

# 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.—4.

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

CHAPTER III.

CHRISTIAN EVIDENCE.

The Four Gospels.

Farrar, in his "Life of Christ," concedes and deplors the dearth of evidence concerning the subject of his work. He says: "It is little short of amazing that neither history nor tradition should have embalmed for us one certain or precious saying or circumstance in the life of the Savior of Mankind, except the comparatively few events recorded in four very brief biographies."

With these four brief biographies, the Four Gospels, Christianity must stand or fall. These four documents, it is admitted, contain practically all the evidence which can be adduced in proof of the existence and divinity of Jesus Christ. Profane history, as we have seen, affords no proof of this. The so-called apocryphal literature of the early church has been discarded by the church itself. Even the remaining canonical books of the New Testament are of little consequence if the testimony of the Four Evangelists be successfully impeached. Disprove the authenticity and credibility of these documents and this Christian deity is removed to the mythical realm of Apollo, Odin, and Osiris.

In a previous work, "The Bible," I have shown that the books of the New Testament, with a few exceptions, are not authentic. This evidence cannot be reproduced here in full. A brief summary of it must suffice.

The Four Gospels, it is claimed, were written by Matthew, Mark, Luke, and John, two of them apostles, and two companions of the apostles of Christ. If this claim be true the other writings of the Apostolic Fathers, and the writings of the early Christian Fathers, ought to contain some evidences of the fact.

Twenty books—nearly all of the remaining books of the New Testament—are said to have been written by the three apostles, Peter, John, and Paul, a portion of them after the first three Gospels were written; but it is admitted that they contain no evidence whatever of the existence of these Gospels.

There are extant writings accredited to the Apostolic Fathers, Clement of Rome, Barnabas, Hermas, Ignatius, and Polycarp; written, for the most part, early in the second century. These writings contain no mention of the Four Gospels. This also is admitted by Christian scholars. Dr. Dodwell says: "We have at this day certain most authentic ecclesiastical writers of the times, as Clemens, Romanus, Barnabas, Hermas, Ignatius, and Polycarp, who wrote in the order wherein I have named them, and after all the writers of the New Testament. But in Hermas you will not find one passage or any mention of the New Testament, nor in all the rest is any one of the Evangelists named" (Dissertations upon Irenaeus).

The Four Gospels were unknown to the early

BY JOHN E. REMSBURG.

Christian Fathers. Justin Martyr, the most eminent of the early Fathers, wrote about the middle of the second century. His writings in proof of the divinity of Christ demanded the use of these Gospels had they existed in his time. He makes more than three hundred quotations from the books of the Old Testament, and nearly one hundred from the Apocryphal books of the New Testament; but none from the Four Gospels. The Rev. Dr. Giles says: "The very names of the Evangelists, Matthew, Mark, Luke, and John, are never mentioned by him [Justin]—do not occur once in all his writings" (Christian Records, p. 71).

Papias, another noted Father, was a contemporary of Justin. He refers to writings of Matthew and Mark, but his allusions to them clearly indicate that they were not the Gospels of Matthew and Mark. Dr. Davidson, the highest English authority on the canon, says: "He [Papias] neither felt the want nor knew the existence of inspired Gospels" (Canon of the Bible, p. 123).

Theophilus, who wrote after the middle of the latter half of the second century, mentions the Gospels of John, and Irenaeus, who wrote a little later, mentions all of the Gospels, and makes numerous quotations from them. In the latter half of the second century, then, between the time of Justin and Papias, and the time of Theophilus and Irenaeus, the Four Gospels were undoubtedly written or compiled.

These books are anonymous. They do not purport to have been written by Matthew, Mark, Luke and John. Their titles do not affirm it. They simply imply that they are "according" to the supposed teachings of these Evangelists. As Renan says, "They merely signify that these were the traditions proceeding from each of these Apostles, and claiming their authority." Concerning their authorship the Rev. Dr. Hooykaas says: "They appeared anonymously. The titles placed above them in our Bibles owe their origin to a later ecclesiastical tradition which deserves no confidence whatever" (Bible for Learners, Vol. III, p. 24).

It is claimed that the Gospel of Matthew originally appeared in Hebrew. Our version is a translation of a Greek work. Regarding this St. Jerome says: "Who afterwards translated it into Greek is not sufficiently certain." The consequences of this admission are thus expressed by Michaelis: "If the original text of Matthew is lost, and we have nothing but a Greek translation; then, frankly, we cannot ascribe any divine inspiration to the words."

The contents of these books refute the claim that they were written by the Evangelists named. They narrate events and contain doctrinal teachings which belong to a later age. Matthew ascribes to Christ the following language: "Thou

art Peter, and upon this rock I will build my church" (xvi, 18). This Gospel is a Roman Catholic Gospel, and was written after the beginning of the establishment of this hierarchy to uphold the supremacy of the Petrine Church of Rome. Of this Gospel Dr. Davidson says: "The author, indeed, must ever remain unknown" (Introduction to New Testament, p. 72).

The Gospel of Luke is addressed to Theophilus. Theophilus, Bishop of Antioch, who is believed to be the person addressed, flourished in the latter half of the second century.

Dr. Schleiermacher, one of Germany's greatest theologians, after a critical analysis of Luke, concludes that it is merely a compilation, made up of thirty-three preexisting manuscripts. Bishop Thirlwall's Schleiermacher says: "He [Luke] is from beginning to end no more than the compiler and arranger of documents which he found in existence" (p. 313).

The basis of this Gospel is generally believed to be the Gospel of Marcion, a Pauline compilation, made about the middle of the second century. Concerning this Gospel, the Rev. S. Baring-Gould, in his "Lost and Hostile Gospels," says: "The arrangement is so similar that we are forced to the conclusion that it was either used by St. Luke or that it was his original composition. If he used it then his right to the title of author of the Third Gospel falls to the ground, as what he added was of small amount."

Mark, according to Renan, is the oldest of the Gospels; but Mark, according to Strauss, was written after the Gospels of Matthew and Luke were written. He says: "It is evidently a compilation, whether made from memory or otherwise, from the first and third Gospels" (Lieben Jesu, p. 51). Judge Waite, in his "History of Christianity," says that all but twenty-four verses of this Gospel have their parallels in Matthew and Luke. Davidson declares it to be an anonymous work. "The author," he says, "is unknown."

Omitting the last twelve verses of Mark, which all Christian critics pronounce spurious, the book contains no mention of the two great miracles which mark the limits of Christ's earthly career, his miraculous birth and his ascension.

Concerning the first three Gospels, the "Encyclopedia Britannica" says: "It is certain that the Synoptic Gospels took their present form only by degrees." Of these books Dr. Westcott says: "Their substance is evidently much older than their form." Professor Robertson Smith pronounces them "unapostolic digests of the second century."

The internal evidence against the authenticity of the Fourth Gospel is conclusive. The Apostle John did not write it. John, the apostle, was a Jew; the author of the Fourth Gospel was not a Jew. John was born at Bethsaida; the author of the Fourth Gospel did not know where Bethsaida was located. John was an uneducated fisherman; the author of this Gospel was an accomplished scholar. Some of the most important events in the life of Jesus, the Synoptics de-

clare, were witnessed by John; the author of this knows nothing of these events. The Apostle John witnessed the crucifixion; the author of this Gospel did not. The Apostles, including John, believed Jesus to be a man; the author of the Fourth Gospel believed him to be a god.

Regarding the authorship of the Fourth Gospel, Dr. Davidson says: "The Johannine authorship has receded before the tide of modern criticism, and though this tide is arbitrary at times, it is here irresistible" (Canon of the Bible, p. 127).

That the authenticity of the Four Gospels cannot be maintained is conceded by every impartial critic. The author of "Supernatural Religion," in one of the most profound and exhaustive works on this subject ever written, expresses the result of his labors in the following words: "After having exhausted the literature and the testimony bearing on the point, we have not found a single distinct trace of any of those Gospels during the first century and a half after the death of Jesus" (Supernatural Religion, Vol. II, p. 248).

Fifteen hundred years ago, Bishop Faustus, a heretical Christian theologian, referring to this so-called Gospel history, wrote: "It is allowed not to have been written by the son himself nor by his apostles, but long after by some unknown man who, lest they should be suspected of writing things they knew nothing of, gave to their books the names of the Apostles."

The following is the verdict of the world's greatest Bible critic, Baur: "These Gospels are spurious, and were written in the second century."

#### Acts, Catholic Epistles, and Revelation.

The Acts of the Apostles is supposed to have been written by the author of the Third Gospel. Like this book it is anonymous and of late origin. It contains historical inaccuracies, contradicts the Gospel of Matthew, and conflicts with the writings of Paul. Concerning the last, the "Bible for Learners" (Vol. III, p. 25) says: "In the first two chapters of the Epistle to the Galatians, he [Paul] gives us several details of his own past life: and no sooner do we place his story side by side with that of the Acts than we clearly perceive that this book contains an incorrect account, and that its inaccuracy is not the result of accident or ignorance, but of a deliberate design."

This book purports to be the product chiefly of three minds: that of the author who gives a historical sketch of the early church, and those of Peter and Paul whose discourses are reported. And yet the three compositions are clearly the products of one mind—that of the author. The evident purpose of the work is to heal the bitter dissensions which existed between the Petrine and Pauline churches, and this points unmistakably to the latter part of the second century as the date of its appearance, when the work of uniting the various Christian sects into the Catholic church began. Renan considers this the most faulty book of the New Testament.

The seven Catholic Epistles, James, First and Second Peter, First, Second and Third John, and Jude, have never been held in very high esteem by the church. Many of the Christian Fathers rejected them, while modern Christian scholars have generally considered them of doubtful authenticity. The first and last of these were rejected by Martin Luther. "St. James' Epistle," says Luther, "is truly an epistle of straw" (Preface to Luther's New Testament, ed. 1524). Jude, he says, "is an abstract or copy of St. Peter's Second, and allegeth stories and sayings which have no place in Scripture" (Standing Preface).

The First Epistle of Peter and the First Epistle of John have generally been accorded a higher degree of authority than the others; but even these were not written by apostles, nor in the first century. Dr. Soury says that First Peter "dates, in all probability, from the year 130 A. D., at the earliest" (Jesus and the Gospels, p. 32). Irenaeus, the founder of the New Testament canon, rejected it. The Dutch critics, who deny the Johannine authorship of the Fourth Gospel, and assign its composition to the second century, say: "The First Epistle of John soon issued from the same school in imitation of the epistle" (Bible for Learners, Vol. III, p. 602).

Second Peter is a forgery. Westcott says is no proof of its existence prior to 170 Smith's "Bible Dictionary" says "Many re-

ject the epistle as altogether spurious." The brief epistles of Second and Third John are anonymous and of very late origin. They do not purport to be the writings of John. The supercriptions declare them to be from an elder, and this precludes the claim that they are from an apostle. The early Fathers ignored them.

Revelation is the only book in the Bible which claims to be the word of God. At the same time it is the book of which Christians have always been the most suspicious. It is addressed to the seven churches of Asia, but the seven churches of Asia rejected it. Concerning the attitude of ancient churchmen toward it, Dionysius, Bishop of Alexandria, says: "Divers of our predecessors have wholly refused and rejected this book, and by discussing the several parts thereof have found it obscure and void of reason and the title forged."

"The most learned and intelligent of Protestant divines," says the Edinburgh Review, "almost all doubted or denied the canonicity of the book of Revelation." It is a book which, Dr. South said, "either found a man mad or left him so." Calvin and Beza both forbade their clergy to attempt an explanation of its contents. Luther says: "In the Revelation of John much is wanting to let me deem it either prophetic or apostolical" (Preface to N. T., 1524).

Considered as evidences of Christ's historical existence and divinity these nine books are of no value. They are all anonymous writings or forgeries, and, with the possible exception of Revelation, of very late origin. While they affirm Christ's existence they are almost entirely silent regarding his life and miracles.

(To be continued.)

## THE CHURCH AND DRINKING.

BY A. H. NICHOLAS.

It is here alleged that Christianity is the fundamental cause of the liquor traffic, intemperance, its woes and evils.

A very large per cent of our "Christian World" are addicted to the use of intoxicating liquors, a dire evil upon the physical, moral, social well-being. This use of intoxicants is confined almost exclusively to Christendom. The millions of devotees of Islam, of Confucius, of Buddhism, of Shintoism, abjure the use of alcoholic stimulants.

The use of these beverages in some form is inherent in the Christian dispensation, which has laid the sanction of divine authority upon the custom.

It sometimes happens that a ship may be seen bound for a foreign port with a cargo of tobacco, whiskey, war implements, missionaries and Bibles.

It is a historic fact that missionaries and intoxicating liquors have gone hand in hand. Merrill Rider, well known in the Northwest fifty to twenty years ago, was among the Indians the greater part of his life. He stated that as far as missionaries went he found drunkenness and licentiousness, while among the primitive tribes, he said, "before they were contaminated with missionaries and whiskey," he did not find such vices to exist.

Missionaries and rum are sent in the same ship. Fitted out under the flag of Christianity, ships have gone to Africa, robbed the country and carried away the people into chattel and slavery.

The church people opposed the Temperance movement when it first started in this country, claiming for the use of liquor a divine right, and quoted the Holy Bible as infallible authority to justify it: "And thou shalt bestow thy money for whatsoever thy soul lusteth after. For oxen or for sheep or for wine or for strong drink." "Drink no longer water, but use a little wine for thy stomach's sake."

Noah was the only just man in all the earth. Lot was the only just man in Sodom at the time of its destruction. Both Noah and Lot drank to intoxication.

We often hear of various "Christian Temperance Organizations" operating against the liquor traffic. We have nothing to say adverse to temperance; that is all right, though all wrong for Christians to engage in it; because it is a plain case of Christians versus Christianity.

Wine at the communion table will do harm

the same as wine at the bar of a saloon. Men have been sent to the drunkard's grave by an essential element in Christianity.

Of Jesus, it is said that he came eating and drinking and was called a winebibber. A winebibber is one who drinks much wine. That he was rightly so called is well sustained by corroborative evidence in the story. When he got fairly into his propaganda business he produced a large quantity of wine that they might have plenty of it for a wedding feast at Cana in Galilee. In those days people did not have spirituous liquors such as brandy, gin, and whiskey. Wine was their intoxicating beverage; and the gospel story shows that Jesus and his companions made frequent use of it; they had it at his last supper, and made wine-drinking an ordinance of Christian worship. He said eating bread and drinking wine is the same as eating his flesh and drinking his blood.

Jesus instructed his men to put new wine into new bottles to preserve it. He said: "Not that which goeth into the mouth defileth a man"; therefore, he and his comrades were not teetotalers; yet we cannot conceive of anything that will defile a person more effectually than intoxicating liquor "which goeth into the mouth."

Christians have the example of their leader set before them, and they drink. Jesus laid the seal and sanction of his alleged divine authority upon the fateful wine cup through his last mandate: "Drink; this is my blood, shed for the remission of sins. This do in remembrance of me."

## The "Christian Secret."

As I have decided for the present to join the great army of the indifferent I am going to give your readers the "Christian Secret" so that those of them who may be interested in continuing the agitation may know how to attack that great enemy of mankind—priestcraft. All priestcraft, Pagan, Jewish, and Christian, is practically the same. Mankind is divided into various classes.

There is the emotional mind, and there is a small class of scientific minds. Nine hundred and ninety-nine out of every thousand believe there is some power or other above themselves, most of them will admit they have done things they should not have done, and then it is easy to convince them they deserve some sort of punishment. At this stage the priest gets his work in. He undertakes to transfer the punishment to someone else. The Jewish and Pagan priests killed all sorts of animals as sacrifices to make atonement to the gods for the sins of the people.

The one that deserves the credit for the Christian confidence game more than any one else is Paul. The Pagan poets and philosophers of Greece and Rome had made ridicule of the Pagan gods and sacrifices were discontinued, but when the generation of the great philosophers and poets were past the people were just as stupid as ever, and the Christian priests discovered that the people still yearned for some system by which someone else could be made to suffer for them. Some people are of the opinion that the best way to teach the masses wisdom is to tell them there is no God, no hereafter, and that man evolved from some lower forms of life. Nine hundred and ninety out of every thousand of the human race are absolutely indifferent to all that theory. My experience with Christians for forty years is that the whole Christian system of "the plan of salvation" is based on the outrageous theory that a god-man suffered in Judea two thousand years ago for the sins of all such of the human race as will believe the story.

The whole system of priestcraft in all ages has been based on that outrageous theory. Over and over again, prophets, philosophers, and poets ridiculed this human weakness; still the people always returned to it under one form or another.

This is the confidence game which is likely to continue as long as the human race is made up of knaves and fools.

NORMAN MURRAY.

## Who's Guilty?

Said "the sinner" to the preacher: "One thing I've never done,

Which the Savior did forbid in his own way; I have never prayed in public to be heard of any one. You can't say that upon the Judgment Day."

EUDORUS C. KENNEY.

## THE ELECTRIC THEORY.

Is Electricity the Active Principle of Matter that Is Commonly Mistaken for the Soul?

BY PETER S. HUMACHER.

As far as we can discover by our senses and scientific instruments, there are only two entities in Nature, viz., Electricity and Matter. Some assert that all is matter; others that all is electricity, and still others that all is ether; but I hold that electricity is spirit, force, and intelligence acting constructively and destructively on material. It both organizes and disorganizes. It is the Trinity of the Brahmans. It makes, preserves, and destroys material organisms.

Matter is always associated with electricity, and we cannot disassociate it for purposes of investigation. But matter has two properties which electricity has not, viz., gravitation and ponderability. Electricity is possessed of all of the attributes of deity and it is deity. It is infinite, omnipresent, omnipotent, omniscient, and omnivital. It is the soul of man, the soul of a dog, the soul of a cabbage, and the soul of the universe.

We get our soul out of what we eat, drink, and breathe. It is all the time coming into us and it is all the time going out of us. If we quit eating and drinking for about ten days there will be no soul in us.

The soul is immortal, but not in the sense in which that doctrine is taught in the churches. Our material organism, the body, is mortal. So is every other animal and vegetable organism. Everything which is born has to die. If there were a personal God in the image of man he would be composed of electricity and matter the same as man; and his body would be mortal. My soul is an infinitesimal part of deity, the great universal soul. To charge deity with making a hell to burn the souls of men in, is charging him with making a hell to burn himself in. And to charge him with sending the souls of men to hell, is to charge him with sending himself to hell.

Electricity is just as much at home in the fire as anywhere else. Electricity makes fire. Heat and light are produced by electrical activity, or chemical action. It is all the time producing fire or caloric in our bodies, while alive, by chemical action. When it ceases to produce fire in our bodies we are dead.

I learned by reading the Bible itself that the invisible, formless, incorporeal God of the Hebrews, which could not be represented by images and symbols, was electricity. The definition of the Trinity in the Thirty-nine Articles of the Protestant Episcopal church is about as correct a description of electricity as can be written. Charles von Rotteck, in his "History of the World," says that the Christian Trinity was borrowed from Plato's philosophy. Plato did not personify his Trinity, but explained it. His father, God, maker, or creator, was force, the dynamo of Nature, the cause of motion and of Nature's phenomena. His Logos, the Second God, for which Christ has been substituted, was the intelligence in Nature guiding the action of force. His Third God, the Holy Ghost, was life and motion produced by force, guided by intelligence.

Now, as electricity, as I believe, is both force and intelligence, there is no absurdity in holding the three things to be one, and the one three. The personification of these things in the Christian theology has caused the trouble. They used human symbols and human biographies for the invisible and intangible forces of Nature; and calling them persons is what mystifies the people, who cannot understand how three persons can be only one person, or how one person can be three persons. When the vital and moving force of Nature is divested of mythological personalities, there is no difficulty in understanding the doctrine of the Trinity.

Zoroaster, the Bactrian law-giver, personified the active forces of Nature, made a Trinity of them and personified them, using human symbols to represent them. Ormuzd represented heat and light, Ahriman represented cold and darkness, Mythras represented the mean between extremes. In the Brahman system also human

symbols were used to represent the active forces of Nature, or concepts of physics. Brahma was the constructor, Vishnu, the savior or preserver, and Siva the disorganizer or destroyer. Vishnu represented the mean between extremes. In the Grecian system of mythology Jupiter was force, heat (electricity), the maker or producer of phenomena; Jupiter had a son called Apollo, who was a personification of physical light; Apollo had a twin sister, called Minerva, who was a personification of intelligence—mental light. Jupiter had another son called Mercury, the son, the logos, the herald, the messenger, who was a personification of sound and speech.

In the Christian system of mythology, now called theology, these three deities are fused, or merged into one called Jesus, the Christ. Light, intelligence, and sound, being produced by force, were in mythological parlance called sons and daughter of Jupiter. These abstract ideas were given human symbols and human biographies.

"The Pagan philosophers," says the Rev. Robert Taylor, "pretended that their theology and the genealogy of their gods did originally, in an allegorical sense, mean the several parts of Nature and the universe." Cicero gives a large account of this, and tells us that "even the impious fables relating to the deities include in them a good physical meaning" (Gibbon's History of Christianity, p. 627).

Christian theology is modified Pagan mythology.

## The Freedom of Error.

In the letter of acknowledgment which Pope Pius X. sent to Professor Commer, it is mentioned, among other things, that the Catholic church, far from obstructing the progress of science, is in reality continually encouraging it; only the enemies of the church were responsible for the spreading abroad of the contrary erroneous idea. It is not the Freedom of Truth which is opposed by the church, says the pope, but the freedom of error. But this semi-freedom must not be allowed the rank and file of believers.

How this restriction is to be brought about is not clearly stated in the papal missive, but that it not at all necessary. Everyone who is in the slightest degree acquainted with the history of the papacy is posted on the modus operandi. The Roman censorial officers are always on the watch for literary contraband that may appear on any spot of the earth's surface. The so-called Congregation of the Index is the body that has this work in hand. As soon as the society's sagacious critics find any passage in any book that is opposed to the tenets of the church, the book is put upon the Index in plain English and all Catholics are forbidden to read it. Naturally, such a catalogue can never be complete. In cases which have seemed especially dangerous the Congregation has bought up directly or indirectly all procurable copies of a given work and destroyed them. Such methods of procedure have seldom met with the success desired, scattered copies usually remaining from which further reprints were made.

The next step is the carrying out of the decision of the Congregation by the organized power of the church and this is done principally through threats of punishment to be meted out to all who disobey its mandate, by the church itself.

It occasionally happens that books are removed from the Index. This may happen when, in spite of every endeavor, a scientific fact cannot be downed or disproved, as was the case with the thesis of Copernicus on the movement of the earth around the sun. Another well known example is the reversal of the judgment against Galileo.

Defenders of the Roman church point always to some similar facts to prove that their faith is consistent with scientific knowledge.

What, now, is the real meaning of the statement that mankind must be guarded and protected from "freedom of Error" in order that no injury may come to the true faith? "Error," as such, can be driven out of the world by no human power, not even by the infallible pope, for error, as such, is like "truth," the result of reasoning, and to encroach here is beyond human power.

How, for instance, can one human being prevent another from thinking about evolution, taking for granted that this be an "error"?

How, then, can it be recognized as such? certainly only by discussion and contradiction, and this procedure by contradiction is exactly what the pope announces in his letter.

The "freedom of Error," that is to say, the scientific foundation of a thought, of a doctrine, of a point of view which opposes in any respect the cut and dried rules, precepts and doctrines of the Roman Catholic church, will be opposed and, as far as possible, prevented. What is, then, this "freedom of Error" outlawed by papal authority other than the whole development of science? As a matter of fact, "freedom of Error" can mean nothing else than freedom of research. He who hinders or denies the one makes the other impossible. One cannot exist without the other.

In the year 1864 Pius IX. had no hesitation in condemning to everlasting perdition the entire modern world of thought that was opposed to either the views of the church or to his own temporal power. Some fifty years later his successor, Pius X., feels called upon to use a formula that means practically the same thing, but seems, at the first glance, its antithesis. It really sounds well, this formula promulgated by Pius X.—"the church has no intention of restricting the freedom of truth, but only the 'freedom of Error.'" Pius X. paraphrases, veils the thought which Pius IX. had no hesitation in putting bluntly before the world.

This carefully veiled mode of expression used by Pius X. seems to be an admission of the progress of development which all mankind has made since the promulgation of the syllabus by Pius IX. in 1864. Will anyone be deceived by the confusing paraphrase of Pius X.?

One must be more than new to wish to make modern people believe that the new formula corresponds to the exact truth while every page of history furnishes undeniable proof to the contrary. No, indeed! The new, elegant, and almost witty Roman formula will deceive no one.—(Translated for The Truth Seeker from a German exchange.)

## He Falsified History.

Certain Egyptologists, says a London Dispatch to the New York Sun, say they have discovered that Rameses II. was a much overrated man, and that he is not entitled to the appellation of Great which histories have given him. Recent researches have convinced explorers that the numerous temples and monuments bearing his name, and therefore supposedly his work, pre-existed him by a thousand years.

Further investigations persuaded them that the king had a vulgar vanity in seeing his own name, which he caused to be cut everywhere.

Professor Naville, one of the official explorers of antiquities in Egypt, says:

"The more we discover about Rameses the more convinced we are that he was a fraud. He was not great in any way, but he reigned for sixty years, which was far too long. His vanity was colossal, and not content with the adulation of his own people, he arranged that posterity should take him at his own valuation.

"To this end he conceived the notion of causing his name to be inscribed on every temple, statue, and monument that he imagined would stand the test of time. The plan succeeded only too well for many years. In consequence of it explorers united in deciding that he must have been a great king. Now we are beginning to find him out.

"Some of the antiquities on which his name appears must have existed quite 1,000 years before he was born. Occasionally he even went to the length of erasing the name formerly borne by a statue, substituting his own. He was never particular as to whose name was erased."

Rameses II. is supposed to have been the father of the Pharaoh of Exodus, whose chariots sank in the Red Sea at the time Moses and the Israelites made their celebrated getaway. The bearing on the Biblical narrative of the fact that King Rameses was a fraud is not told in the dispatch quoted above.

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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.

## The Religion of Presidents.

Somebody has prepared a table giving what is alleged to be the "religion" of the Presidents of the United States. We append the list as it is accepted and printed by the newspapers:

No. Presidents.	Politics.	Religion.
1—Washington,	Federalist	Episcopalian
2—J. Adams,	Federalist	Congregationalist
3—Jefferson,	Republican	Non-sectarian
4—Madison,	Republican	Episcopalian
5—Monroe,	Republican	Episcopalian
6—J. Q. Adams,	Republican	Congregationalist
7—Jackson,	Democrat	Presbyterian
8—Van Buren,	Democrat	Reformed Dutch
9—Harrison,	Whig	Episcopalian
10—Tyler,	Democrat	Episcopalian
11—Polk,	Democrat	Presbyterian
12—Taylor,	Whig	Episcopalian
13—Fillmore,	Whig	Episcopalian
14—Pierce,	Democrat	Episcopalian
15—Buchanan,	Democrat	Presbyterian
16—Lincoln,	Republican	Methodist
17—Johnson,	Republican	Methodist
18—Grant,	Republican	Methodist
19—Hayes,	Republican	Methodist
20—Garfield,	Republican	Disc. of Christ
21—Arthur,	Republican	Episcopalian
22—Cleveland,	Democrat	Presbyterian
23—B. Harrison,	Republican	Presbyterian
24—Cleveland,	Democrat	Presbyterian
25—McKinley,	Republican	Methodist
26—Roosevelt,	Republican	Reformed Dutch

The descriptions are mostly misleading. Jefferson, for example, is described as "non-sectarian," when, as a matter of fact, he was an unbeliever, an "Infidel," and a Freethinker. The word in the end of the line that contains his name should be changed accordingly to "Freethinker." Washington was equally indifferent to Christianity. His Episcopalianism was formal, merely, and appertained only to his early life. As the "soldier, statesman, and sage," he was not even a Christian, but a Deist. The word Deist, therefore, should be substituted for Episcopalian in his case. From their correspondence it is made clear that the first Adams was in substantial agreement with Jefferson. At the age of 82 he wrote, "This would be the best of all possible worlds if there were no religion in it." If Adams was a Christian at all—and he rejected the divinity of Jesus Christ—he was a Unitarian. But he belonged to no church, and at the most could only be described as non-sectarian. The same definition applies to all of the other occupants of the White House down to Garfield, who was the first church communicant to be elected to the presidential office. All of the presidents have attended church in a perfunctory way, because it

was expected of them, and their denomination has been assumed as that of the church they favored in this respect, which of course is not decisive. An Episcopalian, Congregationalist, etc., is one who has been baptized, or otherwise received in due form into a church of one of those denominations. Lincoln, it will be observed, is set down as a Methodist, and he not only never joined the Methodist church, but was a disbeliever in the dogmas of all churches.

## Death of Gen. William Birney.

At the advanced age of eighty-eight years, William Birney, author of "France and the Pope" and of many pages of good Freethought literature, fell into his last sleep at Washington, D. C., on Wednesday, August 14. His death was due to old age. The funeral took place on Saturday, under the direction of the Washington Secular League.

General Birney was by profession a lawyer, but retired from practice some seven years ago. His activity since that time has been literary and he prepared and delivered numerous lectures before the Washington Freethought Society. Among them were those entitled "Revelation and the Plan of Salvation," "How Christianity Began," "Hell or Hades," and "Creeds Not for Secularists." All of his writings are able and scholarly. In his two pamphlets on "France and the Pope," dealing with the church separation matter, he really gave that vexed question the only adequate treatment that it received in this country.

William Birney was born, May 28, 1819, in Madison county, Alabama; a son of the James Gillespie Birney who was twice (1840-1844) nominated for the presidency by the Free Soil party. His mother was Agatha Madison McDowell. He attended law school at Huntsville, and then went to Yale College. After his graduation he studied law and practiced in Cincinnati, Ohio, for several years, until his marriage, in 1845, to Catherine, only daughter of Dr. Herman L. Hoffman of Cincinnati. He then visited France in 1847 and took part in the revolution of 1848. On public competition he was appointed professor of English literature in the University of Bourges.

Upon returning to the United States in 1853 he became editor-in-chief of a daily newspaper in Philadelphia, but later in the same decade he returned to the practice of law, and in this profession he was engaged at the outbreak of the civil war. The call to arms found young Mr. Birney in the field, and immediately after enlistment in the Union army he was elected captain of one of the companies in his regiment. From the captaincy, which came to him by election at the beginning of the war, William Birney rose steadily, and by rare bravery in action and by demonstration of his ability to lead men, he received promotion after promotion until the termination of the great conflict, which came with Lee's surrender at Appomattox, found him a brigadier general and a brevet major general. As captain, General Birney was captured with his regiment at the battle of Gaines Mill and held a prisoner in Libby prison for seven weeks. At the battles of Groveton and Second Bull Run he commanded the 57th Pennsylvania Volunteers. At the battle of Fredericksburg he commanded the 38th and 40th New York Infantry. In this battle he protected the retreat of General Burnside and was wounded twice. In May, 1863, he was detailed as inspector for the organization of colored troops in Maryland. He set free many hundreds of slaves in the performance of this duty. June 8 of the same year he was made colonel of the 2d United

States Colored Troops, and later in the same month he was made brigadier general. In the last year of the war he had command of the district of Florida, was with Grant in Virginia, in command of a brigade, was present at the sieges of Richmond and Petersburg, and participated in the pursuit of Lee's troops to Appomattox. Such is General Birney's war record in brief.

At the close of the war General Birney tried farming in Illinois and cotton planting in Florida in turn, but in 1874 he again resumed the practice of law and went to Washington to engage in the profession before the local bar. From that time forward he resided in the District of Columbia, taking a keen interest in the affairs of the municipality. When the first board of Commissioners was appointed he was made assistant district attorney, and subsequently became district attorney, in which capacity he acted as confidential legal adviser to the commissioners. Later he was president of the board of school trustees, and took an active part in reorganizing the public school system. For the thirty-three years preceding his death he was counsel for the Washington Market Company. He wrote the "Life and Times of James G. Birney," and a "Plea for Religious Liberty."

General Birney is survived by his wife, formerly Miss Mattie Ashby, whom he married in 1891, and three sons and a daughter, children by his first wife, namely, Arthur A. Birney of the law firm of Birney & Woodward of Washington, W. Verbanck Birney, the New York artist; Dr. Herman H. Birney of Philadelphia and Mrs. Albert N. Seip of Washington.

As a member of the Washington Secular League General Birney displayed all the activity his strength would permit. He was the League's legal counsel, and prepared its public statements on questions of Sunday enforcement and religious instruction in schools. His life was as useful as it was long, and his work is not closed with his death. It goes on in his books, his addresses, his influence upon the civil and intellectual life of the city he made his home. He was charitable, generous, and just. His mind was free and he used his gifts of brain and powers of speech to free the minds of others. His days were full and rounded; he left nothing undone that he might have done. He earned the thanks of his countrymen, and the reward came to him in gratifying measure. A grand life is ended, for him. It is an eternal fact for us, for the world, and for the posterity that will be the better for the services he rendered humanity in his day and generation.

## Why Do Freethinkers Call Jesus, Christ?

We are at a loss to comprehend why any intelligent, educated person should call Jesus, Christ. It seems to be easy to show that Jesus was not the Christ, or the Messiah of the Jews, and, as other nations were looking for, or expecting, a Christ, or Messiah, we cannot understand on what ground Jesus is called Christ. There may be some excuse for an ignorant Christian, who has been brought up in a superstitious faith, to make this misuse of the term Christ, as applied to Jesus, but there is none for a Freethinker.

The question resolves itself into the proper and legitimate use of words, nothing more or less. A person who was not Christ should not be so denominated.

Our purpose is to show that Freethinkers are guilty of a careless use of language, when they speak of Jesus as Christ.

There is nothing more essential to a right understanding of all matters than clear definitions. Words in themselves are honest. Why make a dishonest use of them? Why deny them? Why deny their real signification, and endow them with a false or wrong meaning? The word Christ, according to every reliable authority, is synonymous with the word Messiah. To see how foolish it is to call Jesus, Christ, it is only necessary to examine briefly the application of this term in so-called Jewish history, or perhaps in Jewish literature.

In the Old Testament, the word Messiah is employed in a few cases without the article, and of priests who were anointed to their office. In Leviticus we read: "The priest that is anointed shall bring of the bullock's blood for the tabernacle of the congregation." But this use of the term is rare, as it was generally, in its definite sense, applied only to kings. A Messiah was a man who had been anointed to rule, upon whom the high priest had poured the sacred oil. He was called "the Lord's anointed." Saul was anointed by Samuel, and in 1 Samuel xxiv, 6, we find these words put in the mouth of David: "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him seeing he is the anointed of the Lord." And in 2 Samuel xxiii, 1, we find these words: "David, the son of Jesse, and the man who was raised up on high, the anointed of the God of Jacob." Cyrus, the king of Persia, was called Messiah or Christ, or the Lord's anointed. The term was also applied to Zedekiah and others.

Thus we see that there were several anointed ones, or several Messiahs, and that the term Messiah was applied to kings who were acceptable to the Lord, or his priest, and who were chosen or appointed to carry out his commands, or do his will.

In the first century before the Christian era, we have been taught to believe that among the Israelites there was a dominant faith in the coming of a king who should restore the lost glory of Israel. Their so-called prophets sang of his advent and endeavored to prepare the people for his mission. But no such king ever came, and the dream of Israel ended in disappointment. The expected Messiah was to be an earthly ruler—a secular king. His mission was not to save his people but to destroy their enemies. It was the faith of the Israelites that their God would protect them that led them to look for a Messiah. They believed that as God's chosen people, they not only possessed divine favor, but were entitled to divine help. But divine help never came, and the Israelites were scattered over the earth, a helpless and degraded race.

Let us get the notion that Jesus was the only person who was called Christ out of the mind. This will clear the way to the truth. We have found that several Hebrew kings and one Persian king, besides ancient priests of the tribes of Israel, were called Christ, and honored as such by their people. There was a certain relation between the people and their rulers which this term Christ stood for, but the relation was political or ecclesiastical only.

The idea of a Christ held by the Israelites was nothing supernatural, nothing which superseded the administration of human government.

The claim that Jesus was not only a Christ but the only Christ cannot be upheld. He was not a king; he was not anointed a ruler over Israel. He never filled the office, never held the sceptre, never wielded the power of a Christ or king. Jesus should not be called Christ for the reason

that he was not a Christ. There is no honest way that he can be looked upon as Christ.

Now, what do Christians mean when they say that Jesus was the Lord's anointed? The Lord's people did not accept him as such. They called him, not Christ, but an impostor, a lunatic and a blasphemer. He was not crowned king; he was crucified as a malefactor.

In view of these facts, in which sense was Jesus a Christ? Was he any kind of a Christ? Was he anybody's Christ?

We hold that Christians today use the term Christ dishonestly, whether or not with dishonest intent. They admit that the Jews rejected him, that he did not fulfil the prophecies of the ancient poets of Judea, but they insist that he was a higher Christ than the Israelites looked for. Now, we contend that this is not the question at issue. Jesus failed utterly to meet the requirements of the Jewish prophets. He was not in any true sense the Christ that was expected to come. To say that Jesus was a Christ is to say that he was an anointed king; to say that he was the Christ is to say that he was the king that the Israelites looked for to restore their lost splendor. In either case a lie is necessary to give to Jesus the crown of Messiahship.

If Jesus was not the Christ of Israel, how is he the Christ of Christians? We are told today that Jesus is the Christ because he is the king of the kingdom of God. This makes him king, not of this world, but of some other, and consequently removes him from earthly and human importance.

The word Christ was a dead word over two thousand years ago. There has never been an honest excuse for using it since the destruction of Jerusalem under Titus. From that hour Israel became a wanderer on the face of the earth.

There is no sense in anyone calling Jesus, Christ, but for Freethinkers to be guilty of doing so is to drag their minds in the dirt of superstition.

Jesus may have been the son of God, the son of the Holy Ghost, the son of Joseph, or the son of somebody, but whether he ever lived or not he was never anointed king of the Jews, never crowned ruler over Israel. He may have been a great man, a good man, a kind and generous man, but greatness, goodness, kindness, and generosity do not make a man a Christ.

Some Freethinkers seem to think that they are broad and magnanimous if they conform to Christian customs, but are they not rather hypocrites? Jesus certainly was not the Christ of Freethinkers. We have no king, no master, no man to tell us to follow him.

It is time for our writers to stop speaking of Jesus as Christ, for the reasons which we have mentioned.

L. K. W.

### The Saving Power of Morality.

Says the Rev. T. T. Walsh, in a sermon reported in the News and Courier, Macon, Ga.: "Morality and true religion are inseparable; but morality of itself, no matter how perfect its exemplification, is insufficient to save any man." Save any man from what? It assuredly saves him from vice and dishonesty, and that is all morality is expected to do. We get the preacher's meaning from another paragraph, as follows: "The great trouble with morality when it is divorced from religion is that it utterly fails to account for the fact of sin." That need not disturb us, since sin is not a fact. Sin is an imagined offense against God, that is, disobedience of God's self-appointed commissioners; and it fails of being a fact for the reason that God is an unknown quantity, and his commissioners are without cre-

dentials. To believe in sin you must first believe in the preacher; accept the commandments as divinely revealed, and the church as divinely appointed. If the natural man disregards the canons of virtue he is simply immoral, and may square himself by undergoing a prescribed punishment, by making restitution, or by reforming; but if the Christian does that which is condemned by the church his conduct constitutes a "sin" as well as an immoral act, and his only recourse is to Jesus Christ, through the church and its ministers. It would never do for the preacher to admit that morality can "save"; such a doctrine would take away his occupation. He invented sin to supply himself with a job—to create an office for himself and his kind. The ministers have been forced to notice that in some way which they profess not to be able to understand—and which they attribute to the devil, perhaps—men and women who don't believe a word about sin manage to be more moral than the average believer in sin. The case then requires, of necessity, that the efficacy of morals as a means of grace should be denied by all soul-savers, sky-pilots, and holy-joes. In approaching the moral person with their dogma of sin and salvation they are like a doctor coming to a healthy man with the proposition that although he appears to have nothing the matter with him, he has, nevertheless, inherited a disease from his first parents and can never get to Wellville without taking the cure the doctor compounds. The quack's success, like that of the preacher, would depend on the extent to which he could delude the ignorant into believing in the original disease as a fact, and in the curative value of his proffered dope.

Prosecuting Attorney Slate of Cole county, Mo., is no Sunday fanatic. He, on August 5, filed information in circuit court against the Missouri Pacific Railroad, charging it with failure to obey the law requiring daily passenger service on all lines. The grand jury had returned indictments against the road for the seven Sundays during which the law has been in effect for failure to operate trains on the Bagnell branch. The railroad company may be expected to plead the rights of conscience as an excuse for not running trains on a branch that doesn't pay.

Mr. Caspar Purdon Clarke, the Englishman who is director of our Metropolitan Museum of Art, has liberated the idea that America is not a free country on account of the prohibition laws which prevail in some states. In this respect America compares unfavorably with England; but Mr. Clarke does not say anything about the oppressive Sunday laws, which are as strict there as here, and which English Puritians set up on our shores to sorely afflict their posterity.

On the 11th of August Bishop Cusack, assisted by Father Lyons, S. J., chaplain of the Hart's Island institutions, and Father Jutz, chaplain at Blackwell's Island, confirmed a class of fifty-three of the city's prisoners at a service held in the Hart's Island Chapel. When Catholics can be found in such numbers in our penal institutions not much doubt is left of the denominational preferences of the criminal classes.

### Here if Anywhere.

I was young. I prayed to the gods above.  
Prayed and struggled and lost my prayer.  
And I beat my breast and cursed and raved.  
I was young. I thought that the gods were there.

I am old. I commune with the gods within.  
Listen and learn and have no fear.  
And the sunlight's good and the hills are fair.  
I am old. I know that the gods are here.  
—Lucy Finch.

## THE GOD IDEA OF TO-DAY.

### THE MASSES STILL CLING TO THE OLD NOTION OF PROVIDENCE.

**But Some Bishops and Doctors of Divinity Have Advanced—They Admit that God's Protective Care Is Invisible in This Life, but They Allege that We Shall Enjoy It in Another—That "Other" Not Anywhere in Evidence.**

BY ANNIE LILLIAN SWETT.

The following paragraph in the July American Journal of Eugenics arrested my attention: "Are man and the universe he inhabits the creation of a consciously intelligent, a consciously omniscient, omnipresent, and omnipotent Creator, or are he and it the product of a 'fortuitous concurrence of atoms,' as the phrase is?"

From the article of which this is a part it is plain that the editors of that publication have reached the point where they can reason logically and independently on this subject.

The common idea is that every man is placed in this world for a purpose—that he gets what is good for him and all he deserves. This idea prevails because the church and theology teach that there is a "God of love, justice, and mercy." But there is no evidence whatever to show that the creative force of the universe is kind or cares for the life on this globe of ours. All the evidence we have tends to prove the contrary.

Religious teachers who know just a little bit about science say that all forms of life are fitted to survive, and that that proves a personal God. Science says that the few "survive," but the many perish. So the preponderance of the evidence we have in this respect is opposed to what the theologians claim in regard to a care-taking God.

#### The World a Great Battlefield.

Were it not for the paralyzing influence of centuries of theological training, man would see this plainly. He would see that this world is one great battlefield, that everything is in a warfare, a struggle for existence, and that nothing receives protecting care from a supernatural being. This is true of all organic life, from the forms not much advanced beyond the protoplasmic stage, and the tiniest insects and the smallest, most inferior fishes and birds, up to man. Some forms of life we cannot see without the aid of the microscope, but the struggle is there. One scientist says if we had ears to hear, we would hear as agonizing cries every minute as Dante heard at the gates of the Inferno. The higher up in life we go, the fiercer the struggle becomes. It is said by those who have made a study of the subject that more than half of the eggs laid and birds hatched every year are destroyed by living creatures which prey upon them. The wild animals, such as the tiger, bear, and elephant have to fight for their lives from the time they are born until they die. Man's whole existence is one long struggle. He fights against the elements and the lower forms of life which work within his body and cause disease. Often they destroy him. He fights against inherited weakness, physical and mental. He struggles in a wrong environment, and against immoral influence in man-made government. From the cradle to the grave, the life of the biped, man, is a strain and effort; more than half the number cannot stand, and they fall and are trampled beneath the feet of the on-rushing army of life.

#### The Sparrow and the Heavenly Father.

Theologians assert that the fall of a sparrow is noted by their "heavenly father." Many today have outgrown this belief, and acknowledge that in the lower forms of life there is no "heavenly guardianship," but they say that God sees all that passes in the life of man and exercises care over him.

Can anyone who understands science, who knows the world of man and has read widely in the two branches, economics and sociology, believe that? In this country there are millions born to a life of disease, slavery, and misery, and there is no escape for them. The blacks in the south have known such a life, and many of them today experience it. Children are stunted in factories, and men and women in our large

cities grind out their existence in filthy tenements and sweat shops. Abroad conditions are even worse. Look at China, with her millions of ignorant starving people, and India with her hordes, many of whom are not much more humanized than the beasts of the tropical forests. I read an article recently by an educated Hindoo, who said that every year many die of starvation in India, but ordinarily the public did not hear of it. Think of the cruelties perpetrated on the people of Russia. Just think of those things!

#### The Red Tooth of Nature.

In the face of all this evidence, when we see the beautiful deer running through the forest with a panther on its haunches, and its torn sides dripping blood; when we see one bird destroying the eggs of another, and snakes swallowing toads alive; or when we read of earthquakes like that at Lisbon, eruptions like that which destroyed Martinique, and fires like the Iroquois theatre fire, and floods like the Johnstown and Galveston, and disasters like the Lady Elgin and the Slocum, which caused the most intense suffering, and killed thousands of people; when people see these things, if they have read history and know that human beings from the time of the wild men of the forest and save down to the present time, have always settled all questions by warfare, by shedding each other's blood, by maiming and killing one another, I ask if people, when they know all this, can still say that there is a God of love and mercy that watches over this world and manages everything for the good of man?

Sane persons do not say so. It is only fools, or those whose reasoning power is half-developed, and the cunning, sleek, well-fed kings and priests who are living on the blood of human beings, who claim such a thing. Persons of thought and general knowledge know that this world is under the rule of law, and only natural law; that it never deviates at any word or wish, and that man is as much the creature of circumstances in his creation and life as the flowers and birds. Inheritance and environment make him. All men, women, and children are simply moving figures set in motion by natural forces. There is no such thing as an independent existence for them; they are but links in the chain of universal life.

#### The Dogma of Free Will.

It is often said that man is favored above all other life in that he has a "free will," and that because of this gift he is not bound as others of the animal kingdom are, but is a free moral agent. That is not true. It is man's past and present that make him what he is. He comes into the world with a certain individuality, with certain powers and certain limitations. His inheritance and surroundings give him his character, his mental development, and his views and opinions. If he is born strong he will live strong; if he has naturally little force he will live weakly. Man often inherits tendencies and talents from many generations back. Surroundings at his birth begin to mold him. They strengthen some of his inherited faculties and talents and weaken others. Man wills as he sees things mentally. If he has poor natural judgment, lacks symmetrical development of his faculties, and is ignorant, he will will wrongly; if he stands on a high plane intellectually, if he is broad-minded, has accurate knowledge of the world, and has a well-balanced mind, he will will rightly. Man is no more the possessor of a "free will" than the grasses of the field, or the fishes of the sea. The one thing the world needs today is to realize that the little creature, man, is subject, like all life, to nature. Any other idea is paralyzing. Of course if there is an all-wise, all-powerful God controlling this universe, he made everything and is responsible for everything in this world of ours; and consequently everything is as it should be, and all the suffering and misery and agony in the life of man, all the wrongs in our economic, political, and social systems are for the best, and man has no right to make any effort to change them in any way. Each of us knows of many things within his personal acquaintance that ought to be changed; his innate manhood tells him they should be, but he hesitates to do anything for fear he will run counter to the divine will.

#### Theologians Surrender the Point.

I heard Bishop Fawcett of Illinois preach a sermon at a Chautauqua a few weeks ago. He

said there is no proof in nature that God cares for man; there were many things to prove the opposite. It was no care man got in this world that proved the existence of a God, but he thought the Bible, the words of the New Testament, proved the existence of a God, who loved man and would take care of him in a future life. In the same course I heard Doctor Wickersham of Des Moines, Iowa, lecture on the subject, "When Chickens Come Home to Roost," and must say it was the very best address that I ever heard an orthodox Christian deliver. Doctor Wickersham spoke to this effect:

"I have often heard speakers say that trials are sent; that sickness and suffering and early death are the will of God; that such catastrophes as the Chicago fire are a dispensation of providence and they are sent to halt people in their wickedness. It may be very orthodox and very pious to talk that way, but I don't believe a word of it. If I thought God would do that I would hate God."

Doctor Wickersham realized that there is no power that looks after man in this life, but he said, as Bishop Fawcett did, that there is a supreme being who will take care of man in another world.

#### Will He Care For Us There?

We will consider this idea of the immortality of man a minute, and see how reasonable and logical it is. If it were said in a book that our earthly parents and other all-powerful individuals loved us in this world, and if they were all invisible to us during our earthly lives and never did a thing for us, gave us no care, provided for none of our wants, protected us from nothing when infants, children, or adults, and taught us nothing; in other words, if our earthly parents and the others cast us adrift in the world when we were born and let us live or die, whichever we might do, would we think the words of that book were true?

When those persons had neglected us for the whole length of our lives here, would we think they would give us another life and care for us there? We would be very foolish if we did.

Before reasoners accept anything as truth, they consider the evidences in favor of it. If there is no proof that it is true they reject it. We judge persons and things by what they do and accomplish right here and now in this world. We judge human beings by their deeds every day, and common sense teaches us that that is the only reasonable way to do when considering the question of gods.

#### Love Is Service.

The manifestation of love always is protection and service. Man, whether he is a Mohammedan and dwells in Turkey, a Buddhist and lives in India, a Jew in the different lands of his adoption, or a Christian in the countries of Europe and the United States—it makes no difference where a man lives or what his religion is, he receives no help or protection from any divine being during his life here. Little finite man does all that he can for those of his kind whom he loves, and if there were an all-wise infinite being responsible for the creation of man, his heart would certainly be full of sympathy for the human beings on this globe, and he would show that he cared for them by giving them wisdom and surrounding them with the right influences. He would see that the lives of all of them held more of happiness than of suffering. But this is not done, and we know there can be no divine all-powerful being who cares for man now or ever.

These men—Bishop Fawcett and Doctor Wickersham—have advanced beyond the blind faith of the masses, but they have not followed their line of reasoning to its logical end. They started on the road of independent reasoning, but stopped before they reached the goal. They failed to see, when they had proved that there was no being who considered man here, that they had proved that there was no "personal god," so far as man is concerned, in this world, and they did not see that it was only their faith and desire that made them believe in a future life.

There is nothing to be seen anywhere, or heard anywhere, or read anywhere, that can be accepted by logical minds as proof of the immortality of individual man. There is the same proof of the immortality of horses and cows and the other so-called "lower animals," as of the immortality

of man—no more and no less. All life, vegetable and animal, is the result of evolution.

If man were immortal, it would be a fact in nature, and man would experience it the same as all life, regardless of his belief here on that or any other question. But these two prominent "divines" have gone a step forward. Such expressions from men who are in good standing in the orthodox churches (Bishop Fawcett is an Episcopalian and Doctor Wickersham a Methodist) are an indication that thinkers everywhere are advancing and coming to very much the same conclusion, and they do a great deal of good. They educate the people, and sometimes the mass will catch up with these men mentally, and then they will go on farther. They will realize then that the book which tells of a being which created man and looks after him here and will continue his care in the future is not true.

#### The Future.

Sometime man will realize that he stands alone in this world; that this life ends his existence, and that his is the highest intelligence connected with this universe. When he sees the truth and has advanced sufficiently to shove the idea of an all-wise providence on the shelf, along with the other fairy stories of the race, then his perspective will be right. He will see then that there are none favored in the light of heaven, and that no race was ever "chosen" of a god. He will understand then that cruelty and suffering are not for the good of human beings. He will realize, too, that no one person or class of persons has a right to rule over others and condemn them to a life of effort. He will see that all human beings have equal rights and should have equal opportunities; that he himself can bring about a better state of affairs and can work out his own "salvation"; that it all depends on him; that it is his duty to do it, and that it will never be done unless he does it.

When man has advanced to that point of intelligence where he has no faith in a future life or a "god" or "gods," there will be hope of more happiness for each individual man, woman, and child, and a higher civilization for the world.

Cedar Rapids, Iowa.

#### Juggling with Revelation.

The evolution in "revelation" seems to be still going on. The process is twofold, writes Charles Callaway in the Literary Guide (London). On one plan the old Bible is converted into a sort of gramophone. You insert your record—say a sermon of the Rev. R. J. Campbell or a catechism by Sir Oliver Lodge—and out comes "New" theology or formulated creed as the expression of the teaching of Holy Writ. The strenuous Yahweh, once speaking in Sinai thunders, is attenuated into a gasping Immanence; the Fall declares itself to be a Rise; the "fundamental" dogma of the Resurrection issues as the whisper of a dubious hope, or is transformed into a spiritual abstraction; and many other ideas are extracted which would have amazed even the imaginative Daniel, and provoked the zealous Paul to new anathemas. Fresh records are being invented almost daily, and these, no doubt, will in their turn be trumpeted forth as inspirations of the divine, unfortunately overlooked during nineteen centuries of theological research! The other mode of revelation is more direct. The Christian Consciousness has become a third Testament. It mirrors the Infinite in more or less definite form, setting forth the attributes and character of that ineffable Entity—how it thinks and acts, loves and hates itself and transcends itself; is omnipotent, yet thwarted; all-loving yet permitting boundless misery; absolute, yet related to man. All this and much more is reflected in the blurred little retina of the theological imagination, and the brain behind the retina believes itself the measure of the universe. To what a pitch of confusion has religious thought arrived when the Christian Consciousness, itself the creation of the Bible, sets itself to re-create its disintegrated creator, and out of the disjecta membra, with a setting of German metaphysics, constructs a third revelation! The intelligent and honest quadruped bedridden by Balaam may, indeed, be a model and a sign to this generation of theologians. He had learned to recognize his limitations.

#### ROCKEFELLER - AKED COMBINE.

By the New Preacher's Pranks We May Judge What the Pulpit Is Coming To.

BY ZENO.

Our heaven-sent Aked is rattling around to let his luck be seen by all men. Cowper sagaciously observed that "God moves in a mysterious way his wonders to perform." But though queer in omnipotence to stoop to common human mediums, it is accepted of faith that prayers are answered through human agency. A congregation brays that the boss preacher, the greatest in the world, should be dropped into its ambitious pulpit. By and by its boss provider juggles with his hat, and lo! out pops a trick rabbit. Who shall blame it for showing off in a frenzied frisk? But discretion should caution it against trying to make its long ears rival those of Balaam's chattering steed.

We can imagine the delighted Aked's musings between sick spells as he sailed from the old to his new world. "An amazingly progressive people, these Americans. When trade slackens in one line they invent another. The missionary business to cannibal heathen was from the first just the well-oiled thin end of the wedge of British commerce, to lead up to subjugation and annexation. Any old kind of preacher material was good enough for that drummer work.

"The Americans beat us at that game by their ingrained genius for trade in any and every calling, and then they had the nerve to class us Britishers as white trash heathen, and they raised a new breed of secular priests to come and save our silly souls. And wasn't it a paying biz, oh my!

"From Caughey down to Moody they labored among the saints, used the chapels and pulpits to resave the saved, and certainly succeeded in advancing the development of sanctimonious hypocrisy.

"Now Moody, being a brand plucked from Satan's shoe business, knew a trick or two more than the mere divines. I shall never forget my feelings, as a hard-working minister with a wage nearer \$500 than \$1,000, when I saw those two self-anointed saviors gallivanting all over the kingdom, riding first class by rail, feasted and adored by the feeble-kneed folks, loaded with banknotes by the rich, who found them timber temples holding ten thousand curiosity mongers, eagerly filled by the simple device of admission by tickets, given away freely.

"Then I think of the side shows. A revelation had come from somewhere, directing that cocksure salvation could only be had by buying the special brand of Moody and Sankey hymns, gotten up in all styles and prices. The Moody and Sankeyfication of our people paid better than Barnum's Tom Thumb, Minnie Warren, and the Greatest Circus on Earth clubbed together. And no balance sheets were ever made public, showing how much the godly team made in wages, how much by gifts, how much by copyrights, and how much by commissions.

"We British are slow, but revenge was bound to come. The latest mission was really an insult. Moody and Sankey had the merit of originality. But this Reuben Torrey and his cocoa merchant singer were poor stuff. Still, if Moody's old congregation paid Torrey, their pastor, \$4,000 salary, and kept it up all the time he was pushing salvation and the book trade in England and Scotland, it only shows that money flows like water in America, and I feel a call from on high to turn my two talents to usury in that Holy Land of Promise."

The first thing for an ambitious pulpit pusher in search of American milk and honey is to find his Rockefeller. The pedestal is everything. Mere merit of piety, self-sacrifice, and polish is insufficient. Having found his rocky pedestal, nothing remained but to flourish the two talents, first, that of jaw; second, that of boomery. In the firm belief that self-exaltation is the surest way to win notoriety, which is gold, which is power, he seems to have given no prayerful heed to the tendency of boomery to become boomerangery.

The sensation-crazy newspapers lay in wait for the Aked oracle and its utterances. A Roosevelt double, robustious, omniscient, unbashful, glory-

ing in his might. After some ten weeks of terribly arduous pulpit labor he entered upon a heavenly rest of perhaps ten weeks' fishing in the Adirondacks. One inducement to conversion is that so many of these delightful rests remain for the truly godly. Then came a job from Chautauqua, neatly filled, as he admits, by giving them one of the familiar entertainment lectures little ministers "get up" on the other side. It was on "Bad Old Times in the Motherland" a title which discovers equal knack and tact, jingle, sound and readiness to toady to supposedly ignorant haters of his native country. With a gift peculiarly his own Mr. Aked waxed eloquent over "the absurd custom of wearing wigs." After the oration he found himself unwilling on the penitent form and one of the mourners. "What—Mr. Rockefeller's wig! Really, the thought never entered my head. I don't see what possible connection this historical talk could have with Mr. John D. Rockefeller. Men have been slaves of fashion to a greater degree than women."

Too devout study of the (to him) sacred scriptures of the daily press has turned sound thought and decent taste "out of his head." Whether St. John, the oleaginous, will discard the vanity of his wig and substitute a flannel night cap remains to be seen.

Next Mr. Aked fell foul of American hymn books. "Most of your hymns are doggerel and your hymnals rubbish." He graciously excepted the Chautauqua book. Its platform privilege probably covers all expenses of a summer holiday. With charming modesty he announces as the outcome of his several weeks' profound study of the needs of this nation that he is going to give it a New Hymn book! Give? Well, in the Pickwickian Moody-Sankey sense, i. e., sell this most profitable talent at Standard Oil rates.

Far be it from us to countenance the railing of evil men against Aked, the Lord's anointed. In an access of newborn democratic enthusiasm he cursed (in proper pious terms) his deserted land for its monarchy, its aristocracy, its immorality, its bondage, its tyrant church, and presumably, in whispered accents, its lack of millionaire deacons to defile their preachers. Even his deserted congregation has turned on him as an ill-mannered renegade who flouts the favors and honors they had showered upon him, even him, in the lamentable dearth of men equally good and strong in the ministry. We carefully guard ourselves against even the remotest indorsement of these shocking reproaches against the saintly gentleman who feels it part of the Lord's call that he should toady to his new patrons by showing up that sinfulness of the people who are still under damnation in spite of the Moody and Torrey crusades and the lucrative sale of millions of the American hymn books which C. F. Aked has anathematized as F-aked rubbish. Nor can we see the politeness in so great a divine as the Rev. R. J. Campbell, of London's City Temple, when he says "the church of today has betrayed Christ; dogma is a prodigious lie; orthodox Christianity is false to religion." Surely the Campbell who thus far finds it paying to remain in England must have forgotten his brother now with us and Rockefeller. Aked has not yet discarded orthodox Christianity; he has not yet deserted "the church of today" (or toady, as you please); he is still groveling deep in the cistern of the Baptist church, a most orthodox and dogmatic church. So it stands that C. F. Aked is denounced by Dr. Campbell as a de facto betrayer of Christ, false to religion, and a prodigious liar. Verily, verily, these be queer specimens of the Sankeyfication.

This some minion of an over-rapacious coveter of power and patronage in trade and shop-religion is to be congratulated on his small talk. Not everyone, even among little ministers, is so willing to make a fool of himself for the good of the people. He is bravely giving the final kicks that will lay the pulpit low. The churches are wise that confine their priests to their prayer books and homilies, composed in the days of dignified, and sometimes intellectually, noble men. These our latter day parrots of the pulpit are little better than mummies and mimics. What they say that is worth hearing is borrowed from books without acknowledgment; what they say of their own is mostly rant,

rubbish, and rot. As the pulpit, so the pews. A feeble people endure drivell from their hireling preachers. They will pay high for a showy "divine," made up of tinkling brass, piping cant, and a drummer's genius for booming trade and self. Here and there they get such a one, who stands Aked and not ashamed.

## A RELIGION FOR REPROBATES.

BY L. H. DANA.

During the recent Haywood trial we heard considerable about the fact that Orchard, confessed scoundrel that he was, had "got religion," and some skepticism was expressed about the yanking of this black lamb into the sacred fold. Why all these doubts? The Christian religion, embracing as it does some ethical principles that are good, has, nevertheless, very much in it that appeals to Harry Orchard and his class. In the first place, it is an easy religion, the dying malefactor upon the cross had only to make a brief expression of his faith and all his load of evil-doing fell away from him and he walked into Paradise scot-free, eligible to a first-class halo and a harp. An irresponsible and shiftless scheme of salvation, such as this, is very welcome to the reprobate. No thoroughly straightforward man, with brains, could ever venerate, as the handiwork of deity, a book which told him that honest doubters would be damned while Harry Orchard would be saved; but men and women into whose compositions emotion enters more than thoughtfulness, they will believe this book; and those who have no care for justice in this world or any other one, they will believe it too.

"Cast all your burdens on the Lord"—and maybe Harry and many another man like him (including, they do say, some of the Lord's own anointed ones) cast their wives and children on this convenient resting place when they run off with other women and leave their families without a cent. "The Lord will provide," says the easy optimism of the Christian; the wife is a good woman, and a just Jehovah will surely never let her starve. Nevertheless many a deserted wife has found small ready money coming from this source; some have worked in sweatshops, likely for their daily bread, while the "Lord" has been known to provide a pleasant berth for others in the state insane asylum. However, this will be atoned for in another world, so what's the use of bothering in this?

Harry could be superintendent of a Sunday school while he was burning down cheese factories to collect fraudulent insurance on the same, and while he was in training to be as big a liar as this country ever saw. Why, bless you, yes; that is just the sort of chap to hand out stories about whales that swallowed men, bears that ran after bad little boys and ate them up, devils with red-hot pitchforks, and what-not. All this came just as easy to the man McPartlan saved from spoiling good society in hell, as rolling off a log into the old swimming hole in summer time. It is the conscientious man who has his doubts about these wondrous tales; the criminal can swallow his religion whole. The man who can murder other men without a qualm, and who can wreck the happiness of the wife who trusted him, is not going to balk at the idea of the pit of brimstone, either, as long as he can keep outside of it himself; it is only the gentle and the kindly soul that such a hideous conception will drive mad. Your devil on this earth is not given to solicitude for the fate of other men.

Yes, maybe Harry did get "religion" after all; but although he let us know about the goodness of the Lord, he didn't tell us much of what the agents of the Mine Owners' Association had done, or were about to do, for him. Seems as though we might have felt more confidence in this snatching of the fire brand away from the burning, somehow, if he had.

A more brazen appeal to popular superstition was never made than in this Harry Orchard running-jump conversion fake; and while Clarence Darrow may feel respect for the poor savage who asks his painted wooden god to make a better and truer man of him, it is the honest impulse in the human being that the lawyer venerates, and not the confidence reposed in graven gods. Is it not time that men who do not pretend

to understand the mystery that is unknowable should cease to feign respect for those who audaciously and foolishly pretend they know it all?

## The Pope's Political Blunders.

In the New York Times' Roman correspondence on the situation in Italy, where anticlericals are making effective use of late exposures of conventual immoralities, the following mention occurs of the pontiff's boasts and blunders:

Although the situation appears as a bolt from the blue to the man in the street, in reality it is merely the culmination of many influences. Shortly after being elected, Pius X., speaking of the internal situation in Italy, said: "In five years we shall be masters of all the communal administrations on the peninsula, and then seriously think of conquering Parliament."

The project was great and would seem not impossible to a pope who thought he could adopt for all Italy a system which had been so successful in the Venetian provinces. The moment was also very favorable to the Clericals. At a certain period the Socialists in opposition carried all before them; but, once triumphant, their influence waned with quite surprising rapidity, so that when Pius X. assumed the triple crown it was the opportunity for the Clericals.

In this atmosphere the pontificate began a policy which, according to the pontiff's calculations, was to bring him the conquest of Italy. The base of his policy was to ally the Clericals with the Conservatives. His project found its first obstacle among the Catholics themselves; as Christian Democrats, while acknowledging his supremacy in dogma and morals, they denied his right to dictate how they should vote in secular affairs; and then, too, the Conservatives were not always willing to join hands.

The active participation of Clericals in things secular led to a combination not foreseen by Pius—that is, a union of all the popular parties, including the advanced Liberals, Radicals, Republicans, and Socialists, who, putting aside their very marked differences, formed a kind of bloc, like that in France, to combat Clericalism. Everywhere, but especially in Rome, their successes have been overwhelming; so much so, indeed, as to cause considerable anxiety to the solid Conservative masses of the country.

To this must be added another grave fact, of which an almost silent, but most resentful note has been made. There is a law which establishes that only the mother houses of the different religious orders may reside in Rome, the capital of united Italy; but this has been most persistently set aside, until little by little the town has become overflowing with monasteries and convents, so that there are now three times as many as there were under the Papal government.

All this inevitably led to a reaction of which the present riots are but the initiative. One year only remains of the five which the pontiff gave himself in which to conquer Italy, and he is further from his object than ever. Indeed, many believe that before long in Italy a Radical-Socialistic ministry will come into power, when an anticlerical struggle such as that in France will be unavoidable.

## Australia's Education Imperiled.

While reformers in England are agitating to banish the teaching of theological and Biblical dogmas from schools supported by public funds, those in Australia are organizing to defend a secular system of education, which has hitherto worked well, against the threatened inroads of clericalism and its dupes. We have recently received particulars of an "Education Act Defense League," formed in Melbourne, with Mr. H. Gyles Turner as president, Mr. Kerr Grant as honorary treasurer, and Mr. J. S. Latham (462 Chancery Lane, Melbourne) as honorary secretary. The "Platform" adopted by this League is eminently sober and impartial. It sets forth that the propagation of religion should be conducted by its adherents at their own expense, and that subsidies by the state to any form of religious teaching are inconsistent with true religious liberty. Religious beliefs are a matter of conscience, which ought not to be forced on any

public institution by a majority vote, however great. There are in Australia generous facilities for religious instruction to children of their own denomination. This makes it the more inexcusable that they should seek to encroach on the tolerance of the state, causing the teaching of religion to be practically compulsory on all. (From the Rationalist point of view, which is, of course, not accentuated in the document referred to, it seems to indicate the mistake of giving any facilities to religion in purely state-supported schools. Give the religious fanatic an inch, and he will take an ell when he can.) The circular issued by the League further insists that the formation of character should be the chief aim of education, and it maintains that the existing education is in the hands of capable and conscientious teachers who keep this object in view. The present system of appointment is fair and just to all teachers; the introduction of scripture lessons would lead to attempts to break this system down. Many teachers hold strong sectarian views which do not influence their school work; scripture lessons would lead to the expression, or at least indication, of those views, and would thus tend to promote sectarian conflict.

May the Education Act Defense League succeed in "holding the fort" of Secular education in Australia against the crusading forces of unreason which assail it.—Literary Guide (London).

## Jesus and Sex.

Jesus appears to have despised the union of the sexes, therefore marriage, and therefore the home. He taught that in heaven, where all is perfect, there is neither marrying nor giving in marriage; the saints being like angels, probably of the neuter gender. In Matthew xix, 12, he appears to recommend emasculation, praising those who make themselves "eunuchs for the kingdom of heaven's sake." This doctrine is too high for flesh and blood, but Origen and other early Christians practiced it literally. We may be sure that those who trample on manhood have no real respect for womanhood. Hence the Romish church has always praised up virginity, which is simply an abnegation of sex. Cruden shrinks from the literal sense of Christ's words, and says that the "eunuchs" he refers to are those who upon some religious motive "do abstain from marriage and the use of all carnal pleasures; that they may be less encumbered with the cares of the world, and may devote themselves more closely to the service of God." Moonshine! Origen was a better judge than Cruden. If Jesus did not mean what he said, why did he take the trouble to speak? His doctrine is that of the anchorite. It led naturally to the filthy wretches, called monks, who dreaded the sight of a woman, and hoped to please God by stultifying Nature. It also led to the church law forbidding women to touch the sacrament with their naked hands, lest they should pollute it. Only women who relish that infamous law can feel any respect for the teaching of Jesus.—G. W. Foote, "Flowers of Freethought."

## Books Received.

**The God Pestilence**, by the late John Most, has been reprinted by the Freiheit Publishing Association, 231 East 77th street, New York, and should sell for a nickel.

**Public Ownership of Public Utilities** is the subject to which ex-Senator R. A. Dague, of Alameda, Cal., devotes a pamphlet of 30 pages, price 10 cents. The work includes statistics and arguments.

**Capitalist and Laborer**. By John Spargo. (Kerr & Co., Chicago.) This little volume is Mr. Spargo's reply to Goldwin Smith's attack on Socialism in his "Capital and Labor," and a lecture on Modern Socialism. Mr. Spargo is an accredited exponent of modern scientific Socialism. (50 cents.)

**The Right to Be Lazy, And Other Studies**. By Paul Lafargue. (Chicago: Charles H. Kerr & Co.) "Jesus, in his Sermon on the Mount," says the author, "preached idleness: 'Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these.' Jehovah, the bearded and angry God, gave his worshippers the supreme example of ideal laziness; after six days of work, he rests for all eternity." Mr. Lafargue argued that the love of work, the furious passion for work, pushed even to the exhaustion of the vital force of the individual and his progeny, is a delusion fostered by capitalism. The book is a sober plea for more rest-time for laboring men and women. (50 cents.)

## Minor Editorial Note and Comment.

The article last week on "The Wave of Crime" was by Naphthali (not Max) Imber, author of the Jewish anthem "Hatikvo."

There are indications that Italy and some other Latin countries are about to give his holiness the pope a bad quarter of a century.

Has Prof. Charles Zueblin of the department of sociology in the University of Chicago jeopardized his job? Lecturing on "The Constraint of Orthodoxy," he instanced John D. Rockefeller as an example of the evil effects of orthodoxy, not only in religion, but in economics, politics, and social life.

The Salvation Army, in the course of its rescue work in England, as related by "General" Booth at Ware, got hold of an old sot who had drowned his memory in drink. After a while they discovered that he had a wife, and they telegraphed her: "We have found your dear husband," and over the same wire she sent back the message, "You may keep him." Such are the discouragements of professional "rescuers."

The doctrine of depravity and perdition has not ceased to furnish inmates for lunatic asylums. In Oakland, Cal., Aug. 7, Mrs. Mary A. Wallace, wife of Dr. W. R. Wallace, was brought to the insane ward of the Receiving Hospital to await examination. Her husband said that she labors under the delusion that she is morally lost and will be eternally damned and has made attempts to kill herself.

The people who gather annually on "Missionary Sunday" at Old Orchard, Me., have not grown weary of being worked by the Rev. A. B. Simpson. On August 11, under the hypnotic eye of Simpson, aided by frenzied singing and exhortation, they gave up or pledged \$62,376 for the Christian Missionary Alliance, which is Simpson. This faker has been exposed by church papers, but appears to have a class of followers who do not read.

The successor of the Rev. Jere Knode Cooke as pastor of the Hempstead church on Long Island will get \$2,500 a year instead of \$1,500. The extra thousand will enable the pastor to so order his amours that he will not need to elope. Cooke ran away with Miss Floretta Whaley, his "spiritual" ward, whom, it is reported, he has deserted in Canada. It was a foregone conclusion that the man who was false to his profession when he took the girl would later prove false to the girl also.

It is now proposed that the Jamestown Exposition shall be opened on Sundays. The plan is to close all amusements and attractions and to hold religious services in the auditorium. Opening the gates is certainly the right thing to do, but to charge an admission fee if the above program is to be carried out would be robbery. Sometime, perhaps, the directors of some exposition will take off the mask of hypocrisy, and, opening the show on the day when people can most conveniently visit it, reap the honors that await the first of their kind.

A German traveler in Thibet has visited the ancient monastery which is the great Buddhist miracle joint, and has seen the famous tree of Kumbum. The leaves of the holy tree are reputed to have the image of Buddha imprinted on them, but the attendant priests admitted that the strong eye of perfect faith is required to discern the imprint. The trunk of the tree bears sacred inscriptions which any eye may behold. They are applied with ink and kept fresh by renewed application to stimulate popular faith. All the leaves of the tree are preserved and sold to devotees. As many miracles are wrought at this shrine as at

Lourdes, and it is a source of much profit to the priests. Buddhist monasteries, which date back some 600 years before Christ, are in most respects like the Roman Catholic copies.

It is easy to give a cause and remedy for the crime manifested in the midst of our civilization, but the chance is not one in a hundred that the ordinary orthodox person will give the right ones. The Rev. Dr. Madison C. Peters attributes the "crime wave" to unrestricted immigration, and asserts that the salvation of the country depends upon Christianizing the immigrants. The Rev. Mr. Peters talks as if he did not know that the most conspicuously criminal class of immigrants have been Christianized for generations before coming here.

The board of health may have to decide a dispute between Mr. W. W. Hallock, a Brooklyn business man, and the trustees of the Central Congregational church. Mr. Hallock asks the trustees to stop ringing the "doleful bell" that is in the steeple of the church, and in a fervent letter against disturbance of the peace and desecration of the Sabbath picks to piece the time honored custom of summoning to church by means of bells. The pastor of the church is the Rev. Dr. Cadman, formerly a Methodist minister, who created a little momentary excitement a few years ago by denying the "inherency" of the scripture and then left the Methodist church to avoid the fagots. Cadman's congregation condemns Mr. Hallock's letter as pagan and Socialistic, which if true is certainly reason enough why the writer's peace should be disturbed by the ringing of bells whose function is to frighten away the demons!

After an interview with Mother Eddy, from which he judged the founder of Christian Science to be in the full possession of the business faculty, Arthur Brisbane, of the New York Journal, writes: "In substance, Mrs. Eddy's doctrines merely take literally this verse from the fourteenth chapter of John: 'Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.'—John xiv, 12. It is difficult to see why taking literally a statement which this nation as a whole indorses should be construed into a hallucination." The belief in the hallucination of anybody taking that passage literally rests primarily on the fact that although centuries have elapsed since the promise was given, it has never been in any instance fulfilled. Jesus, according to the gospels, caused the maimed to be made whole, which has not since been done except by the strictly mechanical expedient of providing an artificial limb.

The fall session of the Circuit Court of St. Louis county, in Missouri, will see an important question decided, if the Chicago Record-Herald's correspondent at Lexington, Ky., is trustworthy. There will be tried in the said court in September next, the suit of the Bible College of Missouri to recover \$5,000 from the Rev. Dr. Augustus A. Hoffman of St. Louis. Hoffman gave his note for \$5,000 to help the St. Louis College, and afterwards "welched" because the college, as he alleges, taught that the Jonah story is a myth. The college is Christian, or Campbellite, and several highlights of the denomination, including the Rev. Dr. McGarvey, president of the Bible College of the Kentucky University, will be summoned as witnesses to the truth of Jonah. The delinquent Dr. Hoffman charges that "the Missouri College has repudiated the doctrines on which it was founded by teaching that the Old and New Testaments are not the infallible word of God; that certain portions

of them are myths; that Moses was not the author of the Pentateuch, and that the Pentateuch is a patchwork and was pieced together five or eight centuries before the birth of Christ." Enlightened by Dr. McGarvey, Judge McIlhiney of the court is expected to settle for good and all whether or not Jonah was really swallowed by the whale, and whether a college teaching the negative of the question is entitled to recover on a note drawn in its favor.

The exhortations of the Rev. Dr. Torrey at the Southern Californian camping had one result that must have astonished and perplexed that blatant evangelist. He should have been warned by the experience of the Rev. Ferguson of Nebraska, who recently preached so eloquently on the seventh commandment as to make the woman he boarded with go contritely to her pastor and confess that she had broken the same with the Rev. Ferguson aforesaid. Torrey called for confessions, saying, "If there is any here who has made unworthy compromises, please let him arise." Thereupon arose the Rev. George Steed, pastor of the Prospect Park Methodist church, and owned up to ministerial conduct toward a woman. Torrey was not hunting that kind of game, and as a preacher he may have felt rather guilty himself. There is no measuring the consternation into which religious circles would be thrown were all ministers to give themselves away as the Rev. Steed was moved to do by the preaching of Torrey. A few more such cases and there will be an imperative demand for ministers to talk about something else.

On August 15, the board of masters, who are inquiring into the mental competency of Mrs. Mary Baker G. Eddy, visited her at her home in Concord, N. H., and talked with the old lady for three-quarters of an hour. Although 86 years of age, the mother of Christian Science showed that she could talk all they wanted to hear her to, and then some. It was not the intent to consider her religious delusions further than they had a bearing on her business capacity, but Mrs. Eddy put them forward irrelevantly. In an appendix to the interview she gave an ingenious distinction between hypnotism, or will power, and the mind power alleged to be invoked by Christian Science for the correction of mortal mind. The human will, she said, might cause disease, whereas nobody could make use of the divine mind for that purpose, and therefore a Christian Scientist can inflict no suffering or injury to anyone, because his instrument is the mind of Christ or God. The interview, as published, proves Mrs. Eddy to be short of memory but as coherent as usual, and will not help the case of the "nearest friends" who are worried about her money. It is alleged that among Mrs. Eddy's delusions is a belief in "malicious animal magnetism," whereby unfriendly persons are able to put a crimp in her business affairs and prevent them from running smoothly. "Malicious animal magnetism" is another name for witchcraft or sorcery. An attempt to set forth the difference between a religion and a delusion was made by Lawyer Howe at the hearing at Concord, N. H., to determine the competency of Mrs. Eddy. "In so far as Christian Science is speculation," said Mr. Howe, "it cannot be called a delusion; but when it is based on supposed facts which can be proved not to be facts, then it is a delusion." The test would be as fatal to other systems as to Mrs. Eddy's, as it is necessary to the existence of all religions that the alleged facts on which they are based should be susceptible of disproof. A religion with a demonstrated basis would have no followers.

## Side-Lights on Astronomy

BY SIMON NEWCOMB, LL.D.

Author of "Elements of Astronomy," "Astronomy for Everybody," etc.  
Illustrated. Crown 8vo. Cloth, \$2; postage, 20 cents.

The various chapters of this work have to do with the larger aspects of astronomy rather than with its minute, technical details. The book is designed to put before the reader the nature of the big problems which excite the curiosity of the ordinary man as much as that of the scientist. How large is the universe? Has it any definite bounds? How long will it last? What is the origin of the sun's heat and light, and what becomes of all the energy which it continually radiates into space? These are some of the questions which Professor Newcomb discusses in the light of the best knowledge obtainable. The book is written with the enthusiasm of the scientific investigator, which it communicates to the reader, but it is perfectly sane in its speculations and devoid of technical obscurity. It tells what astronomers are doing, and in a general way describes their methods. As a whole, the book gives much easily assimilated information, and particularly impresses the reader with the grandeur of astronomical ideas. Professor Newcomb is a very great scientific authority, and his style is that of an accomplished man of letters.

Address The Truth Seeker.

## Rubaiyat of Omar Khayyam.

Rendered into English

By Edward FitzGerald

With Notes and an Original

Introduction, brief but Sufficient

Heretofore Omar Khayyam has been known only to a few who cultivated him as a literary fad and recognized FitzGerald's interpretation as a marvel of felicitous translation. But he should be known to and read and circulated by Freethinkers, for the old Persian poet is pre-eminently one of us. Previous editions are loaded down with notes and introductions and lives and pictures till the cost is high and our "old Omar" is removed from the plain of popularity. Our little edition has the introduction necessary to present him to the non-oriental student, and the notes which make the verses plain. All Liberals should have this poem, and they will find it will bear reading and rereading.

The cover for this pamphlet is from a special and most appropriate design by W. Parker Bodfish, printed on the Victorieux cover paper.

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"A New Catechism" has enjoyed a remarkable sale both in America and England. George Jacob Holyoake, in his introduction to the English edition of "A New Catechism," says:

"A New Catechism" is the boldest, the brightest, the most varied and informing of any work of the kind extant. The principal fields of human knowledge, which the churches have fenced around with supernatural terrors, the Catechism breaks into, cherishing what is fair and showing what is deformed. The notes, of which there are many, both ancient and contemporary, are as striking as the text. The book is a cyclopaedia of theology and reason in a nutshell.

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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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The picture is 8x10, on very heavy paper, 16x20, a very nice size for framing.

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## Letters of Friends.

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

### A REPLY TO MR. SULLIVAN.

From J. Latham, East Rand, Transvaal.

To the Editor of The Truth Seeker: Long before this letter can reach you, you should have received replies to the extraordinary defense of Jesus by Mr. Sullivan in your issue of June 1.

Mr. Sullivan professes to disbelieve in the godhead of Jesus, but he defends actions on the part of this begging preacher which are defensible only on the score of his godhead. When Jesus was a lad of twelve and strayed from his parents and left them to seek him sorrowing for three days, Mr. Sullivan says the youngster was justified because he was employed in spreading communism! Really, Mr. Sullivan!

Your correspondent is in error when he says that the words "What does it benefit a man to gain the whole world if he lose his own soul?" were addressed to the parents of Jesus—in fact, he is in error in supposing that Jesus said any such thing, as he will find if he refer to the R. V., where the word *psyche* is correctly translated "life"—"What should man give in exchange for his life?" And with the revised translation all Mr. Sullivan's complimentary deductions fall to the ground.

His treatment of the woman of Canaan is justified because doing good to individuals was not the main object of his life, and he naturally objected to being bothered about such trivialities—that is your correspondent's long-winded defence in a nutshell. It reads well, doesn't it? It may well be answered in the words of the fetish-book itself—"How can a man love God unless he love his brother also?" But any scientific commission on the part of Jesus is sheer moonshine. He looked for the speedy end of the world—nothing is more frequently reiterated—and urged his disciples to distribute their property because they would not have time to enjoy it and they might as well get credit for making others happy till the end came.

That Jesus meant good when he said God is absolutely devoid of basis in fact. The Greek word for good is "agathos." How you can derive "god" from "agathos" is known only to the clerics who have got the ear of Mr. Sullivan. Jesus did not speak Greek, he probably did not know half-a-dozen words in the language. Mr. Sullivan should show that the Aramaic or Hebrew words for god have that derivation. Our word "god" is given, I believe, in Webster's dictionary as being cognate with "good," but if you study Webster you will find that he is a "pious bloke," vide his definition of "Atheist."

That the English word "God" is derived from "good" is disproved from the fact that the further back you trace the words the more they differ. Both are purely Teutonic as they come from the German "Gott" and "Gut." As you get further East God becomes "Bog" (Russia), but I am not acquainted with the intermediate steps. I have seen it suggested, I think by "Chilperic Edwards," that our English root "bod" in bodkin is one of them, in which case the word is purely phallic. A really comprehensive derivation of the word from any philologist among your readers would be of great interest to me.

Mr. Sullivan's idea that Jesus was beginning to stir up the Jews to throw off the Roman yoke seems to me hardly capable of defence when we consider his remarks about the tribute which certainly imply that it should be paid. In fact

he worked a miracle to pay his own taxes. In my opinion Jesus wished to introduce free silver and was a strong opponent of protection, while he undoubtedly shared the views of Pontius Pilate on the application of the Monroe Doctrine.

### LIMIT THE PERSONAL FORTUNE.

From C. C. Gates, Illinois.

To the Editor of The Truth Seeker: Converse with a workingman, or a poor man, who struggles desperately to make both ends meet, argue for Socialism, Anarchy, or the Single Tax, and nine times out of ten you have not convinced him, provided your argument is new to him.

"No man should have more than \$5,000 in money and property. That is all one human being can honestly produce, above living expenses for self." Say that to him and his reply is:

"That's right. You hit the nail on the head that time."

Why does he agree with you?

You have described the simplest of all solutions to him for the cure of every economic ill. He understands you, for he has "horse sense." To argue with any other kind of a man is worse than useless.

But you object with that old, old sophistry: "Divide you all the wealth, and in a few years some would be rich, others poor. That's been the way with the world. One man keeps, the other spends."

The man who invented the devil must have invented that lie.

Let me tell you, believe it or not: The man who spends is as necessary as the man who produces. The one man is the complement of the other, and the two kinds of men should exist in one human body. Prosperity cannot be insured in any other way.

That there are 18,000 millionaires in this "blessed" country of ours proves that we are a nation of idiots.

The Socialist, the Anarchist, and the Single Taxer not only argue upon absolutely false premises, but in their frantic, fanatical zeal, they demand too much!

The Socialist by arguing for a state monopoly more absolute than any ever created, at the same time berating private monopoly. "What is sauce for the goose is sauce for the gander."

The Anarchist by arguing for a "every man do as he pleases, if he can," kind of existence, forgetting that only among beasts can such a condition be allowed, and that because the beasts can do no better. For intelligent men to argue for Anarchy there is no excuse. At the same time the Anarchist howls against the German Emperor and law for putting a man in prison for putting his tongue in his cheek at the sight of august royalty. Why, the poor fool of an emperor is "doing as he pleases," just as the Anarchist would do. The Imperial idiot has the power. The Anarchist has none. That is the only difference.

I am more in sympathy with the Single Tax than with any other reform. But even the single taxer is mistaken. He argues for "free land," at the same time taxing it to free personal property, forgetting that all tax is paid by labor and personal property (produce) of some kind. Land needs the least protection. It cannot be stolen, burned, or destroyed in any way. The present tax on land is all that is necessary, and more so. If land produces all wealth, the most sensible thing to do would be to not tax it at all; to neither sell nor buy it, and to make it absolutely free, to actual users and tillers of it. That is part of the problem of economic reform. Every square inch of land and water in this country should belong to all the people. And that is all that should belong to them, excepting railroads, public utilities (if necessary), and all means of transportation of public character. So, you see, I am nearly a Single Taxer, but

not quite. The railroads should be taken over by issuing what I would call an ownership bond, to the extent of actual cost of material, construction and labor, a low bond-interest rate to be paid to the holders of such bonds.

But this solution is very easy (in our mind). In the same way, but not quite so simple, is the problem of reducing the personal fortune. Frankly, I believe it will never be done, before the awful power of those 18,000 millionaires, and the unknown number of people whose fortunes range from \$50,000 to one million. Not until religion is absolutely destroyed, at least.

If we cannot divide up the wealth of this country among those who work, who produce it by actual hand and muscle labor, and whose worth is in no possible way less than the mental labor, and keep it divided up, then let us give up, be slaves and lackeys, and believe sincerely the damned lies the knaves and hypocrites tell us: that some are poor, others rich; many must serve, and a few will rule; many must live and beget their kind in squalid poverty, a few in highly refined and cleanly luxury, where only death and disease cannot be "bought off." Let us be as 'umble as Uriah Heep, and knaves as filthy as that foul hypocrite.

Let us allow and be all this, if we cannot keep wealth "divided up" to those who produce it by actual hand and muscle labor. I do not include the mental laborer, for he should be one with the manual laborer, at least as to wages, the highest reasonable limit of which is less than \$2 a day, \$600 a year, or a ten per cent income on \$6,000, beyond which no human being's personal fortune should be allowed to accumulate. Cynically, I presume, it will never be done. That is why I advise it.

### MR. DARROW'S DENUNCIATION OF HARRY ORCHARD, INFORMER.

From A. S. Embree, British Columbia.

To the Editor of The Truth Seeker—Dear Friend: If you have not already noticed it, the inclosed clipping may be of interest to you. The only reason the prosecution gave for asking the jury to believe Orchard's testimony was that he had "got religion."

#### Orchard's Religious Dodge.

Darrow next turned his attention to "those sickly, slobbering idiots who talk about Orchard's religion and regeneration," and declared that before Dean Hinks, his religious adviser, had persuaded him to lay his sins on Jesus, "Father" McParland, the detective, had persuaded him to lay his crimes on Hayward, Moyer and Pettibone.

"It was a slick game of shifty Harry, this religious dodge, and a part with his past life. But you might have had more faith in this man if he had not confessed to McParland to save his life before he confessed to Dean Hinks to save his soul."

As to religion, Mr. Darrow said he did not profess to know much about it. He had endeavored to solve the infinite mystery but he found he could only bow his head in the presence of it and say "I do not know."

For those who believed in a God who numbered the hairs of the head and noted the sparrows fall, the attorney declared he had the most profound respect.

"But, gentlemen, I have never asked for the life of a human being and never shall to the end of my days. I do not ask for Orchard's. If he stood convicted to-day and no one else would say a word for him, my petition would be there, praying for his life, because I do not believe in taking away the life of any fellow being. It is not for us to say what, if we were born, if we were molded, if we were surrounded as Orchard was, we would not have done."

"But if Orchard has religion, men of this jury, I say to you that I never want it. Before he made his confession Harry Orchard was had enough, but it remained for religion, and I am carefully weighing my words, to make him totally depraved. Before he got religion there was some spark of humanity, some spark of manhood left in the creature, but after his conversion there seems to be none. What show of remorse, of pity, of regret did this man make as he appeared before you to tell his awful story?"

Darrow declared that once before in his life Orchard had been converted—had become superintendent of Sunday school—and he could not say that the second dose would be any better than the first.

During his years of crime Orchard had protected the name of his family from infamy and disgrace. It was the one spark of goodness in his criminal breast. Other criminals had shot through the trapdoor to dangle at the end of a rope, but they kept locked within them the secret of their family name to protect those whom they left behind. It remained for Orchard, after his conversion, to reveal to the world his name, to send back to the Horsely family in Ontario stories of his wild career so that people driving by the graves of two old Quaker parents might point to them and say: "There lie the father and mother of the greatest monster of modern times."

**DISLIKES THE WRITINGS OF BISHOP EASTMAN.**

From Chas. W. Hill, Vancouver.

Editor Truth Seeker: I have great pleasure in inclosing a postal note for \$3. The Truth Seeker is worth supporting. I am going to offer you what seems to me a very wise suggestion, and it is this, that in future you do not print such loathsome stuff as came from the pen of that horrible sky-faker which appeared in your issue of June 22. Standing on a street corner a few weeks ago, I heard a sky-faker by the name of Robson tell a picture story about a woman that was on a par with the language used by that other sky-faker I have just referred to. Now I hate the sight of that man. Yours for truth, liberty and justice.

**THE PREEMINENT FAKE.**

From T. A. Hoge & Co., Virginia.

Editor Truth Seeker: Inclosed find \$3 to renew our subscription. We are all Socialists in our establishment (and we might add all Freethinkers), but The Truth Seeker is our favorite. We are alive to the frauds and inconsistencies of both religion and economics, but recognize religion as the preeminent fake of all.

**LUTHER'S SENTIMENT.**

From J. H. Jones, Arkansas.

Editor of The Truth Seeker: In remitting this year's subscription I send you a sentiment of Martin Luther's which I have not seen in your columns. It is as follows:

"Who loves not woman, wine and song Remains a fool his whole life long."

This appeared in the Memphis Weekly Appeal a few weeks since, and the editor said he had no doubt that Luther lived up to it.

I am now in my 82d year, and have been a reader and admirer of your paper for the last twenty years.

**THE TEACHING OF ATHEISM.**

From R. M. Powell, Texas.

Editor Truth Seeker: I send you \$3.55 to pay my subscription and for a couple of pamphlets. The more I see of Christianity the better I think of Atheism. Instead of teaching us to neglect this life and prepare for one beyond the grave, it teaches us to make the most of it, as it is the only one we know anything of. It teaches that happiness is life's reward, and when you fail to gain it your life is a failure. It teaches that to be honest with yourself and your fellow men is conducive to happiness; if it were not so our moral laws would never have been known; and the Ten Commandments were known to man ages and ages before the Mount Sinai story got abroad. Atheism teaches that faith unsupported by reason is the worst plague that ever afflicted man; for as it does away with the reasoning faculties all intellectual advancement is stopped, and man turns to formulas, mummeries, amulets, charms, and the like, to remove the ills by which his life is beset, and to bring him happiness. It teaches us that we are but a part of a whole, and that we are the most insignificant insect in as

much a part of that whole as we are; and that if we should be blotted off the face of the earth in an instant the natural world would move on the same as it did when we inhabited it and wrangled and quarreled and murdered one another over the questions of our "likeness" to the creator whom we termed "God," and what kind of a place the great unseen relative of ours had prepared for us when we should honor him with our presence; and about how he spent his entire time watching our every action and listening to our every word. It teaches that the world was never made better by the death of a good person. It teaches that we alone are responsible for our acts, and that to believe that another can clear us from the guilt of the crimes we commit is the most pernicious doctrine that can be taught.

**ASTRONOMICAL.**

From Dr. J. C. Leonard, Idaho.

M. W. Hester, South Carolina (July 6), asks the cause of the variation of the magnetic needle. I don't know much, but I think I am onto the mystery. It is caused by the precession of the equinoxes. The earth fails to go quite around in a year. It lacks a fraction of a degree. Draw a circle, divide the circle into twelve spaces, one for each month in the year; write the twelve signs of the zodiac in the spaces outside of the circle; make the sun in the centre of the circle; then, beginning at Taurus, draw a line through the centre of the sun through the circle to the opposite side, and make the earth. The circle line is the earth's orbit. The earth swings from left to right, with Taurus at the right and the earth to the left, moving downward. The reason I use the sign Taurus is that the earth projected the sun across the circle into the sign Taurus, at the time of Moses. The earth failing to go around quite in a year, the writers of the book discovered that the equinoctial point was shifting and would eventually reach Aries, the next sign, when, they prophesied, a new sign would appear in heaven and a new redeemer be born to the world, i. e., a new sign that redeemed the world from the evils of winter at the vernal equinox in March, when the world was completed and Taurus was the redeeming sign at the time of Moses. They prophesied 1,500 years ahead of the time by straight mathematical calculation, because it takes 2,115 years to displace one full sign of the zodiac by this precession. When that time arrived the earth was in Virgo, opposite Aries at the vernal equinox, when she is the woman that conceived. In other words, fecundity in the vegetable kingdom takes place on the earth. It will be noticed that it is just nine months for the birth of Christ on Christmas day when they changed the religious worship of the world from the worship of the Bull of Egypt to the Lamb of Palestine when the sun reached Aries. This is your Lamb of God that taketh away the sins of the world or evils of winter, and has been the redeeming sign for the past 1907 years. It is also the Ram that Abraham found and also the masonic ram emblematic of innocence. This is the cyclical theory of gods mentioned by Graves in his "Sixteen Crucified Saviors," and this is the reason that nearly every nation on earth has a virgin-born crucified savior to coincide with the sign Aries brought about by this precession, etc. For this precession of the equinoxes Vega of the Lyre now above our North Star 15 degrees, was the North Star thirteen thousand years ago and will be the North Star thirteen thousand years hence because it takes 25,868 years to displace all the twelve signs of the zodiac by this precession of the equinoxes. This causes the variation of the magnetic

needle and gives the cause for the variation of the needle to reverse its variation in the fullness of time.

This is the manner in which I locate the dates of some of the prehistoric people of America. There is an egg-shaped corral on Sprague River, Oregon, covering one-fourth of an acre. The corral is made of stones set up like grave stones, 18 inches thick and about 3 feet wide, and 6 feet high. Near the top the stones are cut to a point. At the small end of this egg-shaped corral are two large pillars 10 feet apart and about 12 feet high, which mark the entrance. Out of this entrance, running North, is a row of the same class of rocks, set at intervals of about 100 feet, three-fourths of a mile in length. By placing a transit on one of the rocks at the entrance of the corral and ranging with the row, and by waiting until dark and raising it up you will catch Thuban, now at the right of the North Star, and a little below it; to the naked eye Thuban looks to be about 10 feet from the North Star to-day. I find now by mathematical calculation that about two signs have been displaced since Thuban was the North Star, which would be about 4,000 years ago, and they undoubtedly left that as a clue to the date of building this corral. It was undoubtedly built for a place of worship, and the egg-shape would suggest the Buddhist form of religion. For further instructions on precession of the equinoxes see Volney's "Ruins of Empires" (the fine print), Page 120. I regard this book as one of the very best Freethought books of the whole list. It has been in print over 100 years, and more are sold now than ever. It gives the foundation of all religions of the earth in language that all can understand.

The Christian religion is elaborated from Sun worship.

**DEATH OF CAPTAIN LOOMIS.**

A local paper contains this account of a well-known Connecticut Freethinker, who was for many years a reader of The Truth Seeker:

Captain Benjamin Turner Loomis, a veteran of the civil war, died Monday night at Tolland, in the house in which he was born (March 7, 1838). He was the son of Leonard and Mary Turner Loomis. Captain Loomis received his education in the Tolland schools. In 1855 he began teaching in Willington, the next winter in Coventry, and later in his home town, Tolland. In 1862 he raised a company in Tolland, and went into the nine months' service as captain of Company K, Twenty-second Connecticut Infantry. The regiment was largely engaged in picket guard duty around Washington, and saw but little actual fighting. When Captain Loomis was mustered out with his command at Hartford, after being on the field about a year, his health was greatly impaired. When he regained his strength he found work with William Gale & Sons, silversmiths, afterwards entering the office of Grover & Baker, sewing machine agents. Deceased is survived by two daughters. Mr. Loomis was a pleasant, genial man, and his hospitality was but one of his many good traits. He was a firm believer in cremation, and he had built a mausoleum on his farm in which he deposited the ashes of a daughter. His ashes are to be placed in the same mausoleum.

**DR. E. A. WOOD.**

Dr. Eben A. Wood, president of the Syracuse, N. Y., Secular Union, died on the 11th of August, 1907. He had been ill with Bright's disease for several months. Doctor Wood requested that Bryant's "Thanatopsis" should be read at his funeral.

**MRS. JOSEPH F. CLIFT.**

There is no man more pusillanimous than I, when I make a military plan. I magnify all the dangers, and all the possible mischances. I am in an agitation utterly painful. . . . When my resolution is taken, all is forgot, except whatever can make it succeed.—Napoleon Bonaparte.

**WALT WHITMAN.**

An Address by ROBERT G. INGERSOLL.

"LIBERTY IN LITERATURE."

Portrait of Whitman.

A Testimonial to Walt Whitman, by Colonel Ingersoll, being a Lecture delivered in Philadelphia Oct. 21, 1890. Also the FUNERAL ADDRESS Delivered by Colonel Ingersoll at Harleigh, Camden, March 30, 1892.

The Lecture and Funeral Address are sublime poems in themselves, marvelous imagery, and wonderful diction. Each admirer of both these great men should have this book. Ingersoll brought out the best of Whitman in his own incomparable way—in the way no other man since Shakspeare could do it. It is not only more than "a grand, sweet song." It is a canvas whereon in the most wonderful colors are painted pictures of life and love and liberty; the most poetic and finest delineations of nature's myriad forms. It is a book which will be read and re-read with ever increasing delight. Paper covers, 25 cents; cloth, 50 cents. Address THE TRUTH SEEKER CO.

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**ROBERT G. INGERSOLL** and **FREDERICK DOUGLASS.**

At a meeting held in Washington, D. C., Oct. 22, 1883, to give expression to condemnatory views of the decision of the Supreme Court that the Civil Rights Act was unconstitutional. In view of the prominence of the "Negro Question" to-day these speeches are of special interest.

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This is a reply to all of Priest Lambert's criticisms of Colonel Ingersoll's statements. It is written in a calm and judicial style, exhaustive in reasoning, and conclusive as to the points advanced by the priest. Lambert has been heralded as the man who had answered Mr. Ingersoll by many churchmen—all of the more ignorant of them, in fact—and his book has been cited by many journals as a refutation of the Colonel's attack upon the church and a rehabilitation of Christianity. Lambert's book does not deserve the reputation it acquired, and it would never have acquired it if it were not about all the churchmen had. Colonel Ingersoll regarded it as weak and puerile, and Mr. Lacy shows that his estimate was just.

Every Freethinker should get this book so that when Lambert is quoted to him by some churchman he can produce the book which shows the false logic and weak argument of the priest.

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**A Few Reasons for Doubting the Inspiration of the Bible.**

Paper, 10 cents. BY ROBERT G. INGERSOLL. Address THE TRUTH SEEKER.

# FRANCE AND THE POPE.—2.

BY GEN. WILLIAM BIRNEY.

Published uniform with No. 1

This is a reply to the legal arguments coming under the author's notice after No. 1 was written, and deals with the utterances of the Roman Catholic gentlemen, the Hon. Morgan J. O'Brien, Edgar J. Gans, Esq., Paul Bakewell, Esq., Professor Dwight, and Paul Fuller, Esq., also the speeches made by Judges O'Brien, Daly, and Fitzgerald, and by the Hon. J. Delany and John C. Agar, Esq., at the Roman Catholic mass meeting in New York City, January 27, 1907; also the Pope's Encyclical letter of January 6, 1907.

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**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."

### Colonel Ingersoll's Loan.

Many stories of the generosity of the late Col. Robert G. Ingersoll are told among those who had the privilege of knowing or meeting the great Freethinker. The following, from the New York Press, may or may not be true in all its details, but it is typical and characteristic of the large-hearted and open-hearted man who is its subject:

"I presume every prominent man with a moderate amount of wealth is pestered by a horde of pensioners," said a young attorney at the Lawyers' Club. "In addition to the regular parasites that prey upon him continually, are occasional needy ones that appeal to him at every opportunity.

"In this respect the late Colonel Robert G. Ingersoll was probably the most annoyed man of his time. Generous to a fault toward his friends, his big heart was touched by appeals from the most casual stranger. I doubt if there was a city in which he lectured where he did not leave behind part of the money that he had earned upon the platform. I ought to know something of this, for I myself made a touch on the Colonel, and he responded to it like the gentleman that he was.

"It was down in Memphis about ten years. How I happened to be there is nobody's business. It is enough to say that I was 'stone broke,' friendless and desperate. I even envied the sweating, half-naked stevedores down at the river wharves, as they stood in line to receive their pay, only to hustle off and lose their money in a crap game. My hotel bill at the Peabody was worrying me a lot. It wasn't big, but I had nothing with which to pay it. I scarcely had nerve enough to go in and eat my meals, and I never would have stepped up to the desk if I hadn't been compelled to ask the clerk for mail in the hope that a letter might contain a check that would relieve my misery.

"One day I noticed in the hotel lobby a lithograph likeness of Colonel Ingersoll. I had seen it before, announcing a lecture on 'The Mistakes of Moses.' But this time it furnished an inspiration. I hated to confess it. I had met Colonel Ingersoll in the days of my prosperity, a year or so before. But the meeting had been of the most casual sort and gave me not the slightest claim upon his friendship. I doubted if he even remembered me. Such was my necessity, and so low had my self-respect ebbed that I determined to join the vast army of leeches that followed him.

"On the night of the lecture, which was given the next evening, I went around to the stage door and gained admission by stating that I was a friend of the famous orator. A stage hand gave me a seat in the wings, and at the close of the lecture handed my note to Colonel Ingersoll.

"I can see the noble old chap as he came out into the wings to meet me. He evidently had met my kind before, but he was patient and courteous.

"I don't remember you," he said, "but tell me what I can do for you."

"Tell him! I unloosed the tongues of my woe and let fly. I told him I had to have \$20.

"That is a pretty large sum for one

man to ask of a stranger," he remonstrated gently.

"I admitted it, but pleaded the harder. "Very well," he weakened, handing me the bill. "Only remember that I am not so rich as many think I am. Hundreds of persons ask me for money. I can't give them all twenty-dollar bills. Some day I may need this, so if you have any luck hereafter send it to me. I may have to pass it on to some other poor devil."

"That loan of the Colonel's helped me over the rough hill of my hard luck. Inside of a year I was in Washington with a good job. One day, and it happened to be pay day for me, I was coming down the elevator of the old building formerly occupied by the Department of Justice on Pennsylvania avenue, not far from the White House. The elevator shaft was dark, and I did not recognize two men that entered the car as it stopped at the floor below the one at which I had stepped in. When the passengers got out at the ground floor I noticed one of two men stop and hand a quarter to an old apple woman who was sitting on the stoop outside the door beside her basket.

"The giver of the coin was Colonel Ingersoll. A feeling of shame swept over me. I had not returned the money that had been of such benefit to me in the crisis of my life. I had \$25 in my pocket, and I knew my landlady would be lenient with me, so I grew bold. The Colonel was just getting into his carriage at the curb.

"Colonel Ingersoll," I said, stepping up to him, "I don't suppose you remember me."

"No," he replied, just a trifle suspiciously. "I don't believe I do."

"Well," I replied, "I believe you said that once before, but this time I don't think you will regret having me refresh your recollection. First take this \$20, and I'll explain myself."

"I did, and I don't think I ever felt more proud of having pulled myself together than I did then, for I was telling the story to the one man who had seen how nearly down and out I had been.

"My boy," he said, laying a big, friendly hand on my shoulder, "you don't know how happy you have made me feel. That repays me for the thousands that never have come back."

"A few weeks later I read a press dispatch announcing that he had suddenly dropped into his last sleep at his home at Dobbs Ferry. I had paid my debt none too soon."

### Correspondence.

To The Editor of The Children's Corner: Perhaps you remember the "Letters to a Nephew" I sent you three years ago (about).

Well, the boy has "made good," and thinking it would please you I intrude once more (I do not mean that my "butting in" will please you but the news). I suppose the letters (warning him against girls and preachers) did the business. Anyhow I'm allowing my head to swell somewhat. Teddy has just graduated from the State University of Iowa with honors to which only three students have attained since the school has been working under its present system (twelve years) "Phi Beta Kappa" for excellence in language, and science, and also election to "Writers' Club," to which few students attain. Other things too, that I forget. In fact he got everything in sight, as far as I can figure out. When he reported there, first time, they asked him what church he belonged to—"None." Then what church did he favor. "Not any," says he. "They are all alike to me." They thought that very strange and tried to get some admission from him to get a line on his "religious views," but failed. Had to put him down, I suppose, as a "No religionist." And he is still on the "no church" books. But his exceptional abilities, qualities, application, etc., have made him a favorite pupil all along.

He is now taking a supplementary course in pedagogy during vacation and has a good position as principal in his Alma Mater High School at Corydon (seat of Wayne Co.) Yes, the Freethink-

er is the real thinker, and only the free bird can fly. Mental gyves and priest-fashioned yokes! We are certainly shaking them off.  
Your friend,  
C. W. CLARK.

Allerton, Iowa.

### Biggest Locomotive Ever.

The largest steam locomotive in the world is about to be turned out from the Schenectady, N. Y., plant of the American Locomotive Company for the Erie Railroad. It will haul on grades a train of loaded cars a mile and a half in length without the aid of helpers. Its weight is 413,000 pounds.

The machine measures from cow-catcher to the rear of the tender 83.10 feet, with a height from top of rail to top of smokestack of 15 feet 5 3/4 inches. The engine has four cylinders and is in reality two engines combined in one. The water alone in the boiler weighs 42,700 pounds, and the tubes, of which there are 404, weigh 23,700 pounds. While the hauling capacity of this engine is double that of the heaviest freight locomotive now in service on the road, the load of one single pair of driving wheels is less than that of many of the ordinary road engines of the present day.

The locomotive is designed for push service and will operate on the Susquehanna Hill, between Susquehanna and Gulf Summit, where the ruling grade is 1.3 per cent. Two others of the same size are being built.

### An Honest Soldier.

A non-commissioned officer, entering a barrack gate in Dublin, was mistaken by the "fresh one" on sentry go, who immediately saluted him. The non-commissioned officer, unaware that his colonel was just behind him, returned the salute, a thing not permissible under the circumstances. Arrived at his quarters, he was surprised to find an order for him to attend before the colonel. On presenting himself he was asked how he came to return the salute, knowing full well he was not entitled to it.

Not in the least embarrassed, he promptly answered: "Sir, I always return everything I am not entitled to."

The colonel, taken back by his ready wit, laughingly dismissed him.—Tit-Bits.

### Not Sure of Being Believed.

At the Pine Grove Camp Ground in Canaan, Conn., the other day, a little girl was reproved by her mother for disobedience and being naughty to her playmates. The child was told that when she said her prayers at night she should seek forgiveness and ask the Lord to help her be a better girl. Here is the prayer which the youngster made under protest:

"O Lord, I want you to help me to mind my mamma, to help me to be a better girl, to help me to be good to my playmates, to—but pshaw, Lord, what's the use? I 'spect you don't believe half I'm saying."

### Wise Willie.

Aunt: "Willie, an angel brought your mamma such a nice new brother for you last night. Wouldn't you like to see the dear little baby?"

Willie: "No; but I'd like to see the angel."  
—Punch.

Why, there are maidens of heroic touch, And yet they seem like things of gossamer  
You'd pinch the life out of, as out of moths.  
O, it is not loud tones and mouthiness, 'Tis not the arms akimbo and large strides  
That make a woman's force. The tiniest birds,  
With softest downy breasts, have passions in them,  
And are brave with love.

—George Elliot,

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Specimen Illustrations.

NON-CHRISTIAN CHRISTIANS.  
From J. F. Roberts, New York State.  
[The Rev. C. T. Holcombe of the Knoxboro Methodist Church sent a letter to a number of non-communicants inviting them to state why they were not Christians. The answers indicated, as causes for the writers' not joining the church, "poor examples, drink, Christians in secret, business, lack of knowledge, pleasure, and besetting sin." If any reply showed lack of belief the pastor did not make it public.—Ed. T. S.]

To the Editor of The Truth Seeker—Friend Macdonald: The Rev. Mr. Holcombe is manifesting such a praiseworthy tinge of liberality that he needs encouraging. If he keeps on I'm afraid that no church can ever hold him. It is to be regretted that he addressed his interrogation to semi-Christians rather than to real live, up-to-date Freethinkers. Had he made it a point to question the latter, it is more than safe to say that some reasons would have been handed in that might have induced him to further travel along the road of reason and common sense; a very desirable result in every way, for this pastor has already made a short journey along the "thoughtful turnpike," I perceive. These semi-Christians, however, will pull him the wrong way unless, indeed, he is sensible enough to see his question wasn't really answered at all. The semi-Christian is worse than the full-fledged specimen in that he stands for nothing definite; and when he can be induced to talk at all it is only to talk nonsense. And this nonsense the Christian fondly imagines represents the state of mind of the real unbeliever. He hasn't sense enough to realize that there are two kinds of unbelievers: some who don't believe simply because they haven't investigated; others who do not believe simply because they have investigated. 'Tis the latter kind that the Rev. Holcombe should have questioned.

I note in the daily press that the clerics are still keeping in the public eye by reason of their general lawlessness and immorality. Even our beloved chaplains are not exempt. Too bad some appropriate

ation cannot be made to pay the cost of defending the blessed parasites when they are haled into court. But patience, beloved; this will come in good time. All the question needs is a little agitating.

It is a matter of general knowledge that very little is said or done by the Christians when their beloved pastors get caught in some "indiscretion." (I believe that is the clerical term for sundry deviations from the path of righteousness.) They either take it as a matter of course (I should think they would by this time) or they consider that the "elect" ought to have some privileges anyhow. How different the situation when an infidel, an unbeliever, makes a misstep. A noisy clamor ascends to the clouds and morals unlimited are pointed. What is the logical conclusion? Why, that the infidels are expected to lead better lives than their Christian neighbors! That's what Bill Jones, the man on the fence, says, and I'm getting to agree with him.

Harsh was the fate which overtook—or would have overtaken except for his legs—the Rev. Andrew Pritchett, pastor of the Methodist church at Wellston, near St. Louis, Mo. He had rebuked Sister Callie Donley, who proved a rebellious subject, and when his accusations found lodgment in the mind of her husband and "broke up her home," she instituted a suit for slander against the preacher. By the time the case came to trial her husband had been reconciled and public sentiment condemned the Rev. Mr. Pritchett; therefore when on July 18 the defendant left the courthouse after obtaining a change of venue, about a hundred women armed with horsewhips were waiting for him. He grasped the situation and fled, taking refuge in a growth of scrub oaks which the skirts of his pursuers prevented them from entering. Luckily he soon encountered the sheriff, from whom he demanded and received protection. We cannot approve the conduct of the ladies of the Wellston congregation, but if they must appeal to the unwritten as well as the written law, it is better that they administer it with horsewhips than with shotguns.

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If you have built castles in the air, your work need not be lost; that is where they should be; now put foundations under them.—Thoreau.

The love of power in ourselves and the admiration of it in others are both natural to man: the one makes him a tyrant, the other a slave.—William Hazlitt.

Infidels are the intellectual discoverers. They sail the unknown seas, and in the realms of thought they touch the shores of other worlds. An Infidel is the finder of a new fact—one who in the mental sky has seen another star.—Ingersoll.

The very biggest mistake that married persons make is to think that their friends will help them in their troubles with each other. The man or woman who goes away from home for sympathy finds sorrow and brings back regret.—Ladies' World.

A true man belongs to no other time or place, but is the center of things. Ordinarily, everybody in society reminds us of somewhat else, or of some other person. Character, reality, reminds you of nothing else; it takes place of the whole creation.—Emerson.

This story (of the hanging by David of seven sons of Saul) from beginning to end, is one of gross heathenism and barbarous superstition, and a weird picture, not of God's righteousness, but of man's folly; and the only divine feature portrayed is in Rizpah herself. That it should ever have had the sanction of the God of heaven, and been deliberately carried out by a man after his own heart, is impossible to believe.—J. Horton.

I found that, whatever route I took, before long I came to a tall and formidable-looking fence. Confident as I might be in the existence of an ancient and indefeasible right of way before me stood the thorny barrier with its comminatory notice-board—"No thoroughfare. By order, Moses." There seemed no way over; nor did the prospect of creeping round, as I saw some do, attract me. The only alternatives were either to give up my journey—which I was not minded to do—or to break the fence down and go through it.—Huxley.

Rome, ever vigilant, hoary with the snows of many centuries, yet seemingly endowed with the adaptability of vigorous youth, displays a breadth of practical and inflexible purpose which leaves the Protestant sects far behind. Her object is to enslave the human mind, and she has always been ready to avail herself of any means that may enable her to achieve this end. Formerly she cowed men with the terrors of the Holy Inquisition; now she is adapting her methods to the altered conditions of a complex democratic civilization.—Literary Guide.

From the standpoint of a social force, the church has been a failure. It has demonstrated its inefficiency. What contribution has it ever made to the knowledge of the world, to the intellectual wealth of mankind, to science, to invention, to discovery? What do civilization and progress owe to the church? In every land where it has been supreme the nation has remained in superstition and ignorance. It has declined and retrograded and been left far behind in mankind's march of progress. The church and religion have been the bane of Ireland, the handicap of Scotland, France, in order that she might preserve the life of the republic, has been compelled to subordinate the church. Germany was never so mighty as since she subordinated the church to the State. Italy has entered upon a new national existence since she rescued herself from churchly dominion. In all of Europe, once the abject servant of the church, there remains Austria alone that acknowledges her ancient subjection. The church has been tried in every circumstance, under all conditions, with all possible variety of materials. With what result? Look at Mexico, at any of the South American republics, at any of the Latin nations where, from time immemorial, the church has held sway.—J. E. Roberts.

# Freethinker's Catechism

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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

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reputed to be a woman of easy virtue. Attempts were 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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Did Him.—"She did a very foolish thing when she married." "Why, he was rich wasn't he?" "Yes—he was the foolish thing."

For Anything.—The young man spoke bitterly: "Do you take me for a fool?" "Oh, George," she said, "this is so sudden."—Memphis Journal.

Not a Total Loss.—"I am a worthless thing!" exclaimed the rejected and dejected young man, despairingly. "Oh, no," replied the fair girl cheerfully. "Not worthless. Your skeleton alone would sell for \$20."—Somerville Journal.

Forced to Give Up.—"I gave you a dime and you went immediately into a saloon," remarked the benevolent old gentleman. "Don't you know it is very wasteful to spend your money for liquor?" "I've often thought of that, sir," replied the weary wayfarer, "but I've never yet found a place where I could get it for nothing."

Noisy New York.—Englishman—You talk a lot about your side, but in London we have to take down all the chimneys every night to let the moon pass. American—Wal, I guess I can beat that. Why, in New York nobody can get to sleep in the top stories owing to the angels making such a noise.—Ally Sloper's Half-Holiday.

'Twas the Sabbath.—Tourist in Highlands (who has eaten about four-penny-worth)—What do I owe you for this meal?

Guidwife—Aweel, it's the Sabbath. So we'll no charge ye onything.

Grannie—Na, na, we wunna charge ye onything. But ye can just gie the bairns saxpence apiece!—Punch.

An Exception.—Minister (on return from holiday)—Well, Daniel, my good man, and how have things been going on in my absence? Daniel—Deed, sir, all things been gaun on brawly. They say that you meelsters when ye gang frae hame ae tak' guid care to send—waur men than yourselves to fill the pulpit. But ye never dae that, sir!—Punch.

Provocation Enough.—A deaf old gentleman dined with a family where grace was always said. When the guests were seated the host bowed his head, and began to repeat the accustomed verse in a subdued, reverent tone.

"Eh? What's that?" demanded the deaf old gentleman who sat beside him. The host smiled patiently, and began again, in a louder, more deprecatory voice.

"Speak a little louder, I don't catch what you say," the old gentleman persisted.

A low ripple of laughter went round the table. The host, his face crimson with embarrassment, raised his voice and repeated the verse. The deaf old gentleman did his best to hear, but failed. He placed his hand upon his host's arm.

"What did you say?" he demanded, frantically.

The host cast him an angry glance. "D—n it, I'm saying grace," he snapped. —Harper's Weekly.

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(Capt.) GILBERT P. BROWN.  
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### News of the Week

The telegraphers' strike is at that stage where both sides claim the victory.

The annual death rate of 10.62 a thousand of Sydney, N. S. W., is lower than the rate of any other city of its size in the world. Sydney's population is 524,000.

The President has ordered a holiday on the first Monday in September, "commonly known as Labor Day," for all per diem laborers in the federal public service and for certain branches of the public service.

The Pope Manufacturing Company at Hartford, Conn., which makes Columbia bicycles and a brand of automobiles, is in the hands of a receiver, who will keep the business going. Assets and liabilities about balance at \$2,000,000.

For fifteen years Samuel V. Hulse, of Newark, has been a member of the board of trustees of the Peddie Memorial church of that city. Now he is in jail on a charge of embezzling about \$65,000 of the church school funds.

The British House of Commons has again passed the Deceased Wife's Sister bill and sent it to the Lords. The bill, permitting a man to marry the sister of his dead wife, is contrary to the law of the church and was opposed by defenders of the canon law.

Two causes are working here in favor of peace at Casablanca, in Morocco, Africa. The tribes around the town are not fighters, but agriculturists, and must gather their crops. The other reason is lack of stores and cartridges on the part of the Arabs.

Some men commit suicide when charged with the offense which Edward Hirsch, who is connected with a mission on Fifth Avenue, was arrested for at Coney Island last week. Hirsch had induced two boys to accompany him to the island from Stamford, Conn.

Robert A. Pinkerton, who directed the business of the Pinkerton Detective Agency, with his brother, William A., died suddenly aboard the North German Lloyd steamer Bremen last Monday. He was walking on deck when he dropped dead. He was about 60 years old.

Old Orchard, Me., is in the worst of luck. That summer resort had just been looted of \$62,000 by the Rev. A. B. Simpson, who is the Christian Missionary Alliance, when a fire swept more than half the buildings along its shore, Aug. 15, causing an additional loss of \$500,000.

In Rockefeller's own church, the Euclid Avenue Baptist, Cleveland, O., Aug. 18th, the Rev. Cortland Myers asked John D. and his son to give \$100,000,000 for the spread of the gospel. Mr. Myers intimated that by making the gift the Rockefellers would place themselves next to St. Paul if not to Jesus Christ.

August 17 is accepted as the anniversary of steam navigation, and its one hundredth recurrence was celebrated by the blowing of all the whistles on the craft that ply the waters about New York. On August 17, 1807, Mr. Fulton sailed his "ingenious steamboat" from "the North River, near State's Prison, to Albany."

According to an official return fifty-four officers were killed and forty-seven wounded during the month of July, and ninety-five of the rank and file killed and fifty-two wounded in maintaining order throughout the Russian empire. During the same period 274 persons were exiled from St. Petersburg for political offences.

The International Socialist Congress opened at Stuttgart, Germany, last Sunday. There were present over 800 delegates, representing twenty-five nationalities. The opening speech was delivered by August Bebel, the Socialist leader in the Reichstag. Herr Singer, also a member of the Reichstag, was elected president of the Congress.

In the case of Herman Kuehn of this city, under conviction of bigamy, the court was unable to decide which of the two women involved was the lawful wife. It could only decide from the evidence that the prisoner was guilty and ought to support both women, and sentence was suspended on condition that Kuehn should support them. Kuehn was permitted to choose one of them as a wife, but forbidden to have both. He chose the younger.

The report made current a week ago that Clarence Darrow had withdrawn from the defense of the officers of the Western Federation of Miners, indicted for the murder of Governor Steunenberg, of Idaho, is declared to be without foundation. He will return to Boise to head the defense of Pettibone in October, but it is improbable that Lawyer Richardson will be associated with him as counsel. Richardson does not approve of the Socialistic arguments of Mr. Darrow.

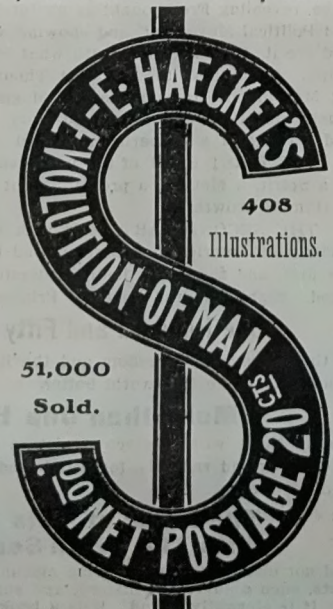
A. J. Flynn, vice-president of the Denver Archeological Society, has discovered in the cliff dweller region of Southwestern Colorado, a palace of six stories in a good state of preservation. It is one of the largest and most perfect abodes yet found among these old ruins. It is constructed of blocks of stone more regularly cut than those found in the average cliff dwellings. It is built in a picturesque spot, and when the tree growth has been cut away it will command a view of the entire canon.

The anti-clerical Catholics of Italy who resort to mob violence against ecclesiastics are getting near the pope. On August 16, as Cardinal Merry del Val, the Papal Secretary of State, was on his way to Rome he was surrounded, as he was passing through Marino, by an anti-clerical mob and insulted and assaulted. An inspector of police and others hastened to the spot and prevented the Cardinal from being injured. One policeman was seriously wounded in the fracas. The outrage is considered the beginning of an organized anti-clerical campaign and the police precautions have been increased.

The jail at Stamford holds one of the leading Methodists in the state of Connecticut. He is Prof. Henry L. Sebastian, organizer of the Methodist Symphony Society, and a music teacher whose piety led mothers to intrust their daughters to him as pupils. He has not proved worthy of the trust. The other day a fifteen-year-old girl complained of him to her mother, and the police got after him at once. He fled in an automobile, and exchanged that for a fast yacht, which brought him to Oyster Bay, where the arrest took place. Bail was fixed at \$10,000, and on account of the atrocious nature of his offense, it is believed he will get the full penalty of twenty years. Church circles in Connecticut are agitated.

Declaring that the whipping-post is a failure, disapproving of this medieval form of corporeal punishment in strong terms and declining to further lash prisoners, Warden Asmond S. Meserve, of the New Castle county workhouse near Wilmington, Del., has resigned. He is one of the leading criminologists in the country. Warden Meserve says: "I can no longer stand for the whipping post. I have made a very careful and unbiased study of the effect on men, and have come to the conclusion beyond a doubt that it is all bad. I cannot recall

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

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a single case in which it was not bad. It brings out in a man all that is revengeful and hurtful, and he arrays himself against law, order and society." The law has been on the statute books of Delaware for more than a century. The humaner people of the state are ashamed of it and hope that the resignation of Warden Meserve will have influence to abolish the barbarous institution.

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