

THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

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THE UNDESIRABLE CITIZEN.

Hunting in the Political Canebrake for a Man Answering the Other Description.

I believe that the original undesirable citizens were Harriman, Debs, Moyer, Haywood and Pettibone; and it must be admitted that the President was at least impartial, since these men may fairly be said in a sense to represent the most important elements of society as at present organized: Capital and Labor. It would not seem, however, from the circumstances of the case that the President had any intention of scoring capital in the person of Harriman, nor labor in the persons of the other men. And yet there are complicating coincidences that impel one to believe that in using the Socialist and the trades-unionists as horrible examples to liken Harriman to, the President betrayed his mind.

I realize that I am somewhat belated in my discussion of this subject; but, after all, it is hardly possible to consider too carefully anything the executive head of the greatest nation on earth may say on the important matter of citizenship. The welfare of the republic is dependent on the good citizen; and therefore the most serious charge that can be brought against a person is that he is an undesirable citizen. Of course, we may find that opinions differ as to what constitutes a desirable and what an undesirable citizen; but certainly there should be no one whose opinions are more carefully formed on these matters than the man chosen by the people to act for them. And just as much as he owes it to his high office to be careful and accurate in characterization; equally do we owe it to ourselves to understand him to the end that we may be desirable citizens.

The Undesirable Harriman.

All I know of Harriman I have read in the papers; and as I have heard it said that the newspapers are more concerned in making a good story than in telling the truth, it may be that I shall do the man an injustice. If so, I am sorry in advance, but I fancy he will be quite indifferent one way or the other. It would seem by the newspapers, then, that for some years Harriman has been successful in making many millions of dollars by the manipulation of railroad properties. Sometimes the shareholders have benefited a little and sometimes they have lost their money. Harriman has always benefited. But to be successful to the end it seems it was necessary that Harriman should own a few legislatures, a few governors, a few judges, and in fact a few of the men all up and down the political line; so that when he wanted a bill passed to make fleecing the people easier and safer it would be passed by the legislature and signed by the governor and interpreted by an accommodating judge if it ever came to interpretation. It has been common talk in this state that Harriman was the real political boss and that everything in a political way was done to his order. I think it is fair to assume that the President knew this about Harriman, for he was a citizen of this state and had the same means,

BY JOHN RUSSELL CORYELL.

or probably better means, of knowing than I; and I heard it everywhere. Nevertheless it is according to the correspondence between the President and Harriman that the latter was an intimate acquaintance of the former and was invited to the White House at Washington to discuss political affairs. Harriman says he was asked to raise money for election purposes, and talks of a deal between him and the President whereby the latter was to send abroad as ambassador an insurance thief. For saying this infamous thing, the President promptly made Harriman a member of the Liar's Club. It may be recalled in this connection that when the President was running for office against Judge Parker, the latter together with the New York Times charged that the money of corporations was being used in great sums to further the success of the Republican party. For that Judge Parker was made a member of the Liar's Club. I suppose the Times was not eligible, or it would have been sent there. And yet it was proven in the investigation that made Hughes governor of this state, that corporations had contributed money to the Republican party; and corporations, moreover, in which Harriman was a controlling power. Sometimes I wonder if the President is qualifying for membership, or perhaps for the presidency of his own club.

Much more might be said of Harriman and his pernicious activities to show what sort of citizen he was, and how well justified the President was in calling him an undesirable citizen. But did the President call him so because of the things I have recited? If he did then we know at once some of the things that, in the President's mind, go to make an undesirable citizen. But, of course, the President would not associate with a man he considered an undesirable citizen; and it would almost seem that he must have known most of these things about Harriman when he was associating with him, inviting him to the White House and corresponding with him. If that be so we must assume that it was not because Harriman made a mockery of popular government that the President applied the epithet of undesirable citizen to him. And this view gains color from one or two circumstances which may be unimportant, but to which I refer because I am on the subject. Mr. Morton, when a member of the President's cabinet, confessed in court to doing some illegal things when occupying an important position in a western railway. Now the President is hunting iniquity in railroads with the same joyous enthusiasm that he displays in hunting the poor little bears down in Louisiana; but when it transpired that Mr. Morton had done the illegal thing, the President pooh-poohed it

and finally sent Mr. Morton here to New York with a coat of whitewash and his blessing; and Mr. Morton is at the head of one of our great financial institutions today. Another indication which may mean much or little is that although the government is fiercely prosecuting the Standard Oil Co. as one of the wickedest trusts in existence, it turns out that one of the Standard Oil magnates is a member of the President's party.

It certainly is a little hard as yet to understand what the President means by undesirable citizen; for if anything has been made absolutely clear to the people of this country, it is that Standard Oil, by which must be meant all the chief men and beneficiaries of it, has been guilty of every crime possible to name. It seems as if it had had an ambition to cover the criminal code from one end to the other. Its historians accuse it of petty larceny and of grand larceny, of forgery and of subornation of perjury, of incendiarism and of destruction by bomb, of this, that, and other crime; and worst of all of corrupting and degrading legislatures, judges, governors, United States senators and congressmen; so that it has been said to own sufficient of the legislative, judicial, and executive officers of this country as to make its will the law of the land. I wonder if Mr. Maloney is a Standard Oil magnate, if he was a member of the presidential party, and if the President knew it. Perhaps I might here call your attention to the fact that Standard Oil money is in almost every enterprise in this country that is carried on by means of a corporation; and that that money was made and made only by violating the laws of this country, and by corrupting first and then aborting the processes by which the citizens of this country strove to govern themselves.

We do not emerge from a consideration of Harriman's case with a very clear nor yet a very satisfactory understanding of what the President meant by undesirable citizen. Suppose we consider the other men, then; and after all they may fairly be accepted as the simon-pure undesirables, since the President classed Harriman with them and not them with him. Perhaps that is a distinction they have not noted before; and they may be pleased to think that they are not classed with him.

The Case of Eugene V. Debs

I do not know Debs, but it is common knowledge that he is an ardent friend of labor, and a Socialist. To avoid the imputation of prejudice in favor of Debs I will say that I am not a Socialist and do not think the socialistic remedy for existing evils a good one. Nevertheless the fact that Debs is a Socialist and a foremost exponent of its theories, stamps him at once in the minds of every fair person as one who is honestly and on a high plane of endeavor striving for the betterment of mankind; and in the nature of the case, not a self-seeker. I am told by those

who know him personally that he is a man of refinement and one of the most lovable of persons. He has never been mixed up in any scheme of a criminal character, or the fact would have been written red all over the country at the time when he protested that he was not an undesirable citizen, and demanded of the President the evidence on which he had based the charge. I never heard of any such evidence, nor even of an apology; but I believe the charge still stands. And I think that is a reason why thousands and hundreds of thousands of citizens all over this country are proud to class themselves as undesirable citizens.

But of course a man may be personally refined and lovable; he may never have committed a crime; he may only hold theories on social misery and their eradication, and yet be an undesirable citizen, because he may by his conduct tend to bring popular government into disrepute. Perhaps Debs has done this. Not being a Socialist I may be somewhat in error, but I will venture to say that it is no part whatever of the scheme of Socialists to attempt the application of their theories until they have not merely a majority but a large majority of the people in favor of them. In other words they are going about their work in a perfectly constitutional manner, building up their party and spreading their ideas. So far as I know they have never resorted to violence to accomplish their purposes, and never preach violence; though violence is done them time and again by their opponents. The cry that Socialists so often repeat the "hurrah for the revolution" does not properly convey the notion that they mean to do anything radical now or at any time before they have a properly constituted majority; it only means that the change they propose for the betterment of mankind is a revolutionary one; that is, one that will overturn existing institutions. Now, as to that, let me quote from a New York Times report of a lecture at Columbia College on Thursday by Professor Jenks of Cornell University. He should be a good authority even for anti-socialists: "No one should be frightened by such words as Anarchy or Socialism because, whether the state be anarchistic or socialistic can be determined only by the will of the citizens, acting in their organized capacity as the state; and if the citizens determine upon either one, neither will be evil, but under the circumstances at any rate, in the opinions of the citizens, either will be good." I do not imagine the report to be accurate, for I cannot believe that Professor Jenks would be guilty of the contradiction in terms involved in the phrase "anarchistic state"; but his statement in regard to the propriety of a change in details of government is true on its face. So whatever Debs is doing as a Socialist is at least being done constitutionally. His ideas may be foolish to the last degree and the application of them might result in utter misery; he is still within his rights as a citizen in advocating a new scheme of government. Therefore he is not an undesirable citizen by reason of being a Socialist. And of course so high an authority as the President should be on the Constitution would never be guilty of calling a man an undesirable citizen for preaching new doctrines. That would be like a denial of the right of free speech guaranteed by the Constitution. Besides, by any such ruling, Christ would be classed as an undesirable.

Trade Unionist Undesirables.

So why is Debs an undesirable citizen? Unlike Harriman he is not even charged with crime or injury to individual or institution; he is not charged with corruption or theft; I do not recall seeing him posted as a member of the President's famous club. I get so little enlightenment from a consideration of Debs that I turn to Moyer, Haywood, and Pettibone. If they stand for anything in the minds of men, it is trades unionism. Was it for that reason that they were dubbed undesirable citizens? Grant that the trades union struggle for the betterment of the workingman has been marked by indefensible violence, yet one has only to look back to the condition of the workingman before the birth of the union and to consider it now, to be forced to admit that the union has been a beneficent agency; or one may consider the individual union men he knows, and he will realize that

being a union man does not involve moral turpitude. Indeed it would not only be too monstrous to say that a man was an undesirable citizen because he was a union man, but it would be so impolitic that not even that marvel of courage and moral magnificence, our President, would dream of saying such a thing. Perhaps the President had another reason for characterizing them as he did. The three men were imprisoned and under indictment for murder at the time of the President's calling them names. Was that the reason? Surely not. How could anyone, having the least respect for the President, believe that he would violate a sacred tradition of the law that a man was innocent until proven guilty? It is true that the tendency of the President's letter was to add to the jeopardy those men's lives were in, and that was unfortunate; particularly unfortunate when it is considered that two governors had already connived at the kidnapping of these men, and so cast a moral taint upon the affair, even though it remained regular in law; still more unfortunate when it is considered that in a community systematically deceived as to the facts and prodded into prejudice by all the means possible to those in power, a jury acquitted one of the men after a long trial. I don't know any of the men; they may be among the worst of villains secretly; but even the President doesn't call men undesirable citizens simply because they are secretly villains. Why, he doesn't even call proven villains undesirable citizens. Has anybody heard that he has so characterized Belmont and Ryan and all the others whose names are paraded in the newspapers every day because of their dark dealings with the street railways? And who ever heard of anything meaner, more flagrant, more vicious, more debasing than the story that Ivins is dragging out into the light? More stealing of the money of widows and orphans, more buying of legislation. And it is the very same gang that operated so cleverly and so successfully in the insurance matter? And will this not blow over too? And shall we not wake up again some time quite soon to find out that there has been more looting? But these are not undesirables; these are the men who contribute to campaign funds; these are the men whose turpitude is in inverse ratio to the amount of their looting. The wonder to me is that an Ivins or a Hughes can be found in such a seething mass of corruption as is festering under our eyes day by day. Why are not Ivins and Hughes pronounced undesirable? Is it not as evil to tear out hidden corruption in finance as to expose the infamy of the industrial system as the Socialists are doing?

Who is the Undesirable Citizen?

But perhaps we are going about it the wrong way; it may be that it is not what these various men have done but what they have not done that constitutes them undesirable citizens. Perhaps the President compared them to the desirable citizen and found them wanting. And who is the desirable citizen par excellence? Let us find him as, no doubt, the President did, so that we may make the same comparison that he did. Of course when we have found this desirable citizen we shall find a man who fulfills the requirements of the ideal citizen; and I fancy we shall all agree that the ideal citizen is one who comprehends, admires, loves, and emulates the spirit of our institutions, who accepts the Constitution as his final authority in political matters, and who obeys the laws of his country. Furthermore he should be just and upright in his dealings with others, use his strength to aid and not to oppress. And finally, as the most precious heritage we have received from our forefathers is liberty, the ideal citizen will strive with all his might not only to maintain such liberty as we have, but will even seek to attain to a greater measure of liberty. For the proud boast of the American citizen is that this is the land of liberty.

Now where should we look for this paragon? Where do you suppose the President would look for him? I think he, in his modesty and we in our pride, would go to the same place: the White House at Washington. If not there, where? Do we not choose our best citizen for that exalted office? We, who are so careful to preserve the liberties our forefathers fought so bravely for, that we will not let an alderman slip

into office without the closest scrutiny, naturally exercise the greatest care in selecting the man who shall be our President. This being the case, let us look at the man Roosevelt and so know a perfect citizen. Thank heaven! his life is open and in the sight of men. It can never be said of him that he courts modest obscurity. If he sneezes we know it in all its details; when he plays a game of tennis and wins, the story is sent around the world; when a clairvoyant tells him that his journey down the stormy Mississippi will be dangerous and he turns pale, we know that; and we know, too, when in a fit of nervousness he dismisses a pilot in disgrace. What between the press agents and the photographers we know all that the man does, how he looks on horseback, sitting in a chair, in a hammock, standing up, smiling, grinning, laughing, sternly admonishing. We know his views on mollycoddles, on spanking children, on child-bearing, on wife-beating, on nature fakers, and on innumerable other things important and unimportant; for his activity in the service of his country is so great that he never refuses an opinion on any subject that occurs to him or is suggested to him, whether he knows anything about it or not. Oh, there is abundant material for our study of Roosevelt in the character of perfect citizen. But before we go deeper into the matter might it not be better to dismiss any preconceived notions we may have of the ideal citizen and agree at once that Theodore Roosevelt is such a citizen? Then we need only study him and we shall know the desirable citizen; and when we know the desirable we should be able to guess at the undesirable.

We must be careful not to be confused or misled by the opinions expressed by anybody about him; it is only his opinion of others that is of any consequence. When, for example he calls a man a liar, the man is a liar; but if the man say the same of you, sir, then the man is a scoundrel or an undesirable citizen. And don't listen to Dr. Long, the nature-faker, who says that he would rather belong to the Liar's Club where the President sent him than to the Butcher's Club where he sent the President. You see he declares that the President loves to kill, as if that were a matter of any consequence. Besides, it is an old saying that the king can do no wrong; and I don't see why a saying that is good enough for a king isn't good enough for our President. That is if anything can be good enough for him. Then there are those clergymen and wretched prohibition people who are making a great fuss over the champagne the President drank a few days ago. As if they would vote for him anyhow. They might just as well complain because he loves a good fight. Prize fighting may be contrary to the laws of the state; but what has that to do with the President?

Cuba, the Isthmus, and the Philippines

However, to get back to the subject of the desirable citizen and the study of Roosevelt so that we may know such a citizen when we see him; and perhaps to note a difference between the ideal citizen I was rash enough to picture, and the new ideal which Roosevelt realizes. As to liberty, then, of the importance of which to the American citizen I may have spoken prematurely and with too much enthusiasm. I find that the President seems to have a different conception from that of Lincoln, who spoke of this as a government of the people, by the people, for the people. Roosevelt speaks of himself as of the ruling class and as being a ruler of the American people. And I am sure he is sincere. Do you remember how at Canton, the other day, when he was speaking, his auditors applauded at the wrong place? He told them they might not like a previous sentiment of his, but they must applaud it just the same. So he read it over and they applauded it as he had said they must. Was not that the act of a ruler and of the ruled? Then there was the isthmus of Panama, through which he wished to dig a canal contrary to the wishes of the people there. Somebody conveniently got up a little revolution down there, and Roosevelt, although as a ruler he abhors revolution, nevertheless somehow or other just happened to have a man of war down there at the very nick of time, and marched some marines ashore and took—I had almost said stole—the isthmus; then set up a nice little gov-

ernment of his own. It is a new notion of liberty, I think; or does he perhaps think that one can disregard the liberty of weaker people and yet preserve his own? There's Cuba, too. We helped free her from Spain, incidentally helping ourselves to Porto Rico; but we had a little string tied to Cuba, and, when the right time came, Roosevelt pulled the string, and we are now in Cuba. It is said in the newspapers that some rich Americans who want to exploit Cuba were instrumental in getting Cuba freed from Spain, that they concocted the little scheme by which we are now in occupation, and that they are getting up little revolutions so that we will not go away, but will finally annex Cuba, a device after the President's own heart, as shown by what he did in Panama, and by what he tried to do in Santo Domingo. Of course the President is not to blame for what is going on in Cuba, but perhaps if he had a different notion of liberty the schemers would not find it worth their while to play with Cuba. And yet when he goes swinging joyously around the circle, making speeches and telling us about the ten commandments among other things, he says things that make one wonder a little. For example at Cairo, a few days ago, he said: "The principles of government are, after all, fairly simple. In a broad, general way we should apply in the affairs of the national administration . . . just the same rules that are necessary in getting on with our neighbors in our several neighborhoods; and the nation, as a whole, should show substantially the same qualities that we would expect an honorable man to show in dealing with his fellows."

Doesn't that sound well? Imagine nations acting in that way! Imagine us acting in that way! Imagine the President acting in that way as our ruler! Imagine him acting in that way as the ruler of the Filipinos! You may think the President has nothing to do with the way the Filipinos are treated, but he has. When he first became President by the death of McKinley, he made a solemn protestation to the people of this country that he would do all in his power to carry out McKinley's ideas. Now at that time McKinley stood for tariff revision, and had made what was considered an extraordinary speech in favor of such revision. Now Roosevelt had been a tariff reformer, and it was supposed he would go at the task of revision in the way he goes at things generally. But he didn't. I don't know why. We all know that his popularity is such that he could make Congress do anything he wished. He has only to go about saying that he wants the tariff revised, and the thing is as good as done. Why doesn't he? He is after the trusts. Anyhow he makes a great showing of being after them. Yet he must know that to reduce the tariff would be the very easiest way of hurting the trusts. The trusts squeeze all their money out of the poor people; and enormous sums they get, too. In one year Andrew Carnegie laid by the nice little sum of thirty million dollars. And he was protected by the tariff in order that he might pay higher wages to his workmen. What he did was to reduce wages and then turn starving men and women and children out of their homes because they didn't like it. Why doesn't Roosevelt come out for low tariff or no tariff at all if he really wants to hurt the trusts? And this is where his responsibility to the Filipinos comes in. We are civilizing the Filipinos. That is why we govern them instead of letting them govern themselves. We won't let them buy what they need until they have paid a heavy tariff on it; and we hamper them so that they can't sell what they produce for a fair profit. We work ruin on them. And why? Because the tobacco trust and the sugar trust and some other trusts want to wring every cent out of us as well as out of the wretched Filipinos. I wonder if they have any notion that belonging to this land of liberty is a fine thing. Perhaps you will not see the pertinency of this extract of the speech made by the President at Cairo, but I put it in here because it may help us if it doesn't confuse us in our effort to know what a desirable citizen is:

"Of course the type of man whom we respect, whom we are proud of if he is a kinsman, whom we are glad to have as a friend and neighbor, is the man who is no milksop, who is not afraid, who will not tolerate

nor hesitate to resent insult or injury, but who himself never inflicts insult or injury, is kindly, good-natured, thoughtful of others' rights—in short, a good man to do business with or have live in the next house or have as a friend. On the other hand, the man who lacks any of those qualities is sure to be objectionable. If a man is afraid to hold his own, if he will submit tamely to wrongdoing, he is contemptible. If he is a bully, an oppressor, a man who wrongs or insults others, he is even worse and should be hunted out of the community.

"But, on the whole, the most contemptible position that can possibly be assumed by any man is that of blustering, of bragging, or insulting or wronging other people, while yet expecting to go through life unchallenged, and being always willing to back down and accept humiliation if readiness to make good is demanded."

Exploits of a Desirable Citizen.

Doesn't he talk beautifully? Do you remember the story that was told of a lady being mishandled and dragged out of the White House, shamed and disgraced? Roosevelt had no hand in that, of course, but the papers said it was an outrage and totally unjustified; nevertheless the President never apologized. Do you remember that the President dismissed from the army without honor a whole company of negroes because they would not bear witness against a few who were charged with "shooting up the town" they were in? Do you remember that he called Judge Parker a teller of untruths because he said the Republican party was receiving the money of corporations? And that he has not yet apologized, although there is plain evidence that the corporations were doing so? And that Harriman, the undesirable, was an intimate acquaintance? Do you remember that a few days ago he dismissed a pilot in dishonor and disgrace when he had no more right to do so than I have? And that it is said over the country that he was nervous because a foolish woman had predicted trouble on the voyage? Do you remember that once a newspaper correspondent told a story about a turkey being chased about the White House grounds, and that the President ordered that no news of any kind should be given to that correspondent, thus trying to deprive the poor wretch of his means of living? These are all little things to recall, perhaps, but they are to be put against the fine words I read about milksops and bullies, about blustering and bragging and insulting other people. They help us to know a little better what the President's desirable citizen will be like. It is true they are not very important things, but after all there are so many of these little things to recall.

I could also recall how he has taken advantage of his high office, for all the world like the bully and oppressor he tells about in his beautiful talk, to charge incompetency on a judge who had given a decision he did not like, and to charge falsehood on man after man whose memory of events differed from his. It always makes me think of the admiring mother who went out to see her son Jimmy march past with his militia company. "Just look at that!" she cried; "everybody's out of step but my Jimmy." Everybody lies but the President. It is singular. Once he wrote of Thomas Paine, one of the founders of this republic, and called him "a filthy little Atheist." Now this country and the whole world not only owes Thomas Paine an incalculable debt of gratitude, but the fact is that he was a first-rate Unitarian and no more an Atheist than the President. And the President must know it. And yet the President said at Cairo: "But, on the whole, the most contemptible position that can possibly be assumed by any man is that of blustering, of bragging, of insulting or wronging other people, while yet expecting to go through life unchallenged."

Then, to go on to other phases of his restless activity, we can see that his whole course of conduct tends to break down the safeguards which the Constitution plainly intended to put between the individual and the government. He calls himself a ruler and he is doing all in his power to become one. He talks of openness and honesty and proceeds to all sorts of political trickery, until it is said of him by friends and enemies that he is one of the most skillful politicians we have ever had. You all know what that means. He invades the functions of the legislative branch and of the treaty-making branch and of the judicial branch of the government. He talks reprehendingly of demagogues and agitators and creates more fever and unrest than all there are

of them in the United States. He vociferates against the Democratic party and steals into Mr. Bryan's tent to carry off his choicest weapons; he assures the world that the Socialist will bring ruin on it, and then appropriates its thunder with which to call attention to himself. He says he won't accept a third term, but conducts himself in such wise that no one believes him. Also, in direct contradiction to the spirit of our institutions, he aims to select his own successor, to the end of perpetuating his power.

However I do not need to go on; Roosevelt lives in the sight of the world, and well within sound too; so that what he is is known to all men. I do not think he tallies quite with the description of the ideal citizen. But, being President of these United States, he must be a desirable citizen; and therefore, having enumerated a few of his characteristics, it becomes much easier to understand why the Socialist and the trades-unionist seem to him undesirable citizens. But why Harriman? Surely he should be desirable on the whole. He was once; why not now? Can it be that he is cast out for no other reason than that his memory and that of the President did not agree?

For my part, after thinking the matter carefully over, I am glad to be classed as an undesirable citizen.

TO ABOLISH WAR, ABOLISH IT.

The official journal of the West Virginia Bar Association contains the following in its October number:

"The question arises: Why was the Hague Conference afraid even to face the principal proposition for which it was called; why was a peace conference afraid to approach the purpose for which it was called, and make a straight clear-cut proposition to do away with war?"

"The answer that would have come to this question from the conference itself would have been that 'The nations are not yet ready to accept that proposition, and it would be impractical to discuss it.'

"But who is it that wants war? Who is it that still thinks war is the best or the necessary means of settling disputes between nations? Is it the masses of the people? We think not, by a large majority. Is it the law-making bodies of the world? We think not. Is it, then, the rulers, the chief magistrates, the monarchs, the men who have been given power and authority to govern? The answer is: Who else?"

"Does anybody doubt, if the nations (not the governments, but the nations) were determined to combine to prevent war that all the world would be at peace from that moment? The only thing lacking to make universal peace practical is the purpose and the courage to carry it out.

"The way to abolish war is to abolish it."

The above reads like a page from Paine's "Rights of Man." W. H. RINEHART.
Wheeling, W. Va.

Some Things I Do Not Know, and Some I Do.

I do not know about the origin of life. I do not know about the future of life. I do know that I am alive, and that the better I live each day the better I enjoy myself and help to make others happy.

I know for myself that god, devil, heaven, and hell are all results of my imagination, as all may prove for themselves if they will think for themselves in place of accepting what some one else tells them.

I also feel that the object of our stay on this earth is to perfect the natural man; and if the money, time, and energy spent on preparing for war and in preparing man for after life was put into educating the young to live the pure and simple life it would be only a few years before this world would be filled with happiness in place of misery, as it is today for millions of our brothers and sisters.

W. E. MAXCY.
Gardiner, Me.

"It is the law of nature to fight for bread, for the necessities." But hunger has never driven man to such baseness as has the fight for the maintenance and spread of a religious superstition.

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

The Death Penalty for Freethinkers.

The spirit of John Calvin lives theosophically or otherwise in the Rev. Robert M. Patterson, a minister of the Presbyterian church who is well known in Albany, Chicago, and Philadelphia. The Rev. Patterson attended a meeting of the Presbytery in Philadelphia one day last week, being down for an address of which John Calvin was to be the subject. He spoke in part as follows:

"If I had my way about it I would have an executioner called in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion and take the Lord's name in vain. The growth of heresy is such to-day that nothing but measures such as this can stop it. I would requisition the services of the executioner also for those despicable persons who make divorces necessary by their insidious machinations between husband and wife. And for those who under the guise of an artistic temperament or uncontrollable fascination take unto themselves affinities, forsaking their lawful wives, I would have the law recommend harsh punishment."

It is only fair to the Philadelphia Presbytery to state that its members did not approve the savage sentiments of the Rev. Patterson. The Rev. Dr. John Wheaton objected to them as too radical. It seems that Dr. Wheaton does not consider the world quite ready for ideas so advanced. The Rev. H. G. McCook sprang on the assemblage the heated proposition that instead of being radical Dr. Patterson was conservative in the extreme; he had harked back to the thought of the Middle Ages and his ideas were those of the inquisitors in Spain and the anti-papal religionists in Germany. Dr. McCook's expressed hope that there was no other man like Patterson in the church today brought the first speaker again to his feet, to be interrupted by others, until the moderator, having pounded for order, announced that further discussion of the speech would not be allowed. In view of the subject and the Presbyterianism of Dr. Patterson his opinions were about what one would have a right to expect. He was talking about Calvin, and what else could he say? They were the opinions of Calvin himself. Calvin brought one man to the stake on the question of religion; he had another beheaded for denying his authority, and he tried to hang one on the score of morals, the offender having attended a dance. All of them looked alike to Calvin, as all culprits do to the Rev. Mr. Patterson; and he had one punishment for all, which was death, preferably

with torture. When Calvinists rebuke Patterson they rebuke Calvin, the founder of their faith.

Atheism and Socialism.

The "Infidelity" of Mr. Robert Blatchford, author of "Merrie England" and editor of the Clarion, coupled with the bigotry of the Liverpool Tories, is asserted to have cost the Socialist and Labor party the recent by-election at Kirkdale and a seat in Parliament. The contest threatened to be very close between Mr. Hill, Socialist and Nonconformist, and Mr. MacArthur, Tory, who it is to be assumed is a Churchman. As the canvass drew to a close, some practical politician on the Tory side circulated leaflets made up of extracts from Mr. Blatchford's "God and My Neighbor." Some of the sentences quoted were, "I do not believe in God," "I do not believe in the efficacy of prayer," and the like. A split in the Protestant vote had been feared by the Tories, but this charge of Atheism against the Socialists averted the danger.

Two of our English exchanges, the Clarion, Socialist, and Reynolds's Newspaper, near-Socialist, hold post-mortems on the deceased expectations of Labor and Socialism at Kirkdale. The writer in Reynolds's says that Liverpool "shares the unenviable notoriety of Belfast for its narrow-mindedness in religious matters," yet "the shortsightedness and folly of these professing Christians must now be apparent even to their dull eyes. Roughly speaking, about 4,000 voters polled for the Tory and 3,400 for the Socialist. What does this mean so far as the issues raised by the religious bodies are concerned? They made out that Socialism was synonymous with Atheism. The electors believed them, for it was this which won the election for the Tories. Either their representation was true or untrue. If it was true it means that there are nearly four Atheists to every five Christians in Liverpool. Do the leaders of religion in Liverpool relish this fact? Every year hundreds and thousands of pounds are spent by organized Christianity in Liverpool for the purpose of spreading the gospel. And the net result of all this vast expenditure of money and human effort during many centuries is that there are nearly as many Atheists as there are Christians, and, moreover, that they are prepared to assert their Atheism solemnly at the ballot-box! What a comment is this on the Christianity of Liverpool! Of course," adds Reynolds's, "the statement that Socialism meant the overthrow of Christianity is untrue. No one believed it except the Kirkdale fanatic."

After having forced Candidate Hill to pay the penalty for "God and My Neighbor," which he did not write and perhaps never read, the party that had won the election by a lying appeal to religious bigotry received the results as "a clear demonstration that the workingmen of Liverpool had finally rejected Socialism!" It really looks as if the charge of Reynolds's were true, that "the stock arguments of the Tory speakers in this contest touched the lowest intellectual depths." There is no lower depth than the argument from unbelief introduced in a political contest.

Mr. Blatchford takes the Socialist defeat rather philosophically, and does not attempt to evade responsibility for it, although he denies that he is a representative Socialist. He recognizes that the enemies of Socialism will use against it the same weapons that the assassins of reputations take in hand for their assault on Freethought. "They will appeal," he says, "as they always do appeal, to the ignorance and to the prejudices of electors." "They will attack Socialism in

the name of God and the chastity of the English home." The editor of the Clarion admits that in the matter of religion the Labor party is "between the devil and the deep sea." They cannot hoist the Christian standard, for a great many of them are not Christians; and they cannot hoist the Agnostic standard because a great many of them are Christians. When Socialists will vote Tory because another Socialist is revealed as an unbeliever, there is no hope except in converting such Socialists to Freethought. Therefore Mr. Blatchford will not change his policy, but will go on attacking religion. However, he suggests that the Labor and Socialist party adopt the policy of repudiating him and declare that "religion and Atheism are no more parts of the Labor policy than they are parts of the Liberal and Tory policy," though he does not believe that such a declaration will save them, for when they shall have purged themselves of Atheism they must still face the charge of their unscrupulous enemies that they are foes of morality and the British hearth.

Ever since the famous author of "Merrie England" ran up the "Jolly Roger" and "fired a broadside" at Christian beliefs it has been an interesting question what effect his radical stand would have on the political fortunes of Socialism. The Kirkdale election is the answer of the church. It will fight Socialism until the Socialist party repudiates those of its advocates who openly attack religion and becomes one with the body known as Christian Socialists.

The Great Universal Fraud.

The Great American Fraud is not the patent medicine business altogether. It embraces also the practices of religion. We have a copy of the "Annals of Our Lady of Perpetual Help and Purgatorian Annual," published at the shrine of Our Lady of Perpetual Help, which is in Boston, Mass.

The Annual is the organ of the Purgatorian Society, the object of which is to promote the contribution of funds to itself for having masses said in behalf of souls in purgatory.

The cover of the publication presents a picture of souls struggling in the flames, while angels are making occasional rescues. Just above purgatory, in the picture, stands the "savior," receiving offerings, adoration, and liberated souls. The sufferers are in plain view, but it seems the "savior" cannot do anything for them without the intercession of his virgin mother.

The prospectus of the Purgatorian Society sets forth that "after this life there is a middle state of suffering to which the souls of those are doomed for a time who, though in a state of grace and friendship with God, have as yet not fully satisfied the divine justice for the debt of temporal punishment due for their smaller sins or for their more grievous sins, whose guilt has been remitted by the sacrament of penance." But the living can shorten the suffering of the souls in purgatory by prayers and indulgences. By the payment of fifty cents per annum they can make any departed relative or friend a member of the Purgatorian Society, and secure a high mass for him daily at 7 o'clock until the subscription runs out, or continuously if they keep up their dues. Or by paying ten dollars (on the nail or during the year), deceased may be made a perpetual member and be prayed for forever.

This praying "forever" looks like a waste of prayers if the term of suffering can be "shortened," as the society asserts, by the offering of the "most holy sacrifice of the mass" at the expense of survivors.

Besides being a post mortem relief association for delivering souls from the place of torment, the Purgatorian Society, represented by the Rev. Father Rector, who takes the money and says the masses, is press agent of Our Lady of Perpetual Help, a sort of Catholic Mother Eddy. Making novenas, or prayer on nine successive days, to the above lady, has the same curative effect as the perusal of "Science and Health." The prayer is made efficacious by visiting the shrine and dropping an offering, or by inclosing the price of a mass to Father Rector.

The Annual prints four pages of testimonials, identical with those of the medical fakers, except that mass or novena to our said lady, the mother of God, takes the place of the name of the patent medicine; and the name of the patient is withheld. The form is the same: "I was under treatment; dangerously ill; underwent a serious operation; septic poisoning followed; continued to grow worse; case abandoned by best physicians as hopeless; began a novena; felt better after first bottle (should be day); kept on improving; had a mass said; am now in perfect health, thanks to the mother of God. Inclosed find offering."

It is impossible to distinguish any difference in kind between this fraud and those which are advertised by the patent medicine men or suppressed by the post-office department. Taking advantage of the ignorance and faith of uneducated Catholics the head of the Purgatorian Society makes a bid for the dollars, and gets them. The suffering of deceased relatives and friends of his dupes is of course imaginary. Catholicism is made up of a lot of left-overs from bankrupt paganism, and purgatory is a part of the refuse. As an appendage of the church it is a vast revenue producer, since by representing to sorrowing survivors that their money paid for masses will shorten the sufferings of departed souls, the priest touches the pocket at the time when grief has loosened the strings. Under such conditions the widow and the orphan are easily robbed. Protecting people from the consequences of their foolishness is, as Spencer said, a direct method of cultivating a race of fools. Nevertheless, if any class is to be protected from the rapacity of frauds who practice on human gullibility, those who give up their money to priests for the benefit of dead relatives, or for benefits to themselves after death, ought to be at the head of the list, while their plunderers deserve no better treatment at the hands of the law than others receive who obtain money on false pretexts.

Sunday Closing Staved Off for a While

The question of closing theatres on Sunday came recently before the City Council of Los Angeles, Cal., and was voted not to be within the province of that body. The advocates of closing tried a rather barefaced swindle on the city fathers. A delegation committee from the Young Men's Christian Association read a set of resolutions their organization had passed, in which the manager of an opera house was quoted as saying that a respectable crowd could not be gathered into a Sunday theatre. Evidently somebody telephoned the manager that he was being misquoted, for fifteen minutes after the resolutions were read he appeared in the council chamber and denounced the author of the resolution as one who had borne false witness. He was in favor of Sunday theatres, and said that if the people did not want them they could show their preference by staying away, when the theatres would close of their own accord. It developed that only one of the coun-

cilmen was in favor of the measure. A minister named Ireland presented a petition which recited that the movement was not a religious one, but intended to "further the idea of one day of rest in seven to give relief to the members of the theatrical profession." Asked if any members of the profession had signed the petition, he replied that they had not. He then threatened that if the council refused to grant the petition the signers would demand a special election, at an expense to the city of about \$12,000. One of the councilmen suggested that the question be submitted to the people at the next general municipal election, and the proponents of the measure, seeing it had no chance of passing the council, consented. The election will be held in December, 1909. A better way than putting the matter to a vote of all the electors in Los Angeles would be to let the results of Sunday opening speak for themselves. If there is sufficient attendance on Sunday nights to warrant the managers in giving a performance on that evening, it will be plain that the theatre-goers want Sunday entertainments. It is a matter which does not concern anybody but the managers and their patrons.

A Pleasant Assurance.

The persons having charge of the funeral of the late Hugh O. Pentecost excluded his friends from participation in the ceremonies, which were religious, and allowed the rumor to go uncontradicted that in his last hours the Freethinker had recanted his unbelief. The funeral sermon was preached by the Rev. George F. Pentecost, brother of the deceased. The following letter shows that Hugh's recantation was not announced at the obsequies, but was an afterthought not communicated to his brother:

"Dear Mr. Macdonald: One Sunday evening in August I went to hear the Rev. George F. Pentecost preach in one of the Presbyterian churches in Bridgeport, Conn. After the service I went up and spoke to him and told him, among other things, that I had been a member of his brother Hugh O. Pentecost's congregation in New York for several years; and then I said: 'There is one thing, Dr. Pentecost, I would like to ask you. It has been rumored in New York that your brother changed his views regarding a future life just before he died. Is there any truth in the rumor?' His reply was, 'No, Madam, not the slightest that I am aware of.' I was glad to get this assurance, as it inclined me to believe that Mr. Pentecost's mind was clear at the last, and I thought it might be as pleasant for your readers as it was to me.

"I thought last Sunday, while in Lyric Hall, that if Mr. Pentecost believed death was a 'long sleep' (which by the way I do not for one moment believe) he still lived in our memory, and that it would be only when memory grew dim that we would forget his love for humanity, his genial smile, hearty hand-clasp, and earnest words. Sincerely
LAURA CONE."

"New York, Oct. 12.

This is verification of what we have believed, that Pentecost died holding the same views of religion that he had expressed in his lectures and in his articles contributed to The Truth Seeker. We have yet to hear of the first authentic case of a Freethinker recanting in the hour of death. Professed unbelievers who changed their minds have always done so, according to our experience, when they expected to live long enough to get the benefit or the notoriety their apostasy promised.

During Andrew Carnegie's Peace Conference in New York last April the Rev. Dr. Dix, an Episcopal clergyman, said:

"Appreciating the motives of peace societies, and giving them credit for the good which they have done, we warn them, however, not to be over-sanguine, nor to become excited in the expectation of immediate or even early success. The day is not in sight when their ideas can find universal, or anything near to universal, acceptance. Not one of us will live to see the entrance into the thousand years of peace."

Bishop Potter, who was a conspicuous figure at the Peace Conference, answered the Rev. Dr. Dix so sharply as to make the word "peace," as applied to the meeting, sound rather ironical. And yet only a week or two ago, when effecting

on Governors Island a coalition of the army and the church—when, in the language of another clerical speaker, arms were "consecrated" and war "sanctified"—Bishop Potter had come to exactly the same conclusions as Dix, for he said to the assembled soldiers:

"It is very beautiful that we should have a Hague conference in our sphere, but it is only a poet's dream. Not in my day nor in yours, nor in all the days to come, will there be peace. Until the last day of the earth there will be armies and there will be wars."

The bishop is of course inconsistent, but only to the extent that his religion is, which hails as the Prince of Peace the man whom it quotes as saying that he came not to bring peace but a sword. In the nature of things no exclusive religion can make for peace. The whole propaganda of the church is expressed in terms of warfare, and General Booth appropriately calls his organization an "army." Religion is the great "butter in" and trouble breeder. It will never inaugurate a movement for peace, whatever it may claim when Freethought and science have made war unnecessary or impossible.

An article in a Hamburg (Germany) newspaper on how the ousted priests of France now earn a livelihood, observes:

"An unforeseen result of the separation of church and state in France has been to make the church of France more apostolic than it has ever been before. Peter was a fisherman; Paul a tentmaker. Thus a great number of French priests are looking round for opportunities of earning their daily bread by the labor of their hands. Several of them are keeping bees and living on the sale of honey. Others have large poultry-yards and live by selling eggs and fowls for the table. The breeding of blooded dogs, such as poodles, makes a profitable occupation for a number of them. The cure of Labourgabe has a profitable trade in the fruits he preserves and has become quite famous for the geese he tears."

It surely is not wholly incompatible with the former priestly calling of the cure of Labourgabe that he should now be ministering to a flock of geese and making a living from them. The European newspapers have an exasperating way of alluding to the former income of the French clergy as having been "confiscated." There was no confiscation whatever. The government merely ceased to pay the salaries of the priests. The clergy of the Catholic church elected to obey the pope instead of the law, and are down and out. There are many Protestant churches in France, existing under the same law as the Catholic churches, and the Protestant pastors are making no complaint of "confiscation," although their legal standing is exactly identical with that of the priests.

A Philadelphia Presbyterian minister proposes the death penalty for heretics. What would happen under such a law is fully told in "A Short History of the Inquisition" now on its way to the binder's. A fact brought out plainly in this book is that the Inquisition, besides being a huge instrumentality for the detection and punishment of heresy, was an unparalleled system of graft. That trio of bandits, the Holy office, the pope and the crown, pillaged the heretic each on its own account and quarreled over the plunder. What the institution was worth to the crown may be judged by an offer, from wealthy converted Jews, of millions if he would abolish the fines and confiscations imposed by the Inquisition. The pope got his graft from indulgences, absolutions and indemnities, which, by the way, the king disregarded. Our modern grafters would abandon many of their most profitable ways of robbing the public if they could have an Inquisition to do it with. As before stated, the book is a large one, exceeding 800 pages, and the price is \$2. The collection of pictures, the best, perhaps the largest ever brought inside two covers, is worth the price. "A Short History of the Inquisition" will be mailed to subscribers in November.

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER V. (Continued.)

The Ministry of Christ.

73.

When, and at what age, did Jesus begin his ministry?

Luke: "In the fifteenth year of the reign of Tiberius Caesar" (iii, 1). "Jesus himself began to be about thirty years of age" (23).

In the fifteenth year of Tiberius, who began his reign in August, 14 A. D., Jesus, according to Matthew, was at least thirty-three years of age; according to Luke, about twenty-two.

Regarding this subject, Dr. Geikie writes as follows: "The age of Jesus at his entrance on his public work has been variously estimated. Ewald supposes that he was about thirty-four, fixing his birth three years before the death of Herod. Wieseler, on the contrary, believes him to have been in his thirty-first year, setting his birth a few months before Herod's death. Bunsen, Anger, Winer, Schurer, and Renan agree with this. Lichtenstein makes him thirty-two. Hausrath and Keim, on the other hand, think that he began his ministry in the year A. D. 34, but they do not give any supposed date for his birth, though if that of Ewald be taken as a medium he must have been forty years old, while, if Wieseler's date be preferred, he would only have been thirty-seven. . . . Amidst such difference, exactness is impossible" (Life of Christ, vol. i, pp. 455, 456).

74.

John the Baptist is said to have been the person sent to announce the mission of Christ. Who was John the Baptist?

Jesus: "This is Elias, which was for to come" (Matthew xi, 14).

John: "And they asked him [John], what then? Art thou Elias? And he saith, I am not" (i, 21).

A question of veracity between Jesus and John.

75.

The advent of John was in fulfillment of what prophecy?

Mark: "As it is written in the prophets, Behold I send my messenger before thy face, which shall prepare the way before thee" (i, 2).

This passage is quoted from Malachi (iii, 1): God threatens to destroy the world, and says (vi, 5), "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." John expressly declared that he was not Elijah (Elias), and the destruction of the world did not follow his appearance.

76.

What was predicted concerning John?

"He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb" (Luke i, 15).

For the above Luke was indebted to the biographer of Samson. "Both [Samson and John] were to be consecrated to God from the womb, and the same diet was prescribed for both."—Strauss.

77.

When the conception of John was announced what punishment was inflicted upon Zacharias for his doubt?

Luke: "And the angel answering said unto him, I am Gabriel, that stand in the presence of God; . . . And behold, thou shalt be dumb, and not able to speak, until the day that these things be performed" (i, 19, 20).

This was evidently suggested by a passage in Daniel: "And when he [Gabriel] had spoken such words unto me, I set my face toward the ground, and I became dumb" (x, 15).

78.

Where was John baptizing when he announced his mission to the Jews?

John (New Ver.): "In Bethany beyond Jordan" (i, 28).

Bethany was a suburb of Jerusalem and was not beyond Jordan.

The Authorized Version reads "Bethabara," conceded to be an interpolation, regarding which Geikie says: "The most ancient MSS. read Bethany instead of Bethabara, but no site of that name is now known on the Jordan. Bethabara was introduced into the text by Origen" (Life of Christ, vol. i, p. 566).

79.

How old was Jesus when John began his ministry?

Luke: "About thirty years of age" (ii, 2, 3, 23).

Matthew: "In those days [when Jesus' parents brought him out of Egypt and settled in Nazareth, he being then about two years of age] came John the Baptist, preaching in the wilderness of Judea" (ii, 19-23; iii, 1).

Matthew, it is claimed, was written only ten or twenty years after Jesus' baptism. If so, the phrase "in those days" clearly implies that he was but a child when John began his ministry. If the phrase was intended to comprehend a period of thirty years this gospel, it must be admitted, was written at least one hundred years after the event described.

80.

Were Jesus and John related?

Luke: They were, their mothers being cousins (i, 36).

Mary had visited the mother of John, and each was acquainted with the character of the other's child. John before his birth is declared to have recognized and acknowledged the divinity of the unborn Jesus (Luke i, 41-44). Yet, according to the Fourth Gospel, at the beginning of Jesus' ministry John said, "I know him not" (i, 33).

81.

When Jesus desired John to baptize him, what did the latter do?

Matthew: "John forbade him saying, I have need to be baptized of thee" (iii, 14).

According to Matthew, John was not only acquainted with Jesus, but cognizant of his divine mission, which cannot be harmonized with his statement in the Fourth Gospel.

Dr. Geikie admits that John and Jesus were strangers to each other. He says: "Though cousins, the Baptist and the Son of Mary had never seen each other" (Life of Christ, vol. i, p. 389).

This is not only a rejection of Matthew's statement, but a repudiation of the first chapter of Luke, one of the most important chapters of the New Testament; for it is utterly impossible for reason to harmonize these alleged revelations concerning the miraculous conceptions and divine missions of John and Jesus to their parents and the fact that John remained for thirty years in absolute ignorance of Jesus' existence.

82.

What did John say regarding Jesus?

"He that cometh after me is mightier than I, whose shoes I am not worthy to bear" (Matthew iii, 11).

"There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose" (Mark i, 7).

83.

What other testimony did he bear concerning Jesus?

"And of his fulness have all we received" (John i, 16).

This was uttered prior to the beginning of Jesus' ministry, and before he had been baptized with the Holy Ghost. At this time "his fulness" had not been received, and the words are an anachronism.

84.

At Jesus' baptism there came a voice from heaven. To whom were its words addressed?

Matthew: To those who stood by. "This is my beloved Son, in whom I am well pleased" (iii, 22).

85.

John heard this voice from heaven; did he believe it?

Matthew: He evidently did not; for he afterwards sent two of his disciples to ascertain if Jesus were the Christ. Now when John had heard in prison the words of Christ, he sent two of his disciples, and said unto him, Art thou he that should come or do we look for another?" (i, 2, 3).

Will We Ever Have a Fall of Man?

If So, It Will Be Attributable to the Priests.

Under the heading of "The Descent of Man," and the sub-heading of "Are We Reverting to the Monkey Type?" the Manchester Daily Dispatch lately (Sept. 30) published an interview with Haeckel from its "own correspondent," says the London Freethinker. The great biologist—for no one denies him that title—spoke of the ascent of man through countless ages, and then said, "Let us now take heed lest we fall." Being asked to explain, he said that man would not necessarily go on from perfection to perfection, but might easily drop into the descending scale. This would not happen if the work of progress could go on, "unhindered by the Powers of Darkness." By this expression he meant the theologians. Having made that clear, he proceeded:

"Do you know that no agency has ever existed which had done more to hinder the true progress of the race, and its ascent to heights of knowledge and true experience, than the church? I make no distinction between Rome and Berlin, between Calvin and Luther and Loyola. They are all alike in their intense hatred of all science which would upset their 'Revelations' of the divine will, and turn men away from their allegiance to priests and their belief in a future state and the immortality of the soul."

The interviewer ventured to think that some theologians were seriously seeking the truth. Haeckel shook his head:

"Science and revelation are opposed from beginning to end. Revealed religion, as it is called, has never done mankind any good. I even dispute its claim to have set up a noble ideal. Just look at the most religious nations! Look at your England, at Germany, at Holy Russia! Consider what these countries are spending on armaments, and spending, mind you, with the blessing of the church. That is only one example. No, no; progress on a grand and unprecedented scale will only be possible when men have given up their belief in those old Jewish and Babylonian doctrines with which they are now so handicapped. They will lose nothing by doing so. They will gain much in freedom, and when free from this blight they will be able to form the noblest of ideals."

The interviewer asked what this ideal was. Haeckel replied:

"The pursuit of knowledge. For knowledge does not mean power alone, but happiness. And we Monists have our religion also. We also dream of a church in the future, which will take the place of the present insane mixture of superstitions. The good of all will be the aim of each."

Haeckel spoke very solemnly. Then he rose and took his visitor into the museum.

When the moment of parting came, Haeckel shook his visitor by the hand at the door and said "laughingly":

"This is no dismal philosophy. We Monists are the happiest of men, the most profound optimists. We are victorious all along the line, and we are looking forward with a bright hope to the fast-approaching day when superstition will hide forever its hoary, ignoble head, and men will strive alone after peace and knowledge and universal brotherhood."

The Engineering News, discussing the awful bridge accident at Quebec, its representative before reaching his conclusions having studied the debris on the spot, says that the profession is stunned by the disaster because "altogether the erection work at Quebec has been carried on more scientifically, more accurately and more safely than in any other bridge structure ever erected." No defect of material was discovered and "no defect of design," nor was there "any lack of efficiency in the execution of the design." The conclusion is that "the initial cause of the wreck appears to be the failure of some compression member in the anchor arm of the cantilever." The Engineering News confesses that "our knowledge of the actual limit of safe stress on long steel columns of exceptional size is by no means perfect."

Observations.

There are other advantages in being a dog besides the one that, when his troubles are over, the dog does not have to go to hell yet. The rule of trying it first on a dog may be in force now as much as it ever was, but when we find that it does the dog no good we stop the treatment. We do not do that when experimenting with ourselves. And the dog is benefited again by what we know about the improvement to be made in a breed by sagacious pairing. The Country Doctor, whose observations about faith and hoodoo methods of treating disease and helping the undertaker were printed in The Truth Seeker, mentioned the curious fact that while people have given up doctoring cows and other animals according to the hoodoo school, they keep right on with that system for human beings. I use "hoodoo" as a term that embraces prayer and relic cure and divine healing of all sorts. He might have added that while some intelligence is shown in the mating of animals and the grafting of plants, man is freed by his theology from the trammels of reason with respect to the pairing of his own kind. To a particularly fine animal, plant, or tree we have the sense to permit multiplication to the limit, and if experiments with one individual fail to be fruitful, or if their continuance is undesirable, another is cultivated. That occurs in the vegetable and sub-human worlds. Among us humans, when the first trial is not a success, we make it unlawful or at least disreputable and irreligious to try again. The first choice is final, and when two worms of the dust that ought to marry somebody else commit the error of marrying each other, the God that made them ratifies their union and insists that they shall raise as many of his images as they can, although such images are in no way a credit to them or him. That is the theological system, and if it had been applied to animals and vegetables, cattle would have died out and we should now be eating cider apples for fruit.

The whole world of mankind does not obey the divine law herein unfolded. The inhabitants of Bengal, not being Christians, who alone know the will of the creator, proceed differently. In Bengal, according to Sir George Birdwood, a noted authority on Indian affairs, when a father is left with one or more unmarried daughters on his hands, he places them as secondary wives in the family of a man representing a high degree of physical and mental culture, and pays sometimes as high as \$3,500 for the honor of being grandfather to the child of a Brahmin. The above-mentioned authority, in a letter to the London Times, states that from this practice there result children of a superior kind, and that there is improvement in the race. The aversion which other writers in the London Times express for the custom is shared by myself. Improvement of any race should be the highest aim of its members, but there may be a mistaken way of going about it. Mr. G. Bernard Shaw, who comes to the defense of the Bengalese way, seems to see no flaw in it. He makes a fatal stab at the Christian system which permits a woman having a husband but no children to look down upon a sister who has children but no husband. No argument can strengthen the assertion that if it is woman's divinely imposed duty to keep the cradle filled, she who gives the crib an occupant, somehow or anyhow, gets nearer than the other who is childless though married.

But the fault of the Bengalese system is that it is a system, and systems overlook the individual. Some of us are deeply thoughtful for the race, and others are willing to sacrifice the race provided mankind is moral and religious.

I would observe that the race, the men and women who will succeed us, are not the whole of mankind. There are people on earth today, and we are they. Our progenitors, whom we are bound to believe, wished us to be happy, and shall we disappoint them? If every generation as it comes along sacrifices itself for the benefit of the next one, will somebody tell me when the happiness that all profess to be working for is going to materialize? And if it doesn't materialize, what good is it? Always working for the good of the future promotes too much

tarrying on the horizon. For a change, let us for a moment forget the unborn and indulge ourselves in a few thoughts about what is good for Us. And as for "morals" and religion, for whom do these exist? Are they something else that we endure for the sake of posterity, and which posterity will maintain in the hope that future ages may get results out of them that are worth while? If so, where do we come in? Of course, it is selfish in us to want to be happy, but we must remember we have a duty to perform toward our ancestors who wished us to be so.

I pen these reflections thinking of the Bengalee girl who is passed up to the Brahmin to fill his pocket with simoleons and her father with pride. So far as I have read the discussion, neither those who defend the Bengalee system because it improves the race, nor the others who move offensively upon its works, have thought of getting the views of the girl. Apparently she is not asked whether to benefit the race she is willing to join the domestic syndicate of which the Brahmin's wife is president and bear superior grandchildren to her father. Attractive as this system may be from a eugenic point of view, it has the fatal defect, common to all systems, of treating one or more factors as if they were pieces of punk. Here it is the girl that is so considered.

Some years ago the residents of the Home colony in the State of Washington got into an argument about liberty. One thought he was invading nobody's liberty in yarding a pig, on his own premises, under the window of a neighbor. The neighbor who had to keep his window shut deemed that his liberty was denied and his house invaded by the reinforced atmosphere that came from the sty. Here was liberty against liberty, and I was glad at the time to arbitrate the matter by prescribing more liberty. I told the disputants they should give liberty to the pig.

The Christians and the Bengalese may remove the grounds of their dispute by enfranchising the girl.

In a page of advertisement, which you will confer a favor by mentioning that you saw it in the Chicago Public, Mrs. Julia Goldzier of Bayonne, N. J., adverts to the "At-one-ment of Christian Science and Single Tax." Mrs. Goldzier is an author, her book being entitled as above quoted. The identification of Christian Science with the Single Tax should claim the pleased attention of the exponents of Marx's law to the effect that the prevailing economic system in any epoch determines the religious system of that epoch. Can any of them derive Mrs. Eddy from Henry George?

I quote a note of explanation from Mrs. Goldzier's ad: "'At-one-ment' is a Christian Science word derived from 'atonement.' Believing that the only efficacious atonement is being one with God, Mrs. Eddy wisely divided the word to bring out that thought." Is at-one-ment "a Christian Science word" and is Mrs. Eddy responsible for the hyphens? I heard Van Buren Denslow make that division before Christian Science was known. He was a Hegelian, and I do not suppose that he had read "Science and Health." I suspect Mrs. Eddy of swiping the term, hyphens and all.

There are some Catholic families living where they come under my daily observation. I notice that the women keep their religion more constantly in mind than the men do. On a Sunday I was standing by while one of the men did some necessary work in his backyard. He thought it needful for him to explain why he happened to be laboring on Sunday, and that his wife disapproved of it. When I uttered my sentiments about Sunday work he looked toward the house in some alarm to learn if his wife had heard me. She had not, so he winked and laughed. I think he goes to church under domestic pressure. The families are not always in harmony. Said one of the women to another, to parry a remark not to be construed as a compliment, "I have lived with the likes of you before. You are a low Irish Catholic, and I say it if I am one myself." I have heard men declare that they were Irish and proud of

it, or Catholics and proud of it. Why there should be pride in either, or why either should be flung at a person as a reproach, as in the above circumstances, I am still wondering. A Catholic lady called in my best half to consult over a sore spot on her boy's shin. After the spot had been treated, the mother said: "It's a bad place, and I am sorry for the boy; but 'twas his own fault. We was going to church communion Sunday, and I says to him: 'Now, Jerry, keep your mind on the service, and don't be running here and there.' Instead he would go chasing back and forth, and that is where I kicked him."

Do our public schools educate? If they don't the schools of shorthand and typewriting do. I saw a bill that came to The Truth Seeker office a while ago from a bookbinder's. It charged the above company with the binding of "1 Vol. Taire's Philosophical Dictionary." The person who made out the bill had sufficient intelligence to read the keyboard of a typewriter.

The pickle that New Jersey's citizens are in over the Bishops' liquor law is pie for one to whom all laws look alike which do not protect him in life, liberty, and the pursuit of happiness. In the seven years of my residence on the Jersey side of the North River there has been no such political excitement as the voter is stirred to this year over the question of having shades up or down in saloons on Sunday. The Bishops' law now in force says, Shades up; and a vote for shades down is a vote for Sunday drinking, because if Sunday drinking is not wanted, why should it make any difference to voters whether the bar is concealed from view or not? From the very position of the voters themselves regarding the placing of restrictions on saloons, the Bishops have all the logic on their side. The public has consented that government should double the price of drinks by taxing liquor more per gallon than the cost of manufacture. The same liberty-loving people allow the courts to send them to jail for making or selling liquor without a license. They let municipalities prescribe the minimum distance between a saloon and a church. They don't say a word when the proprietor of the saloon is forced by the authority of the state, which is the people, to close his front door at 12 and keep it closed until 6 o'clock. If the law may control the door, why not the curtains of the place? What is there sacred to the people in a saloon window that does not appertain also to the doors? And having surrendered the door, with what consistency do they still claim to hold the window? They have made the legislature lord of Sunday observance and thereby given away any right they may have had to choose for themselves what they shall do on the first day of the week.

When the first government, looking for more revenue, pitched upon the saloon, or public house, as a thing to be licensed and shaken down annually, and the people stood for it, that day prohibition laws were sprouted. When we give the legislature power to close a saloon on Sunday we acknowledge the right of the same to close anything else, even to our own faces.

The fellows who now go around yammering about personal liberty because their liquor is in danger, ought to be called down and pinned down until they own that they are only taking the medicine they have doped out for others ever since there have been legislatures to which they could appeal for the enactment of laws that would give them an advantage over competitors. Their objection to the Bishops' law is that it cannot very well be evaded. If all could beat it as they beat the Sunday closing law, as applied to the front door, there would be no appeal to personal liberty. The statute which the bishops have framed is the best liquor legislation anywhere in sight except the local option and prohibition laws. If an upholder of Sunday laws I should favor one that would compel everybody to attend church, and if I believed in legal meddling with the liquor business I should be a Prohibitionist. Regulation of saloons and inspection of distillations in the interest of pure liquor never decreased the number of drunkards nor lessened the injurious effects of drink. Regulation, like closing nights and Sundays, makes

grafters of the police. Inspection is of no value because it does not exclude the worst ingredient in liquor, which is alcohol. An inspection which cut that out could be defended as at least calculated to promote sobriety.

There are scores of laws that ought to be amended or repealed. I can't think of any new ones that ought to be passed. If from the bunch awaiting the favorable action of legislatures I were obliged to name one as less objectionable than most of the others, I should without losing any time in thought select the prohibition law.

The failure of science to disclose the origin of life convinces the Christian that it will never be known, and he therefore teaches his young that life was given to animate beings by God in the Garden of Eden. The fact that he does not and cannot know a thing warrants him in affirming that he does. This is the way to divine truth.

If Anthony Comstock should live until he suppresses all impure thoughts except the inspired ones occurring in the Bible, and should then discover that the world was still immoral, would he admit that unexpurgated books are not the cause of bad morals or would he blame the Bible?
G. E. M.

The Doctors on "Obscenity" Laws.

The Free Speech League has been getting in some effective work lately. The writings of Mr. Schroeder, as published by the League, furnished the text of a paper before the State Medical Society of Illinois, by Dr. Denslow Lewis of Chicago. In his argument, published in the Medical Record for Oct. 12, 1907, Dr. Lewis supplements Mr. Schroeder's facts by many drawn from his own experience. As the result of the doctor's efforts, resolutions were adopted favoring more education and publicity as to sexual matters, and included the following concerning our postal censorship of literature:

"Resolved, That in lieu of all present laws against 'obscene' literature, we favor that the young be safeguarded against corrupting information by laws which shall put the postal matter of the immature wholly within the control of parents or guardians. We favor such other proper legislation, having application only to the immature, which shall be so definite in meaning that there will be no doubt as to what is prohibited and which will not preclude any adult from acquiring full and complete information regarding all scientific subjects.

"Resolved, That we recommend the amendment of all National and State laws so as to declare that no prohibition in them contained shall be deemed to apply to any discussion of sexual facts or conditions or of any branch of science dealing with sexuality, or of any sociologic, moral, or religious questions connected therewith, or against those who write or publish the same for circulation or exhibition in good faith among persons of legal age, and who in good faith deliver them by mail, express, or otherwise, only to individuals of legal age."

One of two persons discussing literary style in George Cary Eggleston's readable novel, "Blind Alleys," makes the following unusual criticism: "Then you must have read Paine's 'Age of Reason' and his 'Common Sense.' You must have noticed that those books are written in the direct and forcible style of a leading newspaper editorial of today, though they were written in an age when nearly everybody who wrote for print seemed to think it necessary to climb up on stilts and express himself in Johnsonian English. Men did it even in their letters. . . . Even Washington in his dispatches speaks of 'captivating' prisoners."

The superstition that certain things are secular, and others sacred, gives excuse to that peculiar form of graft by which church property evades taxation. Once acknowledged the truth that in human service there is no high nor low degree, that the woman who scrubs is as worthy of respect as the man who preaches, and the iniquity of favoritism is apparent. Tax all church property!—The Philistine.

CANADIAN NEWS AND NOTES.

The Dominion Is in the Grip of Sunday Oppressors and Interfering Zealots.

BY HERALD R. HOLMES.

At the recent promotion and review examinations held in the schools of the county of Huron (Ontario) the following, among other questions, appeared on the printed question paper in Recitation and Literature:

"1. Quote ten consecutive lines of a religious hymn.

"2. What represents the preacher? The people? The musical instrument? The choir? The church bells? Who show strangers to seats? Do you forget the text when you go to church?

"What was the text your minister preached from the last time you were at church?"

And these were the erudite questions put up for senior scholars to answer!

A portion of the school hours of each day is taken up with religious services and exercises, which are senseless and useless in the extreme, but this imposition has to be submitted to by the taxpayers and the parents of the pupils, while the scholars themselves are compelled to take part in superstitious forms and ceremonies which they neither appreciate nor approve and which seriously warp and contort their impressionable youthful minds.

A New Experience.

This is how the Ottawa Free Press refers to the visit of the Boston Artillery Company:

"The ancient and honorable Artillery Company of Boston will spend Sunday and Monday next in Toronto. This quaint military organization has had many strange experiences in its history, but we doubt whether any of them will come up to a Toronto Sunday."

Unlawful Assembly.

A tragedy has just occurred in the little town of Wiarton in the county of Bruce, Ontario. Of course, in this peculiar world, where even a sparrow cannot fall to the ground, etc., tragedies are of daily and even hourly occurrence, but there are other features surrounding the "gun play" which took place at Wiarton.

It is situated on the Georgian Bay, and has some pretensions in the way of a summer resort. Two women who could not find a house were spending a couple of months of the summer in a tent there, when a gang of ruffians, all said to be church members, objected to what they considered their loose way of living, and banding themselves together went at night and assaulted the two women in their tent, throwing stones at them and tearing down the tent.

One of the women came out with a loaded revolver in her hand and ordered the rioters away, but they refused to go and renewed the attack. She then fired, and the leader of the gang fell in his tracks, shot through the heart. The other cowardly ruffians ran away.

Arrests and charges on both sides followed. The trials have now taken place with the result that the woman who wielded the gun in defence of her home and person has very properly been discharged and exonerated from all blame, and justified in the shooting, whereas three members of the gang of would-be lynchers, who were apprehended by a special detective employed by the attorney general's department, have been sentenced to terms of imprisonment in the penitentiary.

A noteworthy feature of the proceedings was that all the gang of rowdies were shown to be members of the local churches, and the leader, who forfeited his life to his lust for interference in other people's business, was a leader in one of the Sunday schools. He neglected, however, to observe the negative form of the Golden Rule—"Do not unto others what you would not have others do unto you."

It is contended that the verdicts should meet with general approval by all who desire to see law and order upheld, and should be published as a warning from one end of Canada to the other, for certainly they should give mob rule and gang interference a lasting check.

There are many places and communities in this country, about the size of Wiarton, where a state of things bordering on the condition of affairs there is allowed to exist. Inoffensive

people, even women and children, are hounded on the streets of small towns and villages, and being constantly annoyed and insulted by much the same ruffianly class of loafers who brought the Wiarton fatality on themselves, and if more of such raiders were made "to bite the dust," the country would be well rid of them.

The principal bearing of this article on free speech and free thought is that the gang of raiders mentioned is the very same who would interfere with any Liberal lecturer or speaker in any village or town in Canada, if not in the cities, for verily this is a place where there are numbers of "small communities in which phariseism flourishes and is multiplied."

How the Lord's Day Act Works in Canada.

The following is a verbatim report of a case which was called in the Toronto police court this week and which was referred to in the daily papers there:

"The magistrate dismissed yesterday afternoon a charge of cutting wood on Sunday laid against J. Walker, 34 Cumberland street. The defendant admitted having been engaged in cutting a little kindling wood to be placed with his coal in anticipation of the coming cold winter."

The magistrate considered the case trivial, and remarked: "The first thing we know we will not be able to kindle our fires or cook our dinners on Sunday."

This was referring to the stringent Lord's day act recently passed in Canada, a synopsis of which I sent to The Truth Seeker sometime ago; but no sooner were my comments on said obnoxious act published, than a government employee in the shape of a custom house clerk at Ottawa named N. D. Walters wrote pooh-poohing the idea of Canada being referred to as "bigoted," and its people as still largely in the thralldom of superstition.

It is a strange thing that like the ubiquitous Christian Science press agents, there appears to be always some one apparently lying in wait to contradict any statements, even of plain matters of fact, and sometimes these bold parasites will go so far as actually to deny the laws on the statute books.

That Canada is steeped in bigotry, intolerance, and superstition, from one end to the other, no honest person in this country will deny. If The Truth Seeker is entering many of the Canadian postoffices now, it is not only under paid stamps, but closed wrappers, and even as it is, many of the numbers are lost or stolen in the mails.

What possible object the paid servant of the government at Ottawa could have in denying what is patent to every unprejudiced resident there, was not revealed, except in a foolish and covert threat of what dire consequences would accrue to anyone daring to write the truth about prevailing conditions in this colony of the British crown.

The feeder at the public crib evidently did not speak advisedly, for the earnest truth seeker will continue searching after the truth, in spite of any threat, and ample space should be at his disposal in the columns of Liberal publications to defend as well as advance the Nine Demands of Liberalism.

That blatant evangelist, the Rev. Dr. Reuben A. Torrey, does not appear to have been chastened by his experience in London and Montreal. In Philadelphia last week, speaking before the Young Men's Christian Association and having said that although a man might lead an upright life, if he was not a Christian he was a scoundrel, Mr. Torrey shouted:

"Any man who does not accept Christ I charge with high treason against Heaven's King, and that is the greatest crime on the calendar."

Well, if that is treason, let them make the most of it!

Give your Christian friend a copy of Remsburg's "The Bible." Then he will know all about that book. Give him also a copy of "A Short History of the Inquisition." Then he will know what the Christians have done to the people. Add "Six Historic Americans" and he will know whether it was Christian or Infidel to whom he is indebted for a republic to live in.

Minor Editorial Note and Comment.

When the Rev. Mr. Doan moved away from Port Clinton, Ohio, he left behind, to shift for itself, a large, fine Scotch collie dog. Editor A. G. Winnie of the Ottawa County Republican, observing the woebegone animal slinking about town unfed and unclaimed, indulges in a forthright expression of his sentiments: "We have always had a warm spot in our heart for Rev. Doan. His energy and goaheadiveness appealed to us and we liked the man for the reason that we knew he had the courage of his convictions and was fearless. But this act of deserting this dog, the best and truest friend of man, has caused not only ourselves, but a number of others, to wonder if his religion is as broad as we had believed it was. There seems to be something lacking about a religion that allows a minister to conclude that he is doing the right thing by doing an unkind act to even the humblest of God's creatures. We make no pretensions of being religious and we take mighty little stock in much that is going on in the name of religion, but if we had ever deserted a fine intelligent animal like this collie dog to starve and die among strangers we would expect to be damned for the act in the world to come, and we wouldn't give a tinker's damn for a religion that failed to hold to this view of the matter."

The religious services conducted in the County Hospital at Los Angeles, Cal., are declared by Supervisor Patterson to be injurious to the patients, and he recommends that they be stopped. The praying and singing get on the nerves of the patients and in some instances cause a relapse. This would seem to be a sufficient reason for the banishing of such services, but Supervisor Patterson has other projects in mind. He proposes that a chapel be built on the hospital grounds where patients strong enough to stand the racket may be herded for divine worship. We can guess what that means. It means that for a time the various church organizations will send ministers to preach at the hospital chapel. Then they will render their bills for services, which the supervisors will pay, and after that an official chaplain will be engaged at a fixed salary, and another leech will be fastened upon the body politic. Now is the time to abolish the disturbing exercises. If the churches would have a chapel near the hospital, let them acquire the land and erect one. Chapel building is not a function of city, county, state, or nation.

In 1899 a large sized book entitled "Facing the Twentieth Century" was issued by the American Union League Society of New York, the author being the Rev. J. M. King, secretary of the League for the Protection of American Institutions, who sent a copy to The Truth Seeker with his greetings. The main purpose of the book was to expose the machinations and conspiracies of the Roman Catholic church in its purpose of becoming the chief politico-ecclesiastical power in this country. It gives Romanism a tremendous drubbing. We see among the current mortuary news an announcement of the death of Dr. King. He was a great warrior, one of the few Protestant ministers of our day who told the truth about the Roman Catholic church. His book is full of facts showing the growth of the church in political power. We doubt that the Methodist church contains any more like him. The tendency now is to placate the priests, and to point to their teachings on divorce and morality as something better than the Protestant doctrines.

The American Historical Magazine for September prints some heretofore unpublished manuscripts of the Magazine of American History. Among these is a letter from Paine to Washington at Valley Forge, in which Paine gives his rea-

sons for not believing the rumor that the British are about to evacuate Philadelphia. The letter is printed in Conway's Life of Paine, Vol. I, page 113. A sentence shows that Paine had a system of judging events by their reasonableness. "You will observe, Sir," he writes to Washington, "that my reasoning is founded on the supposition of their being reasonable Beings, which if they are not, then they are not within the compass of my system." The British did not justify the assumption of their being reasonable Beings, as the government waged war with France and the troops in Philadelphia went away in a hurry for fear of being blockaded by a French fleet which was approaching the Delaware.

The Sunday observance committee of the Presbyterian church has been "turned down" by the administration at Washington. The committee importuned President Roosevelt to enforce Sunday observance at the army posts, where the Sabbath is violated, as they think, by the soldiers playing baseball. Mr. Roosevelt referred the matter to Secretary Taft, who consulted the judge advocate of the army. The latter replied that state laws do not apply to Federal reservations, and the secretary decided against the committee. He informed the committee that Sunday baseball is a time honored custom in the army and he would not interfere with such sport, as it was "conducive to good." This decision will put Taft with Fairbanks in the class of ineligible delegates to church conferences.

As described by the Rev. Dr. R. S. McArthur of this city, John D. Rockefeller is God's steward and is aware of the fact. To the query why he did not retire from business since he had more money than he could possibly use, Mr. Rockefeller replied, as quoted by Dr. MacArthur: "I feel it is my duty to God, through whose providence I am made trustee of the property of others, as well as to myself and the people, to continue active in the company's welfare." The words are reminiscent. When he was asked what induced him to make a confession involving W. D. Haywood in the murder of former Governor Steunenberg of Idaho, Harry Orchard, murderer, thief, burglar and bigamist, answered, "I felt it to be a duty I owed to myself, my country, and my God."

It makes a difference how you say it. The Rev. Dr. Wilmer of Atlanta said at the Richmond Episcopal convention that "calling the Bible the word of God is the most prolific source of infidelity in the world." An Atlanta newspaper reported Dr. Wilmer as saying that "the Bible is the most fruitful source of infidelity," and recommended that he be thrown out of the church. This preacher holds that the Bible is not God's word, but "contains" it. In this he is supported by the Rev. Cyrus Townsend Brady, George Foster Peabody of New York, Francis L. Stetson of New York, Thomas Nelson Page of Washington and Z. D. Harrison of Georgia. In either form the proposition is likely to be regarded with skepticism.

The English clergy delight more than their American brethren do in tales of converted Atheists. When the other day in Wall street the Lord Bishop of London was presented with a prayer book, which he promised to keep close beside the other gifts he valued, he remarked that he liked to think that the cabinet which stood in his drawing room at home was made by a man who had been one of the most avowed unbelievers and was now one of the staunchest Christians. Stories of conversion of Infidels in America are left mostly to the backwoods preacher and the blatant revivalist who have no reputation for veracity to lose.

Anticipating government appropriation of church property, the chapter of the Toledo Cathedral, in Spain, proposed to sell certain of its works of art. The government forbade that the paintings should be taken out of the country, but they have disappeared, and it is said that they were smuggled out in an automobile. The French priests realized on a large quantity of their works of art in a similar way, by stealing and selling them before the inventory was taken. It was the knowledge, doubtless, that the thefts would be discovered that caused them to so strenuously oppose the inventory.

Citizens having complained to a policeman that Jeremiah C. Frost, a Bronx Socialist, had displayed a red flag as the emblem of his political faith, Commissioner Bingham issued an order for the arrest of any person carrying such a flag. Frost was arrested, but in the night court Magistrate Wahle discharged him and told the arresting officer that as the Socialists have the necessary number of votes to legalize their party they have a perfect right to display their emblem, and the arrest was unwarranted. An epoch-marking decision, if sustained. An epoch-marking decision, if sustained, as there has been a prospect that the red flag would be virtually outlawed.

For discovering that each is the affinity of the other and acting accordingly, the Rev. Maxwell J. R. Walenta, pastor of a Dutch Reformed church in Brooklyn, and Mrs. Dora Bauer, a member of his congregation, have been duly adjudged insane and committed to the care of their next friends. The case of this couple is complicated with an extreme religiosity which regards their relation as a union of souls under the immediate supervision of the deity. They think, in other words, that God joined them together, which is certainly an insane delusion.

The Detroit News quotes the president of the Chicago school board as saying, "The Bible is not fit for children in the public schools," and comments: "The assumption is that it is all right in the Sunday school." Yes, the Sunday schools always get the discard. They share with the heathen the books that public school children will not read and the tales they will not believe.

A St. Louis judge has decided that a woman's marriage vow to love, honor, and obey renders her guiltless in the eyes of the law if she commits any misdemeanor at the command of her husband. If the decision is sound the marriage vow must of necessity be unlawful.

The "Bishops' law" is an issue in the coming election in the state of New Jersey. That sounds as if New Jersey had a House of Lords, but it has none. There is only a clerical lobby which frightens legislators with the spook of public sentiment in favor of more meddling Sunday laws.

After due reflection Superintendent Maxwell of the New York schools has decided that the rod of correction shall not be returned to the hand of the teacher. Children get whipped enough at home, for it is nowhere said in the scriptures that a merciful man is merciful to his child.

Justice Marean in the Supreme Court, Brooklyn, has enjoined the police from interfering with the Clermont avenue skating rink on Sundays. The police were moved to interference by the clamors of the ministers, who offer rival attractions on Sunday.

It may be his own experience which leads the Rev. Dr. Aked, John D. Rockefeller's New York pastor, to announce that he doesn't believe that Jonah was actually swallowed by a whale. The prophet probably went aboard a tank ship.

Splendid Freethought Works.

We are receiving from England consignments of books issued by the Freethought Publishing Company and can warmly recommend them to the Freethinkers of this country. They are as follows:

ATHEISM AND MORALITY. By G. W. Foote, editor of the London Freethinker. Paper, 10 cents.

BIBLE ROMANCES. By G. W. Foote. New Edition, revised and enlarged. Contents: The Creation Story, Eve and the Apple, Cain and Abel, Noah's Flood, The Tower of Babel, Lot's Wife, The Ten Plagues, The Wandering Jews, Balaam's Ass, God in a Box, Jonah and the Whale, Bible Animals, A Virgin Mother, The Resurrection, The Crucifixion, St. John's Nightmare. Paper 50 cents. Cloth 75 cents.

BIBLE GOD, THE. By G. W. Foote. Tract, 6 cents.

BIBLE HANDBOOK FOR FREETHINKERS AND INQUIRING CHRISTIANS. By G. W. Foote. A new edition revised and handsomely printed. Contents: Bible Contradictions, Bible Absurdities, Bible Atrocities, Bible Immoralities, Indecencies, Obscenities, Broken Promises, and Unfulfilled Promises. Cloth, \$1. Paper, 50 cents.

CHURCH OF ENGLAND CATECHISM EXAMINED. By Jeremy Bentham. With Introduction by J. M. Wheeler. A masterly work which narrowly escaped prosecution. Paper, 40 cents.

COMIC SERMONS AND OTHER FANTASIAS. By G. W. Foote. Contents: A Sermon on Summer, A Mad Sermon, A Sermon on Sin, A Bishop in the Workhouse, A Christmas Sermon, Christmas Eve in Heaven, Bishop Trimmer's Sunday Diary, The Judge and the Devil, Satan and Michael, The First Christmas, Adam's Breeches, The Fall of Eve, Joshua at Jericho, A Baby God, Sermon on Judas Iscariot. Paper, 20 cents.

CRIMES OF CHRISTIANITY. By G. W. Foote. Christ to Constantine, Constantine to Hypatia, Monkery, Pious Forgeries, Pious Frauds, Rise of the Papacy, Crimes of the Popes, Persecution of the Jews, The Crusades. Hundreds of references are given to standard authorities. No pains have been spared to make the work a complete, trustworthy, final, unanswerable indictment of Christianity. The tree is judged by its fruit. Cloth \$1.

DARWIN ON GOD. By G. W. Foote. Paper, 15 cents. Cloth, 40 cents.

ESSENCE OF RELIGION, THE. By Ludwig Feuerbach. God the Image of Man. Man's Dependence upon Nature the Last and Only Source of Religion. Buchner says: "No one has demonstrated and explained the purely human origin of the idea of God better than Ludwig Feuerbach." Paper, 40 cents.

FREE WILL AND NECESSITY. By Anthony Collins, with Biography by J. M. Wheeler, and Preface and Annotations by G. W. Foote. Huxley says: "Collins writes with wonderful power and closeness of reasoning." Paper, 40 cents. Cloth, 75 cents.

ESSAYS IN RATIONALISM. By Chas. Robert Newman, brother of Cardinal Newman. With Preface by George Jacob Holyoake, and Biographical Sketch by J. M. Wheeler. Cloth, 50 cents.

FLOWERS OF FREETHOUGHT. By G. W. Foote. Contents: Old Nick, Fire!! Sky Pilots, Devil Dodgers, Fighting? Spooks, Damned Sinners, Where Is Hell? Spurgeon and Hell, Is Spurgeon in Heaven? God in Japan, Stanley on Providence, Gone to God, Thank God, Judgment Day, Shelley's Atheism, Long Faces, Our Father, Wait Till You Die, Dead Theology, Mr. Gladstone on Devils, Huxley's Mistake, The Gospel of Freethought, On Ridicule, Who Are the Blasphemers? Christianity and Common Sense, The Lord of Hosts, Consecrating the Colors, Christmas in Holloway Jail, Who Killed Christ? Did Jesus Ascend? The Rising Son, St. Paul's Veracity, No Faith with Heretics, The Logic of Persecution, Luther and the Devil, Bible English, Living by Faith, Victor Hugo, Desecrating a Church, Walt Whitman, Tennyson and the Bible, Christ's Old Coat, Christ's Coat Number Two, Scotched Not, Slain, God Making, God and the Weather, Miracles, A Real Miracle, Jesus on Woman, Paul on Women, Mother's Religion, Luscious Piety, The Jewish Sabbath, God's Day, Professor Stokes on Immortality, Perl Bert, Converting a Corpse, Bradlaugh's Ghost, Christ and Brotherhood, The Sons of God, Melchisedek, S'w'elp Me God, Infidel Homes, Are Atheists Cruel? Are Atheists Wicked? Rain Doctors, Pious Puerilities, Thus Saith the Lord, Believe or Be Damned, Christian Charity, Religion and Money, Clotted

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Readers who are interested in the evolution controversy, as I here describe it, will find in my earlier works ("The History of Creation," "The Evolution of Man," "The Riddle of the Universe," and "The Wonders of Life") a thorough treatment of the views I have summarily presented. I do not belong to the amiable group of "men of compromise," but am in the habit of giving candid and straightforward expression to the convictions which a half century of serious and laborious study has led me to form. If I seem to be a tactless and inconsiderate "fighter" I pray you to remember that "conscience is the father of all things," and that the victory of pure reason over current superstition will not be achieved without a tremendous struggle. But I regard ideas only in my struggles; to the persons of my opponents I am indifferent, bitterly as they have attacked and slandered my own person.

ERNST HAECKEL.

CONTENTS: — Introduction. Preface. Chapter I.—The Controversy about Creation; Evolution and Dogma; Plate I: Genealogical Tree of the Vertebrates. Chapter II.—The Struggle over our Genealogical Tree; Our Ape Relatives and the Vertebrate-Stem; Plate II: Skeletons of Five Anthropoid Apes. Chapter III.—The Controversy over the Soul; The Ideas of Immortality and God; Plate III: Embryos of Three Mammals. Appendix.—Evolutionary Tables; Geological Ages and Periods; Man's Genealogical Tree—First Half; Man's Genealogical Tree—Second Half; Classification of the Primates; Genealogical Tree of the Primates; Explanation of Genealogical Table I. Postscript.—Evolution and Jesuitism.

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Letters of Friends.

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

OBSERVATIONS OF A FAR TRAVELER.

From George Burr, Florida.

To the Editor of The Truth Seeker: Having seen a good deal from other subscribers, I wish to give a little of my own experience and the trials of an Agnostic.

Close to the age of 50, I have been in New York state and city, also in every state and territory of the Union west and south of that locality; have been in Canada, Mexico, Cuba, also in Brazil and several of the South American Republics.

In the timbered regions around the Great Lakes, in the grain fields of the West, in the Rocky Mountains, around Puget Sound, in California, on the plains of Texas, and Indian territory, also along the swamps of the Mississippi, I have traveled, and have taken close observations in studying human nature.

That theology is more popular with mankind than science, is not to be doubted. I have seen countless numbers of people who know absolutely nothing of Freethought. We boast of our mental liberty, when in truth we are a few scattered here and there amid a whole world of ignorance and superstition.

If Freethought ever succeeds in overthrowing theology, it will require many an age to come. Ignorance and superstition are too deep-rooted. The Truth Seeker may succeed in moderating it, but as to extirminating it I have my doubts. It is like a universal epidemic.

My own position is trying. Being the only person here (Arcadia) that would read The Truth Seeker, I have to be cautious in keeping the paper out of sight, to escape insult and the ostracism that would follow, for this is a priest-ridden community.

I contemplate moving to Cuba this winter, and you can send me the paper as well there as here.

PRETTY SOUND PHILOSOPHY.

From James Muir, Massachusetts.

Mr. E. M. Macdonald—Dear Sir: I regret very much to have neglected you so far, as I well know how hard it is to serve in such an unpopular cause as printing or speaking that which is true, in religious matters particularly. But indeed truth in any direction is not very popular.

A good receipt for financial success is one-tenth truth and one-tenth humbug. However, it is good that there are some people built that cannot follow this receipt, as a small percentage will eventually leaven the whole lump—at least let us hope so.

I inclose you my check for \$10—\$3 of which is to apply to my subscription, and I would like you to send me the following books: "Limits of Toleration," "Martyrdom of Man," "Forms and Ceremonies for the Use of Liberals," "The Order of Creation," "The Bible Comically Illustrated," and "Crimes of Preachers." The remainder you can use to good advantage, I am sure.

INQUIRY FROM A FORMER READER.

From A. F. Calhoun, West Virginia.

To the Editor of The Truth Seeker—Esteemed Sir: Many long years ago, when I was in the joyous pathway of youth, I was for one or more years a subscriber to that noble and fearless journal called The Truth Seeker. Yes, that was back in the 70's, something like thirty years ago, and now as I look back over the lapse of those years it seems a folly in me not to have kept up my subscription. I call to memory how fearlessly D. M. Bennett, that noble-hearted man, fought

Comstock against much odds in that bigoted official's favor; how he held up for truth and justice on his part, and how when they incarcerated him in jail only because his arguments had not then gained popularity with the masses, his noble wife took up the cause and fought the battle while her husband was a prisoner shut out from the busy world by the hand of superstition. Does the paper still live? If so please at once mail me samples, and if it is near as good as then I will at once subscribe.

ON DETACHED SUBJECTS.

From R. Holmes, Ontario.

To the Editor of The Truth Seeker—Dear Sir: Christian Science and Spiritualism were denounced in strong terms, as unmitigated frauds at the opening of the recent session of the London Methodist Conference. Christian Science was declared to be as unchristian as it is unscientific, and Spiritualism was stamped as one of the greatest frauds of the twentieth century.

Both are nonsensical delusions, and a crying evil in any community.

It is a lasting disgrace to our boasted civilization that such transparent and superstitious humbugs should influence and get such a hold on so many people, when there is really no reason or foundation connected with them in anyway whatever.

What sort of enigma is this, that Mr. Wachter of Yokohama (T. S., Sept. 28) is giving us? Let him tell us something anyway about his own impressions of Japan and the Japanese.

He should not plead such entire inability to at least give us some brief outline of the general lay of the land, or has he fallen in love with a beautiful Geisha girl?

DETAILS OF THE INERTIA HYPOTHESIS.

From C. C. Gates, Illinois.

The universe is not a plenum—that is, all substance or matter; neither is it a vacuum—that is, all space or empty extension. The universe is both a plenum and vacuum in this sense, that is, space is relatively full of moving, point-small one element particles of matter or substance, which I have called ether for convenience. This ether has but one possible, manifest property or quality; that is, inertia is the only force. That excludes every other property or quality that we may assert matter or substance possesses. The impossibility of all manner, kind, or form of attraction and repulsion is absolute.

The centers of all stars, sun, planets, and satellites are centers of spirally whirling ether, counterbalanced throughout the universe, and condensed into gaseous liquid, and solid spheres from the free ether (that is, the ether of space). Ether, air, and earth, for instance, are more or less dense as the velocity of the ether composing them is less or more great; that is, velocity of ether and density of substance are in REVERSE order. "Less or more great" may seem to be an awkward expression; but, even in the heaviest of substances, the ether velocity must be extraordinarily more than the most rapid movement of ponderable matter ever known to man (near one hundred miles a second, or one hundred times as slow as the slowest etheric motion).

My hypothesis is perfect confirmation of the nebular hypothesis; and each is to the other the one thing lacking to make of them certainties rather than hypotheses.

The planets (for instance), with their satellites, float in the ether, according exactly with their densities. Proof of this is in the varying densities of the planets, which range from the sun outward, as they become less dense. The nearer a

planet to the sun, the more dense it is; for the slower-moving ether must at all times and places move or tend to move nearer a common center than the more rapidly-moving ether.

All space is filled with moving, spirally whirling matter, that can never be in absolute equilibrium at any point in space; and that is, at any instant in eternity, as near absolute equilibrium at any point in space as it can be at any other instant. That is, equilibrium of matter is relative, never absolute.

Tenacity and tension are forms of relative equilibrium; vibration, a passing wave disturbance of this relative equilibrium, the latter being the uniform condition of space (ether-filled), between bodies in space.

Now, wherever there is a paying-out of energy (from the sun, for instance), equal energy is returned to that place, from the disturbed ether energy of space, which contains and reacts equal energy to what it receives; not necessarily reacted back to the original source of energy, however; in fact, not at all, perhaps.

The whole idea of my hypothesis may be quickly and very readily understood when it is remembered that motion (movement) is the ONLY source of motion (movement); that inertia maintains the movement, and transfers it, through clash or push (pressure) of ether particles (the one and original element or matter); that all action and reaction are opposite and equal; there is no absolute force, but inertia is a force (the only one) in the sense that it maintains motion, which is eternally the same, never more, never less.

As an example, let us take a still body of water. Drop a stone into it, and the circular waves move outward from the place where the stone struck the water. The first wave equals all of the stone's energy transformed into wave energy. But reaction is equal to it, and the first wave meets (in very small range) ACTUAL motion in the water, equal to the wave energy. The wave may move many feet away, but as it goes the initial energy successively meets and reacts upon many times the amount of energy of the stone, transformed into the first wave. The same is true of sound in the air, relatively, of light, heat, and electricity in the ether; for in water, air, and ether, as well as in the most solid, and heavy substance, vibration represents the reactive energy contained in the first, spherical wave space (that is, the space occupied by the first wave, or the unity of vibration energy), which, in turn, forms the second, third, etc., waves or vibrations, through reactive energy, ever increasing, but, for every successive vibration, exactly equal to the reactive energy that formed the first wave.

The whirling ether around the earth is spiral, and causes the revolution of the earth, with the same certainty as the movement of the Gulf stream, the same is relatively true of the ether about the moon, and about every free body of space with few exceptions. The whole solar system is one vast revolution of ether, having the center of the sun as its common center; planets and satellites having also independent centers. The fact that the other planets have greater but irregularly placed mass is a strong though rather enigmatical proof of my hypothesis.

Lead will fall to the ground in a plumb-line. A stone will sink into the soil in a plumb-line. A bubble of air will rise in water in a plumb-line. A bubble of hydrogen will rise in the air in a plumb-line. This same bubble of hydrogen would sink in the ether of space in plumb-line. A stone will sink into the application of Archimedes's Principle will explain every one of these facts.

Rigidity is simply nothing more nor less than relative buoyancy. The heaviest substance or mass in existence is simply a volume of dense gas composed of the largest number of particles of matter per unit volume of space, and having the slowest etheric velocity, which is thousands of miles a second. Which means that mechanical motion is a thimbleful of energy.

Every particle of ether-matter, no difference where placed, transfers and reacts motion exactly in accordance to its direction of movement and velocity, whether it be the least or the most rapid. Every particle of matter (original element) in existence is moving in straight lines, the directions of which are constantly and eternally being changed by reason of collisions of matter, manifested in the push or pressure, which is the sole possible action and reaction between matter. Hence the manifest impossibility of either a plenum or a vacuum, either partial or universal.

Every instant, and infinitesimal part of an instant, we are pushed by the energy (actual motion) in the surrounding space, no difference where we may be; our weight at rest (supported) an exchange of energy between our bodies and the matter of surrounding space.

The weight of any body or substance at rest represents exactly the amount of energy (actual motion) which it has not got, and requires from some supporting body, to balance its energy with the surrounding energy. If the body falls, a surplus amount of energy is accumulated in the falling body, due to unequal exchange of energy between the body and the matter surrounding it, this unequal exchange being due to the lack of a supporting body to the falling substance, which must be counterbalanced before the fall can be checked.

The power of falling bodies is due to the unequal exchanges of energy wherein etheric motion is transformed into the mechanical. The waters of Niagara Falls, for instance, obtain their power, when falling, directly from the actually existing motion in the space surrounding the Falls. For potential energy is an absurd and self-evident contradiction of meanings.

The earth moves 18 miles a second; the sun moves 13 miles a second. I aim to prove, from the astronomer's point of view, how false is the idea of attraction versus inertia, to keep a planet in its course.

Inertia would hurl the planet from its orbit at a tangent, but actual impulse must first be given, for inertia MUST act at right angles to attraction. Now find the value of an angle between two seconds, when the sun has moved 13 miles, 90,000,000 miles from the earth, the nearest possible distance between. Remember that the attraction of the sun OVERCOMES the inertia of the earth, and moves it 18 miles a second. Hence, if the earth were still, it would move toward the sun 18 miles a second. But the value of the angle subtended by 13 miles is so nearly zero that we could not tell the drawn lines apart which inclosed the angle. This angle would represent the inertia of the earth, when divided into 90 degrees. Hence practically NO impulse toward inertia CAN be given, reckoning from the astronomer's own point of view. Yet, year in year out, the earth moves 18 miles a second, never nearer than 90,000,000 miles to the sun. But the earth MUST move in toward the sun, like a stick in a whirlpool, if attraction is true, since, no matter how close they were, the attraction of the sun would be VASTLY more than the inertia, which could never QUITE create an inertia EQUAL to the attraction. Ye gods and little fishes, what a fool the astronomer is.

J. K. P. BAKER.

[The following sketch of James Knox Polk Baker of Harlan, Ia., for many years a contributor to The Truth Seeker and a subscriber to the end of his life, is the joint work of an ordained minister of the gospel and a Sunday school superintendent, who were friends of the deceased Freethinker despite his pronounced Atheism. The sketch appeared in the Daily Nonpareil of Council Bluffs, Ia.]

In the passing away in Harlan, Sept. 22, of James Knox Polk Baker, there was removed from earthly spheres a man of more than ordinary parts, who, as a philosopher, poet, and student, had for many years lived a retiring life, unnoticed by many and unappreciated by most of those who knew him.

He was born in Zanesville, O., June 18, 1835, and was the eldest of a family of seven children, four of whom are now living. When he was about a year and a half old his parents removed to Davenport, Ia., and there he spent the years of his childhood and early manhood. At the age of 16 he taught school and later was a student at Iowa College at Grinnell, after leaving which he carried on his studious life on the farm. He was married to Miss Mary Pardee on September 4, 1856, and to them were born nine children, seven of whom are still living. They are Mrs. Nettie Snow of Santa Barbara, Cal.; Mrs. Jessie Sweeting and Mrs. Olive Jones, wife of Dr. J. T. Jones, president of the Missouri State Medical Association and member of the legislature of that state, of Queen City, Mo.; Charles Baker, of Omaha; H. Greeley Baker and Miss Katie E. Baker of Harlan, and James Arthur Baker, principal of schools at Harrah, Okla.; Edwin P. Baker and M. Louise Baker, deceased.

Mr. Baker studied law and was admitted to the bar in Davenport in 1859, practicing his profession in Scott county until rendered incapable by increasing deafness, due to serious injuries sustained as a soldier in the Civil war. He enlisted at the opening of the Civil war, serving a term of three years lacking a few days. He was present and participated in the battles of Prairie Rose, Port Gibson, and others. In 1870 he removed with his family to Wilson county, Kan., remaining there for five years, when he came to the southern part of Shelby county, and then to a farm near Irwin in this county in 1889. Here he lived the quiet life of a farmer and did much of his literary work before retiring and coming to Harlan in 1900, where he resided until the time of his death.

Mr. Baker was a man of most sympathetic nature, thought to be eccentric by many who failed to comprehend him, but recognized as possessing decided philosophical tendencies, and, withal, a man of great versatility of mind in religion, philosophy, literature, and metaphysics. He had been essentially a student all his life, total deafness in his later years rendering him incapable of ready converse with his fellows, and causing him to continue with increasing interest in the quiet of his well-selected library that study which had been the passion of his life of subjects which embraced the whole field of human thought and endeavor and which ran the entire gamut of human history.

His poems embrace his chief literary productions and have found expression in many of the leading publications of this country. Some years ago he furnished for the Chicago Inter-Ocean nearly 3,000 puzzle poems in the form of rebuses and acrostics. As a literary writer he included among his intimate friends some of the noted people of the country. He carried on a long correspondence with the famous lawyer and scholar, Capt. William P. Black of Chicago, in verse. He was attracted to Eugene F. Ware (Iron-quill) of Kansas by writing a parody on his famous "Washerwoman." Later, when Ware became commissioner of pensions, they continued their correspondence in verse for a long period.

The children of this versatile man have manifested traits of the genius possessed by him. Edwin P. Baker, who died at the age of 34 years, had traveled over all the known world, was conversant with the classics and many of the modern languages, being an expert in the Chinese language and serving the national government as the head of the Chinese department in the customs service at San Francisco. It was here under the nom-de-plume of Pak Gua Wun that he wrote a marvelous series of articles on a broad range of Chinese subjects, from an intricate examination of the literature of the people to a study of the malformation of the feet of Chinese women, with X-ray illustrations, which was published in the Los Angeles Times. He likewise wrote considerable verse and was, as well, a musician, violinmaker, bookbinder, illuminator, and a painter.

M. Louise, while a teacher in public schools of Ponca, Neb., died at the age of 22, having then to her credit a volume of excellent verse.

AN ALLEGED MISJOINDER.

From Richard P. Verrill, Christian Scientist, New York.

To the Editor of The Truth Seeker—Sir: The title of your paper offers an assurance that you will give us the opportunity to enter a protest against the coupling of Christian Science among the "Popular Superstitions" of the day.

In an article "by a Country Doctor," in your issue of the 5th inst., Christian Science is included in the same category with Faith, Charm, and Amulet Cures, Hoodooism, etc., all of which are classified as "kindred delusions."

Now it is my candid belief that our friend the "Country Doctor" would never have said any unkind and untruthful thing about Christian Science if he really understood what it was. It is not my purpose to find fault with your correspondent nor to call him hard names, because I do not think he seriously means to do us any harm. I do feel, however, that his statements have challenged comment, and in the spirit of fair play I will ask for permission to say a few words in reply.

Far from being a "delusion," Christian Science has come to the world to destroy delusions. Nothing is more natural or more common in human nature than the habit of believing that what a man sees and feels must be regarded as substantial and real. Christian Science undertakes to show that mind is the umpire which decides what the physical sensations really mean. Modern psychology is showing conclusively that mind is the primary cause of all physical effects, and our up-to-date physicists are daily announcing that "matter to the modern scientists is not matter at all." In the face of these significant signs of the times, we cannot go back to the dictum of "A Country Doctor." But we must advance with the times, and if by chance some misunderstand the handwriting on the wall and ignorantly refer to it as a "popular superstition," we shall not lose faith in the fulfilment of prophecy, nor overlook the fact that material systems of religion and medicine have been weighed in the balances and found wanting.

AN EVANGELIST HELD.

Robert L. Moore, an evangelist, who resides at Garrett's Ford, Pa., was held in \$500 bail for Court by Magistrate Scott at the Central Police Court, Philadelphia, last month, charged with the larceny of pocketbooks, fountain pens, and other stationery, valued at \$148.80, from the Central News Company, where he was employed as a clerk.

NOT PROVED.

The Rev. Dr. Clarence B. Strouse, the noted evangelist, who held a meeting and later a Chautauqua in Bowling Green, Ky., and who was charged with being too intimate with a lady at Hendersonville, N. C., was tried in the latter city and released, the proof not being sufficient to convict him.

A NEW CATECHISM

BY M. MANGASARIAN.

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

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"The author of this Catechism shows good judgment in devising questions. Answers without parade or pretension come quickly and decisively, often including unforeseen information, which has the attraction of surprise. The answers do not drag along like a heavily-laden team, but flash like a message of wireless telegraphy, unhampered, unhindered, over oceans of new thought. As suits the celerity of the age, these answers are expressed with brevity. Prodigality in words impoverishes the giver and depraves the taste of the receiver. Mr. Mangasarian, like Procion, conquers with few men and convinces with few words. There is no better definition, says Landor, of a great captain or a great teacher."

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

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

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

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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."

Summer in Winter.

But still for Summer dost thou grieve:
Then read our Poets—they shall weave
A garden of green fancies still,
Where thy wish may rove at will.
They have kept for after treats
The essences of summer sweets,
And echoes of its songs that wind
In endless music through the mind:
They have stamp'd in visible traces
The "thoughts that breathe," in words
that shine—

The flights of soul in sunny places—
To greet and company with thine.
These shall wing thee on to flow'rs—
The past or future, that shall seem
All the brighter in thy dream
For blowing in such desert hours.
The summer never shines so bright
As thought of in a winter's night;
And the sweetest, loveliest rose
Is in the bud before it blows.

* * * * *
Dream thou then, and bind thy brow
With wreath of fancy roses now,
And drink of Summer in the cup
Where the Muse hath mixed it up;
The "dance, and song, and sun-burnt
mirth,"

With the warm nectar of the earth:
Drink, 'twill glow in every vein,
And thou shalt dream the winter
through:
Then waken to the sun again,
And find thy Summer Vision true!
—Thomas Hood.

A Dauntless Man of Science.

BY JEROME STANFIELD.

No one need be reminded that the mere ascent of Mont Blanc is a serious physical feat for a strong man in prime condition, with a steady head, and provided with trustworthy ropes and first class guides and porters. The tremendous crest is swept by fierce blizzards even in mid-summer; and no man has yet fathomed the eternal ice and snow on that bald dome. Moreover, the mountain has cost hundreds of climbers their lives. I mention these points to emphasize the astonishing feat of carrying up all the necessary building material for a fully equipped astronomical and meteorological observatory, and then erecting this on the summit, nearly sixteen thousand feet above sea level. Surely here is a romance of enthusiastic science!

The idea was due to Dr. J. Janssen of Paris, director of the observatory at Meudon and president of the French Academy of Sciences. He made many ascents to carry on spectroscopic observations, and many times nearly lost his life on the way.

Crawling over steep ice slopes, suffering severely from mountain sickness, Janssen and his guides would climb painfully to the summit of the dome. Here the doctor, half frozen in mid August, and barely able to stand erect in the furious icy gale, looked down on a panorama that enchanted him and made him resolve at all costs to establish an observatory on so novel a point. Dr. Janssen was much struck with the advantages to science that might be expected from astronomical and meteorological work in so pure an atmosphere. On his return to Paris he communicated his views to the Academy of Sciences.

Funds were soon forthcoming. Prince Roland Bonaparte, Baron Adolphe de Rothschild, and the President of France himself supported Janssen. A preliminary survey, however, showed no visible rock on the storm swept dome; whereupon it was calmly proposed to build upon the snow. This idea was received

with almost universal incredulity. Those best acquainted with the glaciers of the mighty peak thought it altogether impossible to establish a building on the summit, since the immense thickness of the snowy crust would prevent foundations from ever being obtained on solid rock.

But soon the great engineer Eiffel, of Tower fame, came on the scene and said he was ready to construct an observatory on the very apex of Mont Blanc, provided a rock foundation could be found not more than fifty feet below the snow's surface. Eiffel further said he would pay for all the preliminary operations. Now it happens that rocks do outcrop on three different sides of the summit, no great distance below it. Eiffel instructed M. X. Imfeld, a well known Swiss surveyor, and the latter soon had a horizontal gallery driven into the snow forty-nine feet below the summit, and on the French side. Imfeld also employed as director of the workmen Frederic Payot, one of the ablest and most experienced of all the Chamonix guides (he had made over a hundred ascents).

A wooden hut that could be taken to pieces and transported easily was made below in the famous climbing village, and this was to form the entrance to the tunnel, as well as a protection for the men. It was erected, all its sections numbered, then taken down again, weighed, and divided into loads. These were distributed among the most skilful and robust of all the mountain porters—men not likely to suffer from giddiness or mountain sickness.

Imfeld kept an interesting diary of the strange ascent of that house. On August 15th the last section reached the summit. A position for the tunnel's mouth was determined, and the workmen began to clear away the snow and blast the ice to erect the hut. All had a pretty bad time, however. The men struck for thirty francs (\$6) a day, chiefly because they suffered badly from frost bite. The tunnel advanced only five or six yards a day. Sometimes the furious winds blew the workmen over ice precipices, and they would have been dashed to pieces had they not been carefully roped together. Five days later while they were resting on the Petit Plateau, an ice avalanche fell and killed three men. The rest gradually deserted through mountain sickness, or because no resident doctor was maintained. Later on Dr. Jacottet of Chamonix volunteered his services gratuitously. This unfortunate man suddenly became ill and died in delirium at the summit.

Finally, after the gallery had been driven ninety-six feet without finding anything more rocky than a prune stone, Eiffel retired from the undertaking. Dr. Janssen, however, had the gallery carried on by Payot another seventy-five feet, and then he too abandoned the quest, and decided after all to build on snow.

But the question was, Would the observatory in such case sink or swim? An interesting experiment to answer this was carried out at Meudon. A column of lead weighing seven hundred and ninety-two pounds, but only one foot in diameter, was placed on piled-up snow brought to the density of that on Mont Blanc's crest. The lead sank less than one inch, and thereupon Dr. Janssen decided to go ahead.

The little building that acted as a pioneer was six feet high, and to the doctor's bewilderment it showed signs of subsidence after two seasons. He was not dismayed, however, and the construction of the observatory proper, partly of iron and partly of wood, went forward at Meudon, near Paris. The following year it was constructed, and then taken to pieces and forwarded to Chamonix. Here a big caravan was fitted out under the trusty Frederic Payot, and by the end of the

season one-quarter of the material had been advanced to a little patch of rock, the Petits Rochers Rouges, seven hundred and fifty feet below the summit. The early part of the following season was occupied in digging out the most advanced camp, then buried under thirty-five feet of snow. At last, however, the material was hauled to the summit dome by little windlasses, and was swiftly erected by men who had thoroughly rehearsed the work down in the valley.

A couple of days of hard work inside rendered the little building habitable, and then Doctor Janssen himself ascended with an energy, courage, and tenacity altogether amazing considering he was a man of seventy and so badly lame that he could walk only with difficulty on even ground. On three separate occasions the dauntless scientist was hauled to the summit in a sledge. And in places he was put carefully in a sling and hauled up terrific rock walls and ice pinnacles by means of the windlass.

The principal instrument used in the Janssen observatory is called a meteorograph, which was constructed by Richard of Paris at a cost of thirty-seven hundred and fifty dollars. It registers barometric pressure, maximum and minimum temperatures, the direction and force of the wind, and so on. It is most ingeniously put in movement by a weight of two hundred pounds, which descends about twenty feet and is calculated to keep everything going for eight months—the length of time which it is contemplated it may sometimes be left to itself.

Until this establishment was completed, the lowest winter temperature of Mont Blanc was unknown. It was found, however, that the mercury descended to forty-five degrees below zero at least. A big telescope was sent up a few seasons ago; and now very valuable work is being done for France, Switzerland, and Italy, all of which nations are directly interested in the maintenance of the world's highest observatory.—Sunday Tribune.

Her Week for Telling the Truth.

It was in a Washington Sunday school. The sweet girl teacher had been telling her class of bright-faced youngsters about the life of Christ, and at the conclusion of her recital she told the children that she wanted each one to promise to try to live like Christ for the ensuing week.

"How many of you," she asked, "will earnestly try to live as did the savior until we meet here again next Sunday?"

Every little listener raised an affirmative hand save one—a chubby girl, the pride and joy of the teacher's heart.

"Why, Susie!" said the teacher in a pained tone, "I counted on you so. Aren't you going to show yourself as true a Christian as your classmates? Won't you try to be like the savior as the others have promised?"

Tears of disappointment and mortification crowded to Susie's eyes.

"Dear Miss Kate," she almost sobbed, "I should love to do what you want, but I can't possibly be like the savior this week. I have promised aunty to be like George Washington."—Washington Star.

Imprudent.

When mother boxes Mary's ears,
She stands in tears and blubbers;
O foolish child, to stand in tears
Without a pair of rubbers.

—Harper's Magazine.

Friday.

Hicks—"Talk about Friday being an unlucky day! George Washington was born on Friday; the Declaration of Independence was signed on Friday, and the Battle of Bunker Hill was fought on Friday."

Wicks—"Well, all that was unlucky for the British, wasn't it?"—Somerville Journal.

Everyday Shakespeare.

Users of every day catch-words are constantly quoting that ubiquitous person, Shakespeare. "Dead as a door-nail," "long and short of it," "getting even," "tagrag," "birds of a feather," "that's flat," "mum," "scarecrow," "solid," "milk-sop," "loggerhead," "bag and baggage," "a mere song," "dancing attendance," "send him packing," "kill with kindness," "Greek to me," "ill wind that blows no good," "give and take," "an eyesore," and "the man in the moon," are all his.—Indianapolis News.

Hopeful Outlook.

A friend in San Francisco met a cheerful Irish citizen who had plainly suffered all that was the fate of the hardest hit. "Well, Pat, how are you making out?"

"Oh, O'm on me uppers yet, but I have a fine job in Honnolulee, and fare paid; I sail to-morry."

"Sure man, you'll never be able to work there. The temperature is a hundred in the shade."

Pat had endured too much cheerfully to be discouraged. "Well," he replied hopefully, "I'll not be worruking in th' shade all th' time."

The Subject Interested Her

Sir Robert Ball, author of the "Earth's Beginning," had delivered a lecture on "Sun Spots and Solar Chemistry." A young lady who met him expressed her regret at having missed the lecture. "Well," he said, "I don't know as you'd have been particularly interested. It was all about sun spots." "Why," she replied, "it would have interested me exceedingly. I have been a martyr to freckles all my life."—Bellman.

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

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

Oct. 25.—"Marriage or Free Union." By John Russell Coryell.

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

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

Nov. 3.—"Conquest of Environment, or The Secret of Happiness."

Nov. 10.—"Cosmic Sympathy, or The Secret of Love."

Nov. 17.—"Mental Equilibrium, or The Secret of Health."

Nov. 23.—"Social Service, or The Secret of Success."

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

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. 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.

THE BOSTON FREETHOUGHT SOCIETY meets in the Paine Memorial Hall, Appleton street, on Sunday, at 3 P. M. J. P. Bland is resident speaker. The Truth Seeker for sale at the door.

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Gems of Thought.

The misfortunes hardest to bear are those which never come.

When a scholar graduates from a teacher the teacher is glad and rejoices to think that the scholar can do without him. Do preachers congratulate themselves and the individual when a person graduates from the church? Not exactly—instead they probably call him bad names and declare he is lost.—Elbert Hubbard.

Civilized nations, especially at the present day, are not elevated or debased by the good or evil fortune of a captain, and their specific weight in the human family results from something more than a battle. Their honor, dignity, enlightenment, and genius are not numbers which those gamblers, heroes, and conquerors, can stake in the lottery of battles. Very often a battle lost is progress gained, and less of glory and more of liberty. The drummer is silent and reason speaks.—Victor Hugo.

Now the joys of the road are chiefly these:

A crimson touch on the hardwood trees;
A vagrant's morning wide and blue,
In early fall when the wind walks, too;
A shadowy highway cool and brown,
Alluring up and enticing down,
From rippled water to dappled swamp,
The outward eye, the quiet will,
From purple glory to scarlet pomp;
And the striding heart from hill to hill;
The tempter apple over the fence;
The cobweb bloom on the yellow quince;
The palish asters along the wood;
A lyric touch of the solitude;
These are the joys of the open road
For him who travels without a load.
—Bliss Carman.

There has never been upon the earth a generation of free men and women. It is not yet time to write a creed. Wait until the chains are broken—until dungeons are not regarded as temples. Wait until solemnity is not mistaken for wisdom—until mental cowardice ceases to be known as reverence. Wait until the living are considered the equals of the dead—until the cradle takes precedence of the coffin. Wait until what we know can be spoken without regard to what others may believe. Wait until teachers take the place of preachers—until followers become investigators. Wait until the world is free before you write a creed. In this creed there will be but one word: Liberty.—Ingersoll.

I can see the church of the future. We will use some of the old customs. Christmas will be for us the winter solstice; the feast of St. John the summer solstice. Easter will be the resurrection of Nature from its long winter sleep; Michaelmas will close the summer. Sunday, the day of rest, will remain as such; but instead of cultivating on that day some mystic faith, it will be a day for the spreading of knowledge. The churches will not be filled with the pictures of saints and with crucifixes; they will be ornamented with artistic representations from the inexhaustible storehouses of Nature. And in place of the high altar there will be a "Urania" which will show the movements of the celestial bodies, and at the same time the omnipotence of the eternal substance law.—Ernst Haeckel.

Humor.

Humor dwells with sanity,
Truth and common sense.
Humor is humanity,
Sympathy intense.

Humor always laughs with you,
Never at you; she
Loves the fun that's sweet and true,
And of malice free;

Paints the picture of the fad,
Folly of the day,
As it is, the good and bad,
In a kindly way.

There behind her smiling mien,
In her twinkling eyes,
Purpose true is ever seen,
Seriousness lies.

Her the tender mother's touch
Easing all distress:
Teaching, e'en though smiling much;
Moulding with caress.
—John Kendrick Bangs.

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Respecting Her Oath.—"Judge, will you do me a great favor?" asked the lady who was about to be put upon the stand as a witness.

"Certainly miss; what is it?"
"Will you, please ask me my age before I take the oath?"—Yonkers Statesman.

No Consolation.—"Yes, it must be a terrible thing to go through life without your limb, but you must remember it will be restored to you in the next world."

"I knows it well, mum, but dat don't encourage me, fer it wuz cut off when I wuz a baby an' it won't come widin' a couple of foot of de ground."—Life.

Take the Car Ahead.—General King concluded his remarks at a recent banquet with a tale about a man who was going up some icy steps when he slipped and fell to the bottom. On the way down he encountered a lady, who sat down in his lap. As she showed no disposition to rise when he reached the foot of the flight he remarked politely: "Excuse me, madam, but this is as far as I go."

Judicial Repartee.—Justice Jeremiah Black of Pennsylvania, in reviewing a case that came up from the court of his old friend, Judge Moses Hampton, remarked, "Surely Moses must have been wandering in the wilderness when he made his decision," and sent the case back to the lower court. Judge Hampton on its second trial remarked that although he would have to submit to higher authority, he still thought he was right in spite of the "lamentations of Jeremiah."

According to Scripture.—"Young man," said the clerical-looking customer to the clerk at the book counter, "that purchase of mine amounted to one dollar and fifty cents, I believe."

"Yes, sir."
"Well, I gave you a two dollar bill at least twenty minutes ago and I haven't received my fifty cents back yet."

"Very sorry, sir," replied the clerk, "but you know what the Good Book says on this point." And politely handing the customer a Bible, he pointed to Job, fourteenth chapter, fourteenth verse: "All the days of my life will I wait till my change come."—October Bohemian.

Hoped for Oblivion.—A popular New England preacher says that if his sermon ever stretches beyond the twenty minutes to which he means always to limit it the words of his little daughter ring in his ears and he reflects that some of his congregation are doubtless feeling as she did on a memorable occasion.

The occasion was the little girl's sixth birthday, which chanced to come on Thanksgiving Day.

She went to church with her mother and sat quietly through the service. The sermon was unusually good, the minister could not help thinking; he had plenty to say, and he said it fluently.

"How did you like my sermon?" he asked his young critic as they walked home together, her small hand in his big one.

"You preached awful long, father," said the little girl, "but I beared it because I love you, and I knew I'd have a nice dinner when I got home, and forget what I'd been through."—Youth's Companion.

Politics Classified.—Representative Lorimer of Chicago, who is a great walker, was recently out for a tramp along the conduit road leading from Washington when, after going a few miles, he sat down to rest.

"Want a lift, mister?" asked a good-natured Maryland farmer driving that way.

"Thank you," responded Mr. Lorimer, "I will avail myself of your kind offer."

The two rode in silence for a while. Presently the teamster asked: "Professional man?"

"Yes," answered Lorimer, who was thinking of a bill he had pending before the House.

After another long pause the farmer observed: "Say, you ain't a lawyer or you'd be talkin'; you ain't a doctor, 'cause you ain't got no satchel, and you shore ain't a preacher from the looks of you. What is your profession, anyhow?"

"I am a politician," replied Lorimer.
The Marylander gave a snort of disgust. "Politics ain't a profession; politics is a disorder."—Success.

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News of the Week.

Canada has had near-zero weather, and the cold wave is working southward.

The registration of voters in New York city is 593,800 or 66,000 less than last year and 95,000 behind the registration of 1904.

Rudyard Kipling tells the Canadians that England has 5,000,000 people to spare, and that the way to keep the yellow men out is to bring the white men in.

The Peace Conference at The Hague, in Holland, closed Oct. 18. It seems to have been admitted by the orators whose speeches ended the proceedings that the conference has not accomplished much.

Dan O'Leary, the old time pedestrian, who is 63 years old, finished a walk of 1,000 miles in 1,000 consecutive hours at Norwood Inn, a suburb of Cincinnati. O'Leary said he felt all right but had lost fourteen pounds.

President Roosevelt has shot a bear. It occurred just as the story books tell it. After a long chase the animal was about to escape into the thicket when Mr. Roosevelt, by a well-directed shot, put an end to its existence.

Planter W. K. Stout of Sullivan county, Va., could not support the disgrace brought on him by the alleged betrayal of his daughter by a man named William Jones. He therefore procured a shotgun and killed Jones, Oct. 17.

According to the latest reports William Jennings Bryan is a candidate for the presidency, and is only waiting the psychological moment to make the announcement. It is his belief, the story goes, that Taft will be his opponent and that he can beat him.

L. B. Glore of Franklin, Ind., took an ear of corn he had raised to the National Corn Exposition at Chicago, and won the prize with it. When the ear was sold at auction he paid \$250 to get it back, as he wanted it for seed. Two fifty an ear would mean \$15,000 a bushel.

While attending the general convention of the Episcopal church at Richmond, Va., Bishop Potter of New York entertained at luncheon Bishop Ferguson of Africa, the only negro entitled to a seat in the House of Bishops. The Richmond public interprets the action as a slur upon the South.

One of the attendants of the Congregational National Council in session at Cleveland, O., last week, was the Rev. Edwin N. Hardy, pastor of a church at Quincy, Mass. On the night of October 16 he was arrested in an immoral resort with a woman and fined \$10 and costs in police court next morning. The Rev. Mr. Hardy is a sociologist and will remain in Cleveland until vindicated.

Wireless communication across the Atlantic for news and business purposes was begun Oct. 17 in accordance with the promise of Marconi, the inventor. From 2 o'clock in the afternoon on there was a constant exchange of messages between the station at Glace Bay, Nova Scotia, and the one at Clifden, Ireland. Despatches were transmitted at a rate of twenty words a minute, it was said.

Utica, in this state, has a case of affinity. It is that of the Rev. W. P. M. Sims, whose wife is in an insane asylum, and Mrs. Dudley Dorn, a widow. Owing to the narrowness of the Utica churches both are now ostracized, and the Rev. Sims has lost his pulpit. He declares that he and his soul-mate have the courage of their convictions and aim "to set a new standard for all humanity."

Hebrews moving across the river from the East Side of New York to Williamsburg are displacing the American population of the latter, and one church after another is quitting the neighborhood. The First Reformed church of Williamsburg, whose building on Bedford avenue is an old landmark, is the latest to sell. The influx of Jews was caused by the opening of the Williamsburg bridge.

The Chadwick confidence woman who died lately in the Ohio penitentiary, after being striven by a priest, had made a will bequeathing about a million, although she was believed to be penniless. Since her death a pass book of a Pittsburg bank has been discovered, showing that she had \$305,000 to her credit there. It is now believed she had other money, and her creditors will try to keep the heirs from getting it.

The Canadian authorities have decided to exercise a stricter supervision of the immigrants from Great Britain owing to the rush of undesirables, most of whom

are sent out under the auspices of philanthropic organizations. Of these turned back by the Canadian government so far 1 in 496 has been English, 1 in 963 Irish, and 1 in 1,666 Scottish. British emigrants to the number of nearly 100,000 have been sent to Canada this year.

Practically all of southern Europe was stormswept, last week, the rivers in southern France becoming raging torrents and many inhabitants rendered homeless. The loss in the flood district in Spain is estimated at \$16,000,000. Hurricanes, following in the wake of the heavy rains, added to the destruction. King Alfonso left Madrid to visit the flooded districts in Spain. In southern France several villages were inundated.

William English Walling, an American citizen, with his wife, known as Anna Strunsky, and his sister-in-law, Miss Rose Strunsky, was arrested last Sunday in St. Petersburg by the secret police and thrown into prison. The charge against the prisoners, is not given out. Walling is a Socialist lecturer, formerly of the New York University Settlement, and his wife is a writer. He is a grandson of William H. English of Indiana, who once ran for vice-president.

The monthly statement of the Commissioner-General of Immigration shows that in September 98,694 immigrants were admitted to the United States, an increase of 25 per cent over the admissions for September, 1905, and 3 per cent over the admission in 1906. From Russia 17,206 persons were admitted in the month and 149,682 for the six months period. This was a decrease of 24 per cent for the month and 5 per cent for the six months, the comparison being with the similar periods of last year.

The impression prevails that the object of the administration in sending the Atlantic fleet to the Pacific is not to give the ships a practice cruise but to demonstrate to Japan that the United States is ready for war and is not afraid. But nobody knows what Japan and the United States have to fight about. A tenable theory is that by sending the warships away Mr. Roosevelt wishes to create on the undefended Atlantic coast a sentiment in favor of doubling the size of the navy. If so, he has taken the right course.

The Georgia Baptists have taken up and are adopting the resolution prepared by Georgia grand juries who may have to deal with the legality of passing communion wine under the Prohibition law. The resolution reads: "Whereas, It is our opinion that after the first day of January next neither the minister nor deacons of the church, can make, buy or use sacramental wine in Georgia without violating the laws of the state, we earnestly invoke his excellency the governor for a ruling on the letter of the law, and if our view is wholly or in part correct we pray the governor to call an extraordinary session and have the law so arranged before the first day of January next that Christians may worship God according to the dictates of their own conscience without violating the law of the state." During the debate on the prohibition bill in the Georgia legislature, it was pointed out that its terms made no provision for the sacrament. Supporters of the measure were asked to make some provision, but did not do so. One of the leaders of the Prohibition movement suggested that the question of wine be left to the ingenuity of the deacons. This was as far as the discussion went.

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