

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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LET THE CLERGY REPENT.

The Time Is Near When They Will Have to Tell
the Truth and Face the Consequences.

The minds of more than nine-tenths of the human race have always been dominated by ignorance instead of wisdom. Not more than one person in a hundred, even in civilized communities, is capable of using his reasoning powers upon other than simple subjects. The common mind is reluctant to wrestle with anything not easily comprehended. These are some of the reasons why so many generations of men have arisen and passed away, and why the present generation exists, controlled for the most part by somnolent stupidity, rather than by intelligence. Considering the utterly benighted and barbaric condition from which civilized races have slowly emerged through the ages, it is not surprising that the evolutionary forces controlling the minds of men have not produced greater advancement in knowledge. In all ages there have been a few men wiser than their time, who have detected error, ascertained truth, and stated their conclusions, though generally to minds not capable of comprehending them, or to those so prejudiced by ancient error that they would not tolerate its overthrow. No important truth has ever obtained credence except after a desperate struggle. These statements are not complimentary to the race, but their solemn truth will be recognized by the intelligent reader.

Ignorance is the companion of superstition. These twin nightmares have always constituted a double team. Today, wherever ignorance most prevails there superstition most abounds. That emotional sentiment in man called religion, which worries over and worships the unknown, has always been actively present and persistent, so that for every couple of hundred of population on the entire globe, whether savage or otherwise, there seems always to have been one person more enterprising and audacious in his superstition than his fellows, who has been called by them, or has set himself up, as priest or medicine man. His superior flexibility of tongue and limberness of jaw have been revered as evidences of great wisdom, and his example and his counsels have taken great hold on the minds of his listeners. He has assumed intimate knowledge of the unknowable, and has generally been a man of larger mental caliber and of somewhat less ignorance than they. Having his living provided by others, he has had both the leisure and the disposition to fasten himself upon them by all manner of subtle inventions and pretenses, as a necessary intercessor on their behalf with the infinite and controlling powers of the world. By means of such men of conventional respectability and influence in their communities all sorts of ridiculous theories and superstitions were invented in the early days of the race, and have continued to be propagated with more or less variation and success to the present time.

The old prophet Jeremiah seems to have comprehended the theological situation as it was in

BY DANIEL K. TENNEY.



his day and to have foreseen it as it still prevails. He divinely announced:

"The prophets prophesy falsely and the priests bear rule by their means, and my people love to have it so."

In other words, the prophets were the original liars, and the clergy promulgate their falsehoods with plausible and persuasive platitudes; the people enjoy the falsehoods, loudly shout, and contribute freely to propagate them. Surely Jeremiah was well up on theological tactics.

The religious sentiment at the base of all this I believe to be natural. All that has been built upon it—the creeds and dogmas, superstitions and bigotries, rites and ceremonies, faiths and follies, bibles, vedas, korans, and the like—are artificial; purely human inventions, and thoroughly fraudulent in their inception. Who that exercises his unbiased intelligence can for one moment be of a different opinion? Has that "being whom we call God and know no more" himself attached all these appurtenances to our religious impulse to guide and control it? Or has he instructed any one else to do so in his name? To say nothing of the sacred books of other people which Christians unanimously condemn, can any thinking person attribute to a divine mind the contradictions, falsehoods, vagaries, obscenities, rites, and ceremonies found in the Christian Bible? Are they not the work rather of human minds, and often of wicked and pretentious men, designed to frighten or to amuse and control the ignorant populace? The evidence of its perusal and propagation is cer-

tainly all that way. Not one person in a thousand who professes to believe in the Bible has ever read it. Every person who can read, should both read and study it diligently. Do so, and let your intelligence pass upon its character and contents. Is it from heaven or of men? There will be but one answer.

I have said that there is about one clergyman, of one sort or other, to every two hundred people. They have abundant coadjutors, also, by way of Sunday-school teachers, deacons and the like. All these are engaged in propagating the faith accepted as genuine in their respective localities. They constitute a veritable army of ~~carriers~~ ^{workers}. They do a great deal of good in the field of morals, for which they deserve the highest commendation. The mischief they do in propagating falsehood is altogether incalculable. This army, however, cannot be conquered or dispersed. The individuals composing it are of that peculiar temperament which adapts them to be leaders and instructors of simple minds. It is idle for Freethinkers to ridicule these people or to be intolerant of them. They are organized, and are pulling together everywhere. We are not, and are pulling, each one for himself, in no particular direction, and for no particular purpose beyond the annihilation of ancient faith and dogmas. The religionist will spend his time and money to spread what he deems the truth.

Among the intelligent classes in this country, there are far more Freethinkers than Christians; yet we have no organizations worth mentioning, only a small body of literature outside of scientific works, and few magazines or current publications of our views. We apparently do not care much whether the youth of our neighborhoods continue in the old rut of ecclesiastical nonsense, or whether they are taught its error or instructed in the truth. In short, we simply laugh at the superstitions of the churches, as we cannot help doing, and hold on to our money. This is not the way to do good to our fellowmen. It is, however, the general method adopted by most of our friends who do not concur in current religious dogmas. I know of no way to reform this situation, except by capturing the clergy, and getting the true philosophy expounded from their own pulpits. That is where it ought to be done. In this direction we are making slow but certain progress.

It is commonly said that the churches are growing more liberal. This is a cheering sign, but how can they become more liberal without abandoning the ancient faith? Increasing liberality is a confession of former weakness. The truths of God, if there are such recorded, are unchangeable. Eternal rewards for those who have faith, and eternal punishment for those who have not, may be abandoned, and ought to be by the pulpit, but these are sound Bible doctrines, and cannot be made more liberal. For thus it is written. Yet we hear little or noth-

ing from the better pulpits nowadays about eternal damnation. It is gradually being abandoned as neither popular nor believable; so are many other doctrines equally baseless in nature, though well founded in the Bible. Freethought must be worked out by educating the clergy. It is a slow evolutionary process, but will certainly be achieved. Mankind will not much longer submit to be pestered by the mythologies of ancient ignorance. The gradual advance of knowledge will in time achieve the desired result.

The religious teachers of this country are better qualified to conduct a crusade for moral improvement than any one else. They have the disposition and capacity, and, better yet, the machinery. They should perceive by this time, it would seem, that the religious sentiment in man is about the same the world over, that forms and ceremonies are merely such, and by no means essential. They must before long conclude, also, in conformity with the advancing intelligence of the age, that all religious systems are artificial, all sacred books the creations of men, respectable only by their age, containing many good things and many bad, and that all are quite unnecessary to the "Brotherhood of Man." Indeed no such general brotherhood can be organized in this country, concurring with any creed, dogma, or religious system, but only on the plain duty of man toward man, as shown not alone by ancient precepts, but by the ethical knowledge and experience of all past and present human needs.

The churches, it has been said, are growing more liberal. Let them advance to the stage of absolute mental freedom, where they will not be required to draw upon their own imagination or upon that of ancient writers of fiction, for their facts, or upon the credulity of their congregations for their acceptance. Is there no spiritual food in truth? Is falsehood, however time-honored, the best sustenance for the brotherly love and correct conduct afford greater assurance of a happy future than a blind faith in anything whatsoever? May not any man or woman whose life has been thus spent lie down on the bed of death to gentle dreams of happiness? Have they anything to fear in any event, though they never heard of a fictitious savior? Or must it still be said that a life-long scoundrel, repenting at the last moment, will take precedence in the world to come? Out upon such nonsense! It is a disgrace to the pulpit and an insult to mankind. Let the clergy repent, and tell the truth, as many of them ardently desire to do, but are afraid to face the music. It is coming to that, though slowly.

Professor Schiemann, a distinguished German, writing in the *Internationale Wochenschrift*, places President Roosevelt in the same class as Washington, Jackson and Lincoln. He even says: "President Roosevelt has probably influenced the American people more than these three, and he has done this through his peculiarities of character, imagination, will-power, and practical politics." As respects religion, the professor finds in President Roosevelt a spirit of Calvinism without intolerance. He goes so far as to say that "even his errors do honor in every case to his personality." That, comments the *Christian Advocate*, seems to be the culmination of admiration. When a man's "errors do honor to his personality" he certainly is relieved of caring whether he errs or not, if all he is after is honor to his personality. Professor Schiemann says that his services to the world in promoting peace have entitled him to the Nobel prize. But the professor does not make so much of that as of "the enervating doctrine of eternal peace."

The Lord Mayor of London, when he was entertained the other day by the United Methodist Church, made it clear to all discerning minds that his sympathies are with the more liberal religionists. He told his hearers that the only religion he knew or cared for was being good and doing good. Thomas Paine could not have excelled this apt definition.—*Literary Guide*, London.

THE GREATEST OF AMERICANS.

A Giant in Body, Brain and Heart was Robert G. Ingersoll, the Orator of Humanity.

BY MARILLA M. RICKER.

Robert G. Ingersoll opened his eyes on the 11th day of August, 1833. He opened other people's eyes until July 21, 1899, when he closed his own in death. He was born where most men die—in obscurity. When his mother rocked him to sleep, little did she think that in her arms lay the giant that was to be! Probably she had no idea that he was to be the mightiest man of the nineteenth century.

Ingersoll's father was a clergyman. He was more famous as a father than a preacher, which speaks well for him. Not one of his sermons can be found today, but the words spoken by his gifted son have been heard and read by millions of men and women.

All persons born in this country previous to 1865 know that white people held black people as slaves. There were some white people in this land during the days of slavery who were white inside as well as out. One such person was the mother of Robert G. Ingersoll. This noble woman presented to Congress the first petition ever sent to that body asking for the abolishment of chattel slavery. It was from his mother that Ingersoll inherited his passionate love of freedom. The secret of genius cannot, however, be found in parents. Rather does its white blossom come from the universal roots of history. All mankind bears man. All ages, all influences, all arts, all letters endow the luminous brain. But there is in genius one spark of fire unlit by them all. Great men, brilliant men, men with broad minds, keen wits, profound understanding and deep feelings, lived when Ingersoll lived, breathed the same air of liberty which he breathed, beheld the same political scenes that enriched his vision, but no other man among the millions of Americans saw what his eye could see, and no other voice painted in such thrilling language the beauty, the glory, the grandeur, of emancipated humanity. England does not account for Shakespeare; Scotland does not explain Burns; and America cannot explain Ingersoll.

I shall not attempt any complete estimation of this wondrous man. He had no forerunner. The universe made a similar impression upon Shelley, but what was white and cold in the poet's soul was in Ingersoll warm with the red blood of conviction, and, in the mighty crucible of his love for man, became a passionate pleading for liberty, for right, for justice. The Puritans knew but one freedom—the freedom to worship God as they dictated. They never sowed one seed of liberty. They established a worse despotism than that form which they fled. American principles did not sprout in Puritan soil. All who disagreed with their religious notions were heretics, which, in their day, meant criminals. The worst crimes were to think God less cruel than he was painted in the Old Testament, and to believe man better than he was described in the New England Primer.

The Ingersoll of Puritan days was a woman. Anne Hutchinson defied the narrowness, the intolerance and savagery of Puritanism, and was banished from the Massachusetts colony. Thirty years after the Mayflower's voyage ended in Plymouth Bay a night of theological darkness settled over the land which lasted until the dawn of the Revolution heralded the coming day of liberty. From 1650 to 1750 the reign of the clergy was complete, and intellectual torpor was the result. Not one great book was written during that period; not one beneficent discovery came from the Puritan brain; and not one tender sentiment came from the Puritan heart. Everything was stern, hard, cold, and cruel. The heartless superstition of Puritanism might keep their supposed God on his throne in heaven, but was powerless to establish his government on earth. New ideas were born; new thoughts were taking possession of men and women; new opinions were being published abroad. The curse of religious tyranny was overthrown in the state. The Declaration of Independence ended the reign of Jehovah in our land. A new intellectual as well as a new political world was

opened to mankind. The flag of freedom protected the minds as well as the homes of men.

Thomas Paine gave to the world the two greatest works of the eighteenth century—"Common Sense" and the "Age of Reason." One is destined to kill every king on earth, and the other every priest. Without Paine, Ingersoll would have been impossible. There was a stain on our national Constitution, when adopted, which was condemned by every lover of liberty, and the act of perpetuating slavery in the land had to be atoned for in blood as brave as ever was shed for the right. Civilization could not tolerate fetter or chain. The slave must be freed or our magnificent Declaration was political hypocrisy. It is a herculean task to overthrow greed entrenched behind religion and law. When three million voices cried for justice from their white brothers, the pulpit and the bench answered, "What have I to do with thee?" The cold, cruel indifference of the North to the cold, cruel injustice of the South lighted the mightiest moral flame that ever blazed on this earth. The deterrent cry that if slavery was wrong the Bible was false did not prevent men and women from joining the abolition movement. Although the church held aloof from the reform it was helpless to check it. It grew in spite of falsehood, in spite of religious or political consequences, until it conquered the majority vote of the Northern States. The crusade against negro slavery in this country had its prophets, its leaders, its heroes, its martyrs. What glorious men were those inspired and cheered by that glorious man, William Lloyd Garrison! To repeat their names is to set the blood boiling again in the veins: Wendell Phillips, Gerrit Smith, Theodore Parker, Owen Lovejoy, John G. Whittier, Horace Greeley, John Brown, and Abraham Lincoln. It was a long march from that dark day when a rope was put about the neck of Garrison in the streets of Boston to that triumphant hour when the Emancipation Proclamation gave three million slaves their freedom. Had the Christian pulpits not accepted every text of the Bible as divine truth there would have been no chattel slavery in the United States, no scaffold at Harper's Ferry, no assassin at Ford's Theatre, and no Robert G. Ingersoll—the man who came to champion the liberty of body, mind, and soul!

Ingersoll was the product of every struggle for freedom, of every attempt for justice, of every lash upon the back of a slave, of every crime committed by the state, of every wrong inflicted by the church. In Ingersoll the world reached its grandest height, and from his wonderful lips came the great truth of civilization—that man is the holiest thing that man knows anything about, and those things alone sacred which add to man's comfort and happiness. The bold challenge to the old theology and the old religion which Robert G. Ingersoll flung at the feet of the Christian church was accepted. This brave man fought for nearly forty years for liberty, for truth, for right, and he met and overthrew every knight who entered the arena against him. At the beginning of his career he was a lawyer and politician. It did not take long for his associates to recognize his superior ability. He was born with the crown of genius on his brow, with the sceptre of leadership in his hand. Men instinctively acknowledged his greatness. He had the last word because he could not be answered.

At the bar he was a powerful advocate, but on the platform he was the master of his audience. Before he was thirty he stood upon his feet, looked the universe in the face for himself, and boldly said to the world, "What priests and parsons have told you of God's wrath, of hell and future punishments, I tell you is a lie!" He never took back his words. A bad religion never had a mightier enemy, a true religion never had a greater friend.

His tastes, his training, his profession, all pointed to a bright political career, but he threw them all to the winds and stood by his guns, training them on sham and hypocrisy. No man ever lived who was more candid with himself than he. He hated falsehood; he loathed and despised hypocrisy with every fibre of his nature, and he detested sham and pretense. He kept his mind open to the sun, and he stood in the light. He respected the children of his brain,

and he spoke his thoughts without fear. It was Ingersoll's sincerity that blocked his way to the highest political honors. He was told that if he wished political preferment he must keep his mouth shut on religious subjects. He opened it. No office could put a padlock on his lips. He saw men turn the back of fear upon him, but he did not waver. He received but beggarly appreciation for his efforts to free men and women from ecclesiastical slavery, but he continued his magnificent crusade against superstition and priestly tyranny for more than a quarter of a century. He was the ideal of every man and woman who loved liberty. He was feared by the church but loved by the world.

It is difficult to sketch this many-sided man. He was full of pity and sympathy for the poor and unfortunate. He was great enough to applaud the good, and good enough to forgive the erring. He could charm a child with his speech, or sway thousands by his magic words. He was the supreme philosopher of common sense. He stood with the earth under his feet, with the stars over his head, and the world of beauty and grandeur around him, and he could not be persuaded that what he saw was a lie, and that miracles were the truth. He could kill a dogma with a shaft of wit, and make an orthodox deacon laugh at his own faith and superstition. He knew how to answer a fool, but he never forgot to be courteous to an opponent. He would take the case of a poor man into court without pay; he would give a young reporter an interview when he could sell every word he spoke for a dollar; he would present the proceeds of a lecture to some worthy object as though he was throwing a nickel to an organ-grinder; he would lead a reform with a dozen workers if he believed them in the right, just as if he had a million followers, and where there was persecution he was on the side of the persecuted. Ingersoll was the truest American that America ever bore. He was the orator of her rivers and mountains, of her hills and dales, of her forests and flowers, of her struggles and victories, of her free institutions, of her stars and stripes—the orator of the home, of wife and child, of love and liberty. The head, heart, and hand of Ingersoll were perfectly united and worked together. As he thought, he acted; when he had anything to say, he said it aloud. He was not ashamed of his thoughts. He did not hide or go around the corner, or beat about the bush. He spoke honestly what he saw, what he thought, what he knew.

Ingersoll was a great, tender-hearted man, full of kindness, full of generous impulses, full of good feeling. He saw that nature was savage, cruel, heartless, and he told the truth about it. He could see no Providence feeding the hungry, no father in heaven protecting the innocent, no God battling against wickedness, and he said so. He saw in the sea the big fish eating the little ones; saw in the jungle the strong beasts killing the weak ones; saw in the air the talons of the hawk in the soft heart of the dove; and he described what he saw. In the world of man he saw fortunate vice better clad than unfortunate virtue; successful rascality better paid than unsuccessful honesty; saw injustice triumph and wrong sustained by the vote of the majority, and he did not hear the voice of God setting aside the verdict, and he said so. He tried to do what Providence neglected to do; tried to bring more justice, more love, more kindness into the world of man.

Ingersoll was as sincere as a camera. He would differ from all authority, from all creeds, from all precedents, rather than to be untrue to his own convictions. He knew that all philosophy was not in Greek, nor all truth in Latin. He knew that so-called divine words were no wiser than the age in which they existed, and that as man learned more, he left his fears behind. He thought freely and honestly, and he gave his thoughts to mankind, and didn't he do it magnificently? He was called an Infidel. He was an Infidel, and that is one reason why we honor him. The world has at last discovered that the one who fears an Infidel is the dishonest man; he is afraid of being found out.

Ingersoll knew that most history was written to conceal the truth. He knew that the church was a fraud wherein it pretended to represent

God, and that priests were impostors when they claimed to have divine authority for their acts, and that they hated him for telling the truth about them. No man ever loved the true, the good, and the beautiful in man, woman and child more than he did. This was the holiest trinity to him. Humanity was the great living, conserving thing to his heart. The lowliest man touched him more than did the highest God.

He had no sympathy for a deity hanging himself on a tree for the sins of men, but he was moved to tears at the sufferings of his fellow-beings. A poor woman standing at the wash-tub with blistered feet working six days a week to support her children, the legacy of a drunken husband, was more an object of pity in his eyes than a crucified savior!

Ingersoll above all else was moved by the patient martyrdom of man. An hour of agony on the cross was nothing to the daily sufferings of the human race. It was out of his great pity for man that was born the humor that gave the consolation of laughter for the grief of never-ending toil. It is impossible to picture this world-sided man. He was universal in his love of humanity. For Shakespeare and Humboldt he had the admiration of genius; for the crippled newsboy on the street he had that royal respect which perfect strength pays to physical deformity. Like a mother he gave his greatest love to the feeble child. With what a wealth of good feeling was he dowered, and with what prodigality he scattered it!

Everyone who met Ingersoll felt better for the meeting, felt that he had been in the presence of a true man. No one ever listened to his marvelous voice who could doubt his sincerity. There was not a speck of hypocritical dust in his soul. He was a giant in mind and in body, but his heart was bigger than either. While he was great as a lawyer, as an orator, as a critic, and greater as a philosopher, yet it was in manliness that he was greatest. In his relation with man he was supreme. He was a splendid fighter, and he fought for victory, but he loved the peace of the fireside, the atmosphere of home, the faces of his neighbors, the familiar streets, the smile of his wife, the clasp of his children's hands, and that sweet subtle essence of being which fills the heart as the perfume fills the flower. Had Ingersoll just lived that quiet, peaceful life that is learned of the steadfast mountain, the sleeping meadow, the singing brook, the happy bird, the silent forest, he would have left the mark of his individuality upon the world. There was that in him which lifted him above his fellows. He was born great, and would have been distinguished in any walk of life, but with his intense love of liberty, his large sympathies, his tender emotions, he could have been no other man than he was. His humor, his power to make smiles and laughter, would have immortalized him; but so would his other incomparable gifts. The boundless generosity of his nature bound men and women to him—not the princely giving of dollars, but the priceless giving of himself, the bounty of his mind, the prodigality of his genius. Ingersoll knew nothing of the sordidness of calculation. There was no meanness in him; through all his veins ran honest blood. He was free from vanity. He never picked up the flowers of flattery laid at his feet. He did his duty, and whether his act produced applause or condemnation did not ruffle his superb sincerity. Abused, lied about, slandered, vilified almost beyond precedent, he pitied his defamers and despised their work. He knew that character conquered, and that the power of lies came to an end. To the last he kept faith with his heart and mind. He believed in humanity, in all the good things that the world was working for. He never laid down his arms, never surrendered. When death came he met it with a smile. In my opinion, no greater, grander, nobler man has ever passed through this world of ours than Robert G. Ingersoll.

Privileged.

Dicky—Your dad always goes to sleep in church.

Georgey—My dad has a right to go to sleep in church if he wants to. He gives more to the preacher than any other man in the congregation.—Chicago Tribune.

A Year of Progress for Women.

Women all over the world are beginning to look upon 1907 as a red letter year for their sex, says the New York Sun. Their first notable step ahead this year was the granting of parliamentary suffrage to the women of Norway. Then Swedish women were made eligible for municipal office; next came the granting to the women of Denmark of the right to vote for and serve as members of boards of public charities, and now the British Parliament has just passed the bill making women eligible as town and county councillors and aldermen.

In 1888, when the county councils were instituted in England, it was thought that women were eligible, and three—Lady Margaret Sandhurst, Miss Jane Cobden, and Miss Cons—were elected by the voters of London. Beresford Hope, who had been defeated by Lady Sandhurst, contested the election on the ground that women were not eligible. The litigation was prolonged, and meanwhile the women were allowed to serve. One of the duties assigned to Lady Sandhurst was the supervision of twenty-three infant asylums. When Mr. Hope finally succeeded in ousting her one of the leading London dailies sarcastically remarked: "It is to be hoped that the gentleman will find himself equal to mothering all those babies."

Huxley on the Woman Question.

Men [said Huxley] must regard themselves as potentially, if not actually, fathers; women, in like manner, as potentially, if not actually mothers. Emancipate women by all means; throw open all professions and occupations for them to select as they think fit. "So far from imposing artificial restrictions upon the acquirement of knowledge by women, throw every facility in their way." Why? Because "better mothers will bring forth better sons, and the impetus gained by the one sex will be transmitted in the next generation to the other." "The duty of man is to see that not a grain is piled upon that load beyond what nature imposes; that injustice is not added to inequality."—Constance Plumtree, in the Literary Guide.

Tolstoy is a man of genius, but we think he has been greatly overpraised. He is more outside than inside the stream of modern thought. He is not an evolutionist—and that really says all. If he is not in the theological stage, he is certainly in the metaphysical stage. He wants to regulate the whole of human life by one moral dogma. He really belongs to the men of systems, who are all more or less "touched." He has their common lack of humor. Some people fancy that Shelley had no humor either. But this is a foolish mistake. Certainly he had not the gall which is necessary to a great satirist. He could not have been a Juvenal or a Byron. But the satire on Wordsworth as the timid lover of Nature, in Peter Bell the Third, is superb, without being sanguinary; and the translation of Homer's "Hymn to Mercury" is the most sustained piece of delicate and delicious humor in the English language. How advantageous it would be if Tolstoy had something of Shelley's gift in this direction, and something of his many-sided power of moral imagination. As it is, the great Russian writer is apt to sink to the sad level of the regular exhorter; and preaching is one of the worst of occupations.—G. W. Foote.

Among the anecdotes told by John Burroughs in his book "Camping and Tramping With Roosevelt," to come out in October, is the following: "The Rough Riders wherever they are always look to President Roosevelt when in trouble. One had come to grief in Arizona. He was in jail. So he wrote to the President, and his letter ran something like this: 'Dear Colonel, I am in trouble. I shot a lady in the eye, but I did not intend to hit the lady. I was shooting at my wife.'"

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

Free Thoughts.

The world has progressed in spite of priests. Better to work on Sunday than to loaf through the week.

Take Jesus down from the cross; men can be saved without him.

Good people think better of men and women than do bad people.

parents should have had it first.

Some persons show their true character when they are weakest, others when they are strongest.

If associating with angels made Satan fall from heaven, what show is there for a man in the church?

Instead of putting off happiness until we reach another world, why not put off misery and suffering and sorrow?

There is nothing that makes a certain type of woman so mad as to find that a man is not as bad as she thought he was.

Let us do all we can to make earth beautiful and leave woe and strife and crime to heaven. If there is joy here we need not care what there is hereafter. The present improved and the future will be safe.

Many a man is living a nobler life today than Jesus ever dreamed of; aye, and helping more people than Jesus ever helped, and doing more good to the world than Jesus, by living and dying, ever did, and more than this, suffering and enduring more from the ignorant and superstitious than the Nazarene had to put up with.

I fail to see wherein Jesus was any example for the twentieth century. In all which he taught and did he is about two thousand years behind the times. Take out of the story of his life what he didn't do, and the rest is not a tenth part what thousands of human beings have done and are doing today for the race of humankind.

If we could beat into human heads that no such person as is described in the four gospels ever lived, then it would be an easy task to overthrow the foolish dogmas of Christianity. Faith in the supernatural is responsible for all the foolish things believed of Jesus. The one thing to do is to dislodge this faith by teaching facts and scientific knowledge. L. K. W.

The Annual Warning.

About once a year the Methodists discover that the public schools are in danger from the encroachments of the Catholic church, and having sounded a warning they speedily forget all about the matter until the beginning of another school term, which finds the Catholic church still further entrenched, again arouses them to protest. There was a time when a Protestant sermon or a number of a Protestant weekly paper that did not contain a drive at Rome would disappoint its readers and hearers. Today the Protestant pulpit and press are the leading framers of compliments for the church of that old Mother of Harlots, whose errors and indiscretions are noted but forgiven in view of her orthodoxy on moral questions.

The Christian Advocate has just published its annual demand for the separation of the (Catholic) church and the public schools. It appears that the Rev. Dr. Donovan, rector of St. John's Catholic church in Middletown, Conn., proposed to the citizens of that seat of the Wesleyan University that his parochial school be accepted for public school purposes. He would let the city have the building and instructors for \$4,800 a year, and in all respects save one the schools would be under municipal control. The one exception was that the church should provide the teachers!

As the Advocate has the perspicacity to perceive and to remark, "this was a very subtle proposition." On the face of it the appearance is given that the church proposes generously to supply public school teachers at its own expense, but no one at all familiar with the ways of the church will be deceived. The church makes that offer whenever it wishes to invade a department of the state. Once in, it demands and receives compensation for the services of its emissaries. It was so in the matter of pay for chaplains of the New York state prisons. Under a specious Freedom of Worship bill it obtained admission for its priests, without compensation, and today they are drawing salaries from the state. It was so with the police and fire chaplains in this city. They were to serve without salaries. Now they receive \$1,000 to \$1,200 a year. If any city accepts an offer like that which the Rev. Donovan made to the city of Middletown, it will be paying the salaries of the nuns serving as teachers inside of three years. The church knows the ways of politicians and how to gain its ends through them.

The proposal of the Rev. Dr. Donovan was put to a vote of the people of Middletown and rejected by 934 against 653. More than two-fifths of the voters of Middletown were therefore in favor of maintaining a Catholic school at public expense. The priest may have been disappointed that his resolution was not adopted, but he can hardly be discouraged in view of the large vote in its favor. Acting President Rice of the Wesleyan University fought the measure and takes much of the responsibility for its defeat.

The Methodist paper reproduces the speech of General Grant at Des Moines as though it bore especially upon the endeavors of the Catholic church to gain control of the public schools. The speech is magnificent, even in that narrow view, but if General Sherman spoke the truth Grant did not have the Romish church in mind when he made it. Catholicism had not received the recognition in 1875 that it enjoys today, while the God-in-the-Constitution party was in the height of its pernicious activity. General Sherman said: "The Des Moines speech was prompted by a desire to defend the freedom of our public schools from sectarian influence, and,

as I remember the conversation which led him [Grant] to write that speech, it was because of the ceaseless clamor for set religious exercises in the public schools, not from Catholic but from Protestant denominations."

The Protestants claim General Grant as one of themselves, and he certainly was not a Catholic. As Protestants, then, let them take his counsels as intended for their guidance. They are the original diverters of the public schools from the purposes of secular education. They introduced the reading of the Bible, the singing of religious hymns, and the repeating of prayers. They furnished a precedent for the Catholics to quote, and have supplied them with a grievance against the public school as now conducted in most states. The exercises are Protestant, the Bible used is the Protestant version, and the closing exercises of the term are in some instances held in Protestant churches. Had our schools been kept secular by the Protestants the Catholics would not now have "a leg to stand on" while demanding employment of their nuns as teachers or a division of the school funds. They logically ask why, if public schools may legitimately be turned into Sunday schools without forfeiting their appropriations, Catholic parochial schools may not be made public schools and receive state support. And there is no answer to be made so long as the Protestants obtrude their religion and their "revelation" on the pupils of state-supported schools.

Those who believe with General Grant that the matter of religion should be left to "the family altar, the church, and the private school, supported entirely by private contribution," have two fights on their hands: one to keep the Catholic teachings out and the other to extrude Protestant teachings where they have gained a foothold.

Too Much Interference.

Emulating the opponents of the Catholic church in France, the anticlericals of Spain offer the following reform program:

"First. No religious order shall be established without the authorization of parliament.

"Second. The State shall accord support to any member of a religious order desiring to renounce the vows taken.

"Third. The Minister of Justice is empowered to withdraw the authorization of any religious order found to be inimical to morality or public tranquillity.

"Fourth. The Cabinet shall forthwith examine the authorizations previously granted to religious orders and cancel those which are illegal.

"Fifth. Religious orders whose members are foreigners or whose director resides abroad shall be dissolved. The authorities are empowered to enter monasteries without ecclesiastical sanction.

"Sixth. Religious orders shall not be allowed to hold property in excess of the objects for which they were instituted.

"Seventh. The sums of money given by members of religious orders to such institutions on their admission and the sums derived by orders from charitable subscriptions shall be strictly limited.

"Eighth. All legacies to religious orders or donations to orders by living persons or by testaments or through intermediaries are formally prohibited.

"Ninth. Religious orders engaging in trade or industry shall pay the regular taxes.

"Tenth. Regulations for the dissolution of religious orders shall be established."

The plan involves more supervision of religious institutions by the state than comports with secularism, and if carried out would in many instances, probably, justify the charge of persecution, which the church is quick to raise when its privileges are abridged, and which is always effective. The complete divorcement of the church from the state, "without alimony," would be the shorter way and the right one. It would include the abolition of all state and court offices held by ecclesiastics in virtue of their position in the church, and the formal abandonment by Spain of its pretensions to being "most Catholic." Add to this the withholding of public moneys from the church and the equal taxa-

tion of its property, and the problem would be solved as far as the state is called upon to interfere. The ninth proposition in the above list should be amended by striking out the words "engaging in trade or industry." The whole business of priestcraft and ecclesiasticism is a trade and an industry.

Judge Fort, Republican candidate for governor of New Jersey, says the Bishops' law was enacted at the instance of the moral and religious sentiment of the people. Which is not true. The ministers originated it, and while they represent the religious sentiment of the people, they do not represent anything moral more than does the dirtiest ditchdigger imported from Sicily. The Bishop's law was conceived by the clericals in council assembled, privately, and the bill was introduced in the legislature by one of their fanatical tools. Carl Lentz, Republican boss of the state, was being pounded by some of his party and he thought it well to get even with them by letting the bill go through. But it is now a drag upon his party, which is bound to sustain it, and as the party has turned Lentz down he laughs with glee at what he did to embarrass the reformers. Senator Colby advocated the bill last year and was defeated on that issue alone, as he himself said. Which showed that the "moral and religious sentiment" of the people has changed. But the influence of the priests was too potent in the councils of the Democrats, and the law remains to be an issue neither party dares to meet honestly this fall. The Republican candidate says he will obey the will of the legislature in the matter of retaining the law; the Democratic candidate says nothing. One effect of the law is to drive half of three counties of New Jersey into New York every Sunday. Another effect is to spoil on Sundays all kinds of business which depend upon pleasure seekers. So innocent a business as the bakeries, where ice cream and cake and candy are sold on Sunday, have had their Sunday sales cut from sixty dollars to five dollars, average, as one baker informs us. Formerly the males could get a glass of beer in small New Jersey cities on Sundays; now they cannot. So they go away for the day, and the females go with them. The advocates of the law meet their friends in their clubs on Sundays and behind closed doors drink whatever they want. The man without a club, who used to go to saloons, now buys his rotgut rum on Saturday, and drinks in the solitude of his home, before his children, and sometimes with his wife. If he took his family for an outing, he would have no money left of his week's wages. One of the abnormalities of life which surprised Mr. Pickwick was why the poorest quarters of London should consume the most oysters. An abnormality equally surprising is why the poorest men have the most children. The tenement house life of the average workingman in New Jersey is hell; but he still sticks to the old political faiths of his fathers and follows blindly the lead of the priest who takes away his Sunday pleasure. He is deserving of about what he is getting.

What is known as the "binder's dummy" of the Inquisition book is now in hand. It is going to be a fat volume, and every copy mailed or expressed will spoil a quarter of a dollar. Except for the pride we have in the work and the desire to place it in as many hands as possible, we should make the price two dollars net, postage extra. In typography "A Short History of the Inquisition" appeals to old eyes. The days of fine print are happily passing. They

left their traces in impaired sight. Mr. John E. Remsburg is of the opinion that there should be no type cast smaller than brevier (the type used in the narrow columns of The Truth Seeker), and prefers not to have any of that in his articles. The Inquisition book contains no small type except in the voluminous index. **The body is in ten-point antique**—like that. Advance orders are taken at \$2, but these weekly notices and the advertisement in another place are not so much to sell the book before it is out as to reassure previous purchasers who are writing daily to know when they will get it. Barring strikes, fires, earthquakes, and geological catastrophes, they will get it some time in November. But order now if you want a copy of the first edition.

A New York woman who is a Christian Scientist, and who is suing her husband for divorce, charges in her complaint that he has been guilty of "mental infidelity" and "uncleanness of spirit." If the wife can make good the charge of mental unfaithfulness, she ought to get her divorce on biblical grounds. Jesus declared that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," and Jesus allowed divorce for adultery. As by "heart" the Bible translators meant what is now termed the mind, it is plain that Jesus was talking about "mental infidelity." Moreover, not the man alone was involved; he had committed adultery "with her," the object of his desires, and it is proper, therefore, to name "her" as corespondent though she may be anatomically innocent and even unaware of the feeling aroused in the accused. What is the use of going to the Bible for authority unless we are prepared to bow to said authority when found?

The late Professor Huxley had some good words to say for the Bible as literature and as displaying in parts a certain "moral beauty and grandeur." Overlooking Huxley's trenchant criticisms of the Bible in his essays on "Science and Tradition," the upholders of the dogmas of inspiration and infallibility quote his concessions as to the literary and historical worth of the scriptures as though he had acknowledged all that they claim. Long after he delivered the opinion which they so frequently parade, Huxley wrote a letter that the religious journals never quote. In that letter speaking of biblical myths he said: "My sole point is to get people who persist in regarding them (the myths) as statements of fact to understand that they are fools." Here the hard-and-fast believers of the Bible have Huxley's estimate of their intelligence.

The pastors are still the magistrates in Puritan Brooklyn. One James Dolan manages a theatre there, where on Sundays he gives living picture shows. Being threatened with prosecution, he obtained an injunction restraining the police from interfering with the exhibition, which the court was clearly right in granting because there is no law on the statute books against exhibiting pictures on Sunday. The injunction, however, proved no protection, for on complaint of the parsons to the police that "the Sunday theatres were drawing away their parishioners" Dolan and his operators were arrested and the show stopped. The church furnishes the greatest number of cases in disproof of the theory that Americans are governed by law and that their rights are protected by the courts.

Resoluting on the New Jersey Bishops' act last week a delegate to a ministerial association

said that he did not believe a law of God should be submitted to the people to vote on, and the sentiment was vociferously applauded. That was the sentiment of the inquisitors; God's will must be done; heretics had no rights, therefore, and it was up to the interpreters of God's will to burn them. The "law of God" in this case is the notion held by the churchmen that beer and other alcoholic liquors should not be sold on Sundays in saloons and restaurants. The law of God and the will of God are always the notions of some fanatic. What he thinks, the Lord thinks; what he wants, the Lord wants; and the gist of the matter is, with him, that we should be ruled by a theocracy. The impudent claims of the Christians of this republic are astonishing!

We have left a few copies of D. M. Bennett's examination of the Hebrews' and Christians' deities and sacred writings, entitled "The Semitic Gods and the Bible." It is a trenchant performance of some 325 pages, taken from "The Gods and Religions of Ancient and Modern Times," and is now all that remains in print of that two-volume work. The book contains a concise history of Israel's gods, prophets, and sacred literature, branching off into comparative mythology, with particular criticisms of Christianity. A very convenient and informing book. Cloth bound, \$1.

Inquiries about the truth of a report that a blasphemous farmer in the West who denied the existence of God has been struck dead, continue to be received by The Truth Seeker. Some of the "specials" narrating the event are dated at the postmaster at Ada, Ohio, replied to the letter of one of our subscribers last week as though he had seen the report, and said: "This is a fake story made up by a reporter who had not a very high regard for the truth." That is a safe comment on the story of any "miracle," ancient or modern.

President Roosevelt's chief "guide" on his bear-killing expedition is an old heathen who has been divorced by two wives for desertion, but who is so strict a Sabbatarian that he will not work a little bit on Sundays. Though the old fellow probably can not tell the difference between a Sabbath, a Sunday, and a mudhole, he prides himself on his Sabbatarianism. Intellectually, he fits into many of the president's moods.

It is not in accord with experience that the protest of the Alabama Catholics against the reading of the Bible in the public schools will end in reforming the abuse complained of. There is more likely to be a compromise under which the Catholics will receive favors from the state that will compensate them for the injury suffered by their consciences through the public teaching of the Bible.

D. K. Tenney's pamphlet, "The Master's Masterpiece," is a very good analysis of "the sermon on the Mount." His "Modern Theology and Its Ideal Jesus" is another good document to hand the superstitious worshipers of the Christian's so-called savior. Ten cents each.

The Christian spirit is thus: Everything good is bad for you; everything nasty should be taken as a duty, and if particularly nasty given to the sick.

We have received a new supply of Saladin's "Woman," two vols., \$2.50; "Did Jesus Rise?" 25 cents; and the "Confessional," 25 cents.

THE CONGRESS AT PRAGUE.

A Glimpse at the International Gathering of Freethinkers at the Capital of Bohemia.

BY DR. J. RUDISJICINSKY.

Sunday, September 8, 1907, the fourteenth Freethought Congress of an international character was called to meet in the great Hall of Zofin in Prague, Bohemia. The participators and the delegations were so numerous that the great hall was packed to its limits, and after the first days of the Congress many applications had to be cancelled, as there was no more room. The Congress in Prague has been made glorious by an international assembly of all scientific and advanced thought leaders, coming to the place where the first light of religious liberty and truth was given to the world by the great martyr John Huss, and where the oppression of clericalism as the official religion of the state, Catholicism, is far greater, probably, than at any other point. The Congress was therefore of a propagative character, and the work of advanced thinkers was so well done that the victory over Christian superstition and dogma was complete. Science and reason have forced the defenders of Christianity to modify dogma after dogma until little else remains but abuse, defamation, and slander, of which the Catholic and other religious papers of Prague made full use against the Congress, its members, and the foreign delegations. Denunciation followed denunciation at police headquarters, but fortunately without result.

The president-elect, Dr. Theodor Bartosek, gave the address of welcome, returning thanks in the name of the Bohemian nation for the honor that the Congress from the oppressed land of Hungary had been given to Prague, where many good leaders are working for the progress of society. He spoke in both French and to the memory of the late P. Marcellin Berthelot.

Dr. F. Krejci, professor at the Bohemian University, Prague, gave the address of the day, which contained eloquent and sharp attacks against those who preached the Bohemian nation nearly to death on one day in the name of the cross, and the next day in the name of the chalice. They do not like it, certainly, that the Congress should be held in the land of constant struggle for religious liberty; they do not like it that the foreign delegations shall find out that Bohemians are no longer in ignorance and superstition; that the light of science advances even here, and that religion must recede.

Hector Denis of Brussels spoke on the new encyclopedia, and the secretary of the International Federation of Freethinkers, M. Furnemont, reviewed the origin and growth of the organization, from its beginning at Rome until at the present time in the city of Prague, where the first blood was given by Huss for more liberal thought in religious matters. He explained also why the Congress could not be held in Budapest, where the Hungarians oppress the Slavs, and read many congratulations, greetings, telegrams, and letters from all parts of the world, some being also from the United States and South America. Different delegates spoke on behalf of their organizations, and K. Pelant in the name of the Congress Committee.

The actual work of the Congress began on the second day, when the German Huetter from Reichenberg presented a resolution against the attacks of the German majority in the town of Prachatice in Bohemia upon the minority of Bohemians. Resolutions were adopted unanimously, and here again the German papers, with the "Bohemia" leading, attacked the members of the Congress and everything free. Secretary Furnemont moved that the Congress should pay a visit to Tabor, the home of the old liberal Bohemian soldiers for religious liberty. The committees on reports, declarations, and resolutions selected subjects for discussion, as follows: Freethought; Separation of the State from Religion; Popular Education; Study and Propagation of Philosophy; Patriotism and Freethought; General Views on the Gospel of Evolution in the

Place of Dogma; Evolution in Social Life; Knowledge of Nature in its Relation to Progress of Civilization; the Legal and Social Position of Woman, etc. Delaroue of France, Zenger of Vienna, and J. Cerny spoke on free schools, and Hins of Brussels, Dr. Taclim, Breslau, and Bouquier of France on the influences of the different religions in the schools of their respective countries; private Catholic schools, the progress of the Protestants in German schools, etc. Dr. Starck of Prague pointed out the danger of the foundation of the Catholic university in Austria, and Ferrer, the Spaniard, spoke on Spain's schools and the clerical influences there. The teacher, Ulehla, gave a picture of the schools of Moravia, the country of the great pedagogue Comenius; and Lederer of Norinberg, Schauer, Spaleny, Werer of Vienna, Delaroue, Vanek, Trylovskij, and others spoke in behalf of free education, free from the shackles of ecclesiastical dogmas of different denominations, and especially free from Rome.

On the fourth day of the Congress the police arrangements were different, and more so-called "commissioners" appeared in the name of the Austrian despotism and the official supporters of the "black army." Zenger of Vienna recurred to the resolution of Hutter, which finally, after a hot debate, was adopted, the radical and socialistic contingent behaving much as before in Rome and Paris, but without results. The free element kept itself as free of different influences as possible, as did the delegation from the United States (who up to the third day was not recognized) in the person of Dr. F. Iska of Chicago, representing the Bohemian Freethinkers' Alliance, the American Secular Union, and the German Free Societies. Secretary Furnemont was called upon and the matter explained to him. The American delegation, Prof. J. J. Kral and Dr. Iska, were then at once called and gave their greetings to the assembly in the name of their respective organizations. Professor Kral spoke in Bohemian and English; Dr. Iska

gave the particulars of our Freethought work in this country of the not always and everywhere free. Dr. T. Bartosek represented the Free Society of New York, and A. Knedlhans of New York the Bohemian Gymnasts of the United States.

The different subjects for discussion were next on the program. Schmall from Germany spoke on organization; Delaroue spoke on the propaganda of Freethought in France; followed by others, as Prof. Krejci, Zenger, Niemojewski (Polak), Prof. Ghisleri (Italian), Dr. Drazdak, Hins (Belgian), Dr. Soukup, Vanek and Hut-schl.

Many well known Liberals and writers upon scientific questions in sympathy with the movement sent enthusiastic greetings, one of the most applauded being Prof. Ernst Haeckel of Jena, Germany, who on account of sickness could not be present.

September 12 was the last day. Various resolutions were adopted. Dr. Jos. E. Scheiner, president of the Bohemian gymnasts' Sokols, discussed patriotism and Freethought; Delaroue, Modracek, and Karmin following. The debate was very warm, and the police warned the speakers that they must speak on the subject and nothing else. This usurpation of power was greeted by much laughter, especially by the foreign delegates.

Secretary Furnemont announced the decision of the committee on the place for holding the next Congress—Brussels next, and Prague again in 1915. Pelant thanked the Congress and the delegates on behalf of the local sections, and congratulated the members on the many achievements in Freethought and progress. Zenger followed in the same vein. Myslik and Bartosek spoke the farewell words, after which the delegates went to Tabor, where they laid laurels on the steps of the statue of the grand leader of the Hussites, Zizka, and were the guests of the city. The greeting at Tabor was in marked contrast to Prague, where the mayor and his two secretaries went away so that they would not have the opportunity to greet the Congress in the name of the old, golden, and beautiful Slavic Prague. But this move of the clericals and the officials was of little importance, and was quietly ignored.

As a diversion the delegates of the Congress gave the Catholic priests of eminence an opportunity for a debate in Bursa. The great hall was packed and in the opinion of a great majority of the people present the priests got the worst of it certainly. The police, though, feeling that they had to make some official move, ordered the meeting closed. The priests had a hard time to get to their carriages. The delegates were satisfied with the results. They were magnanimous and provided a free platform for the representatives of Catholic religion, but the priests proved powerless to explain the conflict between science and religious beliefs. One of the German delegates called after the priests: "Do whatever you please with your religion, but let us and our wives and children alone. Let our schools be free and without your influence, which you may sell at your places of worship, but not to us free and progressive men and women."

DEMONOLOGY IN 1907.

The Medieval Theory of Disease Practiced by Fanatics in Illinois.

In the twentieth century, which was hailed as the golden age of scientific progress and development which it might be but for the survival of religion; in the very heart of the United States, hailed as the most practical and advanced country of the world, a man has been arrested for the most ghastly form of witch-baiting, casting out devils by incantations, accompanied by torture too horrible to believe.

Out in Zion City, Ill., headquarters of fanatics of all sorts and brands, Harold Mitchell is waiting for the law to take its slow course and to pay the price of having tortured and choked Mrs. Letitia Greenhough, in the name of casting out evil spirits. As accessories after the crime are held his wife, his chief incanter; Mrs. Louise Smith or Schmidt, and Walter and Jennie Greenhough, son and daughter of the murdered woman, who permitted the torturing of her poor, distorted body.

A Belief That Borders On Insanity.

Poor, helpless, tortured Letitia Greenhough, lying in a grave that is now the rendezvous of morbidly curious throngs, has paid the terrible price of modern belief in demoniacal possession, a belief that borders closely on insanity. Yet her death has probably been a blessing to hundreds of others in that hotbed of fanaticism, Zion City, where Harold Mitchell, a torturer worthy of the Spanish Inquisition staff, seems to have exercised a peculiarly dangerous and disastrous power over his followers.

Harold Mitchell is a Parhamite, or member of a religious sect established by Charles K. Parham of Galena, Kan. Like the Christian Scientists, they do not believe in the use of medicines, but prescribe only prayer and the laying on of hands. Parham denies that incantations or tortures form part of his creed, but Harold Mitchell evidently carried Parhamism from simple prayers to fanaticism, for to praying he added incantations by his followers wrought up to a state of frenzy, and when incantations failed he added the breaking of bones and choking the evil spirits out of the afflicted patients.

Like most religious fanatics, Harold Mitchell is of lowly origin. He was employed as a day laborer around Lake Forest University, at Zion City. One day he laid down the lawn-mower and rake to announce that his wife had received a message or vision from heaven ordering her husband to drop his work and go out into the world to cast out devils.

Most of the Patients Die.

In obeying the so-called message Harold Mitchell seemed to follow a strange combination of business shrewdness and half-insane hysteria. Even when he was wrought up to a veritable frenzy of prayer and incantation he never forgot to exact his fee, part in advance and part after the treatment, whether the patient died or recovered. According to the coroner's investigation, most of his patients died, and that in a most horrible way. It is thought that twelve were actually tortured by the fanatic and his half-insane followers.

This fanatic crossed the path of two poor,

ignorant persons whose one redeeming characteristic was their single-minded devotion to an invalid mother. These persons were Walter and Jennie Greenhaulgh, devout followers of Dowie while he reigned at the head of his sect, and what little common sense and clearness of mental vision they possessed was befogged by religious enthusiasm. When Dowie died they turned helplessly to the next fanatical leader that came their way, and Mitchell caught them in his net. Walter Greenhaulgh is thirty years old and Jennie four years his senior. Neither has married because their lives have been devoted to the care of their mother, who was a chronic rheumatic. For thirty years she has been bed-ridden, the cruel disease drawing her knees up to her stomach, her arms bound to her sides, her fingers crooked and gnarled, and even her neck affected so that her head was awry. The muscles, in the grip of the relentless disease, were like bunches of dried leather. Still she had learned to bear her sufferings with a wonderful degree of courage and found much happiness in life.

Enter upon this scene of filial devotion and maternal resignation Harold Mitchell, fanatic. He could and would cast out the devils that held the mother's body and soul in bondage. She would pick up her bed and walk—at his command—provided \$30 was paid for his hard task of exorcising the demons within her. Twenty dollars was all the son and daughter could raise at the moment, but they agreed to work out the remaining ten after the miracle should be performed.

A night was set for the miracle. Mr. and Mrs. Mitchell and Mrs. Louie Smith, their "incanter," appeared at the humble Greenhaulgh cottage. The Mitchells were to invoke the good spirits and Mrs. Smith's duty was to expel the evil ones. It was a great night for poor, ignorant Walter and Jennie Greenhaulgh. They went to the bedside of the mother upon whom they had lavished years of devotion and told her how the radiant light of the Holy Ghost had illumined the pathway of the fanatics to their home, along which the good and the evil spirits struggled for mastery.

Drunk with religious frenzy the Greenhaulghs stepped back and the fanatics began their diabolical practices. They announced that at a certain signal the invalid would stand up. Little time was wasted on incantations. Mrs. Mitchell stripped the covering and clothing from the aged sufferer and pulled vigorously on one of the distorted ankles. The sufferer screamed with pain, but the "demonologist" continued to pull. Naturally she could not straighten out the distorted limb, so she ordered the woman's own son to sit upon the leg. As he did so there came a horrible crunching, crackling sound, followed by screams from the tortured woman. The son and daughter became alarmed, but were assured by the fanatics that the screams were only the utterances of the unwilling devils being forced from the body they had disfigured, while the breaking of the bones was the noise of the devils passing out.

And those two ignorant creatures, ignorant of everything but a fanatical religion, believed that the alleged miracles of the New Testament days were being duplicated beneath their humble roof. Both arms were pulled from the body to which they had been fairly glued by disease, and relentlessly broken. The agony of breaking bones caused the patient to bleed at the nose and mouth. This blood was caught by the fanatic Mitchell and scattered all over the woman's face as he called loudly: "This is the blessing of God, the curse to the devil!"

Here the son and daughter interfered, but were pushed aside by the fanatics. It was not their mother screaming for help but the devils within her. Then Mitchell began with mumblings and vague passes of his long, lean hands above the bruised body to hypnotize his victim. Again the tortures were renewed and finally the woman with incredible strength struggled against her persecutors, and this time the fanatical leader grasped her by the throat. Silence ensued.

Mitchell then turned to the son and daughter and bade them sit on either side of the bed and await the miracle. Their mother was sleeping!

All night they sat thus beside the dead form, the fanatic and his companion chanting and praying, and then toward morning Water Greenhaulgh leaned over to kiss his mother and found her face cold in death.

Benjamin Hopkins, a Zionist undertaker, was summoned and all arrangements were made for a secret burial the next night at 10.30, but the peculiar hour and certain stories regarding the practices of Mitchell caused the chief of police of Zion City to summon the coroner. A day later, and the horrible story was public property. It flashed all over the United States. The papers announced that the nation had been disgraced on the very threshold of the twentieth century by witchbaiting and torture worse than any charged against old New England, or against Torquemada in Spain.

Investigation developed the fact that Harold Mitchell, Parhamite, was not merely a religious fanatic, but a demon with bloodlust. It is thought that at least twelve men, women and children were the victims of his horrible practices, for, when the evil demons refused to be exorcised, he proceeded to choke them out of the patient and incidentally choked out the life of his victims.

And so have poor tortured Letitia Greenhaulgh and her son and daughter, weeping in the grip of stern and relentless law, paid once more the price of fanaticism and belief in demonology.

CHIPS FROM THE PENTATEUCH.

BY JOHN PECK.

"Utterly destroying the men, women, and children of every city." Could these helpless children have given any great offense to God that he should destroy them? Was it an act of mercy to bring these children into existence only to kill them? It would seem that none but savages would worship a God who brings children into existence only to butcher them.

"The children of Israel were thirty days." Will some good Christian tell how it was possible for Moses to know that the people were weeping for him thirty days after he was dead? If somebody wrote what follows after the death of Moses, and if there is no means of finding out who did write it, then what becomes of the authorship of the Pentateuch? Whoever reads the five books ascribed to Moses and studies the style and language carefully, will see that somebody besides Moses was the author, so here are five books of the Bible without authority. No one knows and there is no way of finding out who wrote them, or how they originated.

I wish I could induce every Christian to begin at the first chapter of Genesis and read carefully in course, every chapter to the end of Leviticus. If then he still believes that God is the author of all the brutality and balderdash therein contained, he ought to be sent to an asylum for the weak-minded. What does a God amount to that has neither sense or dignity? Think of his ordering his chief of staff to kill a bird over the water, then to put some of the blood on the tip of a man's ear, and some on the tip of his thumb, and some on his toe. Why didn't God order a feather to be put into his ear, and some blue paint on his nose, and a little mustard put into his eye, and then say fe fi fo fum? If present day Christians could know the condition of the people in old Bible times, it would be a good lesson for them. They did not differ widely from the wandering Arabs of the desert at the present time. The Arabs are guided solely by the will of Allah, as the Israelites were by the will of God. They lived in tents, went barefoot and half-naked, were dirty and filthy in their habits, and wandered about with their flocks and herds, and when the feed got short in one place they moved to another. I have heard Christians tell about resting in Abraham's bosom—Great Scott! if they could see the unwashed Abraham half-naked and barefoot, with his long beard and unkempt hair, they would as soon think of resting in the bosom of Old Blue Beard. I wonder how the Christian ladies would like his numerous wives and con-

cubines as companions? If Abraham, Isaac, Moses and Aaron, and a few other Bible worthies should turn up in one of the fashionable churches there would be as great consternation as when a hawk strikes into a brood of chickens.

Christians believe that these human grubs were on such familiar terms with God that he was talking with them every day. Well, that is pretty hard on a decent God. Gabriel appeared to Mohammed and gave him commands from Allah. Did Gabriel actually appear to Mohammed, or did he deceive the people and make them believe that he did? Joseph Smith claimed that he dug up the golden plates on Mormon hill. Did he really dig them up or just fool the people? They deceived the people, but think what power it gave them. Consider the condition of the people ground down to the earth in ignorance and superstition, and then imagine the influence that men like Moses and Aaron, in their priestly robes, would have over them. Would they not take advantage of the influence they had over the people the same as Mohammed and Smith did?

Whoever claims that God has spoken to him or that he has talked with God lies, and the truth is not in him, no matter whether it is Mohammed, Moses or Smith, or some impostor. All the stories about talking snakes and asses, by whomsoever told, are lies. The laws of nature never change. What is impossible today was impossible three thousand years ago.

I saw a man put poison in a piece of meat and give it to a dog. It was good meat to the dog. Christians swallow the scriptures as the dog did the meat. They are not aware of what the Bible contains. Those who are the most urgent about searching the scriptures know the least about them.

A man is brought up in a Christian family. He hears a chapter in the Bible read every morning—the same chapters that his father heard read when he was a boy, and the same chapters will be read to his children. He tells the children, as he was told, to search the

So familiar are Christians, generally, with the Bible that whole chapters could be lifted out, and not be missed. Some years ago I held a discussion in which a number of ministers were engaged. I quoted freely from the Koran and the Book of Mormon, and it all went down as good scripture. And that is how Christians understand the scriptures that they are so anxious for others to search.

Searching the scriptures will not make a man wise or good. Few men have been made better by their belief in the Bible. Many have been made much worse. Some of the most ardent Christians "full of the spirit of the Lord" have proved most brutal of men. God has improved greatly since I was young. He don't send people to hell any more. And since the fires in hell are banked I don't see any use for a savior. God will continue to improve as men advance in knowledge, until they find out that the operations of nature will go on the same without any God. Then he will take his place with other old myths discarded long ago.

Mr. W. T. Stead, in the September Review of Reviews, relates what he heard at the Hague from a Chinaman who was present at the relief of the Legations at Pekin. Everybody looted, in spite of the Hague Convention rule against pillage. Nor was the slightest respect shown to the rule about not compelling the natives of an invaded country to help their invaders. One of the princes of the Imperial House was "done to death by being compelled to work in the stables of the Italians." But all this is nothing to the treatment of women. "After the expeditionary force entered Pekin," Mr. Stead's informant said, "I helped to bury the dead who lay in the streets. We buried 5,000—3,500 of whom were women." They were "women who had been violated after the fighting by the soldiers, and who were afterwards killed or who killed themselves. More than half committed suicide after assault. They could not live for shame of their fate. . . . Many were ladies. The soldiers made no difference."

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER V. (Continued.)

The Ministry of Christ.

Herod's massacre of the infants of Bethlehem and the escape of Jesus was probably suggested by Kansa's massacre of the infants of Matura and the escape of Krishna. Pharaoh's slaughter of the first born in Egypt may also have suggested it.

61.

What was the real cause of Herod's massacre?

Matthew: The visit of the wise men and the disclosures made by them (ii, 1-16).

These wise men, it is claimed, were under divine guidance. In view of this terrible slaughter their visit must be regarded as a divine blunder.

62.

In the massacre of the innocents what prophecy was fulfilled?

Matthew: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" (ii, 17, 18).

This so-called prophecy is in Jeremiah xxxi, 15. It was written at the time of the Babylonian captivity and refers to the captive Jews. In the next verse Jeremiah says: "They shall come again from the land of the enemy."

63.

When Herod died what did the Lord command Joseph to do:

"Arise, and take the young child and his mother which sought the young child's life (Matthew ii, 20).

"And the Lord said unto Moses in Midian, Go, return to Egypt: for all the men are dead which sought thy life" (Exodus iv, 19).

64.

The sojourn of Joseph and Mary with Jesus in Egypt was in fulfillment of what prophecy?

Matthew: That "spoken of the Lord by the prophet, saying, Out of Egypt have I called my son" (ii, 15).

This may be found in Hosea xi, 1, and clearly refers to the exodus of the Israelites from Egypt.

65.

Jesus was subsequently taken to Nazareth. Why?

Matthew: "That it might be fulfilled which was spoken by the prophet, He shall be called a Nazarene" (ii, 23).

The Bible contains no such prophecy. Fleetwood admits that "the words are not to be found" in "the prophetic writings," and Farrar says, "It is well known that no such passage occurs in any extant prophecy" (Life of Christ, p. 33). The only passage to which the above can refer is Judges xiii, 5. Here the child referred to was not to be called a Nazarene, but a Nazarite, and Matthew knew that "Nazarene" and "Nazarite" were no more synonymous than "Jew" and "priest." A Nazarene was a native of Nazareth; a Nazarite was one consecrated to the service of the Lord. Matthew likewise knew that this Nazarite referred to in Judges was Samson.

66.

Had Joseph and Mary lived in Nazareth previous to the birth of Jesus?

Luke: They had.

Matthew: They had not.

"And Joseph also went up from Galilee, out of the city of Nazareth, unto the city of David, which is called Bethlehem, . . . to be taxed with Mary his espoused wife. . . . And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth" (Luke ii, 4, 5, 39).

"When he [Joseph] arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod.

. . . But when Herod was dead, . . . he arose, and took the young child and his mother, and came into the land of Israel. And when he heard that Archelaus did reign in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth" (Matthew ii, 14-23).

According to Luke their home was in Nazareth of Galilee; according to Matthew their home was in Bethlehem of Judea. Luke states that they merely visited Bethlehem to be enrolled for taxation and fulfill a certain Messianic prophecy. Matthew states that after the flight into Egypt and the death of Herod they were returning to Judea when fearing Archelaus they turned aside into Galilee to avoid this ruler and fulfill another Messianic prophecy.

67.

How did the parents of Jesus receive the predictions of Simeon concerning him?

Luke: "And Joseph and his mother marvelled at those things which were spoken of him" (ii, 33).

Why should they marvel at the predictions of Simeon when long before they had been apprised of the same thing by the angel Gabriel?

68.

Does the name "Joseph" belong in the text quoted above?

It does not. The correct reading is: "And his father and his mother were marvelling at the things which were spoken concerning him." It declares Joseph to be the father of Jesus, and as this did not harmonize with the story of the miraculous conception the makers of our version substituted "Joseph" for "father."

69.

What does Luke say regarding the infancy of John and Jesus?

"And the child [John] grew and waxed strong in spirit" (i, 80).

"And the child [Jesus] grew and waxed strong in spirit" (ii, 40).

Between the growth of the man John and the growth of the God Jesus there is, according to the Evangelist, no difference, and the growth of each is identical with that of the demi-god Samson.

70.

What custom did Jesus's parents observe?

Luke: "His parents went to Jerusalem every year at the feast of the passover" (ii, 41).

The preceding verse (40) shows that Luke means every year following the birth of Jesus. In the succeeding verse (42) it is clearly implied that Jesus always accompanied them. It is impossible to reconcile this statement of Luke, who evidently knows nothing of the enmity of Herod and Archelaus, with the statements of Matthew who declares them to have been his mortal enemies.

71.

On one of these occasions where did they find him?

Luke: "They found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions" (ii, 46).

Not until the time of Gamaliel, who lived as late as the middle of the first century, was a child allowed to sit in the presence of the rabbis. He was always required to stand, and those acquainted with the Jewish history of that age know that the rabbis were the most rigid sticklers for ecclesiastical formalities, the slightest breach of which was never tolerated. The author of the third Gospel is familiar with the later, but not with the earlier custom.

72.

What was the medium of communication through which the will of Heaven was revealed to the participants in this drama?

Matthew: A dream (i, 20; ii, 12, 13, 19, 22).

Luke: An angel (i, 11, 26; ii, 9).

In Matthew every message respecting the child Jesus is communicated by means of a dream; in Luke every announcement is made through the agency of an angel. Yet, after all, these Evangelists differ only in terms; for Luke's angels are created out of the same stuff that Matthew's dreams are made of, and the world is fast coming to a realization of the fact that this whole theological structure, founded on sleepers' dreams and angels' tales, is but "The baseless fabric of a vision."

The Germ of Life Discoverable.

Prof. Jacques Loeb, the famous biologist of the University of California at Berkeley, in a bulletin issued Oct. 2, makes the statement that the germ of life can be discovered, providing the chemical reactions surrounding the process of fertilization are investigated. The announcement of Professor Loeb has been received with great interest by the university men of science as a distinct step in the discovery of the production of living matter from the inanimate.

The University savant takes the stand that all that differentiates living matter from the machines which he has produced in the laboratory of the university is the power of animate objects to develop and reproduce themselves automatically. All, therefore, that is necessary, he declares, is for the scientist to discover the chemical process which causes the development of the egg into the embryo.

Living organisms have the peculiarity of developing and reproducing themselves automatically, and it is this automatic character of reproduction and development which differentiates them for the time being from machines made from inanimate matter. Hence the answer to the question of what living matter is will have to be an answer to the question as to what determines the phenomena of automatic development and reproduction.

The admittance of oxygen into the fertilized egg is declared by Professor Loeb to be one of the greatest importance. Without oxygen he says the egg cannot develop. On this point he says: "The fertilized egg cannot develop or increase the number of its nuclei unless an ample supply of free oxygen is present. As soon as oxygen is admitted to the egg which has been deprived of it the synthesis of nuclein and segmentation begin again."

The summing up of the bulletin shows that Professor Loeb is working along the lines suggested in his latest writings. He says that he has not as yet time to continue the experiments to discover the germ of life, although he thinks he is on the right path.

The attorney-general's department, state of Texas, has lately made a ruling that church parsonages are subject to taxation. Hitherto parsonages have been exempt, the assessors not carrying that class of property on the rolls. The Texas law exempting property names "houses used exclusively for public worship"—language which certainly does not describe a parsonage, the uses of which are domestic. Few churches anywhere conform to the law, but are rented for lectures, entertainments, and exhibitions having no more relation to religious worship than the taxed hall or theatre. When people learn to be just instead of religious they will not exempt any private property from a tax imposed upon other property in the community.

A Utica newspaper, discussing the religion of the Presidents, says of Abraham Lincoln:

"Lincoln was never a church attendant until he became President and not often then. He believed all would be saved or none. This he afterwards gave up and said he doubted if there was another world. But as he had one job on his hands, saving the Union, he had no time to take up another in a field where so many had failed."

Of the third President the same paper says:

"Thomas Jefferson was a Freethinker. Yet freedom of religion so widely obtained at the beginning of the nation that the effort to lay out Jefferson at the polls proved a failure. Jefferson never wavered in his infidel beliefs."

And of another:

"Zachary Taylor once said: 'Doubt oppresses my mind when I turn to religion, which is not often, whether there is a second and more glorious existence than this one. Sometimes I believe in a future state but more often that this is the final stage of action.'"

If our chief executives had increased in ability as they have in piety during the past fifty years much presidential timber would be rejected as not measuring up to the standard.

Minor Editorial Note and Comment.

There is a Christian hymn which pleads, "Tell me the old, old story." The time-worn narrative was repeated last week in a Brooklyn court when the Rev. Maxwell J. H. Walento, a clergyman and the son of a clergyman of the Dutch Reformed church, told how he and Mrs. Dora Bauer, one of his church workers, discovered their affinity. Talking religion with Mrs. Bauer, who came to the parsonage at all hours of the night for that purpose, he found in her "a living soul" to whom his own soul cried out. It responded. Mrs. Bauer appeared to him at 2 a. m., in spirit, followed by her apparition in the flesh. She shared his pillow, but their relations were "those of two souls held apart by civil law." Cruel but omnipotent civil law! Mrs. Bauer said in court: "Whenever I went to the parsonage I felt called by God to do so." The court said it was a peculiar case, but the court was wrong. It has few features to distinguish it from that of the Rev. Asbury Wheedon, who kept his business partner's wife with him for a week; or from that of the Rev. E. Lawrence Hunt, who accepted the person of Mrs. Bassett. The court further said that the testimony adduced justified him in holding the couple to have their sanity inquired into. It would keep a lunacy commission busy that must act in every case where a minister and one of his women parishioners fell in love with each other.

Bishop Doane of Albany, this state, was "turned down" by the general Episcopal convention at Richmond, Va. Doane offered a resolution the purpose of which was to deny the ceremony of marriage to persons having living husbands or wives from whom they had been divorced. The church has already denied remarriage to the guilty party. The Albany bishop logically included the innocent one as well. The prohibition as we interpret it is not intended as a penalty, but to vindicate the principle that there should not be alive two persons with whom any other person has sustained marital relations. The Methodist ministers of the Rock River conference in Illinois have concurrently agreed not to marry a man and woman either of whom has been divorced. "We repudiate the idea that true marriage can be any such thing as a temporary experiment in conjugal compatibility," said the annual report. Of course if marriage is a sacrament, compatibility has nothing to do with it; and neither has love, except as a lure to bring men and women into the parson's net from which there is no escape.

All the members of his party do not agree with M. H. Stevenson, the Prohibition candidate for state treasurer of Pennsylvania, in what he said at a meeting in Pittsburg last week. Indeed, some who were present attempted to check him. He remarked: "I was surprised the other day when a man twitted me because he heard a Prohibitionist sometimes takes a drink, and that another got drunk occasionally. Some people think it is necessary to join the church, sign the pledge, and become a total abstainer to become a Prohibitionist. A Prohibitionist is one who votes the Prohibition ticket. The Prohibition party is not a church nor a total abstinence society, but a political party. Many fail to note this distinction. We have hundreds of drunkards in the United States who vote the Prohibition ticket. Why? Because they are slaves to drink and would like to see the temptation removed. The inconsistent fellow is the judge, perhaps an elder in a church, who grants licenses for selling liquor, and the Sunday school superintendent who votes for a license party, and yet does not drink. To be consistent they should go at least once a week to

the saloon they vote for and get drunk." Mr. Stevenson is more than half right. There are numbers of drinking men who are prohibitionists when sober.

Return to the radical punitive methods employed in the days of which Hawthorne writes in "The Scarlet Letter" is urged by the Rev. Frederic E. Hopkins in the case of men who urge women to drink. He says that when a man places the intoxicating cup at the lips of woman he should be compelled to walk abroad with a big red "D" on his breast. As the "D" is to stand for "Debauchees of the Devil" it really ought to be doubled, thus: "D.D." True, the abbreviation might be mistaken for Doctor of Divinity, but its value as a warning would remain. Ten years ago the editor of the Christian Advocate sadly said: "There is an increasing number of Doctors of Divinity in the United States who have committed crimes or immoralities." The morals of the Doctors of Divinity have not improved so as to inspire confidence in them since that announcement was made. Mark them "D.D.," Brother Hopkins, and you will make no mistake.

A literary note in the New York Sun says: "Apropos of the 'deceased wife's sister' bill, which is agitating good Britons, an English writer calls attention to the fact that among literary unions of a widower with his deceased wife's sister the most notable is that of Richard Lovell Edgeworth, the father of the novelist. Edgeworth married Honora Sneyd of Lichfield, who had been betrothed to Major Andre. Honora died seven years after her marriage, and upon her deathbed advised her husband to marry her sister, which he did without undue delay. — such marriages were not at that time illegal." A literary marriage that, if it had taken place in England, would have disturbed "good Britons" more than the espousing of a deceased wife's sister was that of James Parton, the historian, who was English by birth. Parton's first wife was Sarah Payson Willis Eldredge, sister of Nathaniel P. Willis and popularly known as "Fanny Fern." On her death Mr. Parton married his deceased wife's daughter by a previous union.

"General" Booth of the Salvation Army is not as optimistic as Colonel Bryan regarding the final acceptance of Christianity by Japan. The "General" has recently been there, and this is his conclusion: "It is a matter of doubt with me if Japan as a nation will ultimately accept Christianity." Despite the millions spent for the spread and preaching of the gospel, Booth admits that "the tendency of all kinds of people is away from churches, missions, and religion." His latest scheme is the erecting of two great "Universities of Humanity," one in Europe and one in America. He fears that without some such institutions to teach systematic charity the cause of philanthropy will fail. The "General" may calm his fears. Human misery will continue to be an asset of sectarian grafters as long as there is any of it in existence.

Cases like that of the Peabodies of Boston, offer a more serious problem to the divorce reformers than do couples who violate their marriage vows. Mr. Peabody, who is a banker, applies for divorce on the ground of desertion. Mrs. Peabody will not object. She states that they were married too young to understand each other; that he is domestic in his tastes while she is not, and that she "just couldn't stand it." They did not quarrel; Mrs. Peabody simply went away. She now says: "I believe my husband was and is one of the very best men. He was a model man. We were sort of

mismatched; that is all." Such a couple is divorced already, and church and state may as well recognize the fact.

A special commission of the Holy Synod, which body, in default of a pope, is the supreme ecclesiastical authority of the Orthodox church of Russia, recommends that apostasy from the church be made a sufficient ground for divorce. This is a case where religious affiliations outrank the marital tie, which is unusual, although the Roman Catholic church does not recognize as binding the marriage of unbaptized persons. In the early days of Christianity a husband or wife might acquire freedom by joining the church, provided the divorced person remained a heathen. Such a rule as that proposed by the commission of the Holy Synod will facilitate divorce when one of the parties is accommodating enough to embrace another religion than that of the orthodox church.

The hymn, "All Things Bright and Beautiful," which an English school board has ordered dropped, contains the lines:

"The rich man in his castle,
The poor man at his gate,
God made them high or lowly
And ordered their estate."

If this were true there would be no excuse for investigating the trust thieves to find out how they got it. The statement that God ordered the estate of rich and poor is as true in the hymn as it is in the catechism.

In an article in a London paper Hall Caine expresses admiration for the Moorish brigand Raisuli. He also calls Raisuli "the emissary of the Most High, going about as the arm of justice," which leads Mr. Hearst's paper to ask, "What kind of opinion does Hall Caine have of the Most High?" An orthodox opinion, probably. He would see the *Queen of Heaven* day, and except for choosing Bathsheba as his affinity he looked all right to the Most High.

The will of a Bayonne, N. J., priest, the Rev. J. P. McCormick, provides that from his estate there shall be paid the cost of a thousand masses for his soul and as many more for the souls of his parents who died several years ago. If the priest believed that it takes a thousand masses to get his soul out of purgatory, how long did he think he and his parents would have had to suffer there if he had died too poor to pay for any?

From a daily paper: "With an open prayer book, rosary beads, and a little child's ring lying beside him, John Lyons, a watchman in the Pennsylvania excavation at Seventh avenue and Thirty-second street, was found dead in his shanty yesterday morning." Not so easily explained as the sudden death of the Ohio farmer who denied God, because that was a myth, while this is a case for the coroner.

A preacher of Coffeyville, Kan., went fifteen miles to officiate at a funeral, and not only received no fee, but had to pay his own expenses, which amounted to \$3, and came back "enraged." A Wichita reader of The Truth Seeker comments: "I do not blame him much when, after sending the other fellow's soul clear to heaven on a free pass, he had to pay his own way home."

The Christians who are making such a fuss because drinks were served at the dinner given to President Roosevelt by Vice-President Fairbanks may not have forgotten but they carefully ignore the fact that the last supper attended by their savior is open to the same criticism.

A Chicago church is to have a dance hall as an annex, the pastor who projected the improvement protesting that there is "no harm in proper dancing." There is no harm in anything, some preachers appear to think, that increases the revenues of the church.

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Adam's Diary

BY MARK TWAIN.

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

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

PRICE \$1.

Address The Truth Seeker.

EVE'S DIARY

BY MARK TWAIN.

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

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

PRICE, \$1.

Address THE TRUTH SEEKER.

Letters of Friends.

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

THE WEALTH OF FRENCH RELIGIOUS ORDERS.

From George Trebells, Boston, Mass.

To the Editor of The Truth Seeker: There is no more effective weapon in the hands of religionists than a charge brought against the clergy which is obviously ill-informed or conveys an idea which, to well-informed Christians, is manifestly untrue; therefore, I beg, as an aggressive Atheist, to call your attention to the fact that the greater portion of the wealth given in the note you quote from the Express of Liege, in your issue of the 5th inst., is not wealth in the sense that real estate owned by private persons is wealth; but only in the sense of property held by public corporations, as the greater portion consists of edifices erected for benevolent or social objects, the execution of which is rightly a function of the state.

Except for the information as to the amount of real estate the religious orders control, this list is most misleading, because it includes the properties of associations constituted for diametrically opposite purposes, such as that which maintains the absolutely unproductive and parasitic Trappists, and that which is held by the Brethren of the Christian schools, who are obviously schoolmasters.

In regard to the disinterestedness of teaching orders, such as the wealthy Brethren of Christian schools, it must be remembered that immense colleges and schools are an incubus on their holders if not filled; and the keeping them filled implies hard work.

PROTESTANTS ALSO WOULD CONTROL PUBLIC SCHOOLS.

From Francis B. Livesey, Maryland.

Editor of The Truth Seeker: In your issue of Sept. 28th, page 617, you say: "It would be better to abolish state schools than to give the church control of them." You said this with rather the Roman Catholic church in mind; but, as I see it, the Protestant churches also would like to control the schools. Hardly a minister I meet but is enthusiastic over every feature of the public schools, while wishing for more Bible and more religious instruction—of his own particular brand of course—at the same time.

The Socialists also say that the boy who receives his education in the public school receives the highest gift of man to man, or of the state to man, and that it is a very small thing for the same state to afterward supply food, clothing, and shelter from a state storeroom also.

The doctors are also coming in just now for their share in the manipulation of the youth of the land through the public schools. Your city of New York takes the lead in this particular, and a movement is now on foot to establish a national bureau where the doctors may be given still greater powers.

The "sociologists" of the land are another set that is looking to the rule of the rising generation through the State schools. This band is generally composed of half-cut Socialists on one hand and men and women who want to work things up morally, socially, and even religiously on the other—they being generally church members.

Thus I here give only four of the various factions that are working for the control of the country through the public schools. Their number is legion, however, and a glance at them is enough

to make any well-wisher of the race and the country say that the sooner the instrumentalities through which they seek to work are abolished, the better will it be for the country. Those instrumentalities are the public schools.

LIGHT WANTED.

From G. P. Jackson, Nebraska.

To the editor of The Truth Seeker—Dear Sir: Some time since I read in one of the daily papers of the finding of the embalmed body of the Pharaoh who reigned at the time the Israelites are said to have left Egypt; that they were going to unwrap him, and that some Christians had asked to be allowed to be present to see whether the canvas contained a body or not, on account of its tending to discredit the account of Pharaoh's being drowned in the Red Sea. If you can give me any information in regard to the outcome I should be glad to have you do so. Also, I was talking with a man a short time since who claimed that Martin Luther committed suicide. I never heard that asserted before. Is there any evidence to support such a statement?

I am much interested in reading "The Christ," and hope our friend Remsburg will long live to help dispel the cloud of superstition which is so slowly breaking away.

[The Pharaoh of Exodus has been "identified" by the Biblical scholars as Menepthah, and for a long time the failure to discover his mummy to fill in the line of Egyptian monarchs was regarded by the orthodox as a verification of the story of Pharaoh and his host being drowned in the Red Sea while pursuing the Israelites. It must be as much as ten years since the mummy of Menepthah was discovered, and at that time no question was raised that we heard of about a body in the wrappings. There has been no excuse for anybody to believe in the biblical narrative of the exodus since Colenso wrote his work on the Pentateuch, if there was before. There is no foundation for the story that Martin Luther committed suicide. His death is commonly attributed to apoplexy.—Ed. T. S.]

JOSEPHUS NOT A RABID JEW.

From H. Murray, California.

To the Editor of The Truth Seeker: In Josephus' history, which includes a brief autobiography, may be found the strongest evidence that the disputed passage in his writings, where the Christ of Christianity is made to appear a historical character, is a pure forgery, and it also shows that he was not "a rabid Jew," as stated by your correspondent, Mr. Gerund. The following is taken from Josephus' history of the Jews:

"I was born of Matthias on the first year of the reign of Caius Caesar, and when I was about sixteen years old I had a mind to make trial of the several sects that were among us. These sects are three: first, Pharisees; second, Sadducees, and, third, Essenes. I thought by this means I might choose the best, if I were once acquainted with them all. So I contented myself with hard fare, and underwent great difficulty; and went through them all. Nor did I content myself with these trials only; but when I was informed that one whose name was Banus lived in the desert who used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself frequently in cold water, both by day and by night, in order to preserve his chastity, I imitated him in these things and continued with him for three years. So when I had accomplished my desires I returned to the city, being now nineteen years old. I began to conduct myself according to the rules of the Pharisees, which is akin to the Stoics."

What better evidence do we need to show that Josephus knew no such Jewish sect as Christian, and had no knowledge of any prophecy forecasting a Christ, a redeemer? The Jewish law, or Old Tes-

tament, nowhere points to a Jesus Christ, one to rise up and overturn the synagogue.

This shows Josephus to be a man of consideration and not rabid, but one who endeavored to give a fair and accurate chronicle of what he knew and saw. The exalted manner in which he sets forth the character of the Essenes is further proof that he was a fair and liberal historian.

If there had been in his day a Jewish sect known as Christian, performing so many mighty works as the gospels narrate—Christ riding into Jerusalem upon an ass, claiming the hereditary right to sit on the throne of David and rule the Roman world—certainly Josephus would have recorded the fact with great minuteness, as he has related other less important events.

As a matter of fact there was no Christ to ride on an ass, but an ignorant, superstitious world has been ridden by an ass and the foal of an ass for 1900 these nineteen hundred years. The whole Christ story is but a cobweb, spun in the air, propagated and maintained through perjury and falsehood, while it is nourished at the breast of ignorance. Let us hope that the world may become advanced in intellectual liberty to the extent that this blighting curse may be swept from earth. Let the reform come, not through fire and iron boots, but through moral and intellectual improvement.

The quibbling sophistry and lying practiced by the devotees of the Christian religion are enough, if there were nothing more, to stamp the brand of fraud on the whole scheme of redemption. I have found it to be a fact, after forty years of close observation, that persons the most deeply imbued with this religion, are the most intolerant of others, and consequently less liberal, fair, and just.

My prayer is that The Truth Seeker may live to rip the monster up the back to the end of time.

CHAPLAINCIES.

From Franklin J. Griffen, Nebraska.

To the Editor of The Truth Seeker: About a month ago I wrote a letter to The Truth Seeker concerning some violations of certain constitutional provisions in this and other states guaranteeing religious liberty and equality, and I said that I might write you further relative to the matter. In the state institution referred to in the letter I heard last Sunday one of the persons having charge of and control over the inmates in one ward of the building, order them to go together "to chapel" in a building on the same premises where one of them informed me that religious services were held by a Methodist minister. They went as ordered and I later saw some of them in the same part of the building to which they had returned. It is immaterial whether the attendance was voluntary or involuntary.

I did not quote in my previous letter to you the following part of the constitution of this State: "No religious test shall be required as a qualification for office." A similar provision is in the United States Constitution. The office of chaplain is generally considered and admitted in practice to be one that implies certain duties and qualifications of a religious character known when the appointment is made and to perform which duties it is made. Many taxpayers do not believe at all in the religion taught or worship held, and each is in institutions which are thereby made "places of worship" and which taxpayers are "compelled to attend, erect and support." (Const. of Neb.) It is contrary to the plain provisions of the constitution of this State. A "religious test" is required for the office mentioned if the one filling it is appointed for the purpose for which the office is generally conceded

to exist. Prayer is often made by the chaplain to a God who is deaf and dumb and blind. "If wrongs are to be righted; if justice is to be done . . . it must be done by man and man alone." Where is the evidence that any change was ever brought about by a prayer to a God? What proof is there of supernatural interference in human affairs? A man could assume to act as a chaplain and not perform religious or sectarian acts, could teach ethics solely and offer a contingent or conditional prayer as follows: "I neither know nor believe a God exists or does not exist, neither affirm nor deny, neither say that there is or is not a God, but if one does exist I hereby pray (stating what is asked for)." The contingent prayer might be, and is as far as I know, unsectarian, but as useless as any other if the evidence of science is worth anything.

It is very doubtful whether a person assuming to act as chaplain and performing no religious or sectarian duties, could properly be called such. Some Unitarian ministers do not believe or claim to believe in a prayer-answering God, that any book is inspired or the word of God, or teach or profess to believe anything supernatural or any more than what Agnostics believe in. Some ministers of that denomination could say and do certain things under 'an appointment as chaplain similar to what they perform as ministers, and not by assuming to act as chaplain violate the constitutional provisions mentioned, but whether what was said or done was religious or sectarian or not, there would obviously have to be power and authority for it under the law. The only way for a chaplain or any one to use the Bible and by so doing not act religiously or sectarian or worshipful would be to clearly show that he was doing otherwise, such as by doing the opposite, including criticizing and attacking the book.

President Grant once in a message to Congress made an able argument for, and advised the taxation of all church property and all property used for religious purposes and an amendment to the U. S. Constitution so providing and also that no public funds be appropriated for or used for sectarian purposes or sectarian tenets taught in the public schools. (Messages and Papers of the Presidents.)

Garfield also expressed himself in favor of the taxation of all church property. He was a church member but liberal in his religious views.

"Tolerance was of his nature. In all things he had charity. With him the question was not so much What does a man believe? but, Does he believe it? He respected in others the qualities which he possessed himself, sincerity of conviction and frankness of expression." (James G. Blaine.)

"An additional tax is laid on every poor man's home that the churches may be exempt." (James Parton.)

The belief in church taxation of the able men above mentioned is supported by reason.

THE MICROSCOPE REVEALS GOD.
From A. Foxglove.

To the Editor of The Truth Seeker: The original investigator in his laboratory approaches "nearer, my God, to thee" than all divine prophets in sacred or profane history.

When two thinkers in England observed the fact that every summer yellow fever patients were brought in ships from some part of the world and nursed without isolation in the hospitals of London, and no case had ever originated there, they studied the problem, solved it six years ago, and proclaimed it to be because there are no mosquitoes in England.

Infusion of the blood of a yellow fe-

ver patient into a healthy man never produces the disease.

Hence it follows that the germ is fertilized only in the body of the mosquito.

What an enormous step this is towards solving mysteries of original life, and revealing the truths that lie hidden in "Nature's Infinite Book of Secrecy."

Tyndall made an artificial geyser and demonstrated the principle and cause of the intermitting spouting of hot springs throughout the world.

He made an artificial air that would not transmit sound, and by this solved many unknown and puzzling facts met with in acoustics.

Huxley and Darwin deem such discoveries as more holy inspirations than any recorded in the Bible. The Bible relates hypnotic performances as miracles and gives us stories that belittle God. God met the devil one day, says the inspired writer, and made a wager with him that he could tempt Job.

A thinker has too high a regard for God to believe such stories. Huxley, Tyndall and Darwin are the glorious three whose words are sparks of immortality, and far transcend the three Jews all Christians must worship—Moses, Jesus, and Saint Paul.

ONCE A CATHOLIC.

From R. Trauner, Washington, D. C.

Editor of The Truth Seeker—My Dear Friend: As a former Catholic I shall never forget what the old Investigator and The Truth Seeker have done for me and through me for others in the past. Believe me, if I were possessed of the world's goods, nothing would give me greater pleasure than to send you a check for a thousand dollars for the good you are doing. But unfortunately honest people appear to remain poor, and "good wishes" are all they can spare. However, let us hope for a brighter future according to the German: "Noch sind die Tage der Rosen" (Yet are the days of the roses.) I shall try my best to procure some subscribers for The Truth Seeker, though they are hard to get around here, where there are three churches for every school. Still, the day is dawning. Find inclosed an order for \$6 on my subscription.

Please let me know whether you have any large sized pictures of Ingersoll for sale.

[There are two pictures of Ingersoll offered for sale. One is nearly life size, on boards 24x30 inches, and selling for \$25. A smaller one, 11x14, is sold for \$5.]

OTHER SUPERSTITIONS.

From J. L. Higbie, Ohio.

Mr. Editor: The Truth Seeker, Sept. 7, contains advertisements of many good books. But I regret that the list does not include such writings as Paul Lafargue's "The Cause of Belief in God," the "Nature of Human Brain Work," and "The Positive Outcome of Philosophy," Dietzgen. These authors see much more damn foolishness in the world than preaching and praying. They see the error of tearing the mountains down to hunt a measure of value, of spending three billions annually to advertise goods. These are all unproductive labors of the race, due to superstition, and ignorance in regard to the latest and scientific method of production and distribution. The Freethinkers should read farther than the mistakes of Moses, and learn that not all the superstition in the world is in the Bible or churches.

THE HUMANE SOCIETY.

From "Rivers," New York City.

To the Editor of The Truth Seeker—Dear Sir: According to theology, a man who does not believe in God is an animal. Christianity does not provide protection for animals, but in this country we have a creedless organization called the Humane Society, one of whose objects is the prevention of cruelty to animals. I would

suggest that all Freethinkers join it and turn it into a church of humanity to do by love and charity and the repeal of undesirable laws what Socialism wants to do by force. Study their constitution and see what could be done with that clergy-led organization.

THE PROSPECT.

From Robert Probst, California.

Dear Friends: As I am getting quite old now I once in a while pick up my Bible to get posted, if I can, on my home beyond the moon—to kind of look at the map to see if I can locate my corner lot and catch a glimpse of the mansion that I am to have for being good. But as I never did like to see or read things pathetic, I soon have to lay the book aside. Such affecting tales as that of Onan or its like, with which the word of God abounds, are too many for me, and I put the volume away until I get older, when I may better understand and appreciate it. We have a good Sunday school here in my town, but I must confess that the ball games and picnics cut down the number of scholars quite a bit. Times are getting harder all the time, and if prosperity doesn't soon get in and do something for us, we shall have to fold our hands and with faces turned skyward call on the Elijah Brook Raven Purveying Co. to help us out.

You will find an order inclosed to set me ahead another mile. I would have sent your money a month ago, but our post office ran out of money orders. (You may wink when you read that, but such is the case.) Best wishes for you all.

A NECESSARY WORK.

From E. B. Linsley, Minnesota.

To the Truth Seeker: You are doing a grand and highly necessary work in disseminating the truth about a false religion which has in an age a false religion the very existence of civilization, and is even to-day a menace to our free institutions.

EXCELLENT.

From George Hines, New York.

E. M. Macdonald—Dear Sir: Please send The Truth Seeker to my address another year. An excellent paper, and very interesting. I would not do without it for double the price of subscription.

HOW DO SPIRITS GET THEIR CLOTHES?

A Rocky Poem, NOT by W. J. Colville or Mrs. Richmond.

We come into this world all naked and bare,
And upon our heads very little hair.
But how about the next one of which we are told,
Do angels provide us with garments, or go we there bold,
With nothing upon us, our shame to conceal,
As we stand there uncovered and our sex reveal?
Can it be that such is our certain fate,
And on our arrival, be it early or late,
We must stand as stood Adam and Eve,
When placed in the garden they later did leave,
As the old, old story would have us believe,
Because they in sin did wilfully conceive?

That I am puzzled I freely and frankly admit,
For if ready-made clothing, guaranteed to fit
Has not by the angels been made,
Our needs to supply when the river we wade,
Then indeed we are in trouble with no way out,
For who, when stark naked, will care to run about?
So tell me, I pray, if any one knows,
How, when, and where do spirits get their clothes?
(P. S.—The rocky character of this does not impair the query.)

Looking Up.—The Rev. Fourthly—My friend, have you fixed your eyes on your mansion in the skies?

Knecker—No; it gives me a crick in the neck just to look at the Singer Building.

Christian Science

By MARK TWAIN

In this great work Mark Twain devotes himself seriously and logically to a serious theme; the result is an earnest, painstaking, and impartial study of Christian Science in all the details of its growth and church organization.

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CHILDREN'S CORNER FOR Boys and Girls, YOUNG AND OLD.Edited by MISS SUSAN H. WIXON,
Fall River, Mass.

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

What We Believe.

We believe that every man should be intellectually honest, and that he should strive to live in accordance with his convictions.

We believe that "happiness is the only good, that the place to be happy is here, the time to be happy is now, and the way to be happy is to try to make others so."

We believe that if God is, he is moral, sane, just, wise and kind, and that if there be any service that we can render him, it is by keeping our bodies pure, our minds enlightened, and by serving our fellow man.

We believe the strong should help to bear the burdens of the weak, and that the best help is opportunity.

We believe in work; that no man nor any woman has the right to be useless.

We believe that law governs all things, that it is universal and eternal, and that it executes itself.

We believe in sequence, the mighty theory of a sufficient cause for every effect.

We believe that there is no forgiveness, no punishment—only consequences; that virtue is its own reward, sin its own

We believe in the law of progress which science calls evolution; that the world was never perfect, but is tending toward perfection.

We believe in the sacredness of life; that no man, no community, no state, has the right to take the life of our brother.

We believe in the sacredness of the human body—"that faithful companion"—that it is our duty to keep it pure and clean and beautiful by respecting the laws that govern its being.

We believe in education, that all children should be taught, all men should learn. We think a lesson is better than a prayer.

We believe that every man should regard every other man as his equal.

We believe in freedom, social, economic, domestic, political, mental, spiritual.

We believe that "it is as great to be a woman as to be a man, and nothing is greater than the mother of men."

We believe in the home; that there is no better thing on earth, no fairer paradise in all the skies, than the home where true love dwells.

We believe in the purity of childhood.

We believe the most sacred duty of our human lives is our duty to our children; that we are responsible for those we bring into being.

We believe in wealth; we do not affect unnecessary poverty.

We believe that happiness in this life is as worthy an object as happiness in any life, for the Now is but the eternal passing of Eternity.

We believe that this life properly lived will best fit us for another life, if another life there be.

We believe that "no evil can happen to a good man either in this life or after death." All I have seen teaches me to trust the Creator for all I have not seen.

We believe that virtue is but another name for kindness, and that kindness is the whole duty of man.

We believe that Love and Thought and Work are the saviors of mankind.

—Edith Wilson Roberts.

Knives and Forks.

Knives were known long before forks, says a writer in the Bulletin of the Metropolitan Museum; the use of a knife at table, however, not becoming prevalent until the end of the fifteenth century, while the knife and fork, in conjunction, were not found in England until the middle of the next century, the dagger and spoon being all that was requisite during the period when ewers and basins were in everyday use.

In olden times, during meals, people sat on the ground or on stools and chairs, and having neither knives, forks nor any substitute for them answering to the chopsticks of the Chinese, they ate with the fingers, as the modern Asiatics do, and universally with their right hands. Later, knives were sometimes used at table, to facilitate the parting of a large joint, the people still eating with their fingers. The Greeks and Romans were served with viands ready cut, the posture assumed on the triclinium (that of resting on one arm) rendering the use of a knife and fork impossible. The English were in the habit of holding their food in a napkin with their left hand, while with their right they cut it with a knife and carried it to the mouth, a habit now esteemed vulgar; but it was the back of the knife, however, which entered the mouth, the protuberance on the back of the old-fashioned knives being a relic of an old custom which lingered after the habit of eating with them had disappeared.

In very early inventories mention is made of a large number of napkins, but none of forks, with the exception of one or two with two prongs, used for eating fruit. Ewers and basins were passed over every meal, the hands being held over the basin while water, often scented, was poured over them from the ewer by the server as is still the custom among Orientals.

The dagger originally was utilized in the place of a knife at meals. The earliest form of knife used at table was very small, with a straight slender blade, the handle being of elaborately carved ivory, of agate or of silver, often inlaid with enamel or precious stones, and kept as the individual property of its owner. Such were in use throughout the sixteenth century and were evidently regarded as a great luxury. Sets of knives were not common till the beginning of the seventeenth century; the handles of these were usually of agate. At the end of the seventeenth century what is known as the sabre blade came into use; the size of the knife gradually increasing, and the blade becoming wider and more curved, a corresponding line also being introduced into the handle. We now designate these as pistol handled, from the shape of the handles, which were made in green-stained ivory, silver and agate. The broad end of the blade was invariably used for such small food as it was inconvenient to manage with the ordinary steel two-pronged fork of the time. Another variety of handle, straight and enlarging toward the end, and cut off obliquely, was also in vogue at the same period. The sabre form of blade continued throughout the century, and then the fashion slowly reverted again to the straight blade with a rounded or pointed end. Silver blades were rarely made before 1760.

In a note by Dr. Birch in his edition of Gardner Wilkinson's "The Ancient Egyptians" (1878), he writes: "The fork, ligula, was introduced late under the Roman Empire; it had only two prongs. Several silver ones have lately been found in Rome." Doubting this statement, the writer (in 1888) referred the question to the British Museum, receiving the following reply from Cecil Smith:

With reference to the use of forks in

Roman times, I have to offer the following observations:

1. The word ligula or lingula was certainly never applied to this signification. It is undoubtedly a kind of spoon, of which the bowl is in the form of a tongue (lingua), and is applied invariably to distinguish this form of spoon from the more ordinary form, called cochlear.

2. Forks were undoubtedly used in antiquity, as in mediæval times, for the preparation and cutting up of food in the kitchen; but the employment of table forks seems to be of comparatively modern date.

3. There is no word in Latin which expresses the sense of a "fork"; fruca, furcula and furcilla never represent table utensils.

4. The notices which have been published from time to time, recording the discovery of ancient Roman forks, bring no evidences to show that the objects in question were designed for the purpose of eating; we have in the British Museum several objects in bronze of corresponding form, which were probably used in surgical operations.

5. The fact is the Romans ate with their hands. Ovid, in the "Ars Amandi," III., 755, lays down the rule of politeness in this respect:

"Carpe cibos digitis-est quidam gestus edendi; Oro nec immunda tota a perunge mapu."

Wright, in his "History of Domestic Manners," states: "We have instances of forks even so far back as the pagan Anglo-Saxon period, but as they are often found coupled with spoons I am led to the conviction that they were in no instance used for feeding, but merely for serving."

The great French authority, Henry Havard, is of opinion that "the history of the fork involves weighty arguments for and against its use at table previous to the sixteenth century. The fork was known to antiquity, and it is named in inventories of the Middle Ages; but whether it was then used to convey food to the mouth is another question, which has caused great controversy." But it is M. Havard's conclusion that "up to the end of the sixteenth century people served themselves exclusively with their fingers in eating, and that forks were designed for other purposes."

Prior to this date they were used by cooks at the fire for roasting meats. The use of forks for carrying food to the mouth is held to have been originally due to the extraordinary development of collars and ruffs toward the end of the sixteenth century.

Forks were in use in Italy long before this, Venice celebrating in 1897 the 900th anniversary of their first introduction. It took 360 years for the fork to reach Florence; in 1379 it is found in France, but it was not until 1608 that the traveller, Thomas Coryate, brought its use at table direct from Venice to England, as set forth in his "Crudities," published in 1611.

In the American colonies Gov. Winthrop is known to have owned a fork, but whether he used it at the table is doubtful. * *

The Ruminant.

John Lover, the animal expert and nature writer of the Philadelphia Zoo, was talking the other day about a wolf.

"Yes," said Mr. Lover, "she ate her last litter of cubs. She has eaten, in fact, her last six litters. Yet she is a gentle and affectionate wolf. Strange that she should be so unmotherly!"

He paused and smiled. "She reminds me of a remark I overheard the other day," the famous keeper resumed. "A school teacher came here with a class of little girls, and every now and then he would stop and fire off at the youngsters

a few questions—nature questions, you know.

"In the lion house he said:

"Who can tell me what a ruminating animal is?"

"I know, sir," said a little girl. "She is one that chews her cubs."—Washington Star.

He Proved His Alibi.

The Sunday school superintendent was reviewing the lesson. "Who led the children of Israel out of Egypt?" he asked. There was no answer.

Pointing to a little boy at the end of the seat, he demanded a little crossly: "Little boy, who led the children of Israel out of Egypt?" The little boy was ready to cry as he piped out with a quavering voice: "It wasn't me. We just moved here last week. We're from Missouri."

Lectures and Meetings.

Liberty Congregation. John Russell Coryell speaks Sunday mornings at 11 o'clock in Lyric Hall, near Forty-second street, New York.

The Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, So. Eighth street, between Bedford and Driggs avenues, Brooklyn. Program:

Oct. 20.—"The Essence of Religion." By Theodore Schroeder.

Oct. 27.—"The Riddle of Existence." By Edward Dobson.

Liberal Art Society. Mr. Platon Bronoff, director, Meets at Terrace Lyceum, 206 East Broadway, Friday evenings at 8 o'clock.

Oct. 18.—"Errors of Socialism." By John Sherwin Crosby.

Advanced Thought Lectures. By Henry Frank, Sunday mornings at 11 o'clock, in Lotus Hall, 115 West 79th street, near Columbus avenue. Program:

Oct. 20.—"Psychology of Optimism, or The Secret of Hope."

Oct. 27.—"Evolution of an Ideal, or The Secret of Beauty."

The Harlem Liberal Alliance meets Friday evenings at 8:30 at 100 West 116th street. Program:

Oct. 18.—"God and Economics." By Bolton Hall.

Oct. 25.—"The Story of My Life." By Sadikichi Hartmann.

The Washington Secular League holds meetings open to the public Sunday afternoons at 3 o'clock in Pythian Temple, 1012 Ninth street, N. W. Program:

Oct. 20.—"Christian Science." By Henry White.

Oct. 27.—"Life." By J. W. Nigh.

Nov. 3.—"Liberty." By Chas. F. Nesbit.

Nov. 10.—"Can We Prolong Life Through Electricity?" By W. D. McKenzie.

Nov. 17.—"The Compensation of the Sower." By Geo. A. Warren.

Nov. 24.—"The Real and the Ideal." By Maurice Pechin.

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"Sometimes," said Uncle Eben, "when a man says he doesn't care for money he means dat he hasn' any ability for takin' care of it."—Washington Star.

Oh! for long life—when we are dead—
In minds and hearts which we have led
Along the upward way;
A pleasing vision this—to see
The coming race more wise, more free,
And nobler in its day!

—Edward Emerson.

Few, indeed, there are who do what is just and right from a love of justice and rectitude; fewer still who do good from actual charity. Their motives and conditions of action are fear of the law, fear for life, fear of loss of gain, of loss of reputation and character.

—Swedenborg.

There is not the least necessity in trying to prevent people from thinking. They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that freethinking is not only a right, but a duty. A man, that is, is bound to be as reasonable as he can.—Sir Leslie Stephen.

Pass on Thy Gold.

Keep it not idly by thee—hoard it not!
Thy friend hath need of it; behold he stands

Waiting to take the bounty of thy hands.

Pay him the debt thou owest, long forgot,
Or hast thou paid already—ease his lot
Of that which he would sell, or loaf or lands—

Whate'er his need can spare and thine demands;

So shall thy wealth be clean and without

Dost thou not know? hast thou not understood?

The stagnant pool breeds pestilence, disease;

The hurrying stream bears bounty on its tide.

Pass on thy gold, a messenger of good;

Swift let it speed on gracious ministries;

Wing it with love and let its flight be wide.

—Ida Whipple Benham.

The Conduct of Life.

With what indeed are thou disquieted?
With the wickedness of men? Meditate on the thought that men do not do evil of set purpose. Remember also how many in the past, who, after living in enmity, suspicion, hatred, and strife one with another, now lie prone in death and are but ashes. Fret then no more.

But perhaps thou art troubled concerning the portion decreed to thee in the universe? Remember this alternative; either there is a Providence or simply matter. Recall all the proofs that the world is, as it were, a city or a commonwealth!

But perhaps the desires of the body still torment thee? Forget not, then, that the mind, when conscious of its real self, when self-reliant, shares not the agitations of the body, be they great or small. Recall, too, all thou hast learned (and now holdest as true) concerning pleasure and pain.

But perhaps what men call Fame allures thee? Behold how quickly all things are forgotten! Before us, after us, the formless Void of endless ages! How vain is human praise! How fickle and indiscriminating those who seem to praise! How limited the sphere of the greatest fame! For the whole earth is but a point in space, thy dwelling-place a tiny nook therein. How few are those who dwell therein, and what manner of men are those who will praise thee!

Therefore, forget not to retire into thine own little country place—thyself. Above all, be not diverted from thy course. Be serene, be free, contemplate all things as a man, as a lover of his kind, and of his country—yet withal as a being born to die. Have readiest to thy hand, above all others, these two thoughts: one, that things cannot touch the soul; the other, that things are perpetually changing and ceasing to be. Remember how many of these changes thou thyself hast seen! The universe is change. But as thy thoughts are, so thy life shall be.—Marcus Aurelius Antoninus (121-180 A. D.)

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The Kind They Fool.—He.—Some girls are awfully conceited.
She.—Why?
He.—They'll brag about making a fool of a man that was never anything else.
—Detroit Free Press.

Disciples of Roosevelt.—Jasper.—"You don't seem so fond of Roosevelt as you were."

Jumpuppe.—"Well, we are somewhat confused. We approved of his anti-race-suicide theories, and now when we go to look for a flat we find that we are undesirable citizens."—The Editor.

Misunderstood.—Parson (on a bicycling trip).—"Where is the other man who used to be here as keeper?"

Park Gatekeeper.—"He's dead, sir."
Parson (with feeling).—"Dead! Poor fellow! Joined the great majority, eh?"
Park Gatekeeper.—"Oh! I wouldn't like to say that, sir. He was a good enough man so far as I know."—Pick-Me-Up.

The Angel Probably Flew.—"Mamma, what is an angel?" asked a little Normal avenue girl. "It is a nice little girl, who was good on earth, and who, when she dies, flies about heaven with wings," answered the good mother. "Well, I heard paper calling our maid an angel and he kissed her; will she fly?" asked the child. "Fly? Well I should say she will fly, as soon as I can get my hands on her," answered the aroused lady.

The Swan Song.—"The nature fake," said Dr. William J. Long, the nature writer, "is always harmful. A striking instance of this occurred not long since at a zoo. You know the old nature fake about the swan—how this beautiful bird silent all its days, bursts when dying into the sweetest song? Well, at a zoo one day, a keeper saw a boy steal up behind a swan with a brick in his hand. "Here," said the keeper, "what are you going to do there?" "Ah, lemme alone," snarled the boy. "I wanter hear him sing."

"God" Got an Encore.—The family were gathered in the library admiring a splendid thunderstorm when the mother bethought herself of Dorothy alone in the nursery. Fearing lest her little daughter should be awakened and feel afraid, she slipped away to reassure her. Pausing at the door, however, in a vivid flash of lightning which illumined the whole room, she saw her youngest olive-branch sitting straight up in bed. Her big brown eyes were glowing with excitement, and she clapped her chubby hands while she shouted encouragingly, "Bang it again, God! Bang it again!"—Brooklyn Life.

Child Bests a Bishop.—Dr. Ingram, Bishop of London, is a learned ecclesiastic, but he declared that at times young children, of whom he is extravagantly fond, upset him badly with their questions. Once he was addressing a gathering of poor children, and at the close of his remarks invited any boy or girl to ask him questions. The Bishop answered several but was finally floored by a little girl, who asked:

"Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?"

Dr. Ingram escaped by blandly inquiring:

"What little boy or girl would like to answer the question?"—Boston Herald.

In Prospect.—A charming young lady went into the principal stationer's shop in a country town and asked to see some thin note paper. After selecting what she desired she hesitated for a moment.

"Do you make any reduction to clergymen?" she asked softly.

"Certainly, madam," said the stationer, with great promptness. "Are you a clergyman's wife?"

"No-no," said the young lady.

"Ah, a clergyman's daughter, then," said the shopman, as he began to tie up the paper in a neat parcel.

"No-no," was the lady's hesitating reply. Then she leaned across the counter and spoke in a confidential whisper. "But if nothing happens I shall be engaged to a theological student as soon as he comes home from college this term."—Cassell's Saturday Journal.

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News of the Week

Twenty baseball players were arrested on the Brighton Oval, Brooklyn, last Sunday.

In Unionist raids upon the Jewish population of Odessa last week fifty Jews were injured.

The German government has given orders for the deportation of thirty-seven Mormons, who are now on their way to New York.

By defeating the Detroit of the American baseball league the Chicagoes of the National League become champions of the world.

The Rev. Dr. Willard Scott of Piedmont church, Worcester, Mass., has resigned from the pulpit because he would rather play golf than preach.

The Socialist Labor party of New York failed last fall to poll the 10,000 votes necessary to have its candidates placed on the official ballot, and is nominating this year by petition.

At Los Angeles, Cal., Oct. 11, the Santa Fe Railway Company, charged with rebating was found guilty on all counts. The maximum fine under the law is \$1,200,000, the minimum \$66,000.

Mrs. Gertrude Pollitz, a widow, 62 years old, was found dead in her bed in her apartments in this city. In her hand was a volume of Goethe. She had apparently died of heart trouble while reading.

Up to the close of last week, President Roosevelt, who has been in the Louisiana canebrakes for a week or ten days hunting bear, had not got at "the heart of any wild thing" answering to the name of Bruin.

Mrs. Cassie L. Chadwick, the notorious forger confidence woman and adventurer, died in the state penitentiary, at Columbus, O., Oct. 10. She had made a profession of religion and was baptized by

The Independence League (Hearst) and the New York Republicans have united upon a ticket, headed by Maximilian F. Ihmsen for sheriff and M. Linn Bruce for the Supreme Court. Ihmsen is Mr. Hearst's business manager.

President Small of the Telegraphers' Union advises the telegraphers to call the strike off and return to work. The executive board of the union has suspended President Small and given notice that the strike will be continued.

The ministers of Brooklyn have taken "concerted action" against Sunday shows. The shows deplete their congregations. Probably the show men would take concerted action against the ministers if the churches seriously interfered with their business.

The turbine steamship Lusitania arrived in New York October 12, after crossing the Atlantic in 4 days 19 hours and 40 minutes, thus surpassing all ocean records and earning the title of the first four-day boat. Her average was 24 knots an hour.

At Brockport, N. Y., October 7, occurred the death of Mrs. Mary J. Holmes, the novelist, whose best known book is "Lena Rivers." Mrs. Holmes wrote thirty-nine successful novels, of which more than two million have been sold. She was seventy-nine years old and childless.

The new law making adultery a misdemeanor seems to have had its effect on the number of divorce suits brought to trial in this city. Instead of the usual sixty to seventy or more cases on the calendar there were, on Oct. 9, which was divorce day, in Special Term, Part III, only thirty, and of these but eleven were ready.

Mary Ann Scannell-Pepper-Vanderbilt, the medium, was arrested Oct. 10, on a warrant charging her with grand larceny in the second degree in that she, as alleged, procured a house and lot from her husband, Edward Ward Vanderbilt, by false and fraudulent representations. Mrs. Vanderbilt was provided with bail by her friends.

A verdict of guilty with a recommendation to mercy was rendered by the jury at Mount Holly, N. J., Oct. 10, in the case of Edwin M. and Mary Watson in having caused the death of their seven-year-old son. Both are Christian Scientists, and neglected to employ a physician for their child until within a few hours of his death. The defendants will appeal.

While in Shanghai, China, Secretary of War Taft opened the new "Chinese Young Men's Christian Association." A learned Chinese, speaking not long ago to a group of missionaries, asked them why, if all men were brothers, they had tacked the word "Chinese" on the name of this young men's Christian association.

There is a strong probability that in the near future the federal government will take charge of the Jamestown exposition and run it, with a view to securing the return of as large a slice as possible of the \$1,000,000 which Congress loaned to the exposition company on condition that the gates should be kept closed on Sunday.

President Hamilton of Tufts College, Boston, in his annual report condemns the system of coeducation of the sexes now in vogue. The average young man, he asserts, will not attend a coeducational college because the male student is distressed by the proximity of girls in the class room. Dr. Hamilton would have separate departments for the education of women at Tufts.

Among the resolutions adopted by the Colorado State convention of the W. C. T. U. at Greeley, was the following: "The official government report states that the number of arrests in the army since the abolishment of the canteen is less than one-third what it was formerly. Therefore be it resolved that we pledge ourselves to use every means to prevent the restoration of the army saloon."

In his "France and the Pope," No. 1, General Birney notes that when the inventories of the French churches came to be taken it was found that a great deal of the portable property had been stolen. He predicted that some day we might know who took the goods. From recent revelations it appears that the objects of art were sold to dealers by the priests and replaced with cheap imitations. Objects that could not be duplicated were "stolen." The discovery is spoken of as a "scandal" and has created

The Chicago Presbyterian organ, the Interior, has explained the cocktail incident at the residence of Vice-President Fairbanks in an orthodox way. It says a woman did it. The woman lives near the Fairbanks' residence, and assisted Mrs. Fairbanks in her arrangements to entertain the President. It being impossible, in her judgment, to do the thing right without drinkables, she ordered the round sent to the house from her husband's club. Mr. Fairbanks could have cleared himself and gone as a delegate to the Methodist conference had he been willing to betray a lady.

The ministry of war, Paris, has begun a prosecution of Professor Herve, the anti-militarist, for slandering the army in his paper. Professor Herve is so uncompromisingly opposed to war that he would refuse to fight a foreign and invading enemy. In Leipzig, Germany, Dr. Karl Liebknecht, son of the famous Dr. Wilhelm Liebknecht, of the Social Democratic party, is convicted of high treason in publishing a pamphlet against militarism and must spend eighteen months in a fortress and pay costs of trial. Dr. Liebknecht believes in abolishing the monarchy and substituting a democratic government.

The Public Service Commission is investigating the Metropolitan Street Railway trust. It finds that in one instance the directors bought a bankrupt and disused horsecar line for \$25,000 and unloaded it on the stockholders of the Metropolitan for \$5,550,000, dividing the profits among themselves. The manipulators have by similar transactions cleaned up \$38,000,000 in a few years. The men who carried on the transactions are Thomas F. Ryan, William C. Whitney (once a cabinet member), P. A. B. Widener, Thomas Dolan, and William L. Elkins. Whitney withdrew from the robber gang before his death.

Suit for divorce is brought against the Rev. John H. Presby, who was for years the pastor of the Webster Street Methodist church, New Haven, Conn. His wife names as correspondent "Jane Doe," and says the young woman is a prominent member of her husband's church. Mrs. Presby left the pastor and went home to her parents last spring.

At Carmi, Ill., the Rev. Eli Lane was knocked down in his own church by Deacon Rufus Powell, who wrecked the church while he was whipping a dozen other church workers after he had pummeled the pastor. Disputes over missionary work in the church ended in a riot.

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