

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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IS PROF. LOEB RIGHT?

History of the Evolution of Mind in Nature Is Against His Mechanical Theory.

BY DAVID ECCLES.

We all know mind as the power that wills, thinks, and feels, and yet in its nature it is an indescribable fact. We cannot identify it with the forms we sense. In observing our own mental states we perceive that the laws of mind have their correlatives in the laws of matter. They are manifestly conditioned together. Physical and mental being are either two separate existences, or two phenomenal phases of a single unknown reality. Which hypothesis shall we adopt? The dual hypothesis is beset with interminable difficulties and leads to irreconcilable conclusions. The monistic faith has its roots in unthinkable mystery. The persistent unity of consciousness and the persistence of apparently objective phenomena aroused within us by some outer fact, both compel assent to the belief that something is. I say "apparently objective phenomena," for a scientific analysis of our sensations discloses the truth that all we know is within. Knowing is the mind's special function, and it can know only its own phenomena. As phenomena are but symbols of objective being, interpreting mind by these symbols is only translating it into terms of its own states. Herbert Spencer has, I think, rightly called the reality that lies beyond these states, "The Unknowable."

Until we grasp the truth of this statement we can never disentangle ourselves from the illusion of appearances, or properly interpret nature. The matter, space, and motion we know are truly but forms of consciousness, and can be aroused by electricity, morphine, alcohol, hypnotic suggestion, or whatever affects the sensorium. All sense impressions are a species of tickle and can have no resemblance to their cause. The same energy that will produce light, form, and color when acting on the optic nerve, will excite sound in the auditory nerves, taste in the gustatory and heat when applied to the skin. As the cause cannot resemble all of these effects, what reason is there to suppose that it resembles any?

If we sum up the universe of matter—using the word now for the cause of the sensations which are evoked—we will perceive that every property is a mode of resistance. Out of mind and resistance to mind everything is made that is made. What justification is there for denying to this resistant being a community of nature with the thing that senses it? We have many reasons for believing that all forms of matter are built from a common protyle or element. Spectrum analysis and late investigations into the decomposition of radium, uranium, and other elements go to confirm this view. Why, then, should a mode of organization endow matter with a subjective aspect we call mind in animals if the mineral does not possess it in the most fractional degree? Animal matter is but mineral matter in a new form. What makes the mighty difference in manifestation? The law of continuity compels the belief that if matter has a subjective aspect in one condition it must have a modified form of this aspect in all conditions, or else the mental side is not a power that belongs to matter at all.

Throughout the ages and by a large majority in the present day it was and is the settled belief that mind and matter are two separate existences. A living soul or spirit is supposed to enter the bodily mechanism to direct it. But, unfortunately, we can find no point in the formation of ovum or embryo where there is such a break in the law of continuity as to require a new factor to explain new phenomena. Every change from the inorganic to the organic is transitional, and all are explainable by the forces then and there present. There is no new energy added. Moreover, the believer in spirit can give no rational explanation of how spirit obtains its energy to effect changes. If it has the power to indefinitely create it, then the conservation of energy is a baseless scientific dogma, and the idea of natural law is a delusion. Men can only believe in natural law when they believe in the non-creation and indestructibility of force. Deny that postulate and we are thrown back on miracle and magic. Aladdin's wonderful lamp then becomes a possibility and the materialization of fabrics and flowers at spiritual seances quite credible, for we can assign no limit to a power that can create. If the spirit does not create its energy then it must borrow it, and act and react through the infinite circle of energy. This ties it to the laws of inertia. All nature's changes are exchanges. Whatever acts upon force is a resistance, and resistance is all we know of matter. So introducing a spirit in no way helps to a solution of the problem, for it still leaves us with a something possessed of dual features, and the question again arises: What distinguishes spirit matter from any other kind of matter? I find no necessity to assume more than one kind of being, and as I treat on the evolution of mind, not its creation, I must posit some primitive psychic element from which it evolved, even if in doing so I am compelled to pass beyond the bounds of experimental evidence.

What we call animate and inanimate nature run into each other by insensible gradations. As Tyndall says, "No man has ever yet drawn a line between the conscious and the unconscious." When we can no longer trace the spontaneous movement that attaches to manifest life we may yet trace similarity of form and structure. You have all noticed the beautiful arborescence or vegetable-like formation of the crystals of frozen water on the window pane in winter weather. A perfect imitation of fern leaves can be seen in the crystallization of chloride of ammonia under the microscope. Like living forms crystals have recuperative powers and can be poisoned by absorbing foreign substances that arrest their growth and cause disintegration. Crystals, plants, and animals are all reticulated, and show formation through polar forces. These forces can be seen in the behavior of iron filings under a magnet. A crystal is now known to have a structure analogous to

the filings thus conditioned. Every seed is stamped with an impress and environed by a polarity that determines the nature of its growth. It is not the stuff of which the seed is composed, but the impress it bears, that determines whether it will produce an oak, a fish, an elephant, or a man. The same food-stuff that will make one kind of seed will make the other. What is that impress? In my opinion organic form, in its subjective or psychic side, is memory. That a thing so small as a seed or an ovum should have a record of its psychic antecedents may to many seem incredible, but we should remember that nature knows nothing of small or great. The smallest visible point has an infinite complexity. What was once supposed to be an ultimate indivisible atom is now known to contain millions of electrons circling within it like a universe of worlds. The latest form of phonograph called a telegraphone, shows the marvelous susceptibility to impressions that matter possesses. An electro-magnet and a slender steel wire revolving from spools before it, with a mouthpiece to talk or sing into, constitutes the mechanism. The vibration of the voice is recorded in the polar forces registered in the moving wire, and when the movement is reversed an exact duplication of the sounds is heard. The wire appears in every respect precisely as it did before being magnetized; and yet it demonstrates that it carries an impression in the polarized atoms that no senses can reveal. If this is true of unorganized metals is there any improbability in the belief that an organized seed, when played upon by the right forces, should reproduce the psychic experiences of its progenitors, which at a certain stage of development we call instincts? I think not.

At one time all crystals were supposed to be fixed and immovable, but Prof. O. Lehmann has demonstrated that there are two kinds of crystals, viz.: solid crystals and liquid crystals. He has produced about fifty varieties of the latter, which show a definite nucleus and structure under polarized light. When two of these plastic crystals collide they fuse as one, but still retain two permanent nuclei. On squeezing or bending such a crystal and releasing it, it resumes its original shape, just like an amoeba. The copulation of two such crystals often results in the production of buds which eventually drop off and become separate growths. This is analogous to the mode of propagation in infusoria. The buds often form a chain like a cluster of bacteria and are seen in serpentine motion. Fluid crystals have recently been discovered in large numbers in the tissue of the human body and are especially plentiful in the brain.

All these facts are significant, and constitute another step toward the breaking down of the artificial line between the animate and inanimate. Enlarged senses always tend to abolish our artificial partitions of nature. Of course, no evidence is produced, or can be produced, showing that these forms are sentient. It may take centuries of debate and experimentation to settle this question. Such men as Professors Loeb,

Bethe and Wasmann are disposed to deny consciousness to all animals not possessed of a distinct nervous system, and even some of their acts are asserted to be mechanical. Loeb is well known for his brilliant experiments on parthenogenesis, and is an able physiologist. He seeks to reduce all the acts of the lower forms of life to mechanical tropisms. As a means of enforcing my own views I have thought I could not do better than present some of his arguments.

He defines a tropism as "the automatic orientation in a field of force toward or away from the center of force," in which the will plays no part. He speaks of the "irritability" of living forms lower than the annelids; but I could nowhere discover that he uses the word as the equivalent of sentiency. As he denies pain to worms and such highly organized insects as bees, we are justified in supposing that the irritability he refers to is simply a mechanical reflex. The chief tropisms he mentions are heliotropism, or the power the sun exercises; geotropism, the power of gravity; stereotropism, or the influence of surface contact; chemotropism, or the reactions from chemical stimulation, and galvanotropism, or the strain on the tissue and muscles produced by electricity, which compels certain swimming animals to move toward the anode or cathode. There can be no dispute about the last form of tropism, for a strong electric current constrains the nerves and muscles of a man against his will.

In such condition we can feel our own will as helpless as in a nightmare; in the case of others no proof could be given that there was will resistance. To get a will behind the phenomena we are compelled to resort to metaphysics; and Professor Loeb tells us he is trying to construct "an anti-metaphysical science." An anti-metaphysical science, if one adheres strictly to phenomena, is possible; but such a science would leave mind completely out of nature, from man to man. Will, consciousness, and thought are not in evidence where mass and motion are the only factors we deal with. Even protestations of pain from the subject are not conclusive without metaphysics; for machines can be constructed that will writhe and groan and bewail their pains and maladies as piteously as men. Metaphysics has taught us the difference between such physical machines and living machines. The former have their conscious constructors outside of them; the latter are developed by feelings reacting on the environment from within. Both need consciousness as an explanation of their existence. As Professor Huxley has wisely said, "we might as well attempt to nourish our bodies without destroying life as feed our intellect on a diet that contains no metaphysics." When Professor Loeb introduces consciousness as a sudden acquisition, springing into being with the advent of a complex nervous system which also arose suddenly (for he scouts Darwin and believes in the mutation theory of De Vries) he is resorting to metaphysics, and poor metaphysics at that, but he does not know it.

Without a power that builds upon and selects feeling no animal or organ could ever have been developed. Sentiency must either precede functional and structural development or an outside God planned the machinery. Which is it?

Let us consider how the mechanical theory succeeds in explaining. When a plant turns its tendrils and leaves toward the sun, under this doctrine of tropism there is not the dimmest feeling behind the movement. It is all a question of "chemistry," and everybody is supposed to assume that a chemical action has no psychic quality whatever. We are told that on the light side "certain chemical reactions occur with greater velocity than on the opposite side. What these reactions are is unknown. This change either produces a tendency of the soft elements on that side to contract a little more than on the opposite side, or creates greater resistance to those forces which have a tendency to elongate or stretch the plant. The outcome will be a curvature of the stem. . . . In all such reactions time plays a role."

From a phenomenal point of view there must always appear some cause of motion from energies within or without. This would be as true of man as a plant. The only question that arises is, does pure mechanics explain the adaptations to organic needs? If it does then there is no need to posit feeling. Suppose we admit these tropisms or organic tendencies in lower forms to

react in one invariable way to permanent conditions without. Suppose we allow that the sun invariably influences certain plastic elements within the plant toward the light and heat. Why are those elements there and what is their nature? Professor Loeb tells us this is "unknown." In that case I have as good a right to guess as he has, able physiologist though he be. There is an adaptation in the movement described; for the sun is the prime source of nourishment to the plant. Without its light it positively could not live. How came there to be such a useful turning, if no feeling guides? He tells us the plant has no nerves. How does he know that it has not lines of communication the equivalent of nerves? Shall we say that nothing is save that which we can see? That would be foolish. We know it is not all surface movement in a plant, for if we touch the leaf of a mimosa several of them will droop together. Drosera and Dionea can differentiate between the faintest touch or pressure of a fly's foot and the heavy contact of a drop of rain, or the beating of the wind; for they will close with the first contact, but not with the last. In a rushing torrent of water sea anemones will close their feelers on organic particles, but pay no attention to the current or pelting sand. If tropism can do this without feeling—and all feeling implies consciousness—then tropism as much needs an explanation as a talking machine. It must, then, have an outside conscious builder.

Is there a parallel between the turning of a plant to the sunlight and the constraint that an electric current exercises on organic tissue, nerves, and muscles? I think not. In the latter case the effect is directly proportionate to the current; in the former, intensity of light does not increase the tendency to bend, but quite the opposite. A single ray of diffuse light entering a dark cellar where a tender plant is growing will more promptly cause the sprout or tendril to bend to the light than the effect from an open sunlit window. The roots shun the light, or are what is called negatively heliotropic, and have a multiplicity of other tendencies. The geotropism of the roots is often cancelled by their hydrotropism, or tendency to seek water. If they find none below, they will grow upward to a moist surface, and if water is not found above they will often penetrate to the depth of thirty feet to find it. What does all this mean except that the plant, like the animal, seeks food and drink? Its organism is adapted to secure these. Without the living apparatus it has provided the sun could not decompose carbonic acid in a million years. The plant gives us the first lesson in progressive chemistry. It is a mistake to bunch all chemical actions together as of similar nature. The power which a living cell has of selecting some substances in line with its needs and rejecting others is itself a distinct adaptation. Protoplasm does not obey the chemical laws of multiple proportion in its combinations. In some mysterious way the chlorophyll in a plant's leaf aids the sun to liberate oxygen from the carbon dioxide in the air while it retains and assimilates the carbon to build up its own structure. The plant's similarity to conscious action is also seen in the fact that its power to respond to stimuli is lowered or destroyed by anesthetics like ether or chloroform.

With a certain class of thinkers reflex action is the universal solvent to explain apparently adaptive movements. These men never ask themselves how reflexes arise. They see that organs severed from their bodily connections will respond in the same way as before disunion, and conclude that consciousness has nothing to do with it. The movement is so simple in many cases as to appear merely mechanical. Some curious results have recently been discovered by experimentation. Thus, if an incision be made in the oral portion of the body or stem of a cerianthus new tentacles will grow. These tentacles will respond to stimuli precisely like those situated around the mouth, although the act is of no use to them, and they will even struggle with the normal tentacles for possession of food. They never learn that they have no mouth to feed; and a thing that reacts to the same stimuli in the same way without learning is defined by Professor Loeb as being unconscious. Such a criterion would make all instincts unconscious; for they respond to the same stimuli in the same way. This definition of the

conscious is too narrow; for a thing may be conscious and yet its organism by selection may be only able to respond or feel in one way. Speaking of the higher reflexes the professor says: "The movements produced are so well planned and coordinated that it seems as though some intelligence were at work. The fact, however, that a decapitated frog will brush a drop of acetic acid from its skin suggests the need of some other explanation." Why is he so dogmatic about this need? Because in such spinal reflexes as occur in man they are known to occur without our being aware of them. If the nervous connection with the spine is severed tickling the soles of the feet will cause the limbs to be drawn up, although we are not conscious of sensation and use no volition. The movement seems unexplainable, and shows how "fearfully and wonderfully" we are made. Within our system are many reflexes; some in union with, others out of the range of our consciousness. Thus our respiration goes on in sleep without our being aware of it, although while awake we can control it to a certain extent. A particular ganglion controls this function. The sympathetic nervous system works independent of our wills. We have not made the first approach to understanding how conscious and unconscious cerebration are related, and till we do dogmatism as to the unconsciousness of reflexes is unbecoming. It would seem a fair inference that in a multicellular organism like a man or a frog there should be multicellular centers of consciousness, and ganglionic centers controlling divisions of these. All reflexes bespeak psychic uniformities that have been slowly dropped from the central consciousness in the lapse of ages by becoming self-regulative. If the optic ganglion were conscious it could only know and respond to the conditions that produced its own phenomena. Sounds, tastes, and smells, with the whole range of other feelings, would be unknown to it, just as an illimitable universe exists within and without us that we have no senses to perceive and no faculties to understand. Is it true, then, that that decapitated frog that brushes burning acid from its skin has no consciousness of the irritation? I cannot satisfy my intellect by any such a belief. In the case of cerianthus the tentacles are organized to respond to stimuli in but one way. That is their sole function. Out of that relation they have no consciousness, but within that relation they have a power of discrimination and know the stimulating and non-stimulating world; for if you present them with a wad of water-soaked paper they will close on it, and shortly after reject it. They have no intellect to recognize the organs of their own body. When produced by mutilation artificially they act precisely like a transplanted organ. Thus, the heads of annelids that have been grafted on a common body will act in every respect like these abnormal tentacles, pulling in opposite directions without coordination.

Dr. Romanes furnishes an illustration that I think is a complete answer to this problem. If we lay a star-fish on its back it immediately seeks to right its position. All five of the rays struggle to secure contact with the ground or floor by their suckers. When one foot secures position it helps the adjacent one to get a hold, and these two pull together till the contiguous third foot is securely fastened. As soon as this occurs the other two limbs cease struggling, for if they also got a grip the animal could never turn. The ganglia or nerve centers are arranged in a ring at the base of the rays and united by a neuro-muscular system. From these ganglia the rays are all supplied with nerve fibre. Now if we sever the nerves that connect the ganglia and again place the animal on its back it will try as before to right itself; but it has lost the power of coordinated movement. Each ray struggles for itself like the multi-headed worm I have referred to, and the rays on opposite sides struggle against each other. The result is it can never by any effort turn over. Romanes, however, informs us that each section or ray when completely severed from the body "is able to preside over the movements of its muscles, and will behave in all respects like the entire jelly-fish, crawling away from injury; moving toward the light up perpendicular surfaces, and quickly righting itself when turned on its back."

If this is not multiple consciousness in one animal what is it? When all five ganglia are

intact there is subordination and cooperation; when severed we have autonomous government. Ordinarily the animal flees from danger, but by presenting it with an unusual experience, such as irritating all five of the rays at once, it becomes "rattled," or crazy, and instead of moving away it only succeeds in spinning around on its axis.

After reflecting on these facts I think you will find no absurdity in believing that the decapitated frog actually feels, in one of its centers, the acid it tries to remove.

Tropisms are no doubt living tendencies produced by a fixed environment. We have the same objection to standing on our heads that an actinon or star-fish has. The influence of the sun would be a potent cause in stamping tendencies, through reflexes, in the lower organisms, and feeling would guide long before ideas of relations or the special senses were developed.

This power of light over the mechanism of the organism is applied by Loeb to explain the flight of night moths into the flame. The light, he maintains, produces a compulsory turning of the head in that direction. "If the stem of a plant," he says, "could suddenly acquire the power of locomotion it would act exactly like those animals that fly into the flame." Hardly "exactly." I think such a stem would go straight for the light; for its whole organic nature is made to seek the sun. If you observe a moth, however, you will see that it generally dallies with the flame. It circles around it, and may advance and retreat several times before dashing in. Caution and fascination are manifestly struggling together for mastery. On the other hand, the stem would not be organized to be conscious of pain, and it would plunge right in. Such consciousness as it has would be aroused by the light alone. In assuming consciousness it does not follow that we must assume the complexity of feeling that belongs to higher forms.

(Concluded next week.)

Astonishing Claims for the Great Lying Church.

Catholicism, the greatest paradox in civilization! The institution without which man's finer sensibilities could never have been developed—the institution which hoped that man's finer sensibilities would never be developed. Catholicism, without whose encouragement the race would be little higher than the brute, knowing nothing of the spiritual, the divine, the beautiful in nature. Catholicism, the institution which, in blighting the world's progress, unconsciously was forming an atmosphere where men could think and would think.

To the Materialist, only the material serves in forming character, but not greater error ever gained ground than this thought. If there be a man, who even unto this day believes that Art, Literature and Music have not played vitally in the building of character, let him not arise, lest he hide himself for shame.

The millennium will be reached only through the spiritual in man and not by the physical. Brotherhood on earth will be here when men realize the true beauty of brotherhood. And the spiritual is but the poetical tendency, and is closely related to all thought, and akin to Art, Literature and Music, those untouchable and unseeable influences which have divined man's spiritual place in the universe.

And the church has done this, yea, it has done more. It has given man his only means to solve the great eternal questions if they ever will be solved. It has unconsciously created scientific thought through repression. When thought is first evolved to a people, and the people unheeding send it back to its source with resounding force, does it die? No! It is stored up for another day, when it will come back with greater force than ever; with a realizing impetus which will make the children of those who first rejected it, accept it.

PHILIP GOODMAN.

It is hard for an honest man to get into the church or to keep out of the poorhouse.

It is about as bad to see God as it is to see snakes. It shows a different phase of it, that's all.

HEARING BOB BURDETTE PREACH

A Los Angeles Sinner Attends Divine Worship and Escapes Without Conversion.

BY CHANNING SEVERANCE.

Forty-four years ago, or thereabouts, a private soldier in the Union army, when raged our Civil war, was trying with a Springfield rifle—calibre 50—to make angels out of Confederate soldiers; in other words to destroy human beings regardless of whether or not their souls had been saved by baptism and belief. He was paid \$13 per month for his efforts in that direction and may or may not have earned his money. At the present time he is following a vocation somewhat different, and for a more lucrative salary. In the capacity of Baptist preacher, with D.D. attached to his name, he thinks he is saving souls, and his uniform has been changed from blue to black. In the interim, when he posed as a self-advertised humorist, the name of this individual was Bob Burdette. It is now the Rev. Robert J. Burdette.

We have had prize fighter like Ben Hogan enter the pulpit, also lawyers, doctors, blacksmiths, bartenders and sailors, but the mental mutations necessary to make a preacher out of a professional humorist seem limited to this one case.

At this writing the Rev. Robert J. Burdette is holding forth in the new Auditorium building in Los Angeles, said to be the largest reinforced concrete building in the world, and just completed. It is not habitual with me to attend divine worship, but seeing here a good chance to inspect this new structure, and to observe at the same time the up-to-date methods of dealing out Christian superstition, I dropped in and mixed up with the saints. Parts of the show were as good as vaudeville at the Orpheum theatre; I refer to the baptism of three young women and one weak-minded specimen of my own sex. In ring-parlance, baptizing was one of the "preliminary events," and, as Baptists think that nothing short of complete immersion of sinners is satisfactory to God, they put them in all over.

Just back of the stage footlights a tank about 4x12 feet holding water to the depth of 2 feet had been prepared, and that is where this important event occurred. From the balcony above I had a good view of the entire proceedings. An organ that bellowed like the bulls of Bashan was turned loose just before Bob entered the tank in his gum boots and rubber pajamas. The first victim appeared, and the "solemn event" was on. Bob took the lady by the right hand and led her down into the tank, where, having secured a firm grip on the back of her shirt waist, he soured her in, repeating at the same time the appropriate hocus pocus, and she passed out to make room for the three others who had been induced to believe that the performance was necessary for them to avoid being sent to hell for the sins of Adam. My reflections as I looked upon such doings in this age of the world were sad. Why are men and women fools and blind? Why do they not see the utter absurdity of all religions, of all forms and ceremonies that priestcraft has established? It is sickening to human intelligence to behold such things; and again the feelings find vent in laughter, they are so absurdly ridiculous. To think that Bob Burdette or any other man, dressed in black and uttering certain sounds with his mouth, has power to save souls and insure celestial happiness forever for any human being!

I think Bob prayed about ten minutes, and his God, as near as I could make out, was the same old Jehovah that walked in the garden of Eden in the cool of the day hunting Adam. Any one who has turned on a water faucet and heard it gush and spatter can have a fair idea of this prayer. It was an unbroken flow of gags that have done service from the beginning. It was, "O God, remember this, and forget that"; while general advice on various matters was given freely. Think of that played-out humorist standing up there to tell God his business, something he

did not dare to do to his commanding officer when packing that 50-calibre angel-maker forty-three years ago.

If the vanity with which a preacher is inflated would let him pause for reflection just a moment, he would get an idea of his impertinence in trying to shape the actions of the Infinite. But ministers never reflect, so they bray on in blissful ignorance that they have reached the limit of assurance.

When the hat started around, Bob made a fine effort in behalf of a liberal contribution, and to stimulate generosity proclaimed that what they gave would be considered by Jehovah as part of their worship. That is the best yet, and for an up-to-date suggestion has first claim for the cake. The offertory concluded, the coin was placed for a moment on the orchestra rail while Bob invoked the blessing of God upon it—as a precaution in view of the possibility that some of it might be tainted.

This ceremony being ended, Bob began to preach, and for thirty minutes he talked more and said less than I thought possible; and not much was expected either. There were probably 1,500 people present, but that not one-third of them heard him distinctly is the best guess, for his voice was as weak as his argument. His gestures, however, were at times quite fierce, whence those who could not hear him might have inferred he was saying something; if so, they were in error. He was not saying anything; he was just talking.

But after all what can we expect from a preacher any way; and when did one that was orthodox ever do anything else than talk and say nothing? His audience expects only Christ and him crucified, with frequent allusions to God and the Holy Spirit, and they get that good and plenty. For this reason a little reflection will dispel all wonder, if we have any, why religious people do so often become insane. It is too much of one thing; and one they have dwelt about so long on those repetitions, what little reason they have departs, and they are completely loosed. It is on the same principle that Russian prisoners are now being driven insane by a phonograph that is made to play over and over again some national tune, without rest or intermission. If I were compelled to hear Bob Burdette, or any other preacher, pray, read the scriptures and preach, one a week even, I should long for death to relieve my misery. And if I thought there was any possibility of going to heaven to take part in the Christian's endless Sabbath, the wailings of Job would be mild compared with mine; and no wife would have to prompt me in what to say. But let us rejoice, for nature is kinder than that, and when this life is ended, instead of an unendurable eternity in such a heaven as the preachers tell us about, all indications point to the fact that we will return to the unconscious elements from which we sprang a few brief years ago, and in that dreamless sleep that knows no waking we shall pass the eternity that lies before us. So priests and preachers, with their hells and their heavens, their babble and their ceremonies, are but temporary afflictions, like trial marriages, tax collectors, periodical drunks, and those kindred evils encountered by mortal man on his journey to the grave. Yet, "As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more."

The woman factory inspector dropped into this office on her way through the building. As she passed our portals outward bound she paused to say: "I am thankful for the promise in the Bible that in the Father's house there are many mansions, and not Trinity Parish tenements. They are the worst in my district." Besides maintaining the worst-kept tenements, Trinity has the reputation of being the meanest landlord in New York.

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

THE TRUTH SEEKER.

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

Free Thoughts.

Most Christians are pious for heaven only.

Marriage ought to be living together decently.

Most women would rather be beautiful than be "the mother of God."

Most people who boast of what they have done forget what they have not done.

If nature holds God hidden within its universal mystery this God is an infinite fiend.

Is it not funny that pieces of the cross upon which Jesus was crucified were preserved, but that all accounts of his miraculous career were lost? It is easier to pass a chip or splinter as genuine than to pass a manuscript.

It is quite probable that a few people still read the Bible, but the number is not appalling. The reason that men and women have given up Bible-reading is that it is waste of time and of no earthly value. The world followed the church's admonition to search the scriptures and found nothing to pay for the trouble. The Bible is an empty book. It contains no needed information. No human enterprise ever got its inspiration from this word of God. The Bible has not made good and it must come off its perch.

A cold, gray storm beat upon the earth a few days ago. The wind—the ugliest thing in all the world, except a serpent—was fierce, and shook and swayed the trees as though bent upon destroying all the green leaves that adorned them. But its cruel work was more than tearing the tender verdure from the limbs. After the storm had passed we saw many young birds dead upon the walks, and the nests, which had been built for their cradle homes, torn and scattered on the ground. We looked at the poor bare bodies of the little dead robins and sparrows and heard the agonized cries of the broken-hearted mother birds, hovering over their bruised corpses, and we remembered the words of him who said: "One of them shall not fall on the ground without your Father," and we thought: This then is God's work. He kills young birds and his heart sends the storm to beat them to death. The "Father" was not here to catch them as they fell in the blast, but, instead, he rode in the fury of the gale and drove his wheels of destruction over their frail houses and crushed them. L. K. W.

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The priest quoted below by a Truth Seeker reader has not said a word that is true:

"To the Editor of The Truth Seeker: In a controversy recently a Catholic priest made the assertion that the assassins of our Presidents had been reared outside of church or religious influences; that a man who does not believe in God can be debarred from taking an oath and consequently is no citizen of the United States; furthermore, that such a man should not be trusted, etc. Now if you can give me a few facts on the religious connections of assassins or other criminals, such as Orchard, Adams, etc., I may get a chance to enlighten this party, who, being an Irishman, boasts that his nationality is law-abiding and that laws are made for others only.

"New Ulm, Minn. OTTO SCHELL."

Three Presidents of the United States have been assassinated. The first was Lincoln, and if there is anything proved about the religion of his assassins, it is that the conspirators were Roman Catholics. The man Booth, who fired the fatal shot, showed by utterances after the crime that he believed himself an instrument in the hands of Providence for the saving of a nation from the rule of a "tyrant." His orthodoxy has never before, to our knowledge, been questioned.

The second President to be assassinated was Garfield, and his murderer was Charles J. Guiteau. Like Booth, Guiteau was deranged, and his insanity had a religious twist. He was something of a preacher, frequented the rooms of Young Men's Christian Associations, was a follower of Moody and Sankey, and went about the country lecturing against Ingersoll. He once called on Ingersoll, when looking for an appointment, and claimed that Ingersoll ought to help him with a letter of recommendation because he was from Illinois. He said he hoped the latter had no prejudice against him because of his anti-Ingersoll lectures. Not getting a letter from Ingersoll to Blaine recommending him for a consulate, he tried to borrow twenty-five dollars of the Colonel, but was refused. Afterwards he applied to Garfield, who virtually put him out of the White House.

About the religion of the man who assassinated President McKinley little if anything is known. He was obscure before the act and silent after it. He was probably a Polish Catholic and orthodox in his religion, as it is now known that he was in his politics. The facts and arguments employed by the press to connect him with the force-anarchists, and the claims of the latter for the credit of his treacherous deed, are altogether unconvincing.

Concerning the belief of Orchard, his religious experience is given in his testimony. His parents were Quakers, but he preferred the Methodist church, which he attended constantly and into which he was received as a member on probation, his connection with the church being severed by his running away with another man's wife. He was reared inside the church and under religious influences. Of the religious persuasion of the other man, Adams, we are not informed.

In some of the states of the Union, it is understood, the testimony of an Atheist is questioned, and the jury is instructed to take the fact of his Atheism into consideration. These are not the most progressive states. The citizenship of the Atheist is not, however, as the priest declares, forfeited by his unbelief. If it were, the fact would be only another testimony to the bigotry of religious majorities.

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On the probity and trustworthiness of Atheists, we might quote the late Prof. John Tyndall, who, though not professedly one of them, had this to say of their character.

"It may comfort some to know that there are many among us whom the gladiators of the pulpit would call Atheists and Materialists, whose lives, nevertheless, as tested by any accessible standard of morality, would contrast more than favorably with the lives of those who seek to stamp them with an offensive brand. When I say 'offensive,' I refer simply to the intention of those who use such terms, and not because Atheism or Materialism, when compared with many of the notions ventilated in the columns of religious newspapers have any particular offensiveness for me. If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bond, and to whom moral shiftiness of any kind is subjectively unknown, if I wanted a loving father, a faithful husband, an honorable neighbor, and a just citizen—I should seek him, and find him among the band of Atheists to whom I refer."

The trustworthiness of an Atheist is to be judged, like that of other men, by his record and his character. A man without a god to his name, calling at The Truth Seeker office after many months of illness, related an experience that bears on the question whether one of his belief is worthy of confidence. He was employed in the financial district of the city in a clerical capacity. On his being taken ill and failing to appear at the office, there were other employees, not friends of his, who may have made insinuations. His employer placed the absentee's books under seal and then took the time and pains to go through them himself. In what condition he found the accounts may be guessed from the fact that he raised the sick man's salary and ordered it to be sent him until the termination of the case. When the invalid got well enough to again visit the office, his employer promoted him, raised his salary once more, discharged the men who had worked against him, and went to Europe, leaving the Atheist in charge of his business.

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"NOTICE OF PROTEST.

"I, the VICAR OF ST. PAUL'S PARISH, BURSLEM, desire it to be known that as an orthodox Christian, I emphatically PROTEST against the Visit to my Parish of the Author of the New Theology, which is regarded by all orthodox Christians as anti-Christian and heretical; and I regret that his visit is to be utilised to raise funds for any Christian place of Worship in Burslem.

"(Signed) HYMA H. REDGRAVE."

The "scriptures are fulfilled" where it is said that a man's foes shall be they of his own household. The Freethinkers and Rationalists of England have treated the Rev. Mr. Campbell with nothing but kindness, while the Agnostic Robert Blatchford speaks as follows: "Mr. Campbell is a Christian minister and I am an Infidel editor; and the difference between his religion and mine is too small to argue about. But I sail under the Jolly Roger. The 'New The-

ology' is 'God and My Neighbor' (his own book), with the soft pedal on. It is Thomas Paine in a white tie—the Ingersoll fist muffled in a boxing-glove." The editor of *The Clarion*, being an Agnostic, is "naturally pleased" with Mr. Campbell's book, and hopes every Christian in the Empire will read it, and will read "God and My Neighbor" immediately after it. Mr. Blatchford points out the agreements between his own belief and that of Mr. Campbell:

"Mr. Campbell believes—I think—in the immortality of the soul. I express no opinion on that subject, as I have no data.

"Mr. Campbell calls nature God. I call nature nature. Mr. Campbell thinks we ought to have some form of supernatural religion, and that we ought to associate with Christ. I prefer a religion of humanity without idolatry.

"Mr. Campbell thinks Jesus the most perfect man that ever lived. I think there have been many men as good, and some better. But beyond those differences I think I may venture to say that there is nothing Mr. Campbell believes that I deny, and nothing I believe that he denies. Beyond those differences I am as much a Christian as is the Rev. R. J. Campbell, and the Rev. R. J. Campbell is as much an infidel as the editor of *The Clarion*.

"Mr. Campbell rejects the doctrines of the fall and the atonement. He denies the divinity of Christ, the virgin birth, and the resurrection. He denies the inspiration and infallibility of the Bible and he rejects the idea of divine punishment and an everlasting hell. So do I.

"Mr. Campbell abandons the orthodox theory of sin, and says that selfishness is sin, and that unselfishness is morality and salvation. So do I.

"Mr. Campbell meets me more than half-way on the subject of determinism, and will, I believe, come the other half when he has thoroughly mastered the problem.

"These are bold assertions, and perhaps Mr. Campbell may think them too sweeping; but the proof is easy.

"The best proof is a comparison of 'The New Theology' with my 'Infidel' books."

There is irony if not humor in the situation. The Rev. Dr. Campbell must repudiate all alliance and sympathy with the good-natured Freethinker, Agnostic, and Rationalist, and claim fellowship and communion with the malignant Vicar of Burslem who advertises his contempt for him in the newspapers.

Does *The Truth Seeker* make Freethinkers? An enthusiastic subscriber at Camden, N. J., writes as follows:

"Editor of *The Truth Seeker*—Dear Sir: Your editorial under title 'As to Methods' attracted me, and I would say that it was the radical attitude of *The Truth Seeker* that converted me to the cause of Freethought. Though I have many good books and pamphlets on Freethought, not one had the effect on me as did a sample copy of your clean, crisp paper. I never attended a Freethought lecture or meeting till lately, once in a while. I formerly attended a Protestant church, but having found a newspaper devoted to truthful investigation, I am a pronounced Agnostic. Your paper must have a like effect on many intelligent persons. I have a number of friends of similar tendencies, and we contemplate organizing a Freethought society here. I inclose you the names of about twenty-five persons who I believe will be interested in your peerless and fearless newspaper. After reading a copy I can hardly wait till I get the next. Continue the radical parts of the paper, together with its other good features. I inclose my subscription."

Probably hundreds, maybe thousands, have got their first glimpse of the truth through reading this paper. The other day a man who but recently got his eyes open to what is going on among the unorthodox asked for samples of reform literature. We gave him a copy of each of our exchanges that represents some special reform or fad, or whatever its particular "bug" may be called, and he took them home. It was his purpose to make an intelligent choice among papers with a message. He came back the next day and subscribed for *The Truth Seeker*, making the remark—which we do not fully indorse, for many of the problem papers have the truth in them—that this was the only one in the bunch worth a damn. He found that it gave facts and reasons, and cited authorities, and supplied the reader with something besides "hot air." Now "hot air" is slang, but there are not two words of three letters each that so well describe some of the wordy stuff that is hypnotizing thousands who carelessly fall for reading matter that blows

across their intellects without raising a single disturbance in the shape of a thought. The reader of such matter is not sufficiently aroused to repeat the inquiry, "Where do I stand?" A brain treated in that way for a while has about as much thinking capacity as a plate of hash. There is more hope of making a Freethinker of a shouting Methodist than of the mental eunuch who cares only for vibrations of the all-is-good-God-love variety. These people are negative to orthodoxy, and that is one merit; they do not antagonize Freethought, and that is another; but they do nothing to rationalize the world or to put superstition out of it. To be a Freethinker one needs a little vigor of the mind, and men do not become mentally muscled on the doped vocabulary of the word-brewers.

After studying the heathen races at first hand, Prof. Frederick Starr, head of the anthropological department of the Chicago University, pronounces missionaries and missionary work unnecessary if not harmful. He is quoted as saying:

"The natives of the missionary countries are happy and getting along all right with their own code of morals. What's the use of going among them and disturbing their peace of mind with alarm clocks intended to waken them to their duty regarding the hereafter? Educate them in the things of this life and their religious development will take care of itself.

"Some of the missionaries are right, but I don't think much of the most of them. They have such foolish ways of spending the money that goes into the collection plate. The natives of the so-called uncivilized regions are not nearly so bad as they are painted. In many respects they live on a higher plane than we do."

Professor Starr takes only a worldly view of missionary effort and its results. Although the son of a preacher and reared in a religious atmosphere, he ignores as completely as would a confirmed Agnostic the plea which alone can justify the missionary invasion. We mean the pretense of the missionary societies that the heathen unless converted to Christianity must go to hell when they die, after which it is continuous fire for them until further orders. The missionaries are not simply alarm clocks, they are fire alarms, and if the alarm they give is a false one they are only disturbers of the peace and doers of malicious mischief. The notion, as Henry Ward Beecher put it, that at death the heathen are swept into hell like so many dead flies off a dustpan into the fire, has largely disappeared from the minds of men (Professor Starr does not allude to it), and with its abandonment the sole excuse for missionizing heathendom is vacated. The civilizing of them is better done by educators and honest merchants.

The saying dates back to Shakespeare's "Hamlet" that "there's nothing either good or bad but thinking makes it so." Some young women at a church sociable went behind a curtain hung a little higher than their heads, put their shoes on their hands, and swung them into the view of the audience in such a way as to give the illusion of high kicking. The act was neither good nor bad, but the thinking it caused was probably impure. We have been interested by the argument of Mr. Theodore Schroeder, attorney for the Free Speech League, that the thing called "obscenity" is wholly subjective, and that, like witchcraft, it must disappear when people cease to believe in it. We know that witches were a product of the imagination, and that ghosts are never seen by unbelievers in their existence. Does obscenity exist only in the thing we detect it with? Probably so. It is like noise, or sound, of which there would be none except for our ears. But being endowed with hearing, and it being a legitimate use of the same to distinguish discord from harmony, the agreeable from the disagreeable, may we

carry out the analogy and say that by heredity or cultivation we possess a sense of the decent as distinguished from the indecent, to which sense obscenity is as real as discord is to the ear? We have little confidence in this argument and would enjoy seeing it demolished.

The Agnostic Journal, of London, having survived for about six months the death of its founder, W. Stewart Ross, ceased publication with its June 15 number. The paper was begun about thirty years ago as the *Secular Review*, by the late Charles Watts, who conducted it in partnership with Mr. Ross. After it became the Agnostic Journal, the personality of Saladin had been its vital spark, which was extinguished with his death, although his successors have produced an excellent journal that ought to survive. It is stated that Saladin left a quantity of unpublished manuscripts, which may now never see the light, and that the project of issuing his biography will be abandoned. The Agnostic Journal filled a felt want for many years; it had a corps of contributors which made it unique, many of whom preceded their leader to the "land of the leal," and it won a conspicuous place in Freethought journalism.

"I intend to make him speak and answer my last challenge, or make him the talk of the country," is the expressed determination of Mr. W. J. Long, whose nature stories are classed as fiction in the guise of truth by Mr. Roosevelt. "I'll make that man answer me if I have to spend ten years in digging up the evidence," he declares. Mr. Long is too sanguine if he thinks ten years will be enough. When Mr. Roosevelt characterized Thomas Paine falsely, we had the evidence all at hand to prove his error, and laid it before him at once. We even got a reply out of him, in which he promised to go into the matter, but although we have kept the thing public ever since, he has thus far failed to acknowledge that he erred in stating that Paine was a "filthy little Atheist." His attention was first called to the subject in 1899.

The official Christian Science defender, Mr. V. O. Strickler, says in his plea for the Eddy cult, "If Christian Science proves its right to be called Christian by doing the things practiced and commanded by Jesus, why not leave it alone and let it work out its destiny in the life and character of its adherents?" Mr. Strickler's "if" is well chosen. The criticisms of Christian Science by *The Truth Seeker's* correspondent, Mr. John Maddock, are fatal to the claim that the methods and teachings of Christian Science are identical with those attributed to Jesus.

Mayor McClellan vetoed the Amateur Sunday ball bill, as we expected that he would. The bill had its faults, because it did not permit professionals teams to play on Sunday, but gave non-professionals a monopoly of the day; nevertheless it was a step in the right direction.

Important.

The Truth Seeker will shortly send out bills to subscribers who are in arrears. Will subscribers please examine the tabs on their wrappers, and if in arrears save us the labor and expense of a dun by promptly renewing? The dull season is coming on. There was never a Freethought paper which did not need all the money due from its subscribers, and *The Truth Seeker* is not an exception to the rule. Friends, let us have your renewal at once—a new subscriber, an order for books if possible, but renewals and the payment of arrearages are specially requested. Thanks in advance for the favor.

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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.

Free Thoughts.

Most Christians are pious for heaven only.
Marriage ought to be living together decently.
Most women would rather be beautiful than be "the mother of God."
Most people who boast of what they have done forget what they have not done.
If nature holds God hidden within its universal mystery this God is an infinite fiend.
Is it not funny that pieces of the cross upon which Jesus was crucified were preserved, but that all accounts of his miraculous career were lost? It is easier to pass a chip or splinter as genuine than to pass a manuscript.
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There is irony if not humor in the situation. The Rev. Dr. Campbell must repudiate all alliance and sympathy with the good-natured Freethinker, Agnostic, and Rationalist, and claim fellowship and communion with the malignant Vicar of Burslem who advertises his contempt for him in the newspapers.

Does *The Truth Seeker* make Freethinkers? An enthusiastic subscriber at Camden, N. J., writes as follows:

"Editor of *The Truth Seeker*—Dear Sir: Your editorial under title 'As to Methods' attracted me, and I would say that it was the radical attitude of *The Truth Seeker* that converted me to the cause of Freethought. Though I have many good books and pamphlets on Freethought, not one had the effect on me as did a sample copy of your clean, crisp paper. I never attended a Freethought lecture or meeting till lately, once in a while. I formerly attended a Protestant church, but having found a newspaper devoted to truthful investigation, I am a pronounced Agnostic. Your paper must have a like effect on many intelligent persons. I have a number of friends of similar tendencies, and we contemplate organizing a Freethought society here. I inclose you the names of about twenty-five persons who I believe will be interested in your peerless and fearless newspaper. After reading a copy I can hardly wait till I get the next. Continue the radical parts of the paper, together with its other good features. I inclose my subscription."

Probably hundreds, maybe thousands, have got their first glimpse of the truth through reading this paper. The other day a man who but recently got his eyes open to what is going on among the unorthodox asked for samples of reform literature. We gave him a copy of each of our exchanges that represents some special reform or fad, or whatever its particular "bug" may be called, and he took them home. It was his purpose to make an intelligent choice among papers with a message. He came back the next day and subscribed for *The Truth Seeker*, making the remark—which we do not fully indorse, for many of the problem papers have the truth in them—that this was the only one in the bunch worth a damn. He found that it gave facts and reasons, and cited authorities, and supplied the reader with something besides "hot air." Now "hot air" is slang, but there are not two words of three letters each that so well describe some of the wordy stuff that is hypnotizing thousands who carelessly fall for reading matter that blows

across their intellects without raising a single disturbance in the shape of a thought. The reader of such matter is not sufficiently aroused to repeat the inquiry, "Where do I stand?" A brain treated in that way for a while has about as much thinking capacity as a plate of hash. There is more hope of making a Freethinker of a shouting Methodist than of the mental eunuch who cares only for vibrations of the all-is-good-God-love variety. These people are negative to orthodoxy, and that is one merit; they do not antagonize Freethought, and that is another; but they do nothing to rationalize the world or to put superstition out of it. To be a Freethinker one needs a little vigor of the mind, and men do not become mentally muscled on the doped vocabulary of the word-brewers.

After studying the heathen races at first hand, Prof. Frederick Starr, head of the anthropological department of the Chicago University, pronounces missionaries and missionary work unnecessary if not harmful. He is quoted as saying:

"The natives of the missionary countries are happy and getting along all right with their own code of morals. What's the use of going among them and disturbing their peace of mind with alarm clocks intended to waken them to their duty regarding the hereafter? Educate them in the things of this life and their religious development will take care of itself.

"Some of the missionaries are right, but I don't think much of the most of them. They have such foolish ways of spending the money that goes into the collection plate. The natives of the so-called uncivilized regions are not nearly so bad as they are painted. In many respects they live on a higher plane than we do."

Professor Starr takes only a worldly view of missionary effort and its results. Although the son of a preacher and reared in a religious atmosphere, he ignores as completely as would a confirmed Agnostic the plea which alone can justify the missionary invasion. We mean the pretense of the missionary societies that the heathen unless converted to Christianity must go to hell when they die, after which it is continuous fire for them until further orders. The missionaries are not simply alarm clocks, they are fire alarms, and if the alarm they give is a false one they are only disturbers of the peace and doers of malicious mischief. The notion, as Henry Ward Beecher put it, that at death the heathen are swept into hell like so many dead flies off a dustpan into the fire, has largely disappeared from the minds of men (Professor Starr does not allude to it), and with its abandonment the sole excuse for missionizing heathendom is vacated. The civilizing of them is better done by educators and honest merchants.

The saying dates back to Shakespeare's "Hamlet" that "there's nothing either good or bad but thinking makes it so." Some young women at a church sociable went behind a curtain hung a little higher than their heads, put their shoes on their hands, and swung them into the view of the audience in such a way as to give the illusion of high kicking. The act was neither good nor bad, but the thinking it caused was probably impure. We have been interested by the argument of Mr. Theodore Schroeder, attorney for the Free Speech League, that the thing called "obscenity" is wholly subjective, and that, like witchcraft, it must disappear when people cease to believe in it. We know that witches were a product of the imagination, and that ghosts are never seen by unbelievers in their existence. Does obscenity exist only in the thing we detect it with? Probably so. It is like noise, or sound, of which there would be none except for our ears. But being endowed with hearing, and it being a legitimate use of the same to distinguish discord from harmony, the agreeable from the disagreeable, may we

carry out the analogy and say that by heredity or cultivation we possess a sense of the decent as distinguished from the indecent, to which sense obscenity is as real as discord is to the ear? We have little confidence in this argument and would enjoy seeing it demolished.

The Agnostic Journal, of London, having survived for about six months the death of its founder, W. Stewart Ross, ceased publication with its June 15 number. The paper was begun about thirty years ago as the *Secular Review*, by the late Charles Watts, who conducted it in partnership with Mr. Ross. After it became the Agnostic Journal, the personality of Saladin had been its vital spark, which was extinguished with his death, although his successors have produced an excellent journal that ought to survive. It is stated that Saladin left a quantity of unpublished manuscripts, which may now never see the light, and that the project of issuing his biography will be abandoned. The Agnostic Journal filled a felt want for many years; it had a corps of contributors which made it unique, many of whom preceded their leader to the "land of the leal," and it won a conspicuous place in Freethought journalism.

"I intend to make him speak and answer my last challenge, or make him the talk of the country," is the expressed determination of Mr. W. J. Long, whose nature stories are classed as fiction in the guise of truth by Mr. Roosevelt. "I'll make that man answer me if I have to spend ten years in digging up the evidence," he declares. Mr. Long is too sanguine if he thinks ten years will be enough. When Mr. Roosevelt characterized Thomas Paine falsely, we had the evidence all at hand to prove his error, and laid it before him at once. We even got a reply out of him, in which he promised to go into the matter, but although we have kept the thing public ever since, he has thus far failed to acknowledge that he erred in stating that Paine was a "filthy little Atheist." His attention was first called to the subject in 1899.

The official Christian Science defender, Mr. V. O. Strickler, says in his plea for the Eddy cult, "If Christian Science proves its right to be called Christian by doing the things practiced and commanded by Jesus, why not leave it alone and let it work out its destiny in the life and character of its adherents?" Mr. Strickler's "if" is well chosen. The criticisms of Christian Science by *The Truth Seeker's* correspondent, Mr. John Maddock, are fatal to the claim that the methods and teachings of Christian Science are identical with those attributed to Jesus.

Mayor McClellan vetoed the Amateur Sunday ball bill, as we expected that he would. The bill had its faults, because it did not permit professional teams to play on Sunday, but gave non-professionals a monopoly of the day; nevertheless it was a step in the right direction.

Important.

The Truth Seeker will shortly send out bills to subscribers who are in arrears. Will subscribers please examine the tabs on their wrappers, and if in arrears save us the labor and expense of a dun by promptly renewing? The dull season is coming on. There was never a Freethought paper which did not need all the money due from its subscribers, and *The Truth Seeker* is not an exception to the rule. Friends, let us have your renewal at once—a new subscriber, an order for books if possible, but renewals and the payment of arrearages are specially requested. Thanks in advance for the favor.

GROTESQUE NATURE STORIES.

THE WRITERS FITLY CHARACTERIZED
AS UNMITIGATED PREVARICATORS.

Alarming Course Pursued by Teachers in Placing These False Alarm Narratives Before the Children of Our Land as Standard Natural History, Inspired and Hence Infallibly True.

(It is time a halt was called on the teachers who are handing out to children, as truth, such tales as those manufactured by the archaic Inspiration-Fakirs who professed to get what they had to say direct from God Almighty. Utterly preposterous details of human and animal life are palmed off upon the young in the guise of divine truth. Wholly false beliefs are inculcated as facts of nature. It takes an authoritative denial to get away with these intrenched fakes, and it is proper that the highest authority on all subjects should have fired the first gun heavily charged with his best adjectives. Below will be found some of the yarns that have drawn the fire of a distinguished author, soldier, broncho buster, stork compeller, family adviser, and theologian, whose identity may be guessed, with his comments thereon.)

Supposititious Comment by T. R.

One of the first nature stories with which our school instructors string the children is told by the unidentified realist who says:

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

This is guess-work, and very poor guess-work at that. If the fellow called Adam told that story his word is not worth the last three-quarters of his name.

The same prevaricator who invents the naming of the animals tells us another:

"And the Lord came down to see the city and the tower, which the children of men had builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth."

Here we have the very sublimity of absurdity. Ask any schoolboy and he will tell you that languages were not multiplied by the dispersion of men over the face of the earth, but are all modifications of the original Dutch, introduced by the Roosevelt family, who came direct from heaven and captured Holland.

Take chapter six of the nature-fakir's book. It tells how the male and female of every species of animal went into an ark. That is outrageous. Animals congregating to enter the ark would have been dropped as fast as they came in sight if any decent and righteous man had been on the ground with a rifle.

Listen to another fantastic animal story that everybody interested in the right education of children must view with alarm:

"And Jacob took him rods of green poplar, and of the hazel and chestnut trees; and pilled white streaks in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ring-streaked, speckled and spotted."

If there is any law under which the postmaster-general can act, newspapers reprinting that passage should be excluded from the mails. Jacob could not have put his brand on the cattle in any such way. A piece of peeled poplar would not mark a calf in a thousand years.

You have to throw the animal and put it on him with a hot iron.

Deliver the innocent minds of our children from the invention of the man who wrote:

"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails; he that gathered least gathered ten homers."

A homer is ten bushels, and this misinstructor of youth represents these people, who, he says, numbered 3,000,000, as gathering more than ten homers, or one hundred bushels apiece of quails. Three hundred million bushels of quails! Why, it is preposterous. I have never myself bagged more than that quantity in two days and one night. I detest the misrepresenter of fact.

There ought to be a limit to what an author is permitted to print. It says in the same book, which educators have introduced into our schools, that "Samson went and caught three hundred foxes, and took firebrands and turned tail to tail, and put a firebrand in the midst between two tails; and when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and also the standing corn, with the vineyards and olives."

Now, no man ever caught three hundred foxes at one harvest season. Two hundred and ninety-nine is the record, and I made it. Two of the foxes I tied together, put kerosene on their tails, and lit them; but of course they did not run; they only attacked each other. The one who wrote this story knew nothing of the habits of foxes when their tails are lit. Except for the advancement of nature study it is ignoble to tie animals tail to tail and ignite the same. A man who would resort to such tactics for the purpose of destroying property is an undesirable citizen.

Dropping the story of Samson and the foxes as absolutely false, and infamous if true, let us consider another fabricator for a few minutes:

"And the Lord said unto him, What is that in thine hand? and he said, A rod. (Of course the Lord does not need to be told that a stick is a stick. It is absurd.) And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand."

I want to say that if this preposterous yarn was put forth as a fairy tale, or as a story told by a man that had been fighting the booze, criticism would pass it up. Apparently, however, it is intended to be believed as having actually occurred. But I know from experience that a big stick never becomes a snake or scares anybody but a mollycoddle. It is grotesque to claim literal truthfulness for such a bundle of absurdities.

Other snake stories in the writings referred to are offensive fakes. "And the Lord," he declares, "sent fiery serpents among the people, and they bit the people; and much people died. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived."

I resent such falsifying of nature's records. Could there be anything more ridiculous than the idea of a fiery serpent? Reptiles are uniformly cold. It would have been more consistent for the foxes of Samson to bite the people, and for a fiery serpent to destroy the corn of the Philistines. That would be realistic. Snake bites are not cured by looking upon a manufactured serpent of brass, but by hitting the bottle. No man

should send his children to schools where these fables are given as fact.

The same writer of fanciful nature stories tells another:

"And Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod and they became serpents: but Aaron's rod swallowed up their rods."

I don't in the least mind impossibilities in avowed fairy tales, but when such fables are written by a make-believe inspired penman, the matter assumes an entirely different complexion. All naturalists know that no matter how you throw down a pole, it does not become a snake, and the yarn is not made more believable by dividing the trick between two rival sets of fakirs. Absurdity is stacked on absurdity by causing the rod-snakes to swallow one another. The writer cannot even quote the testimony of an Indian to lend verisimilitude to the narrative, which is an imposition on children to whom it is related in the guise of history.

I understand that in some schools the book is used as a supplementary reader, in which occurs the following pernicious fabrication:

"And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And when the ass saw the angel of the Lord, she fell down under Balaam; and Balaam's anger was kindled, and he smote his ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee that thou hast smitten me these three times? and Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now I would kill thee. And the ass said unto Balaam, Am I not thine ass, upon which thou has ridden ever since I was thine unto this day? Was I ever wont to do so unto thee? And he said, Nay."

I do not believe for a minute that the writer who took that flight of imagination ever actually got to the heart of a jackass. The jackass cannot talk, and is glad of it. If it could talk it might be interviewed and write books and magazine articles. The inability to talk is what constitutes the difference of a burro from—as I was saying, one who knows the real secrets of animal life would never permit a gentleman, least of all a prophet, to refer an inquirer to his animal. It is impossible to think that the author has ever read my books understandingly. Children will stand in the way of a jackass, expecting him to talk, only to be disappointed. Let them be honestly instructed that this is only a picture-book story.

One of the worst of the nature-writing offenders relates that a man actually ate grass like an ox:

"The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dews of heaven, till his hairs were grown like eagles' feathers, and his nail like birds' claws."

I will venture the statement, based squarely upon my own observation, that exposure to the dew does not cause feathers to grow on a man's head, nor change his fingernails into claws. Found in the fiction of Jack the Slayer of Giants, the narrative would be delightful; as natural history it is bughouse. I affirm without fear of successful contradiction that feathered grass-eaters are destitute of teeth, and therefore do not feed like oxen.

The nature stories I find here are incongruous and manifestly written by men unfamiliar with the animals of which they wrote. For example, they have one prophet cast into a den of lions and another into the haunts of a whale. Contrary to the habits of the animals, the lions, which are carnivorous, never touched their fodder, while the whale, which feeds on small fish, swallowed the man. With the exception of William L. Long, those writers had the least accurate knowledge of any I have met.

I believe in telling children stories to frighten them into being respectful to preachers, but not at the expense of nature. Animals were created to be shot, and not to be carelessly observed. One writer says:

"And he went up from thence unto Beth-el; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said to him, Go up, thou baldhead; go up, thou baldhead. And he turned back and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them."

Here there is defective juxtaposition. Bears do not live close to cities; neither do two females hunt in company. There is no species of bear that does not run from human beings, unless under some greater provocation than hearing an old man derided as a baldhead. Bears that charge a crowd belong in books with cows that jump over the moon and hunt grindstones for food.

Away with these closet-products that belie nature, and feed the mind of the child with stories that are false to the handiwork of the creator, and which only cause unbelief. If we would have them learn the truth, let us provide them with my book on "Wild Animals I Have Shot At." And we must not stop there, little as there is left to be told. We must cultivate in the heart of youth a love for the study of the Bible. As I have said elsewhere, no one can read the Bible without an access of enthusiasm for truth and righteousness. Its sacred pages teem with precious promises: its every word is witnessed by God himself: the scoffer and the Atheist may deny, but—Did you say the stories I have just characterized as absurdities are in the Bible? You are another, and a shorter and uglier word might be here employed.

MRS. EDDY PROVED A FRAUD.

BY JOHN MADDOCK.

In reply to the strictures of Mr. V. O. Strickler, in your issue of April 20, I will say: In my reply to Mr. Wilson, the New Testament was to be the umpire. The writers of Matthew, Mark and Luke say that Jesus preached "the gospel of the kingdom of God"; which means, from the main premise which is attributed to him, that God is the sovereign ruler in his kingdom. This makes Jesus a Determinist. Mrs. Eddy preaches a metaphysical jumble in her book, and if Dr. Kimball, one of her lecturers, is an authority she preaches "whatsoever a man sows that shall he also reap." As she claims to have "rediscovered" the gospel of Jesus, the New Testament proves her to be a fraud. I have shown before that the recorded methods of Jesus for healing were various and instantaneous, and in some cases owing to the faith of the seeker after health, which is contrary to "Christian Science." Here Mrs. Eddy is again proved a fraud and also in the following instances: Mrs. Eddy claims that God does not afflict any one; Jesus to the contrary is made to say of a blind man, "Neither hath this man sinned or his parents; but that the works of God should be made manifest in him." The sickness of Lazarus was caused "for the glory of God," and so "that the son of God might be glorified" by raising him up. It was the manner of Jesus to go about preaching "the gospel of the kingdom" and healing "all the sick." The manner of Mrs. Eddy was to start a hospital and to abandon it when she found that she could not heal. Thousands of sick people were in hospitals and in homes, and home went Mrs. Eddy to write a book! If she could heal, she was criminally negligent of the sick; if she could not, she was a fraud after stating that she had rediscovered the method of Jesus. Jesus did not go to book writing; he attended strictly to the business of preaching and healing—according to the record. If Mrs. Eddy is "in good health now and well able to take care of all her affairs," why is she not out preaching and healing the sick? Why do not her lecturers preach

they go? Because they cannot do either. Why do not all the C. S. healers get out of their holes and get to work in a world where there is so much to do? Because they cannot heal. To have a small percentage of their patients get well after weeks and months of practice is not after the recorded manner of Jesus; it is after the manner of every other healer. I can safely defy Mrs. Eddy and all of her deluded disciples to get together in a bunch to do the healing so necessary in one hospital for incurables. As Mr. Kintner has said, let them go and cure the lepers as it is recorded that Jesus did.

Mr. Strickler says, "It may be true that Christian Scientists do not have a perfect knowledge of truth." This lame apology will not do to shield the woman from fraud who claims that she "rediscovered" the method of Jesus. According to the record, Jesus made no unsuccessful attempts. Here is a world crowded with sick that are willing to be healed; a world crowded with Christian preachers that have lost their way, and yet the great rediscoverer of true healing and true preaching cannot heal as Jesus did, nor can she set the wandering Christian preachers right.

If Mrs. Eddy wants to maintain the honor of being the rediscoverer of true healing and true preaching, let her get out of her seclusion and verify her claims; FRAUD is her name until she does. Christian Science means Christian infallibility; science teaches truth, not metaphysical jumble. Judge Lewis H. Jones says that C. S. is "demonstrable Christianity," but the fact is they are both undemonstrable. After nearly twenty centuries of preaching to "lost souls," the Christian preachers are lost themselves, "Christian Scientists" are baffled, and the intellectual world is making rapid headway in science and reason in that which is demonstrable. What will be the end is clear enough to the Rationalistic Materialist: There will be an end to all idealistic dreams; Rational Materialism will triumph, because by REASON AND MATERIAL REVELATION is the only way to reach the TRUTH, which will make us free from superstition. Christian Science stands in the same relation to disease as Christianity does to what it calls sinners—lots of loud talk, but little deliverance.

Workings of the "Double Standard."

Frances Ricollet, aged twenty-four years, recently shot herself in the right temple at her rooming-place in Chicago, dying within a few hours afterward. She left a note saying that she had been deserted by the man she loved, and saw no hope in the future; and so she died—twenty-four years of age, as hath been said above.

Here the reasoning mind may perhaps pause to wonder what the average man would have done under the circumstances in this case. Would he have shut himself up in a boarding-house room, sent a bullet through his brain, and left a letter saying that he had been deserted and found it an impossibility to face the future? He might have done so, but the chances are very great that if this young woman had abandoned him, he would have braced up, made a few remarks about the well-known fickleness of her sex, gone to work—and gotten over it. Had the facts of the affair chanced to come to light, would any newspaper correspondent have written article after article calling him a "ruined," "disgraced," "dishonored," or "unfortunate" man (these few adjectives culled from popular usage during the progress of the late lamented Thaw trial)? Can we imagine him appearing in Mr. Dane's Defense? It will be remembered that an inquisitive judge extracted from Mrs. Dane just this kind of reminiscence of the past, to the everlasting shattering of the future of that unfortunate personage.

Might we peradventure reverse the drama of "Kreutzer Sonata" and marry him to "anybody, O Lord," worthy or unworthy, loved or unloved, so that he might be absolved from the disgrace of his love affair with this young woman of the tragic end?

These hypotheses are too absurd to be considered for a moment, but in the case of Frances, how natural, yes, even beneficent do these same

ideas appear to us, so that it is almost impious to call them into question!

Had she properly laid plans to capture some dear Croesus, just romantically turned eighty-eight, and carried him off triumphantly to a clergyman, sanctified blessings would have been invoked upon "what God hath joined," and she might then have waited with becoming patience and docility until heaven in its mysterious wisdom saw fit to take from her the lawful owner of her ardent young affections. The press would have given us the list of presents, listed so much cash value each, and we should have had the names and apparel of all the good Croesi present at the sale—a thousand pardons, we intended by all means to say the wedding—but not one word of unfavorable comment on the transaction; and we may be sure that the blushing bride would have been forever immune from relating to our friend Jerome the details of her domestic felicity!

Poor Frances Ricollet; a thousand pities that she did not know how blessed are the circumstances, for they shall inherit the earth—or so much of it as they can manage to get united to by the Official Splicer of the Knot! These facts are all too insufficiently instilled into the plastic minds of our young folk; Frances had attained the age of twenty-four before she realized their truth.

L. H. DANA.

The Church of Aristotle.

We are just commencing the greatest fight in history. We are fighting "The Biggest Fake and Confidence Game in History," which has been developed into a science for the corruption of the human race; and the only hope of success lies in a united effort by united forces. Our enemies are still very powerful and our forces are, unfortunately, disorganized. The enemy, recognizing the coming conflict, are now beginning to reorganize by uniting the different bodies, such as Methodists, Presbyterians, Baptists, Congregationalists and Anglicans. My suggestion is that all branches of Freethinkers, Agnostics, Rationalists, Secularists and the like, unite under the flag of Aristotle, the greatest of all the philosophers. Let us discard the Christian Era and date our correspondence from "The French Revolution" of 1789, which makes this year 118. If Christianity is to be overthrown, as it must be eventually, we cannot begin to lay our foundations a bit too soon. Aristotle's creed is very simple and contains only two propositions, viz.:

1. "The Greatest Good is Happiness."
2. "The means for obtaining happiness is a virtuous life."

Virtue cannot be taught by immoral examples, such as Bible characters, therefore our fight first and last must be against the Bible from Genesis to Revelation.

As I intend to start a propaganda along these lines during the coming winter, I would like the readers of The Truth Seeker to discuss the matter.

NORMAN MURRAY.

Montreal, Canada.

Science and Theism.

Science and Theism have always stood in antagonism, with many grand victories scored for Science, and Theology has abandoned the contest. Religion hates and fears science, which does not sustain the god theory. It cannot find in Theism a fact on which to base a statement.

Theism is faith in a god or gods, to be believed, not demonstrated or known. It ignores all sciences, and attributes causes and effects to a god. Nothing is explained or learned by ascribing natural causes and effects to unknown gods. There are no facts, no proofs, of a specific or universal god.

Science treats of known facts; and anything classed as infinite, or unknown, or incomprehensible, or undefinable, or supernatural, has no place in science.

The unknown must become known to hold a place in the empire of science. NICODEMUS.

The Christian pretends to believe that heaven is above price and to be desired more than riches, yet he spends his life in making money and wants to get to heaven for nothing.

KARL BLIND.

The Eventful Career of German Revolutionist and Freethinker.

A notable figure of a bygone generation passed away in London last week in the death of Karl Blind. At the time of his decease Blind had been almost forgotten. The cyclopedias and lexicons gave him but the scantiest space and mention. They set down the year of his birth as 1826; they named Heidelberg and Bonn as the sources of his education; they described him as active in the Prussian revolution of 1848 and as having been banished from Germany and France for that seditious activity. Yet these were but the louder facts in a life that from beginning to end was a perpetual hum of exciting incident.

Blind was a mouthpiece of his time. With Garibaldi, Mazzini and, in France, Ledru-Rollin, he gave voice to the rebellion of the nineteenth century against the medieval forms of government under which the peoples of Germany and Italy were smarting in the stormy '40s. He seems not to have gained such note as his distinguished Italian contemporaries, mainly because he was less a serious soldier and more a sunny sort of grown-up bad boy, a good-humored thinker. Most of his life, too, was spent in the ineffective state of being in jail.

Blind's revolutionary tendencies manifested themselves while he was still in the University of Heidelberg. Old King Frederick William of Prussia had dismissed from his mind the promises of a constitution made by his father to his people. But the Prussians themselves had not dismissed those promises. King William seems not to have had the faculty of keeping his ear to the ground. He persistently refused to deem it the will of God that he should let a "scrap of written paper"—meaning a constitution—come between him and his subjects. And he got up a spectacular Diet which should impress his smarting Germans with his intentions to remain King after his own notions of kingship.

The Diet was a failure. The air was full of Constitution. The students in the universities were seething with citizenship. Blind was but the most talented of the many of his kind. The very Judges in the courts had leanings toward the revolutionary suspects who were being constantly haled before them. The work-people, in distress under wretched labor conditions, were eager listeners to these hot-headed student propagandists. Arrests were many but convictions few. Blind was indeed harried out of Heidelberg, but at Bonn he continued his speakings and writings in the cause of popular liberty. Finally, making himself more and more conspicuous, he drew down upon himself the almost exclusive attention of the agents of the King. They resorted to any subterfuge to reach him—well guarded as he was by his friends. One night when he was sound asleep in his room a street fracas was organized, in which a dragoon was actually killed, that Blind might be accused as the assassin. A witness was found who would swear that he saw Blind in the very act of stabbing the soldier. And the young revolutionist was put in confinement—to be speedily released on the sounder evidence of his roommate that he was at home and asleep at the time.

From his college days on Blind's life was a succession of arrests and imprisonments. One or two of them nearly ended in his execution, and one of them was the result of a picturesque misfortune. Traveling southward at the time, he happened to be in the kingdom of Bavaria, then governed by the mad and extravagant Ludwig, whose eye was alert and whose hand was heavy on the propagandists, then growing offensive and numerous. Blind was in the company of the widow who soon afterwards became his wife. Everywhere he went he distributed to the discontented people tracts and sermons on constitutional government of his own writing or by some other. These were printed upon very thin paper, were struck off in England and introduced into the country concealed in the wrappings of parcels.

Some of these he left in an inn which was visited by King Ludwig for one of his revels. Blind and his sweetheart, Frederike, had hurried-

ly fled from such dangerous and unpleasant company. On their way a workingman ran up to their carriage and followed it for some distance, begging a gift. It seems that in those days a journeyman was obliged to make a large circuit in that period of his progress in his trade. On the completion of that stage of it he submitted a sample of his work to judges in his craft, and was admitted to the guild as a master workman. In his journeyman stage it was customary for him to beg for douceurs, as poor students, on their way to the universities in medieval days, begged their viaticum.

This fellow, importuning Blind and his companion, touched Frederike's heart. She drew a coin from her pocket and on a sudden idea wrapped it up in one of the thin sheets setting forth revolutionary principles. Blind remonstrated; such matter had to be carefully circulated in order not to endanger either the promulgator or the recipient of this matter that was so rigorously banned. Only when they had struck up safe acquaintance, dared the revolutionary leaders trust these inflammatory documents to other hands than their own. It certainly was hazardous to heave out to the untested this fiery stuff in Blind's keeping. But Frederike protested. The poor workman looked so beaten, looked such safe soil for the seeds of citizenship—and the coin was tossed in its tissue cover. Blind and his sweetheart saw the man pick it up, open the paper and read it.

At the next town at which they stopped, they were very promptly arrested by officers of Ludwig of Bavaria. The trusted workman had pocketed the coin, and also the bounty that was offered to any informant upon the revolutionists. As soon as he had glanced at the paper thrown from the carriage he saw his way to twenty gulden—and the betrayal of his benefactors weighed not at all.

Blind and Frederike were both thrown into prison—and the prisons of the time were wretched. Blind, in some one of his writings, describes the interior of this one, and the picture he draws is loathsome. After a time Frederike was released; no case was found against her. And after a still longer time Blind himself was set free. By that time the judges were so notoriously disposed toward revolutionary suspects that the Government feared a scandal in the case of Blind's certain acquittal before a court, and he was freed by Governmental order.

When the Prussian rule was at last overthrown and the Government of Baden was set up Blind was given a part in its control. Then he was sent as Ambassador to France. In France he promptly fell in with Ledru-Rollin in the revolutionary machinations of that leader. He was arrested, in defiance of the law of nations, and was banished from the country. On the resumption of dynastic authority in Germany he was banished from that country also. And for the rest of his life—from the '50s onward—he lived in England taking what part he could at that distance in any movement in his native land or in other countries tending toward larger rights for the people. He sided with the Poles in their revolt against Russia in 1863-64. He was with the North in the American civil war. In short, wherever men struggled for freedom or for rights Blind sympathized and did what he could to help them on. Old age did not dull his enthusiasm. At 80 he was keenly interested in the struggle of the Japanese against the Russians and was as concerned over the Russian people's movements toward freedom within their own land.

A singular fact connected with his life was the late age at which his literary life began or rebegan. He contributed very little to periodicals until within the last ten years. Since 1897 Poole's Index for almost every year contains lists of the articles which he has written for the leading periodicals of Europe and America.—Boston Evening Transcript.

Another Nature-Fakir Exposed.

Socialist Party Headquarters, Equality Hall.

139 Albion Ave., San Francisco, June 14, 1907.

To The Truth Seeker:

"And I saw a great beast rise up out of the sea having seven heads and ten horns."—(Signed.) Saint Jack, in "Revelation."

"Liar! Nature-fakir! Unmitigated prevaricator! Liar! Liar!" (Signed.) Theodore Rosenfelt, Critic, by the Grace of God and an act of Congress.
THE SOCIALIST PARTY, per THE GANG IN HEAD-QUARTERS.

The Bohemian Freethinkers' Congress.

The first Congress of Bohemian Freethinkers ever held in this country came to a close at Chicago on Sunday, June 16. It opened Thursday, the 13th, and continued Friday, Saturday, and Sunday. The Sunday session was carried on in their own cemetery, northwest of Chicago, where speeches were made and monuments unveiled and corner stones laid.

These Bohemians have a remarkable history. Ten years ago they were all Roman Catholics. To-day they number over eighty thousand members of the Freethinkers' Societies in Chicago. They publish their own Freethought daily paper, and have several Sunday schools, where the children are taught science instead of superstition. They have their own Sunday school paper and are growing in membership at an astonishing rate. At the Friday session of the Congress the secretary, Joseph Tupy, called the names of the delegates to ascertain how many members each represented. They figured up one hundred and thirty thousand. The chairman of the Congress, Dr. Frederich Iska, an ex-priest, is a man well educated, speaks three or four languages perfectly, makes a good speech in English, and is as hard a hitter as any of our English speakers. Dr. Iska is a heavy man; he weighs about 250 pounds, is smooth shaven and as typical looking a priest as ever you saw.

Saturday evening was devoted to English speaking. Mr. Remsburg was to be the main speaker, but at the last moment sent word that his throat was in such bad shape that he was unable to speak above a whisper. Others were therefore secured to make short talks. J. Stewart Beattie, Judge Waite, Theodore Fritz, E. P. Peacock, George Schilling, Jas. H. Brichard, Dr. J. W. Woodward, Mrs. M. M. Barchart, and E. Auspitz occupied the stage, and some of them made short speeches. Thos. F. Vanasek, New Prague, Minn., attended the Congress. He is an old Truth Seeker reader and called at the headquarters for a short visit.

A committee was appointed by the Congress to meet with similar committees from other Freethought organizations to form a closer union of Freethinkers in America.

Chicago, June 17.

E. C. REICHWALD.

Dr. J. E. Roberts, minister of the Church of This World, in Kansas City, Mo., has begun the publication of a monthly magazine under the name of "Here and Now, a Journal of Freethought," at a dollar and a half a year, or fifteen cents a number. Two numbers have been issued. In its pages, we infer, Dr. Roberts will print the discourses which he now delivers monthly, with other matter of interest to all Freethinkers, and especially so to the Liberals of Kansas City. The publication office is at 212 Century Building, where Dr. Roberts should be addressed for a copy of Here and Now. Any man with the courage to get up and protest against the church-fakirs and the state-fakirs, and to interrupt the dreams of the religiously infatuated as well as the economically daft and deluded, and to batter the wall of carelessness and indifference that confronts the sane reformer, deserves all the encouragement there is in checks and cheers.

There is widespread interest in the question of the separation law of France, and the controversy growing out of it between the government and the Vatican. The whole question has been presented in two pamphlets entitled, "France and the Pope," written by General William Burney. M. Jusserand, the French Ambassador to the United States, says these books are the best presentation of the matter that has been published. A full statement of the causes that led up to the present situation is given. No. 2 is a reply to the legal arguments of distinguished Catholics and the Pope's recent Encyclical. The two pamphlets are sold at 20 cents, and can be had by addressing E. M. Macdonald, 62 Vesey street, New York.—The Gazetteer, Denison, Texas.

If persons stole dollars, as they steal ideas and opinions, society would be a den of thieves.

Minor Editorial Note and Comment.

How the cases of the accused men in Idaho would be strengthened if only the records of labor strikes could be produced to prove that strikers do not resort to violent measures, or that members who do so are summarily expelled from the unions.

The Jersey City Board of Aldermen have had the good sense to pass an ordinance making it lawful to play baseball on Sundays between 2 and 6 in the afternoon. It is the best guess that the heavens will not fall upon Jersey City in consequence, nor the mayor meet the fate of Jeroboam if he signs the ordinance.

King Edward of England has entrusted to Ambassador Bryce a Holy Bible to be given to the Bouton Episcopal church, Williamsburg, Va., in commemoration of the tercentenary of the establishment of the Anglican church in Virginia. The receipt of the gift will mournfully remind the faithful of Williamsburg that the Anglican church did not stay established.

A landowner named Christophersen, of Copenhagen, Denmark, who was a religious fanatic, became obsessed by admiration of the reformer John Huss and determined to perish as Huss perished. He shut himself up in his residence, drenched himself with petroleum, and set his clothes on fire, cremating himself. No further proof is needed of the insanity of Christophersen. Sane fanatics light the fire under somebody else.

At the commencement exercises of the Catholic College of St. Francis Xavier, Archbishop Farley felicitated the assembled Romanists as follows: "President Roosevelt, who is one of the greatest statesmen that has ever sat in the presidential chair, has indorsed our principles in regard to the marriage question, in regard to the dangerous spread of Materialism, and in regard to Socialism." All which positions are likely to be reversed.

A congress of so-called anarchists was held last week in Rome by permission of the police. Some zealous Freethinker procured the insertion in the program of an affirmation that the Congressists are bound to combat religion, which, like governments and capitalism, represents authority. Hence "efforts must be made to promote irreligion among the rising generation by the cult of nature, truth, beauty, labor, liberty, and love." Under such a regime, armies, as Huxley said, might be disbanded, governments dissolved, and swords beaten into plowshares.

Associate Justice David J. Brewer of the United States Supreme Court, the original discoverer that this is a Christian nation, celebrated on June 20 the seventieth anniversary of his birth. In his great obiter dictum Judge Brewer performed the remarkable judicial feat of reaching an opinion without citing the Constitution, the Declaration, or any instrument that is binding on the nation. Even the theocrats admit that the opinion was extra-constitutional. The judge is one of the kind of men who would suggest the famous dictum attributed to Dr. William Oster.

The Free Religious newspaper, Unity of Chicago, is disturbed over the refusal state law for the closing of saloons on Sunday. "The saloons should be closed," the editor of Unity declares, "because they interfere with the innocent recreations of the day and make strenuous the day that ought to be sacred to the relaxations and the reinforcements of life." The saloons would not cut much of a figure in the observances incident to Sunday as a holiday if there were no

restraint on amusements or business, and if the Sunday superstition as well as the Sunday statutes were extirpated. There are many men at present who would not hesitate to enter a saloon on Sunday, but who have economic or religious scruples against work or play on that day.

A few weeks ago a young man arrested for forgery of a check was found to be a member of about every Young Men's Christian Association between New York and San Francisco. Moreover, the arresting officer stated that his prisoner was wanted in more states than any other felon he had ever happened to pick up. The case was thought to be unique, but of course it wasn't. Harry A. Kennedy and William V. Kennedy, brothers, robbed a Broome street merchant of silk worth several hundred dollars. The office boy whom they gagged and bound recognized one of them, and the police traced them to the Young Men's Christian Association in East Eighty-sixth street, of which they are members and where they had made their home. Another pen than ours must draw the moral of these incidents.

More "persecution" of holy church, the bride of Christ! On June 18 the British House of Commons, by a vote of 125 to 121, carried a motion permitting the introduction of a bill for the appointment of a commission to inquire into the need of inspection of monastic and conventual institutions. Mr. Redmond, the Irish leader, declared that this action implied "a gross offense and insult to Roman Catholics in Ireland and England." The insult consists in placing Catholic institutions on the same footing with the secular ones. In this country all institutions except monasteries, convents, and similar establishments are inspected, and we assume it is the same in England. Ingersoll declared that the doors of every convent should be flung open once a year, and every inmate told that she was free. The Catholics denied that any were restrained against their will, but did not offer to test the matter by opening the doors.

Judge Dailey, counsel for Mrs. Pepper Vanderbilt, the medium, whose recently acquired husband is accused of being mentally incompetent, because he believes in spirit communication, made a good point against orthodox Christian believers when he said, eulogizing Mrs. Vanderbilt: "She is assailed in open court by lawyers who have gone outside the papers to abuse and malign her. These men belong to that race who reverence and revere the laws they believe were written with God's finger on tablets of stone and given to Moses, by which they are governed, and make sacrifices and pay tithes to their priests. They believe the stories of Samson and Jonah and old Samuel, whose hands reeked with the blood of innocent people. Because they practice and believe these things they are not now derided or persecuted. Is their faith taken as an indication of insanity? Why, then, is Mr. Vanderbilt's belief in spiritualism evidence that he suffers from mental weakness?"

About a dozen new army chaplains are to be inflicted on the nation's defenders. The following applicants have been designated by the President for examination to determine their fitness for the position: Joseph Mangan of Minnesota, Roman Catholic; Paul Nellbrennan of Massachusetts, Roman Catholic; Joseph E. Poyce of Connecticut, Roman Catholic; Charles H. Medcalf of Illinois, Roman Catholic; Van P. Northrup of Delaware, Methodist; Walter G. Parker of Virginia, Methodist Episcopal, South; J. E. Chenoweth of Ohio, Methodist; H. A. Chouinard of Illinois, Episcopal; Charles M.

Brewer of Alabama, Baptist; Louis B. Warren of Illinois, Baptist, and John M. Wester of Pennsylvania, Lutheran. The candidates will be examined at the army posts nearest their homes. The law provides that candidates must have the indorsement of the church to which they belong, although the Constitution, to whom chaplains are unknown, prohibits the application of any religious test to any person holding office under the government. The first violation of the Constitution, which was appointing government chaplains, begat the second one, which is the ecclesiastical test.

In his answer to a petition of the Bible College of Missouri, which has sued him on his note for \$5,000 filed at Clayton, St. Louis county, Mo., by James F. Merriman, the Rev. Dr. Augustus A. Hoffmann, president of the Maplewood Bank, and minister of the Granite City Christian church, brands the Chicago University as a "hotbed of infidelity," and the Bible College of Missouri as an annex of the larger institution. Dr. Hoffmann was for twenty years secretary of the State Board of Missouri of the Christian church. In repelling the attacks of the Bible's critics, including the Rev. James M. Philpott, member of the Bible College faculty and pastor of the Union Avenue Christian church, he defends Moses as the author of the book of Genesis. While he was financial secretary of the Bible College at Columbia College, he agreed to contribute \$5,000 to his endowment fund of the college providing others raised \$50,000. He also guaranteed the payment of a note for \$8,450. He held that the fund raised fell short of the \$50,000 and that in consequence his notes were given without obligation. Dr. Hoffman charges officers of the Bible College with repudiating the doctrines upon which the institution was founded, and with teaching that the Old and New Testament are not the infallible word of God and that Moses was not the author of the book of Genesis and the Pentateuch. The truly orthodox have always felt themselves excused from keeping faith with heretics.

Two experiments in the simple life are in danger of being interrupted by the police. Firstly: The authorities at Wellesley College and residents of Wellesley in Massachusetts have appealed to the constabulary to make an investigation of the "Home of Spontaneous Love" run there by Frederick Reed, former master of the Boston Latin school. Miss Caroline Hazard, president of Wellesley College, and the Wellesley Club, the conservator of morals in the village, have entered the crusade. Reed admits that he asks no questions of his communists. It is charged that the women at the spirit home wear bloomers. There are now twenty-five members of the community, twenty of whom are women, and most of them pretty. Secondly: A crusade against the Wooster Lake Spirit Fruit colony of Jacob Beilhart near Chicago is threatened by the Lake County Law and Order League, an organization which has among its members many rich North Shore residents. Declaration of war against Beilhart came from Secretary Thomas H. Quayle of the league, who expresses himself as "simply horrified" at the teachings of Beilhart on the questions of marriage and love. Beilhart laughed when told that the wealthy men of Lake County were after him. Non-resistance, the chief doctrine of the colony, would be the only weapon of defense, he said. His followers had a fight similar to that now threatened when the colony was in Lisbon, Ohio. So run the newspaper reports, which do not, however, condescend upon particulars as to the acts committed at Mr. Reed's Overbrook Home of Spontaneous Love or Mr. Beilhart's Spirit Fruit colony. The inmates of both profess to be guided by the promptings of "the spirit," which may mean much or nothing.

SIX HISTORIC AMERICANS

WITH PORTRAITS

BY

JOHN E. REMSBURG

George Washington
Thomas Jefferson
Thomas Paine
Benjamin Franklin
Abraham Lincoln
Ulysses S. Grant

The Six Greatest Figures in American History, and Not One of Them Was a Christian. All Were Unbelievers—All Freethinkers

WASHINGTON

Propositions proved:

1. That Washington was not a Christian communicant.
2. That he was not a believer in the Christian religion.

JEFFERSON

Says Benjamin Lossing in his "Lives of the Signers of the Declaration of Independence:"

"In religion he was a Freethinker; in morals pure and unspotted."

PAINE

In regard to Paine's Religious views Mr. Remsburg establishes the negative of the following: 1. Was Paine an Atheist? 2. Was he a Christian? 3. Did he recant?

FRANKLIN

"It is much to be lamented that a man of Franklin's general good character and great influence should have been an unbeliever in Christianity, and also have done as much as he did to make others unbelievers."—Dr. Priestley.

LINCOLN

A cloud of witnesses testify to Lincoln's rejection of Christianity.

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

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Adam's Diary.

BY MARK TWAIN.

The only fault to be found with Mark Twain's new book, "Extracts from Adam's Diary," is that there is not more of it, both pictures and print. It is Adam's daily record of his life from the time he found the "new creature with the long hair," which was a good deal in the way and which he wished would stay with the other animals, to the time he finally found that he could not be happy without it, and found that it was better to live outside of the garden with her than inside it without her. By that time Abel and Cain are grown to boyhood. Cain, Adam first took to be a new species of bear, and he concludes that if he had stayed a bear it would have improved him. When Cain was young, Adam searched the woods thoroughly to find another animal like it but without success. While he was away on one of these searches the animal with the long hair found another one. "I never saw such luck," says Adam when she showed it to him. "I might have hunted these woods a hundred years; I never should have run across that thing." Adam's diary record on Sunday is very brief. He just "pulled through." To set it apart as a day of rest he thinks superfluous when he already had six rest days every week. But he finally came to know what the week was for: to "give time to rest up from the weariness of Sunday," and it seemed a good idea. Eve, too, bothered him by climbing the apple tree, and he had to "clod her out of it." She said there was no harm in climbing it as there was nobody looking.

The story is very briefly told—too briefly—but every line sparkles with wit. The pictures, one to each page of text, are by F. Strothmann.

PRICE \$1.

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EVE'S DIARY

BY MARK TWAIN.

With 55 Full-page Illustrations by Lester Ralph. Crown 8vo. Cloth, \$1.00.

This is a companion volume to "Extracts from Adam's Diary," which thousands have laughed over. It purports to be a "translation from the original," and tells of Eve's experiences in the Garden of Eden and afterwards. It is a delightful whimsical satire, written in the veteran fun-maker's breeziest style. Mark Twain's half-humorous, half-serious conception of Eve's probable impressions of Adam, of the Garden, and of the many creatures it contained, shows that the genial philosopher has studied and thoroughly understands feminine human nature. After admiring the moon and trying to get some stars to put in her hair, Eve turns her attention to Adam. "I realize that I feel more curiosity about it than about any of the other reptiles," she confides to her diary. "It has no hips; it tapers like a carrot; when it stands it spreads itself apart like a derrick; so I think it is a reptile, though it may be architecture." Eve's pursuit of Adam drives him up a tree for refuge; but after persistently tagging about after him for a week, she succeeds in making friends. There is much to be amused at in Eve's naive observations and in her many experiments in natural science and psychology. Altogether, "Eve's Diary" is one of the cleverest and most amusing of Mark Twain's many absurdities.

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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.

THE INDEPENDENCE HALL PORTRAIT OF THOMAS PAINE.

From James B. Elliott, Philadelphia.

Dear Truth Seeker: In reference to the statement made about the Paine portrait presented to Independence Hall, it has a written inscription on the back of the oil painting that it was copied from an original Jarvis by Bass Otis, who also painted the Stephen Girard portrait, now in the college.

I always disputed the statement. My reasons were that if Jarvis ever painted the original, it must have been copied from a Romney, and not from life, for at the time (1806) that Paine lived with Jarvis he must have changed in appearance since he left England; and I had seen the wood cut of one by Jarvis and published in The Truth Seeker some years ago, which very much resembles the one painted by Trumbull about 1907. The riddle has now been solved. By some "occult power" I was directed to an autograph sale, and I purchased two letters of Ernestine Rose to Capt. F. L. Taylor. One is as follows:

Queens Co., L. I., August 9, 1860.

Mr. Taylor—Dear Sir: Yours of the 5th just came to hand. * * * The painter who painted Thomas Paine was Thomas Thompson, an English Infidel, and one of our old friends. He was not a painter by profession, but by taste and for pastime.

The picture was not from life. He took it about 20 years ago from an engraving of him by Sharp, of Romney's portrait, and a very correct one it is. Jarvis had one of Paine, also a plaster cast, but we don't know who has them. His son, who is also a painter, has not got it, for he had to borrow ours to take a copy for a gentleman in Cincinnati. I have never heard that Peale had one of Paine, but he may have had, at all events there is no harm in inquiring. * * *

Yours most truly,

ERNESTINE ROSE.

Colonel Burr and Mr. Conway in his life of Paine, were governed by what Captain Taylor had stated, which passed as correct and has been quoted by several, including myself. Mrs. Rose was instrumental in bringing the portrait from the Hall of Science in Broome street, New York, to Philadelphia, for copying, Dr. William Wright entering security for \$1,000 for its safe return.

NO PRIVATE LETTERS—NO INTELLECTUAL WOMEN.

From the Editor of To-Morrow.

My Dear Macdonald: The inclosed is a copy of a letter I recently wrote in reply to a woman scribbler who objected to my studying bees and human beings by the same measure, viz.: natural selection. You may use it all or part in any way you wish, as I know most editors have felt the same way. Yours cordially.

SERCOMBE.

Copy.

My Dear Annabel: A careful study of the law of natural selection brought out simultaneously by three of the greatest thinkers the world has known in 1860, discloses the fact that there are no other means by which to study bees, human beings or stars than by its use, no matter whether any of these are diagnosed as being "higher" or "lower." I know no "superior" or "inferior" beings in studying the creations of this universe, and am bound, therefore, under the laws of biology, psychology, and sociology, to employ the same measure for all creatures, always, of course, in different degrees according to their kind without prejudice and without preference. This, of course, all refers to the intellectual side, and as all life forms, including we humans, have feelings, attractions, repulsions, preferences, it is seen that in attraction, which is back of

all that which we call love, the various organisms throughout the universe have preferred those who were like themselves—they have been attracted to those who had their own qualities, who were like themselves and on their own plane; in other words, organisms and people have loved what they can see of themselves in others, i. e., they have loved themselves.

The lower orders have not risen above this plane, neither has humanity to the extent that the emotions have come into play, but there is a coming stage of intellect that will acknowledge a universal kinship, hence a universal love, and instead of the self view, the judgment of all creatures and people from the standpoint of the amount of ourselves that is in them or from the amount of gratification they give to our senses, these supermen and superwomen will love all for the sake of all instead of self for the sake of self, and with them the interchange of sentiments by word or letter will not only be natural and desirable, but will reach a spirituality, a beauty and sweetness transcending the farthest dreams of the ALL FOR SELF TYPE.

Of course a great many letters float in to me from far and near, but I decline to receive letters from any woman that cannot be freely read and circulated among those, who, in my judgment, it may seem desirable to have read them, and I propose to break up the tendency to write me so-called private letters and will continue to circulate broadly and openly such letters as are written to me in a form that implies that they are intended for my eyes alone. I do not have the exalted opinion of human perfection that you express, for, according to the measure that I see fit to employ, the noblest work of God only averages about three per cent intelligence against ninety-seven per cent incompetence, and you will pardon me for saying it, though I must because it is true, I have never yet met an intellectual woman; and I mean by this a woman capable of treating the ordinary topics of the day from the standpoint of the collective human knowledge we have already reached. Of course this implies that women may be loved and respected without being intellectual, for there are many sweet, lovable and wonderful women, and individually, or as a sex, she has no more right to be angered or disgruntled for not being classed as intellectual than she should for not being classed as six feet tall when she is only five feet two in her kid feet. Sincerely yours,

PARKER H. SERCOMBE.

A VAIN ATTACK ON ATHEISM.

From Paul Johnson.

After reading the story "Our Father," by Alice and Claude Askew, which appeared in the June number of the "Story Teller," I should like to ask the authors what they have proved against Atheism by that story. Surely Christianity is just as false, even if men may favor its teachings while in agony and despair, because nothing is more natural than that a man should admit supernatural falsehood when intoxicated and when his brain is not clear, while he would deny it while sober.

Certainly it was in a moment of madness that Robert Roxdale burned his "great book," and called to "Our Father"—if any such a thing ever happened. He could not have done such a thing in a normal condition, because to a learned man who understands the origin of the idea of "our father" the belief is absurd.

No, my dear Christian friends, it will never do to tell stories of this kind. Get down to facts. If Christianity is true, then it's up to you to prove it. What on earth do you know about "our father"? Do you really suppose that he gets so angry with the Atheists that he actually murders their children? If so, how do you account for the deaths of millions of "Christian" children? Is God angry with the Christians also, or what?

In my opinion Christianity is fundamentally absurd. That has been proven by Science. Christians know better than to hunt for facts in their favor, so naturally they invent fables to prove their absurd religion. If Christianity was true no one could deny it. Knowing that they are preaching falsehood, I realize that their methods are perfectly natural.

FREETHINKERS AND FRATERNAL SOCIETIES.

From John C. Yeevan, Canada.

Dear Editor: When reading your obituary notices from time to time, I am struck with the fact that the men referred to therein were some of them members of one or other of the many fraternal societies. That a Freethinker, which to me means an atheist or agnostic, should be a member of a fraternal society, seems rather inconsistent on his part, as one of the necessary qualifications of membership is a belief in a supreme being or "God." Further, in the course of the initiation ritual, one is required to repeat such phrases as "in the presence of the supreme being." This being so, it must be admitted that in the case of a Freethinker holding membership in one of these orders, a sacrifice of principle is involved. Apart from this, and from an insurance point of view, these societies are very desirable, their rates being much lower than those of the private insurance companies. Possibly there are some orders which do not impose the objectionable conditions above referred to. If so, I should like to know of them.

May I take this opportunity to ask any of your readers who may live in this city (Hamilton, Canada) to communicate with me, with the idea of forming a Free-thought society of some kind? The churches run this city pretty much as they please, as, indeed, is the case with the whole country. Canada is church ridden, no matter how much patriotic Freethinkers protest, as one or two did recently in your columns. One has but to live here and note the treatment such papers as your own, the Appeal to Reason, Physical Culture, and others have received and are receiving.

With best wishes for the success of your paper, and of the movement all along the line, I am, sincerely yours,

167 Main St. East, Hamilton, Can.

AS TO "INTELLIGENT" FORCE AND SPIRITS.

From F. B. Hall, Michigan.

Editor Truth Seeker: In a letter published by you some time since, Mr. J. R. Perry of Pennsylvania said: "No motion can take place in dead matter without some force, and if the force produces intelligence it must emanate from some intelligent power."

This proposition is not true. For example, man is an "intelligent force," and therefore an intelligent power (God) made him, but, alas! this intelligent power (God) reverses Mr. Perry's proposition and makes himself! I think scientists today do not recognize "dead matter." If the "astute" judge's "knotted handkerchief" shows an "intelligent force," then the product of a sewing machine (dead matter) shows the same; yet it makes no difference whether an "intelligent power"—a woman's foot—operates it, or a gasoline motor. The same is true of knitting and netting (knotting) machines. The difficulty between Mr. Perry and myself is this: Mr. Perry says that an imponderable thing (a spirit "without form and void" which our five senses, and the muscular sense (sixth) of some psychologists fail to find any traces of—except in its combination with the body) performs this "intelligent" act of "knotting the judge's handkerchief"; while I assert that the medium, or people in collusion with him, do the "knotty act." This is all assertion on the part of Mr. Perry, as he cannot prove that the "astute" judge's handkerchief was "knotted" by his spirits; while I can prove any man could, did he get his hands on it. To further fasten my point, I will give Mr. Perry's medium \$100 to "knot" a handkerchief which I will throw on the floor of my residence in Augusta, Michigan, in open day—no screens to be used. This is open for any

and all mediums who have "spirits" on hand for business.

Vicksburg, Michigan, is the center for "bottled spirits" for the whole state. At the annual camp meeting last summer, I went into a tent where speaking was in progress. As it was only 2 p. m., I was much perplexed in mind as to the utility of a lighted kerosene lamp on the table by the orator. When the speaker sat down, a young man near the lamp opened and closed his eyes a few times, then took off the lamp chimney, and passed his fingers a number of times through the flames. He also took handkerchiefs from those standing near and passed them through the blaze. All were astonished at the power of the spirits in keeping fingers and handkerchiefs from burning. It was just a convincing thing to all the faithful. Had Perry's "astute" judge been there he would have bought the lamp and used no other, until he died. But—oh, yes, a but—a sequel. So very distressing, too. On arriving home, I found I controlled some spirits which had adhered to my clothing or hair; for, on making the test, my friend found he could do all the medium did, and as well. Now, what is the sense, if a thing called "spirit" can do an "intelligent force" act, for such a fooling of the faithful and credulous? And such a meeting ought to show the best side of spiritualism, ought it not?

Because a man is a judge, it is no sign his opinion outside of law is better than other men's. Sir Matthew Hale, a famous jurist of the seventeenth century, and a justice of the Court of Queen's Bench, believed in witchcraft, and condemned witches to death. They were guilty, too, for did not many of them confess that they were partners of the devil? A good lawyer and a member of the Supreme Court of Michigan told me he accepted religion, but had never investigated it; believed the Bible, but in fact had never given the subject a moment's thought. Another judge said, "What my mother and father believed is good enough for me." A precept, if carefully carried out from the beginning, would find us cave dwellers, and root diggers today. The Christian minister says to me, "As you do not believe the Bible, you have no criterion of right or wrong; therefore I can have no argument with you." Instead, Mr. Perry may say, on the \$100 proposition, "You do not believe, and as a consequence the spirits are not in harmony with your vibrations, and would rather lose the one hundred dollars than make a failure."

ADAM AND EVE.

From Frederick W. Taylor, Brooklyn.

To the Editor of The Truth Seeker: For many ages the tale of Adam and Eve has been a bone of contention between Christians and anti-Christians. By the former, it has been insisted upon as the foundation of the so-called "evangelical scheme of salvation," while by the latter it has been spurned as a groundless and silly fable.

In process of time, however, there has come into being a more reasonable attitude on the part of both classes; and under the circumstances, I desire (as a Christian) to submit what I consider a reasonable interpretation of the story.

Taken in a liberal historical sense, the story is an utter absurdity.

It commences by declaring that the earth was finished before rain had yet fallen—a statement at variance with all our knowledge of the earth's history.

It clothes God with a human body—another absurdity.

It places the creation of man first in order, and then makes God create all other living creatures and bring them to man to be named—an account which can neither be reconciled with science or the previously given account of the creation. It gives an account of the

origin of the human body and of the different sexes—which flatly contradicts reason.

It makes death the result of man's sin (in this case a mere schoolboy offense) although death was in the world for millions of years before man first appeared; makes a serpent to speak; makes God appear in the light of a jealous and vindictive tyrant; and is in every way historically unworthy of serious consideration by thinking people.

Viewed, however, as an allegory, it is a masterly pen picture of the development of man's reasoning powers out of the darkness of ignorance.

The garden of Eden typifies the luxuriant regions of the tropics, where man throve for ages in ignorance and nakedness.

The walks and conversations between man and God, typify the primitive savage's worship of the powers of nature.

The procession of the lower animals before Adam, typifies the gradual subjection of nature to man.

The creation of Eve out of a rib taken from the side of Adam, is a pretty myth, intended to suggest the incompleteness of a life of celibacy, and the superiority of monogamy over polygamy.

The tree "in the midst of the garden," typifies the various fetiches which savage man once held sacred; the talking serpent; the voice of awakening knowledge; the eating of the fruit, man's eventual conquest of ignorance and superstition; and the curse of labor, a figurative way of stating that as man advances in knowledge his wants increase and that more and more labor becomes necessary in order to supply them.

Taken historically, the penalty denounced against woman, would make God a monster; but rationally interpreted it is but a prediction of the greater pains and perils of maternity among women, as a consequence of artificial rather than natural methods of living; while the conflict between the serpent and her seed represents the constant and unending struggle between good and evil.

As man advanced out of savagery, he abandoned his primitive nakedness and migrated to different climates (the expulsion from Eden); different religious beliefs were evolved out of primitive nature and fetish worship and these differences of opinion led to war and bloodshed (the conflict between Cain and Abel); yet out of this very conflict arose new conditions which eventually advanced rather than hindered the progress of human civilization, as is figuratively suggested by the subsequent prosperity of the mythical Cain and the rapid advancement of his descendants.

It is very common for Atheists to declare that the Bible must be taken literally as written or else rejected as uninspired. Those who make this claim, are evidently unaware that Oriental literature abounds in parable, and that the parabolical method would therefore naturally suggest itself to the minds of the authors of Scripture.

In recording a traditional history of humanity as it may have been so long as fifty or one hundred thousand years before, what more natural than that the inspired author should think the language of allegory desirable in order to the better express its lessons?

THE EASTER RABBIT.

From J. G. Dixon, New York City.

Editor Truth Seeker: I have a letter from a Christian young woman relative, who wants to know why Easter cards are so often decorated with pictures of rabbits.

I know something about the origin and adoption of the old pagan festival by the Church, but can't say as to how the rabbit got in. Is it an innovation or "fad" of the artists?

[The rabbit gets into Easter art as

typical of fecundity, the day being in its origin a celebration of the reproductive powers of nature. Thus the egg is a symbol of life. Easter was observed as resurrection time for vegetable and animal life long before it occurred to Christians that Jesus arose at that season. Some Easter rites have a phallic significance that would startle the devotees of today if they understood them.—Ed. T. S.]

FORRESTER L. TAYLOR'S DEATH.

From E. B. G. Taylor, Virginia.

Mr. Eugene M. MacDonald—Dear Sir: Please make announcement in the Truth Seeker to his old friends of the death of my father, Forrester L. Taylor, at his home at Lawyers, Va., on Sunday, April 21. He was in his 74th year. There was no one to hold secular service at the grave; so that his burial was held, as he wished under the circumstances, with no ceremony whatever. His coffin was draped with the old flag he had in other days fought so gallantly to maintain, and this was buried with him.

He fought superstition without fear and without favor for over fifty years, and died as he had lived; an Atheist.

For the present let the paper go to his old address where my mother will receive it, but send to me here a statement of his account. I will continue the subscription. I may later write a few lines for publication regarding his last hours, and his services in the Liberal cause. I cannot do it now.

A day or two before he died he asked that his kindest wishes be sent to "Eugene and George," and that we let them know of his end.

DEATH OF A GEORGIA LIBERAL.

From Thomas Thurman, Georgia.

Editor Truth Seeker: I write to tell you of the death of one of the oldest Liberals in this section of the country—Martin L. Carter, who died February 7, in his 75th year. He was a man of wide information and his store of knowledge on scientific subjects was of the most varied character. Although a cripple from his youth he preserved his good nature to the end. He was engaged in the mercantile business in the city of Newman for twenty-five years, and though it is an orthodox center his door was never closed on Sunday; and so spotless was his character and integrity that he was permitted to transact his business in his own way unmolested. He was a believer in the doctrine of immortality, but in the creeds of eternal punishment and Sabbath day bigots he had no part. He had finished the reading of the Bible some time before, I think for the third time, last year, and when he had completed the final reading he remarked, "Anything that you wish to prove on any subject on any side of a matter can be proved by the Bible."

He passed away peacefully and calmly without fear as to the future.

HUBERT SCHELLBERG.

This long-time reader and occasional correspondent of The Truth Seeker died at his home in Valley Falls, Kan., on May 11, aged 85 years. Mr. Schellberg was born in Germany, where he was educated for the priesthood, but he revolted at the evil practices of the church and, learning the jewelers' trade, came to America, where he has raised two sons, both jewelers and both Freethinkers.

Embarrassing Error.—A bespectacled teacher boarded a car one afternoon with a kindergarten class that she was taking for an outing. When they were all settled she bowed effusively to a gentleman sitting directly opposite, but almost immediately discovered that she had made a mistake, and that he was an entire stranger. Greatly embarrassed, she leaned over and apologized, saying: "I beg your pardon—I mistook you for the father of two of my little girls."

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

An Easy Outline of Evolution.

BY DENNIS HIRD.*

CHAPTER XIII.—LIFE AND HOPE.

In conclusion, one perhaps can do no better than to quote the words of Sir Michael Foster, Professor of Physiology in the University of Cambridge, as to the properties of protoplasm: "The more these molecular problems of physiology are studied, the stronger becomes the conviction that the consideration of what we call structure and composition must . . . be approached under the dominant conception of modes of motion.

"If such be the case, it is clear that the solution of every ultimate question in biology is to be found only in physics, for it is the province of physics to discover the antecedents as well as the consequents of all modes of motion.

"At the same time, it is well to remember that some of the properties of matter are inherent, like gravitation and magnetism; while some are contingent, like opacity and temperature. Inherent qualities are not to be explained like contingent qualities, as depending upon kinds and rates of motion, but rather as depending upon the nature of the ether out of which the matter is formed. Such qualities may properly be called physical, even though ordinary mechanical laws are not applicable to them. If life be an inherent quality, it would be as inexplicable as the nature of the ether. Molecular arrangement might determine its manifestation, but not its existence" (p. 297).

At the end of Professor Dolbear's book are notes from seventeen distinguished men of science. Among them is Sir John Burdon-Sanderson, Regius Professor of Medicine at Oxford, whose fame is known to the world as that of an exact scientific observer and discoverer. He says: "In physiology the word life is understood to mean the chemical and physical activities of the parts of which the organism consists."

All the other notes support this view, and they are from the works of W. K. Clifford, C. S. Peirce, George Chrystal, John Fiske, Haeckel, Hoffding, Helmholtz, Claus and Sedgwick, Wundt, Huxley, Ray Lankester, G. Stanley Hall, Professor E. L. Mark, Lang, O. Hertwig, and Professor J. S. Kingsley.

Perhaps a stronger agreement on any scientific point could not be found than this, which proclaims that the only reasonable account of living things is that by chemical and physical laws they have originated from those atoms which form inorganic matter.

Mr. J. Arthur Thomson, in his book, *The Science of Life* (pub. 1899), says:—

"In his presidential address to the British Association, 1870, Huxley expressed his opinion that, if he could have been a witness of the beginning of organic evolution, he would have seen the origin of protoplasm from not-living matter" (p. 99).

"The opinion towards which the majority seem to swing round is that which was expressed with great clearness by Haeckel in 1866, that analogy points to an erstwhile origin of living matter from non-living matter. The botanist C. Von Nageli, the zoologist Ray Lankester, the

physiologist Pfluger, may be mentioned as prominent workers who have more or less fully accepted Haeckel's position" (p. 100).

This evidence, in fact, brings us to a former conclusion, that life is the function of matter, when matter is combined in a certain way and under certain conditions.

So when Mr. F. Wollaston Hutton, F. R. S., says, "Now, in the origin of living substance on this planet we have a case which is generally recognized as a break in continuity," he either unconsciously or wilfully misrepresents the case, as do many others who make the same statement.

Opinion may long remain divided on this point, but the Evolutionist has no room for "a break in continuity," and if living things did not evolve in some such way as Spencer, Haeckel, and Pearson have shown, then Evolution would be a broken system and of little value.

"He that hath eyes to see, let him see." The earnest student will find thousands of other facts and reasons, besides those given in this book, to enable him to see the length and breadth of the unifying doctrine of Evolution. And by degrees the world will be clothed in new grandeur, and human life will show the possibilities of new beauty and a higher achievement.

To fully grasp the teaching of Evolution is to pass from a condition of helpless isolation to one of universal brotherhood with the universe. Man is no longer to be treated as a solitary, maimed lodger in a world of dust and ashes. But by learning the laws of the universe, and by knowing that he, too, must conform to those laws, he is enabled to march unerringly to the highest goal.

It may be that the dreams of childhood will perish and the idols of youth crumble to dust; but the living truth abides.

Learning that environment is little short of an almighty power, man will also learn to seek the best environment and to shun the worst, and his feeling of brotherhood will prevent him from offering pictures of the ideal to men who are cursed with the squalor of slums and starvation.

Every system of art, of morals, of education, and of religion will have to rise to the plane of the highest—the loftiness of known facts and laws understood, and therefore capable of application.

In this redemption of mankind from the necessary but hideous ghoul of a savage past lies the surest hope of man. At present no man can imagine what human life might become if men were free and reasonable, so that they could pursue truth and righteousness with open eyes and an untroubled conscience.

Our methods of education might become true and scientific, so that instead of wasting the energy of every new generation in learning a few fragments of Greek and Latin, or in asking metaphysical conundrums in the fruitless endeavor to turn ancient assumptions into living facts, we might train an army of men and women to see the laws of the universe, and to reach the highest life in obedience to those laws. This would give us a true Sociology.

Psychology can only be understood when based on Evolution. Only by a knowledge of the lower organisms and by tracing intelligence to its first manifestation can we hope to understand the working of the human brain. The old psychologies are bags of wind anchored to a few assumptions, not one of which can be shown to represent a real existence. And until we have a sound, workable psychology, we look in vain for any great development of intelligence and for any practical system of education.

But perhaps Evolution will confer the greatest benefit on man in the science of ethics. False morals, referred to a false standard, represented as due to false causes, have wrought deadly havoc for thousands of years. But the Evolutionist knows that Ethics are a part of the cosmic process. They are as natural as gravitation. When once we realize this, we shall begin to look for the facts and laws of true morality, and not waste our time in trying to paint the dreams of other men on the living tissues of every generation.

But better days and the higher life await us. Even in art, education, ethics, and systems, the survival of the fittest prevails, and a new order of life of greater stability, reason, cooperation, and refined sympathy will yet become the common heritage of the race. Man does march from his savage past, and, as truly as he has learnt to omit cannibalism from his banquets, so surely will he attain to a life of justice and brotherhood.

Meanwhile we, who weep at the self-inflicted miseries of man, rest in sure and certain hope that no force and no combination of forces can stop that process of Evolution which from a speck of jelly has developed such living forms as Charles Darwin and Herbert Spencer, and which has produced the beauty of the earth and the heavens from formless ether.

(The End.)

Quite So.

"While it is, of course, a platitude to say that a wise teacher learns by instructing others," recently observed an instructor in a preparatory school in Brooklyn, "it is permissible to remark that he frequently picks up some curious information in this way.

"I once asked a boy to explain, if he could, the difference between animal instinct and human intelligence. It was a pretty hard question, but the lad was equal to it.

"If we had instinct," he said, "we should know everything we needed to know without learning it; but we've got reason, and so we have to study ourselves 'most blind, or be a fool.'"

Retribution.

My baby slept,—what angel charms
There were within his handsome face,
And beauty of a noble race,
The while he lay within my arms.

I closed my eyes,—and thought how sweet

The gift that had been given me;
Then came the vision fair to see
Of a life rounded out complete.

Again he slept,—in after years
He lay before me in his shroud,—
I could not weep, nor cry aloud,—
Grief sometimes is too deep for tears,

For rum had wooed him from my side,
And I, by voice, and vote, and pen,
Had placed it underneath his ken,—
He tasted,—drank and, drinking, died.
—Howard Carleton Tripp.

Not a Live One.

A well-to-do farmer who had sent his son to Philadelphia to begin life as a clerk, wrote to the merchant in whose employ he was, asking how the boy was getting along and where he slept nights. The merchant replied: "He sleeps in the store in the daytime. I don't know where he sleeps nights."—Argonaut.

No More Sisters, Thank You.

"Mamma," said little May, as she looked at her baby sister for the first time, "I'm very much obliged to you for offerin' her to me for a sister, but I have all the sisters I want, so I'll take her for a cousin."

Why Mary's Lamb Followed Her.

Mary had a little lamb—
It was the cutest thing;
It always had to follow her,
Because she held the string.

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A CONSUMPTION CATECHISM FOR SCHOOL CHILDREN.

From Paul Kennaday, New York (Secretary of the Committee on the Prevention of Tuberculosis).

A Consumption Catechism for School Children is the subject of a pamphlet being printed by the Department of Health of the city of New York for distribution in the schools of the city. Through the help which has been promised by the Department of Education it is expected to get this catechism into the hands of every one of the 600,000 and more children attending the public schools. Another large group of children will be secured, it is expected, from parochial and private schools. As these cards will bear the imprint, "Take this card home and show it to your family and friends," and as it is planned to have the teachers give this same advice to their pupils, this will prove the most widespread and thorough distribution yet attempted in this country of printed instructions on the subject of consumption.

In a series of thirty-two questions and answers the catechism briefly and simply tells what consumption is, how it is conveyed from person to person, "how you can keep from getting it," "how you can keep others from giving it to you," and how it is cured. Added to the catechism is a list of the associated special tuberculosis dispensaries and a map of the city showing the district allotted to each one of these.

Although the pamphlet is primarily designed for school children it contains much material which will be of help to their parents and older brothers. Such an answer as that given to the question, "What are the first signs of the disease?" will warn many an unsuspecting person that an examination by a competent physician should not be put off. "Loss of strength, cough, fever in the afternoon and loss of weight, sometimes bleeding or hemorrhage of the lungs and the coughing up of sputum or phlegm," are the first signs that the unwary are now told to look for. After describing how one person infects another through the germs which are contained in the spit of the consumptive or in the invisible droplets sprayed out when consumptives cough or sneeze, it is stated that those who are sickly or run down from disease, overwork, or intemperance, and whose systems cannot fight the bacilli, are those most likely to get consumption, just as the ordinary cold or cough, if neglected, is the most common sickness that develops into consumption. Thorough cleaning and disinfection of houses or rooms newly moved into are urged as an essential safeguard against the consumption germs which a careless consumptive may have left in rooms occupied by him.

"Even if the tubercle bacilli get into the lungs of a healthy person they are usually killed there," it is stated, and so the lesson is plain that the first great rule to keep from getting consumption is simply, "Keep as well as possible." To do this four things are recommended—fresh air, proper food, cleanliness, and temperance in all things. If a cough lasts more than two weeks an examination of the lungs by a competent doctor or at a special tuberculosis dispensary is advised. A minimum program for cleanliness is set forth in two warm baths a week and in cleaning house with damp brooms and cloths, while for air it is stated that every study and living room should be aired several times a day and one window in the bed room kept full half open all night.

The catechism in answer to the question, "Is it dangerous to live or work with a consumptive?" answers "No, not if he is careful and clean; careful to destroy all the sputum he coughs up and never to spit on the floor or streets." It

is said that consumption can be cured if treatment is begun early by good food, fresh air, and rest and such medicines as the doctor may prescribe. If a consumptive cannot go to a country sanatorium he is advised to go to a doctor or a dispensary, to keep out in the fresh air and sunlight as much as possible, to keep his windows open day and night, and not to waste time or money on patent medicines or advertised cures.

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We should absolutely abstain from being clever if we are really wise.

Praise be to God who made the whole universe to be as stupid as He could!

What shall it profit a man if he gain his own soul and lose the whole world?

Your desires surpass your reason, and your vanity surpasses even your desires.

There is a constant change going on in morals—the result of successful crimes.

If we cannot satisfy the hopes of a friend, we should prefer to have him for an enemy.

To cast ourselves into the midst of our enemies may be the greatest sign of cowardice.

Men tell lies continually, but they do not take the trouble to think about it, and as a rule would not believe it.

Chastity and sensuality are not necessarily opposed to one another. Every true marriage sufficiently proves this fact.

We keep on drawing conclusions from opinions which we consider wrong and from doctrines in which we have lost faith.

The origin of hospitality is to appease hostility in a stranger. As soon as we cease to look upon a stranger as an enemy, our hospitality diminishes.

The most important result of human effort in the past is this: that we need no more live in endless dread of wild beasts, barbarians, gods, and our own dreams.

Aristotle declares that among the children of master-minds, insanity is rife; and that among those of the virtuous, stupidity prevails. In saying this, did he mean to urge exceptional persons to marry?

Suppose a woman loved me, what a nuisance she would become to me in the end! On the other hand, if she did not love me, how much greater a nuisance she would become to me in the end! It is a question of two different kinds of nuisances. Therefore, let us marry.

Thus spake Zarathustra, laughing: "Oh, thou soft-hearted fool, who art overfull of confidence! Yet thus hast thou ever been. Ever in a familiar way hast thou drawn near unto all that was terrible. Thou wert ready to caress every sort of monster. A little warm breath, a little soft shaggy hair at the paw—and at once thou wert willing to love it and allure it. Love is the danger of the one who is loneliest, love for everything, if only it be alive. In truth, right laughable are thy folly and thy modesty in love."

Oh, heaven above me, pure and deep, thou abyss of light! Gazing at thee I shudder with divine desires. . . . We speak not one to another, because we know too much; in silence we smile our knowledge one to another. Together we learned everything; together we learned to rise above ourselves to ourselves and cloudlessly to smile. . . . I have become one who blesses and one who says yea: I struggled long till I attained this end, and was a wrestler that I might one day get my hands free to bless. And my blessing is this: to stand over everything as its own heaven, its round roof, its azure bell, and eternal security. Blessed is he who thus blesses.

How would it be if, some day or night, a demon stole after thee into thy most lonely solitude, and said to thee: "This life, as thou livest it now, and hast lived it, thou shalt have to live over again, and not once but innumerable times; and there will be nothing new in it, but every pain and every pleasure, and every thought and every sigh, and everything in all thy life, the great and the unspeakably petty alike, must come again to thee, and all in the same series and succession. This spider, too, and this moonlight betwixt the trees, and this moment likewise, and I myself: The eternal hour-glass of time is always turned again, and thou with it, thou tiny atom of dust?"

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Too Much Immaculateness.—When a man's wife is an immaculate housekeeper he sometimes gets his real comfort at a careless neighbor's.—Somerville Journal.

All Alike.—Burglar (to the elderly maiden)—"I do not want your life, lady, only your money."

Maiden—"Get out, you are just like the rest of them!"—Fliegende Blaetter.

An Infant Crying.—Proud Father—My child is only a month old, and he cries for the moon.

Proud Mother—Mine isn't a week old, and he cries for the milky way.—Puck.

Potent.—Invalid—"Is this a good place for the nerves?"

Proprietor of Health Resort—"Is it? Why, when I opened up here I only charged two dollars a day—now I've got the nerve to charge ten."—Town Topics.

Retribution.—Once there was a man who mixed sawdust with the meal that he fed his hens. He thought they would never know the difference. But they got even! When the man set the eggs, half the brood hatched were woodpeckers.

Duly Advertised.—Rosenberg, the clothier—Little Abie found a big roll of bills on der sidewalk!

Mrs. Rosenberg—Vill you advertize der money?

Rosenberg—Vell I'll put der money in new stock an' advertise der goods!—Puck.

With Coach and Four.—"Remember," said the preacher, "that it will be as easy for a camel to pass through the eye of a needle as for a rich man to enter the kingdom of heaven." "Oh," replied the great magnate, "I guess my lawyer will be able to get me through on a technicality."—Chicago Daily Herald.

She Hadn't Enough.—A woman entered a photographer's gallery. "Do you take pictures of children?" she asked. "Yes," was the reply. "How much are they, please?" "Three dollars a dozen," said the proprietor. "Well," she replied with a sigh, "I shall have to wait and come again. I have only eleven."

Self-Complacency.—When Nelson's famous signal, "England expects every man to do his duty," was given at Trafalgar, a Scottish sailor complained to a fellow countryman, "Not a word o' puir auld Scotland." "Hoots, Sandy," answered his friend, "the Admiral kens that every Scotsman will do his duty. He's just giving the Englishers a hint."—Independent.

Decollette.—She was magnificent in ball attire. "By what right, sir, do you tell me I shall not wear this gown?" she demanded, with flashing eyes.

"Before we were married, your old father asked me if I could keep you in clothes, and I assured him I would," replied he, and met her look of high defiance with a look of steady determination.—Puck.

Quick Action.—The proprietor of a large business house bought a number of signs reading, "Do It Now," and had them hung around the office, hoping to inspire his people with promptness and energy in their work. In his private office one day soon afterward a friend asked him how the scheme affected the staff. "Well, not just the way I thought it would," answered the proprietor. "The cashier skipped with thirty thousand dollars, the head bookkeeper eloped with the private secretary, three clerks asked for an increase of salary and the office boy lit out to become a highwayman."—Ladies' Home Journal.

The Owl's Advice.

Beneath a tree sat Her and Him,
And quite alone the two,
Save for an owl perched on a limb,
Which said: "To wit, to woo."

For half an hour or more sat he,
Nor any nearer drew,
Although the owl with owl's glee
Remarked: "To wit, to woo."

Whereat he took the hint, this man,
For he had caught a clew,
And, owl-advised, at length began
To spoon, to wit, to woo.
—London Tribune.

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.

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and Toleration. With Regard to Courage or Abasement. With Regard to Reason or Absurdity. With Regard to Doubt or Conviction. Impious Conceptions of the Divine Nature in Popular Religion of Both Kinds. Bad Influence of Popular Religions on Morality.

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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 desolation'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
guiltless blood,
Murdering the while, uprooting every
germ
Of truth, exterminating, spoiling 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 Apos-tate," 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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subjects treated cover a vast range, and comprise the most important of all questions to man's intellectual development. The book is one for all time for those who think upon the great problems of the universe. He covers much the same ground that Hume does, and it is interesting to compare these two philosophers. Though reasoning differently in some minor points, they agree in the most important one—that no system of super-natural religion is beneficial to man.

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News of the Week.

Governor Hughes of this state vetoed the two-cent-per-mile rate voted for the railroads by the legislature.

Battersea Rise House, which was the home of William Wilberforce, the great English abolitionist, has been sold for \$255,000.

Lieut.-Col. Burnley Campbell, an Englishman, has just made a journey around the world in forty days and nineteen and a half hours.

Mark Twain was the guest of King Edward of England at a Windsor Palace garden party on June 22. "Seest thou a man diligent in his business?"

Daniel Osiris, the Jewish banker and philanthropist of Paris, who died some time ago, left \$5,000,000 to the Pasteur Institute. The fortune of Osiris amounted to \$13,000,000.

Five life insurance companies have withdrawn from Texas on account of the law which provides for insurance reserve investment. The companies are the Germania Life, Mutual Life, Home Life, New York Life, and Travelers.

The secretary of the Peace Conference at The Hague has received from Italy a demand for the exclusion from the conference of the secretary of the Cuban delegation, who, it is alleged, has been condemned in Italy as an anarchist. The appearances are against any action being taken on the demand.

The Recount bill, having been signed by the Governor of New York, William R. Hearst has petitioned the courts for a recount of the ballots cast for mayor at the last election. If he loses he will have to pay the costs; if he wins, the city pays. The expenses will be from \$25,000 to \$50,000. The constitutionality of the act will be tested before the recount begins.

At noon on June 20 the state rested its direct case against William D. Haywood, on trial at Boise, Idaho, for complicity in the murder of former Governor Steunenberg. The rest of the state evidence will be put in on rebuttal. Only such witnesses have been called thus far as would corroborate the testimony of Orchard. The defense opened its case on Monday.

Vicount Aoki, the Japanese ambassador in Washington, is without race prejudice. He advises the Japanese now in this country to identify themselves with the community, not to remain segregated from the people of the country, and even to marry here if they see fit. They are Japanese no longer, he says, but Americans, and should conduct themselves as such.

London has been greatly stirred of late over the question of allowing living statuary to be exhibited at theatres. After the press and pulpit had had their say, the matter came before the Theatres Committee of the London County Council, which decided not to interfere with the representations. The purity campaigners will appeal now to the council over the committee's head.

If trial marriage is a risk, trial engagement also has its dangers. Frank Slocum, a New York man of fifty years and upwards, engaged himself tentatively to Miss E. Newcomb, a maiden of forty-five. He found the engagement irksome and broke it off, but the lady with whose feelings he was accused of trifling went to law about it, and got \$3,000 solace for her blighted love.

John D. Rockefeller recently gave orders to his men to close the gates of his estate at Pocantico Hills, up the Hudson, on account of the reckless driving of some autoists. On June 20 a constable at Elmsford held up a car that was flying along at the rate of thirty miles an hour, and found to his surprise that the owner and occupant was John D. Rockefeller. Mr. Rockefeller was fined \$25.

The court having decided that the game of baseball is a violation of the Sunday law in Yonkers, Joseph Staubach, treasurer for the baseball club of that place, applied for warrants for the arrest of several members of the Dunwoodie Century Club, declaring that by playing golf on the Sabbath they violate the law as much as he did in playing ball. Mr. Staubach has justice on his side.

There have been serious riots in the wine-growing part of France called the Midi. Troops are stationed in the district, and there are reports of collisions

and bloodshed, but owing to the censorship of news the facts are not given to the press. The trouble arose over the enforcement of a government measure against the adulteration of wines, and the minds of the people are inflamed by the priests, who, for their own purposes, take sides against the government.

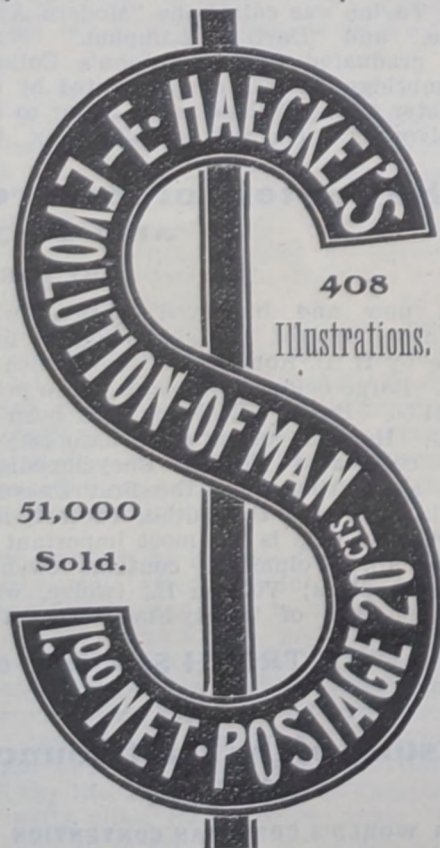
Except in San Francisco the threatened strike of telegraph operators against the Western Union has been averted by the Union yielding as far as to make the ten per cent advance in wages universal, and to include the men on the "waiting list," to abolish the sliding scale, to make a standard rate of wages for all wires and to pledge that there would be no discrimination against union operators. In San Francisco the men demand a raise of 25 per cent on account of the increased cost of living.

On June 19 Pittsburg, Pa., experienced the most abnormal atmospheric condition in its history. All day long a dense haze hung over the business district, making it as dark as night. At very infrequent intervals the sun could be seen through the haze. At these times the recently discovered sun spots could be plainly observed with the naked eye. They looked to be about one-twelfth the size of the sun. The atmospheric phenomenon struck terror to the hearts of many ignorant people. In the negro and foreign settlements particularly women and children ran crying through the streets, believing that some terrible calamity was about to occur.

Suits for amounts aggregating \$10,000,000 against the city of New York by skilled workmen who discovered that they had not been receiving the "prevailing rate" of wages have been settled by the city's paying \$1,100,000. The Board of Estimate recommends the following schedule of daily pay: Engineers, \$3.50; firemen, \$2.50; pavers, \$4.50; rammers, \$3.50; stokers, \$2.50; oilers, \$2.50; painters, \$3.50; decorators, \$4; carpenters, \$3.50; blacksmiths, \$3.50; caulkers, \$3; machinists, \$3.25; riggers, \$3; helpers, \$2.50; flaggers, \$4; wheelwrights, \$3.50; masons, \$4; plumbers, \$3.75; electricians, \$3.50; steam fitters, \$3.75; stone cutters, \$4; boilermakers, \$3.75; riveters, \$3; harnessmakers, \$3; tinsmiths, \$3.50; well drivers, \$3.

The Cosmopolitan Shipping Company of Philadelphia, in a complaint laid before the Interstate Commerce Commission, charges the Hamburg-American Packet Company with "pooling and maintaining monopolies in restraint of trade" by its almost absolute control of east-bound and west-bound traffic between interior points of the United States and Hamburg and by maintaining a law-defying pool in New York city which dictates the rail and ocean routes by which freight for Baltic ports shall be shipped, the percentage of traffic each steamship line in the pool shall carry and the percentage of export business that shall pass through Boston, New York, Philadelphia, Baltimore, Norfolk, and Newport News.

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

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In other words, the charge is made that this great foreign corporation, backed by the German government, dictates terms, routes, and rates to shippers all over the United States who forward goods to Hamburg and Baltic ports, and, further, that it diverts freight to and from American ports at its own will without regard to the natural flow of trade, "using coercive and unlawful methods to crush competition." The Interstate Commerce Commission has ordered an inquiry into the charges made in the complaint and hearings will probably be held in New York later.

Ground was broken on June 20 for the new aqueduct which is to bring water from the Catskill mountains to New York City at an estimated initial cost of \$161,000,000, or \$40 for each resident of the metropolis. The magnitude of the undertaking is indicated in the address of Mr. J. Edward Simmons, head of the Board of Water Supply, who said: "On this spot we peacefully commence today a structure which in size and strength will far exceed even the mythical proportions of the works of the Cyclops. The huge dam at Ashokan will rise a sheer 220 feet from its base, and will enable the American engineers to laugh to scorn the historic proportions of the wall of Semiramis. The great reservoirs and aqueducts of Rome have been the wonder of mankind through twenty centuries. The Ashokan reservoir—twelve miles long and two miles wide, with a water surface of 10,000 acres and a capacity of 120,000,000,000 gallons—will exceed in size anything of its kind in the world's history. The Catskill aqueduct will pale into insignificance the famous aqueduct of the Imperial City, because it will carry thirty times as much water as all the aqueducts of Rome combined. Only a short distance from where we stand a huge tunnel will carry 600,000,000 gallons of water daily, to a depth of more than 600 feet, deeper than the Pyramids are high, and then, harnessing the giant powers of nature to this enormous mass of water, will raise it, as the boy toys with the ball, and send it rejoicing on its way to the metropolis."

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