avenue Congregational church in Brooklyn has been bulldozed by his congregation and the trustees of his church into giving up the fee he got for marrying William E. Corey and Mabelle Gilman. He also admits now that he did wrong.

A plea for clemency on behalf of Anisia Louise de Massy, who killed her employer in a dispute over money and was convicted of manslaughter in the first degree, was based on the fact that the woman, a Catholic, is "a constant communicant in her church." The sentence of the court was seven years and five months.

A fourteenth child has been born to the sultan of Turkey, who is 65. It is a girl, but whether the mother is one of his majesty's four wives or merely one of the numerous hanums or ladies of his seraglio, whose children by the imperial master, however, rank as legitimate with the others, is unknown.

Herbert Knox Smith, Commissioner of Corporations, submitted to the President, May 19, the bureau's second report on the oil industry. The report says that the Standard Oil Company defies the law by refusing to act as a common carrier, failing to file tariffs, charging exorbitant rates, and trying to destroy competition by unfair means for enormous profits.

The bill to recount the votes for mayor in the election when W. R. Hearst was defeated is likely to pass the legislature of the state. A cash bet of \$20,000 has been offered that the recount will not change the result. The courts have decided that Mr. Hearst will have to give security to indemnify the people for the cost of the recount, which will be enormous.

The six-year-old daughter of Clarence Byrne of this city died on May 4 of bronchial pneumonia, having had no medical treatment because her father was a Christian Scientist. The coroner's jury returned a verdict which censured the father and recommended legislative action taking such cases out of the classification for misdemeanors and making them subject to prosecution for homicide.

Eighty-year old John Bryan, an Ohio cousin of William J., got married in St. Louis, Mo., last Saturday. Unusual features of the case are that Bryan is 80 and his wife 20, and that in marrying the couple the justice said, "In the name of the state of Missouri I pronounce you man and wife." The bridegroom is a farmer living near Yellow Springs, O., and claims that he owns the best piece of land in the state.

The General Assembly of the Presbyterian church at Columbus, O., does not ask much in the way of Sunday regulation. This is all at present: "The General Assembly urges all employers to pay laborers on Friday so that they may have Saturday to prepare for the Sabbath, to cease subscribing for papers with a Sunday edition, to urge faculties of colleges and seminaries to omit Monday morning recitations in order that their students may not have to prepare lessons on Sunday."

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At a banquet tendered General Kuroki of Japan, at the Astor Hotel, this city, the guest handed this message to his secretary to read: "The Japanese people love peace. They fought for peace. My nation wants peace in which to develop the opportunities that are hers. We have no other desire. The profession which I have the misfortune to follow is noble only because sometimes it is necessary to establish conditions in which peace may be maintained and in which the arts of peace may flourish."

Having borrowed heavily of his congregation in Philadelphia and New York, the Rev. Dr. Boyce Tupper has resigned as pastor of the Madison Avenue Baptist church in this city and gone West. He took a woman with him and there seems to be no doubt that she is his wife, though that is unusual. The Rev. Tupper admits the borrowing and alleges that the money is invested in Long Island land. On the other hand, persons in a position to know the facts assert that he invested in stocks and got caught in the recent Wall Street slump.

An interesting case at law, which centered on the observance of an old Jewish custom, was decided in Vienna recently. A merchant, says the American Israelite, discharged a clerk on account of neglect of duty. Among the charges against him was that he came to the store late in the morning because he attended service at the synagogue in order to say Kaddish—the prayer for the dead—for his father. The clerk argued that it was his privilege and his duty to say the prayer for his departed father, while the merchant, who was also a religious man, maintained that "if Moses had known that a man had to pay 8,000 gulden a year rent he would have made different laws." The judge would not allow such an argument, but decided in favor of the merchant, "because the daily attendance at the synagogue could not be considered the right of the clerk without the consent of the employer."

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