

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.—3.

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

CHAPTER II.—Continued.

Tacitus.

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

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

This passage, accepted as authentic by many, must be declared doubtful, if not spurious, for the following reasons:

1. It is not quoted by the Christian fathers.
2. Tertullian was familiar with the writings of Tacitus, and his arguments demanded the citation of this evidence had it existed.
3. Clement of Alexandria, at the beginning of the third century, made a compilation of all the recognitions of Christ and Christianity that had been made by Pagan writers up to his time. The writings of Tacitus furnished no recognition of them.
4. Origen, in his controversy with Celsus, would undoubtedly have used it had it existed.
5. The ecclesiastical historian Eusebius, in the fourth century, cites all the evidences of Christianity obtainable from Jewish and Pagan sources, but makes no mention of Tacitus.
6. It is not quoted by any Christian writer prior to the fifteenth century.
7. At this time but one copy of the "Annals"

BY JOHN E. REMSBURG.

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

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

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

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

11. The blood-curdling story about the frightful orgies of Nero reads like some Christian romance of the dark ages, and not like Tacitus.

12. In fact, this story, in nearly the same words, omitting the reference to Christ, is to be found in the writings of Sulpicius Severus, a Christian of the fifth century.

13. Suetonius, while mercilessly condemning the reign of Nero, says that in his public entertainments he took particular care that no human lives should be sacrificed, "not even those of condemned criminals."

14. At the time that the conflagration occurred, Tacitus himself declares that Nero was not in Rome, but at Antium.

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

Pliny the Younger.

This Roman author, early in the second century, while serving as a pro-consul under Trajan in Bithynia, is reputed to have written a letter to his Emperor concerning his treatment of Christians. This letter contains the following:

"I have laid down this rule in dealing with those who were brought before me for being Christians. I asked whether they were Christians; if they confessed I asked them a second

and a third time, threatening them with punishment; if they persevered, I ordered them to be executed. . . . They assured me that their only crime or error was this, that they were wont to come together on a certain day before it was light, and to sing in turn, among themselves, a hymn to Christ, as to a god, and to bind themselves by an oath—not to do anything that was wicked, that they would commit no theft, robbery, or adultery, nor break their word, nor deny that anything had been entrusted to them when called upon to restore it. . . . I therefore deemed it the more necessary to enquire of two servant maids, who were said to be attendants, what was the real truth, and to apply the torture. But I found it was nothing but a bad and excessive superstition."

Notwithstanding an alleged reply to this letter from Trajan, cited by Tertullian and Eusebius, its genuineness may well be questioned, and for the following reasons:

1. The Roman laws accorded religious liberty to all, and the Roman government tolerated and protected every religious belief. Renan says: "Among the Roman laws, anterior to Constantine, there was not a single ordinance directed against freedom of thought; in the history of the Pagan emperors not a single persecution on account of mere doctrines or creeds" (The Apostles). Gibbon says: "The religious tenets of the Galileans, or Christians, were never made a subject of punishment, or even of inquiry" (Rome, Vol. II, p. 215).

2. Trajan was one of the most tolerant and benevolent of Roman emperors.

3. Pliny, the reputed author of the letter, is universally conceded to have been one of the most humane and philanthropic of men.

4. It represents the distant province of Bithynia as containing, at this time, a large Christian population, which is improbable.

5. It assumes that the Emperor Trajan was little acquainted with Christian beliefs and customs, which cannot be harmonized with the supposed historical fact that the most powerful of primitive churches flourished in Trajan's capital and had existed for fifty years.

6. Pliny represents the Christians as declaring that they were in the habit of meeting and singing hymns "to Christ as to a god." The early Christians did not recognize Christ as a god, and it was not until after the time of Pliny that he was worshiped as such.

7. "I asked whether they were Christians; if they confessed, I asked them a second and a third time, threatening them with punishment; if they persevered I ordered them to be executed." That this wise and good man rewarded lying with liberty and truthfulness with death is difficult to believe.

8. "I therefore deemed it more necessary to inquire of two servant maids, who were said to be attendants, what was the real truth, and to apply the torture." Never have the person and character of woman been held more sacred than

they were in Pagan Rome. That one of the noblest of Romans should have put to torture young women guiltless of crime is incredible.

9. The declaration of the Christians that they took a solemn obligation "not to do anything that was wicked; that they would commit no theft, robbery, or adultery, nor break their word," etc., looks like an ingenious attempt to parade the virtues of primitive Christians.

10. This letter, it is claimed, is to be found in but one ancient copy of Pliny.

11. It was first quoted by Tertullian, and the age immediately preceding Tertullian was notorious for Christian forgeries.

12. Some of the best German critics reject it. Gibbon, while not denying its authenticity, pronounces it a "very curious epistle"; and Dr. Whiston, who considers it too valuable to discard, applies to its contents such epithets as "amazing doctrine!" "amazing stupidity!"

Josephus, Tacitus, Pliny—these are the disinterested witnesses adduced by the church to prove the historical existence of Jesus Christ; the one writing nearly one hundred years, the other one hundred and ten years after his alleged birth; the testimony of two of them self-evident forgeries, and that of the third a probable forgery.

But even if the doubtful and hostile letter of Pliny be genuine, it was not written until the second century, so that there is not to be found in all the records of profane history prior to the second century a single allusion to the reputed founder of Christianity.

To these witnesses is sometimes, though rarely, added a fourth, Suetonius, a Roman historian who, like Tacitus and Pliny, wrote in the second century. In his "Life of Nero," Suetonius says: "The Christians, a race of men of a new and villainous superstition, were punished." In his "Life of Claudius," he says: "He [Claudius] drove the Jews, who at the instigation of Christus were constantly rioting, out of Rome." Of course no candid Christian will contend that Christ was inciting Jewish riots at Rome fifteen years after he was crucified at Jerusalem.

Significant is the silence of the forty Jewish and Pagan writers named in this chapter. This silence alone disproves Christ's existence. Had this wonderful being really existed the earth would have resounded with his fame. His mighty deeds would have engrossed every historian's pen. The pages of other writers would have abounded with references to him. Think of going through the literature of the nineteenth century and searching in vain for the name of Napoleon Bonaparte! Yet Napoleon was a pigmy and his deeds trifles compared with this Christ and the deeds he is said to have performed.

With withering irony Gibbon notes this ominous silence: "But how shall we excuse the supine inattention of the Pagan and philosophic world, to those evidences which were represented by the hand of Omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, and the dead were raised, demons were expelled, and the laws of Nature were frequently suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and, pursuing, the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world. Under the reign of Tiberius, the whole earth, or at least a celebrated province of the Roman empire, was involved in a preternatural darkness of three hours. Even this miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of Nature, earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect. Both the one and the other have omitted to mention the greatest phe-

nomenon to which the mortal eye has been witness since the creation of the globe" (Rome, Vol. I, pp. 588-590).

Even conceding, for the sake of argument, both the authenticity and the credibility of these passages attributed to the Roman historians, what do they prove? Do they prove that Christ was divine—that he was a supernatural being, as claimed? No more than do the writings of Paine and Voltaire, which also contain his name. This evidence is favorable, not to the adherents, but to the opponents, of Christianity. If these passages be genuine, and their authors have penned historical truths, it simply confirms what most Rationalists admit, that a religious sect called Christians, who recognized Christ as their founder, existed as early as the first century; and confirms what some have charged, but what the church is loath to admit, that primitive Christians, who have been declared the highest exemplars of human virtue, were the most depraved of villains.

An unlettered and credulous enthusiast, named Jones, imagines that he has had a revelation, and proceeds to found a new religious sect. He gathers about him a band of "disciples" as ignorant and credulous as himself. He soon gets into trouble and is killed. But the Jonesists increase—increase in numbers and in meanness—until at length they become sufficiently notorious to receive a paragraph from an annalist who, after holding them up to ridicule and scorn, accounts for their origin by stating that they take their name from one Jones who, during the administration of President Roosevelt, was hanged as a criminal. The world contains two billions of inhabitants—mostly fools, as Carlyle would say—and as the religion of this sect is a little more foolish than that of any other sect, it continues to spread until at the end of two thousand years it covers the globe. Then think of the adherents of this religion citing the uncomplimentary allusion of this annalist to prove that Jones was a god!

(To be continued)

Chips from the Pentateuch.

BY JOHN PECK.

I believe there is a great responsibility resting upon women. I am inclined to think that if women should withdraw their support from the church it would collapse. If that is so, and I believe it is, they should be held responsible for most of the evil effects of the moral blight of the Bible. They are first in the Sunday school and first in the church, and they use their influence more especially to induce the young to read the Bible. You, lady Evangelist, did you ever consider the low, vile, indecent, vulgar, and obscene language found in many chapters in the Bible? Might it not be profitable for you to read the story of David and Bathsheba, and of Lot and his daughters, and the story of the Lord's visits to ancient Sarah, and about the mandrakes and many others, and then ask yourself if a clean-minded woman could recommend that kind of literature to young girls, her own included? You, lady Evangelists, have you ever thought on the habits of the people you read about in the Bible?

What do you think of an intoxicated man who, divested of his clothes, runs about nude and lives in a tent? And how about a man who offers his daughters to a mob, then gets drunk and lives in a cave and is criminally guilty with the same daughters? What is your opinion of a man who steals another man's wife and then murders her husband? What is your opinion of a man who has more wives and secondary wives than any hundred Mormons? How would you like the society of a people who live in tents and caves and go barefoot and wander from place to place with their flocks and herds of cattle, sheep, goats, and the like?

Can you draw any other inference than that such a people were degraded, superstitious, and besottedly ignorant, and that their God was as ignorant as the people? To see this fact you have only to consider that the God did not know whether Abraham would offer up his son or not until he put him to the trial. He didn't know whether they could reach heaven with the tower of Babel, so he had to come down and see

about it. Where was his infinite wisdom? "He drove the inhabitants out of the mountain, but he could not drive them out of the valley because they had chariots of iron." Their God had neither knowledge nor power beyond the people. An ignorant people, an ignorant god. Now, you lady Evangelists, when you urge the reading of the Bible you virtually say that these polygamous, ignorant, barbarous people are worthy of imitation, and that their God should be worshipped.

There is all the needed evidence that in the time of the patriarchs, the people were as above described, and yet they were under the immediate direction of God! Why did he not elevate the people; why did he not lift them to a higher plane of civilization, and teach them the arts and sciences? Because the shallow-brains who invented the God could not put more knowledge into him than they themselves possessed. Thus you get an idea of the kind of a God that Moses and others talked with. Does any average Christian believe that Joseph Smith had a revelation from God? Naturally not, but the Mormon-Christians believe he did. Other Christians say when "Joe" Smith pretended to have a revelation from God, he lied, but they believe that Moses talked with God. Joseph Smith had a revelation from God just as much as Moses talked with God. Both were on the same footing. When Joseph Smith said he had a revelation from God he lied, and when somebody said that Moses talked with God he also lied. Every man who ever claimed that he has talked with God has lied, and the truth was not in him.

When the people were in direct communication with heaven, and men were holding dialogues with God every day, great importance was attached to dreams, so much that the interpretation of dreams was erected into a regular profession. In the time of the patriarchs no one, high or low, would take a chance against a dream. Great battles were postponed and important business deferred on account of a dream. Kings, princes, and nobles would send for the interpreters so that they might know what their dreams portended. Sensible people do not believe in dreams now; they don't believe, either, that men can talk with God, or that miracles can be performed, or that men can prophesy. So it appears that the more people know about the natural, the less attention they pay to the supernatural. Some day they will find out that there is nothing above or beyond nature; that everything that occurs happens just as it must, and in keeping with nature's laws; that Nature is "all in all," and therefore there is no room or chance for the supernatural. The people will no longer be fooled by the belief in devils and angels, and the gods and ghosts will disappear.

Near the place where I lived when a boy there was a jet of natural gas that bubbled up through the water in a stream, and when set on fire would shoot up in a beautiful blaze. It seemed strange to me that fire should come out of water. I asked a man where that fire came from. He said it came from hell, and I believed him. Just as I believed the gas blaze came from hell, so Christians believe the big stories of the Bible. It is belief without thought, belief without investigation, belief without knowledge.

Mrs. Besant Acceptable as a Spookist.

When Mrs. Besant was an Atheist the press took no more notice of her lectures than if she lived in the moon; but they give her plenty of attention now that she is the high-priestess of Theosophy, and dresses in Oriental costume, and tickles the bump of wonder. Mrs. Besant is a clever woman, with a good heart, and cannot help saying something worth listening to in an hour's oration; and she said a few interesting things in her inaugural high-priestess lecture the other day; but what commends her to the attention of the press is the fact that she has gone over from the camp of reason to the camp of faith. Those are the only two camps—mentally speaking—that ever were or will be.—The Freethinker.

Owing to political conditions in Hungary, the Universal Congress of Freethinkers, which was to have been held in Budapest, will take place at Prague instead, from September 8 to 11.

CONDEMNED BY THE HOLY INQUISITION.

CONCLUSIONS OF MODERN SCHOLARSHIP OPPOSED TO CATHOLIC FAITH.

It Is Heresy to Affirm the Human Origin of Dogma, to Question the Inerrancy of Script- ure, to Doubt that Jesus Was God's Natural Son, or to Say Church Is Hostile to Science.

Herewith is reprinted from the New York Sun what is claimed to be a "careful English translation" of the pope's latest syllabus of errors. It is dated July 3, and entitled Decree of the Holy Roman and Universal Inquisition.

With truly lamentable results our age, intolerant of all check in its investigations of the ultimate causes of things not infrequently follows what is new in such a way as to reject the legacy, as it were, of the human race and thus fall into the most grievous errors. These errors will be all the more pernicious when they affect disciplines, the interpretation of the sacred scripture, the principal mysteries of the faith. It is to be greatly deplored that among Catholics also not a few writers are to be found who, crossing the boundaries fixed by the fathers and by the church herself, seek out, on the plea of higher intelligence and in the name of historical considerations, that progress of dogmas which is in reality the corruption of the same.

But lest errors of this kind, which are being daily spread among the faithful should strike root in their minds and corrupt the purity of the faith; it has pleased his holiness Pius X., by divine providence pope, that the chief among them should be noted and condemned through the office of the Holy Roman and Universal Inquisition. Wherefore after a most diligent investigation, and after having heard the vote (opinion) of the reverend consultors, the most eminent and reverend lords cardinals, the general inquisitors in matters of faith and morals, decided that the following propositions were to be condemned and proscribed, as they are by this general decree condemned and proscribed:

1. The ecclesiastical law which prescribes that books regarding the divine scriptures are subject to previous censorship does not extend to critical scholars or students of the scientific exegesis of the Old and New Testaments.
2. The church's interpretation of the sacred books is not intended to be despised, but it is subject to the more accurate judgment and to the correction of the exegetes.
3. From the ecclesiastical judgments and censures passed against free and more scientific exegesis, it may be gathered that the faith professed by the church contradicts history and that the Catholic dogmas cannot really be reconciled with the true origins of the Christian religion.
4. The magisterium of the church cannot, even through dogmatic definitions, establish the genuine sense of the sacred scriptures.
5. Since in the deposit of the faith only revealed truths are contained, under no respect does it appertain to the church to pass judgment concerning the assertions of human sciences.
6. In defining truths the church learning and the church teaching collaborate in such a manner that it only remains for the church teaching to sanction the opinion of the church learning.
7. The church when it proscribes errors cannot exact from the faithful any internal assent by which the judgments issued by her are embraced.
8. Those who treat as of no weight the condemnations passed by the sacred Congregation of the Index or by other Roman congregations are free from all blame.
9. Those who believe that God is really the author of the sacred scripture display excessive simplicity or ignorance.
10. The inspiration of the books of the Old Testament consists in the fact that the Israelite writers have handed down religious doctrines under a peculiar aspect, either little or not at all known to the Gentiles.
11. Divine inspiration is not to be extended to the whole sacred scriptures so as to render its parts, all and single, immune from all error.
12. The exegete if he wishes to apply himself usefully to Biblical studies must first of all put aside all preconceived opinions concerning the supernatural origin of the sacred scriptures and interpret it not differently from other merely human documents.
13. The evangelists themselves and the Christians of the second and third generations arranged artificially the evangelical parables, and in this way gave an explanation of the scanty fruit of the preaching of Christ among the Jews.
14. In a great many accounts the evangelists reported not so much things that are true as things which even though false they judged to be more profitable for their readers.
15. The gospels until the time when the canon was defined and constituted were increased by additions and corrections, hence only a faint and uncertain trace remained in them of the doctrine of Christ.
16. The narrations of John are not properly history, but the mystical contemplation of the gospel; the discourses contained in his gospel are theological meditations, devoid of historical truth concerning the mystery of salvation.
17. The fourth gospel exaggerated miracles not only that the wonderful might stand out but also that they might become more suitable for signifying the work and the glory of the word incarnate.

18. John claims for himself the quality of a witness concerning Christ, but in reality he is only a distinguished witness of the Christian life, or of the life of Christ in the church, at the close of the first century.

19. Heterodox exegetes have expressed the true sense of the scriptures more faithfully than Catholic exegetes.

20. Revelation could be nothing but the consciousness acquired by man of his relation with God.

21. Revelation, constituting the object of Catholic faith, was not completed with the apostles.

22. The dogmas which the church gives out as revealed are not truths which have fallen down from heaven, but are an interpretation of religious facts, which the human mind has acquired by laborious efforts.

23. Opposition may and actually does exist between the facts which are narrated in scripture and the dogmas of the church which rest on them, so that the critic may reject as false facts which the church holds as most certain.

24. The exegete is not to be blamed for constructing premises from which it follows that the dogmas are historically false or doubtful, provided he does not directly deny the dogmas themselves.

25. The assent of faith rests ultimately on a mass of probabilities.

26. The dogmas of faith are to be held only according to their practical sense; that is, as preceptive rules of conduct, but not as rules of believing.

27. The divinity of Jesus Christ is not proved from the gospels, but is a dogma which the Christian conscience has derived from the notion of the messiah.

28. Jesus while he was exercising his ministry did not speak with the object of teaching that he was the messiah, nor did his miracles tend to prove this.

29. It is lawful to believe that the Christ of history is far inferior to the Christ who is an object of faith.

30. In all the evangelical texts the name Son of God is equivalent only to Messiah, and does not at all mean that Christ is the true and natural son of God.

31. The doctrine concerning Christ taught by Paul, John, the Councils of Nicea, Ephesus, and Chalcedon is not that which Jesus taught, but that which the Christian conscience conceived concerning Jesus.

32. It is not possible to reconcile the natural sense of the gospel texts with the sense taught by our theologians concerning the conscience and the infallible knowledge of Jesus Christ.

33. It is evident to everybody who is not led by preconceived opinion that either Jesus professed an error concerning the immediate messianic coming or that the greater part of his doctrine as contained in the gospels is destitute of authenticity.

34. The critic cannot ascribe to Christ a knowledge circumscribed by no limits except on a hypothesis which cannot be historically conceived and which is repugnant to the moral sense, viz.: that Christ as man had the knowledge of God and yet was unwilling to communicate the knowledge of a great many things to his disciples and to posterity.

35. Christ had not always the consciousness of his messianic dignity.

36. The resurrection of the savior is not properly a fact of the historical order, but a fact of merely supernatural order, neither demonstrated nor demonstrable, which the Christian conscience gradually derived from other facts.

37. Faith in the resurrection of Christ was in the beginning not so much in the fact itself of the resurrection as in the immortal life of Christ with God.

38. The doctrine of the expiatory death of Christ is not evangelical but Pauline.

39. The opinions concerning the origin of the sacraments with which the fathers of Trent were imbued and which certainly influenced their dogmatic canons are very different from those which now rightly obtain among historians who examine into Christianity.

40. The sacraments had their origin in the fact that the apostles and their successors swayed and moved by circumstances and events, interpreted some idea or intention of Christ.

41. The sacraments are merely intended to bring before the mind of man the ever beneficent presence of the Creator.

42. The Christian community imposed the necessity of baptism, adopting it as a necessary rite, and adding to it the obligations of the Christian profession.

43. The practice of conferring baptism on infants was a disciplinary evolution, which was one of the causes why the sacrament was divided into two, viz.: baptism and penance.

44. There is nothing to prove that the rite of the sacrament of confirmation was employed by the Apostles, but the formal distinction of the two sacraments, baptism and confirmation, does not belong to the history of primitive Christianity.

45. Not everything that Paul narrates concerning the institution of the Eucharist (1 Cor. xi, 23-25) is to be taken historically.

46. In the primitive church the conception of the Christian sinner reconciled by the authority of the church did not exist, but it was only very slowly that the church accustomed itself to this conception. Even after penance was recognized as an institution of the church it was not called a sacrament, for it would have been held an ignominious sacrament.

47. The words of the Lord: Receive ye the Holy Ghost: whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained (John xx, 22, 23), do not at all refer to the sacrament of penance, whatever the fathers of Trent may have been pleased to say.

48. James in the Epistle (v, 14 and 15) did not intend to promulgate a sacrament of Christ, but to commend a pious custom, and if in this custom he happens to distinguish a means of grace it is not in that rigorous manner in which it was received by the theologians who laid down the notion and the number of the sacraments.

49. The Christian supper gradually assuming the nature of a liturgical action, those who were wont to preside at the supper acquired the sacerdotal character.

50. The elders who filled the office of watching over the gatherings of the faithful were instituted by the apostles as priests or bishops to provide for the necessary ordering of the increasing communities, not properly for perpetuating the apostolic mission and power.

51. It is not possible that matrimony could have become a sacrament by the new law until later in the church, for in order that matrimony should be held as a sacrament it was necessary that a full theological development of the doctrine of grace and the sacraments should first take place.

52. It was foreign to the mind of Christ to found a church as a society which was to last on the earth for a long course of centuries; nay, in the mind of Christ the kingdom of heaven together with the end of the world was about to come immediately.

53. The organic constitution of the church is not immutable, but Christian society like human society is subject to perpetual evolution.

54. Dogmas, sacraments, hierarchy, both as regards the notion of them and the reality, are but interpretations and evolutions of the Christian intelligence which by external increments have increased and perfected the little germ latent in the gospel.

55. Simon Peter never even suspected that the primacy of the church was intrusted to him by Christ.

56. The Roman church became the head of all the churches not through the ordinance of divine providence, but merely through political conditions.

57. The church has shown herself to be hostile to the progress of natural and theological sciences.

58. Truth is not any more immutable than man himself, since it is involved in him, with him, and through him.

59. Christ did not teach a determinate body of doctrine applicable to all times and to all men, but rather inaugurated a religious movement adapted or to be adapted for different times and places.

60. Christian doctrine in its origin was Judaic, but through successive evolutions became first Pauline, then Johannine, and finally Hellenic and universal.

61. It may be said without paradox that there is no chapter of scripture, from the first of Genesis to the last of the Apocalypse, which contains a doctrine absolutely identical with that which the church teaches on the same matter, and that therefore no chapter of scripture has the same sense for the critic and the theologian.

62. The chief articles of the apostolic symbol had not for the Christians of the first ages the same sense that they have for the Christians of our time.

63. The church shows herself unequal to the task of efficaciously maintaining evangelical ethics because she obstinately adheres to immutable doctrines which cannot be reconciled with modern progress.

64. The progress of science requires a remodeling of the conceptions of Christian doctrine concerning God, creation, revelation, the person of the incarnate word, redemption.

65. Modern Catholicism cannot be reconciled with true science unless it be transformed into a non-dogmatic Christianity; that is, into a broad and liberal Protestantism.

Poor McBride.

There were weeping and wailing in the home of McBride—

Not so much for his death as the way that he died. He had taken his life (which I hope was his own), and it seemed to his friends the worst crime ever known.

He had hungered and thirsted for many a day; He had run up some bills that he never could pay; He had tried to get work, though the chances were slim For his age was three-score, so they didn't want him.

Then a kind bit of rope, with a beam at one end, Sort of gave him a hint to ascend, and descend; And all would have ended as neat as could be, But for that horrid verdict of "Felo de se."

Now if he had stood on his head in the street, Or had made some remark, more or less indiscreet, His friends might have counted up all his good deeds And the widow McBride would have worn widow's needs.

But no! with a brain all untarnished by fog— There was only to bury McBride "like a dog"— Like a cur with no family pride to offend

While he breaks his poor heart on the grave of his friend.
E. E. CHEVELEY.

At the Hague.

First Nation: "Are we ready to join the Conference?"
Second Nation: "I think so, brother. I have finally cut the throat of the last rebel in my peninsular possessions. But how about you?"

First Nation: "It is the same with me. The policy of pacification has made a desert of dry bones of those islands of mine whose traitorous subjects have been so troublesome of late."

Second Nation: "Then we may indeed rejoice. It is to be hoped that much may be done to mitigate the horrors of war, and to establish the principle of arbitration," saying which he drew the arm of the other within his own, and softly and in truly Christian spirit they communed of peace and amity among the nations.
—JOSEPH DANA MILLER, in The Public.

Above their Master.

In each rich pulpit of our land
A highly cultured man doth stand,
A doctor of Divinity.
But, should you search the Bible through,
One thing will never come to view,
And that is Jesus Christ, D.D.
EUDORUS C. KENNEY.

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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.

How It Came About.

The fact that the financial relations between state and church had been discontinued in the canton of Geneva, Switzerland, by the disestablishment of Calvinism, was recently recorded in The Truth Seeker. A correspondent of the New York Press professes to tell how the termination of public appropriations for church uses was brought about.

The struggle has been going on for years in that birthplace of Presbyterianism. Prior to 1815 a war had been waged against Catholicism in Switzerland, which ended that year in the establishment of constitutional equality between the churches.

From 1815 until 1870 Protestantism and Catholicism lived in peace, held together by the cohesive power of public plunder. Then the excessive activity of one Monsignor Mermillod, a Roman Catholic priest, who boasted in the name of the pope that he would conquer the Presbyterian citadel, aroused Protestant hostility. The monsignor had shouted before he was out of the woods; his vaunt was premature; for the Presbyterians, still in the majority, and led by John Cataret, voted a law expelling Mermillod and requiring all salaried ministers and priests to take the civil oath and be chosen by parochial elections. This seems to have been a parent of the French Associations law.

At about the same time the Swiss constitution was revised so as to affirm the complete and absolute liberty of conscience. The Jesuits and other teaching orders were interdicted, the founding of new convents or religious orders was forbidden, and it was provided that any other religious orders might be suppressed if their existence threatened the peace of different creeds.

The orthodox Catholics in Geneva rebelled against the restrictions imposed, and, as later in France, surrendered their revenue from the state rather than obey the law. In this crisis Charles Loyson Hyacinthe, known as Pere Hyacinthe, came to Geneva and opened a church. He had been excommunicated and persecuted for too liberal preaching in Paris, especially for his rejection of the dogma of the infallibility of the pope, but he still professed to be a Catholic. He even married a wife, who bore him a son

but he was not radical enough to suit the Geneva people, and his attempt to establish a national church ended in virtual failure, as his followers dwindled in number to about fifty.

The recent plebiscite (an appeal to the whole people to express their preference by vote) was brought about by the various advocates of the separation of church and state, including Socialists and Freethinkers. This much is historical. What the Press correspondent adds is that "without the Catholic vote separation would have been defeated almost as decisively as it was in 1880, when the majority against it was 5,200, or in 1897, when it was 4,500." The statement is open to doubt in view of the fact that Catholic electors, if, as affirmed, they are as numerous as the Protestants, must number 11,000 or 12,000, while the total vote cast in the plebiscite was only 14,476, and the majority for disestablishment but 834. Eleven thousand electors did not vote, and as that number coincides with the number of Catholic voters, the theory has some support that the Catholics remained neutral and let the Secularists and Protestants fight it out by themselves. The Geneva correspondent of the Press says that the Catholics were asked to "remember 1873," when their bishop was expelled and their orders proscribed, and to choose between the church of Calvin and the Socialist coalition, and that they "chose the latter course," thus disestablishing both Presbyterianism and the schismatic Catholic church founded by Pere Hyacinthe. How far this is factual, and how far theoretical, we have not the means of determining.

It is said that the Presbyterians were ready again to make peace with the church of Rome and consent to its receiving its former state appropriation if Presbyterianism might only thereby save itself from being cut off from the public crib. That is the attitude of both churches in this country; they would rather divide the graft than lose it; and their hostility to each other must be extremely keen if they feel otherwise in Geneva. All Christian churches object to one being established unless they hope that the one may be their own, but, as a general proposition, each would rather see all than none assisted by the state. If the Geneva disestablishment is due to sectarian jealousy, the old adage about what honest men get when rogues fall out would seem to apply.

Lincoln's Deism.

A reader is bothered by the following letter of sympathy which Abraham Lincoln wrote to Mrs. Bixby of Boston, Mass., November 21, 1864. It is published in one of the New York papers with the declaration that none but a Christian could have written it:

"Dear Madam: I have been shown in the files of the War Department a statement of the adjutant general of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering you the consolation that may be found in the thanks of the Republic they died to save. I pray that our heavenly father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of Freedom."

Any Deist might have written this letter. For the writer to show himself to be a Christian there would need to be in it some allusion to Jesus Christ as the son of God and savior of men. Voltaire might have written it, for he believed in a God who was a heavenly father, and yet nobody ever accused Voltaire of being a Christian. It appears from Lincoln's papers that if he could carry a point or convey an idea best in pious phraseology he would employ it. Lincoln has never been claimed as an aggressive

opponent of Christianity in the latter part of his life; but he was a Freethinker in the same sense as Jefferson and Franklin. He did not believe that the Bible was a divinely inspired revelation of God to man; or that Jesus Christ was the son of the Holy Ghost. His wife, who ought to know, said: "He was a religious man always, I think, but was not a technical Christian." The ordinary Christian is limited by the belief that there is but one sort of religion—his own, or Christianity. It is true that one religion is pretty much the same as another as far as it goes, but to be a Christian one must profess belief in that particular system. Judaism, Mohammedanism, and Christianity have many points in common, and among these are belief in God and the efficacy of prayer. On the strength of the letter quoted, therefore, the claim of either to Lincoln's adherence would be equally good and equally weak. It is very easy by quoting detached utterances of great men, to prove them what the disputant thinks they ought to have been. The Christian Scientists by this method have demonstrated that the late Henry Ward Beecher was one of them; and at the last Paine celebration in this city an adherent of Islam made it quite clear that the author of the "Age of Reason" was a very good Mohammedan. Where Lincoln lacked as a Christian was in his disbelief in the fundamental dogmas of that faith and in his neglect of the means of grace.

These Are All Rank Heresies.

The papal "syllabus of errors" prepared by the Roman Inquisition and put out with the approval of Pope Pius X., under date of July 3, 1907, was originally written in Latin. "A careful English translation" of the document is printed by the *New York Sun of August 4*, and reproduced in The Truth Seeker.

The syllabus, condemning as it does all modern Biblical criticism, is to be understood as the pope's answer to the question, "Where do I stand?" It is prepared by the Inquisition, because the Inquisition is the Vatican Committee on Faith and Morals.

This Holy Roman and Universal Inquisition is the body which in the sixteenth and seventeenth centuries examined the writings of Giordano Bruno and Galilei Galileo, and, pronouncing them false and heretical, condemned Bruno to the stake and Galileo to imprisonment and torture. Today the authors whose writings have stirred the Inquisitors to activity cannot be committed to prison or sent to execution, but the church relinquishes none of her claims to the right of censorship and judgment, and still asserts her jurisdiction over literature, history, and science.

Many Protestants have taken the ground that the Bible is a revelation of religion and not of science. The Inquisition denies this refuge to critics; they are seriously in error if they question the scientific accuracy of any passage of scripture or teach that human sciences are outside the jurisdiction of the church.

In the opinion of the Inquisitors and the pope, the meaning of every word of the Bible has been accurately fixed, and the church's interpretation must stand. Freedom of criticism and exegesis is therefore denied. No Catholic has the liberty to understand the Bible otherwise than as it has been dogmatically expounded by the church—that is, by the Inquisition.

In the sixth "error," dogma and learning are brought into conflict, and dogma gets the decision. The persons designated by the Inquisition as "exegetes" have ventured the opinion that when by study and historical investigation the teaching of the church on any point is found to

be false, it becomes the duty of the church to revise such teaching. The pope scouts that proposition and gives dogma precedence over learning. He moreover asserts that the church may exact from "the faithful" their assent to the teaching which learning has shown is not true. We are glad to know such assent will be exacted only of the faithful, and that he does not propose to make the unbelieving confess it.

Catholic authors have gone far on the road to Freethought when they have to be rebuked, as in this syllabus, for saying that "those who believe that God is really the author of the sacred scriptures display excessive simplicity and ignorance." Freethinkers have been trying to get that idea into the heads of the faithful for many years. If some of the Catholic "exegetes" have admitted it, all the better. It shows that the world moves.

We observe that the pope still contends that divine inspiration is "to be extended to the whole sacred scriptures so as to render its parts, all and single, immune from error." There are persons who will rather admire the nerve of a man, known to be well informed, who can so emancipate himself from the trammels of fact as to be capable, in this day and generation, of making that statement about the Bible. He is certainly a cool impostor and a magnificent bluffer.

Many times have Rationalists argued that in approaching the Bible the reader should divest himself of preconceived opinions, and study the book as he would any other. Now, we learn (Error 12) that to do this is to incur the displeasure of the genial and general Inquisitors. And yet we cannot imagine how the first person to peruse a book, being necessarily ignorant of its contents, could be expected to have any opinion about it at all. The meaning of the pope's Inquisitors is that one should be convinced of its divine authorship in advance and believe it before he knows what it contains. No attitude could be more favorable to the reception of imposture as truth, which of course is why it commends itself to the church.

Such claim as is made for the scriptures as revelation is made also for religious dogmas. Like the gospels the dogmas dropped from heaven and were committed to the care of the Inquisition as a Trust Company. Under the guidance of the Holy Ghost the counselors of the Holy Office set the dogmas down in the right words, and there has never been any necessity since to revise their work. The dogmas were as true then as they are now—exactly. To say they are human interpretations of religious facts is a highly heretical proposition (Error 22). Heaven must have smiled when it dumped the dogma of the pope's infallibility into the council of cardinals in 1870.

The Holy Office resents the rather mild criticism of the "exegetes" that faith rests on probabilities. The church demands the admission that its teachings are certainties. And yet to term them probabilities is "letting them down easy." The most of them are impossibilities, or else our knowledge of the natural and secular world is a dream. Either dogma is false, or science is an illusion. What faith actually rests on, in the Catholic church, the Mormon church, the Christian Science church, or any other church, is ignorance, fraud, and superstition.

A ranker heresy is that condemned in Error 27, to wit, that the divinity of Jesus is not proved from the gospels, but is derived from the notion of a messiah. The pope would have it that Jesus was the "natural son" of God, as he might have been the natural son of a man who was not his mother's husband. Refined commentators

have objected to the idea, as derogating from the majesty of the Creator, that he descended to such organic relations with one of his lady creatures as would be necessary to make the Catholic dogma good. Hence they have explained that the people were expecting a messiah, or felt that they ought to have one, since the religious systems of their poorest neighbors could boast of demigods, and so they fixed upon Jesus Christ, a real or imaginary person, and invested him with such wisdom, power, and virtue as they believed a messiah should possess. To this extent Jesus was a natural son of God, because that is the natural way in which, as history shows, demigods and saviors have been begotten.

A part of the messiah-making process is the providing of a resurrection for the demigod when dead, for all of them were slain. Jesus got his. As the "exegetes" affirm, the Christian conscience "derived" the resurrection from other "facts"—namely, the fact related of other saviors. The Inquisition makes an error (36) of teaching that the resurrection is neither demonstrated nor demonstrable. And yet these lord cardinals do not condescend to give us the demonstration. A difficulty in the way of their doing so is the fact that of the several accounts of the resurrection no two are alike. The most that any of them could demonstrate would be that the writers of the others did not know what they were talking about.

The syllabus is an excessively tedious document, and no one can be blamed for filing it away for future reference without reading it through. We trust, however, that none will overlook Error 57—that "the church has shown herself to be hostile to the progress of natural and theological sciences." Is that an error? If it is, then history is a fairy story. The reader is moved in wonder to ask himself whether it is a fact or a delusion that the progress of science has in the past been obstructed by anything, and if so, by what? He finds that astronomical science was handicapped by its exponents' being brought before a certain Inquisition and condemned to death; that medical science, denounced as Atheistic, fell under the ban in favor of miracles, exorcisms, and "pastoral medicine" generally; that geological science ran up against Genesis, its advocates being forced to recant and deny their discoveries; that biological science met substantially the same fate; that chemical science was discouraged and subordinated to old methods; that the science of evolution was termed "a brutal philosophy—to wit, there is no God, and the ape is our Adam"; that a pope referred to the scientific demonstrations of the greatest naturalist on earth as "the aberrations of Darwinism," and that as many natural sciences as there are have had to fight for their life against a power which claimed jurisdiction over science, education, and faith. What was that power? It has always been identified with theology, with the church, the Inquisition, the Vatican, or the pope. But the pope says that is an error. He should have added a seventy-sixth to his enumeration of errors, and condemned truth-telling as the fundamental heresy out of which the sixty-five others have arisen.

As for "theological science," the only science properly so-called would seem to be that to which modern criticism is devoted—that is, the acquiring and classifying of knowledge concerning the origin and meaning of scripture and church dogma, which may be called a department of comparative mythology. The Inquisition and the pope repudiate the charge of hostility to the progress of theological science, and yet the document we are reviewing defines and rebates as error and heresies as many as sixty-five

—or practically all—of the conclusions reached by the scholars who have applied the methods of science to theology. Would the pope oblige us with a hint as to what course he would take if he were really hostile to the progress of the theological sciences?

This syllabus, if it were a set of affirmations of the Catholic faith, would not be found specially available for the columns of *The Truth Seeker*. The creed of the church can be found in Roman Catholic publications. But this is different; it is a list of the church's negations; we might say of the truths which the church denies. And more than that the syllabus is a very good summary of the affirmations of modern scholarship in opposition to the dogmas of the church. Which is the more likely to be true—historical scholarship or theological dogma?

The cry of "witchcraft" was raised last week in Pemberwick, Conn., when a man known as Henry Spilkins, also called the Rev. Adolphe de Rossa, came to that hamlet and started a "pentecostal" revival. Spilkins, or de Rossa, "drew many after him," depopulating the local churches. The ministers disapproved, and communicated their aversion for the evangelist to their flocks. As a consequence charges of hypnotism were circulated, and one day something inflammable was hurled at Spilkins, setting fire to and consuming the tent in which he preached. A curious note on the incident is the comment of Mr. Hearst's American that the farmers and villagers raised "the ominous cry of 'witchcraft,' as did their ancestors when they burned Ann Hutchinson at the stake three hundred years ago." But Ann Hutchinson was not accused of witchcraft, nor was she or any witch burned at the stake in America. Ann Hutchinson was a "new woman," and organized members of her sex to discuss doctrinal questions, including the sermons to which they had listened. She was banished from Rhode Island for preaching strange doctrines, and coming to New Amsterdam and locating near Hell Gate, she was murdered by the Indians in 1643. There was an Ann Putnam who flourished two hundred years ago. She was a leader in the great witchcraft conspiracy which brought many innocent persons to death, and confessed her guilt in 1706. She died piously in her bed ten years later. According to the superstition of the New Testament the Pemberwick revivalist, if he has the evil eye, would be called a sorcerer. The apostle Paul taught the clergy how to deal with that breed. Paul "set his eyes" on Elymas, apostrophizing him as a child of the devil, and "immediately there fell on him a mist of darkness; and he went about seeking some to lead him by the hand." No such fate as this has fallen upon Spilkins, who declares that he will keep on preaching the word as he sees it. The affair revives a superstition which was supposed to be dead for all time in New England.

Sometimes a solemn truth emerges from a jest of the "funny man." This thought-provoker is from the Chicago Daily News:

"A laborer in eastern Indiana died recently and the members of the fraternal order in which he held membership called upon his widow to find how they might be of most assistance in distress. They made all arrangements for the order's attending the funeral, but before settling upon the final details for the obsequies they desired to know if the deceased had any special church affiliation.

"Did your husband belong to any church?" was asked.

"W'y, no," said the woman, in astonishment; "he never done nothin' to belong to church fur."

Why should the honest and upright join a church? The salvation which the church dispenses, the conversions and repentance it prescribes, are for wretches like Harry Orchard who seek to escape the penalty of their crimes by a miscarriage of justice. They have done something to belong to church for.

SOME PAGAN CONTRASTS.

HEATHEN AND CHRISTIAN MORALS AND PHILOSOPHY COMPARED.

Superior Attitude of Greek, Roman, and Persian Commentators on the Affairs of Life, Including Conduct Toward Man and the Supposed Deities—Ignorance of Christian Representatives.

BY L. H. DANA.

1. The Jewish-Christian religion was evolved by a nation without courage. The Jews were seldom victors, they were often conquered; they sometimes came out ahead when wrestling with angels, but such conquests as they won over men were brought about mainly by the blowing of trumpets and by appeals to Jehovah, not by actual recourse to arms. Consequently there is not in their writings the spirit of independence which is admired by Western nations; on the contrary, there dominates instead the sadness of the forever vanquished, which is opposed to the natural cheerfulness and healthfulness of mind of the Occidental. To the Christian death appears as an event full of terror, for the enduring of which he depends upon divine assistance; he has much to say about the shadow of death, the terrors of death, the bitterness of death, the removing of the "sting" of death, of deliverance from death, and the like; and he avoids evil in this world, not primarily because it is abhorrent to his moral sense, but in order that he may have a clear conscience in the hour of this last ordeal. No such idea occurs to the mind of the Persian, the Greek, or the Roman, members of sturdy and victorious races in their time. Says the philosophical Horace:

Ut melius, quidquid erit pati,
Seu plures hiemes, seu tribuit Juppiter ultimam
Vina liques.

And Omar,

Why, if the Soul can fling the Dust aside,
And naked on the Air of Heaven ridle,
Were't not a Shame—were't not a Shame for him
In this clay carcass crippled to abide?

Says Seneca: "That man can never be miserable who finds it easy to die," and "Fear of death drives the wretched to prayer." Aristophanes: "To fear death is great folly, since it is fated to all of us to die." Plautus: "Death I esteem a trifle when not merited by evil actions."

Listen to Marcus Aurelius: "Thou hast embarked, thou hast made the voyage, thou art come to shore, get out. If indeed to another life, there is no want of gods, not even there; but if to a state without sensation, thou wilt cease to be held by pains and pleasures. . . . If any god told thee that thou shalt die to-morrow, or certainly on the day after to-morrow, thou wouldst not care much whether it was on the third day or on the morrow, unless thou wast in the highest degree mean-spirited; for how small is the difference! So think it no great thing to die after as many years as thou canst name rather than to-morrow."

Here is a spirit we shall not find in the Christian ritual, which prays to be delivered from sudden death. These great Pagan minds are not seeking external assistance to bear death; they do not fear it, forasmuch as fear is a thing below their nature.

2. The philosopher objects to the Christian religion for another reason, growing directly from the above; namely, that the Jews were cruel—for lack of physical courage and cruelty are of course entirely synonymous terms. The Jewish Jehovah enjoined upon his chosen people such atrocities in war that they now make most peculiarly unpleasant and repulsive reading. "By their fruits ye shall judge them," says the Rev. Wm. Quayle of Chicago; and if we are to be allowed to pick out the very worst fruits, as he does in the case of the Buddhist and Mohammedan religions, we shall indeed say that the "brew of its wine was poisonous, and the brew of its breath was poisonous, and its light was darkness," as he himself remarks of another religion. We shall think of the Crusades, and of St. Bartholomew's Day, and of the thumbscrew, the hot pincers, the rack, the fagot, and all the refinement of torture that long made Christian warfare a thing to stagger the brain and to break

the heart; and then we shall turn to Confucianism, and in its philosophy we shall find nothing which might have produced these unfortunate results of bigotry. Why, then, the cruelty which, as the Rev. Mr. Quayle observes, has been so widely deplored by travelers in China? Simply because the Chinese, as reported by all travelers, are a naturally cowardly and therefore a cruel nation; and we shall say, in the dictum of Mr. Quayle, "You go and plaster fruit on the tree; it is not the tree's fault, it is the fault of him who plasters it on"; in other words, the Chinaman is cruel in spite of Confucianism, not because of it. Ah, how plain this appears to Mr. Quayle in relation to his own religion; how obscure it is to him in the case of others! The worst atrocities that have ever been practiced by man have been done in the name of various religions. Why was this? Let us stop a moment and reflect again that fear is cruel, and I think we shall see why it is.

The Japanese are a kindly, courteous, cultured nation; they lack our vulgar ostentation; they combine in the most curious and altogether unparalleled way the characteristics of the Stoics with the art-loving qualities of the Athenians. It is indeed doubtful, think those most conversant with them as a people, whether we shall be able to effect any improvement by the introduction of our "civilization" and our ways of thinking.

England is a Christian nation. It forced war upon the inoffensive Chinese that it might sell them opium—one of the most pernicious and deadly drugs which has ever shattered the health of men. Recently it took up the burden of the Kimberly diamond mines against the just protests of the Boers, and is still cheerfully and resignedly carrying about this weight—in its pockets. It is a Christian nation. "By their works ye shall know them," quotes the Rev. Mr. Quayle.

3. The Rev. Mr. Quayle of Chicago thinks the Christian Bible contains the most elevated thought and has inspired the most noble literature of any book that has been written. I do not know where there is in it, or in the writings of its adherents, such an admirable sentiment as these from Marcus Aurelius:

"One man, when he has done a service to another, is ready to set it down to his account as a favor conferred. Another is not ready to do this, but still in his own mind he thinks of the man as his debtor, and he knows what he has done. A third in a manner does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruit." "Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls and curtains." "Does any one do wrong? It is to himself that he does the wrong."

"Every moment think steadily as a Roman and a man to do what thou hast in hand with perfect and simple dignity, and feeling of affection, and freedom, and justice, and to give thyself relief from all other thoughts."

There is nothing which repels us or offends our sensibilities in the meditations of the great Stoic philosopher; all his thoughts are beautiful and simple thoughts; no man can go wrong who fashions his life in accordance with them; but Marcus Aurelius does not say, "Thus saith the Lord," and "He that does not act in accordance with what I say, let him be stoned." Ah, no; rather, speaking of men's ignorance of good and bad, he says, "This defect (lack of moral perception) being not less than that which deprives us of the power of distinguishing things that are white and black," so that, as he says, the mistakes of men move our pity, not our implacable anger.

And this brings us to objection No. 4, namely, the incongruity of the idea of a father who cannot forgive his own creations. In the words of old Omar, the Tentmaker,

After a momentary silence spake
Some Vessel of a more ungainly Make;
"They sneer at me for leaning all awry;
What! did the Hand then of the Potter shake?"

If we are to conceive of the universe work-

we are to find out and follow as best we can, that is quite another and entirely different concept, similar to the thought that if we do not have proper plumbing in our houses we shall get diphtheria and perhaps die; but no human father would willingly allow his children to dwell in such a house; if necessary, he would forget his dignity and theirs, and turn them all out of doors nolens volens, if he could, rather than see them fall victims to the scourge of a fatal disease.

Mr. Quayle bewails the heartlessness of the Christian Scientist, who, like the follower of the Stoic philosophy, does not dissolve in the weakness of tears over the inexorable and inevitable fate of man. He says, "Sometimes Christian Scientists sit at the bedside of their dying and even of their dead and have not the anguish of a tear. I am saying that in the long run there is no pity at all nor sympathy. Mr. Quayle belongs to a church that for centuries has burned into the brains of men the hideous and atrocious thought that the creator of the universe consciously produced millions of men for no other purpose than that they might everlastingly endure the torments of hell. Such a belief is not productive of tears, it is very true; it dried the milk of human kindness in the breast; it drove the moisture of feeling and the very light of reason from the human eye, and reputable alienists will tell us that it is filling the incurable wards of our insane asylums today. There is a story of a Japanese artist who once painted a picture of the infernal regions, cruel, hideous, repulsive in the extreme; when he had finished his work, he took one good long last look—and had the grace to fall dead with horror at the foot of the canvas. For such a man, deluded, but sympathetic, we can feel respect; but what words shall we devise to express our repulsion for the man who gazes at such a picture with complacency, even with thanksgiving, that he does not behold his own face painted among the prospective victims? If Mr. Quayle and his church no longer believe these things, let them come forth boldly and say so, and express their everlasting contrition over the irreparable harm they have done by the formulation of, and insistence upon, such a creed. What makes one set of men in Russia today fall upon innocent, helpless Jews, burn and beat and pillage and flog until men and women go mad with the horror of the very recollection? Who burned Giordano Bruno in the public square of Rome? Who tortured Galileo? Christians have done these things and they have done them not in spite of, but in accordance with, the very book which Mr. Quayle regards as the cornerstone of our civilization, without which he thinks there can be no elevated sentiment, no depth of feeling. We shall get our evidence for this assertion at first hand:

"If thy brother, the son of thy mother, or thy son, or the wife of thy bosom, or the friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, . . . thou shalt stone him with stones, that he die" (Deut. xiii, 6-11).

"If a man have a stubborn and rebellious son, which will not obey the voice of his father or the voice of his mother, . . . all the men of his city shall stone him with stones" (Deut. xxi, 18-22).

"Ye shall keep the Sabbath therefore; for it is holy unto you. Everyone that defileth it shall surely be put to death" (Exodus xxxi, 14).

"Take heed to yourselves that ye go not up into the mount . . . whosoever toucheth the mount shall surely be put to death" (Exodus xix, 12).

"When the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh shall be put to death" (Num. i, 51).

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones, their blood shall be upon them" (Levit. xx, 27).

"And the Israelitish woman's son blasphemed the name of the Lord and cursed; and they brought him unto Moses, and they put him in ward that the mind of the Lord might be shown them. And the Lord spake unto Moses saying, Bring forth him that hath cursed without the camp and let all that heard him lay their hands

upon his head, and let all the congregation stone him . . . and he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him, as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord shall be put to death."

"But he that blasphemeth against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark iii, 29).

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Some of the clergymen say they no longer suppose these ideas to be true; why, then, do they revile Robert Ingersoll and Thomas Paine, whose only fault was that they, too, had no faith in them? If the Old Testament is not believed in nowadays by Christians, why do they bind it in the first part of their Bible? Why not put in selections from Socrates or Aristotle? The world has indeed grown too good to believe a large part of what is in the Bible, but let not Mr. Quayles ascribe, as he does, this advance in thought to the teachings of the Christian church; every step of it has been made in the face of the most dogged opposition on the part of the clergy. Step by step they have yielded, but only as they were forced from without to do so; and they have ever been ready to hurl threats of eternal damnation against the reforming "blasphemers." To this day some people believe (and the church taught it to them) that the devil carried away Thomas Paine; and they believe that Ingersoll died in an agony of remorse, while the facts of the case are that he died with a smile upon his face, and the last words that left his lips were, "Better now!" The world certainly is "better now" because Robert Ingersoll lived awhile in it.

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We hold out our black coat sleeve in winter, and down come myriads of what the poetic Japanese call "snow flowers." We look at them through our microscope, and lo, they are of the most wonderfully beautiful and varied shapes; and even as we look, they turn into another form and run away from us; and there is a miracle so far beyond our comprehension that we are speechless with delight and wonder. These are the marvels that we love to contemplate; but we do not like to hear about dancing sticks, and the changing of one liquid into another, for we can go to our theatres and see the wizard Kellar turning bits of paper into steaming chocolate and hot milk, or see him shake great baskets of real roses from a small square of paper. He will tell us how the better class of fakirs in the East do these very things and scorn to take money for such performances, because they are a part of their religion. That is the religion of an innately dishonest people, for the Oriental, as a rule, has no idea of honesty, all travelers are agreed on that point; that is not the sort of belief we want in our country today and that we desire to have taught to boys and girls who we hope may develop into honest sensible men and women. We will do well, when we are thinking about these things to remember that disingenuousness of thought in one direction leads most logically to deviation from truth in another; and, furthermore, that when a human being tears from him, as no longer beautiful, the robe which his mother wrapped about him in his childhood, he finds that, like the poisoned garment of mythology, it has grown to his very flesh; he rends it away only with the greatest anguish, and with it, perhaps, will come much of truth and much of beauty that could ill be spared.

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MR. ROCKEFELLER AND HIS IMPORTED PULPIT MAGNATE.

The Domestic Product Replaced by a "Great" Preacher with Healing in His Whoop.

BY ZENO.

Never was the pulpit of a great country and a brainy people so poorly manned as in these United States today. Great preachers have had their day and ceased to be and the same seems true of great statesmen, not only here, but in Europe.

We are primarily a business people and have gloried in carrying the export and import game into the very holy of holies. For fifty years we, as a nation of saints, mourning the domestic lack of pious scholarship, combined with the preaching gift, have been busy importing Irish, Welsh, Scotch, and English "divines" (a cross between diety and humanity) to exemplify the angelic heights to which tailor-made pulpiters can soar, and to improve the breed of us common sinners. These imports are mostly, if not wholly, Protestant, as the others are not given to carnal alliances. A goodly number of these models survive, but those of the first water (to use a trade term which equally suits the preacher business) are mostly extinct, and the remainder are moribund.

Of course, it is only fair to remember that there are two theories of the pulpit, one is that it exists to wake us up; the other, that its mission is to put us to sleep. Success has crowded itself upon the able workers in the latter class in the form of golden aureoles for, mark you, our managers of the pulpit departments in the church concerns are keen buyers, and never stick at offering a price that will corner the market in their special brand of spiritual cocktails or opiates, as the case may be. So we have seen a generation of foreign contract laborers imposed—by grace of God and his business trustees—upon our great universities, sectarian colleges, and gilt-edge pulpits. Moderately good of their kind, none of them approached our home products, Beecher, Talmage, Sam Jones, Moody, et al., as performers able to draw crowded houses, or circuses, which is, after all, the one thing needful in a "great" preacher. Of truly genteel pulpiters, polished, worldly-wise, easy-going, "who never mention hell to ears polite," we have been, and are, afflicted with a superabundance. But does not one of New York's most fashionable Fifth Avenue churches proclaim itself the Church of the Heavenly Rest?

In trade exchange we have exported our home-grown Evangelists, in gangs and hordes, in our eagerness to get rid of preaching that disturbs our heavenly rest. These truly self-denying Variety performers combine the distinct arts of sermon-reciting, and praying, by the clock, singing and gymnastics, playing the Hamlet ghost and Lady Macbeth delirium tremens, giving parodies of the priest in the confessional as they slink around whispering pious drivel in the ears of hysterical women squirming between the seats.

So touching, to our hearts and pockets, is this self-sacrifice of the Evangel mongers and their exporters, it sets us wondering how either group has the brazenness before God and man to banish these, our human saviors, to foreign lands before they have exterminated sin and sinners in their own native land. Europe is certainly not entirely saved, even yet despite our exports, but do not we Americans lead the world in everything great, and is not sin a great commodity?

At last, at last, we have an import guaranteed to be worth more than his weight in diamonds. Only a Rockefeller could furnish the bait that would catch so great a whale alive. A Rockefeller who supplies the oil of grace that keeps the sacred lamp of standard religion burning in a Fifth Avenue church, ever soaking in water. 'Tis he, 'tis he! Saint John of the Holy Pipe Line and Tank, who has vouchsafed to secure the Only One who is pining to save the American people, and has the goods on him that will do the trick.

The Patron has not posed as a mighty intellect, like brother Carnegie, so it was not to be expected that his whale would prove to be as

SOME PAGAN CONTRASTS.

HEATHEN AND CHRISTIAN MORALS AND PHILOSOPHY COMPARED.

Superior Attitude of Greek, Roman, and Persian Commentators on the Affairs of Life, Including Conduct Toward Man and the Supposed Deities—Ignorance of Christian Representatives.

BY L. H. DANA.

1. The Jewish-Christian religion was evolved by a nation without courage. The Jews were seldom victors, they were often conquered; they sometimes came out ahead when wrestling with angels, but such conquests as they won over men were brought about mainly by the blowing of trumpets and by appeals to Jehovah, not by actual recourse to arms. Consequently there is not in their writings the spirit of independence which is admired by Western nations; on the contrary, there dominates instead the sadness of the forever vanquished, which is opposed to the natural cheerfulness and healthfulness of mind of the Occidental. To the Christian death appears as an event full of terror, for the enduring of which he depends upon divine assistance; he has much to say about the shadow of death, the terrors of death, the bitterness of death, the removing of the "sting" of death, of deliverance from death, and the like; and he avoids evil in this world, not primarily because it is abhorrent to his moral sense, but in order that he may have a clear conscience in the hour of this last ordeal. No such idea occurs to the mind of the Persian, the Greek, or the Roman, members of sturdy and victorious races in their time. Says the philosophical Horace:

Ut melius, quidquid erit pati,
Seu plures hiemes, seu tribuit Juppiter ultimam
Vina liques.

And Omar,

Why, if the Soul can fling the Dust aside,
And naked on the Air of Heaven ride,

Were't not a Shame—were't not a Shame for him
In this clay carcass crippled to abide?

Says Seneca: "That man can never be miserable who finds it easy to die," and "Fear of death drives the wretched to prayer." Aristophanes: "To fear death is great folly, since it is fated to all of us to die." Plautus: "Death I esteem a trifle when not merited by evil actions."

Listen to Marcus Aurelius: "Thou hast embarked, thou hast made the voyage, thou art come to shore, get out. If indeed to another life, there is no want of gods, not even there; but if to a state without sensation, thou wilt cease to be held by pains and pleasures. . . . If any god told thee that thou shalt die to-morrow, or certainly on the day after to-morrow, thou wouldst not care much whether it was on the third day or on the morrow, unless thou wast in the highest degree mean-spirited; for how small is the difference! So think it no great thing to die after as many years as thou canst name rather than to-morrow."

Here is a spirit we shall not find in the Christian ritual, which prays to be delivered from sudden death. These great Pagan minds are not seeking external assistance to bear death; they do not fear it, forasmuch as fear is a thing below their nature.

2. The philosopher objects to the Christian religion for another reason, growing directly from the above: namely, that the Jews were cruel—for lack of physical courage and cruelty are of course entirely synonymous terms. The Jewish Jehovah enjoined upon his chosen people such atrocities in war that they now make most peculiarly unpleasant and repulsive reading. "By their fruits ye shall judge them," says the Rev. Wm. Quayle of Chicago; and if we are to be allowed to pick out the very worst fruits, as he does in the case of the Buddhist and Mohammedan religions, we shall indeed say that the "brew of its wine was poisonous, and the brew of its breath was poisonous, and its light was darkness," as he himself remarks of another religion. We shall think of the Crusades, and of St. Bartholomew's Day, and of the thumbscrew, the hot pincers, the rack, the fagot, and all the refinement of torture that long made Christian warfare a thing to stagger the brain and to break

the heart; and then we shall turn to Confucianism, and in its philosophy we shall find nothing which might have produced these unfortunate results of bigotry. Why, then, the cruelty which, as the Rev. Mr. Quayle observes, has been so widely deplored by travelers in China? Simply because the Chinese, as reported by all travelers, are a naturally cowardly and therefore a cruel nation; and we shall say, in the dictum of Mr. Quayle, "You go and plaster fruit on the tree; it is not the tree's fault, it is the fault of him who plasters it on"; in other words, the Chinaman is cruel in spite of Confucianism, not because of it. Ah, how plain this appears to Mr. Quayle in relation to his own religion; how obscure it is to him in the case of others! The worst atrocities that have ever been practiced by man have been done in the name of various religions. Why was this? Let us stop a moment and reflect again that fear is cruel, and I think we shall see why it is.

The Japanese are a kindly, courteous, cultured nation; they lack our vulgar ostentation; they combine in the most curious and altogether unparalleled way the characteristics of the Stoics with the art-loving qualities of the Athenians. It is indeed doubtful, think those most conversant with them as a people, whether we shall be able to effect any improvement by the introduction of our "civilization" and our ways of thinking.

England is a Christian nation. It forced war upon the inoffensive Chinese that it might sell them opium—one of the most pernicious and deadly drugs which has ever shattered the health of men. Recently it took up the burden of the Kimberly diamond mines against the just protests of the Boers, and is still cheerfully and resignedly carrying about this weight—in its pockets. It is a Christian nation. "By their works ye shall know them," quotes the Rev. Mr. Quayle.

3. The Rev. Mr. Quayle of Chicago thinks the Christian Bible contains the most elevated thought and has inspired the most noble literature of any book that has been written. I do not know where there is in it, or in the writings of its adherents, such an admirable sentiment as these from Marcus Aurelius:

"One man, when he has done a service to another, is ready to set it down to his account as a favor conferred. Another is not ready to do this, but still in his own mind he thinks of the man as his debtor, and he knows what he has done. A third in a manner does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruit." "Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls and curtains." "Does any one do wrong? It is to himself that he does the wrong."

"Every moment think steadily as a Roman and a man to do what thou hast in hand with perfect and simple dignity, and feeling of affection, and freedom, and justice, and to give thyself relief from all other thoughts."

There is nothing which repels us or offends our sensibilities in the meditations of the great Stoic philosopher; all his thoughts are beautiful and simple thoughts; no man can go wrong who fashions his life in accordance with them; but Marcus Aurelius does not say, "Thus saith the Lord," and "He that does not act in accordance with what I say, let him be stoned." Ah, no; rather, speaking of men's ignorance of good and bad, he says, "This defect (lack of moral perception) being not less than that which deprives us of the power of distinguishing things that are white and black," so that, as he says, the mistakes of men move our pity, not our implacable anger.

And this brings us to objection No. 4, namely, the incongruity of the idea of a father who cannot forgive his own creations. In the words of old Omar, the Tentmaker,

After a momentary silence spake
Some Vessel of a more ungainly Make;
"They sneer at me for leaning all awry;
What! did the Hand then of the Potter shake?"

If we are to conceive of the universe work-

ing in accordance with inexorable laws, which we are to find out and follow as best we can, that is quite another and entirely different concept, similar to the thought that if we do not have proper plumbing in our houses we shall get diphtheria and perhaps die; but no human father would willingly allow his children to dwell in such a house; if necessary, he would forget his dignity and theirs, and turn them all out of doors nolens volens, if he could, rather than see them fall victims to the scourge of a fatal disease.

Mr. Quayle bewails the heartlessness of the Christian Scientist, who, like the follower of the Stoic philosophy, does not dissolve in the weakness of tears over the inexorable and inevitable fate of man. He says, "Sometimes Christian Scientists sit at the bedside of their dying and even of their dead and have not the anguish of a tear. I am saying that in the long run there is no pity at all nor sympathy. Mr. Quayle belongs to a church that for centuries has burned into the brains of men the hideous and atrocious thought that the creator of the universe consciously produced millions of men for no other purpose than that they might everlastingly endure the torments of hell. Such a belief is not productive of tears, it is very true; it dried the milk of human kindness in the breast; it drove the moisture of feeling and the very light of reason from the human eye, and reputable alienists will tell us that it is filling the incurable wards of our insane asylums today. There is a story of a Japanese artist who once painted a picture of the infernal regions, cruel, hideous, repulsive in the extreme; when he had finished his work, he took one good long last look—and had the grace to fall dead with horror at the foot of the canvas. For such a man, deluded, but sympathetic, we can feel respect; but what words shall we devise to express our repulsion for the man who gazes at such a picture with complacency, even with thanksgiving, that he does not behold his own face painted among the prospective victims? If Mr. Quayle and his church no longer believe these things, let them come forth boldly and say so, and express their everlasting contrition over the irreparable harm they have done by the formulation of, and insistence upon, such a creed. What makes one set of men in Russia today fall upon innocent, helpless Jews, burn and beat and pillage and flog until men and women go mad with the horror of the very recollection? Who burned Giordano Bruno in the public square of Rome? Who tortured Galileo? Christians have done these things and they have done them not in spite of, but in accordance with, the very book which Mr. Quayle regards as the cornerstone of our civilization, without which he thinks there can be no elevated sentiment, no depth of feeling. We shall get our evidence for this assertion at first hand: "If thy brother, the son of thy mother, or thy son, or the wife of thy bosom, or the friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, . . . thou shalt stone him with stones, that he die" (Deut. xiii, 6-11).

"If a man have a stubborn and rebellious son, which will not obey the voice of his father or the voice of his mother, . . . all the men of his city shall stone him with stones" (Deut. xxi, 18-22).

"Ye shall keep the Sabbath therefore; for it is holy unto you. Everyone that defileth it shall surely be put to death" (Exodus xxxi, 14).

"Take heed to yourselves that ye go not up into the mount . . . whosoever toucheth the mount shall surely be put to death" (Exodus xix, 12).

"When the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh shall be put to death" (Num. i, 51).

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones, their blood shall be upon them" (Levit. xx, 27).

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Never was the pulpit of a great country and a brainy people so poorly manned as in these United States today. Great preachers have had their day and ceased to be and the same seems true of great statesmen, not only here, but in Europe.

We are primarily a business people and have gloried in carrying the export and import game into the very holy of holies. For fifty years we, as a nation of saints, mourning the domestic lack of pious scholarship, combined with the preaching gift, have been busy importing Irish, Welsh, Scotch, and English "divines" (a cross between diety and humanity) to exemplify the angelic heights to which tailor-made pulpiteers can soar, and to improve the breed of us common sinners. These imports are mostly, if not wholly, Protestant, as the others are not given to carnal alliances. A goodly number of these models survive, but those of the first water (to use a trade term which equally suits the preacher business) are mostly extinct, and the remainder are moribund.

Of course, it is only fair to remember that there are two theories of the pulpit, one is that it exists to wake us up; the other, that its mission is to put us to sleep. Success has crowded itself upon the able workers in the latter class in the form of golden aureoles for, mark you, our managers of the pulpit departments in the church concerns are keen buyers, and never stick at offering a price that will corner the market in their special brand of spiritual cocktails or opiates, as the case may be. So we have seen a generation of foreign contract laborers imposed—by grace of God and his business trustees—upon our great universities, sectarian colleges, and gilt-edge pulpits. Moderately good of their kind, none of them approached our home products, Beecher, Talmage, Sam Jones, Moody, et al., as performers able to draw crowded houses, or circuses, which is, after all, the one thing needful in a "great" preacher. Of truly genteel pulpiteers, polished, worldly-wise, easy-going, "who never mention hell to ears polite," we have been, and are, afflicted with a superabundance. But does not one of New York's most fashionable Fifth Avenue churches proclaim itself the Church of the Heavenly Rest?

In trade exchange we have exported our home-grown Evangelists, in gangs and hordes, in our eagerness to get rid of preaching that disturbs our heavenly rest. These truly self-denying Variety performers combine the distinct arts of sermon-reciting, and praying, by the clock, singing and gymnastics, playing the Hamlet ghost and Lady Macbeth delirium tremens, giving parodies of the priest in the confessional as they slink around whispering pious drivel in the ears of hysterical women squirming between the seats.

So touching, to our hearts and pockets, is this self-sacrifice of the Evangel mongers and their exporters, it sets us wondering how either group has the brazenness before God and man to banish these, our human saviors, to foreign lands before they have exterminated sin and sinners in their own native land. Europe is certainly not entirely saved, even yet despite our exports, but do not we Americans lead the world in everything great, and is not sin a great commodity?

At last, at last, we have an import guaranteed to be worth more than his weight in diamonds. Only a Rockefeller could furnish the bait that would catch so great a whale alive. A Rockefeller who supplies the oil of grace that keeps the sacred lamp of standard religion burning in a Fifth Avenue church, ever soaking in water. 'Tis he, 'tis he! Saint John of the Holy Pipe Line and Tank, who has vouchsafed to secure the Only One who is pining to save the American people, and has the goods on him that will do the trick.

The Patron has not posed as a mighty intellect, like brother Carnegie, so it was not to be expected that his whale would prove to be as

... which is none the better for being big; but your born trader likes to feel he is paying for bulk as well as quality—how much nicer it would have been for all! A sardine is delicious enough to set before a king, oleaginous enough to delight the watery soul of even an oil king, and then we of the common herd, the Lazarus tribe who eat of the spiritual crumbs our Lord graciously lets fall, could soak them with the unction from the bones and tail of the sardine whale.

But we must come down to earth. These exalting thoughts of saints and gospel peddlers set our heads ballooning. Let us just sing in silence our little orthodoxology to calm our souls for dry business. We of the Rockefeller Baptist faith

Praise John from whom our best things flow,
This water dear, cheap oil below,
Fill Aked fuller than a ghost
That we a pulpit god may boast.

Perhaps the prayer has been answered in advance; perhaps the imported article has been his own inspirer; perhaps the hiring fee has had its influence. The American people are dimly conscious that a Presence has descended upon them. From the church counting room point of view, the Rev. Charles F. Aked has decidedly ascended. God never calls his favorites from sufficiency to little, but always from much to more. He accepts the way of the world. Mr. Aked is no more a "Dr." of divinity in the strict scholastic sense, earning the degree by merit alone, than nine-tenths of the silly D.D.'s of this day are, and it is to his honor that he threw up the empty and dishonest title conferred by some obscure institution for its own ends. Therefore we honor him by straightforward speech, which such a man always welcomes.

The New York Times, of July 28, gives Mr. Aked a half-pageful of immortality and throws in his portrait, and the "Dr." by way of candy. From this we gather sundry charming sidelights on the hero's make-up. He was a poor youth, launching on a business career, but turned to the gaping pulpit. In his England, as here, nearly all the brilliant young fellows these twenty-five years have taken to the brainy professions rather than enter a pulpit which has long lost its glory, and is crumbling into contempt. It is a great temptation for ambitious young store clerks to cram their heads with just enough theological wool to ensure their acceptance by deacons verging on despair, weary of their old parsons, and little disposed to quiz the learning, piety, or solidity of young aspirants so long as they have the gift of gab and abundance of gall.

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Some people have such active imaginations that they believe they enjoy going to church,

Five millions in Greater New York are horror-stricken over the wave of crime which has swept their city. The crimes, briefly, are these: that two women have been strangled and two girls outraged and murdered. Hideous crimes indeed! But I have been horror-stricken with the crimes of the race since the first man was born. According to the Bible, of the first children of Adam and Eve, one brother slew the other; and that murder business has traveled along the line of history. Indeed, what is history? It is the chronicle of a butcher shop. The only difference is that in the butcher shop are killed oxen, cows, calves, etc., while history records the killing of nations and peoples. Where lies the motive for all this killing? It lies in religion. Religion taught men to slaughter. First were sacrifices of innocent animals, and then sacrifices of human beings who did not believe in the dogmas of the assassins. Even Christ said: I come to bring strife, and not peace. Scientific hunters have told me that by nature the tiger is afraid of man, but having been forced in self-defense to kill one, the tiger was henceforth thirsty for human blood and became a man-hunting beast. The moment the first man tasted human blood he became a brute also, and the heritage passed from father to son. Since that time history is crimson with human blood.

They accuse the police by saying the women were killed by murderers whom they cannot find; but when hundreds of women and children were slaughtered in Russia and Roumania the murderers were known. I know who they were, but I cannot arrest them. The leader in the massacre was religion; and can anyone arrest religion? So long as people believe that it is a virtue to shed blood in the cause of religion, so long I will not believe that the individual is responsible for the crime. Men are trained by religion to kill and slaughter. The killing of two women drew the attention and excited the horror of millions in this city; but in Russia, when hundreds of women were butchered, their bodies opened, and children that were to come into the world taken out and their places filled with stones, feathers, and rags, the world was not horror-stricken. To the world it was a midsummer night's dream. The victims were only Jews, and the Christian religion has pronounced it a virtue to murder Jews. The whole of New York's police force hunts for the stranglers of women and violators of little girls, and cannot find them. But the world knows who massacred the women of Russia, and cannot touch the criminal. It was religion.

MAX IMBRE.

Twilight of the Church in Italy.

The decadence of the Catholic church in Italy is marked by acts of violence on the part of the adherents it has kept in mental slavery.

Reports from various parts of the country indicate that anticlerical sentiment is spreading seriously. Two churches at Florence and one church at Pisa have been set on fire by mobs. Convents and monasteries have been attacked at Terni, Venice, Leghorn, and other cities.

The pope is suffering from extreme mental anxiety as a result of the situation. The church, he feels, is being made to suffer for the misdeeds of a few black sheep. Two of these he has publicly unfrocked. They were rectors of parish churches in Rome whose gallantries had become notorious.

The pope's decision to suspend pilgrimages on the occasion of his jubilee in September, in addition to his fear of public disturbances, has a political object, namely, to afford opportunity for a protest to the powers respecting the position of the church in Italy.

August 6 was the fourth anniversary of the election of Pius X. It was not an occasion of rejoicing by the church, for it is afflicted with troubles such as it has not had in more than five decades.

In South America the church has been losing ground within the past few months, as witnessed by the demonstrations against the Jesuit order in Chile and the recent Protestant proselytizing

Brazil, which has proved highly successful.

Australia is not making so much progress as it was hoped would be the case. In fact, recent reports received from there show a great falling off in church attendance, as compared with conditions a few years ago.

The same is the case in England, where Catholics are beginning to draw away, so that at the present moment, outside of the members of the Catholic aristocracy and the servants employed in their homes, and the large number of Irish Catholics who have emigrated to England, there are hardly enough people left to the church to support it properly.

This situation was made known to the Vatican two or three years ago by a group of English Catholics of prominence, who feared Catholicism in the British Kingdom would die out. Their report was then turned down at the Vatican as absurd, but it is now a matter of public knowledge that the Vatican authorities have since ascertained the alleged facts to be correct.

The progress of Catholic missions in China, Japan, and Australia has been very slow, notwithstanding that millions have been spent there for the support of missionaries and the expenses of running the missions. Thousands of priests have been sent there, mostly from Rome or from institutions established for the purpose, but recent reports show that very little in the way of practical results was obtained.

There is only one continent regarding which the pope and the cardinals have sufficient reasons to congratulate themselves, and that is North America, in which it is useless to deny that the church has made rapid progress within the past few years. At the same time it is admitted that a large loss is suffered by the church because of the fact that thousands of Catholics, after emigrating to the United States or Canada, never set foot in the church, causing the generation following to be lost to the church. American bishops have reported time and again that the class of Italian immigrants arriving in the United States is utterly unavailable for the support of the church. The same kind of reports have recently been received concerning the Polish population, Spaniards, and the South Americans who have emigrated to the northern republic.

If there is any place secure from the invasion of sudden death of the sort reckoned providential and dispensatory, that place should be the pulpit. But, strange as it may appear, there are more preachers stricken at the altar than murderers stopped in the commission of crime. We once heard Ingersoll ask, in public, when Providence was ever known to stand between a good man and the assassin's bullet, and there was no response either then or in the quarter century that has since elapsed. Down in Louisiana, a few weeks ago, as reported, a man was deprived of speech for remarking that God did not interfere in material matters, but no criminal has been paralyzed. These reflections are made timely by the afflictive providence which on July 28 visited the Rev. W. F. Smith, a well known preacher of the Presbyterian connection in Madisonville, Tenn. The Rev. Mr. Smith was remarking on the uncertainty of life (they are always doing that) when he was stricken and died without recovering consciousness. In an equally sudden manner passed, July 30, Mrs. C. S. Whitney, an evangelist from this city, while preaching in the Baptist church at Rowayton, Conn. The Bible which she held open in her hands dropped to the floor and the woman sank beside it, and soon breathed her last. Death is always a tragedy, never to be spoken of lightly, but it has been robbed of its dignity by the theologians who have made it an instrument of vengeance wielded against scoffers by the Almighty. When the person smitten does not happen to be a scoffer, as occurs in all authentic cases, comments ironical are suggested and uttered.

Minor Editorial Note and Comment.

It is a heresy and an error to hold, says the pope, that the Roman Catholic church became the head of all churches not by divine ordinance but by purely political circumstances. Whatever made the church, it is clear that Freethought is destined to unmake it.

After twenty-seven years of married life, the Rev. James I. Cameron of Roselle, N. Y., seeks to divorce his wife on the plea of a recent discovery that she was a divorced woman when he took her. The suspicion naturally arises that the Rev. Cameron has his eye on another woman.

A Richmond pastor, the Rev. George Spooner, went out to pitch for an amateur ball team, and in trying to throw one with a twist on it he broke his arm. The Rev. Mr. Spooner's twists are not so well adapted to the box as to the pulpit, there only the truth is wrenched by the clerical method of delivery.

The books of Mark Twain, which the excessively moral trustees of the public library of Worcester, Mass., threw out in company with Walt Whitman and R. W. Chambers, have been joined by those of Horatio Alger, which the librarians chucked after them as undesirable. Our youth are carefully guarded by the perniciously pure against anything that is neither solemn nor pious, nor dry and uninteresting.

A New York murderer named Warner, who, the doctors say, is shamming insanity, seems to think that a denial of belief in "any God" is one of the evidences of an unsound mind, and at the coroner's inquest he put forward his "atheism" to the accompaniment of much coarse profanity. Convicted and in the shadow of the electric chair, when shamming will no longer help him, he may make different professions.

Who wouldn't be a priest when the policeman gets peevish and tells you to go on and remember what he told you? Policeman Curry of the Delancy street station was "aggressive" in his talk to Father Patrick McNamee of the church of St. Rose of Lima on Cannon street who wanted him to arrest some boys for playing in front of the rectory, and Deputy Police Commissioner Hanson fined the officer ten days' pay.

French "noblemen" are said to be choosing business careers in preference to joining the army. The nobility is Catholic, and, as the case is put, members cannot be expected to serve in an army which is being used as a weapon against the Catholic religion and which has fallen under the control of a semi-Socialist government. The Catholic church recognizes the nobility as its chief prop in France. Boni Castellane, the disreputable little count who married Anna Gould and was divorced by her, was one of the props.

The Catholics of Roslyn, Long Island, have been defeated in their attempt to get control of the public school by electing members of their church to the school board. The election at that place last week was a religious fight, in which the non-sectarians won, the Catholic candidates being beaten two to one. The church could have had no interest in this public school election unless it intended to make the schools Catholic by engaging sisters for teachers, as has been done in places where Catholics are in the majority on the board.

Supreme Court Justice Dickey in Brooklyn should have been on the bench two or three hundred years ago. In denying an application for the continuance of a temporary injunction restraining the police from interfering with certain Sunday baseball games, he declared that he would suppress all baseball on Sunday if the matter were left to him. Bigotry, on the bench or elsewhere, has never

been able to see that back of suppression is always a tyranny productive of crime and violence far worse than any that results from liberty or even license.

Firmly convinced that "the church which would win men these days must be up and doing," the Rev. Dr. Fiske of the First Baptist church in Franklin, Pa., proposes to install a billiard table to draw the young men. "I would just as soon hear the click of billiard balls in a church as the reading of the Bible, providing it won a man to the cause of Christianity," he says. The cause of the church, and not the salvation of souls, seems to come first with the Rev. Fiske. It is hard to believe that playing billiards would have any theological value beyond increasing the revenues of the house.

Chaplain Harry W. Jones, U. S. N., had his first day before the court martial, Aug. 5, which is trying him on charges of crookedness that amounts to swindling. The chaplain had a way of drawing checks on banks where he had no funds, and of beating the hotels at which he stayed. Vouchers to this effect were examined by the court. In some cases the chaplain paid the bill after the vouchers were made out. He left the court well pleased with the proceedings, and in full possession of the clergyman's mind. "Providence is with me with both feet," he told a reporter. Of a buoyant nature, evidently, is this clerical sharp.

After reading the definition formulated by Dr. Sir James Crichton-Browne and submitted to the International School Congress in London everyone should understand the nature of "first love." That hitherto mysterious passion, said the eminent man of science, is due to two causes. These he set forth in cold, unemotional phraseology, saying the first was "a species of cerebral commotion," and the second "the stirring of some hitherto dormant association centres by an appropriate affinitive impression." We usually have it and recover before we are old enough to guess what the definition means; but the enlightenment comes better late than never.

The Press has a story of Dr. Berckman, the vitiiculturist. It says that in his old age he decided to join the church, and after making some investigation called on his lawyer. "What would you advise?" he asked. "I have been to every church in the city. The Episcopalians want \$50 a year, the Presbyterians \$46, the Baptists \$34, the Methodists \$22, the Lutherans \$13, the Roman Catholics \$6 and the Plymouth Brethren only \$2. What shall I do? Do I get the same amount of religion for \$2 that I get for \$50? If so, why should I waste \$48 a year?" As it happens, religion is not what the churches charge for. They ask the communicant to pay what they represent it is worth to him socially and commercially and as an advertisement to belong to their crowd.

"There is the pious hypocrite, the hypocrite who has a conscience for other people, the hypocrite who is a downright falsifier of the truth." These words, uttered by Prof. Shaler Mathews, dean of the Chicago University Divinity School, in an address at Chautauqua, are supposed to refer to the pious Mr. Rockefeller. Professor Mathews added, "There is constant danger that the Christian attitude may be lost in the unscrupulousness of business." What right have these teachers of divinity to denounce the pious hypocrite for lying in the interests of his business now, when they have never objected to his habitually doing the same thing in the interests of their religion? It was in Sunday school and church that he acquired and perfected his art.

A "spasm of morality" which attacked the English clergy widely advertised the Godiva carnival at Coventry, in England, this year. The original Lady Godiva some centuries ago rode through the town in the altogether on condition that her husband should remit a tax on the people. At subsequent celebrations of the event women in more or less scanty attire have impersonated her. This year the ministers got after the custom, with the intent to abolish it, but a professional living statue volunteered for the part, and when she had passed the inspection of the mayor was permitted to appear, August 7. The exhibition did not turn out to be so wicked as the clergy had led the spectators to hope that it would.

At this writing the police are as far as ever from apprehending the assailants of young girls; the "rippers" are still at large, and the yellow journals will not permit the "crime wave" to subside as long as news continues to be scarce. But—on Sunday August 4, no less than four merchants were arrested for selling goods to a female sleuth. One sold a collar, another a handkerchief, another a spool of thread, while the fourth committed the felony of taking money for a pair of garters for which, the woman detective declared, an emergency had arisen through her own inability to keep her stocking from falling down. Magistrate Wahle, after hearing the evidence, fined the merchants \$5 each for contributing to the "crime wave." Some of the worst hold-ups in these days occur in the courts established to administer justice.

The Truth Seeker is well supplied with clippings that tell about the ill-luck of the Rev. Dr. Wilber P. Ferguson, who, after a "sensational" trial, has been suspended from the Methodist ministry. The Rev. Mr. Ferguson was pastor of the University Place church, in the suburbs of Lincoln, Neb. A man well known throughout his own and adjoining states, he was candidate for the presidency of the Nebraska Wesleyan University. One Sunday recently he preached an eloquent sermon on "Virtue," which so affected his landlady, Mrs. Cross, that she fainted. It is presumed that the preacher handled sinners without gloves, for Mrs. Cross, on recovering, was moved to seek out her former pastor, the one who converted her, and make a confession. The confession involved the author of the discourse on "Virtue," so that the Rev. Mr. Ferguson became indirectly the victim of his own powers of persuasion. The woman told the usual story of ministerial conduct by the preacher, while other witnesses before the church jury testified to his numerous indiscretions. If the Rev. Mr. Ferguson is convicted and cast out by the Nebraska conference before which he is cited to appear on Sept. 25, he will deserve no sympathy, for he is a hypocrite. It was enough for him to lead the woman astray, but he added a very mean sort of insult to injury when he took the seventh commandment for a text, and preached on the sin of breaking it. The incident verifies what all observers have noted: that the clergy do not practice what they preach; that precepts are not always translated into conduct; that ministers denounce the sins of others without being conscious that they are denouncing their own; that the lapse of which the woman was guilty did not seem so great an offense to her in the doing as it did in the telling, which is generally the case. The minister felt himself to be innocent because he reprobated the act, though committing it; the woman's sense of guilt became active when she found that she had not viewed the act as wrong. The minister had not made her guilty by his relations with her, but she became so when he condemned those relations as sinful. He might have had the decency to preach about something else when Mrs. Cross was in her pew.

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THE WAVE OF CRIME.

Five millions in Greater New York are horror-stricken over the wave of crime which has swept their city. The crimes, briefly, are these: that two women have been strangled and two girls outraged and murdered. Hideous crimes indeed! But I have been horror-stricken with the crimes of the race since the first man was born. According to the Bible, of the first children of Adam and Eve, one brother slew the other; and that murder business has traveled along the line of history. Indeed, what is history? It is the chronicle of a butcher shop. The only difference is that in the butcher shop are killed oxen, cows, calves, etc., while history records the killing of nations and peoples. Where lies the motive for all this killing? It lies in religion. Religion taught men to slaughter. First were sacrifices of innocent animals, and then sacrifices of human beings who did not believe in the dogmas of the assassins. Even Christ said: I come to bring strife, and not peace. Scientific hunters have told me that by nature the tiger is afraid of man, but having been forced in self-defense to kill one, the tiger was henceforth thirsty for human blood and became a man-hunting beast. The moment the first man tasted human blood he became a brute also, and the heritage passed from father to son. Since that time history is crimson with human blood.

They accuse the police by saying the women were killed by murderers whom they cannot find; but when hundreds of women and children were slaughtered in Russia and Roumania the murderers were known. I know who they were, but I cannot arrest them. The leader in the massacre was religion; and can anyone arrest religion? So long as people believe that it is a virtue to shed blood in the cause of religion, so long I will not believe that the individual is responsible for the crime. Men are trained by religion to kill and slaughter. The killing of two women drew the attention and excited the horror of millions in this city; but in Russia, when hundreds of women were butchered, their bodies opened, and children that were to come into the world taken out and their places filled with stones, feathers, and rags, the world was not horror-stricken. To the world it was a midsummer night's dream. The victims were only Jews, and the Christian religion has pronounced it a virtue to murder Jews. The whole of New York's police force hunts for the stranglers of women and violators of little girls, and cannot find them. But the world knows who massacred the women of Russia, and cannot touch the criminal! It was religion.

MAX IMBRE.

Twilight of the Church in Italy.

The decadence of the Catholic church in Italy is marked by acts of violence on the part of the adherents it has kept in mental slavery.

Reports from various parts of the country indicate that anticlerical sentiment is spreading seriously. Two churches at Florence and one church at Pisa have been set on fire by mobs. Convents and monasteries have been attacked at Terni, Venice, Leghorn, and other cities.

The pope is suffering from extreme mental anxiety as a result of the situation. The church, he feels, is being made to suffer for the misdeeds of a few black sheep. Two of these he has publicly unfrocked. They were rectors of parish churches in Rome whose gallantries had become notorious.

The pope's decision to suspend pilgrimages on the occasion of his jubilee in September, in addition to his fear of public disturbances, has a political object, namely, to afford opportunity for a protest to the powers respecting the position of the church in Italy.

August 6 was the fourth anniversary of the election of Pius X. It was not an occasion of rejoicing by the church, for it is inflicted with troubles such as it has not had in more than five decades.

In South America the church has been losing ground within the past few months, as witnessed by the demonstrations against the Jesuit order in Chile and the recent Protestant proselytizing

among the Italians emigrated to Argentina and Brazil, which has proved highly successful.

Australia is not making so much progress as it was hoped would be the case. In fact, recent reports received from there show a great falling off in church attendance, as compared with conditions a few years ago.

The same is the case in England, where Catholics are beginning to draw away, so that at the present moment, outside of the members of the Catholic aristocracy and the servants employed in their homes, and the large number of Irish Catholics who have emigrated to England, there are hardly enough people left to the church to support it properly.

This situation was made known to the Vatican two or three years ago by a group of English Catholics of prominence, who feared Catholicism in the British Kingdom would die out. Their report was then turned down at the Vatican as absurd, but it is now a matter of public knowledge that the Vatican authorities have since ascertained the alleged facts to be correct.

The progress of Catholic missions in China, Japan, and Australia has been very slow, notwithstanding that millions have been sent there for the support of missionaries and the expenses of running the missions. Thousands of priests have been sent there, mostly from Rome or from institutions established for the purpose, but recent reports show that very little in the way of practical results was obtained.

There is only one continent regarding which the pope and the cardinals have sufficient reasons to congratulate themselves, and that is North America, in which it is useless to deny that the church has made rapid progress within the past few years. At the same time it is admitted that a large loss is suffered by the church because of the fact that thousands of Catholics, after emigrating to the United States or Canada, never set foot in the church, causing the generation following to be lost to the church. American bishops have reported time and again that the class of Italian immigrants arriving in the United States is utterly unavailable for the support of the church. The same kind of reports have recently been received concerning the Polish population, Spaniards, and the South Americans who have emigrated to the northern republic.

If there is any place secure from the invasion of sudden death of the sort reckoned providential and dispensatory, that place should be the pulpit. But, strange as it may appear, there are more preachers stricken at the altar than murderers stopped in the commission of crime. We once heard Ingersoll ask, in public, when Providence was ever known to stand between a good man and the assassin's bullet, and there was no response either then or in the quarter century that has since elapsed. Down in Louisiana, a few weeks ago, as reported, a man was deprived of speech for remarking that God did not interfere in material matters, but no criminal has been paralyzed. These reflections are made timely by the afflictive providence which on July 28 visited the Rev. W. F. Smith, a well known preacher of the Presbyterian connection in Madisonville, Tenn. The Rev. Mr. Smith was remarking on the uncertainty of life (they are always doing that) when he was stricken and died without recovering consciousness. In an equally sudden manner passed, July 30, Mrs. C. S. Whitney, an evangelist from this city, while preaching in the Baptist church at Rowayton, Conn. The Bible which she held open in her hands dropped to the floor and the woman sank beside it, and soon breathed her last. Death is always a tragedy, never to be spoken of lightly, but it has been robbed of its dignity by the theologians who have made it an instrument of vengeance wielded against scoffers by the Almighty. When the person smitten does not happen to be a scoffer, as occurs in all authentic cases, comments ironical are suggested and uttered.

Minor Editorial Note and Comment.

It is a heresy and an error to hold, says the pope, that the Roman Catholic church became the head of all churches not by divine ordinance but by purely political circumstances. Whatever made the church, it is clear that freethought is destined to unmake it.

After twenty-seven years of married life, the Rev. James I. Cameron of Roselle, N. Y., seeks to divorce his wife on the plea of a recent discovery that she was a divorced woman when he took her. The suspicion naturally arises that the Rev. Cameron has his eye on another woman.

A Richmond pastor, the Rev. George Spooner, went out to pitch for an amateur ball team, and in trying to throw one with a twist on it he broke his arm. The Rev. Mr. Spooner's twists are not so well adapted to the box as to the pulpit, where only the truth is wrrenched by the clerical method of delivery.

The books of Mark Twain, which the excessively moral trustees of the public library of Worcester, Mass., threw out in company with Walt Whitman and R. W. Chambers, have been joined by those of Horatio Alger, which the librarian checked after them as undesirable. Our youth are carefully guarded by the perniciously pure against anything that is neither solemn nor pious, nor dry and uninteresting.

A New York murderer named Warner, who, the doctors say, is shamming insanity, seems to think that a denial of belief in "any God" is one of the evidences of an unsound mind, and at the coroner's inquest he put forward his "atheism" to the accompaniment of much coarse profanity. Convicted and in the shadow of the electric chair, when shamming will no longer help him, he may make different professions.

Who wouldn't be a priest when the policeman gets peevish and tells you to go on and remember what he told you? Policeman Curry of the Delancy street station was "aggressive" in his talk to Father Patrick McNamee of the church of St. Rose of Lima on Cannon street who wanted him to arrest some boys for playing in front of the rectory, and Deputy Police Commissioner Hanson fined the officer ten days' pay.

French "noblemen" are said to be choosing business careers in preference to joining the army. The nobility is Catholic, and, as the case is put, members cannot be expected to serve in an army which is being used as a weapon against the Catholic religion and which has fallen under the control of a semi-Socialist government. The Catholic church recognizes the nobility as its chief prop in France. Boni Castellane, the disreputable little count who married Anna Gould and was divorced by her, was one of the props.

The Catholics of Roslyn, Long Island, have been defeated in their attempt to get control of the public school by electing members of their church to the school board. The election at that place last week was a religious fight, in which the non-sectarians won, the Catholic candidates being beaten two to one. The church could have had no interest in this public school election unless it intended to make the schools Catholic by engaging sisters for teachers, as has been done in places where Catholics are in the majority on the board.

Supreme Court Justice Dickey in Brooklyn should have been on the bench two or three hundred years ago. In denying an application for the continuance of a temporary injunction restraining the police from interfering with certain Sunday baseball games, he declared that he would suppress all baseball on Sunday if the matter were left to him. Bigotry, on the bench or elsewhere, has never

been able to see that back of suppression is always a tyranny productive of crime and violence far worse than any that results from liberty or even license.

Firmly convinced that "the church which would win men these days must be up and doing," the Rev. Dr. Fiske of the First Baptist church in Franklin, Pa., proposes to install a billiard table to draw the young men. "I would just as soon hear the click of billiard balls in a church as the reading of the Bible, providing it won a man to the cause of Christianity," he says. The cause of the church, and not the salvation of souls, seems to come first with the Rev. Fiske. It is hard to believe that playing billiards would have any theological value beyond increasing the revenues of the house.

Chaplain Harry W. Jones, U. S. N., had his first day before the court martial, Aug. 5, which is trying him on charges of crookedness that amounts to swindling. The chaplain had a way of drawing checks on banks where he had no funds, and of beating the hotels at which he stayed. Vouchers to this effect were examined by the court. In some cases the chaplain paid the bill after the vouchers were made out. He left the court well pleased with the proceedings, and in full possession of the clergyman's mind. "Providence is with me with both feet," he told a reporter. Of a buoyant nature, evidently, is this clerical sharp.

After reading the definition formulated by Dr. Sir James Crichton-Browne and submitted to the International School Congress in London everyone should understand the nature of "first love." That hitherto mysterious passion, said the eminent man of science, is due to two causes. These he set forth in cold, unemotional phraseology, saying the first was "a species of cerebral commotion," and the second "the stirring of some hitherto dormant association centres by an appropriate affirmative impression." We usually have it and recover before we are old enough to guess what the definition means; but the enlightenment comes better late than never.

The Press has a story of Dr. Berkman, the vitiiculturist. It says that in his old age he decided to join the church, and after making some investigation called on his lawyer. "What would you advise?" he asked. "I have been to every church in the city. The Episcopalians want \$50 a year, the Presbyterians \$46, the Baptists \$34, the Methodists \$22, the Lutherans \$13, the Roman Catholics \$6 and the Plymouth Brethren only \$2. What shall I do? Do I get the same amount of religion for \$2 that I get for \$50? If so, why should I waste \$48 a year?" As it happens, religion is not what the churches charge for. They ask the communicant to pay what they represent it is worth to him socially and commercially and as an advertisement to belong to their crowd.

"There is the pious hypocrite, the hypocrite who has a conscience for other people, the hypocrite who is a downright falsifier of the truth." These words, uttered by Prof. Shaler Mathews, dean of the Chicago University Divinity School, in an address at Chautauqua, are supposed to refer to the pious Mr. Rockefeller. Professor Mathews added, "There is constant danger that the Christian attitude may be lost in the unscrupulousness of business." What right have these teachers of divinity to denounce the pious hypocrite for lying in the interests of his business now, when they have never objected to his habitually doing the same thing in the interests of their religion? It was in Sunday school and church that he acquired and perfected his art.

A "spasm of morality" which attacked the English clergy widely advertised the Godiva carnival at Coventry, in England, this year. The original Lady Godiva some centuries ago rode through the town in the altogether on condition that her husband should remit a tax on the people. At subsequent celebrations of the event women in more or less scanty attire have impersonated her. This year the ministers got after the custom, with the intent to abolish it, but a professional living statue volunteered for the part, and when she had passed the inspection of the mayor was permitted to appear, August 7. The exhibition did not turn out to be so wicked as the clergy had led the spectators to hope that it would.

At this writing the police are as far as ever from apprehending the assailants of young girls; the "rippers" are still at large, and the yellow journals will not permit the "crime wave" to subside as long as news continues to be scarce. But—on Sunday August 4, no less than four merchants were arrested for selling goods to a female sleuth. One sold a collar, another a handkerchief, another a spool of thread, while the fourth committed the felony of taking money for a pair of garters for which, the woman detective declared, an emergency had arisen through her own inability to keep her stocking from falling down. Magistrate Wahle, after hearing the evidence, fined the merchants \$5 each for contributing to the "crime wave." Some of the worst hold-ups in these days occur in the courts established to administer justice.

The Truth Seeker is well supplied with clippings that tell about the ill-luck of the Rev. Dr. Wilber P. Ferguson, who, after a "sensational" trial, has been suspended from the Methodist ministry. The Rev. Mr. Ferguson was pastor of the University Place church, in the suburbs of Lincoln, Neb. A man well known throughout his own and adjoining states, he was candidate for the presidency of the Nebraska Wesleyan University. One Sunday recently he preached an eloquent sermon on "Virtue," which so affected his landlady, Mrs. Cross, that she fainted. It is presumed that the preacher handled sinners without gloves, for Mrs. Cross, on recovering, was moved to seek out her former pastor, the one who converted her, and make a confession. The confession involved the author of the discourse on "Virtue," so that the Rev. Mr. Ferguson became indirectly the victim of his own powers of persuasion. The woman told the usual story of ministerial conduct by the preacher, while other witnesses before the church jury testified to his numerous indiscretions. If the Rev. Mr. Ferguson is convicted and cast out by the Nebraska conference before which he is cited to appear on Sept. 25, he will deserve no sympathy, for he is a hypocrite. It was enough for him to lead the woman astray, but he added a very mean sort of insult to injury when he took the seventh commandment for a text, and preached on the sin of breaking it. The incident verifies what all observers have noted: that the clergy do not practice what they preach; that precepts are not always translated into conduct; that ministers denounce the sins of others without being conscious that they are denouncing their own; that the lapse of which the woman was guilty did not seem so great an offense to her in the doing as it did in the telling, which is generally the case. The minister felt himself to be innocent because he reprobated the act, though committing it; the woman's sense of guilt became active when she found that she had not viewed the act as wrong. The minister had not made her guilty by his relations with her, but she became so when he condemned those relations as sinful. He might have had the decency to preach about something else when Mrs. Cross was in her pew.

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Prof. C. S. Laisant, one of the foremost mathematicians of the College of Paris, in the Revue Philosophique, says this of "A New Catechism":

"Admiration is too feeble a word to express my opinion of 'A New Catechism.' It is a marvelous manual of rationalist philosophy and scientific morality. To disseminate this work is to aid the cause of European democracy—the emancipation of the people. We congratulate the French people for the opportunity to read so beautiful and beneficent a work."

The New York Outlook, a semi-orthodox publication, Lyman Abbott's paper, criticised "A New Catechism" by saying that its author, Mr. Mangasarian, "was guilty of bald literary falsehood." This started a correspondence between Mr. Mangasarian and the editors of The Outlook. In his pamphlet, "Orthodox Attacks," Mr. Mangasarian has published the correspondence of his answer to The Outlook. Everyone ordering, "A New Catechism" will receive free, a copy of this pamphlet.

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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.

AMERICAN WOMEN SUPERFICIAL.

From R. B. Kerr, British Columbia.

Editor of The Truth Seeker: M. Florence Johnson's reply to me in The Truth Seeker of July 20 raises the question of the relative intelligence of Americans and Europeans. I think Buckle hit the nail on the head when he spoke of the United States as "a country of which it has been truly said that in no other are there so few men of great learning, and so few of great ignorance." Buckle adds: "The stock of American knowledge is small, but it is spread through all classes." That is almost as true today as when Buckle wrote it. Nobody will deny the general intelligence and refinement of the American people, but Americans of great knowledge and depth of thought are very rare. Some years ago Carl Snyder, an American, wrote an article in the North American Review, in which he pointed out that America has contributed almost nothing to the progress of science. Medicine and surgery are the sciences that have done most for the relief of human suffering, but Snyder says that in these sciences America has done practically nothing at all.

It is the same with women as with men. As Mrs. Johnson truly says, American women are very independent in thought, and there is a larger number of fairly intelligent women in the United States than in any other country. In women of real intellectual eminence, however, America stands infinitely behind Europe. No American woman has ever been a scientist like Madame Curie, or a mathematician like Mrs. Somerville, or a painter like Rosa Bonheur, or a novelist like George Eliot, or a leader of women like Josephine Butler, or an actress like Sarah Bernhardt. I am very fond of American women, and admire their pluck, but I have always found them a little superficial compared with English women.

The superficiality of Americans has always prevented them taking the lead in movements of advanced thought. With the exception of Single Tax, no great movement has originated in America. Secularism, Socialism, and Anarchism are all importations from Europe, and all of them have made far greater headway in Europe than in America. For instance, European Socialists boldly attack the church, while those of America timidly avoid the conflict. The same applies even to the woman question. In spite of the independence of American women, the best books on the woman question have nearly all been written by natives of Europe, and the theories of the most advanced American women have been taught to them by Europeans.

History will repeat itself in the case of the demand for state maintenance of children. Although this has always been a demand of European Socialists, it has only lately become a very prominent one. Now, however, it has become a burning issue, especially in France, England, Belgium and Italy, and in all of these countries the feeding of school children by the public authorities has already commenced. Payment of mothers is still only a theory, but it was advocated by the last International Socialist Congress, and has been greatly boomed in England during the past year by three eminent men, Sidney Webb, George Bernard Shaw, and H. G. Wells. At present the American Socialists are so bitterly opposed to these measures that there is not a Socialist paper in America

which will allow the opinions of European Socialists on these questions to be mentioned in its columns. That, however, is simply due to the fact that the leaders of American Socialism are more ignorant, and therefore more timid men than the great Socialists of Europe. What Europe says to-day, America will always say to-morrow; and in a few years America will be covered with speakers demanding payment of mothers and state maintenance of children. It will be a tremendously popular cry. I have already tried it with audiences of American women, and it worked like a charm.

Mrs. Johnson imagines that the liberty of women will be interfered with if they are paid for being mothers and their children are publicly maintained. It would be more to the purpose if Mrs. Johnson could mention a case in which this has happened. If the freedom of English, French, Belgian, or Italian women has been restricted by the public feeding of their children, I sincerely hope that Mrs. Johnson or some other person will draw attention to the fact. Payment of mothers is a very similar thing to old age pensions. Have the old men and women of Australia and New Zealand been deprived of their liberty by receiving old age pensions? Is a United States pensioner a deplorably down-trodden individual? I have always understood that government pensioners were considered the most independent persons in the world, and I do not believe that state paid mothers will be an exception to the rule.

WOULD CUT OFF DELINQUENTS.

From W. F. Grounds, California.

Dear Truth Seeker: I herewith enclose \$9 to pay back dues and advance me on to another mile post. I am sorry that I have been so slow, but hope to be more prompt in the future. However, I believe it would be better if you would drop us short off when our subscription expires, as that would make us hustle for another's year subscription to keep from losing the dear old paper. I have been taking it so long I feel lost without it. I am going to take a look around and see if I can't get you a subscriber or two. I find many orthodox people here in Fresno, and as soon as they learn that you do not acknowledge their creed, or at least their god, they drop you "like a hot potato." I took the old Boston Investigator for about twenty-five years; also the Ironclad Age till it passed to The Truth Seeker, and have been taking the Truth Seeker ever since. I hope you may continue the good work until superstition is entirely blotted from the land.

THOSE NEW SAYINGS OF CHRIST.

From Theo. Brill, Wisconsin.

London, July 20.—Two archaeological discoveries in Egypt of exceptional interest have become known here. They consist of some new sayings of Christ, and of extremely ancient crude manufacture, conjecturally a hundred thousand years old.

The sayings of Christ were found near an old coptic monastery at Efofu by natives, who sold them for a few pounds to an Arab trader. There are about a dozen rolls of sixth century Greek papyrus. They include twenty-five leaves of apocryphal sayings of Christ in a Coptic translation of a lost Greek original, of which previously only thirteen leaves were known, twelve of them being in the national gallery at Paris and one at Berlin.

The discovery also includes parts of the gospels of St. Matthew, St. Mark, and St. Luke in Greek.

Editor of The Truth Seeker: The above I clipped from our local farm and dairy paper. I would like to know what you think of it. It seems to me that if Christ lived only 1,900 years ago, they could not find any sayings, new or old, from him thousands of years before he

was born. And how about the parts of St. Luke, St. Mark, and St. Matthew?

(The way the dispatch is printed makes it a trifle misleading. The alleged sayings of Christ are not a hundred thousand years old. That age is assigned to the specimens of "ancient crude manufacture" mentioned in the same sentence. The sayings of Christ which the explorers have found are what would be called apocryphal; that is, the church has never decided that they are genuine and inspired. The ancient monks and theologians busied themselves making copies of the sayings that were attributed to Christ, and hence many such copies would be in existence now if not destroyed. The parts of the gospels of Luke, Mark, and Matthew would be copies of the gospels then in circulation and ascribed to those apostles. A number of "gospels" and "epistles," now lost are known to have been in existence in the early centuries, as quotations from them have been found. These sayings of Jesus may not have been set down until centuries after the time he is said to have flourished. The four gospels in the Bible are patched up from previously existing documents something like these "sayings," probably.—Ed. T. S.)

MR. JENNERS' MONUMENT.

From "D. C.," Lafayette, Ind.

Editor Truth Seeker—Dear Sir: Knowing Mr. Martin P. Jenners to be a regular subscriber to your very able, interesting and instructive paper, I thought that no doubt you would like to see the last Sunday issue of the Indianapolis Star which contains a likeness and brief history of my long known and well liked freethinking friend and consequently send you a copy.

I can say, with certainty, that while his portrait is all O. K. and the tombstone looks just as it stands in the very beautiful and extensive cemetery, Springvale, that the figure reclining on top is a distasteful addition, for Mr. Jenners does not believe in any kind of angels outside of those that perambulate the earth and wear petticoats. Mr. Jenners has received several letters from different people in various parts of the country congratulating him on the stand he has taken in regard to religious belief. Truly "the world do move." Don't for a moment doubt that my friend Jenners has the "courage of his convictions."

[We reproduce the article from the Indianapolis Star. The picture would fill a page.—Ed. T. S.]

Lafayette Man Arraigns Religion in Unique Manner.

"When you are dead, that's the end of you. Then it's oblivion—fnis."

That is the solution of man's ultimate destiny as announced by Martin P. Jenners, aged 76, of Lafayette, when asked what he proposed to do about moving a monument erected on his lot in beautiful Springvale Cemetery, northeast of Lafayette.

The granite stone was erected over a year ago and ever since has been an eyesore to the trustees of the cemetery association, who believe that the inscription on the granite is sacrilegious. Recently a movement has been discussed looking to the bringing to bear of some influence on Jenners to have the stone removed, but he is adamant on this proposition, although in other matters he is ready to indulge the opinions of others, and if not convinced by their arguments he is at least tolerant.

Thousands of visitors to the city have gone to the graveyard since the erection of the monument for no other purpose than to see if it is true that any man would so tempt the anger of a higher power in the future as to have chiseled on the stone that marks his last resting place the sentiment that they believe is a direct insult to divinity.

The following is the inscription:

"Martin P. Jenners was born August 21, 1832, in a log cabin on the northwest corner of Ferry and Fourth streets. Died—, 19—, My only objection to religion is that it is not true—1 Cor. xv. 52; Is. xxvi, 14. No preaching, no praying, no psalm singing permitted on this lot."

Below the main inscription and to the right are the words, "See other side." On the other side is the insignia of the Red Men's lodge, bearing the letters I. O. R. M. over the eagle and below the bird the words, "Wabash Tribe No. 11."

This man, whom those religiously inclined believe has dared to brave the wrath of God, claims to be the oldest living man born in the city of Lafayette. He has lived there all his life and as he says received training in the Sunday schools and churches of his youth, such as they were at that early day. From the first, however, he was a skeptic, and was the despair of his Sunday school teachers and those who essayed to instruct him. They always found it an easy matter to explain puzzling points to others, but in Martin Jenners they always met their Waterloo in his everlasting "Why?" which he would fling at them on every occasion when doubt assailed him.

As he grew to manhood, he says he made a careful study of the Bible, and at last came to the conclusion that no dependence could be placed in its teachings, as he insists that "its contradictions and inconsistencies mark it as the dreams of writers who lived thousands of years after facts alleged in its chapters could have occurred."

The two verses of the Bible that Jenners relies upon most staunchly to support his contentions are those chiseled on his monument. 1 Cor. xv, 52 reads: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The fourteenth verse of the twenty-sixth chapter of Isaiah reads: "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited them and destroyed them." He says that here is shown such a contradiction concerning the resurrection that he can not bring himself to believe in it. He will furnish similar alleged inconsistencies by the hour if asked to do so. From these supposed contradictions Mr. Jenners argues that the entire fabric of religion based on the Holy Writ is false and unsound in its teachings.

When asked as to his belief Mr. Jenners said that so far as he knows there may be one God or there may be fifty; he will not deny that there is a supreme being, but he says he does not believe there is. He presents some interesting arguments in support of his theories. For instance he said: "Every once in a while you will see \$60,000 or \$100,000 put into a magnificent temple of worship. With imposing ceremonies it will be dedicated to the Lord. And then the very first thing that the trustees do is to put up lightning rods. It strikes me as strange that if the Lord can stay the lightning's bolt, calm the raging waves, or still the disastrous wind, he would look out for his own property without the intervening agency of the lightning rod."

Jenners does not try to impress his beliefs on others. He is remarkably well read and an entertaining conversationalist. He has received letters from all over the world concerning his object in placing the inscription on his monument. Some of these letters have praised him for the courage he has shown; others censuring him and endeavoring to make him see the error of his opinion. Some of the letters of the latter character have even come from abroad. In speaking of these, Jenners says: "It seems to me that as we are sending missionaries over there from this country they have material to work on at home without bothering me."

He dresses in a dark blue suit of serge after the fashion of twenty years ago, as he does not like the cut of the men's clothes of to-day. He wears a large Red Man's emblem. He has enough money to live comfortably the rest of his life and, therefore, takes things easily. He wanders about from store to store and engages in conversation with whomsoever may be near and willing to talk. His greatest boast is that his check will be honored at any business house or bank in the city.

Mr. Jenners says he is not at all worried over the attitude of the trustees, as he owns his lot and took great pains to have his tombstone erected just as he wanted it and means it shall stay where he put it. He is an enthusiastic Red Man and helped draw the design of the emblem of his lodge for one side of his stone himself. The tombstone in which so much interest is centered is a handsome red granite with a brown stone foundation.

"I think when I am laid away beneath that stone," said Mr. Jenners, "that everything is ended for all time. So many people ask me why, so long as I believe this I try to lead a decent life and conform to all the laws of the land and of society, I tell them not for the same reason they do—the fear of hell afterwards or the anger of a God, but because I have a natural decency about me that tells me it is right to do right for right's sake,

and wrong to do wrong for the same reason. The fact that everything ends with death is no reason why we should not live uprightly and honestly while in this world."

SAYINGS AND MEANINGS OF JESUS.

From Glynn Arvon, Wyoming.

Editor Truth Seeker: Having for some time past been in a district where the mail runneth not, and news enters but slowly, I have not until now been in a position to reply to the strictures of Mr. Otho Sullivan on an article of mine which appeared in The Truth Seeker.

After reading Mr. Sullivan's letter, I was filled with a vast sympathy for our blessed "Lord and Savior." Alack and alas! Why couldn't Mr. Sullivan have been born two thousand years ago? If he could only have been at the elbow of the "Holy One" in the capacity of guide, philosopher and friend, what infinite misery might have been avoided. Then the world would not have wallowed in darkness and doubt for two millenniums as to the meaning of Jesus' utterances. Then the oceans of blood spilt by his followers would not have been shed. The boundless wealth wasted by the followers of the "Lamb" might have been saved to the profit and advancement of the race. And we would have been spared the midnight of the Dark Ages with its attendant misery, ignorance, bigotry and brutality.

But let us be cheered. The darkness is dispelled and the gloom is dissipated. The torch of enlightenment has appeared and the key to the riddle is at hand. Bismillah!

It is all exceedingly simple. Jesus taught by opposites. When he said one thing, he really meant the reverse. Thus when he said "Hate your parents," he meant love them. When he said "Take no thought for the morrow," he really meant "be exceedingly industrious." When he insisted on the necessity of individual salvation, he was really teaching social reform. Apply this method to his sayings, and the hidden becomes evident. The "ways that are dark" are lightened, and "the tricks (of speech) that are vain" are made clear.

Thus when at the age of twelve he is insolent and unfilial in his conduct to his parents, he really was "propagating communism with a recklessness of personal consequence and safety, and an enthusiasm that are always characteristic of youth." When he says God, he meant good; this notwithstanding Jesus knew nothing of Greek, and when he used the word that is translated God, he meant the tribal god of the Jews, and used the words Yahveh, Adonai, etc., which certainly are not derived from a Greek word meaning good.

His unfeeling conduct towards the Canaanite woman is explained on the ground that he was too busy propagating communism to bother with such trifles as the sickness of her daughter. He was busy "striving to set up a system where the sickness of the Canaan woman's daughter, and all other sicknesses, would be very materially lessened if not abolished." This notwithstanding he never intimated that he had any idea of a better social state, and said nothing in favor of communism. This in spite of the fact that his whole life was spent in casting out devils, raising the dead, and healing the sick among the Jews. His assertion that he was "come but to the lost sheep of the house of Israel" was nothing but an exhibition of his racial dislike of the Canaanites.

All this high-flown and far-fetched talk about the high ideals and exalted teachings of Jesus is simply gush. There is nothing in the scriptures to justify the construction placed on his words by Mr. Sullivan. By similar reasoning his words might be twisted into a discourse on race suicide, or a dissertation on clam chowder.

Has it never occurred to Mr. Sullivan

that if Jesus meant what Sullivan claims he did, he could just as well have said so, as say what he did. Yet so it appears to me.

Again, when he says, "Do good to them that hate you," does he mean, "Brethren and friends, when I say do good to them, I do not of course mean in the sense that you would to a friend. But there are several kinds of good, and the supreme good is that which, turns a man's thoughts towards his maker."

How infinitely superior is the teaching of Confucius on this subject. One of his disciples having been to hear Lao-tze (I believe it was) who was teaching this same sickly sentimentalism of loving your enemies, on his return asked the master, "What say you, Master, concerning the precept that we love our enemies?" And Confucius answered, "What then will you do for your friends? Will you do no more for your friends than your enemies? I say, Love your friends and be just to your enemies." Here no impossibilities are asked, yet a course is outlined which will inevitably improve the relationship between men.

But Mr. Sullivan may reply that he doesn't believe in the supernatural character of Jesus, and therefore the construction which I place upon the passages quoted above appears ridiculous to him. To which I reply that I am unable to comprehend why he is at such pains to rescue the character of Jesus from the oblivion to which it belongs, and attribute virtues to him which he doesn't possess. And Mr. Sullivan has no more right to twist the words of this mythical Jew into declarations in favor of social reform, than the religious fanatic has to twist them into declarations in favor of his particular brand of supernaturalism. If Mr. Sullivan's arguments are sound, then there is no piece of idiotic balderdash into which sublime thoughts and lofty teachings may not be read.

He claims that Jesus was misunderstood, and denounces those who misunderstood him as vampires, rabble, hypocritical and brutal. I would like to ask, How in the name of the great horspooon could they help misunderstanding him, when he purposely misled them? In reply to the query of his disciples as to the reason for his teaching in parables, he answers, "So that seeing they may see and not perceive, and hearing, they may hear and not understand, lest being warned they flee from the wrath to come; but unto you it is given to know the secrets of the kingdom." And then he proceeds to explain the parable to them. Here he specifically declares that he doesn't desire the multitude to escape the wrath to come. His disciples, presumably selected for their fitness for his purpose, familiar with his utterances and modes of thought, could see no sense in his harangues, but had to be privately enlightened as to what it was all about. How, then, I ask again, could the multitude help misunderstanding him, when he purposely, deliberately, and with malice aforethought, as the lawyers say, misled them?

Mr. Sullivan explains this as using diplomacy to secure recruits. I assent to this explanation, but it was recruits for hell he wanted.

I gather from Mr. Sullivan's letter that he is a Socialist. I would like to ask him if he thinks the plan adopted by Jesus for securing recruits would be an efficient one for Socialist lecturers to pursue. I imagine Socialist lecturers purposely speaking in language their hearers could not understand, "lest being warned" they flee from the evils of capitalism. And this to continue for two thousand years until some Sullivan arose to describe it as a diplomatic method of obtaining recruits. How many recruits does he imagine they would get? And does he suppose the Socialist ideal would be realized before the arrival of the Greek kalends? If so, then he has infinitely more faith than I have.

WALT WHITMAN.

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

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

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

Cathedral Shadows.

Just beyond one of our dockyard towns lies an elevated plateau of level green, which can hardly be matched for the view which it commands of river and hills, meadows and woods, government buildings and public-houses, chapels, churches, also a cathedral, a castle, and a Tower of Jezebel.

It was a sunny morning in June, early Sabbath, therefore very few persons but were resting; yet, as I descended the hill towards the town I saw two faded women smoothing out their hair, adjusting their unfashionable hats, and shaking the dust from their clothes; for they had been sleeping out.

Just in front of me was a collection of miserable houses, part streets, part alleys; and even in gardens of an earlier time one or two tenements had been built. The medical officer of health had condemned most of these dens years previously, when he was young and conscientious, but the council had quietly ignored his recommendation.

A close study of the rate-book would have revealed most of the respected members of the local religious bodies as the owners of these miserable houses, many of them tenanted by woman of light reputation. The young men of this district were of the "unemployable" class, sellers of "specials," runners for bookmakers, dealers in firewood, and the many other devious ways by which the poor manage to exist.

Its young women and its girls almost fresh from the "church" school in its midst, could make more money by companionship with men who could afford to spend their earnings on drink and luxury and vice than by factory work.

Certainly the church made an effort to "rescue" some of these "fallen" girls, but several of the fashionable ladies on the committee were indirectly interested in slum property or in breweries, whilst one in particular was the wife of a man who had reduced to a science the collecting of high rents from low reputations.

The actual owners of these curious properties turned them over entirely to his management, whilst interested persons took six or even more houses at the time, letting them, house by house or room by room—a pretty subdivision of responsibility which completely deceived the police.

The cathedral in whose shadow these slums and others were situate actually holds a public-house as part of its chapter property, thus illustrating that alliance of beer and Bible which has made our land so happy and prosperous, and kept the workers in quiet slumber and the fear of hell.

Just over the river were rows of smoking shafts, making cement day and night, without even Sabbath remission, although the land on which some of them stood was the property of religious bodies, who in earlier and less strenuous times had regulations against Sunday labor.

My thoughts on that early Sabbath morning, the contrast between sunshine and shadow, between country and town, would occupy too much space; but my daily life brings me in contact with contrasts of poverty and riches, of cant and crime, of humbug and hypocrisy, only to be found in the enervating shade of

medieval clericalism tempered by commercial greed.—The Clarion (London).

If Pa Was King of Spain.

We've got a bran' new baby too,
An' pa he has to keep
Awake at night until the new
One wants to go to sleep.
It cries, it does! It yells an' screams
With all its might an' main,
An' pa says he'd have pleasant dreams
If he was King of Spain.

If he was King of Spain, pa says,
He'd sit upon his throne,
An' folks would tremble in his gaze
An' leave him all alone.
An' he'd have ministers to come
An' play games for the kid,
An' soldiers to play on the drum
An' shake up old Madrid.

Why, pa says kings don't have to rise
At 1 o'clock A. M.,
Although the head uneasy lies
In crown or diadem—
But kings just hang their crowns some-
where
An' tumble off to sleep,
Their royal garments on a chair
Or piled up in a heap.

An' pa says kings don't have to chase
To drug stores in the night
To get some paregoric quick
To set the baby right—
They just wake up a duke or earl
An' make them rock the crib
Or twist the baby's hair in curl
Or tuck its little bib.

An' every night while my pa walks
All up an' down the floor,
He talks an' talks an' talks an' talks,
An' says it makes him sore
Because the common people must
Hope on an' hope in vain—
He'd give a lot, he mutters, just
To be the King of Spain.

—Chicago Post.

An Army Horse Under Fire.

We had in our company a young German named Schultz. His horse was his especial pride. Sometimes Schultz went to sleep without rations, but his horse never. No matter how scarce or how hard it was to get forage, the young German's horse always had an evening feed, a thorough rubbing down, a loving pat, and a "good-night, Frank," in two languages—broken English and German. Many a time have I seen Schultz skir- mish for a lunch for his horse when we halted to make coffee instead of preparing his own lunch. While the rest of us stayed in our tents and read or played cards, Schultz would keep Frank's company for hours, sometimes talking German to him and sometimes English. Some of our horses showed lack of care; Frank was always in good order; in camp he glistened like a new plug hat, and seemed as fond of his master as his master of him. When the Atlanta campaign opened, in May, 1864, there was not a prouder soldier or a prettier horse than Schultz and Frank in the 1st.

Our first fight of note in that campaign was at Varnell's station, May 9. Somebody—never mind who—made a mess of it. Our little brigade, the 2d of the 1st cavalry division, consisting of the 2d and 4th Indiana and the 1st Wisconsin, commanded by Col. O. H. LaGrange, was thrown against Gen. Joe Wheeler's entire command, and we fought it all day. We started to charge, but were halted in a piece of woods and were ordered to fight on foot. We were already under fire and in considerable confusion, and only a portion of the command heard the order, so it happened that some of us fought as cavalry and some as infantry. Schultz remained mounted and did heroic service. Early in the fight his pet was shot. As the animal made but little fuss over it and steadied down quickly his rider thought it was only a slight wound and remained in battle all day, having traveled many miles in the performance of important and dangerous tasks, the wonderful animal seeming to

enter into the spirit of the work as completely as his master. That night at 9 o'clock the brigade camped.

The moment Frank was unsaddled he lay down. Schultz thought it was because the horse like himself was tired, and after patting him and telling him in both languages what a splendid fellow he had been that day, and thanking him for carrying him safely through one of the hottest battles, he bustled himself with supper getting. In the forage bag were several extra ears of corn. After his own repast of black coffee, crackers and uncooked white pork, such a banquet as many a soldier has been more thankful for than he was for the feast of last Thanksgiving, Schultz shelled the corn and took it to Frank. The horse did not welcome him as usual, did not rest his head on the master's shoulder and look, if he did not speak, thanks for such a master. He didn't hear Schultz announce in German that he was coming with a double ration. Frank was dead and stiffening, showing that soon after lying down life had departed.

When Schultz realized that his pet was dead he threw the corn down, dropped by the side of the animal, tenderly laid one hand on his neck and with the other gently rubbed his head, as he had done many times before, and sobbed like a child. In talking about his loss the next day he said: "My poor Frank couldn't tell me he was badly hurt and ask to go to the hospital, as I would have done had I been shot. He carried me all day as if he thought it was his duty, and that things would go wrong if he didn't, and when the battle was over and I was getting supper he lay down and died."

"That horse was a better soldier than I am—than any man in the regiment. Not one of us would have fought all day with such a hurt as that. No one would have expected it of us, yet I expected it of Frank, and he did not fail me." With this outburst the poor fellow broke down again, and none of his comrades made light of the young German's sorrow. They knew it was sincere.—James F. Lyon in Chicago Times-Herald.

Questions for Boys and Girls to Think About.

If you are good at guessing or answering, here are a few questions you can wrestle with:

You can see any day a white horse, but did you ever see a white colt?

How many different kinds of trees grow in your neighborhood, and what are they good for?

Why does a horse eat grass backwards and a cow forwards?

Why does a hop-vine wind one way and a bean-vine the other?

Where should a chimney be the largest, at the top or bottom, and why?

Can you tell why a horse when tethered to a rope always unravels it, while a cow always twists it into a kinky knot?

How old must a grape-vine be before it begins to bear?

Can you tell why the leaves turn upside down just before a rain?

What wood will bear the greatest weight before breaking?

Why are all cow-paths crooked and none straight?

Revised Version.—In one of the Atlanta Sunday-schools recently the lesson for the day had to do with Mammon and the corrupting influences of great riches.

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"Ye cannot serve God and mamma!"—Harper's Monthly.

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Specimen Illustrations.

Sabbath-breaking and Crime.

Mrs. Emma Harner, a little woman who says she has done private detective work for twelve years, engineered four arrests for Sunday selling on upper Eighth avenue yesterday and secured four convictions in the Harlem Police Court this morning. She carried on her sleuthing for the West Side Merchants' Association. Accompanied by a young woman witness and Detective McManus of the West 125th street station, who remained in the background until time for the arrest, Mrs. Harner visited four clothing establishments and trapped the merchants. At Louis Harburger's store, 2518 Eighth avenue, she bought a collar, telling him that she wanted one in a hurry for her husband. Louis was nabbed.

Abraham Michel's store, 2337 Eighth avenue, was entered next. Here the woman detective got a handkerchief, and Abraham was taken in tow by Detective McManus. At Pascal Leon's store, 2324 Eighth avenue, the woman Sherlock Holmes also made a hasty purchase and Mr. Leon joined the procession.

On reaching Morris Goldberg's store Mrs. Harner was at her wit's end to think what to purchase, but finally demanded a pair of garters. The gallant Goldberg was touched by her apparent need and quickly produced the two bright-colored bits of elastic.

All four were fined \$5 each by Magistrate Wahle today.—Evening Sun, August 5.

Inane and Trifling "Reformers."

To the Editor of the Evening Sun: Of all the news items appearing in your columns in months, none has been more provocative of disgust and indignation than the report of the doings of one Emma Harner, a private detective, with her subordinate, Detective McManus, supposedly an employee of the city. Particularly at this time, when the whole greater city is torn with excitement and alarm by reason of the daily, almost hourly, assaults on women and children, many of them culminating in murder; when burglaries, hold-ups, and assassinations by gangs of organized killers, occur every hour of the twenty-four, and when there is a constant demand for a large increase of the police force to enable the department to protect citizens from robbery, rape, mutilation, and violent death, it is exasperating beyond endurance to have city officers trailing around as the servants of women meddlers in the pay of "Merchants' Associations," committing outrages against business men who have done nothing that they had not a perfect right to do under the Constitution of the United States and the fundamental law of New York. The piffling performance is robbery of the taxpayer and an insult to every victim of thug, burglar, assassin, and ravisher. Magistrate Wahle should have had power to fine or imprison Mrs. Harner, not the men she had trapped, and should have notified the head of the police department to send McManus out to Brooklyn or Staten Island on his legitimate business.

If we are to have fool Sunday laws, to have that made a misdemeanor on one day which on all others is innocent, why not go about the idioy in a way to command respect for the crusaders' sincerity, even though that course could not possibly increase our contempt for their alleged thinking, by making the law apply impartially to all? Why not arrest the big men of the traction interests for their wholesale "Sabbath-breaking"? Why not actually close both doors of the saloons? Why not fine a few clergymen and church organists for earning their salaries by work done on Sunday? In short, why not give evidence of the possession of a rudimentary sense of decency and fair play in order in a slight measure to distract attention from the gallingly apparent lack of sanity?

Is it any wonder the police department so largely has come to be an object of suspicion and contempt? Is it any wonder that so many of the men have no clear conception of the difference between crime and its opposite? The fault is not theirs, except secondarily. Primarily, it lies at the doors of those who proclaim themselves men and women of light and leading, paragons of all the personal and civic virtues, but who in fact are, as egotists of their sort always have been, disturbers of social peace, perverters of reason, confusers of issue, unintentional corruptors of all classes of officials, and so the strongest influence working for the perpetuation and diffusion of crime in the community. This is the Puritan faction, into whose ranks inevitably gravitate the majority of the unfortunate men and women who are cursed with a constitutional inability to distinguish crime from vice, and both from actions that harm no one and are no one else's business.

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Mr. Conway kept careful diaries of his friendship with Carlyle, Emerson, Browning, and Tennyson, and many of his other men with whom he was thrown in contact. A mere list of them is a prompt invitation to open his book. Besides those already mentioned are such men as Hawthorne, Lowell, Holmes, Thoreau, Garrison, Agassiz, Alcott, W. H. Channing, Beecher, Theodore Parker, Thackeray, Martineau, Newman, Tennyson, W. J. Fox, Cobden, Disraeli, Gladstone, Palmerston, Burne-Jones, and Brooke Herford. The two volumes are profusely illustrated with portraits and with facsimiles of interesting letters from famous men.

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Every school-house is a fort.—Ingersoll.

It is a pity one had not twenty minds and forty hands; double pity one did not faithfully employ the mind and hands one has. The sweat of the brow is not a curse, but the wholesomest blessing in life.—Carlyle.

The impression that Nature makes upon the mind, the stories told by sea, and star, and flower, must be natural food of thought. Leaving out for the moment the impression gained from ancestors, the hereditary fears, and drifts, and trends—the natural food of thought must be the impression made upon the brain by coming in contact, through the medium of the five senses, with what we call the outer world. The brain is natural. Its food is natural. The result—thought—must be natural. The supernatural can be construed with no material except the natural. Of the supernatural, we can have no conception.—Ingersoll.

Cain took care not to commit another murder, unlike our railway shareholders (I am one) who kill and maim shunters by hundreds to save the cost of automatic couplings, and make atonement by annual subscriptions to deserving charities. Had Cain been allowed to pay off his score, he might possibly have killed Adam and Eve for the mere sake of a second luxurious reconciliation with God afterwards. Bodger, you may depend on it, will go to the end of his life poisoning people with bad whisky, because he can always depend on the Salvation Army or the Church of England to negotiate a redemption for him in consideration of a trifling percentage of his profits.—G. Bernard Shaw.

We are all of us willing enough to accept dead truths or blunt ones; which can be fitted harmlessly into spare niches, or shrouded and confined at once out of the way, we holding complacently the cemetery keys, and supposing we have learned something. But a sapling truth, with earth at its root and blossom on its branches; or a trenchant truth, that can cut its way through bars and sods; most men, it seems to me, dislike the sight or entertainment of, if by any means such guest or vision may be avoided. And, indeed, this is no wonder; for one such truth, thoroughly accepted, connects itself strangely with others, and there is no saying what it may lead to.—John Ruskin.

All orthodox ministers now know that fossil animals—that is, representations of animals in stone, were placed in the rocks on purpose to mislead men like Darwin and Humboldt, Huxley and Tyndall. It is also now known that God, for the purpose of misleading the so-called men of science, had hairy elephants preserved in ice, made stomachs for them, and allowed twigs of trees to be found in these stomachs, when, as a matter of fact, no such elephants ever lived or ever died. These men who are endeavoring to overturn the scriptures with the lever of science will find that they have been deceived. Through all eternity they will regret their philosophy. They will wish, in the next world, that they had thrown away geology and physiology and all other "ologies" except theology. The time is coming when Jehovah will "mock at their fears and laugh at their calamity."—Ingersoll.

A SONG AGAINST LOVE.

There is a thing in the world that has been since the world began: The hatred of man for woman, the hatred of woman for man.

When shall this thing be ended? When love ends, hatred ends, For love is a chain between foes, and love is a sword between friends. Shall there never be love without hatred? Not since the world began.

Until man teach honor to woman, and woman teach pity to man.

O that a man might live his life for a little tide Without this rage in his heart, and without this foe at his side! He could eat and sleep and be merry and forget, he could live well enough.

Were it not for this thing that remembers and hates, and that hurts and is love.

But peace has not been in the world since love and the world began, For man remembers the woman, and the woman remembers the man.

—Arthur Symons, in The Papyrus.

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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. Monteil, 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.

The Catechism created a sensation at the time of its appearance; the clergy were particularly infuriated at the bold opening declaration that "God is an expression," and we can imagine their pious horror on meeting in another place the statement that Christ's mother was PRICE, PAPER, 35 CENTS.

tempted to be a woman of easy virtue. The work was made to introduce the work into some lay schools, and it is needless to say that this caused intense excitement among the Catholics.

The present translation covers the entire text of the original, but not all of the footnotes. As originally published in The Truth Seeker it was thought impracticable to give the footnotes in their entirety, which is to be regretted, as they are uniformly interesting and back up the text. The author expressly states in the preface, using the editorial "we:" "Our own merit really lies in our work of editing. The knowledge that our catechism contains is simply the fruit of hard work—it is a compilation. The form alone is ours, and we venture to say that it would have certainly cost us far less time and far less work to write out ten volumes than to put it into these two hundred pages of compact questions and answers. Address THE TRUTH SEEKER CO.

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Too Particular.—Matrimonial Agent: I can strongly recommend Mr. Softly. He's financially solid, and he neither drinks, smokes, nor takes snuff.

Applicant: Do you think I will marry a man that I can't find fault with?—Fliegende Blaetter.

Button Pressure.

The young wife was reading. "Oh, George, did you see the description in this newspaper of the house where everything is done by electricity? Oh, wouldn't it be lovely to live in a home like that? All you have to do when you want to get anything is to touch a button." The husband replied, gloomily: "That wouldn't interest you, Clara, for nothing would induce you to touch a button—just look at this coat of mine!"

Very Affecting.—The congregation of a little village church had been untrusting in their efforts to raise a certain sum of money much desired by the pastor, to be used in beautifying their place of worship. During evening service, shortly after a generous and unexpected amount had been placed in the pastor's hands, he was quite overcome and praised their kind and generous impulses, explaining that, no matter how small the offering, God would reward them. "Take, for instance," said he, "the case of little Mary—poor but generous—who wanted to contribute, and nothing affected me so much as when little Mary Kelly walked down the aisle and laid an egg on the altar."

A Masculine Victory.—A woman member of the bar gives to our correspondent the following correspondence with the reservation that no names shall be quoted.

The first letter was from a man lawyer and was as follows:

Dear Miss Blank: We agree to the compromise as proposed in your favor of this date. Not because your client has a just right to such settlement, but from the fact that we do not care to open a contest with a woman lawyer.

To which this reply was sent:

Gentlemen: I note yours agreeing to a settlement, although I cannot congratulate you on your gallantry in begging the question. Like the original Adam, you seem inclined to hide behind a woman's petticoat.

And the following letter closed the correspondence:

Dear Miss Blank: If you will turn to the early pages of Genesis you will discover that Eve did not wear a petticoat.—Cleveland Plain Dealer.

Tribute From the Former Parishioners or Fellow Townsmen of the Rev. Dr. C. F. Aked.

[A cartoon represents the Rev. Dr. Aked, as a street urchin in raiment of stars and stripes, violently assailing with chunks of black mud a statue of Britannia. In the background J. D. Rockefeller, in a skull cap, watches the performance from the front steps of a Fifth avenue mansion.]

The breath of freedom fills my lungs,

Here let me speak with many tongues

All to Britannia's shame!

She gave me birth, and home and fee,

She nursed me long and lovingly

That I this day should willing be

To spit upon her name!

At length I've reach'd the only land

Where Truth and Freedom strongly stand

Sister'd with Charity!

Here prospers every noble cause,

Here all respect the marriage laws.

Here white man gives the black applause;

A lie's a rarity!

Allegiance none to King or peer!

At English Church I proudly jeer!

None can my equal be!

And if the dollars many are

That "combines" squeeze from near and far,

I get full share; nor sticks the tar

To my good company!

Oftimes I look'd from Mersey's shore

Across the wide Atlantic's roar

For haven fit for me!

Here shall I rest, content, sublime;

A happier, holier, purer clime,

Ideal spot for all my time—

Perchance eternity!

—Liverpool Courier.

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News of the Week.

Carnegie has given a half million dollars to King Edward's Hospital Fund in London.

Troops are maintaining order in Tell City, Ind., where there is a factory strike accompanied with violence and rioting.

There is a small epidemic of yellow fever among the soldiers at Cienfuegos, in Cuba, causing some anxiety in Havana.

Joseph Forney Johnston will take the place of Edmund Wilson Pettus, deceased, as United States senator from Alabama.

Mrs. Catherine Tingley, head of the Point Lomas Theosophists in California, sailed from this port last Saturday with the intent of establishing a Theosophical colony near London.

The Standard Oil Company has not yet paid the nearly thirty million dollar fine inflicted upon it by Judge Landis of Chicago. Nor has the price of kerosene been raised.

The Russian terrorists have made way with General Karangosoff, who was formerly in control of Odessa, where he earned a reputation for cruelty. Three assassins shot him to death at Pjatigorsk, Caucasus, Aug. 5.

Chicago has 2,367,000 population, according to the estimate of the compilers of the new city directory for 1907. The population as computed from the directory for 1906 was 2,300,500. The city has gained 66,500 inhabitants.

In a riot incident to the present strike in Belfast, Ireland, a mob that had out-fought the police was charged last Sunday by troops with bayonets fixed. There were few fatalities, as the mob could run as well as throw bricks.

Mrs. Adelaide Mentz, whose husband has a notion store at 1472 Fifth avenue, was arrested for selling goods on the Sabbath. Miss May Lange of 924 Columbus avenue, an agent for the West Side Merchants' Association, said she bought from Mrs. Mentz a handkerchief for five cents. So the work of stilling the crime wave goes on!

The Police Department was denounced by the Socialist delegates at last Sunday's meeting of the Central Federated Union for the arrest Saturday night of fifteen speakers at a Socialist mass meeting in 125th street near Seventh avenue, this city. Albert Abrahams of the Pressmen's Union declared that the politicians had singled out the Socialists for arrest.

The district attorney of New York has secured a copy of the constitution of the Hunchakist Society (Armenian) which has been blackmailing citizens and committing murders, and of which the indicted Rev. Martoogessian is a leading member. The articles provide for removing any person by death upon whom the society passes sentence.

Forty druggists in Topeka, Kansas, (Prohibition), have been examined by the sheriff and county attorney. Several of them confessed that their heavy business is in the sale of liquors. One druggist said that in the month of July 94 per cent of his receipts came from his traffic in liquors, amounting to more than \$1,400. His prescription business for the month amounted to \$4.50.

A committee representing 15,000 Russians who have joined a movement to establish a colony in Mexico is now in that country negotiating for the purchase of 100,000 acres of land near Tampico, upon which the colony will be placed. It is said that about 2,000 of the colonists will go from California and the remainder will be brought direct from Russia. The money necessary to buy the land has already been paid in by the members of the colonization organization.

Joseph Armstrong, one of the most prominent officials of the Christian Science Church in Boston and a co-defendant in the lawsuit for an accounting of the estate of Mrs. Mary Baker G. Eddy, has been for six weeks under treatment by a doctor of medicine for an attack of pleurisy. He has been forced to plead illness, which is not recognized by the doctrine of Christian Science as laid down by Mrs. Eddy, as a reason for not appearing to give his deposition. Mr. Armstrong is manager of the Christian Science Journal and publisher of all Christian Science literature.

Abraham N. Endler and Edward D. Winspeer, farmers of Sweetwater county, Neb., have contrived in a lawful way to trade wives. They applied for and

obtained decrees of divorce, and a few days ago, at a double wedding celebrated in Arizona, each took as wife the woman the other had divorced. The two men and their wives had been friends and intimates for years. With no ill feeling on the part of any of them they agreed that it would be best for the two men to trade wives, and the husbands went to South Dakota and got divorces, the wives permitting the divorces to be obtained without contest.

The Rev. Ludwig Szczygiel, a Polish priest of Chicago, came to Pittsburg, Pa., last week and put up at a hotel kept by Stephen and Andrew Starzynski. Here he was joined by Francesca Stroek, a comely looking, dark haired and dark skinned woman who, it is said, was his housekeeper in Chicago. The couple retired shortly before midnight and the proprietors sat in the restaurant drinking. The couple upstairs became noisy and Andrew went and cautioned them to be quiet. The priest came down and upon invitation took a glass of beer, then without warning he shot both brothers fatally. The priest and woman are in jail.

The telegraphers' strike reached New York on Monday, when some 400 members of the local union walked out of the offices of the Western Union and Postal Telegraph companies. This raised the number already on strike, mostly in the West and South, to 2,000. The Chicago telegraphers had decided to defer action until after a mediative conference, but the course taken by the New York operators was approved by the national secretary of the union (Wesley Russell, now in Chicago), and it was announced that a general strike would be called on Tuesday. It is said that the Western Union Telegraph Company is rapidly filling the places vacated by the strikers and that the Postal Telegraph is not suffering seriously. The worst conditions prevail on the railroads, where operators are necessary to the safe dispatching of trains. There is general demoralization of the service throughout the country, except in New England. The ocean cables are still working.

The Standard Oil Company has sacrificed the interests of the American consumer for the purpose of securing foreign business, according to Herbert Knox Smith, commissioner of corporations, in a report just submitted to President Roosevelt. Another charge made by Commissioner Smith is that the Standard has maintained high monopoly prices in non-competitive communities, thus making up losses in communities where it had to meet or cut the prices quoted by independent concerns. Further, the Standard has practically forced American railroads to pay exorbitant prices for lubricating oils favoring some roads to the prejudice of others. The commissioner charges the Standard Oil Company with deceit and falsehood in its dealings with the Government and with unfair, unjust and unlawful methods in developing and extending its business. "Bogus," "bribing," "falsity," "illegal" and "extor-

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

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tionate" are some of the terms used in the report.

On August 5 French and Spanish troops to the number of 100 were landed at Casablanca, Morocco, to protect the consulates from the tribesmen who had massacred Europeans in a holy war against Christians and Jews. The troops were fired upon by Moorish soldiers, and a bombardment of the town followed. Several hundred tribesmen were killed. The landing party lost six wounded. After the bombardment they occupied Casablanca, and 3,000 more troops were put ashore. The town was afterwards attacked by 20,000 tribesmen, who were repulsed. Late advices say that "the situation in Morocco has reached a desperate point and the French government is preparing to send additional troops to the City of Morocco. The dispatches of the correspondents of the London papers depict horrors in the city of Casablanca, where the Arabs are looting, burning, and killing. The French troops have had a desperate task to save the foreign consulates." The Casablanca correspondent of the London Daily Mail writes: "In the back part of the town (of Casablanca) the French shells wrought infinitely less death than the Arab bullets. Corpses were lying contorted on the streets. Many are stabbed and gashed with knives. Heads were battered with axes, and enormous bullet holes blackened with powder showed where men died at short range by Arab weapons. Many so killed were Arabs. The plunderers had fought among themselves for one another's plunder and killed one another in a contest to escape along the narrow lanes when the French reinforcements landed. Many women and children were among the dead littering the streets."

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