

# 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.—2.

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

#### CHAPTER II.

##### Silence of Contemporary Writers.

Another proof that the Christ of Christianity is a fabulous and not a historical character is the silence of the writers who lived during and immediately following the time he is said to have existed.

That a man named Jesus, an obscure religious teacher, the basis of this fabulous Christ, lived in Palestine about nineteen hundred years ago, may be true. But of this man we know nothing. His biography has not been written. A Renan and others have attempted to write it, but have failed—have failed because no materials for such a work exist. Contemporary writers have left us not one word concerning him. For generations afterward, outside of a few theological epistles, we find no mention of him.

The following is a list of writers who lived and wrote during the time, or within a century after the time, that Christ is said to have lived and performed his wonderful works:

|                     |                   |
|---------------------|-------------------|
| Josephus,           | Arrian,           |
| Philo-Judaeus,      | Petronius,        |
| Seneca,             | Dion Pruseus,     |
| Pliny the Elder,    | Paterculus,       |
| Suetonius,          | Appian,           |
| Juvenal,            | Theon of Smyrna,  |
| Martial,            | Phlegon,          |
| Persius,            | Pompon Mela,      |
| Plutarch,           | Quintius Curtius  |
| Justus of Tiberius, | Lucian,           |
| Apollonius,         | Pausanias,        |
| Pliny the Younger,  | Valerius Flaccus, |
| Tacitus,            | Florus Lucius,    |
| Quintilian,         | Favorinus,        |
| Lucanus,            | Phaedrus,         |
| Epictetus,          | Damis,            |
| Silius Italicus,    | Aulus Gellius,    |
| Statius,            | Columella,        |
| Ptolemy,            | Dio Chrysostom.   |

Enough of the writings of the authors named in the foregoing list remains to form a library. Yet in this mass of Jewish and Pagan literature, aside from two forged passages in the works of a Jewish author, and two disputed passages in the works of Roman writers, there is to be found no mention of Jesus Christ.

Philo was born before the beginning of the Christian era, and lived until long after the reputed death of Christ. He wrote an account of the Jews covering the entire time that Christ is said to have existed on earth. He was living in or near Jerusalem when Christ's miraculous birth and the Herodian massacre occurred. He was there when Christ made his triumphal entry into Jerusalem. He was there when the crucifixion with its attendant earthquake, supernatural darkness, and resurrection of the dead took place—when Christ himself rose from the dead, and in the presence of many witnesses ascended into heaven. These marvelous events which must have filled the world with amazement, had they really occurred, were unknown to him. It was Philo who developed the doctrine of the Logos, or

BY JOHN E. REMSBURG.

Word, and although this Word incarnate dwelt in that very land and in the presence of multitudes revealed himself and demonstrated his divine powers, Philo saw it not.

Josephus, the renowned Jewish historian, was a native of Judea. He was born in 37 A. D., and was a contemporary of the Apostles. He was, for a time, Governor of Galilee, the province in which Christ lived and taught. He traversed every part of this province and visited the places where but a generation before Christ had performed his prodigies. He resided in Cana, the very city in which Christ is said to have wrought his first miracle. He mentions every noted personage of Palestine and describes every important event which occurred there during the first seventy years of the Christian era. But Christ was of too little consequence and his deeds too trivial to merit a line from this historian's pen.

Justus of Tiberius was a native of Christ's own country, Galilee. He wrote a history covering the time of Christ's reputed existence. This work has perished, but Photius, a Christian scholar and critic of the ninth century, who was acquainted with it, says: "He [Justus] makes not the least mention of the appearance of Christ, of what things happened to him, or of the wonderful works that he did" (Photius' Bibliotheca, code 33).

Judea, where occurred the miraculous beginning and marvelous ending of Christ's earthly career, was a Roman province, and all of Palestine is intimately associated with Roman history. But the Roman records of that age contain no mention of Christ and his works. The Greek writers of Greece and Alexandria who lived not far from Palestine and who were familiar with its events, are silent also.

#### Josephus.

Late in the first century Josephus wrote his celebrated work, "The Antiquities of the Jews," giving a history of his race from the earliest ages down to his own time. Modern versions of this work contain the following passage:

"Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works; a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day" (Book XVIII, Chap. iii, sec. 3).

For nearly sixteen hundred years Christians have been citing this passage as a testimonial, not merely to the historical existence, but to the divine character of Jesus Christ. And yet a ranker forgery was never penned.

Its language is Christian. Every line proclaims it the work of a Christian writer. "If it be lawful to call him a man." "He was the Christ." "He appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him." These are the words of a Christian, a believer in the divinity of Christ. Josephus was a Jew, a devout believer in the Jewish faith—the last man in the world to acknowledge the divinity of Christ. The inconsistency of this evidence was early recognized, and Ambrose, writing in the generation succeeding its first appearance (360 A. D.) offers the following explanation, which only a theologian could frame: "If the Jews do not believe us, let them, at least, believe their own writers. Josephus, whom they esteem a very great man, hath said this, and yet hath he spoken truth after such a manner; and so far was his mind wandered from the right way, that even he was not a believer as to what he himself said; but thus he spake, in order to deliver historical truth, because he thought it not lawful for him to deceive, while yet he was no believer, because of the hardness of his heart, and his perfidious intention."

Its brevity disproves its authenticity. Josephus' work is voluminous and exhaustive. It comprises twenty books. Whole pages are devoted to petty robbers and obscure seditious leaders. Nearly forty chapters are devoted to the life of a single king. Yet this remarkable being, the greatest product of his race, a being of whom the prophets foretold ten thousand wonderful things, a being greater than any earthly king, is dismissed with a dozen lines.

It interrupts the narrative. Section 2 of the chapter containing it gives an account of a Jewish sedition which was suppressed by Pilate with great slaughter. The account ends as follows: "There were a great number of them slain by this means, and others of them ran away wounded; and thus an end was put to this sedition." Section 4, as now numbered, begins with these words: "About the same time also another sad calamity put the Jews into disorder." The one section naturally and logically follows the other. Yet between these two closely connected paragraphs the one relating to Christ is placed; thus making the words, "another sad calamity," refer to the advent of this wise and wonderful being.

The early Christian fathers were not acquainted with it. Justin Martyr, Tertullian, Clement of Alexandria, and Origen all would have quoted this passage had it existed in their time. The failure of even one of these fathers to notice it would be sufficient to throw doubt upon its genuineness; the failure of all of them to notice it proves conclusively that it is spurious, that it was not in existence during the second and third centuries.

As this passage first appeared in the writings of the ecclesiastical historian, Eusebius, as this author openly advocated the use of fraud and deception in furthering the interests of the church, as he is known to have mutilated and perverted the text of Josephus in other instances, and as the manner of its presentation is calculated to excite suspicion, the forgery has generally been charged to him. In his "Evangelical Demonstration," written early in the fourth century, after citing all the known evidences of Christianity, he thus introduces the Jewish historian: "Certainly the attestations I have already produced concerning our Savior may be sufficient. However, it may not be amiss, if, over and above, we make use of Josephus the Jew for a further witness" (Book III, p. 124).

Chrysostom and Photius both reject this passage. Chrysostom, a reader of Josephus, who preached and wrote in the latter part of the fourth century, in his defense of Christianity, needed this evidence, but was too honest or too wise to use it. Photius, who made a revision of Josephus, writing five hundred years after the time of Eusebius, ignores the passage, and admits that Josephus had made no mention of Christ.

Modern Christian scholars generally concede that the passage is a forgery. Dr. Lardner, one of the ablest defenders of Christianity, adduces the following arguments against its genuineness:

"I do not perceive that we at all want the suspected testimony to Jesus, which was never quoted by any of our Christian ancestors before Eusebius.

"Nor do I recollect that Josephus has anywhere mentioned the name or word Christ, in any of his works; except the testimony above mentioned, and the passage concerning James, the Lord's brother.

"It interrupts the narrative.

"The language is quite Christian.

"It is not quoted by Chrysostom, though he often refers to Josephus, and could not have omitted quoting it had it been then in the text.

"It is not quoted by Photius, though he has three articles concerning Josephus.

"Under the article Justus of Tiberias, this author (Photius) expressly states that the historian [Josephus], being a Jew, has not taken the least notice of Christ.

"Neither Justin in his dialogue with Trypho the Jew, nor Clemens Alexandrinus, who made so many extracts from ancient authors, nor Origen against Celsus, has ever mentioned this testimony.

"But, on the contrary, in chapter xxxv of the first book of that work, Origen openly affirms that Josephus, who had mentioned John the Baptist, did not acknowledge Christ" (Answer to Dr. Chandler).

Again Dr. Lardner says: "This passage is not quoted nor referred to by any Christian writer before Eusebius, who flourished at the beginning of the fourth century. If it had been originally in the works of Josephus it would have been highly proper to produce it in their disputes with Jews and Gentiles. But it is never quoted by Justin Martyr, or Clement of Alexandria, nor by Tertullian or Origen, men of great learning, and well acquainted with the works of Josephus. It was certainly very proper to urge it against the Jews. It might also have been fitly urged against the Gentiles. A testimony so favorable to Jesus in the works of Josephus, who lived so soon after our Savior, who was so well acquainted with the transactions of his own country, who had received so many favors from Vespasian and Titus, would not be overlooked or neglected by any Christian apologist" (Lardner's Works, vol. I, chap. iv).

Bishop Warburton declares it to be a forgery: "If a Jew owned the truth of Christianity, he must needs embrace it. We, therefore, certainly conclude that the paragraph where Josephus, who was as much a Jew as the religion of Moses could make him, is made to acknowledge Jesus as the Christ, in terms as strong as words could do it, is a rank forgery, and a very stupid one, too" (Quoted by Lardner, Works, Vol. I, chap. iv).

The Rev. Dr. Giles, of the Established Church of England, says:

"Those who are best acquainted with the character of Josephus, and the style of his writings,

have no hesitation in condemning this passage as a forgery, interpolated in the text during the third century by some pious Christian, who was scandalized that so famous a writer as Josephus should have taken no notice of the gospels, or of Christ, their subject. But the zeal of the interpolator has outrun his discretion, for we might as well expect to gather grapes from thorns, or figs from thistles, as to find this notice of Christ among the Judaizing writings of Josephus. It is well known that this author was a zealous Jew, devoted to the laws of Moses and the traditions of his countrymen. How, then, could he have written that Jesus was the Christ? Such an admission would have proved him to be a Christian himself, in which case the passage under consideration, too long for a Jew, would have been far too short for a believer in the new religion, and thus the passage stands forth, like an ill-set jewel, contrasting most inharmoniously with everything around it. If it had been genuine, we might be sure that Justin Martyr, Tertullian, and Chrysostom would have quoted it in their controversies with the Jews, and that Origen or Photius would have mentioned it. But Eusebius, the ecclesiastical historian (I, 11), is the first who quotes it, and our reliance on the judgment or even honesty of this writer is not so great as to allow our considering everything found in his works as undoubtedly genuine" (Christian Records, p. 30).

The Rev. S. Baring-Gould, in his "Lost and Hostile Gospels," says:

"This passage is first quoted by Eusebius (fl. A. D. 315) in two places (Hist. Eccl., lib. i, c. xi; Demonst. Evang., lib. iii); but it was unknown to Justin Martyr (fl. A. D. 140), Clement of Alexandria (fl. A. D. 192), Tertullian (fl. A. D. 193), and Origen (fl. A. D. 230). Such a testimony would certainly have been produced by Justin in his apology or in his controversy with Trypho the Jew, had it existed in the copies of Josephus at his time. The silence of Origen is still more significant. Celsus, in his book against Christianity, introduces a Jew. Origen attacks the argument of Celsus and his Jew. He could not have failed to quote the words of Josephus, whose writings he knew, had the passage existed in the genuine text. He, indeed, distinctly affirms that Josephus did not believe in Christ (Contr. Cels. i)."

Dr. Chalmers ignores it, and admits that Josephus is silent regarding Christ. He says: "The entire silence of Josephus upon the subject of Christianity, though he wrote after the destruction of Jerusalem, and gives us the history of that period in which Christ and his Apostles lived, is certainly a very striking circumstance" (Kneeland's Review, p. 169).

Referring to this passage, Dean Milman, in his "Gibbon's Rome" (Vol. II, p. 285, note) says: "It is interpolated with many additional clauses."

Canon Farrar, who has written the ablest Christian life of Christ yet penned, repudiates it. He says: "The single passage in which he [Josephus] alludes to him is interpolated, if not wholly spurious" (Life of Christ, Vol. I, p. 46).

The following, from Dr. Farrar's pen, is to be found in the "Encyclopedia Britannica": "That Josephus wrote the whole passage as it now stands no sane critic can believe."

"There are, however, two reasons which are alone sufficient to prove that the whole passage is spurious—one that it was unknown to Origen and the earlier fathers, and the other that its place in the text is uncertain" (Ibid).

Theodor Keim, a German-Christian writer on Jesus, says: "The passage cannot be maintained; it has first appeared in this form in the Catholic church of the Jews and Gentiles, and under the dominion of the Fourth Gospel, and hardly before the third century, probably before Eusebius, and after Origen, whose bitter criticisms of Josephus may have given cause for it" (Jesus of Nazara, p. 25).

Concerning this passage, Hausrath, another German writer, says it "must have been penned at a peculiarly shameless hour."

The Rev. Dr. Hooykaas, of Holland, says: "Flavius Josephus, the well known historian of the Jewish people, was born in A. D. 37, only two years after the death of Jesus; but though his work is of inestimable value as our chief authority for the circumstances of the times in which Jesus and his Apostles came forward, yet he does not seem to have mentioned Jesus him-

self. At any rate, the passage in his 'Jewish Antiquities' that refers to him is certainly spurious, and was inserted by a later and a Christian hand" (Bible for Learners, Vol. III, p. 27). This conclusion of Dr. Hooykaas is endorsed by the eminent Dutch critic, Dr. Kueneu.

Dr. Alexander Campbell, one of America's ablest Christian apologists, says: "Josephus, the Jewish historian, was contemporary with the Apostles, having been born in the year 37. From his situation and habits, he had every access to know all that took place at the rise of the Christian religion.

"Respecting the founder of this religion, Josephus has thought fit to be silent in history. The present copies of his work contain one passage which speaks very respectfully of Jesus Christ, and ascribes to him the character of the Messiah. But as Josephus did not embrace Christianity, and as this passage is not quoted or referred to until the beginning of the fourth century, it is, for these and other reasons, generally accounted spurious" (Evidences of Christianity, quoted from Campbell-Owen Debate, p. 312).

Another passage in Josephus, relating to the younger Ananus, who was high priest of the Jews in 62 A. D., reads as follows:

"But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper and very insolent; he was also of the sect of Sadducees, who are very rigid in judging offenders, above all of the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity. Festus was dead, and Albinus was but upon the road; so he assembled the Sanhedrim of judges and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned" (Antiquities, Book XX, chap. ix, sec. 1).

This passage is probably genuine with the exception of the clause, "who was called Christ," which is undoubtedly an interpolation, and is generally regarded as such. Nearly all the authorities that I have quoted reject it. It was originally probably a marginal note. Some Christian reader of Josephus believing that the James mentioned was the brother of Jesus made a note of his belief in the manuscript before him, and this a transcriber afterward incorporated with the text, a very common practice in that age when purity of text was a matter of secondary importance.

The fact that the early fathers, who were acquainted with Josephus, and who would have hailed with joy even this evidence of Christ's existence, do not cite it, while Origen expressly declares that Josephus has not mentioned Christ, is conclusive proof that it did not exist until the middle of the third century or later.

Those who affirm the genuineness of this clause argue that the James mentioned by Josephus was a person of less prominence than the Jesus mentioned by him, which would be true of James, the brother of Jesus Christ. Now some of the most prominent Jews living at this time were named Jesus. Jesus, the son of Damneus, succeeded Ananus as high priest that very year; and Jesus, the son of Gamaliel, a little later succeeded to the same office.

To identify the James of Josephus with James the Just, the brother of Jesus, is to reject the accepted history of the primitive church which declares that James the Just died in 69 A. D., seven years after the James of Josephus was condemned to death by the Sanhedrim.

Whiston himself, the translator of Josephus, referring to the event narrated by the Jewish historian, admits that James, the brother of Jesus Christ, "did not die till long afterward."

The brief "Discourse Concerning Hades," appended to the writings of Josephus, is universally conceded to be the product of some other writer—"obviously of Christian origin"—says the "Encyclopedia Britannica." [Continued next week.]

#### Fortunat ly.

"There are billows out on the ocean  
Which never break upon the beach,  
There are waves of human emotion  
Which may never be formed in speech."

## A VINDICATION OF PROFANITY.

Everything Natural Is Profane, and Outside the Natural Is Nothing but Pretense.

BY AUSTIN BIERBOWER.

Profanity is much misunderstood, and will some day come in for a vindication. It means, literally, to treat as secular, or make like other things, that is, make common. It was anciently thought that there are two kinds of existence, a sacred or divine one, and a secular or common one. This last was called "profane," as when we say "profane history." To treat the former as the latter was called profanity; and, as long as men believed in the reality of the distinction, there was some reason for reproaching those who confounded the two. The sacred, having relation to God, was thought entitled to special consideration. To think of it as like other things, or to treat it as such, was thought to be taking the sanctity off the sacred. It was reducing the heavenly and the earthly to one kind, or making the universe a unity, instead of a duality. The divine was brought down, and given only the respect due to the human. This was regarded as sinful, and was not tolerated in the customs. It was sometimes even punished by the laws. Profanity, irreverence, blasphemy, and like terms were applied to it. The making of holy things secular was called profaning them, and the act was called profanity.

While there was some reason, we say, for the reproach cast on profanity, when people believed in the distinction named, there is none when they do not believe in it. To unbelievers there is nothing sacred, nothing divine, nothing supernatural. Heaven and earth are of the same substance, as far as known, and go by the same laws. The sun, stars, and all the universe belong to one system, which is everywhere equally natural, or profane; and all its parts and functions should be spoken of as of the same kind. *Modern philosophy and science have reduced all things to a general homogeneousness. They all go by one set of laws, united all together in one system. The philosophical doctrine of this oneness is called Monism, and it regards everything as common, secular, or profane.*

Now, to profane things, that is, to conceive and treat them as all natural, and of like kind, is most proper for those who take this view. It is simply generalizing or unifying them, and thinking of them as an entirety. Profaning them, or naturalizing them, that is, representing them as all of a piece, and as of the same substance, is the best thing that the mind can do. In conceiving them as having the same laws of chemistry, and subject to the same principles of natural philosophy, the intellect performs one of its chief acts; and to stigmatize this as sinful, or even as improper, is to call a scientific procedure a vice.

For to most scientists there is nothing except the natural world. No higher world exists, nothing spiritual or exempt from universal law, and so nothing so different as to require different treatment. It is most illogical and inconsistent for such persons to observe any distinction between sacred and profane. All is profane to them, and all requires like treatment. Heaven is spoken of as the earth is. Astronomers know no difference; and they do not treat one world or star with more reverence than another. As nothing sacred is known to such persons, they cannot revere anything as such, or treat it otherwise than they do sodium or milk. Altars, shrines, and relics are no more entitled to veneration than automobiles or mortgages.

With these views one cannot be irreverent, his alleged blasphemy does not degrade anything great, or bring down anything high. There is nothing high in such things; when they are not false, they are natural. The supernatural beings whom he is supposed to blaspheme do not exist. The eucharistic elements which he is thought to profane, are profane already, being simply bread and wine, like Vienna bread or common claret. They are nothing that can be treated lightly; they are light themselves. The sin is not in blaspheming them, but in revering them. Profaning them is less immoral than sanctifying them. If people make them divine they are

guilty of superstition; and their superstition is not anything to be revered, or even respected. The only sin is in those who exalt such trifles above their place, or take unreal things for actual. To worship what does not exist, or what is nothing more than constalks, is more nearly profane, in its bad sense, than to treat such things as they are—as common, trivial, or fictitious. The only proper attitude of the mind toward them, and the only proper language is what might be called blasphemous. People have a right to speak contemptuously of the follies of mankind. The only complaint that can be brought against blasphemy is that, with all the shock it gives to the superstitious, it is not strong enough to destroy the common or profane things as objects of worship. If men did not first make divinities out of things, others could not blaspheme them. One who has no higher opinion than have scientists of fetishes cannot do otherwise than blaspheme. No other language than profanity seems appropriate; and some will even think that swearing cannot do them justice.

## THINGS TO THINK OF.

BY L. H. DANA.

### Mallock Before the War.

If a recent editorial on Socialism from "The World Today" had been written by a Southerner in ante-bellum times, it might have been slightly altered to read like this:

If ever decency were needed in the managing of big plantations it is today. Indignation against the abuses of a few brutal slave owners is degenerating into a general attack on the whole blessed system.

We are forgetting that the Bible tells slaves to obey their masters in all things.

Of course this state of mind is what your Abolitionist wants. Nothing could suit him better. Because this or that slaveholder has proved unscrupulous he would have the whole country rise up in indignation against slavery itself.

Just now his attack and the attack of a great many men is upon those who beat their slaves and occasionally tie them up by the thumbs, but that is only one step from the reckless agitation that is being fostered by men of more or less avowedly abolitionist tendencies, who say that all the niggers should be free.

It is true we stand aghast at disclosures such as Harriet Beecher Stowe made in her book about slavery. But such extraordinary brutality is not the rule, it is the exception. That is why it is possible.

The indignation that it arouses becomes first cousin to Anarchy when it extends itself into general suspicion of all property in man.

All men who hold slaves are in the same boat. Agitation against the man who has a hundred other men working for him for the mere cost of their living expenses is just as much directed against the man who has but two such underpaid laborers, but who hopes some day to save enough out of those to get more.

WHAT WE WANT IS FOR EVERY MAN WHO OWNS A NIGGER TO STAND PAT, OR THE WHOLE BLAME THING IS GOING UNDER PRETTY QUICK, AND THE COUNTRY WILL BE HEADING FOR THE BOW-WOWS.

### Justice in Juggerzu.

Some natives of Juggerzu were standing about with open mouths and shaking limbs while the king held audience with his subjects and dispensed justice among them. One thief he ordered hot-potted, another scalped, and the third he threw into a seething caldron, to be boiled alive forever and ever, world without end, amen. The wailings of the victims were effectively drowned by medicine men who beat on drums and chanted something about how the king had not dealt with them according to their transgressions, but had constantly remembered his tender mercies toward the entire population of Juggerzu.

A stranger chanced to be standing on the outskirts of the crowd, and turning to the nearest inhabitant inquired why these barbarities took place. "Barbarities, indeed!" exclaimed the of-

fender Juggerzuite, "pray do you think we want justice with no backbone in it? Such weak humanitarianism may be all right, sir, for the land from which you came, but we will have our judgment good and strong; and although we easily take rank as the meekest, most kind and most amiable folks alive, and have many missionaries out among other tribes for the purpose of inculcating these fine qualities in the heathen, had you ventured to speak thus recklessly to anybody else around here beside myself, I think you would have already been cooking in that pot!"

MORAL: Whatever is, is right.

### The Inequality of the Law.

When the Editor calls for the enforcement of the law against disorderly unionists on a strike, I have no doubt that he will find the majority of the workers with him. It's true that violence must be suppressed. However, there is violence to be seen in every part of this city, every day, and it does not consist in the too free use of the laborer's fist.

There is a law prescribing seats for women clerks in the department stores, and yet a number of the largest of these places on State street have not a single seat behind their counters where eight or ten girls must work all day. Where is the "public authority" that comes so promptly to the rescue when bricks are flying through the air?

The proposed vagrant law will seize the poor man on suspicion and lock him in the Bridewell; where is the law which shall imprison on the spot the man who assaults my lungs with sulphurous, corroding gases from his filthy furnaces, because he is too lawless and rapacious to put in inexpensive smokeconsumers?

Judicial authority will grant injunctions to prevent the enforcement of the fire ordinances; it will forbid a man to pay out the funds of the union to his fellow workers on a strike; pray, who of us has ever heard of an injunction to prevent an employer from paying to his workers any wages that he pleased?

Frank Zachata, a perfectly innocent young workingman, spent five months in the county jail. Before he went there, he was put through a "sweat-box" examination, and came before the judge all bruised, with face swollen from this charming ordeal—to which any (poor) man is likely, at one time or another, to be subjected. Now he is released; he has lost his job, and though innocent, the fact is known that he has been in jail. Who will reimburse Zachata for his loss?

Young Fosburg transgressed the law, and the lying owner of the smelting plant deceived him with the promise of employment if he would surrender; and then sent him to the county jail instead of the workshop. "Perfectly justifiable," said the chief of police and the clergyman, "the law of self-preservation must come first!" Why, was not this the very reason that he committed the offense, so that he and those dependent on him might have the means of self-preservation which he could no longer earn? He violated the sacred right of property; who violated his sacred right to have a pair of healthy lungs? Now they are beaten out with the acid fumes inhaled by the brass-polisher; he is imprisoned in the county jail, and his young wife, who has a little child, is at a loss to know what she shall do to keep the wolf from turning them right out of doors. My dear Mrs. Fosburg; for goodness' sake, don't try the hold-up act. To do that well, you need a hundred times more money than you ever saw!

Yes, let us have the law supreme by any means, but let it be a law we can respect, which deals out justice to the poor and rich alike. And every honest man and woman knows that at this present writing it is doing nothing of the kind.

Chicago, Ill.

### Proverbs xxxi, 6, 7.

Get him strong drink until he wink  
That's sinking in despair;  
An' liquor guid to fire his bluid,  
That's prest w' grief and care:  
Here let him bouse and deep carouse,  
W' bumpers flowing o'er,  
Till he forgets his thirst and debts  
And minds oatmeal no more.

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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.

## A Fort Worth Preacher.

We are asked by a number of readers to reply to a sermon by the Rev. William Caldwell, a Presbyterian preacher of Fort Worth, Texas, whose discourse on a recent Sunday contained the following passage:

"That is why a man like Ingersoll makes no impression on me. I cannot express myself sufficiently in his case by saying he is a fool; he is more than that, he is a damned fool, as is sometimes said. I know that is not very eloquent language in the pulpit, but it is the only way to properly describe Ingersoll."

What reply can be made to the blatant Christianity of the sort represented by the Fort Worth preacher except to say, with regret, that Ingersoll's example as a gentleman and as a controversialist who did not descend to personal abuse of one differing from him in belief, has been wholly lost upon the Rev. Dr. Caldwell. Ingersoll is hated by no other class as he is hated by the Presbyterian clergy. He was so much greater than they, with their narrow Calvinistic creed and vicious dogmas, that he shriveled them, and they are inflating themselves with the wind of doctrine in an effort to recover their former proportions. When they burst out with such expressions as "Damned fool" it shows that some of them explode, like the frog, before attaining the dimensions of the ox. They go off at the jackass stage, and startle congregations with their bray. The Fort Worth Record of July 22 states that the Rev. Mr. Caldwell "rather startled his congregation" with the observation we have recorded.

Having called Ingersoll a fool openly, it was not inconsistent for the Rev. Caldwell to try to prove Lincoln one by indirection. He told this yarn in the same sermon:

"A figure covered with a mantle was seen to enter the home of Henry Ward Beecher. It was President Lincoln, and he went all the way from Washington to Brooklyn to take the matter of his country's troubles to God in prayer with that great preacher."

If any myth, invented to invest Abraham Lincoln with a reputation for unctuous piety, has been exploded, this one has been doubly so. The fabrication does not even pass current with the Methodists, who are fond of representing that if Lincoln had joined any church it would have been theirs, because Bishop Simpson preached Lincoln's funeral discourse. (It is noteworthy that the Bishop did not claim Lincoln as either

a Methodist or a Christian.) Who first told the Beecher incident is unknown, but both fact and reason point to its clerical origin. The New York Christian Advocate, thinking the account worth proving if genuine, made a thorough investigation of it some years ago, and was obliged to abandon the whole narrative as untrue and impossible. If the Rev. Caldwell desires to know why the story is not and could not be true, let him communicate with the man who was Lincoln's secretary at the time he is represented as journeying from Washington to Brooklyn to unite in prayer with the "great preacher," Henry Ward Beecher. The secretary is still living, and his address is William O. Stoddard, Madison, N. J.

It is to the last degree charitable to suppose that the exposure of the Lincoln-Beecher fabrication has escaped the knowledge of the Fort Worth preacher, though it is highly probable that it hasn't. Even if demonstrably false, that yarn is as true as the rest of the stuff he deals out to his congregation, and why should he discard this while holding fast to Jesus and Jonah?

## Twin Monsters.

When the District of Columbia was separated from the state of Maryland all of the laws of that commonwealth continued operative in the District unless repealed by Congress. Among them was the Sunday statute, which provided that labor upon the Lord's day should be punished by a fine of two hundred pounds of tobacco. Accordingly when, a short time ago, an application was made to Corporation Counsel E. H. Thomas for an information charging John H. Houser, a contractor, with working on Sunday, Mr. Thomas looked up the matter and found the old Maryland statute of 1723 which prohibits labor upon the Lord's day and which he believes is still applicable in the District of Columbia today. Information was therefore issued July 30 in a police court for the arrest of Mr. Houser, who, if convicted, must satisfy the honorable court with tobacco of the weight of two hundred pounds. How much money this amount of tobacco represented in 1723 we do not know; we have not the market reports and quotations of the period at hand; today it means something like \$125.

Fines of tobacco seem to have been thought peculiarly appropriate for religious offenses as well as for support of the clergy. At the time the Sunday law was passed all of the people of Maryland were taxed for the benefit of the Episcopal church, every person of either sex or any age paying forty pounds of tobacco per year toward the salary of the local preacher. The close relation of the weed to the superstition which it went to maintain, suggested to somebody the remark that "a complete history of tobacco in the colonies would be a history of religious liberty in America."

But there was one law, of the same family as the Sunday statute, which tobacco could not satisfy. It related to blasphemy, and we will quote it:

"Be it enacted by the right honorable, the Lord Proprietor, by and with the advice and consent of his lordship's Governor, and the upper and lower Houses of Assembly, and the authority of the same:

"That if any person shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Savior, Jesus Christ, to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the Three Persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity, or any of the Persons thereof, and shall be thereof convicted by verdict or confession, shall for the first offense be bored through the tongue and fined twenty pounds sterling to the Lord Proprietor, to be applied to use of the County where the offense shall be committed, to be levied on the offender's body, goods, and chattels, lands, or tenements, and in case the said fine cannot be levied, the offender to suffer six

months' imprisonment without bail or mainprize; and that for the second offense, the offender, being thereof convicted as aforesaid, shall be stigmatized by burning on the forehead with the letter B, and fined forty pounds sterling to the Lord Proprietor, to be applied and levied as aforesaid, and in case the same cannot be levied, the offender shall suffer twelve months' imprisonment; without bail or mainprize; and that for the third offense, the offender, being convicted as aforesaid, shall suffer death without benefit of the clergy."

Like its twin—the Sunday statute appealed to in the case of Contractor Houser—this blasphemy statute is still operative, or susceptible of being enforced, in the District of Columbia, so that if any person, while sojourning at the capital of this nation dedicated to the principles of religious liberty and the separation of church and state, should chance to deny that the man called Jesus Christ was the son of that gaseous vertebrate called God, or that the Holy Ghost, or the Trinity, or any part or parts thereof, are not exactly as represented in the creed of the Episcopal church, he may be imprisoned or branded, or finally hanged, and a cartload of tobacco cannot save him.

All through the ages of Christian supremacy, Jews have been persecuted and killed because, as is alleged, they put to death a man whom they charged with blasphemy. They had a law like this Maryland statute now preserved in the District of Columbia, and by that law Jesus Christ was guilty of a felony, just as a member of the Washington Secular Union might be by the law of 1723. Though the Christians slaughtered the Jews, they spared and adopted the Jewish law against blasphemy, and under it were guilty of the act for which they persecuted the Jews—the act of punishing blasphemers. In some states it was made a felony for any man to represent himself as an incarnation of the deity, the law being enacted by Christians who forgot that the law they were making was identical with the one under which their savior suffered crucifixion. Christians said that Jesus had taught them to forgive their enemies. Any man who denied the deity of Jesus became their enemy; prescribing capital punishment showed how they forgave him. Jesus was himself narrow-minded and intolerant, but he did not specifically proscribe disbelief in the trinity. The denier of the trinitarian dogma might therefore maintain that his own act, involving no disobedience of a command of Jesus, was a less offense in the sight of heaven than that of the Christians who violated Christ's law of forgiveness by hanging their enemies instead of forgiving them.

If the corporation counsel of the District of Columbia concludes to enforce the Sunday law of 1723, how can he avoid enforcing the Blasphemy law of the same year? One has equal authority with the other. They were spawned together and fertilized by the same bigotry. They should be enforced together, or together swept from the statute books of a civilized people. Both are habitually and openly violated, and neither is invoked except for private or priestly ends.

If the people of the District of Columbia have not advanced in religious enlightenment in the past two hundred years, then of course the laws of two hundred years ago are still adapted to their stage of progress and mental development; but if they have gone ahead a single step these laws must have become intolerable. As they stand they are testimony to the intolerance of the colonial lawsmiths, and while they remain unrepealed they cast doubt on the liberality of the present generation. They are even a source of danger; they can be invoked to rob the citizen of his liberty and his goods, if not of his life. We shall do our ancestors more credit by correcting their mistakes than by perpetuating them. It would be a dismal outlook for us were we to suppose that two hundred years from now our

descendants will be living under the crude and unprogressive laws we in our blind ignorance have passed. Let us believe that back in 1723 there were a few Americans wiser than their time, who could foresee the day when Sunday and Blasphemy statutes would be considered—as more and more are now considering them—barbarous; and, so believing, let us make good the prophecy of those pioneer Liberals and humanitarians of two centuries ago by discarding the legal relics of the middle ages preserved by our colonial forefathers.

The other day in Wyoming there was dug up the skeleton of some prehistoric monster of the lizard formation that showed a length of 314 feet. Such a monster, clothed with flesh and re-vivified, and turned loose on the streets of Washington, could snap up human beings and swallow them as a toad catches flies, and it would take fifty persons, including a fair proportion of public officials, to make the monster a day's ration. In digging up this old Sunday statute Corporation Counsel Thomas is attempting a resurrection just as unseasonable and even more potent for evil than that of the great lizard would be. The law and its beforementioned twin, the Blasphemy law, might claim a greater number of victims than a pair of 314-foot saurians, because there are more people within the reach of the law than any gigantic lizard would be able to capture. The first time the monster slept he would be destroyed with powder and shot. The laws are now slumbering, and a wise community would take advantage of the situation and discontinue them.

### The Pope's Latest.

Catholic authors, the pope complains, have caught the spirit of the *Higher Criticism*, and "under the pretext of examining dogmas explain them in the name of history in such a fashion that the dogmas disappear." These authors, it is likely, have dealt similarly with the miracles, explaining them until there are no miracles left. To prevent such errors the pope ordered a congregation of the Inquisition to note and reprove the principal errors, and when the Holy Office had completed its labors no less than sixty-five propositions had been condemned. The following half-dozen are all that we have been able to find. According to the Holy Inquisition, whose findings were approved by the pope after a vision of the Virgin Mary, censures temporal and spiritual will be visited on any who teach:

1. "That divine inspiration does not guarantee all and every part of the Holy Scriptures against error.
2. "That the resurrection of the savior is not an historical fact, but is purely supernatural, and can neither be demonstrated nor is it demonstrable.
3. "That the Roman Catholic church became the head of all churches not by divine ordinances but by purely political circumstances.
4. "That the church is the enemy of natural and theological sciences.
5. "That the Christian doctrine was first Judaic, then Pauline, then Hellenic, then universal.
6. "That the principal articles of the Apostles' Creed had not the same significance to the primitive Christians as they have to the Christians of the present time."

Here it is affirmed, no less distinctly because indirectly, that every part of the Bible is correct, whether it treats of Joshua interfering with solar time by stopping the sun, or with Samson tying the tails of three hundred foxes and using them as brands for firing the corn of the Philistines, or with any other subject. Naturally it follows that the resurrection story is reaffirmed, and we must hence believe, as we hope for salvation, that the physical body of Jesus ascended to some ma-

terial heaven and is still there. The four other propositions have nothing to do with the Bible, for the Bible makes no mention of the Catholic church or the Apostles' Creed. The whole six are true, and their condemnation by the Inquisition simply convicts the Holy Office itself of dishonesty.

The pope, seemingly, distinguishes between an error and an untruth, and the conclusion is justified that a proposition may be erroneous, from his point of view, and still be in accordance with fact. He will never be able to uphold his syllabus against the assaults of the critics even in his own church.

### Free Thoughts.

The way to heaven is in the dark.  
Brains will conquer the brainless.  
Heaven is mostly an investment.  
Restitution is better than repentance.  
A great many people who don't worry ought to.

The motto of Romanism is: "Cash or no salvation."

It is less expensive to love God than to love man.

The man who waits for good luck has got a long job.

What would you do if you did not have to do anything?

If there is nothing to live for, what is there to die for?

On some days just live; don't live for anything, just live, that's all.

No reform was ever yet started by a person who says: "Whatever is, is right."

Sunday should no longer be called the Sabbath day, it should be called the Trolley day.

Matrimony is a merger, but there seems to be no objection to it until after the merge.

It makes a Christian nobler to be a man, but it does not make a man nobler to be a Christian.

Fortune may knock at any man's door, but it does not break into his house and get breakfast for him.

A great many good things have been lost to the world because people were not able to put them into language.

It may be desirable to drive the pope out of politics, but it would help the world more to drive him out of business. L. K. W.

### The Theology of Dr. Carus.

Dr. Paul Carus's "religion of Science" is criticized by a contributor to the Open Court, of which Dr. Carus is the editor. The contributor, who is a Freethinker, says to Dr. Carus:

"The trouble with all reformers seems to be that they try to fit old ideas and systems to entirely new conditions, instead of looking the problem squarely in the face, setting aside all preconceived notions, and starting with a free field and an open horizon.

"You try to unearth forgotten and worn-out theories, mostly based on the densest ignorance, and with these to patch up the many systems of religion in use, which systems, however, you recognize are slowly going to pieces."

"From what I see," adds the writer, "the people who follow the religion of science have lost their illusions and are looking for a new stock."

That sentence very well describes what is mistaken for religious evolution. Men abjure the errors of one superstition to embrace those of another, and think they are "evolving." Dr. Carus, in his editorial comment, quotes a second correspondent who writes:

"Freethinkers and cultivated people, mainly among the scientists and literati, do not believe in continuing the use of occult and mystic phraseology of the dark and unscientific ages of the past. Science has no use for such words as 'God,' 'religion,' 'church,' etc. The terminology of superstition handicaps clear thought.

Nearly all the high-sounding words and phrases of the old religions are but euphemisms for superstition."

Replying to both, Dr. Carus states his position to be: "We are too much convinced of the truth of evolution as a general principle of all life, not to apply it also to the spiritual domains of civilization, morality, and religion."

As Freethinkers do not generally recognize such domains as the "spiritual," they will have to give Dr. Carus up as hopelessly committed to the old, and in a scientific sense meaningless, terminology.

Conviction of the truth of evolution is no defense for retaining occult and mystic forms of speech, but is rather a reason for discarding them. The "spiritual" is the ghostly, and if it has any domains they are occupied by spooks. Evolution lets the extinct and mythological things go, otherwise its literature would treat of species under the nomenclature of unicorns, centaurs, dragons, and the like.

The religion of science can be nothing but theology. There is no religion of evolution, although there is evolution of religion. We can trace religious ideas to their origin, which is ignorance, and we can foresee their end, which is extirpation by science. Let the names of ghosts go along with the ghosts, and give to realities the names that stand for them and not for spooks.

In the opinion of the Christian Advocate, Dr. Goldwin Smith "punctures the weak spot in evolution as most frequently popularly represented" in the following from a letter to the New York Sun:

"Man is what he is: something essentially different from the brutes. He is progressive, which none of the brutes are or show any sign of becoming. 'E. W.' recognizes posterity as an object of our interest and care. What brute shows any regard for posterity? What brute shows any sign of having a moral ideal, or looks forward, as man does, to the improvement of its race? 'E. W.' describes resistance to wrong as merely opposition to 'waste.' Is there nothing more in the self-sacrifice of the hero or the martyr? The Christian ideal, whatever its source, did not present itself as mere opposition to waste; yet we see what a part it has played."

The puncture fails of being wholly effective by reason of the fact that not all men are progressive, and that some are more like the brutes than like the highest types of their own genus. The relation between man and the brutes cannot be disproved by showing that man has qualities which distinguish him from the rest of the animal kingdom. If he did not have these he would not be man. A progressive animal is an animal still. But only the few are progressive; the rest have progress thrust upon them, and there is even noted a tendency toward degeneration. As for heroes and martyrs, the brute creation furnishes them, and a man's dog will defend and die for him more readily than his relations will. Most human martyrs have died for opinions that posterity rejects as harmful or mistaken. Generally they have been supported by a hope of reward hereafter; sometimes by the pride, by unfriendly critics called obstinacy, which will not permit them to acknowledge error or abandon an expressed conviction. They have been misled by the belief that suffering death will prove them right, whereas it only proves them sincere—or stubborn. Men resist wrong because it is opposed to what they believe to be right, and they are often found resisting right through ignorance or prejudice.

The evidence points to a priest, now safely in jail, as the head and brains of the "patriotic" Armenian society in New York, whose members subsist by blackmail and secret murder. The priest is wealthy and cannot explain how he became so. It was the idea of Nietzsche that the church is in its very nature a blackmailing institution; you pay the priest or you get hell fire,

## VOLTAIRE OR THE BIBLE.

### WHICH IS THE BETTER FOR YOUNG READERS?

#### Endeavors of Priests and Ministers to Have the Great French Literary Master Excluded from Our Public Libraries—How an Editor of Voltaire's Works Has Answered the Ministers.

The exclusion of the writings of Voltaire from public libraries is one of the tasks undertaken by the Catholic clergy with such assistance as the Protestant ministry can be betrayed into rendering. A few weeks ago Archbishop Bruchesi, a Canadian prelate, sent to the city council of Montreal a formal demand that the works of Voltaire, Rousseau, and other authors not approved by the Catholic church be removed from the civic library on the ground that as the library is supported by public funds it, therefore, "should contain no works which might be injurious to those under his (Bruchesi's) charge."

The attempt to banish the great French writer is not confined to Canada alone.

Bishop N. C. Matz of the Catholic diocese of Colorado has surprised his flock by declaring that all public libraries are "sinks of corruption," and by denouncing Carnegie and Rockefeller for helping to increase their number for mere self-glorification.

"Look at Carnegie," said Bishop Matz. "How the world praises him because he sends money all over the world to found libraries which shall perpetuate his name. Libraries place within the reach of all classes the infidel teachings of Voltaire and the sensational dime novel, both getting in their work of destruction only too easily."

The New York Times of July 19 has this to say in its editorial:

"The good bishop, it will be observed, is not of the opinion of that pestilent heretic, John Milton, that truth is invincible so long as error is left free to combat it. He assumes that the readers all go for the bad books. We doubt greatly whether the "circulation" of Voltaire is as great as he imagines. If it were Tom Paine, now—though in truth "poor Tom's a-cold" also for the present generation. And as for the sensational dime novel, we may be permitted to question whether it is to be found in the Carnegie libraries at all. Upon the whole, if we may take the liberty of saying so, Bishop Matz's allocution has not the air of being founded upon a very thorough or exhaustive statistical investigation."

The Times, which is steered to go with the times, tries to veil its bottom bigotry by this upper crust of up-to-date liberalism. Even modern American-Jewish journalists hate Voltaire more than their thoroughbred Christian hirelings despise their masters. Business, however, is business, so to preserve the appearance of sweet toleration an editorial Bull has to deal mild damnation to the Catholic bigot in one sentence, and in the next serve out a tactical sneer at the one brave Freethinker and free-speaker to whose brain the people of America owe the book that set them to work out their intellectual liberty, and the other writings that inspired them to assert and secure the political freedom of which they boast. Would a true-born American patriot dare to expose his ignorance of historical fact at the expense of his intelligence, by a "silly season" bigoted like this?

A few years ago the following protest was sent by six divines to a town library committee:

"We, the undersigned ministers of the gospel, most respectfully petition your honorable body to use care in the selection of literature for our citizens to read. We desire such books as will tend to build up character, such as will tend to make good citizens and Christian ladies and gentlemen.

"We object to having on the shelves of our public library such books as those of the Arch-Infidel Voltaire, and respectfully ask you to place such books out of the reach of the young. Hoping that early action will be taken in the matter, we are, respectfully."

#### The Editor's Reply.

This reply was sent to each of the signers, and to the committee, by the editor of the edition

of Voltaire's works which had been purchased:

Reverend Sir: The protest, signed by yourself and five other ministers, against the recent purchase of the "Works of Voltaire" by the Public Library of your town has been handed to me as editor of the "Works." It states that you "object to having on the shelves of our City Library such books as those of the Arch-Infidel Voltaire, and (we) respectfully ask you (the Library Committee) to place such books out of the reach of the young." You "desire such books as will tend to build up character, make good citizens, and Christian ladies and gentlemen."

Assuming, as I sincerely do, that you endeavor to practice what you preach, may I ask by what right, or under what delusion, you thus "bear false witness against" a great character, who, in a heroic degree, fulfilled the highest duties of good citizenship; who did more in sixty years of ceaseless public activity than any single worker you can name to rid Christian nations of false principles, hypocrisy, and resultant oppression in the name of religion?

As yourself a public teacher, you know how painful it is when we have no alternative but to bluntly tell a hostile critic that the only effective way to answer him is to give him some of the elementary information which he ought, in justice to his intelligence, to have acquired before he ventured into discussion. I share your regret that it should now be necessary to hand you a few pertinent facts, but am sure that you will admit their value as a basis of a revised version of your ex cathedra Bull (calf) against Voltaire.

With a short change in your protest all "good citizens and Christian ladies and gentlemen," especially all of them who know Voltaire and his work, would cordially add their signatures to yours. If instead of the words "Arch-Infidel Voltaire" you will insert these: "the trashy and pernicious books which form so serious a proportion of the 75 per cent of fiction found in the average public library," you will be doing worthier service to society than when you seek to deprive it of its right to judge for itself the life-work of one of the world's greatest champions of intellectual and civic liberty.

"Arch-Infidel!" Your epithet has a musty odor, as of some long-buried relic of the times when pseudo-religious malignity first gave a good man a bad name and then sent him on a flame to heaven, where he doubtless got the fair hearing denied him on earth. Of course, you mean nothing low, or cruel, or cowardly by your humorous stoop to a bit of sanctimonious Bowery slang, but for the sake of the young in your congregation and town, whom you wish to save from being misled, and for your own sake as a "Christian gentleman," you will be eager to have your language made clear. Let us agree on a definition before we waste words on irrelevant issues.

You profess belief in the orthodox creed, and in the Holy Scriptures as the inspired Word of God. Voltaire devoutly, and on what he felt were incontestable intellectual grounds, believed in God and bade us adore him. You seem unaware of this prime fact. But he did not believe in all that the creed-compilers of the early church believed they knew of God, his nature, powers, purposes, and his alleged variability in love and hate. Voltaire was a modest man, and, not having the advantage of being, like you, a cleric, he actually admitted that he did not know the unknowable. But you will at once admit that in neither case was he an "Infidel." Like you, he believed in God, so neither of you is chargeable with Infidelity, unfaithfulness, much less with Atheism, which is the popular conception of your "Infidel's" creed. But, unlike you, he did not profess fidelity to the orthodox creed in its entirety, therefore your logic trips when you misdescribe him as an "Infidel."

Now, if you are a Presbyterian, a Methodist, a Protestant-Episcopalian, or a minister of any other of the enlightened churches, and officially profess belief in its time-honored confession of faith, you yourself have been dragged, willy nilly, into real and, permit me to add, ignominious "infidelity" by the tampering with the spirit or letter of that creed by latter-day revisers, whose saving merit is that they do not claim to be "inspired" one whit more than were its original makers. If John Calvin could come up and feel

the coolness with which his Presbyterian disciples have just taken the backbone out of his creed, which they have outwardly pretended to accept while denying it in their hearts and lives, he would assuredly consign them, as he did the honest and braver Dr. Servetus, to death by fire, which possibly Calvin found too late he himself was predestined to share.

Here are a few out of a hundred facts of equal significance which, as a minister of the truth, the whole truth, and nothing but the truth, you will dutifully weigh against the insidious libels of your protest. I apologize for associating the following names with yours and those of your co-signers, though you might find yourselves in worse company, but they are the names of men of whom the intellectual world is quite as proud as your fortunate congregations doubtless are of you: The Right Honorable John Morley, M. P., biographer of Gladstone and a former member of his Cabinet; Guizot, the French historian; Lord Macaulay; Goethe, the greatest name in German literature; Frederick the Great, of Prussia; Pope Benedict XIV; Oliver Goldsmith, out of an endless list of famous men, have done hearty public homage to Voltaire as a profound thinker, a brave speaker of truth, and fighter for justice to suffering victims of church and state oppression, and as the most brilliant of all writers. All the standard biographies and histories of progress are open to you for verification of these facts, and to your fellow-townsmen, unless you have consistently caused enlightening books such as Voltaire's and these to be placed out of reach of those who use its Library.

You will be pained to learn that libraries as truly good as the provincial one you long to take under your oppressive guardianship, have eagerly bought this same edition of the "Works of Voltaire." Public libraries and those of universities and colleges have placed them where they can be consulted by students of the literature and thought of France, and of pure literary style. Several of the great institutions of learning have secured more than one set. I have been permitted to see, in the publisher's account books, that a distinguished man of affairs, whose substantial sympathy has been welcomed by churches of various denominations, first bought a set for his private library and then presented a set to each of six public libraries.

The great national libraries of the United Kingdom, and the famous private collections there and in the United States, give Voltaire a place of honor. Your standard theologians and the more candid of minor clerical writers do justice to him as a pioneer in the criticism that has now all but liberated religious thought from its medieval gravecloths of grotesque misbeliefs. The Rev. J. E. Johnson, rector of the Protestant-Episcopal Church of St. John the Evangelist, in Philadelphia, published in 1878, "Prayers, Sermons, and Religious Thoughts, translated from the French of Voltaire." I have these many years seen well-thumbed works of Voltaire in the studies of Catholic priests and Jesuits, and of Protestant divines, whose brethren are still buying and reading them. Eminent ministers in the Methodist and other American churches have freely expressed to me their admiration of, and respect for, Voltaire's work and influence. We may all regret the license of seventeenth and eighteenth century literary expression, common to the greatest writers in every class. If the tone is pronounced coarse according to our over-genteel standard, it is less noxious than the veiled indecency of so much of our polite library "Literature," and the fault must not be charged against the older writers' characters. The open-mindedness of the readers referred to above betokens strength, where your imposing array of six clerical library-muzzlers only provokes a smile at the essential weakness of the move.

You wish the works of Voltaire kept "out of reach of the young." He wrote for intelligent men and women. He forestalled you by a century and a half as a protector of young and old from false teaching, and from clerical intolerance. You call him "Infidel," be it so; he did believe, however, and actively obeyed the scriptural injunctions to "Come, let us reason together," "Prove all things, and hold fast to that which is good," rejecting what is unreasonable, untrue, and bad for both the young and adults.

Do you obey these "inspired" commands? This touch of intolerance indicates that you are "infidel" to them.

If you are a consistent believer in these Holy Scriptures you would long ago have made a mightier protest against some other books presumably in your public and home libraries. Voltaire does not claim to be one of the "inspired" writers, though he was inspired by truth, and put his "talents" out at usury, his reason, his conscience and his strong arm in protecting the weak against every form of clerical persecution. Why have you, not like him, protested against books utterly unfit for the young, yet which lie open to the perusal of your own young town-folk?

Voltaire is not guilty of thrusting into the hands of youth the stories of Abraham pandering his wife as only his sister to the basest uses for his personal profit; of David, a brutal murderer for criminal lust; he did not write canting psalms begging God to smash the jaws of neighbors who found it hard to love him; he did not argue against immortality of the soul, like the inspired Preacher in Ecclesiastes; he did not stick the Love Song of Solomon into the Bible as a lesson in chastity for Sunday school classes; he did not regard the nauseous imagery of Ezekiel and Hosea as "God's own word"; he did not concoct the blasphemously absurd pedigree in Matthew's "Gospel," which "proves" that Jesus was the "son of David" because Joseph (!) descended from that holy man; nor did he accuse God, as the "inspired" Paul does, with having deliberately "given up" the people of Rome to unspeakable atrocities of lust, whether because he had fore-ordained them to it, or was impotent to save them from it, you who read the first chapter of that epistle to the young and old of both sexes in your church are doubtless well able to decide.

Voltaire did not spread before every family-circle the detailed physiological penetralia of the Pentateuch, nor those horrible tales of butcheries and worse than bestial outrages sanctioned by "the God of Israel," which read like the recent atrocities in the Christian states of Eastern Europe, only now the children of Israel are the victims, and Christians the persecutors.

If you, as a salaried professor and upholder of the orthodox creed of your church, have failed to petition that books containing this filth and heathenish parody of religious literature, shall be "placed out of the reach of the young" in the Public Library of your town, it must be because you think that young people are not usually fascinated by "religious" reading and that the less said about these particular unclean Holy Scriptures, the better for the peace of the church you serve. It would be harsh to suggest that your official duty in so clear a case should be performed, as Voltaire did his, though unofficial, without fear of personal consequences. Martyrdoms are out of fashion in this age of smooth pulpit speech and social ease. But while the books now cited remain on public shelves, the nobler writings of philosophers, reformers, and men of genius like Voltaire cannot in common honesty be excluded.

To this letter, which all the clerical objectors to Voltaire's works in public libraries may take as addressed to themselves, no reply was received.

#### Books Received.

The history of Moses Harman's persecution by the United States postal authorities is published in a substantial pamphlet entitled *Persecution and Appreciation*, price 20 cents, by M. Harman at 500 Fulton street, Chicago. Mr. Harman's paper, *Lucifer*, which he has issued for so many years, has had its name changed to the *American Journal of Eugenics*, a monthly magazine, the only one of its kind now published in the English language. Nos. 1 and 2 contain many excellent articles, the contributors being of the *Lucifer* corps. The medical and scientific aspects of eugenics are presented in No. 1 by Dr. E. B. Foote, Jr. In form the *Journal of Eugenics* is handsome and good for the eyes.

**Socialism: Positive and Negative.** By Robert Rives La Monte. (Kerr & Co., Chicago.) The author's aim is to give the reader a short cut to Marxian Socialism. It is for the willing student, not for the opponent of Socialism. (50 cents.)

**A Revised Version of the Creation**, by Col. Dick Maple, editor of the *National Rip-Saw*, retells the first part of Genesis in Rip-Saw language. Col. Maple closes his labors by acknowledging the debt of the race to the serpent which taught mankind the esthetic use of pants. Price 25 cents.

### MAX STIRNER AND HIS BOOK.

BY THADDEUS BURR WAKEMAN.

#### III.—Goethe versus Stirner.—(Concluded.)

It may seem absurd to compare the little with the great: The simple citizen, Thomas Paine, with this mighty Emperor Napoleon! But the trouble is, there is now little or nothing left of the latter to compare with. The mighty Empire and all of its belongings have utterly vanished. The code and other good things that came out of that era of changes are children of the republic it destroyed rather than of the empire itself. With that empire compare the republic—the modern democratic republic—of free and independent citizens and states, of which Paine has the incontestable patent and copyright as the originator and introducer, in the court of History and of Humanity. Already that "empire" of ever-increasing and hoped-for freedom extends practically over both Americas, and so in longitude from pole to pole; and in latitude from the Rhine westward around to the Philippines! Russia, Spain, and indeed the whole of the oppressed world, are learning to look to that as their rising star of life and hope. Thus stands it with the political aspect of the future.

In the world of art, literature, and emotional life, the work and influences of Goethe have, by Carlyle and others, often been compared to the career and impress of the modern emperor.

Because, as Herder put it, "Nothing could withstand the disinterested helpfulness of this man," the Duke of Weimar kept Goethe at work for ten years as prime minister, helping to govern and steer that duchy through that era of revolutions. The result is given by his biographer (Bielschowsky) as greatly to his credit—though under difficulties that seemed insurmountable; for he soon learned the art of meeting and disarming objection and even revolutions by wisely anticipating them.

After this political and practical novitiate, he became, after two years' preparation in Italy, the minister of education, art, and literature. As such his "empire" now circles the earth, and promises to be a, if not the chief, unifying factor in the ideal future of mankind. The society of "World Literature" (Weltliteratur) which he founded has become (so as to honor him after his death), the "Goethe Society" (Goethe Gesellschaft) with thousands of members scattered around the whole earth, and so indicative of the influence and fame which has already placed him in the Universal Human Pantheon, as the soul, prophet, and leader of our present and future ages; as Homer, Virgil, Dante, Shakespeare, and Voltaire were in and of the past great epochs of human progress.

Do you ask, What has all this to do with Stirner and Anarchy? The answer is, "Much in every way." He (the ism) that comes to judge must first be judged. And the judgment is from all the great souls above mentioned, and others from the beginning of history, that the ego that does not realize itself as a part of the world and of man is a selfish obstruction and worse than nothing. The said biographer of Goethe (vol. 2, pp. 100-101) tells how completely he grew away from Hegel and all of the metaphysicians and their (Anderssein) "other being." To him all phenomenalism, agnosticism, etc., were our shadows to get rid of by standing square under the light of the sun! He fully anticipated the law of correlation which makes the world, sun and self both objective and subjective correlates and realities, "with which we have to do with the endless and eternal truth" (bei dem wir mit dem an endlich und ewig Wahren zu tun haben.) So was it with Paine and all of the great poets, scientists, and reformers before, and then, and since; and so must it ever be. The ego is great and good only as it constantly returns with interest and conscious devotion to the objective realities (the All and Man) from which it springs its conscious work and being. When that is no longer possible, death itself becomes a satisfaction, even a delight!

To give up one's self is bliss.  
Sich aufzugeben ist Genuss.  
—Goethe's Poem, Eines und Alles (One and All).

The Anarchist has but one reality, self-ego. He is thus at sea in the infinite without chart or

compass until he realizes those two other realities, out of which he constantly comes and as constantly returns. Not to so recognize with active, honest, loving devotion, is to make a complete and satisfactory life impossible; its natural ending is that of Stirner, or Napoleon, or of many a less gifted meinsic who has compelled mankind to extinguish him to secure its own safety.

From this sad ending of metaphysics let us turn to Goethe's last message to his own country and home people, and to his loved and idealized America abroad:

In 1828 upon the accession of the new Duke of Weimar, Goethe wrote the celebrated Dornburg Letter from the retirement there, which took him out of the excitements of the occasion. It was his message to the future of his country; and it rests upon the enlargement of a great thought of Pascal, which he clothes in these words: "The rational world is inevitably sent forward from generation to generation, so as to secure the constant succession of its activity. When a human soul realizes this high and everlasting truth in application he feels himself ever remanded to, and encouraged in, the duties of life." \* \* \* For "The rational world is to be considered as one great immortal individual, which unceasing works the necessary, and thereby raises itself to be the master over the seeming accidental"—the unhuman.

Thus, he recognized as a vital truth, the reality, continuity, and solidarity of the human race as the basis of the conduct, welfare, and duties of all human life, individual and collective.

His message to the United States of America was written in 1827 upon the return of some friends from there, a country which he idealized, and longed for a time to make his home, or at least to visit:

#### Den Vereinigten Staaten.

Amerika, Du hast es besser  
Als unser Kontinent, das alte:  
Hast keine verfallene Schlosser,  
Und keine Basalte,  
Dich stört nicht im Innern  
Zu lebendiger Zeit  
Gnützes Erinnern  
Und vergeblicher Streit.  
Benutzt die Gegenwart mit Glück!  
Und wenn nun eure Kinder dichten,  
Bewahre sie ein gut Geschick  
Vor Ritter-Rauber und Gespenster Geschichten!

#### To the United States.

America, Thou hast it better  
Than our Continent, the old;  
Hast no ruined castles,  
And no falling basalt columns;  
Thee hampers not inwardly  
In thy living time  
Useless memories  
And resultless strifes—  
Use thy present with good fortune!  
And when now thy children poetize,  
May their good fates preserve them  
From knight and robber and ghostly tales!

Of all "ghostly tales," those of theology and metaphysics, upon which Anarchy is founded, are certainly the worst!

Here we must close, with the hope that our Anarchist friends will give patient meditation, realization and reconciliation, rather than contention, over the truth disclosed, so as to aid all "Fragments" to reach their helpful place in our true "Home"—the Republic!

The fact that Stirner begins and ends his book from Goethe's song "Vanity," makes that loom up as important. So here it is, with the translation from the Cambridge Edition of Goethe's works (S. E. Cassino, Publisher, Boston, 1882) by Edward Chawner. As Emerson said, Goethe is "the despair of translators," especially in his songs. They are genuine and idiomatic, and will not go into English rime and prosody. Besides they are always written for an occasion and a purpose and with a deep meaning which the translator seldom gets onto—as in this case. The feeling of the reader is apt to be that these "poetry" translators of Goethe ought to be caught and shot. The only alternative seems to be, a literal linear translation, with explanations and notes, and a reading over of the original lines until you feel their sense and music, which Beethoven said was the source of his—the highest tribute a poet ever received?

Vanitas! Vanitatum Vanitas!  
Ich hab' mein Sach auf Nichts gestellt,  
Juchhe!  
Drum ists so wohl mir in der Welt;  
Juchhe!  
Und wer will mein Kamerade sein,  
Der stosse mit an, der stimme mit ein,  
Bei dieser Neige Wein!

Ich stell' mein Sach auf Geld und Gut,  
Juchhe!

Daruber verlor ich Freund' und Muth;  
O Weh!  
Die Munze rollte hier und dort,  
Und haschte ich sie an einem Ort,  
Am andern war sie fort.

Auf Weiber stellt' ich nun mein Sach,  
Juchhe!  
Däher mir kam viel Ungemach;  
O Weh!  
Die Falsche sucht' sich ein ander Theil,  
Die Treue macht' mir Langewell',  
Die Beste war nicht feil.

Ich stellt' mein Sach auf Reis' und Fahrt,  
Juchhe!  
Und liess meine Vaterlandesart;  
O Weh!  
Und mir behagt' es nirgends recht,  
Die Kost war fremd, das Bett war schlecht,  
Niemand verstand mich recht.

Ich stellt' mein Sach auf Ruhm und Ehr',  
Juchhe!  
Und sieh! gleich hatt' ein Andrer mehr;  
O Weh!  
Wie ich mich hatt' hervorgethan,  
Da sahen die Leute scheinlich an,  
Hatte keinem recht gethan.

Ich setzt' mein Sach auf Kampf und Krieg,  
Juchhe!  
Und uns gelang so mancher Sleg;  
O Weh!  
Wir zogen in fremdes Land hinein,  
Dem Freunde sollt's nicht viel besser sein,  
Und ich verlor ein Bein.

Nun hab' ich mein Sach auf Nichts gestellt,  
Juchhe!  
Und mein gehort die ganze Welt;  
Juchhe!  
Zu Ende geht nun Sang und Schmaus,  
Nur trinkt mir alle Neigen aus,  
—Die letzte muss heraus!

#### Vanitas, Vanitatum Vanitas.

On nothing have I set my heart,  
Hurrah!  
So in the world I bear my part,  
Hurrah!  
And those will be friends of mine  
Must join with me, and not decline  
To dring a glass of wine.

I set my heart on goods and wealth,  
Hurrah!  
I lost thereby my nerve and health,  
Ah, ah!  
The coins they rolled off far and wide  
And what with one hand I did hide,  
In t'other would not abide.

On woman next I set my heart,  
Hurrah!  
From them I suffered many a smart,  
Ah, ah!  
The false one sought another lord,  
With the true one I was greatly bored,  
The best I could not afford.

To travel next I did apply,  
Hurrah!  
From house and kindred off did fly,  
Ah, ah!  
I'm pleased with nothing I have seen,—  
The food was coarse, the beds not clean,  
None knew what I did mean.

On honors next my heart I set,  
Hurrah!  
But lo! my neighbor more did get,  
Ah, ah!  
And when I had advanced my name  
The folks did look askance, and blame  
As though I hurt their fame.

I set my heart on fighting then,  
Hurrah!  
And many a battle we did gain,  
Ah, ah!  
We marched the hostile country through  
Much profit there did not accrue,—  
My legs' loss there I rue.

Now I have set my heart on Naught,  
Hurrah!  
The whole world to my feet is brought,  
Hurrah!  
My song and feast to end I'm fain.  
So every one your glasses drain,—  
Let not a drop remain!

#### Naval Chaplain's Court Martial Delayed.

Naval Chaplain Harry W. Jones, before a court-martial at Norfolk, Va., on charges of scandalous conduct, has won his plea for delay. When the court convened Aug. 1, Capt. Daniel V. Stuart, its president, denied a petition for time to prepare a defense. An appeal was then made to the Navy Department, and when the court met next morning an order was received from Washington adjourning court until Monday in order that the accused might have time to prepare a defense.

#### Four Mysteries in the Place of One.

As a worker for many years in the field of science, I venture to demur to Professor Campbell Fraser's assertion that the universe is not reasonably interpretable in the absence of "Active Intelligence or Spirit at the root of all." He inquires whether, without a "spiritual" basis, "the physical cosmos may not suddenly become physical chaos." But what is "chaos"? Cosmogonists in early ages imagined a primeval chaos; but I am not aware that any thinker has ever offered the slightest evidence of such a thing, or even of its possibility.

Some scores of millions of years ago, if we may judge by our study of the Archean rocks, chemical and physical laws were identical with those whose operations are described in modern class-rooms. After working continuously and invariably for (say) fifty millions of years, there is no rational probability that natural laws will suddenly change, that sulphates will flash into silicates, or that water will cease to dissolve alkaline carbonates. A universe working in accordance with uniform laws would appear less likely to fall into "chaos" than a universe guided by "spirit"; for "spirit," being a free agent, may conceivably alter its plans while no proof has ever been given that a natural law possesses the power of self-change. The available evidence is all the other way.

Again, I am unable to admit that "explanations" of natural science are necessarily unsatisfying, unless they lead back to "an uncaused or finally satisfying cause." The oft-repeated inquiry of inquisitive childhood, "Who made God?" has never been answered. And yet the question is every whit as pertinent as the query, "Who made the universe?" Our ingrained anthropomorphism, inherited from primitive ancestors, has been persistently imagining a cause like ourselves. Even Professor Fraser's "spirit" is endowed by him with the human qualities of goodness, love, equitableness, and veracity.

But the "spirit" supposition immensely complicates the "riddle of the universe." On Dr. Fraser's hypothesis, we have (1) the mystery of a self-existent spirit; (2) the mystery of the creation of a universe out of nothing; (3) the mystery of the action of spirit upon matter, and (4) the mystery of "Omnipotent Goodness" causing pain and waste. On the monistic supposition, we have the one primal mystery of the existence of a universe of matter and force. As a student of science I feel bound to prefer the hypothesis which involves the fewest assumptions. In strict logic I am permitted no other alternative, unless I fall back upon rescience.

A universe based upon four inexplicables would seem to be much less rational and satisfying than a universe based upon one. To describe this view as "shallow" is simply to beg the question. We have only to do with the facts as we find them; and speculations on the "may be" do not strongly appeal to the reason.—Chas. Callaway, M. A., D. Sc., in the Hibbert Journal.

#### As Moses Understood It.

Is there any serious doubt that by "day" in this narrative (Gen. i-ii) the writer meant a common day? "There was evening and there was morning, one day . . . and there was evening, and there was morning, a second day," etc. This seems to be clear and definite, and to correspond with the ancient and also modern Hebrew reckoning of the common day. If extended periods had been intended nothing could have been easier than to say so. Limitations of language certainly cannot be pleaded here. And what did the words convey to the ancient world, to the medieval world and also to the modern world down to very recent times? They conveyed their plain meaning of six common days. If there were exceptions they certainly were so few as to attract little or no attention. Moreover, belief in the six (common) days of creation, when seriously questioned, was defended with nothing less than fierce tenacity.

What these days meant to Moses seems to be shown us very plainly by Exodus xx, 9-11, "Remember the Sabbath day to keep it holy, . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested in the seventh day; wherefore the Lord blessed the

Sabbath day and hallowed it." The people were to work six days and rest the seventh because the Lord himself did the same.

The exact correspondence of the language in Genesis to the prevailing reckoning seems to give a finiteness of meaning to the words in question that cannot possibly be evaded. Here, as elsewhere, whatever a passage was especially or quite exclusively adapted to produce in the minds of those to whom it was originally addressed, that it must have been intended to produce, and that was the original meaning of the passage.

But the days have been interpreted to mean immensely long periods of time. We understand that this interpretation, however, was resorted to only under great pressure of necessity, when the results of prolonged investigations were supposed to be disproving or in danger of disproving the truthfulness of the narrative.—Franklin N. Jewett in the Open Court.

#### Clerical Scandals Cause Anticlerical Riots

The exposure of a series of monastic scandals has provoked anticlerical demonstrations in various parts of Italy. There was serious rioting Aug. 1 at Spezia, and the soldiers who were called out were attacked and stoned by the mob. The troops fired a volley in the air, which greatly incensed the rioters, and they renewed their attack on the troops with increased violence. In the ensuing confusion one man was killed and several persons wounded.

Italians are not a puritanical people, but there is a limit to their complacency toward sexual irregularity. Just now they are in a rage over the descriptions, with which the Italian Liberal press is filled, of the immorality and corruption of the religious educational institutions, and a campaign in favor of the suppression of all convents and monasteries throughout Italy has been initiated. Quite recently a clerical scandal was discovered by the Milan police. An old woman, a nun, had a home for destitute young girls in Milan which turned out to be a den of iniquity. It was found that the children's earnings were increased by means too horrible to relate. The home was closed and the nun and her accomplices, two priests, were arrested. As The Truth Seeker goes to press the newspaper bulletins announce fresh disclosures and renewed rioting by Catholics made anticlericals by the scandals.

#### Garibaldi's Atheism.

One of our continental exchanges, the Journal de Charleroi, publishes some matter on the scepticism of Garibaldi. In 1880, he wrote declaring his adhesion to the Freethought Congress at Brussels. In a letter to Luigi Stefanoni, dated June 4, he said: "Freethinkers are the apostles of truth, that is to say, of reason and science; they are also the best teachers of the people. Schools should all be secular. Priests are false apostles. Authors of tortures, stakes, human sacrifices, they are the natural enemies of nations whom they have kept and still keep, in a state of sanguinary discord." Writing in the same year to Baron Swift, of Venice, he said: "I wish Italians would understand that Our Atheism is synonymous with liberty, reason, and science, and that its object is to destroy the most scoundrelly of all human evils—priestcraft."—London Freethinker.

#### Dr. Savage Not Improved in Health.

The Rev. Dr. Minot J. Savage, the well known pastor of Liberal churches in New York and Boston, has arrived in the latter city after several months abroad.

When asked if his health had improved since he left New York last May Dr. Savage said: "I am not well—no better than when I went abroad with so many expectations that the trip would prove of benefit. I am obliged to come back, and shall go immediately to a sanitarium in Danville, N. Y. I have plenty of bodily strength, but my nerves are all worn out."

The District of Columbia has dug up a blue law of 1723 in the effort to punish a man for doing some work on Sunday. Now the question arises: Would not the culprit be justified in asking for the removal of the prosecutor on the ground of gross and continued neglect of duty?—New York Sun.

## Minor Editorial Note and Comment.

No wonder the wife of Capt. Ross L. Bush, U. S. A., now stationed at Alcatraz Island, in San Francisco Bay, has begun suit for divorce. She charges that her husband allowed himself no recreation except reading the Bible and that every night he insisted upon her listening to the reading of many chapters of the sacred book.

A copy of The Truth Seeker of May 25, 1907, is slammed back at us through the mails with the inscription: "When I read I do not read dirty, lying sheets like this paper.—M. P. Johnstone, 27 W. 84th st., N. Y." From his choice of language we believe that Mr. Johnstone tells the truth in saying he does not read papers like The Truth Seeker.

"Japan," declares Col. William Jennings Bryan, "will follow in the path of Spain and other nations once powerful unless there is a religious awakening in that country. There's one thing that can save Japan, and that is the spread of Christianity." Does Mr. Bryan expect Christianity to spread more thoroughly in Japan than it did in Spain? Or does he not know that Spain is one of the oldest of the Christian nations?

A wave of crime sweeps over New York; there are murders and outrages and robberies and attacks on women and children, and most of the perpetrators are still at large. Commissioner Bingham says he has not enough policemen to protect all the citizens. It is humiliating and embarrassing for General Bingham, but he may get some comfort from the knowledge that baseball players are not permitted to break the Sabbath without feeling the whip of the law on their criminal backs.

Coming to New York to place a religious book with a publishing house, a young Wisconsin woman improved the occasion to lift the lid. She had to appeal to the police to recover for her about \$400 abstracted from her clothes by a young man—a casual acquaintance—whom she accompanied to a hotel. The police say that New York gets its reputation for wickedness from visitors who turn themselves loose in our midst. Even the reverend and pious feel at liberty to go on a whizz in this puritanic town.

"If I should die today and sister Minnie should come into possession of her rightful share of my estate tomorrow, she would turn it all over to Mrs. Stetson and the Christian Scientists within forty-eight hours." So wrote Charles Burrows Green, a Wall street broker, in the will whereby his sister, Mrs. Royal B. Chapin, gets \$100,000 only on condition that she shall not give a cent of it to Eddyism. Mrs. Chapin had some money once, but gave it all to a Christian Science reader. The expounders of the cult have that prehensile grasp on the medium of exchange which makes them members of the kingdom of sacerdotal grafters.

The work of the American Salvation Army in Brooklyn is held up by the authorities until the grand jury has had a chance to indict the officers. When District-Attorney Clarke was asked for permission to continue the work of salvation he replied to the persons making the request: "Your organization will not do business in Brooklyn while I am district attorney. You are a band of fakers and moral degenerates. I have no use for people of your stamp. Your organization is simply an aggregation of junk dealers who go around collecting things under the guise of religion and then selling the stuff for your own profit. Your so-called organization has aggravated this matter by using a religious headquarters as a disorderly house." The Army has maintained a home for boys, concerning which revolt-

ing stories are told, and also a home for girls, which appears to have been a "house of joy." It is hard for rivals to make the business go while the Roman Catholic Church is in the field with its state-aided institutions.

An Armenian priest, the Rev. Martoogessian, has been so closely connected with the blackmailing society whose agent assassinated the merchant, Tavshanjian, that the grand jury found four indictments against him. The assassin, Kachadorian, was visited in jail the other day by Archbishop Saradjian of the Armenian church, who advised him as a Christian to confess. As a Christian Kachadorian was "deeply affected." When the Rev. Martoogessian was placed under arrest he declared, "I am a clergyman, and that should protect me from such a charge as this." That might go in Armenia, but is waived in New York.

A Rome newspaper says that the pope has decided to suspend public festivities in celebration of his jubilee as a protest against the government for countenancing the anti-clerical campaign organized by the Socialists and Freemasons. Another reason for giving up the festivities is that the pope fears outrages on the pilgrims by the anti-clericals. And still a third reason advanced is that the pope does not favor public parades anyway. We do not think the government will feel the rebuke very deeply if the jubilee is cut out altogether. There is a legend that once, when the pope desired to rebuke the French, he had the priests report that the blood of St. Januarius in the Cathedral at Naples had refused to liquefy because of insults offered the church. The French general, as the legend has it, told the priests that the liquefaction would take place as usual or they would go to jail, and the miracle was at once performed. It is doubted that the pope could at present manufacture odium enough to force the government into any such heroic measures.

John D. Rockefeller, who went West to answer for his offenses as a commercial pirate, harangued a Sunday-school class in Cleveland. "How long do you think it has been since I joined Sunday school?" he asked of a little boy in the back seat. "Fifty-three years," responded the lad, evidently well informed as to his questioner's life. "It will be fifty-four years next September since I came into the Sunday school," said Mr. Rockefeller. "I was 14 years of age, and I consider that event the most important in my life." The cheerful habit of lying enables a man at the end of fifty-three years to violate truth and reason unblushingly. Rockefeller has been married and has had children and one grandchild that we know of born to him. He can now overlook these the most vital matters in the career of man, and try to deceive the young into believing that joining Sunday school is the most important event in life. An act of greater moment, for which Mr. Rockefeller yet has time, would be the abjuring of the example of Ananias, and the identifying of himself with some sort of school which teaches that it is discreditable to prevaricate or to be an oily hypocrite.

Visions and clairvoyance add variety to what is called the "silly season" in London. Men of light and learning are asked to seriously consider the representations of one Dr. Goodchild, an antiquary of Bath, and of Mr. Pole, a grain merchant of Bristol, that they have by occult means discovered the "holy Grail," which is to say the cup used by Jesus Christ at the last supper. Dr. Goodchild brought the cup from Bordighera in 1885, and afterwards was informed "in a vision" that the cup was "the savior's" and that he must bury it in Glastonbury Abbey, where it would be found later through an-

other vision. He hid it in a shallow well near the abbey, and now Mr. Pole, the Bristol merchant, comes along with the cup and says its whereabouts were clairvoyantly shown to him, and he went to Glastonbury and lifted it. All that is factual about the story is that there is a cup—one report says it is gold and another glass—and that the utensil is in the possession of Professor Crookes, the Spiritualist, who promises to investigate the "mystery." The foundation of the belief that Jesus used gold tableware is the tradition that the cup he had his last drink from with his disciples was brought to England by Joseph of Arimathea after the crucifixion. Like the holy coat and the holy shroud and the true cross, the Holy Grail is a holy fake.

This is from Berlin, Germany, dated July 30: "An epidemic of religious frenzy which began some time ago at Cassel is now rapidly spreading through the surrounding country. It started with a series of revival services, at which two Swedish women who are credited with unusual spiritual endowments played a leading part. The meetings steadily increased in fervor and at present the scenes are almost indescribable. Every evening members of the congregation start suddenly to their feet and flinging themselves about with extravagant gestures, stammer inarticulate utterances, which are rapturously hailed as inspired messages. Shrieks, groans, and wild confessions of sin arise, while some say they have visions of heaven and hell. Men and women are seen on every side rolling on the floor in imaginary wrestlings with the evil one. Some fall unconscious, exhausted by their struggles. Others, thinking they have prevailed over sin, jump up and seizing one of their fellows who is in a similar condition of ecstasy rapturously embrace him or swing him off in a wild dance of triumph. Women tear off their hats and men their cuffs and collars to symbolize their rejection of the vanities of the world. The bedlam scenes, which take place at night, attracted at the outset thousands of peasants from the surrounding country to Cassel, but the frenzy has now seized the rural districts, where similar assemblies are going on."

The Rev. Len Broughton, the Atlanta evangelist, being among us and casting about for the cause of the immorality which he observes, lights on Sabbath-breaking as the source of all the wickedness in sight. He says: "There has been a growing Sabbath laxness. This year it is beyond bounds. There are more theatres open Sunday than churches, I believe, and I am at least sure that more people go to the theatre Sunday than go to church. The workingman who thinks that Sunday is his day for theatre-going will never be anything more than a workingman, a drawer of water and a hewer of wood." It counts for nothing with Broughton that the persons who attend the theatres are not the ones who commit the crimes. The criminals keep hidden. The Atlanta sensationalist also condemns as contributors to the wave of crime those "religious anarchists" who study and reconstruct the gospel. Does he think that the assailants of little girls, the rippers and stranglers of women, the Hunchakists and the blackmailers, are made such by attending Sunday evening concerts and by devotion to the Higher Criticism? If so he will have to revise his opinion. As the worst of the fiends are still at large, there is no way of getting a line on their literary and Sunday habits. There is only one of them to judge by, the satyr Colton who repeatedly attacked his neices, aged seven and nine years. He, according to those who know him, is a consistent Christian, a member of the church, and has always been regarded as one of the strictest sort. Such crimes arise from causes that religion does not touch except to stimulate,

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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.

### ALLUSIONS TO PAINE.

From James B. Elliot, Philadelphia.  
Dear Truth Seeker: If we notice the lies and terms of opprobrium that appear from time to time in the daily press and magazines, we should also feel grateful to those high in civil or political life who say anything favorable to the work of Thomas Paine at least during the American Revolution. At the dedication of the Capt. John Barry statue in Independence Square, Philadelphia, on March 17, his admirers sought to give prominence to the event by having the statue unveiled on a saint's day. His biographer refers to Paine as "the man of little faith." But Melville, the orator of the occasion, had read history carefully and did not forget to remind his Catholic audience that if Paine lacked in faith he made good the deficiency in good works. Paine succeeded in bringing safe to Boston the 25,000 livres of silver and military stores that were the gift of Louis XVI. to the United States. They came in the ship Alliance, under a Catholic commander. Very little was said about John Barry's Catholicism, which no doubt was disappointing, as it was the Catholics who put up the cash (\$10,000). It was this silver and stores, given by France, that caused Paine's resignation from the secretaryship of the Committee of Foreign Affairs.

Last week our city was in a blaze of electric glory on account of the 21st birthday of the Elks. One of the events was an oration by United States Senator Knox of Pennsylvania at Valley Forge, where the pious have erected a chapel to the glory of God on the side where they allege General Washington prayed. But Senator Knox failed to find any corroborative evidence of such event, and failed to mention Washington's prayer, much to the dismay of the pastor, Rev. Mr. Buck. The Senator, however, did not omit to state that General Washington was under obligation in "the times that tried men's souls" to Thomas Paine for advice and sympathy, and was honest enough to render praise where it was due, at the headquarters at Valley Forge where Paine stayed as Washington's guest.

Senator Knox is one of the prospective candidates for President, and I am optimistic enough to believe that Roosevelt will yet be glad to revise his opinion about the "filthy little Atheist."

### CHURCH LIED FOR GUILTY PASTOR.

From A. R. Hickman, Tennessee.  
Editor of The Truth Seeker: About six weeks ago the Rev. S. R. McAlpin, who is a married man, rector of the Epiphany Episcopal church of Knoxville, here, left very suddenly. Our local papers stated that the Rev. McAlpin had received a very urgent call to a lucrative charge at some point in New Jersey, and that it was contingent upon his accepting the charge immediately if he secured it. He left "immediately," and a few days afterwards, notwithstanding the efforts of the church to keep the sinners from finding out the truth, it leaked out. A young lady had been visiting his study in the chapel of the church at unseasonable hours, and he and the girl were caught in such a manner as to cause her relatives to give him but a certain number of hours to get out of town. Instead of the truth being published, the church substituted a lie. He is quite a young man, and went well dressed. He not only left an unsavory remembrance among his intimate acquaintances, but he left a number of debts. This is sim-

ply another case of the rascality that is practiced by these clerical scamps. I am willing to stand for the truth of the above letter.

### THE SCIENTIFIC DEMONSTRATIONS OF MR. GATES.

From W. P. Lawrence, Cape Breton.  
Editor of The Truth Seeker—Dear Sir: I had determined to make no further reply to Mr. Gates's letters, not even to his absurd charge that I had stolen his ideas, but he does not seem inclined to let the matter rest where it is. He has come out with a second reply to my last letter and reiterates the old joke that I have stolen and botched his idea that gravitation is reduced or weakened by the resistance of a medium. I have gone carefully over all Mr. Gates's articles from the first published to the time when I made this suggestion and failed to find any such remarks or even hint that gravity might be reduced in that way or in any other way. The only reference to the matter that I can find is on January 12, where he ridicules the idea that a mass should gain or lose weight by being transferred. When Mr. Gates first hinted that I was stealing his ideas I had not the least idea what he meant. If he has any pretensions to honesty, which I doubt, he will either tell me where and when he first enunciated this idea or acknowledge the falsity of the charge. It is no use to say that his theory implies or proves such an idea. His theory proves nothing to me but his own utter incapacity to reason logically on any scientific subject. Even if Mr. Gates had expressed this idea, which he has not, how could I be said to have stolen it when I am talking only of gravitation as an attraction which he declares does not exist?

If, however, I have not found this idea of reduced gravity in Mr. Gates's articles; I have found more absurdities than I realized were there in reading them previously. To attempt to review them all would require a special edition of The Truth Seeker, but I wish to point out just a few of the most glaring blunders.

July 14, 1906: "For, set a free mass in motion in a circle and it will move in a circle forever." Utterly absurd and contrary to the very laws of inertia which Mr. Gates declares to be the only force. Swing a stone at the end of a string and the instant the string breaks it flies off at a tangent to the circle it described. Same date: "The sum of the energy in space is constant. It does not tend to decrease, as under the old theory it is supposed to do." Under "the old theory" universally accepted, energy is eternally constant and can neither be increased nor diminished. If Mr. Gates had asked the first school boy he met he need not have made a blunder like that.

"July 28, 1906: "Let me tell you now that if that heat (energy) was not in that hot cold air and that cold coal, undetected by any thermometer known to man before the combustion that brought out their energy in manifested heat, then energy is made, which is absurd."

Following paragraph: "Energy is not energy if it is not in motion. That is to say, potential energy (or energy at rest) is a self-contradiction." Any comment on these statements would be too much.

Sept. 22, 1906: Mr. Gates acknowledges his mistake in the first instance, viz., that inertia would keep a body moving in a circle, but, ye gods! what business has a man laddling out scientific information to intelligent readers who could start out with such a blunder as that? And if the earth itself would not travel in a circle unaided, why all this bosh about its being carried along by the "swirl" of ether? Is not ether subject to the same laws of inertia as the earth, and why should it "swirl" around the earth or "swirl" around the sun merely to oblige

the planets if there is no connecting force between them?

Sept. 8, 1906. "The vibration of ether from light waves, etc., gives pressure, and the velocity at which the earth turns would cause this ether to press more heavily upon the earth."

According to evidences, the speed of a revolving body causes things to fly from it, not to "press more heavily," as a grindstone flings water or a wagon wheel mud. In the name of heaven, what kind of a country is Illinois, anyway? But, as I have said, to attempt to point out the tenth part of Mr. Gates's absurd statements would require a special edition of the paper. I am going to ask a few questions, some of which I have asked before in vain, and wish to say, first, that I have not written to Mr. Gates privately for information, for I expected these questions to be answered where the theory was first published, in the pages of The Truth Seeker. Mr. Gates's evasion of the issue by saying that I should have written to him privately for information looks as if he might be the bluffer he calls me. The Truth Seeker has found space for all Mr. Gates's frantic attempts to prove me a thief and would perhaps have been just as ready to publish answers to a few fair questions. I repeat them. First: If gravitation is a push of ether, why is the push not equal on a block of wood and a block of stone of the same dimensions? Second: How can ether penetrate the brick walls of a building and after imparting a weight of hundreds of tons to the building "push" with the same energy on a block of iron as it would if the iron had been weighed under the open sky? Third: When two dressed surfaces of wood are laid together they do not adhere, but when the minute space between them is bridged with viscid glue and allowed to dry they become as solid as one piece. Why so, if there is no attraction between the glue and the wood? Was not the push of ether just as great before the glue was applied? Fourth: When two iron bars are welded the particles of one are brought into the closest range of attraction with those of the other by heating and beating. When iron is heated it becomes softer because the particles or atoms are pushed farther apart by the more rapid vibration and their collusive force weakened. How can these things be explained on the "push" hypothesis?

Sept. 8, 1906, Mr. Gates says that "instead of adhesion and cohesion, there is nothing but a fusing of matter interacting on itself." Did you ever hear such folly? If fusing of matter is not cohesion, what is it? Does he wish us to understand that a bar of iron is only one atom and two separate bars can become one atom by "fusing"?

July 28, 1906: Mr. Gates asks, "Why should solids become brittle in extreme cold?" It is a fair question, and perhaps the evidence is not absolutely conclusive, but the cause is probably crystallization. Crystallized matter is more or less brittle because, although each crystal may be as hard as flint, the separate crystals do not adhere closely and may be easily separated. Extreme cold, by reducing the vibration of atoms, allows that peculiar polarity of molecules to come into action, which causes crystallization.

Now just a word in regard to the cause I have given as to the loss or reduction of gravity by distance. If attraction does not exist, as Mr. Gates claims, I have as good a right to speculate on what it would be as he has. It strikes me as a little absurd to be so emphatic about how a force would act if that force does not exist. In that case we can only argue from analogy, which is at best a poor argument. Mr. Gates compares attraction to an engine pulling a train. Has he forgotten so soon that an engine

can't pull a train? There is no such thing as pull; but if there is it is a false analogy, anyway. The engine itself is propelled by a constant expenditure of energy, which must be constantly renewed. Now suppose, by way of illustration, that innumerable rays of attractive force are emanating from the sun in every direction, that each of these rays is just as powerful at infinity as at the surface of the luminary (supposing that the medium does not reduce their energy). It is evident that the earth intercepts a certain quantity of these attractive rays, while the remainder are lost in space. Placed at one-half its present distance, it would intercept four times as many of these rays. At twice its present distance it would receive only one-fourth as many. The same rule applies to light, heat and electrical energy as in wireless telegraphy. It is a simple mathematical problem, but of course utterly absurd. If attraction existed, it wouldn't act that way. Mr. Gates says so.

As regards this charge of theft. March 9, Mr. Gates said: "I had not the valuable information of Mr. Lawrence that attraction may be reduced by the medium through which it passes"; and again, "If I accepted the latter's declaration, that force of attraction was interrupted, then I would perforce believe (if attraction were true) that the earth would fall away from the sun at the eclipse of it by the moon." In his next letter he accuses me of theft and from that time has given his whole attention to proving me dishonest, presumably to draw attention from my unanswerable criticisms of his theory. If he is not the quibbler and sophist and bluffer he accuses me of being, he will either point out to your readers where and when he expressed this idea that I "stole," or admit his own dishonesty.

As a concluding proof of Mr. Gates's inconsistency, let me make a few more quotations.

Sept. 8, 1906: "Two laws and two attractions for the same matter! Silly Newton, and others, who invented such a myth as that!"

Sept. 22, 1906: "Every particle of matter attracts every other particle of matter through the whole universe instantly. That means attraction is stronger than repulsion, which but proves my statement that Sir Ikey Newton made a silly guess."

March 9, 1907: "If I deny gravitation because I explain it as it is not explained ordinarily, then Sir Isaac Newton himself denied the existence of gravitation, for Newton refused to explain gravitation as Mr. Lawrence understands it, as 'an attraction between any one particle and every other.' The present day physicist has usurped the name of Newton to label his hodge-podge called the 'attraction' of all particles of matter for all others."

April 27, 1907: "A man making such an argument could not understand that I do not regard Newton as 'silly.'"

Faith, and Mr. Gates is right there. I don't understand it.

But, dear sir, I have imposed on your patience too far. I have not mentioned one-half nor quarter of the absurdities Mr. Gates has launched upon us in the past year, and I have not mentioned the other "push" theories that have been advanced and exploded in the past nor those at present under consideration by scientists which might have led to the charge of "borrowing" on Mr. Gates's part instead of mine if I had found enough evidence of scientific knowledge in his writings to suspect him of being familiar with those theories. This is the last I have to say in regard to this new (?) theory of gravitation. As for the charge of stealing ideas, that is another matter.

The Feminine View.—"Are you hurt, John?"

"Yes, dear, I am afraid three or four of my ribs are broken."

"Well, don't feel bad; it doesn't show."

—Houston Post.

FOOTPRINTS OF AN ALMIGHTY HAND.

Mr. Taylor Beholds Them in All the Untrodden Paths of Human Peregrination.

Mr. Editor: In commenting upon my article entitled "Theism vs. Atheism," the editor of The Truth Seeker laid himself and his cause open to the charge of extreme dogmatism.

His first argument consisted of a comparison of my "design" argument with the statement of a Christian missionary that God showed his goodness by making the earth productive in the vicinity of human habitations.

The two cases are not parallel. Man naturally chooses the fertile rather than the barren regions for his abiding place; but unless he had a prior spiritual existence, he certainly did not choose his planet in the first place.

Hence a power other than that of man must have originally placed him on the earth; and that same power is the master intelligence in which we all move, live, and have our being, unless all indications are misleading.

Again the editor infers that there can be no wisdom in the plan "in accordance with which the earth will one day be a piece of slag like the moon."

On the contrary, every step in the process of the earth's evolution bespeaks the infinite wisdom of God.

If we assume that the whole solar system was once an irregular mass of nebulous matter the various particles of which had been drawn together by mutual attraction, I ask, "What caused this attraction?"

If the various particles of this nebulous mass were carried about by conflicting forces until (the stronger forces overcoming the weaker) all moved in the same direction, I again ask, "Who generated these forces? Was it not God?"

Tracing then the course of evolution from the nebula to the solar system, the whole history teems with evidences of the design of a master mind.

When the earth first became capable of supporting life, life appeared; and the earliest trilobites, in their own way, seem to have been as complete an order of animal life as any which have succeeded them, while their fossil remains as surely show design as do our own forms.

The earlier fishes and mollusks were also fully adapted to their environment, even as are the different forms of modern life, and the forests of gigantic club mosses and other vegetation of the carboniferous period show that God always knew how to put the forces of nature to their best use.

The extinction of different types of life is but an incident in the tale of evolution. Naturally, as new types of life evolve, old ones disappear, and it is not at all impossible that man may yet evolve into a yet higher race of beings. No stream however, can rise higher than its source; and the fact that evolution ever tends to produce higher and nobler types, is, to my mind, the strongest kind of an evidence in favor of a still higher designer.

As for the moon, it still serves a useful purpose in the creation of tides, and in reflecting the sun's rays upon the earth at night. Who can say that it may not serve yet more and grander purposes, in the economy of God?

Adaptation, so far from contradicting design, proves it. Design is natural, the laws of nature are God's laws, and evolution as well as occasional revolution are God's methods of effecting his ends. One of the most remarkable proofs of God's wisdom is in the admirable balancing of the power of resistance so as to match the forces against which creation has to contend.

Why does the elephant have such a thick skin?—Because God wished him to be protected against the forces inimical to his existence and comfort. Why do the males among birds wear their choicest plumage during the mating season? Is it because they desire it?—Certainly an inward wish cannot have the power to shape the outward form or change its color.

In the same way, the animal whose fur is dark in summer and white in winter, is powerless to cause this change itself. The only answer is that God controls these changes in conformity with his bright designs.

The editor asks why God does not make things happen regardless of propriety; why he does not plant fur-bearing animals at the equator and oranges at the North Pole; why he does not cause wingless fishes to navigate the air and crows to roost in the trees?

Probably because God is neither a comedian nor a caricaturist,

As for the meaning of the word "day" as used in Genesis, the word is used repeatedly in the Bible to describe a period of indefinite duration. As for the words, "the evening and the morning" they are also used to denote the opening and closing of an epoch of indefinite duration. Again, while God undoubtedly in some way revealed the creation story, he did not pen the narrative but left that part of it to fallible human hands. The seven days of the week are but typical of the seven stages of creation. (I use the word creation in its broad sense as inclusive of evolutions.)

L. H. Dana says "there is no intimation in the Hebrew Bible that the earth is round in shape."

The Bible is given to teach religion. Science was left for man to discover and apply when he might; and inasmuch as scientific research has done much to improve the mind, its revelation (through dispensing with the necessity for such research) would probably have deprived man of just so much possibility of mental development.

Most of the Bible passages quoted by Mr. Dana, are undoubtedly the flights of poetic fancy; but Isaiah describes God as "He that sitteth upon the circle of the earth" (Isa. 40; 22) and Job says "He \* \* \* hangeth the earth upon nothing" (Job 26; 7). Surely these texts suggest a spherical world suspended in space.

As for the letter of F. E. Harris, it is largely a play upon words. I myself believe God to be both "personal and infinite"—personal in the sense of being a conscious, intelligent, reasoning and practical being, infinite in the sense of being without limitations save such as he himself creates.

I believe that God pervades the Universe even as the soul pervades the body. Nature is the visible expression of his will. Both God and Matter have always existed; and I also believe that every living ego has always existed, though its incarnations in bodily form are always temporary.

As for the implied query, what God did before he commenced to create, I am free to say that I do not believe there was ever a beginning or that there ever will be an end to God's work. God is ever evolving new types of life and forming new combinations of both force and matter. How can finite man hope to comprehend infinite God?

The argument of W. P. Lawrence covers almost the same ground as that made by the editor.

He calls the "struggle for existence," and the "survival of the fittest," the "cruellest" laws of nature.

If death, however, does not end the individual existence; and if (as I believe) the reincarnated soul shares in the benefits of the law of survival, then there is no cruelty whatever. Death has no terrors, if we be immortal, for it is but a trifling change in the environment of the soul.

He also asks regarding God's purposes: "Was it to make man a perfect creature, and the world an ideal dwelling place for him?"

In reply, let me state that I think we are yet in the infancy of the human race, which has yet millions (probably hundreds of millions) of years before it. Evolution is gradually improving humanity and thus an ideal race must ultimately arise, unless the course of evolution be arrested.

As for the earth as a dwelling place, it is man's wickedness and folly which renders it other than ideal. Even as it is, I find it so beautiful that I would gladly live forever upon it, and millions of others do the same.

We may yet either from the spirit world, or in future bodily incarnations, be permitted to witness the perfections of humanity; and when that time arrives, we will probably find the earth an ideal place even from the standpoint of the most pessimistic.

In the issue of July 20, "Bennet Larson" claims that in the article on Adam and Eve, I denied God's personality.

While I do not attribute a human form to the Deity, I do not deny his personality.

I worship one personal God, Jehovah. Mr. Larsen also asks me to refine a Christian.

To my mind, a Christian is anyone who believes in the existence of an ever living and true God, in the immortality of the soul, and in the Divinity of Christ; and who tries to do right and live up to his highest principles.

When next I write to The Truth Seeker it will probably be on the subject of the Divinity of Jesus Christ, who did not tell the world "to believe or be damned," the passage referred to being part of a spurious addition to the gospel of St. Mark.

FREDERICK W. TAYLOR.

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

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

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

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

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

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

#### A Little Dunce.

They taught her—oh, a hundred things!  
The names of all the queens and kings,  
And where they lived and what they said,  
And what they did ere they were dead.  
All, all forgot—unless it were  
The way her teacher smiled at her.

They tried so hard to make her know  
About the land of Eskimo;  
The temperate and the torrid zone,  
And all the rest of it; alone  
She perfectly remembered this:  
The sweetness of a playmate's kiss.

Oh, yes, she quite forgot it all,  
Except—the pretty asters tall  
She picked along the way to school;  
The water plashing sweet and cool  
When all the children stopped to drink  
Beside the old well's mossy brink;

And then, when she came home at night,  
Her mother's eyes, so sweet and bright!  
And father's hug—the games he played  
At tea-time with his little maid.  
A little dunce? Nay, sweetest wit!  
To keep for aye the best of it.

—Anna Burnham Bryant.

#### An Indian Boy's First School Day.

When Ohiyesa entered the schoolroom for the first time he left behind him much more liberty than does the average schoolboy of today. He had been brought up on the back of a pony, and had been used to roaming the wild prairies and the woods at will. But his father, a Sioux Indian, who had become used in part to the ways of the white man, decreed that Ohiyesa must give up his freedom and enter the mission school with other boys of his race. In The Outlook, Mr. Charles A. Eastman, who in his youth claimed the Indian name Ohiyesa, tells the experiences of his first day at school.

The boys played ball and various other games, but I tied my pony to a tree and then walked up to the schoolhouse and stood there as still as if I had been glued to the wall. Presently the teacher came out and rang a bell, and all the children went in, but I waited for some time before entering, and then slid inside and took the seat nearest the door. I felt singularly out of place, and for the twentieth time wished my father had not sent me.

When the teacher spoke to me, I had not the slightest idea what he meant, so I did not trouble myself to make any demonstration, for fear of giving offense. Finally he asked in broken Sioux, "What is your name?" Evidently he had not been among the Indians long, or he would not have asked that question. It takes a tactician and a diplomat to get an Indian to tell his name! The poor man was compelled to give up the attempt and resume his seat on the platform.

He then gave me unintelligible directions, and, to my great surprise, the pupils in turn held their books open and talked the talk of a strange people. Afterward the teacher made some curious signs upon a blackboard on the wall, and seemed to ask the children to read them. To me they did not compare in interest with my bird's track and fishfin studies on the sands. I was something like a wild cub caught over night, and appearing in the corral next morning with the lambs. I had seen nothing thus far to prove to me the good of civilization.

Meanwhile the children grew more

familiar and whispered references were made to the "new boy's" personal appearance. At last he was called "Baby" by one of the big boys, but this was not meant for him to hear, so he did not care to hear. He rose silently and walked out. He did not dare to do or say anything in departing. The boys watched him as he led his pony to the river to drink and then jumped upon his back and started for home at a good pace. They cheered as he started over the hills. "Hoo-oo! hoo-oo! there goes the long-haired boy!"

When I was well out of sight of the school, I pulled in my pony and made him walk slowly home.

"Will going to that place make a man brave and strong?" I asked myself. "I must tell my father that I can not stay here. I must go back to my uncle in Canada, who taught me to hunt and shoot and to be a brave man. They might as well try to make a buffalo build houses like a beaver as to teach me to be a white man," I thought.

I took the situation seriously enough, and I remember I went with it where all my people go when they want light—into the thick woods. I needed counsel, and human counsel did not satisfy me. I had been taught to seek the "Great Mystery" in silence, in the deep forest, or on the height of the mountain. There were no mountains here, so I retired into the woods. I knew nothing of the white man's religion; I only followed the teaching of my ancestors.

When I came back, my heart was strong. I desired to follow the new trail to the end. I knew that, like the little brook, it must lead to larger and larger ones until it became a resistless river, and I shivered to think of it. But again I recalled the teachings of my people, and determined to imitate their undaunted bravery and stoic resignation. However, I was far from having realized the long, tedious years of study and confinement before I could begin to achieve what I had planned.

#### Circus Families.

In this country the circus families are fast dying out, says Everybody's Magazine. The reasons are many. Primarily, circus parents, instead of bringing up their children to become performers, encourage them to adopt some other calling, because the opportunities for success are greater in business or the professions and the danger is less. For in most of the acts a circus performer is constantly risking life and limb. Moreover, salaries are not commensurate with the long years of preparation, the hard work and the brevity of a performer's active life. Furthermore, the big circuses, with more than one ring, do not tend to develop really finished performers, since no act has the undivided attention of the spectators. All these influences are diverting circus people from their hereditary employment.

So we go to Europe for the big acts. There a child may be apprenticed at 6, and there is still a high standard for the fine points, since they have but one ring. Also, and this is highly important, the rule is to give only one afternoon performance a week, thus allowing the performers the whole day for practice.

#### By and By.

"To-morrow I'll do it," says Bennie;  
"I will, by and by," says Seth;  
"Not now—pretty soon," says Jennie;  
"In a minute," says Little Beth.  
O, dear little people, remember  
That true as the stars in the sky,  
The little streets of To-morrow,  
Pretty Soon, and By and By,  
Lead one and all  
As straight, they say,  
As the king's highway,  
To the city of Not at All.  
—Youth's Companion.

#### Good Rules for Young Men.

After teaching young men for half a century President Eliot of Harvard should be able to give them good advice. This is what he recently said to students:

It is a very safe protective rule to live to-day as if you were going to marry a pure woman within a month. That rule you will find a safeguard for life. It is a good rule early to learn how to work hard. It is a good rule never to take four minutes to do what you can as well accomplish in three minutes, or take four years to do what you can as well accomplish in three years. It is a good rule to live to-day and every day like a man of honor.

As an indispensable foundation for solid, durable satisfaction, a young man ought first to be a clean, wholesome, vigorous animal. That is the foundation for everything else. In domestic, civic and business life we have to build everything on this animal strength.

It doesn't mean that to be strong you have to be barbarians. You must avoid drunkenness, licentiousness and getting into dirt of any kind. It is fine to enjoy sports. They are legitimate enjoyments. But if they are made the main ends, they cease to be a source of durable satisfaction. They must be incidental.

The second thing necessary is a strong mental grip, a wholesome capacity for hard mental work. The great difference between the privileged class of educated men to which you belong and the great majority of other people is that the educated class lives by the exercise of mental, not physical powers. You ought to get a capacity for rapid, keen, intense, intellectual labor.

The third thing necessary is a spotless reputation. This only comes by living with honor. There are things an honorable man won't do, can't do. He will never wrong or degrade a woman. He will never oppress or cheat a person weaker or poorer. He is honest, sincere, candid, generous.

#### Comforting.

A lady who had recently moved to the suburbs was very fond of her first brood of chickens. Going out one afternoon, she left the household in charge of her eight-year-old boy. Before her return a thunder-storm came up. The youngster forgot the chicks during the storm, and was dismayed, after it passed, to find that half of them had been drowned. Though fearing the wrath to come, he thought best to make a clean breast of the calamity, rather than leave it to be discovered.

"Mamma," he said, contritely, when his mother had returned—"Mamma, six of the chickens are dead."

"Dead!" cried his mother. "Six! How did they die?"

The boy saw his chance.

"I think—I think they died happy," he said.—Harper's Weekly.

#### Pick Them Up.

If fortune with a smiling face,  
Strews roses on our way,  
When shall we stoop to pick them up?  
To-day, my friend, to-day.

But should we frown with face of care,  
And talk of coming sorrow,  
When shall we grieve, if grieve we must?  
To-morrow, friend, to-morrow.

#### Sad but True.

A poor little waif, who was one summer taken to the seashore together with some fresh-air-fund children, had wandered to a quiet place and was surveying the ocean with great interest.

"Why, little girl," said the philanthropist who had planned the outing, "you are entirely alone! Don't you want to play with the other children?"

"No sir," was the reply. "I'd rather look at the ocean. There's such a lot of it, an' it's the only time in me life I've ever seed enough of anything."—Ex.

**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.

**Freethought: Is it Destructive or Constructive?** A Symposium by Col. Robert G. Ingersoll and the other famous Freethinkers of this country, England, and Canada. A most successful effort to analyze the philosophy and tendency of Freethought. Every paper is a brilliant contribution. Paper, 25 cents.

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

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**Gottlieb: His Life.** By Samuel P. Putnam. A Romance of Earth, Heaven, and Hell. Paper, 25 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.

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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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**How Christianity Began.** Another splendid little document for circulation by Freethinkers among Christians and indifferentists. Paper, 7 cents.

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**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.

**Influence of Christianity on Civilization.** By B. F. Underwood. Paper, 25 cents.

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**Labor's Prayer.** By Charles Bradlaugh. (Tract.) 3 cents.

**Land Question.** By Charles Bradlaugh. (Tract.) 2 cents.

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

ADVICE WANTED.

From Theodore Schroeder, New York.  
To the Editor of The Truth Seeker: I need your helpful suggestions. I have written much in opposition to our present laws against "obscene" literature. These objections have largely been based upon the uncertainty of the statute which does not furnish any test by which to determine what is obscene and what not. The judicial legislation on the subject of "tests" is no better, because these are mutually contradictory and always leave it to the whim or caprice of juries or judges to determine guilt by personally created and ex post facto standards. No one with any decent conception of what is meant by law and liberty or the constitutional guarantees of "due process of law" can possibly indorse our present statutes upon this subject. If you do not agree then write me why not.

Assuming now that thus far we are in accord because you believe criminal laws should so plainly describe what is prohibited that an ordinary man may know just what he must not do, or that for any other reason you believe our present laws upon the subject of obscene literature need changing, and suppose that it devolved upon you to prepare a new statute which in general terms would accurately describe such literature as you think should be penalized because of its obscenity, and whose descriptive test is to be so certain as to make it absolutely impossible to include anything else except what you condemn, then how would you describe the prohibited matter?

In one aspect this is equivalent to asking you by what general test you would have courts determine the existence, in a book or picture, of such obscenity as you think the law ought to punish.

To me it seems that any such description must be wholly written in terms of the sense perceived qualities of the book or picture and not in terms of its doubt-

ful and speculative tendencies. If you do not agree with this statement, then tell me why not. If you do agree and believe that any kind of literature or art ought to be suppressed as to adults, then please write me, in conformity with the above requirements, a statement of your test of obscenity.

Remember now that the test must be so certain as to its meaning that all persons must reach the same conclusion by applying your test to every conceivable book or picture.

I may not be able to make a personal answer to all letters sent me but I desire your views upon the above matters, in the hope of acquiring a clearer view of the public's opinion and also in the hope of receiving some suggestions to make my own vision more clear.

THEODORE SCHROEDER,  
Atty. for the Free Speech League, 63 East 59th street, New York.

CAPTAIN BROWN'S POEM.

Some cannot even see a face,  
Or note a sparkling eye,  
But they must name a date, and place;  
To weave a net they'll try.

No task is hard for such as these,  
They'll work with might and main  
To gain their end, at first to please,  
The same old tale again.

I'd rather know the whole-souled girl  
Fair one so full of glee,  
And see her tresses, know each curl  
Was tied with purity.

Her eye no stranger could bedim,  
Her grace, that would endure,  
That when she spoke you'd hear from him  
"O lovely girl, so pure!"

GILBERT PATTEN BROWN,  
Boston, Aug. 3, 1907.

That Was Her Affair.—Mr. B— was clerking in a racquet store, where a lady came in and said, "I want to get some of those hose you are advertising so cheap." "What kind of hose?" "Garden hose?" The lady answered: "Well, I don't know as that's any of your business whether I wear 'em in the garden or not."

THE CRIMES OF PREACHERS

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Ignorance is a disease, and a deadly and dangerous disease. There are few things in the world more costly than an ignorant man.—Ernest Jones.

The proverbial oracles of our parsimonious ancestors have informed us that the fatal waste of fortune is by small expenses, by the profusion of sums too little singly to alarm our caution, and which we never suffer ourselves to consider together. Of the same kind is the prodigality of life; he that hopes to look hereafter with satisfaction upon past years, must learn to know the present value of single minutes, and endeavor to let no particle of time fall useless to the ground.—Dr. Johnson.

I made up my mind to two things: first, that "the game is not worth the candle," or, in other words, that the saving of souls from the virgin and giving them to the son, or taking them from Mohammed and giving them to Jesus, costs more than it comes to. Second, that this people and this country are suffering more for other things than for Christianity. They need a good government, to know how to make good roads, build good plows, make carts, till the land better, erect good houses, and to learn to lead pleasant, useful lives.—D. M. Bennett.

He that attends to his interior self, That has a heart and keeps it; has a mind That hungers and supplies it; and who seeks A social, not a dissipated life, Has business; feels himself engaged to achieve No unimportant, though a silent task. A life all turbulence and noisy may seem, To him that leads it, wise and to be praised; But wisdom is a pearl with most success Sought in still water, and beneath clear skies.

—Cowper.

It is perfectly clear that Tennyson was far from an orthodox Christian. Quite as certainly he was not a Bibliolater. He read the Bible, of course; and so did Shelley. There are fine things in it, amidst its falsehoods and barbarities; and the English version is a monument of our literature. We regard as apocryphal, however, the story of Tennyson's telling a boy, "Read the Bible and Shakespeare; the one will teach you how to speak to God, and the other how to speak to your fellow-men." Anyhow, when the poet came to die, he did not ask for the Bible and he did ask for Shakespeare. The copy he habitually used was handed to him; he opened it at Cymbeline, one of the most pagan of Shakespeare's plays; he read a little, and then held the book until Death came with the fall of "tired eyelids upon tired eyes."—G. W. Foote.

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Maid: "Yes'm."  
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It Was Any Man's Fight.—A Missouri lawyer, tells us an assault and battery case that was recently tried in a Kansas City court.

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"Have you ever had any experience in this line?" asked the owner of the circus and menagerie, with some doubt.

"Not just exactly in this line," she said; "but my husband manages the beasts all right, doesn't he?"

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To Stop John D.'s Income.—Two men were talking together and the question of Rockefeller's wealth came up. One of them said, to show the enormous income of the man:

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The Unwritten Law.—Meeting a newsboy whose face was scarred with scratches and looked like a map of some great railroad center, a reporter asked the youngster what the matter was.

"Feller spoke disrespectful of my sister; said he'd bet she was cross-eyed, and I salled in."

"Is your sister cross-eyed?" asked the reporter.

"Hain't got no sister," was the reply. "It was the principle of the thing what I got licked for."—Philadelphia North American.

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## News of the Week

Harry Thaw has retained Martin W. Littleton, formerly president of Brooklyn borough, as chief counsel at the second trial.

Mr. Bryan has made a statement of the issues of the campaign of 1908. He says railroad ownership is not an issue, but regulation is.

Japan is effectually establishing its rule in Korea. On August 1 the Korean emperor issued a rescript abolishing the Korean military system.

In the Mississippi election, Aug. 1, to choose a United States senator to succeed Senator Money, John Sharp Williams defeated Governor Vardaman.

Joseph Hatton, author and journalist, editor of the London People, died July 31. David Christie Murray, the novelist and playwright, died in London August 1, aged 67 years.

The Jamestown Exposition Company was unable to make its initial payment of \$100,000, due Aug. 1, on the government loan of \$1,000,000, but looks forward to greater prosperity in the next four months.

The new Cunard line steamer Lusitania has made a forty-eight hour run at an average speed of 25 1/4 knots. At this rate she would be able to make the passage from Queenstown to New York in 4 days and 7 hours.

Returns from the Philippine election indicate a victory for the agitator, Dr. Gomez, and of Editor Guerrero of Manila, Assembly candidates of the Nationalists, who are for immediate independence and home rule.

Clarence M. Bryne, the Christian Scientist who allowed his child to die without medical attendance, has been sent to the penitentiary, and is duly repudiated as not a Christian Scientist by Mrs. Eddy's press agents.

Vice-President Fairbanks has a press-agent named Lockwood at work forwarding his presidential ambition in Indiana. Lockwood is Fairbank's private secretary and draws a salary from the government of \$4,000 per annum.

The attempt of Greek bands to make southwest Macedonia all Greek by exterminating Bulgarian men and women has been met promptly by the Turkish government, which sent troops into the district and broke up the bands.

After the acquittal of Haywood at Boise, Idaho, Charles Moyer, indicted with him on the murder charge, was released on \$25,000 bail. Judge Wood refused to admit Pettibone to bail. Haywood is talked of as the Socialist candidate for President.

Eugene E. Schmitz, the convicted mayor of San Francisco, has made appointments to fill the vacancies created by the forced resignations of fourteen members of the board of supervisors. Schmitz still asserts that he is the rightful mayor of San Francisco.

France and Spain have sent warships to Morocco, where subjects of those nations were massacred in a raid of Kabyle tribesmen upon the town of Casablanca. The assassins are Mohammedans, who declared a holy war on Jews and Christians because of encroachments upon their tribal lands.

An appeal was filed in the Supreme Court at Washington, July 3, in the case of the people of Porto Rico, appellants, against the Roman Catholic Apostolic Church of Porto Rico. The case grows out of the claims of the church upon church property in Porto Rico. The Supreme Court of Porto Rico decided the case in favor of the church.

An attempt to bring about a general strike at Lodz, in Russian Poland, August 1, was a failure. Only 20 per cent of the workmen came out. Disturbances ensued between the strikers and the men who had refused to strike, and they fired on each other. The troops then fired on both. There have been further disorders, but renewed efforts to force a general strike have failed, although great unrest prevails.

The newly-established night police court started business at Jefferson Market, this city, at 9 p. m., Aug. 1. Two hundred cases were on hand and the court disposed of them at about the rate of one a minute. The court takes business away from professional bondsmen, who have heretofore made exorbitant profits by

putting up a few dollars to insure the appearance of petty offenders arrested after the day courts adjourned.

Augustus Saint Gaudens, the sculptor, died at his summer home in Cornish, N. H., on Aug. 3, aged 59 years. Saint Gaudens's best works are the Lincoln statue that stands in Jackson Park, Chicago; his "Puritan"—an austere figure that grips his Bible like a flaming sword of the evangel; the Logan statue in Chicago and the bust of Sherman. In New York his chief works are the golden Diana on Madison Square Garden and the seated figure of Peter Cooper in the rear of Cooper Union.

Boys attending the school established by the Salesian fathers at Varazze, in the northwestern part of Italy, have made confessions regarding the indecent rites practiced by the priests at so-called "black masses" when sisters were present and which the boys were forced to attend. The confession of the boys, being made public, caused an anticlerical riot in which the church and convent of the Salesians were stoned. In Rome it is declared that the practices of the Salesian monks and sisters have been greatly exaggerated.

The Canadian government Justice Department is notified of a remarkable murder. Indians in the wilds of Keewatin murdered a squaw who became delirious. In compliance with tribal customs, superstitiously fearing her spirit would escape to the woods and frighten away the game, as spirits of insane persons are thought by them to do. The entire tribe assembled, and in their presence the two leaders of the band choked her to death with a piece of canvas. They believed that they thus imprisoned the evil spirit and preserved the game. The chief and medicine man are under arrest.

The Carthusian monks, who left France in 1903 rather than obey the Associations law, were manufacturers of the cordial or liqueur called chartreuse. The government successor to their French property continued the manufacture of the goods. The monks brought suit in London to restrain the present manufacturers from using the description "chartreuse," but after long litigation the High Court of Justice decided that the monks, who are now doing business in Tarragona, Spain, were not conducting the original chartreuse business, and therefore could not control the use of the description. The monks accordingly failed in their suit and had to pay the costs.

The legislature of Georgia has adopted a measure to keep the state under the control of white men. Hereafter, in order to vote in that state a man must own or pay tax on \$500 worth of property, or be able to read and write a paragraph of the Constitution of the state or of the United States, or if he cannot comply with these provisions, and few negroes can, he is entitled to register and vote if he is descended from any man who fought in any of the wars in which the United States or Confederate States participated, or he is

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entitled to register and vote if he has a proper conception of his duty to his State and to the nation, under which provision every white man in Georgia will register, and once registered he will have a life certificate and will then have only to pay his taxes to enjoy the right of suffrage.

A fine of \$29,240,000, the greatest in the history of criminal jurisprudence, was the penalty imposed upon the Standard Oil Company of Indiana after a conviction for accepting rebates from the Chicago and Alton Railroad in violation of the interstate commerce law by Judge K. M. Landis in the United States District Court. The punishment is the maximum possible under the statutes, \$20,000 on each of the 1,462 counts of the indictment upheld during the trial. Judge Landis expressed regret that he could not strike a harder blow.

The foreign trade of the United States for the fiscal year ended June 30 last, according to a bulletin issued by the Bureau of Statistics, aggregated \$3,315,252,116, for the first time passing the three billion mark, and exceeded that of the previous twelve months by \$344,825,170. Imports comprised \$1,434,401,092 of the total, and increased \$207,838,646, while the exports valued at \$1,880,851,024, gained \$136,986,524, leaving a balance of trade in favor of the United States for the twelve months of \$446,449,923. The year was the first in the country's history when neither the imports nor exports fell below \$100,000,000 in any month, the imports for December amounting to \$134,349,760, being a high water mark for shipments, and the exports for the same month, valued at \$190,399,977, were exceeded only by those of December, 1905. The gold movements for the year aggregated \$165,884,852, of which \$114,185,676 were imports, being an increase of \$18,263,916 over those of the previous twelve months, and the exports were \$51,399,176, a gain of \$12,825,585.

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