

THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

BELIEVE EVERYTHING THAT IS TRUE, AND NOTHING MORE. PROVE ALL THINGS.

AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.

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THE CHRIST.

A Critical Review and Analysis of the Evidences of His Existence.

CHAPTER I.

Christ's Real Existence Impossible.

The reader who accepts as divine the prevailing religion of our land may consider this criticism on "The Christ" irreverent and unjust. And yet for man's true saviors I have no lack of reverence. For him who lives and labors to uplift his fellow men I have the deepest reverence and respect, and at the grave of him who upon the altar of immortal truth has sacrificed his life I would gladly pay the sincere tribute of a mourner's tears. It is not against the man Jesus that I write, but against the Christ Jesus of theology: a being in whose name an Atlantic of innocent blood has been shed; a being in whose name the whole black catalogue of crime has been exhausted; a being in whose name five hundred thousand priests are now enlisted to keep

"Truth forever on the scaffold,
Wrong forever on the throne."

Jesus of Nazareth, the Jesus of humanity, the pathetic story of whose humble life and tragic death has awakened the sympathies of millions, is a possible character and may have existed; but the Jesus of Bethlehem, the Christ of Christianity, is an impossible character and does not exist.

From the beginning to the end of this Christ's earthly career he is represented by his alleged biographers as a supernatural being endowed with superhuman powers. He is conceived without a natural father? "Now the birth of Jesus Christ was on this wise: When, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. i, 18).

His ministry is a succession of miracles. With a few loaves and fishes he feeds a multitude: "And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men" (Mark vi, 41-44).

He walks for miles upon the waters of the sea: "And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea" (Matt. xiv, 22-25).

He bids a raging tempest cease and it obeys him: "And there arose a great storm of wind,

and the waves beat into the ship, so that it was now full. . . . And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (Matt. iv, 37, 39).

He withers with a curse the barren fig tree: "And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee, henceforth, forever. And presently the fig tree withered away" (Matt. xxi, 19).

He casts out devils: "And in the synagogue there was a man, which had a spirit of an unclean devil. . . . And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him and hurt him not" (Luke iv, 33, 35).

He cures the incurable: "And as he entered into a certain village, there met him ten men that were lepers, which stood afar off; and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed" (Luke xvii, 12-14).

He restores life to a widow's only son: "And when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bore him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother" (Luke vii, 12-15).

He revivifies the decaying corpse of Lazarus: "Then said Jesus unto them plainly, Lazarus is dead. . . . Then when Jesus came, he found that he had lain in the grave four days already. . . . And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth" (John xi, 14-44).

At his crucifixion nature is convulsed, and the inanimate dust of the grave is transformed into living beings who walk the streets of Jerusalem: "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints, which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. xxvii, 50-53).

He rises from the dead: "And when Joseph

had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. . . . And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door. . . . And as they went to tell his disciples, behold, Jesus met them, saying, All hail" (Matt. xxvii, 59, 60; xxviii, 2, 9).

He ascends bodily into heaven: "And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke xxiv, 50, 51).

These and a hundred other miracles make up to a great extent this so-called Gospel History of Christ. To disprove the existence of these miracles is to disprove the existence of this Christ.

Canon Farrar makes this frank admission: "If miracles be incredible, Christianity is false. If Christ wrought no miracles, then the Gospels are untrustworthy" (Witness of History to Christ, p. 25).

Dean Mansel thus acknowledges the consequences of the successful denial of miracles: "The whole system of Christian belief with its evidences, . . . all Christianity in short, so far as it has any title to that name, so far as it has any special relation to the person or the teaching of Christ, is overthrown" (Aids to Faith, p. 3).

Dr. Westcott says: "The essence of Christianity lies in a miracle; and if it can be shown that a miracle is either impossible or incredible, all further inquiry into the details of its history is superfluous" (Gospel of the Resurrection, p. 34).

A miracle, in the orthodox sense of the term, is impossible and incredible. To accept a miracle is to reject a demonstrated truth. The world is governed, not by chance, not by caprice, not by special providences, but by the laws of nature; and if there be one truth which the scientist and the philosopher have established, it is this: THE LAWS OF NATURE ARE IMMUTABLE. If the laws of Nature are immutable, they cannot be suspended; for if they could be suspended, even by a god, they would not be immutable. A single suspension of these laws would prove their mutability. Now these alleged miracles of Christ required a suspension of Nature's laws; and the suspension of these laws being impossible the miracles were impossible, and not performed. If these miracles were not performed, then the existence of this supernatural and miracle-performing Christ, except as a creature of the human imagination, is incredible and impossible.

Hume's masterly argument against miracles has never been refuted: "A miracle is a violation of the laws of Nature; and as a firm and unalterable experience has established these laws, the

proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. Why is it more than probable that all men must die; that lead cannot of itself remain suspended in the air; that fire consumes wood, and is extinguished by water; unless it be that these events are found agreeable to the laws of Nature, and there is required a violation of these laws, or, in other words, a miracle, to prevent them? Nothing is esteemed a miracle if it ever happens in the common course of Nature. It is no miracle that a man, seemingly in good health, should die suddenly; because such a kind of death, though more unusual than any other, has yet been frequently observed to happen. But it is a miracle that a dead man should come to life; because that has never been observed in any age or country. There must, therefore, be a uniform experience against any miraculous event, otherwise the event would not merit the appellation. And as a uniform experience amounts to a proof, there is here a direct and full proof, from the nature of the fact, against the existence of any miracle" (Essay on Miracles).

Alluding to Christ's miracles, M. Renan, a reverential admirer of Jesus of Nazareth, says: "Observation, which has never been once falsified, teaches us that miracles never happen but in times and countries in which they are believed, and before persons disposed to believe them. No miracle ever occurred in the presence of men capable of testing its miraculous character. . . . It is not, then, in the name of this or that philosophy, but in the name of universal experience, that we banish miracles from history" (Life of Jesus, p. 29).

Christianity arose in what was preeminently a miracle-working age. Everything was attested by miracles, because nearly everybody believed in miracles and demanded them. Every religious teacher was a worker of miracles; and however trifling the miracle might be when wrought, in this atmosphere of unbounded credulity, the breath of exaggeration soon expanded it into marvelous proportions.

To show more clearly the character of the age which Christ illustrates, let us take another example, the Pythagorean teacher, Apollonius of Tyana, a contemporary of the Galilean. According to his biographers—and they are as worthy of credence as the Evangelists—his career, particularly in the miraculous events attending it, bore a remarkable resemblance to that of Christ. Like Christ, he was a divine incarnation; like Christ his miraculous conception was announced before his birth; like Christ he possessed in childhood the wisdom of a sage; like Christ he is said to have led a blameless life; like Christ his moral teachings were declared to be the best the world had known; like Christ he remained a celibate; like Christ he was averse to riches; like Christ he purified the religious temples; like Christ he predicted future events; like Christ he performed miracles, cast out devils, healed the sick, and restored the dead to life; like Christ he died, rose from the grave, ascended to heaven, and was worshiped as a god.

The Christian rejects the miraculous in Apollonius because it is incredible; the Rationalist rejects the miraculous in Christ for the same reason. In proof of the human character of the religion of Apollonius and the divine character of that of Christ it may be urged that the former has perished, while the latter has survived. But this, if it proves anything, proves too much. If the survival of Christianity proves its divinity, then the survival of the miracle-attested faiths of Buddhism and Mohammedanism, its powerful and flourishing rivals, must prove their divinity also. The religion of Apollonius languished and died because the conditions for its development were unfavorable; while the religions of Buddha, Christ, and Mohammed lived and thrived because of the propitious circumstances which favored their development.

With the advancement of knowledge the belief in the supernatural is disappearing. Those freed from Ignorance, and her dark sister, Superstition, know that miracles are myths. In the words of Matthew Arnold, "Miracles are doomed; they will drop out like fairies and witchcraft, from among the matter which serious people believe" (Literature and Dogma).

What proved the strength of Christianity in an age of ignorance is proving its weakness in an age of intelligence. Christian scholars themselves, recognizing the indefensibility and absurdity of miracles, endeavor to explain away the difficulties attending their acceptance by affirming that they are not real, but only apparent, violations of Nature's laws; thus putting the miracles of Christ in the same class with those performed by the jugglers of India and Japan. They resolve the supernatural into the natural, that the incredible may appear credible. With invincible logic and pitiless sarcasm Colonel Ingersoll exposes the lameness of this attempt to retain the shadow of the supernatural when the substance is gone:

"Believers in miracles should not try to explain them. There is but one way to explain anything, and that is to account for it by natural agencies. The moment you explain a miracle it disappears. You should not depend upon explanation, but assertion. You should not be driven from the field because the miracle is shown to be unreasonable. Neither should you be in the least disheartened if it is shown to be impossible. The possible is not miraculous."

Miracles must be dismissed from the domain of fact and relegated to the realm of fiction. A miracle, I repeat, is impossible. Above all this chief of miracles, The Christ, is impossible, and does not, and never did, exist.

(Chapter II. next week.)

CHRISTIANITY RIDDLED.

The Verdict of Advanced Thought Condemns It as Out of Harmony with the Age.

In Germany, where the battle between the old theology and advanced thought seems to be growing daily fiercer, eighty representative radicals have lately been asked to state their candid opinions in regard to Christianity and its relation to modern thought and culture. The request was made through a circular letter drawn up by the "School Reform Association" of Bremen, a society which aims to exclude religious teaching from the schools; and among those addressed were advocates of advanced theological and pedagogical views, leading poets, editors of influential papers and periodicals, and champions of Monism, Nietzscheanism and Positivism. Their replies have been collected in a volume entitled "Religious Instruction? Eighty Tests,"* and are classified by the editor of the book, Fritz Gansberg, under five main heads.

An abstract of the verdict is made by Current Literature for August.

In the first place, these thinkers, almost without exception, dispute Christianity's claim to be the "absolute" religion. Modern thought, they argue, is controlled by the idea of development, and all the great religions of the world, including Christianity, must be subject to the same general laws, which presuppose development, transformation, and final dissolution. From this point of view, all "inspiration" is out of the question, and the origin, character, and contents of the sources of the Christian religion, the Old and the New Testaments, must be interpreted anew. Such doctrines, including the divinity of Christ, as are antagonistic to natural development, must be discarded; and miracles naturally are an impossibility. Christ takes a place, although a unique place, by the side of the other heroes of history, such as Napoleon, Bismarck, and Luther.

In the second place, these thinkers challenge the right of Christianity to be regarded as a religion of redemption, delivering mankind from the results of sin. This idea must also be abandoned, as the theological conception of the sinfulness of man is irreconcilable with the teachings of modern philosophy. Indeed, redemption is represented as something that has no connection with the conception of religion at all. "Religion is reverence for that which is true, and good and beautiful," according to the definition of one of the respondents. Another says: "Religion is life, and that intense thought with which are bound up the purest feelings of mankind." A third writes: "Religion is reverence for Mother Nature, for fate, for the laws of the world, for

God," and appeals to the poetry of Goethe and Schiller for confirmation of this view. Almost all agree that the essential part of religion is its relation to this world and its good things. It represents the fullest development of what is best in man.

The third point is made that modern thought has discarded the old Christian ideal of self-denial and self-sacrifice, and is substituting in its place the classical ideal of man embodied in the poems of Goethe, Schiller, and others. Modern thought believes in that "insistence upon self" (Selbstbehauptung) taught by Nietzsche. The heaven of the future life, which Christianity is accustomed to hold out to its adherents, is supplanted by ideals of struggle and work, of constant progress in this world. The desire for communion with God gives way to an earnest endeavor to take the world as it is, and make the best of it.

Fourthly, these advanced thinkers criticize the moral principles of Christianity as being by no means satisfactory. These principles, they declare, have largely grown from Semitic soil, and are fundamentally out of harmony with the best Western civilization and culture. What one writer calls "the morality of the Germans and the Greeks" is held up as something altogether different from and much superior to the morality taught in the scriptures. The tales of horror, murder, and slaughter found in the Old Testament pages are declared to be as alien to the ethical ideals of today as are the unworthy lives and deeds of many of the leading characters in Israel's history. "Christian morality," says Dr. Gerder, the author of a famous work entitled "Vom Menschenreich," "is a religion of the pariahs of all kinds and classes: a morality for the benefit of the stronger."

Finally, the argument is made that Christianity, if it is to have a future, must be freed from all its dogmas. Religion, it is urged, is not something that can be taught or learned, but something that must be experienced and lived through. "The dogmas of Christianity," says a contributor to the book, "are to a large extent, a contradiction of the modern researches of natural science."

The comments on this remarkable volume are chiefly of two kinds. Friends of the non-religious school welcome its appearance, and declare, with its editor, that "Christianity is decaying," and "a new conception of the world (Weltanschauung) will be victorious." They propose that the place of Christianity in the hearts and minds of men be taken by a system of simple morality, based on the thoughts of the sages of all nations and all times, and express the belief that this will eventually satisfy the religious longings of the human heart. The conservatives, on the other hand, stand aghast at the sweeping claims of the "advanced thinkers," and admit that Christianity is facing something very like a crisis, when leaders of thought openly take such radical ground.

The "Religious Racket."

There have been men running for public office who had never had anything to do with the church, but joined it during the campaign, and after that was over paid no more attention to the church.—Christian Advocate.

Texts for the Times.

For the suburbanite: "I will never leave thee."—Heb. xiii, 5.

For the chorus lady: "Be clothed with humility."—Pet. v, 5.

For the universities: "The sound of the grinding is low."—Eccles. xii, 4.

For Wall street: "The lambs are for thy clothing."—Prov. xxvii, 26.

For the dentist: "Open thy mouth wide, and I will fill it."—Ps. lxxxi, 10.

For Standpatters: "In prosperity the destroyer shall come."—Job xv, 10.

For Pittsburg: "The crooked shall be made straight."—Luke iii, 5.

For Kentucky: "Drink no water."—1 Kings xlii, 22.

For the patent medicine grafter: "Physician heal thyself."—Luke iv, 23.

For the pugilist: "Let us smite him with the tongue."—Jer. xviii, 18.—Bohemian Magazine.

Felix L. Oswald's Bible of Nature, or the Principles of Secularism, and The Secret of the East, are among the best works we have. One dollar each.

*"Religionsunterricht? 80 Gutachten." Edited by Fritz Gansberg. Leipzig: R. Voigtlander.

THE MONUMENT TO SERVETUS.

Obscurely Placed, It Is Inscribed with an Apology to His Murderer.

In view of the movement to raise a memorial to John Calvin, in Geneva, on the 400th anniversary of his birth, a recent article in the Arena on "A Monument to Servetus," by the Rev. Talliaferro F. Caskey, is timely. Mr. Caskey (abbreviated) writes as follows:

Geneva is unique among the cities of the world in having erected in 1903 an expiatory monument to the Spanish physician and theologian whom the Genevese had sent to the stake on the 27th of October, 1553. Up to that date the Papal church had enjoyed the monopoly of saint-burning. John Huss, Jerome of Prague; Savonarola, Jeanne d'Arc, and Giordano Bruno were committed to the flames by Catholics, but it was Protestant hands that set up the stake on the Champel, near Geneva, chained Michael Servetus to it, and then applied the torch which consumed the liberal thinker. In strange contradiction to the evangelical principles and scriptural spirit upon which the Reformation was founded, the rulers of what has been called the "Protestant Rome" were constrained to adopt the cruel methods of their ecclesiastical opponents. Their most notable victim was Michael Sevety-Reves, of Villanova, a city of Aragon in Spain. He was born on the 29th of September, 1511. He grew up under the shadow of a somber and bigoted creed, but the wind which "bloweth where it listeth" touched the unfolding mind of the Spanish youth to visions of broader truths than the Spanish Inquisition could take in. Servetus studied medicine, but his profound interest was in theology. His liberal views startled the priests. To escape the Inquisition, which they set in motion against him, he fled first to France and then to Geneva. It is chronicled that on Sunday, August 13, 1553, he arrived at Geneva and rested at the Hotel de la Rose. *The prettily-named hostelry was an ironical symbol of the fate that awaited him. Apparently he was a physician interested in the discovery of the circulation of the blood, but in reality he was an emancipated thinker bent on a reformation of theology far more complete than it had entered the minds of Luther or Calvin to conceive. It was inevitable that the spiritual dictator of Geneva and the liberal Spaniard should come into collision. Calvin was a man of his age and Servetus was the man of the age to come. For Calvin as for Luther the reformation was accomplished. For Servetus it was yet to take place. Hence he did not hesitate to affirm that the truth which had begun to be declared in the time of Luther would go on and that he thought it would declare itself still further in things which to his mind had not yet fully been revealed. To Puritan and Catholic alike such speech was heresy. It was in vain the liberal Spaniard fled from the Catholic Inquisition in Spain, for he fell into the no less intolerant Protestant inquisition which ruled in Geneva. The autocrat of that inquisition was John Calvin, who had conceived and carried out the establishment of a theocracy which reproduced essentially its Hebrew model. The clergy were God's vice-regents, especially the Consistory in whose hands supreme authority over public and private morals was lodged. At the head of this Consistory stood John Calvin, the imperium in imperio, whose word was law. He identified himself with the prophet of old and declared any offense against his person to be blasphemy. Under his strict regime the Consistory had the right to enter private houses and regulate the dishes of the table and the dresses of the family. All dancing, music, theatrical performances and games were prohibited under the pain of excommunication. It was enforcement of religion, not at the point of the sword, perhaps, but at the point of a merciless ecclesiastical law. Such being the temper of the times, and especially the temper of Calvin, it is not surprising that the liberal theology of the Spanish refugee soon led to his arrest. He was charged with the arch-blasphemy of denying the doctrine of the Trinity—that metaphysical caricature which Calvin and his contemporaries inherited from the theological past. The result of the trial was a foregone*

conclusion. The Consistory adjudged Servetus guilty of heresy. This body could only render a spiritual verdict, but it controlled the Counsel of State which promptly sentenced the so-called heretic to the flames. Pere Hyacinthe imagines the scene that followed in these picturesque words:

"On the 27th of October, 1553, on one of those autumnal mornings which are so beautiful in Geneva—I imagine at least that that morning was so beautiful by reason of those contrasts which benevolent Nature opposes to the wickedness of man—the funeral procession left the Hotel de Ville, where his sentence had been read to him on the way to the plateau of Champel where it was to be carried out. . . . Servetus stood amid the faggots, carrying on his head, like a martyr's crown, a wreath of leaves covered with sulphur, his well-beloved book, the 'Restitution of Christianity,' hung at his side. With this book, the only fruit of a pure and laborious life, he now stood erect before Death and Eternity."

The monument does not stand on the top of Champel where he died, but at the foot of the hill in a very small triangular plot of ground between the rue de Rosarie and the chemin de Beau Sejour. A more inconspicuous position could hardly be found in Geneva. It is in a plain neighborhood far away from the modern city with its lake-views, grand hotels, fashionable promenades and alluring shops; and also from the Old City with its steep, narrow alleys, historic houses and memories of an endlessly interesting past reaching back to the days of Caesar and the Allobroges. One would have supposed that a Protestantism, which had the courage to make such a splendid amende to the victim of its fathers, would have placed this monument in one of the modern and much frequented promenades or parks. But not only does this unique memorial stand in an out-of-the-way place; it does not appear in the list of Geneva monuments, or of the sights of the city. There are no photographs of it in printshops or booksellers' windows, and among the legions of picture post-cards for sale in all sorts of shops the Expiatory Monument does not appear. Few Genevese seem to know of its existence, and of the traveling multitude of sight-seers hardly one sees this striking illustration of the religious spirit of our day. And yet when we realize its significance, Geneva has nothing to show comparable to this expiatory stone. The monument is a simple granite rock set up just as it came from the quarry in its rugged, unhewn state. On the front a space of sufficient size has been polished to bear the inscription:

ON THE 27TH OF OCTOBER 1553
DIED AT THE STAKE
ON CHAMPEL
MICHAEL SERVETUS
OF VILLENEUVE D'ARAGON
BORN ON THE 29TH OF SEPTEMBER 1511.

On the back of the monument we read:

SONS
RESPECTFUL AND GRATEFUL
OF CALVIN
OUR GREAT REFORMER
BUT CONDEMNING AN ERROR
WHICH WAS THAT OF HIS AGE
AND FIRMLY ATTACHED
TO THE LIBERTY OF CONSCIENCE
ACCORDING TO THE TRUE PRINCIPLES
OF THE REFORMATION AND THE GOSPEL
HAVE RAISED
THIS EXPIATORY MONUMENT
ON THE 27TH OF OCTOBER 1903.

The noble acknowledgment and expiation of error having been made, Geneva may now rear the monument to her great Reformer, which has waited so long, and we may with deeper appreciation and profit read again Froude's "Calvinism."

Catholicism justifies to this day the burning of heretics, as witness the recent utterance of Lucca, a Jesuit father. But Protestantism abjures its errors as its spiritual vision becomes purged, and builds the tombs of those it has mistakenly martyred. The Consistory of Geneva in 1553 condemned Servetus to the stake; a member of the Consistory today most nobly says: "The tomb which we do not refuse to those who leave us, Servetus has never had. We are now going to give it to him on the hill of Champel, on the very spot where his body was given up to the flames and his ashes scattered to the winds, but it will

not be the tomb of one condemned to death; it will be the monument of a hero—let me say the words—of a martyr."

Truly the modern spirit has penetrated the stronghold of Calvinism, and the words of an American poet (Lowell) are truer than when he first penned them:

While e'er men burnt men for a doubtful point,
As if the mind were quenchable with fire,
And Faith danced round them with her war-paint on,
Devoutly savage as an Iroquois;
Now Calvin and Servetus at one board
Snuff in grave sympathy a milder roast,
And o'er their claret settle Comte unread.
Fagot and stake were desperately sincere;
Our cooler martyrdoms are done in types,
And flames that shine in controversial eyes
Burn out no brains but his who kindles them.

Free Expression.

Late issues of The Truth Seeker contain more interesting matters than is often found in the most pretentious publications. The free range given to correspondents cannot be praised too highly. Of course, it involves the appearance of a great many letters characterized by pertinacity, rather than perspicacity; but nothing stimulates intelligent thinking like the opportunity for free expression.

It was exceedingly funny to see how many readers "bit" on Hudor Genone's delicious piece of satire anent the "soul-weighing" fake. It is safe to say that those who have read his capital book, "Inquirendo Island," were not among the number. By the way, the work just named has no superior as a satire on the absurdities of the Christian religion.

Some references to Theodore Tilton have appeared in The Truth Seeker; but the most significant fact has been omitted, namely, that Tilton claimed and exercised for himself the freedom he denied his wife. No Liberal, whatever his or her views on the sex question, can logically defend a man who is not willing to take his own medicine. That Tilton, in his own case, upheld a double standard of morality for men and women, rightfully strips him of all claim to the sympathy of fairminded persons.

It is surprising to find so able a writer as Elizabeth E. Evans upholding the Rooseveltian view of "race suicide." The argument for motherhood as a "duty" ignores quality for the sake of quantity. No propagandist is endeavoring to preach down motherhood as such. The only crusade of enlightened stirpiculturists is against undersized and unwelcome children, born at haphazard, and launched into the world under a curse. Surround motherhood with favoring conditions and there need be no fear that love and desire will not sufficiently replenish the race. Where these are lacking, however, their place cannot be supplied by a sense of obligation. We have already too many Guiteaus and Jesse Pomeroyes to attest the evils of undesired, or ill-omened generation. Intelligent control by women will not lessen the breed of great men; for these are the natural fruit of welcome motherhood and eager longing. It is the abnormal monstrosities of the Anthony Comstock and Harry Orchard type whose numbers would be beautifully lessened by such general knowledge as our laws have made it a crime to disseminate.

JAME F. MORTON, JR.

Magazinelets.—Michael Monahan has revived his Papyrus at East Orange, N. J., in which he puts forth many wise sayings and provides reading matter of light and interest, aided by bright contributors. The Papyrus is a necessity to Mr. Monahan's happiness and adds to the gladness of the world. The Swastika is the New Thought monthly of Dr. Alexander J. McIvor-Tyndall, published in Denver, Col. Its symbol is a jigger made of interlocked try-squares that looks as if it would go round if firecrackers were attached to the circumference. Its doctrines are those which among Materialists are sometimes designated as Asiatic mildew, being occult and metaphysical to a degree, but its main idea of overcoming the inevitable may be helpful to the despondent.—Reason, formerly The Sermon, emanating from the Austin Publishing Co., Rochester, N. Y., is Spiritualistic. Its devotion is Psychic Science, Education, Healing, Success, and Social Reform. Faith would be as good a title as Reason for this magazine.—The Live-Forever Magazine (Harry Gaze, 419 Huntington Chambers, Boston) thinks that man has reached a point where it is possible for him, by cooperating with the laws of change and growth, to live forever. The first number contains a reproduction of the picture of "Love and Life," by Watts, which a few years ago the Christian women of our land tried so hard to have excluded from the Corcoran Gallery in Washington.

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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.

Exemption or Establishment.

Our Christian friend and occasional contributor, Mr. Frederick W. Taylor, is accorded space in the New York Times for the following proposition and argument.

"Church property should be forever exempted from taxation, for the following reasons:

"1. Though without an established religion, this is a Christian nation, and our states and cities are likewise Christian commonwealths.

"2. The church is a purely educational and philanthropic institution, existing solely for the moral and spiritual benefit of humanity.

"3. The church lives by the donations and labors of its supporters. It is neither a self-seeking nor a money-making institution, and it annually gives more money to charitable causes than all other institutions combined.

"4. Without the church the entire race of humanity would relapse into barbarism, anarchy and socialism would flourish, the family be broken up, and chaos be enthroned.

"Hence to tax the churches would be for the nation to renounce Christianity, and wage war on law, order, and philanthropy."

Mr. Taylor's proposition might be supported by his enumerated points, maybe, if they happened to be true, which, unfortunately, for his case, they are not. Take No. 1, and consider in relation thereto that less than a dozen years after the adoption of the National Constitution, to wit in 1797, when the men who voted for the Constitution were still in positions of influence, the United States Senate adopted and President Washington signed a document, declared to be "the supreme law of the land," denying that the United States is in any sense founded on the Christian religion. To admit the point that this is a Christian nation would be to concede that Mr. Taylor knows more about the nation than the men who made it, which we are not quite prepared to do even "for the sake of the argument."

To what church is reference made when it is affirmed that "the church is a purely educational and philanthropic institution"? The statement is assuredly false as to the Christian church, whose history proves it to be neither.

Is a church that has fought scientific knowledge at every step to be called educational? Is it philanthropic to put men to death or in jail for disbelief in dogmas born of the ignorance the church has fostered? Is enforcement of belief in miracles, dogmas, and superstitions, either educative or philanthropic? The claim is absurd.

As Ingersoll said, the Catholic church is in fa-

vor of just education enough to make a Catholic, and the Protestant enough to make a member of his church.

Such philanthropy as the church practices is for business and advertisement. It is a by-product of the manufacture of Christians. Morality is but incidental to religious profession, and all orthodox churches deny its efficacy unaccompanied by faith. As for "spiritual benefit," spiritual is an empty word, a bit of theological cant, and no benefit can be associated with it. If "spiritual benefit" has any meaning whatever, it signifies the temporal profit of the church through the betrayal and "exploiting" of the ignorant.

That "the church lives by the donations and labors of its supporters" is true. Everything lives by what supports it, and the church is not an exception among mendicants.

And the church is not "self-seeking"! No, indeed! It seeks nothing greater than to own the earth, to dictate in all matters of belief and morals, education, science, and literature, and to exercise supreme control over civil government. How could the church be more modest?

The assertion that the church "annually gives more money to charitable causes than all other institutions combined" is inspired by religious sympathies and not by enthusiasm for the truth. The institution which gives the most money annually to charitable causes is the state, and a big percentage of the charities to which the state devotes the money acquired by taxation are religious. The "charities" accredited to the church are largely supported by public appropriations. The church handles the funds and gets praise for spending other people's cash. Comptroller Metz would be the leading philanthropist in the city and county of New York on this principle.

On the fourth point the suspicion arises that the writer is attempting to be humorous. We are not going to bite by taking seriously a prediction that Anarchy and Socialism will result from the same causes, both existing contemporaneously with a state of barbarism, with "chaos" elected to the throne or the presidential chair, according as the regime is conceived of as a monarchy or a republic! "Gentlemen," said the inspired member; "gentlemen, the apple of discord has been thrown into our midst, and if it be not nipped in the bud it will burst into a conflagration that will deluge the world."

The consequences which the closing paragraph so severely predicts as destined to follow the taxation of church property are virtually the same as those which our great and good friend the pope foresees in the divorce of the church from the state. And the pope is logical, while the Times correspondent is not, for every argument the latter makes for exemption, if possessed of any cogency at all, is as strong for complete church and state union, and for the entire support of the church by the state, as it is for the exemption of the church from taxation. Is the state doing its whole duty by such an admirable institution as the church—the upholder of law, order, and philanthropy, the protector of the race against barbarism, of the state against Anarchy and Socialism, of the family against dismemberment, and of the world against chaos, when it merely refrains from taxing church property? An institution which does all this ought to be put on the payroll and supported with the last dollar, public and private! The reason why it isn't is that the pretense that it does render such service to the world and mankind is known to be pure buncombe.

As an appreciator of the family and marriage institution Mr. Taylor ought to see that a legalized union of church and state would be better

than their present illicit connection, just as lawful marriage is better than the meretricious relations of men and women which he imagines would follow the downfall of the church. His argument is for church exemption. His logic demands the marriage of the state to the church.

Calvinism Disestablished in Geneva.

The disestablishment of the Calvinist church of Geneva, in Switzerland, has been ratified by popular vote. This means the suppression of the "budget des cultes," or the public appropriation which Geneva has hitherto made for the support of the church. The Guardian says:

"It is significant that out of 25,150 electors inscribed on the rolls, not more than 14,476, or less than three-fifths of the whole, exercised their right of suffrage. Of these 7,653, or less than a third, voted for the suppression of the budget des cultes, but as they exceeded the opponents of change by 834 votes, they are to have their way—a fact which throws some useful light on the value of the referendum as a means of gauging public opinion. At any rate, the church of Calvin's foundation could not, in its native home, find enough support to retain its position as the church of the state."

The Swiss of Geneva have done the right thing at last, and it is rather a pity that Calvin cannot know that he has been repudiated. There was a time in Geneva when the man who suggested withholding support from the Presbyterian church would have got the stake and fagot as Servetus did. Calvin was then, virtually, both the church and the state, and he ruled by fear. The town has since become almost as noted for toleration and scientific advancement as it was for bigotry under the founder of Presbyterianism. We do not know how President Roosevelt would feel about this vote of the Genevan electors. He is president of the American committee which is collecting funds to build a monument to Calvin, and may be led to suspect, from the returns, that there is more enthusiasm in this country for the memorial than there is in Geneva. Probably Calvin in Geneva is held in much the same estimation as the pope in Rome; there could be more money raised for a monument to his holiness in Buffalo, N. Y., than in the Eternal City. If prophets are not without honor save in their own country, it is sometimes because their own countrymen know them best.

The Holy Office Heard From.

In a syllabus which consists of sixty-five articles, the pope, the Vatican, or the Holy Office has condemned the "erroneous theories on the historical and religious value of the Bible and the origin of the Bible" promulgated by modern critics.

A "syllabus" is defined as a concise statement of the main points of a subject. In Roman Catholic jargon it signifies the enumeration of modern errors to be reprobated. If our memory serves us, we have not had a syllabus before from the Holy Office (i. e., the Inquisition) since the famous one issued by Pope Pius IX., in 1864, declaring war on progress and civilization.

That syllabus of forty years ago, now in force, condemned the principles of civil and religious liberty and the separation of church and state. It asserted the infallibility of the pope, the exclusive right of Romanism to recognition by the civil government, the unlawfulness of all non-Catholic religions, the complete independence of the papal hierarchy, the power of the Roman church to coerce and enforce, and its supreme control over public education, science, and literature. It outlawed Rationalism, Socialism, Communism, secret and Bible societies, and "other pests of that description," while particularly reprobating, condemning, and damning the doctrine of freedom of thought.

That syllabus did not deal with errors about the Bible, but the author made amends thirty

years later in his encyclical known as "Providentissimus Deus," a document which is of especial interest in view of the pope's asserted power to enforce conformity to Roman Catholic belief. The encyclical contains these words:

"It is absolutely wrong and forbidden, either to narrow inspiration to certain parts of Holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think), in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which he had in mind in saying it—this system is not to be tolerated. For all the books which the church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and, so far is it from being possible that any error can coexist with inspiration, that inspiration is not only incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God himself, the supreme truth, can utter that which is not true. This is the ancient and unchanging faith of the church, solemnly defined in the Councils of Florence and Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. Hence, because the Holy Ghost employed men as his instruments, we cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For, by supernatural power, he so moved and impelled them to write—he was so present to them—that the things which he ordered, and those only, they first rightly understood, then willed faithfully to write down and finally expressed in apt words and with infallible truth. Otherwise it could not be said that he was the author of the entire scripture. Such has always been the persuasion of the fathers. It follows that those who maintain that an error is possible in any genuine passage of the sacred writings either pervert the Catholic notion of inspiration or make God the author of such error."

That is the present doctrine of the Catholic church—that an error in the Bible is impossible. Pope Pius IX. so laid down the fact, and in such matters a pope is infallible.

We have not seen even an abstract of the latest syllabus of errors, only a notice that the papal organ in Rome has published it. Yet we know what it must condemn. It must denounce as error and damnable heresy the idea that all parts of the Bible are not equally true, *exempli gratia*, that the story of Jonah is not as historical as that of Jesus. It must condemn the notion that the Bible is an authority only in faith and morals. All Biblical history, including its natural history will be reaffirmed. We are not to look to the intent or spirit of a passage, but to its words, which are as divinely chosen as the rest. It is heresy to admit that the inspired writers may have misunderstood or misinterpreted the source of their inspiration, the Holy Ghost, or have written less or more than the Ghost directed, or that the words they used were not the exact expression of the thought to be conveyed, or that the Bible is so modified by any circumstance as to contain anything but the infallible truth.

We hear it said frequently that "nobody nowadays believes the Bible to be inspired or true in all its parts." About actual belief, of course, we cannot testify, but the fact persists that the largest domination of the Christian church professes to believe every word in the book.

And the church does not tolerate any doubt on the subject.

A few years ago an eminent man of science in England, who was a Catholic, declared that the Bible was replete with "altogether false statements or fabulous narratives." Among these he placed the teaching that the world was created in six days or in any six periods of time; the story of the serpent and the tree; the history of the tower of Babel; the two narratives of Noah and his ark; the plagues of Egypt; Joshua and Hezekiah interfering with the regularity of solar time; Jonah and the whale; Lot's wife, and Balaam's donkey.

These he held to be pure fiction, containing not a particle of truth. However erroneous the church might consider a denial of their truth, every intelligent person knew them to be scientifically false. He would not believe the story about Moses' wife in Exodus iv, 24-26, nor about God's manifestation to Moses (Exodus xxxiii, 18-23), when Moses was placed in the cleft of a rock and shown the rear of his deity.

He asserted that he was aware, as were all educated Catholics, that Isaiah vii, 14-16, had no reference to Jesus, and also that when Jesus, in Matthew xxiv, predicted the end of the world in his generation he uttered a false prophecy. Moreover, he said that when the pope affirmed that the Bible can contain no errors, he saved himself from being set down as a liar only by a dishonest distinction between "errors" and "untruths."

The man of science, though professing to be a conscientious Catholic, was called to account by a cardinal and died under the ban of his church. And we know, and his accusers must know, if they know anything, that he told the truth, that the Bible is filled with false statements and fabulous narratives, and also that the pope was a conscious falsifier.

With the church, however, it is not a question of truth, but of policy. In its days of empire that church burnt men for lesser heresies than these, and to permit them now would be an admission of its fallibility and guilt. Besides, the church has not despaired of restoration to supreme power. As the syllabus of Pope Pius IX. shows, it has relinquished none of its claims to supremacy. It still asserts the unlawfulness of any but the Roman church, and its own right to coerce and enforce. The Holy Office, which is the Inquisition, yet survives, though its function of questioning and torturing is temporarily suspended. Only suspended, it hopes. The church has visions of the time when its ancient prerogatives will be recovered. It will again dictate the belief of Christendom, and that it may do so consistently it maintains the old faith in the infallible truth of the Bible. To condone heresy now would estop punishment of heretics in the future. So that it may persecute unbelief in time to come the Holy Office today issues its syllabus against the "theories," which is to say the facts, put forward by modern critics.

The discovery of more "sayings of Christ" and the receipt of the manuscript in England are announced from London. They are the property of Mr. De Rustafgaell, F. R. G. S., the explorer, who states that natives clearing the ground near an old Coptic (Catholic-Christian) monastery at Edfu some months ago, discovered a small tomblike receptacle, in which were a number of parchment manuscripts bound in thick papyrus covers. De Rustafgaell secured them. The manuscripts had already been identified as from the ninth to the eleventh centuries. There are about a dozen rolls of sixth century Greek papyri. They include twenty-five leaves of apocryphal sayings of Christ in a Coptic translation of a lost Greek original, of which previously only

thirteen leaves were known, twelve of them being in the National Gallery at Paris and one at Berlin. The discovery also comprised parts of the gospels of Matthew, Mark, and Luke in Greek, and a Coptic Apocalypse, the gospel of St. John in Coptic, a history of miracles by Cosmas and Daman (dated the sixth century), a sermon by St. Pistenthios in Coptic, a sermon by St. Cyril, bishop of Jerusalem (A. D. 351-386), and a manuscript in the Nubian language. The monastery, on the site of which they were discovered, was named "St. Mercury of the Mount of Edfu." One of the volumes is a history of the martyrdom of St. Mercurios. De Rustafgaell also found in the desert of Upper Egypt, on the left bank of the Nile, among the remains of paleolithic flint factories, a number of crude, weatherbeaten limestone vessels, which he believes were used in making flint instruments more than a hundred thousand years ago. In due season we shall have in the newspapers, and in a thin volume issued by the British Museum, a translation of the newly-discovered "sayings of Christ." After a little discussion they will be forgotten, like the "Logia" (words) of Christ that were dug up a dozen years ago. They are all without value (even if genuine finds), except as proof that the monks of a thousand years ago or less busied themselves with the writing of gospels, one of them as authentic as another and just as fraudulent.

A gloomy view the Chicago Journal takes of the times, which it calls "an age of unreason." Says the Chronicle:

"Surely this is the era of the mountebank in religion and politics and sociology. The bigger the mountebank the bigger his following. Sensational preachers bawl blasphemies from the pulpit or write balderdash for yellow newspapers. Demagogue politicians vociferate from lecture platforms or at banquets. Wild-eyed reformers shout bedlamite denunciations of everybody and everything. All of them draw large audiences. It is an age of unreason. Mankind has had these periods of aberration before, and doubtless will have them again. It is this reflection alone which prevents sane people from despairing at the present deluge of slush."

These "periods of aberration" will recur so long as men make a religion out of their theories and propagate them on the authority of God or anything else but reason. There is required no sensationalism, no "blasphemy," no balderdash, no vociferating to announce and disseminate scientific facts. Appeals to ignorance and to the emotions are the methods of a baseless religion and the propounders of theories destitute of verification. If the Chronicle would see an age of reason, let it recommend to its readers a perusal of the "Age of Reason," along with the "Rights of Man," which will have a steady effect on religious enthusiasts and on the mountebanks in sociology. It is the preaching method, the appeal to sentiment and prejudice that has queer-ed the human brain, and belief in the impossibilities promised by religion prepares people to fall readily for the schemes of demagogues. Mankind cannot be both religious and rational. Dupes of the priests, who as Christians have acquired the habit of belief without examination, will be caught by anybody who comes preaching and promising.

The disciplining of Chaplain Harry W. Jones of the navy may lead to revelations which other chaplains would prefer were not made. Jones is accused of not paying his debts, which in the service is counted as conduct unbecoming an officer and a gentleman, and of carrying on ministerial correspondence with women. Jones says that what he did not pay was a note of \$300 as his contribution to a corruption fund raised by the twenty other navy chaplains to procure the passage of a bill, which has since become a law, increasing their rank or pay. They are a fine lot of wire-pullers, the chaplains, these holy men of God; and will descend to the same depths as other jobbers to get their hands deeper into the public treasury.

MAX STIRNER AND HIS BOOK.

An Analysis of "The Ego and His Own," "The Anarchists," and the 'isms.

BY THADDEUS BURR WAKEMAN.

III.—Goethe versus Stirner.

Go, get you home, you fragments.

—Shakespeare.

Now I've my all on no one thing staked, Huzza!
And so belongs the whole world to me! Huzza!

—Goethe.

Stirner begins and ends his, in every respect, singular book, "The Ego and His Own" (*Der Einzige und sein Eigentum*), without quotation marks or reference to author—just as though they were his own, with these words, thus:

*Ich hab' Mein' Sach' Auf Nichts Gestellt.
I have my affair on nothing set.*

These words his readers knew to be the first line of one of Goethe's celebrated social, and also philosophical, drinking songs, now famous the world over (see note at end of next article). Stirner's admirable translator in a note gives the literal translation as next above quoted, but at the beginning and end of the book he gives a paraphrase, thus:

ALL THINGS are NOTHING to ME

without period or quotation marks.

The reader will naturally get the impression from all this, that this paraphrase expresses a view common to Stirner and Goethe. But it does not. It is dubious as to Stirner, and the reverse of the truth as to Goethe.

To represent Stirner it should be in the words with which he closes his own introduction to his book, thus:

NOTHING is MORE to me THAN MYSELF!
(*Mir geht nichts über Mich!*)

To represent Goethe it should be in the words of the title, and of the last verse of this same song. The title is "Vanitas, Vanitatum Vanitas!" "This 'Vanity' cry is the chief of vanities!"

This is plain sarcasm on the Bible text, which is transformed accordingly (see Hempel's edition of Goethe, vol. 1, p. 83, note). Parody is also made by omitting "omnia" from the text *Vanitas Vanitatum, omnia vanitas*. This wit is worthy of Voltaire.

And the last verse of the song makes this clear:

The song shouts the reality, value, and joy of the whole world!

Now I've my All on no one thing staked,
Huzza!

And so belongs the whole World to me!
Huzza!

To this end fits now song and feast,
So, to the dregs drink off with me!
—The very last must go!

Bielschowsky, Goethe's last and best biographer (at p. 384 of his vol. 2), gives the meaning of this song thus: "He daringly sets his any affair on 'this vanity' of the world; that is, in his meaning, to make a general disclaimer in order to make the world itself more surely his own." He bets on the whole—all his eggs are not in one basket!

There is, in this song, just the whole world of difference between Stirner and Goethe, but that paraphrase represents neither.

Stirner regarded and felt the whole world to be subjective, and subject to himself as its centre and creator. The objective to him was phenomenal, the reality of which was in his "spirit" which pervaded it. It could not possibly be more than, or go "over," himself! So he set and staked his concern, chief-affair, or All, on himself (*Der Einzige*), the Only, and not on anything else—not even on any whole world, either outside of or including himself. But he does not say as this paraphrase makes him say, that "All things are nothing to me." The world, though under him, might still be something and a good deal to him (?) as we read it was—even his "sweetheart" was once something to him, or he would not have dedicated this only Book to her!

To the "objective" Goethe, on the contrary, the world was the endless All, above, below, around; and yet apart, and over against himself (objective); but also subjective when he tried to think of, use, or enjoy it. Yet it was a Unity or Monism, for all of its parts, and sides objective and subjective, including all of himself, were its constant creations. This world-view

has been confirmed by our present science—its bottom law of correlation. In this infinite ocean of space and time floats our little raft of a solar system, all revolving, with our Mother Earth in the best place for human life, observation, and comfort. We are its natural, but highest outcome, "the paragon of animals," and the best we can do is to use all our powers to love, pity, help, and enjoy each other, and so our race, by memory of its past, realization of an ever better present, and the hope and expectation of a still better future, which we can now enjoy and forefeel as our daily life and work passes into, and helps to make this "earthly paradise."

Such is our modern world, and Goethe was the "first of moderns," because he was the first to realize and live in it, and make it a delight in the present and future for all. The dreams of theology and metaphysics dropped for him at once before the laws and realities of things. The chief object of life to him became life itself; and has not its true Psalm been well written as "The" Psalm of Life, chiefly from Goethe's suggestions, by our Longfellow?

Stirner's subjective idea that he belonged to himself only, and then that all things were subjective to and belonged to him, was just the reverse of Goethe's objective view of the world and of man. He belonged to the All and lived as a part of it.

According to his view, life had grown to us out of the infinite All: and we are here to make the most and best of it. This we can do only by realizing and balancing our objective and subjective views of it; that is, what (1) are the facts, processes, and laws of the world, as the sublime object over against our life and ego, and out of which they are the constant natural correlative creations? What is the true? Then next (2) we are to ask, what we can make of and do with that world to our advantage and use? That is, we consider the world as the endless continuation of our own sensation—as a part of and subject to us, as if a part of our own body and limbs: Of it we ask, What is the good?

It is only by combining these two questions, the true and the good, that the answer comes to the question, (3) What is the satisfactory, comfortable, pleasant, useful, beautiful, ideal, and ever hopeful conduct of life? There is no possible living without these three questions, and our life is the constant answer we make to them. Unless each of them balances and supplements the other, life is a failure, and better never have been; for, as has been well pointed out, the exclusive or extreme of objectivity brings us to idiocy; of subjectivity to lunacy; and from neither is an answer to be obtained to this third question which will be tolerable—even if one be possible.

Thus, Stirner threw his life emphasis, which was metaphysical and so supernatural, upon the subjective; and by how much he escaped lunacy will always be an interesting question for the curious and the experts. Certainly his only life success was his book, and how much of a success was that? The answer must be left to the reader, and to the future. His natural abilities were certainly very great, his learning rare and effective. His friends and admirers changed his name from Caspar Schmidt to Max Stirner (the brainy man) from admiration of his intellect, which could make even German metaphysics seem concise and clear. Had they not switched him off from the objective he might have become the philosopher of the modern world as Goethe became its poet.

Of "that singular phenomenon called Goethe" (as he is described in Johnson's Encyclopedia), it is hard to say anything and not too much—and the result has been intimated above. He kept his life-emphasis upon the objective: "Our only wisdom is in the truth" was his motto. He seems to have been about the first of men to stop lying to himself and to others; and his gentle escape from their falsehoods, delusions, and limitations was wonderful. This often fearful veracity came from his life and union, real and sympathetic, with nature and man as our objective. What this enabled him to become is best told in the words with which he describes the ideal sage in his early play "Erwin and Elvira." (Translation is literal and linear.)

Unless I err as to what in him I see
This man knows more than others know;
His free unclouded eye beholds
The distance clear—velled in mists to us.
That melody of Fate [Law], which around us
In a thousand ringing circles hovers,

But here and there—only—
So, if I'm not much deceived, this Man
Will extend to thee consolation and needed help.

This picture, which may have been suggested by Shakespeare's Ceramon in "Pericles, Prince of Tyre," Goethe lived to realize.

His unity with nature and law ("And the law only can to us freedom give—Und das Gesetz nur kann uns Freiheit geben") enabled him to see right through things, and out into our future. Thus, as "the first of moderns" he opened up to us the modern world, and consecrated it in tones of melody that must remain a part of its voice forever!

His prophecy of the future was astonishing; see it, for instance, in *The Tale* (*Das Märchen*) as translated by Carlyle, his *Fate of Napoleon*, and lastly our building of the Panama canal—true even in the details!

This he was able to do only by objectively, solidly and forever setting, not only his feet, but his brain and heart on and in our Mother Earth and its world.

Now, see this in a few little verses from his fateful Pindaric Poems "The Limits of Humanity" and "The Godlike"—all so simple that you can see and feel the meaning in the German words, though you may think that you do not know a word of German:

FROM "THE LIMITS."

Denn mit Gottern Soll sich nicht messen Irgend ein Mensch. Hebt er sich aufwärts, Und berührt Mit dem Scheitel die Sterne, Nirgends hatten dann Die unsichern Sohlen, Und mit ihm spielen Wolken und Winde.	For with the Gods Shall compare himself No man whatever. If he exalts himself, And would sweep With his forehead the stars; No where then can hold His unstable feet, And with him play The clouds and winds.
---	---

Steht er mit festen Markigen Knocken Auf der wohlgegrundeten Dauernden Erde; Reicht er nicht auf, Nur mit der Eiche Oder der Rebe Sich zu vergleichen.	Let him stand with firm Marrowy bones On the well-grounded Enduring Earth; Upward let him not reach Only with the oak Or with the vine To compare himself.
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Ein kleiner Ring Begränzt unser Leben, Und viele Geschlechter Reihen sich dauernd An ihres Daseyns Unendliche Kette.	A little circle Bounds our life, And many generations Follow enduringly In their Beings' Unending chain.
---	---

Nach ewigen, ehrnen, Grossen Gesetzen Müssen wir all Unseres Daseyns Kreise vollenden.	Under eternal, brazen Mighty laws Must we all Our Being's Circle fulfill.
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Nur allein der Mensch Vermag das Unmögliche; Er unterscheidet, Wahlet und richtet, Er kann dem Augenblick Dauer verleihen.	Man, and he alone Can dare the impossible; He distinguishes, Chooses and judges; He to the moment can Continuance lend!
---	--

Er allein darf Den Guten lohnen, Den Bosen strafen, Heilen und retten; Alles Irrende, Schweifende Nützlich verbinden.	He alone can dare The Good to reward, Punish the bad,— Heal and save; All the Erring, Straying Usefully to combine.
--	--

Der edle Mensch Sey hülffreich und gut! Unermüdet schaff'er Das Nützliche, Rechte, Sey uns ein Vorbild Jener gehäneten Wesen!	The noble man Shall be rich-in-help and good! Unweariedly weave The useful, the right; So, to us an emblem be, Of those longed for Ideal Ones.
--	---

Edel sey der Mensch, Hülffreich und gut! Denn das allein Unterscheidet ihn Von allen Wesen Die wir kennen.	Noble, then, let man be Rich-in-help and Good! For that alone Distinguishes him From all the beings, Whom we know.
---	---

To these verses should be added the little poem called "Humanfeeling" (*Menschengefühl*), in which he gracefully bids good-bye to those "Ideal ones" (*Gehäneten Wesen*), thus:

Ach ihr Gotter! grosse Gotter
In dem weiten Himmel droben!
Gabet uns auf der Erde
Festen Sinn und guten Muth;
O, wir liessen euch, ihr Guten,
Euren weiten Himmel droben!

Ah, ye gods! Great gods,
In the wide heaven on high!
To us who on earth live and die
Grant sound sense and courage good
Oh then, we'll leave to you, ye good,
All your wide heaven above the sky!

With this "Human Feeling" should be read

his rebellion poem "Prometheus," which, alas there is no room to insert here, but which is in most all translations of his poems.

These last lines show that Goethe, in heart, had become an inhabitant of this world and of this earth only, and necessarily his sympathy was with the American and French Revolutions and their republics; and at first with Napoleon, the "armed soldier of Revolution." When Napoleon's eyes first met his he exclaimed "Thou art a Man!" And such the poet worked and lived to become. His heart was with Franklin and Washington, and, necessarily, with Paine; the first two of these three he mentions admiringly, and of Paine's career, especially in France, he could not have been wholly ignorant. Paine's great pupils in his Republican ideas and invention, were Franklin, Washington, and Napoleon. The first two of these spent their lives in realizing his concepts and republic in America, and consequently will remain forever among the greatest of human benefactors. Bonaparte consulted with Paine more than once, and if his advice had been taken there would have been no Napoleonic empire with its Leipsic, Waterloo, and St. Helena, with their retrograde, discordant, anarchistic Europe which still faces us today. In its place there would have been "The United States of Europe," a cooperative Union of diversity for common welfare and progress of All, now illustrated by the Swiss republic with its all diverse Cantons. When the French king fled, Paine posted the Republic in Paris with his own hand! Was it for Bonaparte? No, unfortunately, no!

For, alas! Bonaparte was a small man, physically, humanly, and morally, but frightfully great in mental arithmetic and ambition. "Alas!" again, he was so small that the bullets did not find him as they did others at Lodi and Arcole. Hence he who gave other metaphysicians and ideologists little quarter, became the greatest of them all! He conceived the fixed idea "that his ego" and his "destiny" were exceptional, superhuman, and often he dreamed and acted as if supreme "over" all! In a word, he anticipated the coming years, and became the disciple of Max Stirner, and the sublime impersonation and enthronement of the supreme ego of his book!

The result is known to all, as the last of the terrible tragedies in human history. The "spirit" of the Roman and Italian freebooters inherited in his blood and brain soon changed the "armed soldier of the Revolution" into the "conquering bandit of Europe." The governments and institutions of his time were so infamously bad that evolution could not help but to replace them with better after the destruction he made, but that goes not to the credit of the destroyer, but to the "pure humanity that atones for all human ills," and generally heals and overgrows them. This man must be judged by his purposes, his acts and his intended results. He was progressive abroad long after he was retrograde in France, but Goethe finally had to find his Epimenides in Blucher, and the German people, and awaken the new life there.

Creds in Japan.

The Japanese, says the Sunday Gazetteer, regard Christianity as an unintellectual religion, according to Harold Boice, who writes in Appleton's Magazine. But then Fukuzawa tells him: "Religion is like tea; it serves a social end, nothing more."

At the Nippon Club, in Tokio, Boice had the opportunity of talking at length with a native author of many books, and asked him to say frankly wherein the Japanese considered themselves more advanced intellectually than America. He regarded the subject very seriously.

"One fact is sufficient to prove that the Japanese have taken higher ground than any other people," said he. "Agnosticism, which is the only logical attitude for a modern man to assume toward the mystery of birth, and life and death, is a point of view reached in the United States only by the most advanced professors in your universities; whereas in Japan it is the thought of the masses. Moreover, your Christian propagandists in America are so unalert to the philosophical progress of Japan as a nation, that missionaries are sent there to preach a gospel of miracles and mythology—a mass of doctrine, in

the form of Hebrew fables and traditions, which would never make the slightest appeal to the scientific Japanese mind, and which, in fact, the best thinkers in your own universities repudiate."

"The facts that Sunday is officially a day of rest in Japan, and that church (Buddhist) and state have been practically separated, have given the missionaries undue cause for elation. It is true, too, that the Young Men's Christian Association has found favor in Japan, conspicuously because of its social service to the soldiers during the recent war with Russia. It is interesting and characteristic, however, that side by side with this Western organization is developing the Young Men's Buddhist Association of Japan. This latter organization includes everything that is taught in the Young Men's Christian Association, and in addition thereto familiarizes its members with the hygienic ideals of Buddhism, and conducts summer schools."

A Sweet Thought.

(The Rev. Zeb Hetzel Copp, of Washington, has discovered that hell is located in the sun.—Cleveland Leader.)

How sweet to think, when'er we see
The rosy dawn appear,
That all its light is furnished free
By those we once held dear!

When noonday warms our bodies, friz
By hoar-frost, to the core,
How fine to know the fuel is
From sinners gone before!

Yon genial ray that cheereth all
And sundry, more or less,
Comes from some famous criminal,
Whose sins we ought to bless.

Now science tells us that the sun,
That shineth now so bright,
Hath but few ages left to run,
Ere it is drowned in night.

O awful thought! Should all be good,
Obeying heaven's decrees;
The Devil would run out of wood,
And all mankind would freeze!

So, for humanity's sweet sake,
Let's sin, and sacrifice
Our noble souls, that each may make
More cordwood, when he dies.

Let us so live, through calm and storm,
That thither we may go,
And furnish fuel, that will warm
Our brother men below!

Moses and Elias.

When I was a boy of about sixteen I was invited with a chum to spend part of the holidays in North Wales with our house-master. One day we made the ascent of Cader Idris, a mountain close on 3,000 feet high. It was a fine day and little fleecy clouds were driving from the southwest over the top of the mountain. When we reached the summit we were soon temporarily enveloped in one of these, and after it passed us, to our astonishment, we saw thrown upon it three shadows entirely surrounded by a brilliant rainbow.

The shadows increased in size as the cloud receded, and would doubtless have done so, indefinitely, had it been large enough. I was a believer then, but the thought of Christ's transfiguration immediately occurred to my mind, and, with the inconsistency typical of modern believers, I, from that time, regarded the transfiguration as a hallucination on the part of the witnesses.

For if we examine the accounts given we find only the smallest discrepancies from the natural phenomena. In the Biblical instance we have three witnesses standing together, and, therefore, three figures on the cloud. Their raiment is described as "white and glistening," whereas, in the mountain phenomena it would, of course, be the background and halo that would rightly be thus described. However, considering the brilliance of the whole apparition and the terror of the spectators, the glory would naturally be transferred to the figures themselves by their superstitious minds. From the Biblical account it is evident that the cloud was approaching from a northwesterly direction, which would add tenfold to the fishermen's terror.

The account given in Luke says, that the

apostles had been asleep and did not see the commencement of the apparition, i. e., that "as he prayed the fashion of his countenance was altered," etc., is pure imagination, and this enables us to dismiss as equally imaginative the conversation about his death at Jerusalem, which is not recorded by the earlier and less elaborate accounts.

Where all accounts agree is in the fact that Peter got no answer when he addressed the apparition, and shortly afterwards the cloud enveloped them, and they fell on the ground quite stupefied with fright (see Matthew), hearing a voice proclaiming, "This is my beloved son," etc.: the words being given differently in different accounts, which again justifies us in doubting whether they were heard by the ear or by the imagination. Luke says: "Moses and Elias departed from Jesus before Peter spoke." This would be automatically accomplished if James and John, in their fright, fell on the ground at that time.

Afterwards Jesus came and touched them. Naturally he had also been befogged and was groping for his companions. He told them not to mention what they had seen—doubtless he thought it all "tommyrot." Whilst they had seen him in glory he had, doubtless, been away behind a rock, hiding his weakness from the eyes of his disciples. I think there is a reason why, although the disciples were always ready to pray in company, Jesus always took the opportunity to go away by himself.

I do not wish it to be supposed that the event I am discussing actually happened about the year 30 in Palestine, but I suggest that this natural mountain phenomenon has been observed by others than myself, and that the makers of the Christ myth have found the yarn ready to hand, and have put it into the life of their patch-work Jesus. JOHN LATHAM.

Occupied with Burning Questions.

At the present the question engaging the attention of the leaders of thought in the Middle West is the personality of the devil and the whereabouts of Hell. The devil, according to one of the principal authorities, the Rev. Mr. Hilscher, is "a beautiful and seductive personage with subtle qualities which attract rather than repel," and he adds that, despite tradition, his opinion is that the devil has "no horns, hoofs, or spiked tail." Strange to say, this opinion has been applauded by a number of Chicago divines, and while some of them a little question certain details in Mr. Hilscher's description almost all are agreed that the devils of the painters, from Durer to Dore, must be exaggerated, and indeed, are little better than caricatures. Bishop Fallows, for instance, says that "the spiked tail, hoofs, and horns are fiction, poetry, imagination," and the Rev. James Frothingham can "see no reason why an evil spirit should be placed in a repellent physical dress."

There is no similar unanimity about the situation of Hell, nor is there any likelihood of agreement between those who hold that it is in the sun and those who pretend to demonstrate that it must be in some dark invisible asteroid. The former opinion has of late been chiefly elaborated by the Rev. Zed Copp, of Washington, an outsider, whose views, however, have great influence in the Middle West. Mr. Copp has lately turned his thoughts to heaven, finding it impossible to persuade the multitude to accept his account of hell. He has been considering heaven for the space of fourteen years. He discovered it in the brightest of the Pleiads, and though his investigations are barely begun he is able to tell us more about it than the astronomers can tell about Mars. Here is a passage from his latest report:

"In heaven there are places of brick and stone. But the solidity implied by the ingredients counts for naught, since they are transparent. The inhabitants may look through the houses of their neighbors. They can observe every action of their neighbor, and the thoughts of one are the thoughts of others."

A circumstance which might strike an outsider as embarrassing; however, we have the assurance of the Rev. Mr. Copp that there are no busybodies there, for that "a state of lethargy exists among the inhabitants."—New York Sun,

Senator Dick of Ohio.

By copying a news item into its columns The Truth Seeker has unwittingly wronged United States Senator Charles Dick, of Akron, Ohio. We therefore take pleasure in publishing the following letter in vindication of Senator Dick by his and our old friend Buchtel of the same state and city:

"Akron, Ohio, July 15, 1907.

"To The Editor of The Truth Seeker—Dear Sir: For forty years I have been a reader of your paper and have never found anything in its pages to which I could offer any objections. I am one of those who think that the protection of a man's good name is much more important than the destruction of the same. The majority of men spend their entire lives building character. After a life is spent in this work it seems too bad that a newspaper with a wide circulation will publish a statement which has no foundation in fact, but will utterly destroy a man in reputation and character.

"In your issue of July 13, in the column designated as News of the Week, you publish a statement in regard to Senator Charles Dick of this state and city that is absolutely untrue in every particular. I have known Senator Dick from his early boyhood, and have always known him as a straightforward man, honest in every business relation of life. He was in my employ for a number of years as a young man, and he was always industrious, honest, faithful, and conscientious, so much so that I was glad to have the honor to nominate him in the House of Representatives for United States senator, for which I have never had any regrets. I know of his business transactions and know personally that he never borrowed a dollar of the city or county treasurer. What money he did borrow—and it never approached \$100,000, nor the one-half that sum—was a perfectly legitimate business transaction which cannot interest the public in the least.

"The publication of the article to which I allude about Senator Dick will do incalculable harm. He is a public man, and all eyes are turned upon men who hold high official position; much is expected of them, and just at this time the people are looking for the kind of 'stuff' that furnishes opportunity for criticism and especially unkind criticism. You, not knowing, perhaps, have done the senator an injury which you can never repair by publishing that which destroys his reputation as a man, a citizen, and a senator. I write this, not in the spirit of unkind criticism, but only because I could not let the character of a man whom I have known so well and for whom I have so much respect be traduced and vilified without crying out. He is no relation of mine, he does not know that I am writing this, but I feel very much as if he were one of my boys, and I am anxious that The Truth Seeker shall be a truth teller as well. I am an admirer of your paper and its Editor, believe in the doctrine it teaches, and at the age of eighty-four years can look back on my life, feeling that I have tried to live well here and am perfectly willing to take the chances of 'doing well there' in the great hereafter.

"I inclose some clippings that I trust you will publish with this letter. Respectfully,

"WM. BUCHEL."

The Truth Seeker had no intent to injure Senator Dick, and could have no object in attempting it. The newspaper dispatch, which we reproduced, stated that, according to a report by State Examiner Parmlee, the Senator had been borrowing money of City and County Treasurer Smith, of Akron, whose shortage had caused the fact to become known. Whoever sent the newspaper dispatch evidently misinterpreted the report of Examiner Parmlee, who writes to Mr. Dick denying that there is anything in his words to justify the statement. Mr. Parmlee explains:

"In giving the list of securities held by Mr. Smith my report includes the notes signed by yourself and L. C. Miles, but it does not contain anything to indicate how or to what purpose these securities came into Mr. Smith's possession. As they had been purchased by Mr. Smith from Mr. Bates, trustee, in whose favor they are drawn, and he had acquired them through the adjustment of the affairs of the Akron Savings bank, manifestly the charge, direct or implied, that they represented money borrowed from Treasurer Smith by you is wholly without foundation in fact."

Nobody rejoices more than we do when a public servant charged with wrong-doing is exculpated. We might take this occasion, however, to plead that to one who knew nothing about Senator Dick except that he was a member of the United States Senate, and at the last session was said to have introduced a bill increasing the graft of navy chaplains (who, according to report, raised \$7,200 to push the bill through), there was nothing suspicious or improbable about the story of his delinquency. The Truth Seeker is no legislative muckraker; it has enough to do in keep-

ing account of recreant parsons. Its news column is wholly unprejudiced. Events are set down without malice and without surprise, and needed correction is made in the same spirit.

There must be some good in a man worthy to be so warmly defended as Senator Dick is by Mr. Buchtel. He is fortunate in having so staunch an advocate and so loyal a friend. We trust that all his acquaintances will prove equally zealous for his vindication, and that every newspaper that has published an erroneous version of the facts will give as much space to a correction as we hereby give in The Truth Seeker.

Christianity Unfit for Orientals.

Chautauqua Assembly visitors, says the New York World, are taking sides on the statements advanced by Dr. G. Stanley Hall, president of Clark University, in an address on non-Christian religions sympathetically considered.

According to the Worcester (Mass.) president, professor and editor, Christianity is entirely unfit for the nations of the East, China in particular. While it might be a good thing for American people to adopt Confucianism, instead of being the Christian duty of American churches' members to send missionaries to convert the heathen Chinese, missionary invasions are useless and often wrong.

In many cases the missionaries are but little better than advance agents for foreign armies. Many of the native Christians in China were characterized as rice Christians accepting Christianity for the food and protection offered by missionary headquarters.

"It is idle to contend that the Western religion in its essence is higher than the Eastern," asserted President Hall. "Confucianism is admirably fitted for the Chinese, to whose mind the teachings of American missionaries are as air is to a fish. The haughtiness and foreign ways of the missionaries make them particularly repugnant to the Chinese. Many of the so-called converts are merely make-believe. Among the crowd who assembled about the missionaries are characters who are unworthy and who are known as rice Christians, who accept religion for the rice doled out at the stations.

"Such native converts become objects of odium and local ostracism results for the convert and hatred for the cause of the default, the missionary. Not only does missionary work often fail in its object, but religious endeavor is perverted for a material end.

"Religion is used in the East as a weapon of war, the pioneer of the sword. The spectacle of a Christian Kaiser sending his troops on an errand of revenge and requiring them in the name of him who bade us turn the other cheek, not merely to attack and kill, but to kill without quarter—this is not a pleasing evidence of Christian progress.

"This nation we are Christianizing has been treated not as the Western nations would treat each other, but as barbarians. Let Jesus Christ judge between us. It is idle to claim that Western civilization or religion is in all respects higher than the Eastern and that we are in all respects Christian, and that in any other item we are better than the Confucians."

Although Roman Catholics are obliged, at the peril of their salvation, to abstain from invoking the spirits of the dead, whether good or bad, the church does not deny the phenomena of Spiritualism. Mr. J. Godfrey Raupert, an English convert to Catholicism, is at present in America, delivering lectures on the subject of "Spiritualism." His statement, printed in a Roman Catholic magazine represents his own view and that which the church itself accepts. The statement says:

"Mr. Raupert, . . . from his own personal experience and the testimony of eminent authorities, is firmly convinced that the independence and objectivity of many spiritistic 'materializations' or apparitions is beyond all reasonable doubt; that occasionally, at least, knowledge is conveyed by them and information given which could not, by any possible stretch of the imagination, have been normally acquired or absorbed by either the conscious or what is called the subconscious mind of the medium; that there must be truth in the spiritistic theory—taking this term in the narrower and conventional sense—which holds that the intelligences

that manifest themselves are the souls or departed human persons; and that, finally, these spirits, masquerading under the guise of every virtue, are keenly intent upon working the moral and physical ruin of their victims; that, finally, the 'creed' they propagate denies the divinity of Christ and contradicts the teachings of his church on a number of essential points."

It would be strange if with their capacity for marvels Catholics were not permitted to believe in spirit return. The prohibition on invoking the spirits is to keep Catholics from spending money with mediums, but it is not effective. They are the main support of fortune tellers, palmists, astrologers, and the whole occult fraternity.

The Church and Society Girl.

(To be carefully committed to memory by young girls who are entering on their first season.)

- Q—Who are you?
A—A Society Debutante.
- Q—What is a Society Debutante?
A—A girl of eighteen who is going through the important process of being brought out.
- Q—Who brings you out?
A—My mother.
- Q—For what purpose?
A—For the purpose of what is technically termed "getting me off."
- Q—Explain the meaning of this technical term "getting you off."
A—It means to convey me bodily, with all my contingent advantages, drawbacks and expenses of maintenance, to the first eligible man who is willing to take an assignment of the property.
- Q—What is an eligible man?
A—A man begins to be eligible at £10,000 a year, and his eligibility increases upward in arithmetical progression.
- Q—Of what age is the eligible man?
A—He may be of any age from twenty to eighty.
- Q—Of what appearance is he?
A—He may be of any appearance from a Belvidere Apollo to an Orang-Outang. But he more often inclines toward the latter appearance.
- Q—Of what character is he?
A—He may be of good character, or, as is more frequently the case, of no character.
- Q—Of what nationality is he?
A—The eligible man may be of any nationality, or (which is more usual) a conglomeration of all the nationalities from Palestine westward.
- Q—What is a society wedding?
A—A ceremony in the course of which, amid the most sacred surroundings and the most solemn formula, the greatest possible amount of lies and perjury is compressed into the smallest possible compass of words.
- Q—Where are these perjuries committed?
A—At the altar of a smart church.
- Q—By whom are they committed?
A—Both by the Bridegroom and the Bride, who in the name of God make all sorts of solemn promises that they have no intention whatever of carrying out.
- Q—Is there any sin in committing perjury under such conditions?
A—There is no sin rather a virtue in so doing.
- Q—By what proofs can you support this?
A—By the presence and approval of my dear father and mother, and by the benediction of the Bishop, or other high ecclesiastical dignitary, who performs the ceremony.
- Q—What is a detrimental?
A—A good looking but impecunious young man whose attentions I have repelled coldly before marriage and shall encourage warmly afterward.
- Q—What are children?
A—The plague of married life, from which it is my most earnest and pious wish that I may be exempted.
- Q—What is the maternal instinct?
A—A fashionable sentiment among our ancestors which went out with bonnets, chaperons and table centers.
- Q—What is a heart?
A—An internal organ connected with the circulation of the blood.
- Q—What is love?
A—A form of mental disease described by poets and writers of fiction, but only prevalent in the present day among the lower orders.—London Truth.

In The Truth Seeker of July 6 we alluded to a proposed Children's Home in Detroit, the gift of Delos A. Blodgett. Mr. Blodgett now writes to say that the Home is in Grand Rapids, Mich., nearly two hundred miles from Detroit. About sixteen years ago Mr. Blodgett gave a Home to a lady board of managers, who have run it till now. Mr. Blodgett is now about to erect a fine new building on the same ground, of steel, brick and stone. Mr. Blodgett has no interest in any Home in Detroit; the object of this in Grand Rapids is to keep the illegitimate out of the gutters. Religiously, Mr. Blodgett is indiscriminate in his charities, giving to those he desires to help without thinking of their particular creed or sectarianism. He is a broadminded philanthropist.

Minor Editorial Note and Comment.

This religious note is found in a newspaper item about a dead burglar: "As superstitious, perhaps, as the Italian bandit who kneels at a wayside shrine and invokes a saint's aid in robbing the next wayfarer was Frank Ardley, for when he was killed by a pier watchman yesterday morning he had in his pocket a little well-thumbed book, 'The Life of St. John the Divine.' And rubbing itself against the good man's history was a steel 'Jimmy.'" Of course, Man, so with, and Apollos watereth, but God giveth the increase in burglary as in agriculture.

The St. Ann Miracle-Joint has been open in Chicago during the novena, or nine days, following July 18. Besides the "relic" of the grandmother of God, they have in the Chicago joint a reduced facsimile of the shrine at Lourdes in France. A crutch said to have been discarded by Mrs. Mary McKenna as a result of her prayers and contributions at the novena last year is exhibited, like the prize ticket of a lottery, to induce others to invest. Paulist fathers do the barking. This humbug will not be wholly reduced to a science until the joint is decorated with the invitation to "put a penny in the slot and get a miracle."

In granting a pardon to Mrs. Birdsong, who murdered her physician, Dr. Butler, because she felt that he had insulted her, Governor Vardaman of Mississippi declared his belief in the unwritten law, and said it "ought to prevail in that state." If the "law" executed by Mrs. Birdsong ought to prevail, there is no good reason why it should remain unwritten. The legislature is elected to pass laws which the people want, and would be within its scope in enacting a statute under which it should be a sufficient defense for murder to plead (proof unnecessary) that the defendant believed himself or herself insulted, or had heard that deceased had made improper proposals or had had unconventional relations with a relative of the prisoner at the bar. Upholders of the unwritten law would show their sincerity by proposing that it be placed on the statute books.

Several Chicago University professors, it is foretold, are to experiment on solutions of the "family problem" with arrangements like the Upton Sinclair colony's, but not quite, for the families in this projected Utopia will not be housed in common, though there will be a community playground for the children. Because of this project being in the air, interest attaches to the startling utterance of Prof. Frederick Starr, of the above University, who says: "Children should wear no clothing until they are ten years of age. I mean not a stitch of clothing. This is right on both physiological and moral grounds." If all seasons were summer, Professor Starr might be right physiologically. Morality is not involved in questions appertaining to children under ten, except in Christian Sunday schools, where they are taught that they must observe the seventh commandment even at that tender age.

In a Chautauqua address delivered at Coffeyville, Kansas, July 22, Bishop John Vincent of the Methodist church attacked the evangelistic system of revivals now in vogue in the churches of his denomination. He believes that on account of the sensational methods used in so many revivals the bad effects more than offset the good. The bishop expressed himself as against all sensational and spasmodic efforts to create an ill-balanced emotionalism and mere temporary devices for exciting enthusiasm. He also pleaded with the ministers "to stop sensational methods" in revival meetings and deprecated the practice of having what are generally

known as "testimony meetings" in revival services. Are Methodists beginning to see that the elements of revivals and conversions are hypnotism, fraud and lunacy, as intelligent observers have for years known them to be?

The murder of an Armenian merchant in this city directs attention to the existence here of a number of "patriotic" Armenian societies which extort money from their countrymen by means of threats and assassination. The merchant who was killed had refused to contribute to the support of the "patriots," and had advised others to do the same. The Armenians are Christians, but their country, situated in Western Asia, has no political existence, its government being divided between Turkey, Russia and Persia. The natives accuse the Turkish government of persecuting them because they are Christians. The Mohammedan Turks reply that the Armenians are bandits and assassins. There have been loud appeals in the past for the relief and defense of stricken Armenia against the infidel Turks, but for some reason the cry has died down. The methods of the Christian "patriots" do not beget sympathy for their cause.

The confession of Harry Orchard, the accuser of Haywood, was obtained by a detective named McPartlan. In his speech to the jury in defense of Haywood, Attorney Darrow made this comment as touching Orchard's conversion to religion: "At least a month before Dean Hinks persuaded him to lay his sins on Jesus, Father McPartlan persuaded him to lay his crimes on Bill Haywood." Conviction of Haywood, Darrow said, meant "You may kill, steal, commit any crime known to heaven or to earth, and then you may turn and throw your crime on somebody else and your soul upon God." The religious papers in dealing with Orchard's conversion reaffirm the efficacy of repentance even for the greatest of criminals, but the Western Christian Advocate (Cincinnati) admits that Methodist theology "is certainly put to its test when a man who has murdered a score of victims claims conversion and acceptance with God." It is safe to say that Orchard is not worrying so much about whether his confession will be acceptable to God, as whether it will be acceptable to the state of Colorado and efficacious to save his neck.

A candid arguer for a belief in God as necessary to the maintenance of the social order is Mr. Albert R. Gallatin, a correspondent of the New York Sun. He remarks: "Coincident with the decline of the God idea individualism gains ground, expressing itself in various forms such as Socialism, Communism, and Anarchy, * * * the result of a desire for a new dispensation under which we are to have a more equitable distribution of wealth. * * * So long as the churches can fool the masses into believing that what they lack in material welfare in this life is to be made up to them in a future life, so long will they respect the rights or wrongs of property; but let them get an inkling of the true state of affairs—the insufficient evidence on which the teachings of the church are based, the exceeding improbability of there being any future life at all—then will they rise to seize what they can in this life. * * * It behooves us who are fortunate enough to be on top and who wish to stay there to yield to the churches our material support even though withholding our intellectual assent. It is they alone that are to stem the rising tide of Socialism and discontent which threatens to engulf us." There are social reformers, blind on one side, who would not see the point if there was a lighthouse on it.

The more ignorant the people the greater the popular faith. Without any evidence at all that they are not the victims of a mistake or a hoax, the people in the Acatlan district of Puebla, Mexico, have been worked into a state of intense religious excitement by the appearance of what is represented as "a painting of the face of Christ" on the back of a painting of St. Anthony in an old Catholic church on the summit of the Cerro del Calvario. Somebody started the story that the painting is not the work of human hands, and this became the popular belief. On July 23, the newspapers said: "Thousands of people are flocking to the church each day to view the picture. The bishop of Huajuapam is on his way to the place to view the painting and to pass judgment on its being the product of a miracle." It is needless to say that the bishop knows in advance that no miracle has been performed. His business is to judge whether it will be expedient to claim a miracle in view of possible exposure. Meanwhile the priest who launched the imposture will line his pockets with the offerings of the faithful, and square himself with the bishop by dividing the loot.

The American Salvation Army has met worse luck than its English prototype. It has headquarters in Providence, R. I., and also in Brooklyn, and has the usual attachments of an "Industrial Home" and a "Home for Friendless Girls," notwithstanding which its commander-in-chief, James W. Duffin, and a lot of subordinate officers have been arrested as vagrants. Not that the "vagrants" have no visible means of support, for they have worked the public successfully and keep bank accounts, Duffin owning real estate. The complaint is that the funds they collect are applied to personal uses, that goods and clothing given them are not distributed among the poor, but sold for what they will bring to the junk man, and that the "homes" which they maintain are disorderly houses and the theatre of unmentionable practices. The work of these salvationists is a little coarser than that of "General" Booth, but he is obviously their model. They didn't get rich enough to earn a university degree, and so are classed as vagrants. A former captain in this army describes it as a system of "graft." Huxley many years ago demonstrated the same proposition regarding the original army.

A Brooklyn boy who shows great proficiency as a marksman has received a long letter from the President, in which his skill is commended. A contemporary makes this criticism: "We are told that having plenty of boys that know how to shoot is conducive to peace. As well say that to train our youth how to fight duels would be the best way to end duelling, or to teach them how to gamble to win would be the most effective method of stopping gambling." The analogy is perfect. A Californian subscriber of The Truth Seeker who in early days had learned all about the "mechanics" of gambling, came to San Francisco some twenty years ago for the purpose of establishing a school or delivering a course of lectures to destroy superstitious belief in "luck" and to demonstrate that success in gambling lay in the manipulation of the cards. It was his hope that if young men were made familiar with the tricks of the gamblers they themselves would never gamble. He laid his educational plan before the mayor of the city, who approved his intent but offered the objection that students, being made good mechanics by his instruction, would be likely to put their knowledge to use by turning cards for their fellow men to lose bets on. He therefore abandoned the idea. The theory that skill in cards is a temptation to play would hold good when guns and shooting are substituted.

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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.

A QUERY.

From M. Florence Johnson, Massachusetts.

Editor Truth Seeker: "Little Journey to the Home of Thomas Paine," by Elbert Hubbard, says: William Cobbett had Paine's bones "removed to England, and buried near the spot where he was born. . . . A modest monument marks the spot. Beneath the name are these words: 'The world is my country; mankind are my friends; to do good is my religion.'" (Great Reformers: Thomas Paine, Page 141.)

Vol. II, page 428, Conway's Life of Paine, says: "As to his bones, no man knows the place of their rest to this day."

Which are we to believe, Fra(ud?) Elbertus, or Moncure D. Conway?

A "CHURCH OF NOTHING."

From George H. Dunster, M.D., Argentine Republic, S. A.

Dear Friend Macdonald: In the Truth Seeker of April 13, 1907, you have put in a card for application for membership in the Church of Humanity. It is for those who know God is a myth and death the end of life. I like The Truth Seeker very much, and I like you also in the same degree, but such absurdity as finding people who know God is a myth, and who know that death is the end of life, is trying to find out the greatest riddle of the universe. Recollect what our friend Ingersoll said: "The existence or the non-existence of God is at best a matter of opinion." I simply say in addition that no one can deny that which he does not know does not exist! Nobody, including friend W. H. Kerr of Great Bend, or any other great place, knows anything about God, and know just as much about what happens after death. He, as well as any one else on this planet, is a great know-nothing in that connection. The man who says there is no God, makes a statement based upon nothing but an opinion, and opinions are nothing more than opinions, and that's all there is to it. The Church of Humanity, to me, is the Church of Nothing.

JACQUE LOEB'S EXPERIMENTS ANALOGICALLY PROVE, INSTEAD OF DISPROVE, MIND IN NATURE.

From H. Wettstein, Fitzgerald, Ga.

I have read Mr. David Eccles' critique of Prof. Loeb's experiments with great interest, and after surveying their respective positions (the latter endeavoring to prove all organic phenomena from exclusively mechanical premises, while the former sees an auxiliary agent therein in the form of a conscious, teleological force, the nature of which he does not define), it is apparent that one fact has escaped the notice of both gentlemen, namely, that in the entire series of experiments Loeb has carried on for years, he has merely substituted his own judgment for that which is resident in the constituents of matter and which assembles certain elements into protoplasm, building up animal and vegetal organisms in a way of its own, he thereby analogically proving, instead of tentatively disproving (as he fancies he does) mind as the essential factor and imperative condition of generating and developing all forms of organic life from Moner to Man.

The same may be said of Mr. F. B. Hall's proposition in reply to Mr. J. R. Perry to the effect that a gasoline motor may furnish the motive power in place of a woman's foot, since in this case also

there is "back" of this motor, and anteceding it, an intelligence which manipulates the motor; just as there is back of Loeb's chemicals and laboratory an intelligence which handles the elements and organisms for the purposes set forth.

SCIENCE AND GENESIS.

From L. A. Norcross, California.

Editor Truth Seeker: M. Florence Johnson, in The Truth Seeker, June 15, says that in the account of creation in Genesis, in chapter I, God created the fowls of the air out of the water, and in chapter II out of the land.

If she lived in California and could see the hard, unproductive ground, that in places is so hard that it is necessary to blast before it can be made to absorb the water, and then see the beautiful orchards and vineyards that the water, under the irrigation system, "brings forth so abundantly out of the ground," she might change her mind about its being a contradiction.

The possibility of light before the earth became fixed in its revolutions is not so great to my mind. As I read the account, the work of the fourth day does not consist in the "creation" of the sun and stars, but in the "setting them in the firmament to give light upon the earth." The account does not go into detail, explaining the process, no more than it does in dealing with the ontogeny of man. "Out of the ground wast thou taken," but evolution teaches "In the worm we see man in the making."

POOR AND PERSECUTED.

From J. A. Corriher, North Carolina.

Mr. Editor: I inclose \$1.50 on my subscription. None but those as unfortunately situated as I am can have a heartfelt appreciation of the weekly visits of The Truth Seeker—one who is surrounded by fanatical and intolerant Christian bigots, to whom nothing you may say or do counts so long as you do not believe in their monster superstition. Gentle reader, we will hope that your surroundings are not such as mine. We hope that if you are alone in your town or community you are surrounded by a people, no matter how fanatically religious, who are at least endowed with knowledge and reason to see and appreciate the good in an honest opponent, which is far more than can be said of this people with whom I live and have been living all my life of forty years; though I feel satisfied that the reason that I have been so hounded and persecuted is largely the fact that I am poor. All Freethinkers have long since learned that it is wealth with conventionalism, and more especially with Christian conventionalism, that counts. Not long ago I noticed in one of my Freethought papers where a contributor made the astounding statement that anyone sensible enough to be a Freethinker had sense enough to make money. Now that statement was like many others emanating from sources where we should look for something entirely different. I do not know for a certainty, but I feel safe in saying that there are thousands of Freethinkers in the country who are as poor as I am. The wealthy Freethinkers may not appreciate our company; they may think we are of small consequence, but if you do you are but doing as your Christian opponents are doing, attaching all importance to the mighty dollar. But please do not construe this to mean that I have any abhorrence for the dollar or any honestly gotten wealth. The point which I wish to drive home is that there are thousands of honest though poor Freethinkers who were born poor and who must always remain poor so long as they remain honest to their innermost convictions. I do not doubt for a moment but there are thousands of honest, intelligent Freethinkers who are plenty able to hold lucrative positions, and who

do not feel like stultifying themselves for gain. I once told my employer that I valued a principle higher than I valued a barrel of money. He seemed to appreciate my devotion to the right, as I understood it, until it was time, in his opinion, to build a church and he came to me for a contribution and I refused to give it. Thereupon his high appreciation of me and my honesty began to wane, and I was soon down and out, a victim of religious intolerance.

"WHAT FOOLS THESE MORTALS BE."

From John F. Clarke, Maryland.

Editor Truth Seeker: Once upon a time certain "unco guid" citizens of this village (Arlington) got together and resolved that they were "the best people" of the community, and that the rest of the villagers must and should cut their moral cloth according to the patterns furnished by the aforesaid "unco guid." There were forty-nine of the "unco guid" tall that was to wag the body of about 6,000 of the moral dog. A manifesto of the "unco guid," with the 49 names attached, was sent to the Baltimore Sun, and the public was told that the "Civic League" was in dead earnest and that with the support of the "best citizens," Sunday desecration must stop short, etc. I took it upon myself to act as secretary for the unorganized element in the community, and I put a letter in the Sun that set the "unco guid" to thinking hard. I did not mention any names, but I told of the gambling proclivities of some of those forty-nine articles, and the way that some of those hypocrites made their men servants and handmaidens to work about eighteen hours upon the Lord's day, and how certain real estate men among them did a land office business upon that day; and I asked if after plucking the beams from their own eyes they could still see any mote in our eyes. I ridiculed them a few, and some of their lackeys said that I should be in jail for making fun of such leading citizens. One of the largest real estate and building companies, smarting under my strictures, put signs upon their houses, "Closed upon Sundays." This was an act of industrial suicide, for whereas the company was selling its buildings almost as fast as built, the thing went into the hands of receivers to the tune of \$200,000. The receivers, some of the same gang, have taken down the signs and a reef in their moral sails, and are disposing of the houses again. This is another instance where God smote those who were doing his business without a license from him. The Civic League, after espousing a political party that does not stand with the people of Baltimore county, quietly folded its tents and went into its hole to hibernate until the moral delinquencies of the people give it another spasm.

A BLUEJACKET ASHORE.

From D. C. Millican, Spokane, Wash.

Editor of The Truth Seeker—Dear Fellow Heathen: As I am feeling very patriotic this glorious Independence Day, and as I can think of no better way of showing it, I'll just write a line or two to the boss Truth Seeker. I have done a little moving around since you last heard from me, and am not as yet moored to any spot; have only one anchor down and am prepared to get under way at a moment's notice. No, there is no U. S. marshal on my trail; all the witnesses are now dead. In order to show you we have "got next" out here in the wild and woolly west, I mean to tell you of a coincidence that came to my notice since I came here. The B. Y. P. U., some kind of a Bible society, is holding a convention here, and it is being pretty well advertised by posters and by mention in the city papers; and last night, I believe it was, the Spokesman Review published an item, under the heading "Lock Your Doors," in which it mentioned the fact that several doors had been discovered open and were closed by the

police. Maybe the editor wasn't thinking of our Bible-back guests, but nevertheless it might be a wise precaution. Of course, there is not a particle of danger, for it is written "Thou shalt not steal," but would it surprise you to learn that some gentleman of the cloth leaves this city in possession of "a brother's" wife? We, of course, hope nothing of the kind will happen, but we are not in possession of facts to prove that it won't.

I feel a little lonely without the weekly visits of The Truth Seeker, but will have to bear it until I find some place to tie up for a while. I suppose I'll have to go into the harvest fields this summer and replenish my supply of cash, which is running a little low at the present time. Have earned nine dollars, and spent about four hundred since I was discharged from the Navy last May. Best wishes for the health of The Truth Seeker and its whole family.

ECONOMIC FALLACIES EXPOSED.

By J. R. Perry, Pennsylvania.

Editor The Truth Seeker—Dear Sir: Some months ago I wrote an article on the Socialism of to-day, in which I referred to the "Unsolvable" in the case and showed, I think clearly, that its advocates have no well defined idea of what it is. I think it might be called a conglomeration of all ideas and theories, of plans and schemes calculated to set aside the present order of things, for some undefined experimental theories proposed by dabblers in political economy. It embraces about everything and subject of a combustible nature that can be thought of by the present discontented growler, who thinks he knows what would be so much better for the world if he could only have his ideas adopted, yet in all he has undertaken up to the present time he has been a stupendous failure.

A number of persons have written me and given me advice to read this and that. Why, bless you, gentlemen, I have read all the nonsense and speculations of Socialists for the last fifty years, and, am still at it.

I have listened to Socialist speakers and debaters who proposed to reform the governments of the world, make society grand and glorious, bring about the millennium in short order, who had not the capacity to conduct a ten cent store.

It would make too long an article to reply to all the errors and misstatements of Mr. "Bob White" in his criticism so I shall confine myself to a few of them. He recommends the single tax on land values. Well, that theory has been tried in Australia; what was the result? Why this: Every poor man, I mean of the working class, who owned a lot of ground was compelled to sell it or turn it over to the city for taxes, and men of small means began to leave the city and build small homes outside of the city limits, and for miles in distance, so that it necessitated the construction of a trolley line to gather up the labor element and bring them into the city to work in factories. The city of Sidney, and I think one or two other localities, own a large quantity of lots that are non-productive, having been sold and taken for taxes. If the land tax theory were generally adopted it would soon deprive every poor man and those of moderate means of holding a foot of land, and the government would be the holders of all the unoccupied lands, and as the authorities could not enforce the collection, said lands would be valueless and non-productive unless rented at a small sum nowhere equal to the land tax. "Bob White" says that the introduction of machinery has "forced labor on the streets, and made paupers, beggars, loafers, etc., with empty stomachs." This idea of machinery having deprived labor of anything is one of the greatest fallacies advocated by the Socialists; it is an absolute falsehood.

In the primitive days of coal mining a hole was dug into the mountain side and

men hauled the coal from the mines in a wheelbarrow, or if it was top coal, a windlass was used to draw the coal from the mines below. Such a hole would be occupied by perhaps a dozen men. Later, this windless was worked by an old-fashioned horsepower and a little more coal was hoisted, but the number of men required was limited. Those were the good old primitive times when a very few men were earning about one dollar a day digging coal.

I am speaking from experience, as I have seen it. I was employed in the erection of the first chutes and coal breakers both in Schuylkill and Luzerne counties, from 1843 to 1852. Now, what did machinery do for the miners? I will tell you, Mr. "Bob White." It has increased the number of miners from a few hundred to about 450,000 who are now employed in hoisting and mining coal. Does any man of good common sense believe that without machinery and the expensive breakers now in use this great army of men could be employed at an average of more than three times the wages paid in the good old times of 1843?

And in what way has mining machinery driven men upon the road with empty stomachs?

What it has done for the mining of coal it has done in every department of labor. It has always created labor. Look at the new industries which machinery has created!

"Bob White" whistles wrong most of the time. He says machinery has driven men upon the road with empty stomachs. He has overlooked something of great importance. Under our splendid national policy of saving the labor of the country for the people of America, we have imported nearly six millions of emigrants within the last eight years. One million two hundred thousand foreigners landed upon our shores the last year, the largest immigration on record. Now, Mr. "Bob," do you think that these millions of laborers would be coming to America if machinery has crowded the poor laborers into the streets with empty stomachs? And as to the land question, the public lands, do you know that thousands of them are taking up government lands and becoming farmers? Do you think it necessary to take up the swamps and bad lands and rocky lands? Oh, no, "Bob." Plenty of the richest lands can be had for \$125 per acre. You see your land argument and your machinery argument are both answered by the emigration fact. There are distribution committees engaged in sending laborers to various parts of the country where they are needed. The truth is that people who do not have work now are to blame themselves; it is because they would rather loaf than work. Most of them want more beer, more tobacco, and not more than three days' work in a week, and then only from three to five and at most eight hours for a day, with enough wages to live the rest of the time in style, and privately contemplating and gloating over the idea that they are the only real producers of wealth and wondering how long it will be until they can as a body take hold of things with a strong hand, and smash them right and left.

To illustrate what a conglomeration Socialism is, in some countries they advocate "state maintenance of women and children," and one correspondent of The Truth Seeker thinks the Socialists will bitterly regret their folly if they do not advocate this doctrine in America. The correspondent says: "Most women are not wage earners, and the great attraction of Socialism to women is that it promises state maintenance of mothers and children." So it seems that, not only the political conditions are to be broken up, but the family and home are to be disrupted and all turned over to the state. I should like to know what the state wants with all those women and children if it is not to use them as wives and slaves, and how much better would such a society be than the one established by Joseph Smith,

Brigham Young, and Mormonism in its palmiest days? Of course, Mr. "Bob White," you must include this plank in your Socialistic platform, with the rest and give it a trial. (See article M. Florence Johnson in T. S. July 20, 1907.)

He wants me to answer some questions: "What is wealth? Who creates wealth? Who has wealth?"

As to the first question I would say wealth is the surplus earned over and above what is required to live and support the family. A nation's wealth consists in her natural products, of soil, mineral, climate, rivers, and all natural advantages she may have lying ready for the hands of labor and the genius of the brain to devise means of development. As to the second question "Who creates wealth?" I would say, the man who devises by mental labor the most improved methods, machinery, and appliances to bring out the natural products of the soil, the mines, and the workshops of the world, is the greatest producer of wealth, always has been and always will be so considered. It is the man of brains, the inventor, the man of ideas, the man who thinks how to produce something new and useful to supply the demands of the growing world—he is the greatest producer of wealth. The men who invented the various methods of making iron and steel, who rolled the iron for the million miles of rails that now carry the commerce of the world, who built the magnificent coal breakers and machinery to provide cheap coal to the manufacturing cities of the land and made coal so cheap that the frozen poor of our large cities are now able and can be warmed and made comfortable in spite of the greed of money, and the demands of striking miners—those are the men who have created the wealth of the world, and made the natural wealth available. I do not forget also to mention the men who have made the reapers and binders and enable this land to produce the grain to supply the world with not less than eight bushels of wheat to the family; who have made the vast plains of the West, that at one time were the beds of a great ocean, now bloom with the golden sheaf. Every man who by a thought has improved the machinery of the world, and made any department thereof a greater producer, is the one who has produced wealth. As to the third question: "Who has wealth?" In most cases those who have earned it, and by true economy have saved it. Yet it is a lamentable fact that often the ones most entitled to it have failed to get it; sometimes because they have had no capacity to hold it, and sometimes because of the greed of those who do not know when they have enough. I believe it is the duty of the government to interfere and to prevent all favoritisms bestowed by corporations upon individuals, and to compel an absolute equality of treatment to all alike and to so regulate the charges that they shall not be excessive or exorbitant, and to prevent the watering of stocks and manufacturing of capital by issuing of stocks which are not sold and legally used to improve any corporation so disposing of stocks, with a view of making a more equal and fair distribution of the wealth of the country; but under no circumstances do I approve of the idea of government ownership. The dream of Universal Commonwealth is one of the greatest delusions of mankind. It would make slaves of more than half the world, while the ruling party would rule with a rod of steel and beat the suffering with stripes. If it should ever be adopted, every vestige of independence and manhood would soon be lost, and the world go back to the dark ages of the past.

Just as He Said He Would.—"Be mine!" he cried, in a voice surcharged with anguish. "If you refuse me, I shall die!"

But the heartless girl refused him. That was sixty years ago. Yesterday he died.—Tit-Bits.

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

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

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

What Is Ticklishness?

The ability to be "tickled," using the word only in the sense that denotes rough horse-play in which the sensitive parts of the body, such as the armpits, are attacked, is a vestige of the instinctive feeling that leads an animal, in a fight, to protect his more vulnerable parts. This is the theory advanced by Dr. Louis Robinson in an article on "The Science of Ticklishness," contributed to The North American Review. When a young child lies on his back and rolls himself into a ball to prevent your tickling his neck or his armpits, he is repeating the tactics, Dr. Robinson thinks, of a remote ape-like ancestor in a contest with an animal possessing greater brute strength but less cunning. And the delight of the youngster in the game shows nature's method of insuring that this exercise, which must have been beneficial to the race in preserving many fit lives, should be well practiced in play before it was needed in real combat. Says Dr. Robinson:

"Practically all children, in fact, both by word and act, show plenty of evidence of enjoyment of the game, and invite its continuance indefinitely. Hence, one may say that there exists a distinct appetite for tickling; and this upon close investigation proves to be as marked and real as any of the recognized animal appetites.

"Pursue the game vigorously, and our little playmate throws himself down on his back, and fences with his limbs to protect the more ticklish parts. When one is dealing with an active youngster, so much address is shown in these defensive tactics that it is very difficult to touch such regions as the neck, the armpits, or the groin. Many little children will spontaneously attempt retaliation with the teeth, which all the time, be it noted, are bared (in laughter) exactly as are the teeth of young apes and puppies at play."

The most "ticklish" parts of the body in every animal, the writer says, are those that most need defense, depending somewhat on the particular methods of fighting adopted by the creature. We read:

"A young ape or dog which, in the innumerable sham fights of its youth, learns to defend the axillae [armpits] where a single bite might sever the axillary artery; the neck with the carotids and windpipe just under the surface; the flanks, and borders of the ribs, where a comparatively slight tear lays open the abdominal cavity; and the groin, where the great femoral vessels lie close to the skin, would, without doubt, be vastly better equipped for the fierce combats for supremacy in after-life than an animal which had not undergone the same elaborate training. Warfare becomes more and more a matter of education, tactics, and strategy, and less a matter of brute force, as the scale of intelligence is ascended. Among the lower orders of animals, whose actions are guided by stock instincts, and not by knowledge gathered from experience, the methods of attack and defence seem very elementary, reminding one of the 'one, two, three, four' of the stage 'super' when engaged in a broadsword combat; but, when one comes to examine the fighting methods of brainy

creatures, such as dogs and apes (the latter more especially), one is reminded of the elaborate science and address of the skilled fencer. Now, strategy, such as is shown in ape-warfare, depends upon experience, adroitness, and adaptiveness, and not upon inherent instincts. It must be learned; and a young animal which had not the advantage of an education derived from sham fights in early youth would be as helpless, when brought face to face with an experienced foe, as one of us who knew nothing of fisticuffs or sword-play would be if he were pitted against a practiced pugilist or fencer.

"An inquiry into the special warlike tactics of some other creatures which show a marked degree of ticklishness gives our argument additional support. All the Canidae [dogs, wolves and foxes] and Felidae [lions, tigers, panthers and the like] habitually attack the throat; and, in the romps of young puppies and lion cubs, it seems to be the chief end of the game to 'get in' at this spot. Now, the throat and adjoining parts are in these animals markedly the most ticklish regions. There are reasons for thinking that among orang-utangs the same spot is more often assailed in actual warfare than is the case with chimpanzees, and a young orang appeared to be much more ticklish in the neck than a young chimpanzee."

According to Dr. Robinson's analysis of its phenomena, therefore, ticklishness is a revelation of man's past habits and history; and he considers that we may learn something also from the fact that its utility has wholly come to an end.

The Gravest Danger.

The first and most seductive danger and the destroyer of most young men is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all the other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up, and—if not recover lost ground—at least remain in the race and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to the rule.—Mr. Carnegie in The Empire of Business.

How Perfectly Grand!

We roamed thro' scented woods of spring,
Where violets were whispering
To winds that lingered ere they sped—
Small wonder that Matilda said:
"How perfectly grand!"

A little boy came rambling by,
He led a pup both cute and spry;
With rapture, which she could not hide,
Matilda snatched it up and cried:
"How perfectly grand!"

The sun, about to sink to rest,
With glory blazoned all the West,
Matilda glanced at it, then she
Turned from it and remarked to me:
"How perfectly grand!"
—Kansas City Times.

Meeting Temptation Half-way.

Little Tommy had been forbidden to swim in the river, owing to the danger. One day he came home with unmistakable signs of having been in the water. His mother scolded him severely.

"But I was tempted so badly, mother," said Tommy.

"That's all very well. But how'd you come to have your bathing-suit with you?"

Tommy paused, and then said:
"Well, mother, I took my bathing-suit with me, thinking I might be tempted."—Punch.

Such Ignorance.

The new teacher had arrived at the school, and the budding geniuses and others were doing their best to form an accurate estimate of her abilities, temper, and general character. The first lesson was to be one in natural history, and the teacher had chosen the interesting but complex subject of the cat.

"Now, children," she said, "tell me what sort of clothes pussy wears."

No reply.

"Come, come!" said the new teacher, determined to extract the right answer by naming everything that pussy didn't wear. "Does she wear feathers?"

A pained expression crossed the face of a little boy in the front row.

"Please, ma'am," he asked pityingly, "ain't you never seen a cat?"—Answers.

A Bad Case of Sabbath Breaking.

On a recent Monday morning the pastor of a church in Virginia was the recipient of a basket of fresh berries brought to him by a little girl of the parish.

"Thank you very much, my dear," said the minister, "these berries are as fine as any I've ever seen. I hope, however, that you did not gather them yesterday—the Sabbath."

"No, sir," replied the child. "I pulled 'em early this mornin', but they was a-growin' all day yesterday."

His Official Title.

Colonel William Verbeck, of Saint John's School, at Manlius, N. Y., tells the following story of the closing exercises at a Syracuse school:

A child was asked, "Who is the head of our government?"

"Mr. Roosevelt," she replied, promptly.

"That is right," said the teacher; "but what is his official title?"

"Teddy!" responded the little miss.

Had Got to Breathe.

Five-year-old Nellie had been naughty all day. Finally her mamma, a very portly woman, sat down and drew the little culprit across her ample lap to administer the long-delayed punishment. Nellie's face was fairly buried in the folds of her mother's dress. Before the maternal hand could descend Nellie turned her face to say: "Well, if I'm going to be spanked I must have air."

Encouraging the Bantams.

The fact that his two pet bantam hens laid very small eggs troubled little Johnny. At last he was seized with an inspiration. Johnny's father, upon going to the fowl-run one morning, was surprised at seeing an ostrich egg tied to one of the beams, with this injunction chalked above it:

"Keep your eye on this and do your best."

He Did—After That.—A young man who had persisted in whispering loudly to the lady who had accompanied him to a symphony concert, telling her what the music "meant," what sort of a passage was coming next, and so on, caused serious annoyance to every one of his immediate neighbors. Presently he closed his eyes and said to his companion:

"Did you ever try listening to music with your eyes shut? You've no idea how lovely it sounds!"

Thereupon a gentleman who sat in the seat in front of the young man twisted himself about and said gravely: "Young man, did you ever try listening to music with your mouth shut?"—Ladies' Home Journal.

A sodawater fountain in a church is the novelty presented by the Rev. Joseph A. Serena, pastor of the Central Church of Christ in Syracuse. That has a pleasanter sound than the fountain filled with blood, and is more attractively fizzy than the baptismal tank.

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

France and the Pope No. 2, 10 cents.

Freethinker's Catechism (the). From the French of Edgar Montell, translated by Frederic W. Mitchell. This work was first published in Antwerp, Belgium, in 1877. The author states, in a letter to the translator, that it had to appear in that country for the excellent reason that in those days there was no publisher in France who dared to undertake such a work. Since then there has been a wonderful change. The French government no longer cringes to the church. Montell, who was imprisoned in his younger days for his book, "The History of an Ignorant Brother," to-day occupies an honored position under that very government, being prefect of the Haute-Vienne at Limoges. Paper, 35 cents.

Freethought and Modern Progress. By Charles Watts. (Tract.) 3 cents.

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God and Sin in the Appetites. By Dr. Jacob Hartman. Author of "Creation of God." Showing that "God" and "Sin" are ideas originating in the appetites. It goes to the root of the God superstition, and shows the purely earthly character of what is called "sin." Cloth, 75 cents. Paper, 50c.

God in the Constitution. (In Ingersoll to the Clergy.) Price, 25 cents.

God in the State. By E. A. Stevens. Paper, 10 cents.

God's Protest, and the Protest of Israel. By Capt. W. E. P. French. (15 cents per dozen.)

Gottlieb: His Life. By Samuel P. Putnam. A Romance of Earth, Heaven, and Hell. Paper, 26 cents.

Higher Criticism in Theology and Religion. By Thomas Ellwood Longshore. Giving the results of the investigations and reasoning of the modern school of Rationalists and "Higher Critics" as to Christianity, and contrasting it with ancient myths and miracles. To which are added other Essays on Reform by the same author. Cloth, \$1. Paper, 50 cents.

Handbook of Freethought. By W. S. Bell. The purpose of this book is thus set forth in the preface by the author: "I have aimed in preparing this work to put into compact and orderly form a large amount of irrefragable evidence against the superstition of the church. I have often felt the need of such a work for my own use. The matter herewith presented has been culled from some of the ablest writers living and dead. As a book of reference I hope it may be a valuable aid to all investigators and truth seekers. Its running headlines, chapter heads, sub-heads, and classified subjects make it a handbook." Cloth, \$1. Paper, 50 cents.

Has Man a Soul? By Charles Bradlaugh. (Tract.) 3 cents.

Heathens of the Heath. By William McDonnell. A novel. Cloth, \$1.

Hebrew Mythology. Showing that the Bible treats of Astronomical Phenomena only. By Milton Wooley. Cloth, \$1.50.

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Home Encyclopedia of Popular Medical, Social and Sexual Science. Dr. Foote's New Book. Contains a full, plain, and easy reading treatise on "Health and Disease, with Recipes," all the average reader can profitably learn of personal hygiene and common diseases (including special, separate chapters for men and women); all right up to date, and fully illustrated with hundreds of photo-engravings and chromo-lithographs. Contains also the already popular "Plain Home Talk" about the relations of the sexes and social customs in all ages and all countries, with "original and startling" suggestions for social reforms, newly revised, enlarged, and well illustrated. All is "heart to heart" plain home talk from a clear-thinking, plain-speaking, liberal-minded medical author of over forty years' experience. Nearly 1,000,000 of his former books sold. A curious book for curious people, and a sensible book for every one. Answers 1,001 delicate questions one would like to ask his regular physician and yet

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Image Breaker. By John E. Remsburg. Paper, 25 cents.

Infidel Death Beds. By G. W. Foote. An account of the passing away of the noted Freethinkers of the world, to which are prefixed brief accounts of their lives and of the work they did for mental liberty. "Infidel Death Beds" have ever been a fertile theme of pulpit eloquence, and the clergy have drawn harrowing pictures of fear and terror and recantations and repudiation of sentiments held when living by the great Infidels of the world. This book shows that such sermons are "just preaching," and totally false as to statements. Every Liberal should have it for reference. The author is editor of the London Freethinker, and one of the ablest writers in England. Paper, 25 cents.

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Large or Small Families. By Austin Holyoake. 2 cents.

REGRETS AND FEARS.

From Alfred Johnson, New Jersey.

To the Editor: Though I greatly appreciate The Truth Seeker which a friend brings to me every week, I cannot peruse it without regret and fear: regret at having had to part with fond and brilliant imaginings and fear that the naked Truth will fill supply their places. Beliefs that were stamped upon my mind in early youth; beliefs that were reiterated and thrust under my eyes in almost every book I read; beliefs that were repeated by beloved relatives and cherished friends; beliefs upon which were erected temples, rites, and ceremonies that asserted their legitimacy on all sides; beliefs, too, which were echoed in poetry and chanted in holy song—all these have fallen before the iconoclastic hand of Truth and left me in grief at their downfall.

But the evidence is overwhelming and the truth has to be declared, no matter what the consequences; for it is Truth alone that will square with time and justice.

The pain I felt in viewing the fallen idols of my youth, a pain that I feared would also be felt by those to whom my new convictions were communicated, has often made me falter with them. "What matters it," thought I, "if the Bible be true or false, or if this or that deity be called by his accustomed name, or some other? Why question the common belief? Why disturb the accepted faith of mankind, and thus needlessly conjure up the enmity of the bigoted and intolerant? Why not live in peace and die uncensured?"

But to these timorous reflections there was always this answer of the conscience: It matters much to determine whether the Bible is the word of God, or the work of man; for if not the former, its institutes and laws, many of which

are still enforced, possess no other validity than what the experience and convenience of society may ratify. It matters much to know if the gods whom we are compelled or asked to adore, are real or imaginary; for if the latter, there is no reason to exempt their temples, lands, and personalities from imposts and taxes. It is of immediate and practical importance to examine the groundwork of the accepted faith and determine its validity; for if that groundwork is not historically true, a grievous injustice has been done and is still being done to the Jews, who are falsely accused of a crime against mankind which neither they nor anybody else committed; to the Moslems for worshipping a book no worse than the book we ourselves worship; to the Brahmans, Buddhists, Confucians, and others whom we despise, hate, and treat with injustice, because they worship gods whose claim to veneration, though as good as the claims of the deities we worship, we contemptuously deny.

INTUITION.

From H. D. Hassler, Illinois.

Editor Truth Seeker: Can you say a word in regard to whether or not there is such a thing as intuition or knowledge gained by intuition?—as the word is used by Christians I am inclined to think it must be heaven-born knowledge. While men have better reasoning faculties than women, the latter excel the men in their intuitive knowledge. At least this is what is claimed by college professors.

Corner a woman on theology and she will down you with her intuition. So there now.

[We are familiar with the word "intuition" as denoting a process of gaining knowledge by internal apprehension. Such knowledge is untrustworthy and relates chiefly to the unknowable. Resort to intuition is a convenient way to avoid reasoning or advancing proofs.—Ed. T. S.]

THE CRIMES OF PREACHERS

The seventh edition of this "Miserable, God-dishonoring" book, as one preacher called it, is now ready for delivery. The additions are so voluminous that the price has been increased to 35 cents.

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

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

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

What Is Ticklishness?

The ability to be "tickled," using the word only in the sense that denotes rough horse-play in which the sensitive parts of the body, such as the armpits, are attacked, is a vestige of the instinctive feeling that leads an animal, in a fight, to protect his more vulnerable parts. This is the theory advanced by Dr. Louis Robinson in an article on "The Science of Ticklishness," contributed to *The North American Review*. When a young child lies on his back and rolls himself into a ball to prevent your tickling his neck or his armpits, he is repeating the tactics, Dr. Robinson thinks, of a remote ape-like ancestor in a contest with an animal possessing greater brute strength but less cunning. And the delight of the youngster in the game shows nature's method of insuring that this exercise, which must have been beneficial to the race in preserving many fit lives, should be well practiced in play before it was needed in real combat. Says Dr. Robinson:

"Practically all children, in fact, both by word and act, show plenty of evidence of enjoyment of the game, and invite its continuance indefinitely. Hence, one may say that there exists a distinct appetite for tickling; and this upon close investigation proves to be as marked and real as any of the recognized animal appetites.

"Pursue the game vigorously, and our little playmate throws himself down on his back, and fences with his limbs to protect the more ticklish parts. When one is dealing with an active youngster, so much address is shown in these defensive tactics that it is very difficult to touch such regions as the neck, the armpits, or the groin. Many little children will spontaneously attempt retaliation with the teeth, which all the time, be it noted, are bared (in laughter) exactly as are the teeth of young apes and puppies at play."

The most "ticklish" parts of the body in every animal, the writer says, are those that most need defense, depending somewhat on the particular methods of fighting adopted by the creature. We read:

"A young ape or dog which, in the innumerable sham fights of its youth, learns to defend the avillae [armpits] where a single bite might sever the axillary artery; the neck with the carotids and windpipe just under the surface; the flanks, and borders of the ribs, where a comparatively slight tear lays open the abdominal cavity; and the groin, where the great femoral vessels lie close to the skin, would, without doubt, be vastly better equipped for the fierce combats for supremacy in after-life than an animal which had not undergone the same elaborate training. Warfare becomes more and more a matter of education, tactics, and strategy, and less a matter of brute force, as the scale of intelligence is ascended. Among the lower orders of animals, whose actions are guided by stock instincts, and not by knowledge gathered from experience, the methods of attack and defence seem very elementary, reminding one of the 'one, two, three, four' of the stage 'super' when engaged in a broadsword combat; but, when one comes to examine the fighting methods of brainy

creatures, such as dogs and apes (the latter more especially), one is reminded of the elaborate science and address of the skilled fencer. Now, strategy, such as is shown in ape-warfare, depends upon experience, adroitness, and adaptiveness, and not upon inherent instincts. It must be learned; and a young animal which had not the advantage of an education derived from sham fights in early youth would be as helpless, when brought face to face with an experienced foe, as one of us who knew nothing of fisticuffs or sword-play would be if he were pitted against a practiced pugilist or fencer.

"An inquiry into the special warlike tactics of some other creatures which show a marked degree of ticklishness gives our argument additional support. All the Canidae [dogs, wolves and foxes] and Felidae [lions, tigers, panthers and the like] habitually attack the throat; and, in the romps of young puppies and lion cubs, it seems to be the chief end of the game to 'get in' at this spot. Now, the throat and adjoining parts are in these animals markedly the most ticklish regions. There are reasons for thinking that among orang-utangs the same spot is more often assailed in actual warfare than is the case with chimpanzees, and a young orang appeared to be much more ticklish in the neck than a young chimpanzee."

According to Dr. Robinson's analysis of its phenomena, therefore, ticklishness is a revelation of man's past habits and history; and he considers that we may learn something also from the fact that its utility has wholly come to an end.

The Gravest Danger.

The first and most seductive danger and the destroyer of most young men is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all the other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up, and—if not recover lost ground—at least remain in the race and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to the rule.—Mr. Carnegie in *The Empire of Business*.

How Perfectly Grand!

We roamed thro' scented woods of spring,
Where violets were whispering
To winds that lingered ere they sped—
Small wonder that Matilda said:
"How perfectly grand!"

A little boy came rambling by,
He led a pup both cute and sly;
With rapture, which she could not hide,
Matilda snatched it up and cried:
"How perfectly grand!"

The sun, about to sink to rest,
With glory blazoned all the West,
Matilda glanced at it, then she
Turned from it and remarked to me:
"How perfectly grand!"
—Kansas City Times.

Meeting Temptation Half-way.

Little Tommy had been forbidden to swim in the river, owing to the danger. One day he came home with unmistakable signs of having been in the water. His mother scolded him severely.

"But I was tempted so badly, mother," said Tommy.

"That's all very well. But how'd you come to have your bathing-suit with you?"

Tommy paused, and then said:
"Well, mother, I took my bathing-suit with me, thinking I might be tempted."—Punch.

Such Ignorance.

The new teacher had arrived at the school, and the budding geniuses and others were doing their best to form an accurate estimate of her abilities, temper, and general character. The first lesson was to be one in natural history, and the teacher had chosen the interesting but complex subject of the cat.

"Now, children," she said, "tell me what sort of clothes pussy wears."

No reply.
"Come, come!" said the new teacher, determined to extract the right answer by naming everything that pussy didn't wear. "Does she wear feathers?"

A pained expression crossed the face of a little boy in the front row.

"Please, ma'am," he asked pityingly, "ain't you never seen a cat?"—Answers.

A Bad Case of Sabbath Breaking.

On a recent Monday morning the pastor of a church in Virginia was the recipient of a basket of fresh berries brought to him by a little girl of the parish.

"Thank you very much, my dear," said the minister, "these berries are as fine as any I've ever seen. I hope, however, that you did not gather them yesterday—the Sabbath."

"No, sir," replied the child. "I pulled 'em early this mornin', but they was a-growin' all day yesterday."

His Official Title.

Colonel William Verbeck, of Saint John's School, at Manlius, N. Y., tells the following story of the closing exercises at a Syracuse school:

A child was asked, "Who is the head of our government?"

"Mr. Roosevelt," she replied, promptly. "That is right," said the teacher; "but what is his official title?"

"Teddy!" responded the little miss.

Had Got to Breathe.

Five-year-old Nellie had been naughty all day. Finally her mamma, a very portly woman, sat down and drew the little culprit across her ample lap to administer the long-delayed punishment. Nellie's face was fairly buried in the folds of her mother's dress. Before the maternal hand could descend Nellie turned her face to say: "Well, if I'm going to be spanked I must have air."

Encouraging the Bantams.

The fact that his two pet bantam hens laid very small eggs troubled little Johnny. At last he was seized with an inspiration. Johnny's father, upon going to the fowl-run one morning, was surprised at seeing an ostrich egg tied to one of the beams, with this injunction chalked above it:

"Keep your eye on this and do your best."

He Did—After That.—A young man who had persisted in whispering loudly to the lady who had accompanied him to a symphony concert, telling her what the music "meant," what sort of a passage was coming next, and so on, caused serious annoyance to every one of his immediate neighbors. Presently he closed his eyes and said to his companion:

"Did you ever try listening to music with your eyes shut? You've no idea how lovely it sounds!"

Thereupon a gentleman who sat in the seat in front of the young man twisted himself about and said gravely: "Young man, did you ever try listening to music with your mouth shut?"—Ladies' Home Journal.

A sodawater fountain in a church is the novelty presented by the Rev. Joseph A. Serena, pastor of the Central Church of Christ in Syracuse. That has a pleasanter sound than the fountain filled with blood, and is more attractively fizzy than the baptismal tank.

Gems of Thought.

It is surely better to pardon too much than to condemn too much.—George Elliot.

Service is the lesser thing compared with character building, and what a man accomplishes in this world must inevitably be what he himself is.—T. F. Bayley.

This I learned from the shadow of a tree
Which to and fro did sway upon a wall;
Our shadow-selves, our influence, may fall
Where we can never be.
—A. E. Hamilton.

If all men were to bring their misfortunes together in one place, most would be glad to take their own home again rather than take a portion of the common stock.—Douglass Jerrold.

No "education," no wealth, no beauty, no personal adornment, no moral virtues can make a cultured man or woman if the voice is disagreeable, the language slovenly. Cultivate your voice and improve your speech.—Ella Wheeler Wilcox.

The religion of one age is the literary entertainment of the next. We use in our idlest poetry and discourse the words Jove, Neptune, Mercury as mere colors, and can hardly believe that they had to the lively Greek the anxious meaning which, in our towns, is given and received in churches when our religious names are used.—Emerson.

What is chiefly needed in England at the present day is to show the quantity of pleasure that may be obtained by a consistent, well-administered competence, modest, confessed, and laborious. We need examples of people who, leaving Heaven to decide whether they are to rise in the world, decide for themselves that they will be happy in it, and have resolved to seek—not greater wealth, but simpler pleasure; not higher fortune, but deeper felicity; making the first of possessions, self-possession; and honoring themselves in the harmless pride and pursuits of peace.—John Ruskin.

The Materialistic cosmogony offers no foothold for the development of the conceit characteristic of religion. Agreeing with Solomon that "a man hath no pre-eminence above the beast," it fosters neither pride of race, class, or "belief." Religionists (who nearly all, like the ancient Jews, think themselves the special pets of a deity) naturally and inevitably develop the "exaggerated ego," and come to regard themselves as of such superior worth and privilege that "outsiders" are denied even the right to life. Think what Materialism would have done for the world had it been adopted instead of Christianity! In place of the horrors of the Crusades, the Inquisition, the religious wars and persecutions of Europe, only peace on earth, and good-will to Man—and Beast.—C. W. Clark.

There ought to be no petty jealousies in the great army of progress. It has many divisions, and they should all respect and cooperate with each other. The important thing is not ourselves, but the cause. And it will be better for the cause if we maintain a sane and honorable attitude towards each other. When we do not love, we can be just; when we do not like, we can be fair. We are all here for but a little while; the grass will soon be growing over our ashes; it is only the better part of us that will live beyond the dust of death; and that will survive in the progress of the ideas for which we have labored. If we sow the seed in different furrows, let us greet one another with a smile, before the night falls and the darkness hides us from each other—forever.—G. W. Foote.

Science always has been, is, and always will be modest, thoughtful, truthful. It has but one object: The ascertainment of truth. It has no prejudice, no hatred. It is in the realm of the intellect and cannot be swayed or changed by passion. It does not try to please God, to gain heaven or avoid hell. It is for this world for the use of man. It is perfectly candid. It does not try to conceal but to reveal. It is the enemy of mystery, of pretence and cant. It does not ask people to be solemn but sensible. It calls for and insists on the use of all the senses of all the faculties of the mind. It does not pretend to be "holy" or "inspired." It courts investigation, criticism and even denial. It asks for the application of every test for trial by every standard.—Ingersoll.

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Not for Parsons.

How He Was Wrecked.—Magistrate: What! Do you mean to say your husband struck you, and he that physical wreck?

Mrs. Maloney: Yes, yer honor, but he's only been a physical wreck since he struck me.

Comparatively Lucky. — A young woman settlement worker who is well known in Boston's social circle observed that one of her proteges had a "black eye," and, guessing its source, she wished to be sympathetic and said kindly, after speaking of the woman's eye, "Never mind, Mrs. Mc—, everything will be all right. Your troubles might be worse."

"Sure it might be worse," answered the woman, philosophically, "I might be like yourself, Miss, with no husband at all."—Boston Record.

The Lawyer's Need.—"It's this way," explained the client. "The fence runs between Brown's place and mine. He claims that I encroach on his land, and I insist that he is trespassing on mine. Now, what would you do if you were in my place?"

"If I were in your place," replied the lawyer, "I'd go over and give Brown a cigar, take a drink with him, and settle the controversy in ten minutes. But, as things stand, I advise you to sue him by all means. Let no arrogant, domineering, insolent pirate like Brown trample on your sacred rights. Assert your manhood and courage. I need the money."—Exchange, quoted in the New York Mail.

Everybody Pay Up.—A negro preacher, whose supply of hominy and bacon was running low, decided to take radical steps to impress upon his flock the necessity for contributing liberally to the church exchequer. Accordingly, at the close of the sermon he made an impressive pause, and then proceeded as follows:

"I hab found it necessary, on account ob de astringency ob de hard times an' de general deficiency ob de circulatin' mejum in connection wid dis ch'urch, t' interduce ma new ottermatic c'lection box. It is so arranged dat a half dollah or quanta falls on a red push cushion without noise; a nickel will ring a small bell distinctually heard by the congregation an' a suspendah-button, ma fellow mawtels, will fish off a pistol; so you will gov'n yo'selves accordingly. Let de c'lection now p'ceed, wile I takes off ma hat an' gibb out a hymn."—Independent.

The Divine Law of Compensation.—Bridget had been going out a great deal, and her husband Mike was displeased. "Bridget, where do ye spend yer toime nights? Ye're out iv'ry avenin' fur two weeks," he said.

"Shut up, Mike! I'm gettin' an education," she answered.

"An' phwat are ye learnin'?" said her indignant husband.

"Why, to-night we learned about the laws of compensation."

"Compensation," said Michael. "What's that?"

"Why, I can't explain; but fur instance, if the sense of smell is poor, the sense of taste is all the sharper, and if yez are blind, ye can hear all the better."

"Ah, yes," said Mike, thoughtfully. "I see it's loike this. Fur instance, if a man is born wid wan leg shorter than the other, the other is longer."—Sunday Magazine.

One On St. Peter.

St. Peter settin' at the gate;
Nigger passin' by—
St. Peter up and sez to him,
"How did you come to die?"

"Go ax the man wut helt de gun
A-pintin' at dat roos';
Go ax de dog wut helt my foot
An' wouldn't turn hit loose!"

"And so," St. Peter sez to him
"You was kotched in the ac'?"
Dat nigger turnd an' looked at him
An' spon's: "Hit is a fac'!"

"Down in de deep den you mus' go
Fer stealin' uf dat hen!"
The nigger scratch his haid right hard;
St. Peter had him den!

But d'reckly liflin' up his arms
He flop 'em on his sides,
An' 'zactly like a rooster crow
Three times out loud he cries.

St. Peter hung his haid wid shame—
He 'membered uv his sin—
An' grabbin' up a great big key
He let dat nigger in!

—New Orleans Picayune.

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News of the Week.

Reports on the wheat crop in the Northwest put the yield about one-third below last year's. The worst failures are in Minnesota and the Dakotas.

Georgia will be a Prohibition State after Jan. 1, next. Governor Hoke Smith, who is part owner of the finest hotel in Atlanta, will have to abolish the bar.

United States Senator Edmund Winston Pettus of Alabama died at Hot Springs, N. C., July 27, aged 86 years. He had been in the Senate for ten years.

The clash between state and federal authority in North Carolina over the railroad rate law has ended by the railroad agreeing to let the 2½-cent rate go into effect on August 8.

The Mexican (Vera Cruz) Railroad Company has completed plans for the construction of a bridge across the Baranca de Metlac. It will be 435 feet high, the highest railroad bridge on this continent.

Chester B. Runyan, the paying teller of the Windsor Trust Company, who stole \$96,000 and was caught with \$54,000 in cash, pleaded guilty of grand larceny in General Sessions. Mrs. Carter, who betrayed Runyan, has been in the Tombs since July 6.

The new liquor law has put about 500 saloons out of business in Texas. Under the old law, approximately 4,000 saloons operated in the state. Up to this time the state comptroller has issued permits for only 3,400 under the new law.

Buildings covering twenty-five acres of Coney Island were destroyed by fire last Sunday morning. The loss falls heaviest on hotel men, showmen, vendors, and the like. A northwest wind blowing seaward saved the island from being swept by the flames.

The passenger steamer Columbia sank one the morning of July 21 off the coast of Mendocino county, Cal., after a collision with the steam schooner San Pedro. The number of lives lost may reach a hundred. Captain Doran of the Columbia went down with his ship.

Col. Will S. Hays, veteran editor and song-writer, died in Louisville, Ky., July 24, aged 70 years. Colonel Hays wrote "Mollie Darling," and "The Little Old Log Cabin in the Lane," and claimed to be the author of the original words of "Dixie," and responsible for the arrangement of the music.

Chaplain T. J. Dickson of the Twenty-sixth Infantry at San Antonio, Tex., saw two soldiers taking from his front yard an ancient bronze cannon, a relic of the Philippines, which he claims as his property, and shot one of them in the leg. Thus did he exemplify the scriptures, if a man takes away your coat, give him your cloak also.

A rise in the prices of meats caused the Jewish women in the southern part of Philadelphia to mob the kosher butchers on July 25. The women had declared a boycott, and they went to the meat stores to enforce it by preventing others from buying. Ninety-two women were arrested for rioting, and two other women went to the hospital as a result of trying to buy meat.

Eight more arrests for Sunday baseball playing were made July 28 on warrants by the police of the Liberty avenue station, East New York, despite the fact that proceedings for contempt of an injunction issued by Supreme Court Judge Clark forbidding police interference have been started against Police Commissioner Bingham and others concerned in enforcing the Sunday law.

The president of the Catholic "Benevolent Society" of St. Petersburg, Russia, has sued the editor of the Russkoe Snamia, a Reactionist paper, for damages. The defendant in his paper affirmed that the Catholic society, which is connected with the chief Catholic church in St. Petersburg, was engaged in assisting the Poles to prepare for an armed rising in an attempt to overthrow the existing regime and to take the life of the emperor.

The jury in the case of William D. Haywood, secretary of the Western Federation of Miners, on trial at Boise, for complicity in the assassination of former Governor Steunenberg of Idaho, returned a verdict of not guilty last Sunday morning. The instructions of Judge Wood to the jury, the members say, made con-

viction impossible. The state's attorneys declare that despite the acquittal of Haywood, Moyer and Pettibone will be put on trial.

The novelist Ouida refuses to receive offerings of money sent to her by the Italians. She tears up the bank notes and throws the pieces in the street. The Rome Tribuna publishes a letter from the Mayor of Massarosa, who says he vainly attempted to deliver to her \$12, offered by one of the Tribuna's readers, and it warns Italians not to show generosity toward an ungrateful foreigner. It concludes by quoting the proverb that charity begins at home.

That large families still exist in France was shown last week when Senator Plot, whose Rooseveltian ideas on families are so well known, awarded the sum of 400 francs, placed annually at his disposal by the French Chamber of Commerce of Brussels for division between the two most numerous indigent families. The winners were a day laborer, with a family of twenty-two, twenty of whom were living, and a farmer with twenty-two children, seventeen of whom are living. The laborer has never had greater wages than 45 cents a day.

Acting Secretary of the Navy Newberry on July 24 issued an order summoning Naval Chaplain Harry W. Jones before a court-martial to be tried for scandalous conduct to the destruction of good morals, and on a second charge of falsehood. Under the first charge there are seventeen separate specifications and one under the second charge. Complaints against the chaplain have been coming to the Navy Department for a long time, but he has been dealt with leniently and every opportunity has been given him to remedy his alleged shortcomings. The seventeen specifications in the charge allege failure to pay just debts and the issuance of worthless checks.

In the artistic quarters of Vienna much criticism and amusement have been caused because the police assert the right of censorship of the works of old masters. A few days ago a dealer in pictures and prints was summoned to the head office of the police, where he was informed that in consequence of complaints of the public he would be forbidden to place in his shop windows prints of Rubens's "Rape of the Daughters of Leukippos," Titian's "Danae" and the same painter's "Venus." Titian's "Danae" is in the Imperial Gallery at Vienna, and the papers are asking whether it is expected that the police officials will summon the director of the gallery and tell him to hide away one of the masterpieces, in the possession of which the imperial house has gloried for several centuries.

The most important discovery ever made in the great fossil beds of Wyoming is the skeleton of an animal of the lizard type, just found, which, as reported, shows a length of 314 feet. It is by far the largest prehistoric animal yet discovered.

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whales, which were very like clouds, off the coast of Maine, hunted swordfish, loafed among the Blue-noses, 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 infinite good nature and a desire to see more.

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ered. The skeleton, which was found by an expedition from the Wyoming State University, is in a perfect state of preservation, every bone seeming to have been in place when petrification set in. The skeleton is in the side of a hill of shale and has not been torn entirely from the stone in which it is imbedded, but the whole length can be seen. One vertebra, which has been removed, weighed more than 1,000 pounds. The skeleton will be placed in the Wyoming State University, which has the greatest collection of fossils in the world.

The sum of \$7,000 was expended during the last national Congress to provide the members of the Senate with mineral waters, lemonade, and other drinkables, according to the annual report of the secretary of that body. More than 860 cases of mineral water, costing \$4,504, were purchased for the Senate, as well as 225 cases of carbonated water. More than \$318 was expended for lemons and sugar. Outside of the items for drinkables the report furnishes many and interesting facts which might lead the general public and taxpayers to believe that a Senator is an expensive luxury. Nearly \$12,500 was paid out for stationery, engraving, pens, ink, pencils, arm bags, hand bags, card cases, desk sets, inkstands, scissors, pocket knives, stamp boxes, glove and handkerchief sets, collar boxes, tobacco cases, scrap books, etc. The secretary of the Senate itemizes his annual reports, and among the articles he enumerates as having been purchased during the year were one shirt trunk, one old horseshoe, nine dollars' worth of pass cases, a one dollar mouse trap, attar of roses, quince seed, hair vigor, strychnine tablets, two branding irons, horehound drops, hair tonic, laxative quinine, brilliantine, dandruff cure, magnesia, cosmetic, salts, soda mint, headache powders, snuff, pepsin tablets, and castor oil.

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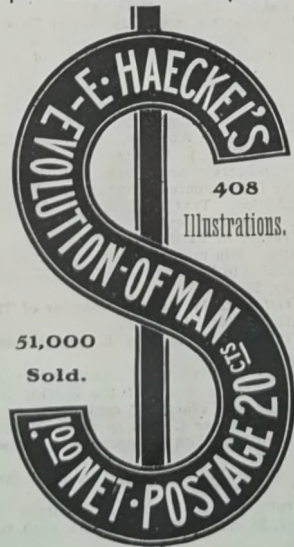
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