

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

BELIEVE EVERYTHING THAT IS TRUE, AND NOTHING MORE. PROVE ALL THINGS.  
AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.

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## THE PLYMOUTH PILGRIMS.

Unlike the Puritans, They Were Tolerant and Advocated the Separation of Church and State.

Life was monotonous, slow and serious at the opening of the seventeenth century. Few of the people could read and write. There were nobles who lacked that accomplishment. There were no free schools. Oxford and Cambridge, with here and there a fitting school for sons of noble birth, comprised the English school system for that and a much later time. Most of the people lived in cottages thatched with straw. There were no stoves; even chimneys were practically unknown. Pewter dishes were aristocratic inventions which promised to drive out wooden ones. Table knives were beginning to assert themselves, but fingers did for forks many long years yet. There was no china, nor even tinware upon the table. The weaving was done by hand power. Friction matches were in the future. Looking-glasses were just beginning to come over from France to take the place of little steel reflectors. Underclothing was not used. The queen had the monopoly of starch. There was not even a weekly paper in all England; and it was a full hundred years before there was a daily paper in London. There were 225,000 people in London but there was not a street light in the city for a hundred and sixty years after this. There were no pavements, or water pipes, or sewerage systems. Fires were not uncommon, but there were no fire engines. If one were afflicted by flame he did escape the rough hoof of a professional fire department. The conditions menaced health continually. There was a lack of wooden floors and carpets; the dirt floors were covered with rushes and houses were often foul. Fens, forty or fifty miles long, reeked with miasma. Where the people gathered in towns the filth gathered also. Bathing was not common. Smallpox, measles and scarlet fever were thought all the same. The masses had no physicians. The death rate was one to twenty-three; now it is one to forty. It was more than two hundred years before illuminating gas, before sails were aided by steam upon the high seas, before railroads, before portraiture by instantaneous processes, before cheap postage and prepayment by stamps. The forests were great and many and the roads very bad. The few letters were carried, at irregular intervals, on horseback, about five miles an hour and for a charge larger than a day's wages. When Elizabeth died it took three days and three hours to carry the news at top speed from London to York, 190 miles. There were no steam engines for any purpose. Of course, electricity had not touched life with its revolutionary charm. In short, very little of the conditions of life of three hundred years ago remain to us save the land, and the sea, and the sky.

It was the age of faith but not of reason. Moral sense was intense and at times dreadfully

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perverted. To put all the people of that day in one characterization would be as much a mistake, of course, as to put all the people of our day in one class. There were four classes, viz., the sovereign, citizens, yeomen, and laborers. The larger the class the less control it had. Crimes were frequent and were terribly punished. There were more than two hundred offenses punishable by death. The sheriff was the principal officer of the crown. The gallows appeared at every turn in the king's highway. Ghastly human heads were common sights on London bridge. Life was much more than austere. The pulpit was narrow and unrelenting. The stage was coarse. Sports were gross. Social standards were not what they are now. The great Elizabeth herself was both indelicate and profane in speech. It remained for a Puritan parliament to pass an act banishing any who would not promise to attend church and later to resolve "That pictures in the royal galleries which contained pictures of Jesus and the Virgin Mother should be burned, and that Greek statues should be given over to Puritan stone-masons to be made decent." If it was the age of faith, it was quite as much the age of superstition. Ordinary happenings brought the most grievous omens. Witchcraft was common in Old England before it was in New England. It was believed that the end of the world was near. The common life, the ordinary thought, and the political institutions were impassable barriers to an intellectual advance.

The religious revolutions produced armies which broke out the roads for the intellectual and political advance. Luther almost a century before had denounced the sway of the universal church and nailed his ninety-five theses upon the church door at Wittenberg. The world knows the result. Calvin gave the world his coldly logical and thought-provoking creed. All northern Europe was in a great religious strife. The first great battle for religious toleration in the Low Countries was well advanced to its successful issue. It was a long and bloody one. The roar of the battle was heard in England and the heroisms of the Dutch inspired Englishmen. The English had stood for right and fought battles themselves before then. The refusal of the Pope to sanction the divorce of Henry the Eighth from Catharine years before had joined the resentment of the King to the tendencies of the people and made England a Protestant country. The Puritan armies were gathering for all that Puritanism now implies to us.

When Henry the Eighth parted company with the Pope, . . . he went about setting up a

more accommodating church establishment of his own. Creeds or manners of worship, or protests against them, meant little to him. It was simply a question of kingly or political expediency. He tried to use the Protestant movement for his own ends. The result was an English Protestant state church, and a very great, a very rich, and a very autocratic one it soon became.

Elizabeth, too, just like her father, played fast and loose with religious questions. She was doubtless devoid of religious feeling. Her diplomacy enabled her to keep her kingdom together through the peril of outside foes, and even after the destruction of the Armada and the removal of danger from without, her sagacity availed her to the end of her reign. But to her credit be it said that she had the wit to soften the persecutions and consent that "heretics" might move out and carry their "heresies" along with them. When she died in 1603, the man, the people, the conditions, and the policies came together which quickly involved the kingdom in a great conflagration.

James, the son of Mary of Scotland, who succeeded the woman who had beheaded his mother, was something of a student and more of a pedant. Of course he was cursed with the nonsense which possessed all the kings. In his view a king ruled by right divine: he claimed the attributes of the living God: he thought he had power to make and unmake laws without being bound to obey them: the duty of his subjects was passive obedience to his will. He also went about shaping the church to his own notions, that it might give strength to his throne. He coerced opinions, sharpened persecutions and forbade emigration. His pedantry unwittingly did the Puritans and all churchmen a very great service by giving them a new version of the Bible in English. It quickened their faith, and became the law of their lives. It intensified individualism. It put God yet higher above church and state. It made the right of private judgment supreme, a cardinal doctrine of their faith, a thing to be upheld, as a matter of course, with their lives. It hastened the revolution. The issue was soon on. Men lined up in sets and factions, in parties, and soon in armies, and the division lines were the same in the church and in the state.

There were three of these parties. First, there was the Royalist party in the state, the Conformist party in the church. It was the party of the King. With coddling and flattery it upheld his most extravagant assumptions. It was the party of the bishops, and stood for intensifying the ceremonials and adding to the magnificence of the church. It bound throne and church together and made king and bishop one. Second, there was the party of the opposition in the state, and nonconformists in the church. It was the reform party. It was opposed to regalia, and ceremony, and ostentation,

This article is from Dr. Draper's address on "The Mayflower: Fore and Aft."

It was for purifying things with a vengeance, but for staying in the church and doing it there. Its members came to be called Purists or Puritans. It is true that its creed was politically accommodating quite as much as religious. It was only up to its lights. It was not for separating the church from the state. It was for simplifying worship and for purifying the church. But this party, as much as the other, was for controlling the state and for being controlled by the state.

A new force came into the world. Puritans accomplished what they undertook. They came to exceed all expectations. And, truth to tell, when they did they fell into some of the very things they had complained of before. They remind us of people we ourselves have seen. Perhaps they remind us of everybody but ourselves. The rank and file were rude and unlettered, narrow and austere men. They had much yet to learn and their descendants have since learned much. They were not free from faults, but their faults were on the outside. They were jeered in their day, and they have been jeered in ours. But they were sound at heart. With prayer in the camp and song in the saddle, they rode roughshod over king, and bishop, and aristocracy together. They did much which they might better have left undone. But they did more that religion and liberty had to have done. It is needless to say that here was the great political party and here the mighty army that changed the courses of English history.

Then, as is usual, there was the small third party. It differed more radically from the other two than they differed from each other. It was English in feeling and purpose, and wanted to remain such, but it was bent upon genuine and complete religious freedom. It was against the king because it believed he usurped English liberty. It was opposed to a national church because it thought the church should be wholly independent of the state. It had no favors to ask; and it had no thought of conquest; no care to control. It believed the established church inherently wrong, and beyond reform. It looked upon the crown as a wholly invulnerable power in the kingdom. It stood for all that the Puritan party stood for, and more: for generosity, for toleration, for government on a basis that would live and let live. It knew little of politics and cared nothing about place and power. It did not lack the fighting qualities of Puritanism, but believed it not worth while to fight for the reorganization of a state church which would not cease to be a state church after reorganization.

The Brownists, or Separatists, as these third party people were called, were ripe for complete religious freedom now, and because they thought they could get it in no other way they were ready to separate from the English church and the English people and at once cut off associations which they held most dear. Wherever they went, they hoped to carry whatever they loved that was under the English flag, and there was much, but whether they could do that or not, they were bent on separation because that was the only door to full religious and political freedom. They would go in sorrow; but their faith made them go.

Breeding and environment certainly have much to do with life. It has taken more time than was intended to learn the conditions and the thinking out of which our American forefathers came. We learn quite as much of them as we are likely to find out otherwise, when we see that they came out of these hard conditions, out of this rugged people, out of these ultra eastern counties, out of all this turmoil, persecution and suffering, out of this yearning for religious liberty, out of this courage and heroism, out of this small, despised, sane, pious and independent third party in the politics and religion of the English realm.

The center of the separatist movement in England was in the region where the counties of Lincoln, York and Nottingham corner together. Here are a dozen small villages, no larger now than three hundred years ago. They are about four hours, and one hundred fifty miles, from London. In these villages a separatist church, afterwards the Pilgrim church, was organized in the dawning days of the seventeenth

century. Its being was known only to its members. They worshiped in secret, for they dared not openly. For years its members threaded their way along the bypaths and across the meadow to one house and then to another to satisfy their souls in Christian concourse. The most common meeting place and doubtless the residence of the most members, though probably not the largest village then, and certainly not now, was Scrooby. The American visitor can now but wonder that so small a place could have been the central home of the Pilgrim company. In 1890 it had a population of two hundred nineteen. Bawtry, one mile, and Austerfield, two miles to the north, with Gainsborough, twelve miles to the east, were well represented in the movement. This last named little village, Gainsborough, is the "St. Oggs" of George Eliot's "Mill on the Floss."

From this same region another congregation of Separatists, under the pastorship of Rev. John Smith, or Smyth, had preceded the Pilgrims to Holland, and settled in Amsterdam. Bradford says of them, "But these afterwards falling in some errors in ye Low Countries for ye most part, buried themselves and their names." Still other English colonies had crossed the North sea and established churches in the Netherlands; but they have wholly disappeared from history.

The congregation of most interest to us decided to go to Holland in 1607, four years after the succession of the pedant king. This congregation was composed of very plain people. Bradford, as his manuscript abundantly proves, was a very well educated man. He had some experience in the public service. William Brewster had been an undergraduate student at Cambridge. The portrait of but one member of the Mayflower company has come down to us: that of Winslow in the State House at Boston. He did not come from the Pilgrim district, but was a young printer from London, and his brother-in-law, Degory Priest, a hatter; Isaac Allerton was a tailor; William White a wool carder; Samuel Fuller a weaver; most of the others were farmers and laborers. A ship was hired and a day appointed for departure from the port of Boston, forty or forty-five miles away. Though they could not remain and worship as their consciences led, yet to go away was to violate the law and the king's command. Elizabeth had the sagacity to allow "heretics" to go out of the country; James forbade it. After all were on board the master betrayed them into the hands of the king's officers, who rifled them and otherwise subjected them to the sorest indignities. They were thrown into prison for a month; then the greater part were sent back to their old homes, in popular disgrace, in times of great stress and danger. Seven were bound over to the assizes. It is strange that none were hanged. We know that not long before three Separatists were hanged for nothing but their faith, and that the king congratulated himself upon having suppressed the sect by the hangings.

The next year they secretly bargained with a Dutch shipmaster to take them from a point on the coast remote from any town. The women and children and goods were sent to the place by a roundabout way, in a small boat, down the Idle and the Trent rivers. The men walking across the country reached the appointed place first and went aboard the vessel. A storm arising, the master moved out into deeper water; before the women came the plan was discovered, and the Dutch master put to sea to escape arrest. The women and their little ones, in great sorrow and terror, were taken by constables, and for weeks were carried from one place to another. They had no homes to be sent to. It was hardly a crime to follow husbands and fathers. In time the officers were glad to get rid of them, and they were allowed to go as best they could. After months of the sorest trials, the families and company were reunited in the Dutch city of Amsterdam, then the first commercial city of the world.

Here they lived a year. They differed from the Separatist congregation which had gone before them from Gainsborough to Amsterdam. That congregation had in the meantime been led over from Calvinism to Arminianism. This, of course, was unthinkable to the Pilgrims. Because of this, and of the dissensions in the other

English churches there, and to avoid controversy with other people, they determined to move. John Robinson, their great pastor, had determined their attitude with a sagacity which shows that he was an unusual man. But they wanted Christian quietude. Leyden attracted them. It was the most beautiful city of Holland, forty miles from Amsterdam, with a university and a population of a hundred thousand people.

Hard investigation by students has thrown some light on the eleven years residence in Leyden. The homes were mostly in one neighborhood. Robinson and Brewster did some work in the university. Their stay in Holland was nearly identical with the period of the truce which the valor of the Dutch arms had forced Spain to make. The country, for the first time in a generation, was at peace. The Pilgrims were at peace, too. They found work and did it. They prospered, met their obligations, and were respected. They avoided contention. They set up a church without interference and worship was entirely free. When put to the test, they practiced what they had preached. There was a Scotch Presbyterian congregation in the city. They had fellowship with it. They received English Walloons and French Huguenots into their membership. Better still, their distinct opponents, members of the Church of England, were received into fellowship. Here was material prosperity and religious peace such as they had never known before. How grateful it must have been to them!

A matter of considerable significance has been brought to light by the English records. William Brewster and Thomas Brewer set up a Pilgrim press in Leyden. Brewer furnished the money, and Brewster some of the brains and a large part of the nerve. They printed some literature, secretly and anonymously, upon the right of worship, and the usurpations of kings, and sent it over to England and Scotland in beer hogsheads. They knew how to make literature and how to put it where it would do the most good. The English king would doubtless have preferred that the hogsheads had contained what they were made for. Indeed, dynamite would have pleased him quite as well as Separatist literature. He found it out. In a fury he demanded that the Dutch officials should stop this business, and arrest and send over to him the men who were guilty of it. The Dutch authorities had some need of and stood in some fear of this English king, but the Dutch could always be exceedingly deliberate when they would. There was a formidable and pretty nearly interminable diplomatic correspondence. But the frenzy of the king finally forced action. Then the Dutch seized the type, but allowed the man to escape. Brewster was a fugitive for a year, and was never taken. Once when the opportunity did offer they sent a drunken bailiff after him, and the instrument of the law very appropriately brought back the wrong man. The modern methods of Scotland Yard or the Metropolitan Police were not employed. Brewer was imprisoned for a year. But he was quite safe and well fed in a prison of a people who had known what it was to stand in need of rescue from religious persecution themselves. The demands of the English king for his delivery to English officers were many and ferocious, but the Dutch found legal obstacles in size and numbers which do them credit. Dutch sympathy and goodheartedness and Dutch wits, as well, very likely saved the spilling of this Pilgrim blood.

They had in Leyden what they most wanted—peace and quiet—but in time a new menace developed and a new situation confronted them. In the eleven years they did not much increase in numbers and the hour was at hand when the war with Spain was to be resumed. Bradford says "There was nothing but beating of drums and preparing for war." It was quite possible that Spain might yet triumph and then their situation would be worse in Holland than in England. In any event they were more than likely to lose their identity as a society and a church and be swallowed up and obliterated in the Dutch life. Their children began to have ideas and outlook wholly unlike their own. Some of those children were already intermarrying with the children of the Dutch. "We were likely to lose our language and our name of

English." Their love for the motherland and for the fundamental rights guaranteed by the English constitution which their fathers had wrested from the kings in the Great Charters did not abate. They mourned because of "the little good we did or were likely to do the Dutch in reforming the Sabbath," and they longed for the more general and possibly more enduring civic institutions which they knew the English flag ought to imply. Some of them wanted to move again, and to a place where they could have and could themselves interpret and administer the English law without menace from either an alien people or the selfishness and officialism of the English King.

About this move they were not agreed. They discussed the matter "not rashly, in a distracted manner, but upon joint and serious deliberation, often seeking the mind of God in fasting and prayer." They did not agree. They divided in nearly equal parts. It was not in anger. They had no acrimonious troubles. Winslow says, and his word is conclusive, "Never people upon earth lived more lovingly, or parted more sweetly, than we the church at Leyden did."

Half of them initiated arrangements to go to the English colonies in America, as yet unoccupied save by savages. Perhaps if all went well the other half would join them by and by. Each company was to be a church by itself but membership was to be interchangeable, "without further dismissal or testimonial" they could go or come at their pleasure. Not many of the other half ever joined them. They did disappear in the Dutch life. After the death of Robinson, five years later, their organization disintegrated. After twenty years more nothing is known of them. There is no trace of their English names in Leyden or Amsterdam today. The half who came over the sea ventured splendidly and suffered unspeakably, but they cut their names deep on the scroll of the immortals.

It was the younger, more ambitious and venturesome of the Leyden church who moved to New England. Nearly all were below middle life and so far as is known but one couple was above fifty years of age. It was a winnowed company. Again and again, in England, at Amsterdam, in Leyden, upon the turning back of the "Speedwell," they had gone out from others and left the less resolute ones behind. But for the youth, hardiness, faith and determination of the expedition it would have wholly failed and probably utterly perished.

The start from Leyden was in July, and from Old Plymouth in September. The landing was in December. They were transplanted from bright summer in the Old World to stern winter in the New, from the comfortable homes of a settled and attractive city to a barren, a rock-bound, and an ice-bound coast.

But the tyranny of the King had wrought other results in America than the sending of a few more Separatists to the little colony at Plymouth. In the second decade of its struggling life a much stronger English settlement had been made forty miles up the bay, where and from which the city of Boston has since grown. In that period quite twenty thousand English men and women had made their homes upon the shore of the upper bay. They were not only much stronger in numbers than the people at Plymouth, but man for man, they doubtless averaged stronger in wealth, in education, and in the power of material accomplishment. They certainly outdid Plymouth in their monarchical tendencies, in their aristocratic proclivities, in their aptitudes for managing things, and in their spiritual fanaticisms and frenzies. They were Puritans, and like the Puritans in Old England they were Protestants against and still the adherents of the English state church, the opposers of the English King and yet the supporters and defenders of the English political system.

If we grasp the religious and political situations in Britain at the time of the first migration of the Pilgrims to the Netherlands, we will the more easily understand the distinctions and the relations of these two English colonies upon the rock-bound Massachusetts coast and the ensuing course of political and religious history in America.

Between the Puritan and the Pilgrim was little or no difference so far as religious beliefs or

theological philosophy were concerned. Both were the products of Calvinism and of repeated revolutions and reformations. Their differences related to forms, ceremonies, methods, and to freedom of thinking and independence of action. But these differences comprise the fundamental and distinguishing characteristics of the American nation in the world.

The Puritan movement was political more than theological. The inevitable opposition which always develops to the government in a constitutional system took on the feelings and the forms of Puritanism in the British kingdom. The Puritan protested against the claims of the kings and the doings of the King's party in the state and in the state church. But he had no thought of leaving the kingdom or separating from the church. He was for controlling both. He wanted to march at the head of the procession. He wanted to determine where the procession should march, how it should dress, what it should think, and who should be in it. When he could do that he was content; and when he did it he did much as his Royalist opponents did when they had the power to do it.

The Puritan had no understanding of the equality of all men before the law. That was beyond his limitations. As far as he could get in that direction was the equality of Puritans, or, indeed, to be more exact, the equality of those who were in the higher classes, for there were higher and lower classes in the Puritan theocracy.

The Puritan knew little of religious freedom. His creed was coldly intellectual and it was not softened by the experience of his life. His visage was long, his manners strained, his religion exact and often narrow, and his thinking unrelenting. His battles cast him in the heroic mold and made him an effective instrument in changing world history.

He was certainly a bigot, a timely and necessary bigot, but a bigot all the same. He had his work to do and he did it. It was his mission to clear the way for something better. He knew little of freedom and democratic institutions but he opened the road for religious freedom and democratic institutions. He wrought even better than he knew. When he had done his work he had to make way for the more tolerant spirit and the wider outlook which his singing, his praying, and his fighting had made possible.

The Puritan was not, by any means, exclusively of English blood and English speech. He developed almost coincidentally in other lands. Wherever he developed he was the product of the same causes and the forerunner of the same ends. In many ways he was the spiritual counterpart of, and very likely his religious qualities were in a measure fixed by those of, the Jesuits of the Roman Catholic church. In whatever land he grew and whatever speech he used, he followed his faith and he acted up to his lights. Now a more tolerant and enlightened people than could live in his day may well be predisposed to lift their hats to him.

The Pilgrim was a Puritan, but he was more. He was opposed to the English church because he was opposed to any state church. Therefore he had separated from it and he never expected to go back. He held that kings and parliaments had nothing whatever to do with the free flow of religious worship. That was a matter for the individual man and for religious bodies voluntarily associated together. He was modest, plain and democratic in his own proceedings, but he was for all men and all churches acting upon their own beliefs and following their own sweet will. At Leyden he received members of all churches into his communion. At Plymouth he did the same. He was not carried away by frenzy; there were no hangings for witchcraft by the Pilgrim. He did not lose his head over "Papists," "Anabaptists," and whoever differed with him in opinion. He was hospitable to all. The beleaguered Baptist found succor at his door. A Catholic missionary speaks in his journal of Bradford's kindness to him, even of his preparing a fish dinner for him because it was Friday. At the upper colony they would have let him go hungry, if they had not found grounds enough for sending him to jail for the sin of differing with them—not about the fundamental beliefs in a common Christianity

but about the mere forms of religious expression and the mere manner of Christian worship.

The Pilgrim had no love for the English political system because that system was inseparably associated with the regulation, direction and coercion of religious life. It was using religion for political ends. He feared the English crown and he expected no favors. The fundamental political rights which his countrymen had years before wrested from the king were quite as dear to him as to the common run of Englishmen. That is why he was back under the English flag. But he knew that those rights had been almost overturned again by the aggressiveness of the later monarchs. He despaired of regaining them. He lacked the political, property, and educational interests of his Puritan brother in reforming and controlling the state for his own ends. And anyway, he was without the physical strength and the military power. His feelings, his methods and his outlook were far from those of the Puritan. That is why he had separated himself from the state at an early day and was now few in numbers and in the wilderness. He had organized a church of his own and a state of his own, but they were separate institutions.

The Pilgrim was neither an anarchist nor a usurper. He did not fall short and he did not overreach. He was opposed to political interference with religion and he was opposed to oppression for the mere purpose of enlarging the dangerous power and sustaining the sensual magnificence of the throne. But he believed in as much government as was necessary for the largest good and the best development of all.

Migration over the sea did not quickly change the Pilgrim or the Puritan when neither expected to be changed by it. In the Old World and in the New the Pilgrim was a kindly, tolerant, generous, religious, democratic, quiet and retiring character, who had completely developed into a Separatist and an Independent. In the Old World and in the New the Puritan was a strong, religious, intolerant, autocratic, aristocratic and aggressive character, with no concept of religious liberty and with every purpose to rule rather than to leave the state. The Puritan came to the New World when forced out of the old one; the Pilgrim came as early as he could and of his own free choice.

Looking aft, it is not difficult for us to see which of these peoples was to endure. When the colonial union came it had to be upon the lines settled at Plymouth. The character and rectitude of both and particularly the power and forcefulness of one combined with the political principles and religious freedom of the other in the making of a splendid American state. When the American Union came, it had to be on the lines which the Pilgrims of the Mayflower had laid down, enforced by the qualities which were inherent in Puritanism.

It would be as absurd as it would be unjust to assert that this country owes all that it has and all that it is to the Pilgrims. The Puritans have had a great part, and other nations than the English have had great parts in the upbuilding of America. Brawn and brain and character have come from all the peoples of the earth to break our soil, and subdue our forests, and open our mines, and develop our industries, and manage our overwhelming enterprises. Our flag is more attractive, our intelligence is quicker, and our feelings nobler, because all peoples have been welcomed to these shores and because religion is free and all churches may dwell together in Christian quietude and fraternal accord. But it is not too much to say that all the others have had more to do than the Pilgrims had to adjust themselves to the plan and spirit of the Republic. And it is neither absurd nor unjust to say that the genesis of our political theories and of our religious separatism and independence goes back with all distinctness to the few and humble but very great men and women who moved out of England into Holland for freedom's sake, who came hither on the Mayflower, and who will always of right be known as the Forefathers of the Republic.

"The tendency of the age," says an exchange, "is to shoot every man who has \$2 in his pocket." Not if he will part with it peaceably. Let us be just to the age.—Chicago Tribune,

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## The Pilgrim Fathers.

In a few weeks the Pilgrim Fathers' Day orators will be preparing their speeches for the celebration of the anniversary of the landing at Plymouth Rock. A little preliminary discussion of the character and purposes of the fathers may contribute to a better understanding of the subject. We print this week an address delivered last year by our state commissioner of education, Dr. Andrew Sloan Draper, which is appropriate just now because of the revived interest in the Pilgrims excited by the President's omission to mention them in his late speech at Provincetown, Mass., when a cornerstone was laid for a monument to perpetuate their memory.

The Pilgrims who landed at Plymouth Rock or in its vicinity in 1620 have suffered much in reputation from being identified with the Puritans who followed them and founded the city of Boston. Such confusion of the two classes was more or less excusable up to a few years ago, since no authoritative history of the Pilgrims was accessible until the recovery and publication of the account of their adventures by Governor William Bradford of the Plymouth Colony. That work, which is drawn upon by Professor Draper, makes the distinction clear. The Puritans were theocrats. They wished to "reform" church and state, but not to separate them, and they grounded their laws for the governing of the colonies on the Mosaic code. Every statute, as much as any article of their creed, had a passage of scripture under it. The state and the church were one, with the church element predominant. The citizen had no liberties which the church did not see fit to grant him.

The Pilgrims, on the other hand, were the original advocates of separation of church and state, and they showed a toleration of other beliefs unknown to the Puritan philosophy. The function of the state to punish for offenses against religion was denied by them then as it is today by Secularists. Considering the age in which they lived and the extreme narrowness of religious beliefs then prevailing, their liberality is remarkable. They certainly did not acquire it from the other Nonconformists, who united with their adversaries in persecuting them. As the Boston Globe says, "the Puritans

were at odds with all others who, as they contended, had corrupted and debased the church, except in this: that they joined them heart and hand in persecuting the Separatists, as the Pilgrims were called, and they [the Puritans] exhausted the resources of their genius in devising methods of cruel punishment for them [the Pilgrims]." While joining in the persecution which drove the Pilgrims from England, the Puritans "set the machinery of the law at work to prevent their escape."

The legend that the Pilgrims came to America for "freedom to worship God" is a reflection on the people of Holland, with whom they had taken refuge. They did not come here immediately for that freedom. They enjoyed it while among the Dutch. From their deliberations before leaving Holland the fact is derived that they and the Dutch liked each other so well that their names and their religion promised to be submerged in those of their neighbors and their identity lost. They could not return to England, and so they came to America, though some stayed and met the fate which the others foresaw—that is, their names have been obliterated or transliterated in the Dutch.

Viewing the Pilgrims as of the same brand as the Puritans, an error common to ministers, public speakers, and journalists alike, it has been an impenetrable mystery how a secular republic ever grew up in the country they settled. But regard them as Separatists and we have the origin of the divorce of church and state in America. The Puritans did not believe in it, nor did the Catholics. It is a legacy of that small band of Independents who had left England for their own sakes and Holland for the sake of their posterity. Their devotion to the cause of religious freedom could not have been weakened by their sojourn in the Netherlands so recently ravaged by the Duke of Alva and the Holy Inquisition sent to that country by his Catholic majesty the King of Spain. Pious people they were, no doubt, for there were no Freethinkers in their day, but they were no persecutors and in that particular no Puritans.

## A Point Gained.

Persistent work against the introduction of the Bible in the public schools of Chicago has borne fruit in the decision of President Schneider of the Board of Education, not only that the use of the Bible as a text book is forbidden by the Constitution of the state, but that it is unfit to be placed in the hands of children or any person not of mature mind. In the literature which it has circulated the American Secular Union has maintained both these points.

Of course the vials of clerical wrath are uncorked and upset upon the head of President Schneider, and equally of course the accusation of Infidelity is made against him—possibly with some truth, for to talk as he does of the Bible has been given only to the unbelievers in its inspiration. "He is an Infidel, practically and thoroughly; that's all there is to it," is the pronouncement of the Rev. Johnson Myers of the Immanuel Baptist church of Chicago.

The Rev. W. A. Quayle, to whom no statement is extravagant if favorable to the Bible, says: "I favor the use of the Bible wherever it is physically possible to use it. Are not the United States and every other great country," he asks, "founded on the great book of morals?" Quayle reminds us of the lamented Talmage, who, as Ingersoll ironically said, had a genius for facts, but was deficient in fancy. A country founded on "the great book of morals" would be a theocracy with polygamy as a marriage sys-

tem. Morality is older than any book. It was not revealed, but it grew out of experience in the relations of men. The Bible writers brought morality down to date but there has been great improvement since their day. School children may be taught morality without the Bible. The ministers are afraid, however, that the Bible will lose its place as a moral guide if it is not used in the schools.

The schools do not need religion; religion needs the schools, and that is the secret of the continued endeavor to graft it upon them.

## The Church and Socialism.

The editor of the London Freethinker does not share the opinion of the Clarion and of Reynolds's Newspaper and of some others that the recent Kirkdale election was lost to the Socialist and Labor party by the Tory appeal to religious prejudice. The supporters of Candidate Hill (who is a Nonconformist deacon and not a Churchman, as we surmised) circulated leaflets made up from Robert Blatchford's writings, and upon them, with the declaration that Blatchford is a representative Socialist, based the charge that Socialism is synonymous with Atheism. Editor Foote thinks it doubtful that the misrepresentation caused the Labor candidate to lose, because misrepresentation is a feature of all elections, the various mendacities fairly counterbalancing one another, "leaving the election to be decided by the relative strength of the contending parties."

Mr. Blatchford is convinced that Christianity must be destroyed because it opposes Socialism. Mr. Foote reminds him that that is not the issue. Christianity must be attacked on the ground of its falsehood. "The first question, and in the long run the all-important question, is this—Is Christianity true?" It is not exactly obvious, to the perception of Mr. Foote, that Socialism is promoted by converting Christians to Atheism.

Viewing the situation in the light of history, it appears that Socialism, which is not obviously or otherwise Atheistic, is now in the stage which all reformatory movements have been obliged to pass through. All advance movements are at first denounced as Atheistic by the church. Later the church finds a way to reconcile the new doctrines with its own. Such denunciation is stimulated by the circumstances that no reform is ever originated by the church, and that Atheists, being more progressive than Godists, have loomed large in all the forward marches of mankind. If the Socialist will recall how many men and measures and theories have been attacked as Atheistic, they will see how little significance there is in the application of that epithet to themselves. It is the first word that springs to the lips of the orthodox when confronted with argument they cannot answer or facts they cannot disprove.

Whatever is not approved by the priests is Atheistic, whether it threatens their faith or their graft. The practice of medicine, which took the treatment of disease out of the hands of the pastors, was Atheistic. Those doctors were "Atheists" who first denied demoniac possession in cases of dementia. Men have been put to death for Atheism, as Socrates and Vanini, although their conception of a deity was less nebulous than that of many modern Christians. Mr. Gladstone discovered on behalf of the evolutionists that their doctrine dispensed with the need of a God.

In the political field men who denied the divine right of kings were Atheists. Republicanism was political Atheism. To John Wesley Ameri-

can independence looked like Atheism or Anarchy. Whether we speak of antislavery or temperance or women's rights, or some other great movement, we shall find the cry of Atheism raised against it. It has been true of many of the leaders, for they were Atheists or Infidels, but later the church has always found the idea to be completely reconcilable with Godism and with Christianity. From all which we may reasonably conclude that the opposition of the church to Socialism will be but temporary. Socialism has its warrant in the scriptures, and as it gains strength we shall hear the parson preaching from such texts as these:

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet, for your sakes, He became poor, that ye through His poverty, might be rich.

"For I mean not that other men be eased and ye burdened:

"But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: That there may be equality.

"As it is written, he that had gathered much had nothing over; and he that had gathered little had no lack."

And the preachers, with an ingenuity which no Socialist reconciler of today can equal, will demonstrate that the Bible is a Socialist document from Genesis to Revelation, and that the church has taught Socialism from the beginning. It makes that claim with regard to democracy now, and will add Socialism with the same indifference to truth.

### Who Are They?

We can agree with the Catholic Observer of Pittsburg when it says: "Either Christianity is true or false. If true, it has been so from its beginning, and it must always be so till the end, no matter what views individuals may have."

That, in the language of the day, "is no dream." We may change our opinions about what is true, but we cannot alter the facts; and if it is true, or ever was, that the first woman, as the church teaches, was formed from a rib taken from the side of a man during his sleep, all the opinions of the biologists will never provide the sex with any other origin. But it never was true; the men who had the original guess were mistaken, and the church is merely maintaining their error.

"It ought to be added," says the Observer, "that the Catholic investigators in every branch of scientific knowledge, ancient and modern, far surpass in brilliancy and culture those of any other or of no denomination."

There were brilliant and cultured Catholic investigators in the days when it was not safe to be anything but a Catholic, and "it ought to be added" that the church suppressed the most of them. Galileo was brilliant and cultured, and what happened to him? Giordano Bruno was brilliant and cultured also, and what happened to him? The records of the Inquisition answer the question. For Galileo torture and recantation; for Bruno the stake. In our own day, St. George Mivart, who surpassed in brilliancy and culture any other man of science in the Catholic church, died under its ban.

When modern investigators in scientific knowledge are referred to, the names of Catholics do not come to our minds. Who are they? Newton was not a Catholic, nor Humboldt or Lyell. The greatest names in the science of the last half of the nineteenth century were Darwin, Spencer, Huxley, Tyndall—all "of no denomination," unless we may say they belonged to the communion of Freethinkers. The Grand Old Man of Science is Ernst Haeckel. You would hardly call him a Catholic, though you might look in vain for one who surpassed him in brilliancy and culture.

Perhaps the church is prepared to claim as

Catholics the American men of science, Draper and Agassiz and Gray and Marsh (the last an Agnostic). Some of the European scientists may be Catholics; more of them are undoubtedly Atheists, and none of them surpasses the late P. Marcellin Berthelot, the great chemist, who was a pronounced and aggressive Freethinker.

The list need not be extended until the Observer has named some of those cultured and brilliant Catholics who outshone the men we have named. Besides, the church can claim no credit for its investigators until it has wiped out its record as a persecutor of them. And that happens to be written in indelible ink. It is in blood!

The following letter in the *New York Globe* has been submitted to *The Truth Seeker* for a reply:

Sir—I would remind Harry D. Smith that Tom Paine's ribaldry in reference to religion is appreciated nowadays only by the ignorant and unthinking, and as for Darwin, his whole system is unscientific and false.

I don't desire to originate a controversy on this subject, but as Mr. Smith in a previous communication to *The Globe* gave as the grounds of his unbelief Paine's "Age of Reason" and Darwin's "Descent of Man," I thought it might be of service to inform him that Tom Paine was not an atheist—because, on his miserable death bed, he recanted all he wrote in the "Age of Reason." When dying he asked a lady who had brought him nourishment if she had read his books. On being told that she had read a little of them, he inquired what she thought of them, adding: "I expect a correct answer from such as you." (See memoir of Stephen Grellet.)

She told him that when young his "Age of Reason" was put into her hands, but, as the more she read it the more dark and distressed she became, she finally threw the book into the fire.

"I wish all had done as you," he replied; "for if ever the devil had any agency in any work he has had it in my writing that book."

From this it appears that Tom Paine believed not only in God, but in the devil as well. Of course he was not the first great man who outstepped conviction as a result of intellectual pride, but he had the manliness to recant what he knew he had falsely penned.

Darwin, on the hypothesis that the earth existed for incalculable millions of years, developed the idea that all the accepted theories of mankind and life were the result of slow accumulations of exceeding minute variations, and concluded that the theory of natural selection abolished that of design. But he found himself still confronted with the questions: How did consciousness and design come to exist in man if no creative intelligence existed to operate design in nature? In spite of evolution, is there not a creative and designing intelligence at the back somewhere?

Darwin and Paine had their day—they were transient meteors, and Christianity survives them and will flourish when their names and works are hurled in eternal oblivion.

FRANCIS MANNION.

Is such a catalogue of the popular falsehoods about Paine worthy of a reply? All who have read Paine know there is in his writings no "ribaldry about religion"; that he never expressed belief in a devil; that the alleged conversation with a "lady" about his books is pure fiction, and that in his last utterances he said: "I die in perfect composure and resignation to the will of my creator God." As to Darwin, his theories and conclusions are still the basis of intelligent research; they have never been disproved and have, generally speaking, suffered no more modification than the discoveries of Newton and Copernicus. Evolution is a fact established as firmly as gravitation or the motion of the earth. The history of Christianity itself is a proof of the law of evolution. Freethinkers ought not to be called upon to answer such fellows as Mannion; those blatant brawlers should be attended to by intelligent Christians, whose religion they bring into disrepute by their reckless ignorance or dishonesty.

Work on the last stages of getting out the "Short History of the Inquisition" is proceeding at a pace which promises to make the mailing of the whole edition in the early part of next month a reasonable certainty. Orders continue to be received. We are not taking any more at \$1.25, nor even at \$1.50, the price at which we expected to sell "A Short History of the In-

quisition," but friends who sent their names in at either of those prices will get the book. It is \$2 now, and \$3 would be only a fair price. Place your order any time at \$2, and you will receive the book in November. When you see it you will order another as a Christmas gift for somebody who will be interested to read about one of the institutions that developed from the teachings of the Christian savior. The upholders of the Inquisition, as the book shows, had no difficulty in demonstrating its biblical and gospel basis.

Is Evangelist Torrey becoming desperate that he grows daily more reckless in his statements? His contempt for the truth permitted him recently to speak as follows when addressing a Philadelphia audience:

"I have yet to find the first skeptic, Agnostic, Infidel, or Christian Scientist whom I cannot convince that Jesus Christ was the Son of God. I have made this announcement in every country in the world that we have visited, and hundreds have consulted me upon the subject. I have reason to believe that not one of them has doubted Christ since."

The Rev. Mr. Torrey could meet the Agnostics of Chicago if he wished to prove the truth of that assertion. But he will not do it. When an Agnostic appears, he takes refuge in silence or slander.

### A Paine Letter Sent by Dr. Conway.

Paris, Oct. 9th, 1907.

Dear Mr. Macdonald: In my *Life of Thomas Paine* there is quoted a letter which Lord Edward Fitzgerald wrote to his mother (Oct. 30, 1792) from Paris in high appreciation of Paine with whom he was lodging. My friend Samuel G. Fenton of London, an ingenious investigator of such matters, sends me a letter he has copied from a recent work by Lord Edward's great-grandson, Edward Campbell: "Edward and Pamela Fitzgerald." It is from Lady Fitzgerald to "Thomas Payne Esq." My friend Fenton suggests that *The Truth Seeker* might be interested in the letter and I at once inclose his copy.

MONCURE D. CONWAY.

### Lady Lucy Fitzgerald to Thomas Payne, Esq.

Citizen: In those happy days when I dwelt under the humble roof of my beloved Brother Ed. your picture ornamented his chimney. As the small circle drew round the fire their eyes rested on the resemblance of the Author of the *Rights of Man*. Citizen, although he was unsuccessful in the glorious attempt of liberating his country from slavery, still he was not unworthy of the lessons you taught him. Accept, then, his picture from his unhappy sister. Its place is in your house; my heart will be satisfied with such a Pantheon: it knows no consolation but the approbation of such men as you, and the soothing recollection that he did his duty and died faithful to the cause of liberty for his country.

The reference to Paine in the letter of Lord Fitzgerald to his mother, cited by Dr. Conway, is as follows:

"I lodge with my friend Paine—we breakfast, dine, and sup together. The more I see of his interior, the more I like and respect him. I cannot express how kind he is to me; there is a simplicity of manner, a goodness of heart, and a strength of mind in him that I never knew a man before to possess."

The true picture of Paine as a resident of Paris, "the center," as Dr. Conway says, "of a loving circle from the first," with lords for fellow-lodgers and ladies as correspondents, will strike the beholder as a strong contrast to the distorted figment of Mr. Roosevelt's imagination.

The Manhattan Liberal Club will open the winter's lectures on the evening of Friday, November 8, at Mott Hall, 64 Madison avenue (opposite Madison Square Garden), with an address by John Russell Coryell on "The Crime of Being Different."

# THE CHRIST.

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

BY JOHN E. REMSBURG.

### CHAPTER V. (Continued.)

#### The Ministry of Christ.

86.

Do all the Evangelists record Jesus' baptism by John?

They do not. According to the Synoptics, John's baptism of Jesus was the initial act in his ministry, and one of the most important events in his career. But of this baptism the author of the Fourth Gospel knows nothing. In regard to this omission the author of "Supernatural Religion" says: "According to the Synoptics, Jesus is baptized by John, and as he goes out of the water the Holy Ghost descends upon him like a dove. The Fourth Gospel knows nothing of the baptism, and makes John the Baptist narrate vaguely that he saw the Holy Ghost descend like a dove and rest upon Jesus, as a sign previously indicated to him by God by which to recognize the Lamb of God" (p. 681).

87.

With what did John say Jesus would baptize?

Mark and John: "He shall baptize you with the Holy Ghost" (Mark i, 8; John i, 33).

Matthew and Luke: "He shall baptize you with the Holy Ghost, and with fire" (Matt. iii, 11; Luke iii, 16).

88.

How many were baptized by John?

Matthew and Mark: "Jerusalem and all Jordan" (Matt. iii, 5; Mark i, 5).

John, if the account in Josephus is to be credited, made some converts; but all the inhabitants of Judea were not baptized by him.

Is John the Baptist a historical character? Aside from the anonymous and apocryphal writings of the church, which appeared in the second century, the only evidence of his existence is a passage in Josephus (Antiquities, B. xviii, ch. v, sec. 2). The language of this passage, while not avowedly Christian like the passage pertaining to Christ, is yet of such a character as to excite suspicion regarding its genuineness. Its position strongly suggests an interpolation. Josephus gives an account of the troubles that arose between Herod Antipas, tetrarch of Galilee, and Aretas, king of Arabia Petraea. Herod had married the daughter of Aretas; but becoming infatuated with Herodias, his sister-in-law, he resolved to put her away and marry Herodias. Discovering his intentions his wife obtained permission to visit her father, who when he had been informed of Herod's perfidy, made war upon him and defeated him in battle. Herod appealed to the Emperor Tiberius, who was his friend, and who ordered Vitellius, governor of Syria, to invade the dominions of Aretas and capture or slay him. I quote the concluding portion of section 1 and the opening sentence of section 3 of the chapter containing this history, separating the two with an ellipsis:

"So Herod wrote about these affairs to Tiberius, who, being very angry at the attempt made by Aretas, wrote to Vitellius to make war upon him, and either to take him alive, and bring him in bonds, or to kill him, and send him his head. This was the charge that Tiberius gave to the president of Syria . . . So Vitellius prepared to make war with Aretas, having with him two legions of armed men."

It will be readily observed that the two sections are closely connected, the one naturally and logically following the other. Yet between these two closely connected sections, the section containing the account of John the Baptist is inserted.

89.

Who held the office of high priest at the time Jesus began his ministry?

Luke: "Annas and Caiaphas" (iii, 2).

If the writer were to declare that Washington and Monroe were presidents of the United States at the same time it would be no more erroneous than the declaration of Luke that

Annas and Caiaphas were high priests at the same time. Two priests never held this office jointly. Caiaphas was high priest at this time, and three others had held the office previous to him and subsequent to Annas. Referring to Pontius Pilate's predecessor, Gratus, who was procurator of Judea from 15 to 26 A. D., Josephus says:

"This man deprived Ananus [Annas] of the high priesthood, and appointed Ishmael, the son of Phabi, to be high priest. He also deprived him in a little time, and ordained Eleazer, the son of Ananus, who had been high priest before, to be high priest; which office, when he had held for a year, Gratus deprived him of it, and gave the high priesthood to Simon, the son of Camithus, and, when he had possessed the dignity no longer than a year, Joseph Caiaphas was made his successor" (Antiquities B. xviii, ch. ii, sec. 2).

90.

Who was tetrarch of Abilene at this time?

Luke: Lysanias (iii, 1).

Lysanias was put to death at the instigation of Cleopatra sixty years before Jesus began his ministry. "She [Cleopatra] hurried Antony on perpetually to deprive others of their dominions, and give them to her; and as she went over Syria with him, she contrived to get it into her possession; so he slew Lysanias" (Josephus, Antiq., B. xv, ch. iv, sec. 1).

At the time mentioned by Luke the territory of Abila, or Abilene, was no longer a tetrarchy.

91.

Where was Jesus three days after he began his ministry?

Synoptics: In the wilderness fasting (Matt. iv, 1; Mark i, 9-13; Luke iv, 1).

John: At a wedding in Cana, feasting (i, ii).

92.

Was he led, or driven by the spirit into the wilderness?

Matthew and Luke: "Then was Jesus led up of the spirit into the wilderness" (Matt. iv, 1; Luke iv, 1).

Mark: "And immediately the spirit driveth him into the wilderness" (i, 12).

93.

When did the temptation take place?

Mark: During the forty days' fast. "And he was there in the wilderness forty days tempted of Satan" (i, 13).

Matthew: After the fast. "And when he had fasted forty days and forty nights . . . the tempter came to him" (iv, 2, 3).

94.

During the temptation the devil is said to have set him on the temple. On what part of the temple did he set him?

Matthew and Luke: "On a pinnacle" (Matt. iv, 5; Luke iv, 9).

The indefinite article "a" clearly implies that the temple had several pinnacles, whereas it had but one. After eighteen hundred years the Holy Ghost discovered his mistake and moved the Oxford revisers to substitute "the" for "a."

95.

What did the devil next do?

Matthew: "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world" (iv, 8).

It must have been "an exceedingly high mountain" to have enabled him to see the kingdoms of the opposite hemisphere.

96.

What did the devil propose?

"All these things will I give thee [Jesus], if thou wilt fall down and worship me" (Matthew iv, 9).

If Jesus was the Christ, and Christ was God, as claimed, who owned "these things," he or the devil? Think of a tramp offering you a quit-claim deed to your home for a meal.

97.

Where did the devil take him first, to the temple, or to the mountain?

Matthew: To the temple (iv, 5-8).

Luke: To the mountain (iv, 5-9).

Concerning this discrepancy, Farrar says: "The order of the temptation is given differently by St. Matthew and St. Luke, St. Matthew placing second the scene on the pinnacle of the temple, and St. Luke the vision of the kingdoms

of the world. Both orders cannot be right" (Life of Christ, p. 70).

Some of the ablest Christian scholars have refused to accept the Temptation as historical. Farrar says: "From Origen down to Schleiermacher some have regarded it as a vision or allegory—the symbolic description of a purely inward struggle; and even so literal a commentator as Calvin has embraced this view" (Ibid, p. 65).

98.

Had John been cast into prison when Jesus began his ministry?

Matthew: He had.

John: He had not.

Matthew says that immediately after his temptation, and before he began his ministry, "Jesus had heard that John was cast into prison" (iv, 12). Then "he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum" (12, 13). "From that time Jesus began to preach" (17). This was the beginning of his ministry.

According to the Fourth Gospel, Jesus had called his disciples; had traveled over Galilee and Judea; had baptized (iii, 22); had performed miracles (ii, 1-11; 23; iii, 2); had held controversies with the Jews (ii, 18-21; iii, 1-21); had attended the Passover (ii, 13-23); had purged the temple (ii, 13-16); and after all these things "John was not yet cast into prison" (iii, 24).

### "Practical Christianity."

"I would rather receive into my home the denizens of the levee (prostitutes) than those men and women high in society, who commit polygamy and adultery by divorce. They are on no higher moral plane and they ought to know better."—Evangelist Torrey.

The "Reverend" Mr. Torrey has just made it known to us that persons who get divorces upon any ground, except those that were sanctioned by an ignorant Jew two thousand years ago, are polygamists if they remarry, and should be barred from good society. "You say we have the legal divorce," thunders this oracle of North Clark street, Chicago, Ill. "Yes, but is it considered legal according to the recording of Jesus Christ?"

This seems to have a natural and reminiscent ring. What class of persons was it that stood up in public places fifty years ago, and talked to us about the "sacred right" of man to ply the whip upon the back of another man a little darker than himself?

A Christian, as near as I can ascertain, is one who calls you vile names if you want to take away any of the childish superstitions from his creed, and who likewise entitles you "impractical" and "a dreamer" if you think about putting into operation anything good that the same creed may contain. Bishop Potter tells us there always must be wars, and a newspaper applauds his sentiments as expressive of "practical Christianity." It perplexes one without spiritual intuition to perceive how, if you loved your enemies, you could ever use a gatling gun on them. How about practical hypocrisy, brother?

We do not owe the doctrine of an inexorable judge, sentencing us to heaven or to hell, entirely to calculating priests who want to frighten us so that we shall pay them to get us out of purgatory. Rather it is in part traceable to the thought that the better and more useful ought to triumph, and the things that are not to the advantage of mankind should be cast aside, here, in this world, right now. It is MAN that loves the sinner but abhors the fault.

In reality, the person who has led an evil life does not weep for joy because you tell him "Jesus loves him and forgives his sins." He is happy because he has found another human being who takes an interest in him now, and who believes that he should have another chance, not in some future world, but on this same old globe, turning upon its axis from the west to east, round like an orange, and rather flattened at the poles.

Over in the vicinity of Halsted street, Chicago, on Sunday afternoon, I saw a dozen gatherings on the public thoroughfare. Men and women down at heel, out at elbow, thin and pale of face, some of them badly brutalized by drink, gathered around well-dressed, plump orators to drink in the precious information that—they

ought to come to Jesus and be saved! Why did not these street preachers tell the poor men and women what really was the trouble with their case; why did they not tell them they ought not to live in unhealthy dwelling-houses, crowded to the brim, or work all day like horses in a tread-mill, without even the decent provender that the wise master gives his animals? Why not inform them that the most of them had not and never did possess the slightest ghost of a chance to get into the game of life? Mercy on us, the police would have been liable to break up the gathering on the spot, charging the orator with being a howling anarchist, and maybe carrying him off to spend a night in jail; but to talk about the "blood of Jesus" and the "saving grace of God," is very cheap and easy, rendering one quite persona grata among the powers that be. Is it not the "business men" of Chicago who have hired Brother Torrey to haul our souls into a Paradise in the not-now-but-some-other-time?

If it must needs be that offenses come, woe unto whatever or whoever is responsible for the fact that they needs must come! ANNA FREIHEIT.

### Jonah Hove Overboard.

The Rev. Dr. Aked, the New York ghostly adviser of the Rockefellers, has broken the trammels of biblical inerrancy, and rejects Jonah and the other prophets. Like Dr. Lyman Abbott, he has looked over the great fish and "can't indorse the tale." The New York Times reports the sermon (Oct. 14):

"I do not believe one word of the book of Jonah as history," was the surprising declaration with which the Rev. Charles F. Aked, pastor of the Fifth Avenue Baptist church—John D. Rockefeller's church—opened his sermon last evening.

The church was crowded to the doors. Many of those present were strangers, eager to listen to the teachings of the clergyman, who is Mr. Rockefeller's pastor, or anxious to see Mr. Rockefeller or his son, John D., Jr.

It is considered by residents of many smaller cities no little distinction to be able to tell those at home that they have seen "the richest man in the world," and at each service crowds congregate.

"Rockefeller or his son here?" was a question heard many times last night when the exercises were over and the faces of those near the pulpit were anxiously turned toward the doors. Neither was there, but the congregation heard a sermon which caught the attention.

Not only was the historical narrative of Jonah cast to the winds, but the prophets—as men inspired of God to foretell the birth of Christ and other future events—were wiped from the region of fact.

"There is no forecasting of events and no such inspiration," declared Dr. Aked.

"The story of Jonah is a parable; in fact it is fiction," declared the preacher.

At his home last night Dr. Aked went more into detail regarding his view of the story of Jonah. Jonah, he said, was not a real person, and the events recited in four chapters of the Bible never occurred. Some man, whose name even is not known, told the story to illustrate to the Jews how God in his own good time would extend redemption not to the "Chosen People" only, but to the men of every tribe and nation then despised by the Jews.

"Jonah, the myth, the allegorical character, with his contracted ideas and narrow sympathies, was typical," said Dr. Aked. "He refused at first to carry the gospel of repentance to Nineveh until after he had been swallowed by the whale." Dr. Aked laughed at the belief in the actual occurrence of such an event, and told the story of the man who said he not only believed that the whale swallowed Jonah, but would as cheerfully believe that Jonah swallowed the whale if the Bible said so.

"The story means only that God by captivity brought the people of Israel to a sense of their own sinfulness and pitiful narrowness," Dr. Aked declared. "The three days in the whale's belly is but a type for Israel's bondage. Nineveh is the world to which God intended to extend his gospel through the Jewish nation."

The clergyman dwelt on the sacrifice of his life

that Jonah was willing to make to save his shipmates and his other good works.

"There is no prophecy in the Bible in the common acceptance of the term," said Dr. Aked.

Isaiah did not foretell the coming of Christ or other events in the life of the Jewish nation, he declared. He ridiculed the idea that God stood back of the prophets and directed their hands while writing the sacred word.

Inspiration was not directly from God, he said, but came only through the experiences of the man himself. Dr. Aked held that the only forecasting of events in the entire Bible is where some one who has a truer conception of the various forces at work oftentime can foresee what they will lead to.

### The "Sunrisers."

BY GLENN GUERNSEY.

"When such monstrosities as the Sunrise Club come from the depths to blacken the surface of the social sea, they are not entitled to the humane treatment of a coat of tar and feathers—they need millstones hanged about their necks to hold them down in their native blackness. And I say this because they impress me as being about the only element in society whose case is entirely hopeless. There is hope for the drunkard and the murderer, and for the gambler and the fallen woman, but for these artistic assassins of the home, these exponents of free-loveism, these foul-minded libertines, who scoff at legal marriage, these biped vultures, there is no hope."—The Rev. Frederick F. Shannon, Grace M. E. Church, Brooklyn.

We are the outcasts by good men accursed,  
We are the hopeless, by the Lord forgot;  
In lowest depths of sin are we immersed—  
Evil of deed and evil thrice of thought.

When we approach, the harlot turns away,  
The murderer shrinks in pitying fear and scorn;  
The future still holds hope for such as they,  
And we alone are left bereft, forlorn.

And this our crime—that we have dared be true,  
And this our sin—that we have dared be free;  
The man-made dungeons we have bursted through,  
Out to the glad, free air of liberty.

Leaving all fetters and all bars behind,  
Leaving the land where fearsome gods hold sway,  
We see, upon the broad expanse of mind,  
The sunrise dawning of a better day.

We know for myths the fabled gods above,  
We know for lies the creeds that men have taught;  
Our watchwords now are liberty and love,  
For these we strive on battlefields of thought.

#### L'Envoi.

And if we're wrong, and Shannon in the right,  
We will not shrink from Gabriel's dinner bell;  
We'll gather, all, upon the hottest site,  
And start another Sunrise Club in Hell.

### To Truth's Pioneers.

BY THOMAS O. CLARK.

Ye fearless thinkers of the past,  
How much we owe to you!  
Who first the gage to error cast  
And taught the hated New,  
Defying time-worn lies ye rose  
And battled for the true.

Ye rose and spoke, and we to-day  
Because ye did may rise,  
And to the hosts of falsehood say,  
No longer shall old lies  
Deceive mankind, for Truth shall print  
Its message for all eyes.

Ye battled well, and yet the fight  
Has not been fully won,  
For error yet is garbed in might—  
Its race is not yet run,  
And will not be till Truth alone  
Is told beneath the sun.

But signs there be o'er all the earth  
That error's army flies,  
For each new Truth that's given birth  
A host of falsehood dies,  
And Truth's white banner proudly floats  
High in the morning skies.

Baltimore, Md.

### FREE THOUGHTS FROM ABROAD.

Translations Made for The Truth Seeker from Some of Its Foreign Exchanges.

The new theology is just as irrational as the ancient and much less logical. One ounce of supernaturalism is of no more value than a ton. To distinguish and choose between miracles is only a foolish child's play so long as one admits the existence of an omnipotent God: for him virginal births are as easy as resurrections. It is the supernatural, as such, which is inadmissible, and not certain quantities, certain forms of the supernatural; and it is the supernatural, as such, that the people, rich and poor, are throwing overboard today. It is the faith, in its entirety, which is dying. It is Christianity itself which is being rejected and not its specific dogmas and doctrines. Faith came through ignorance: before science, it disappears. Faith came riding upon fear; confidence, the daughter of intelligence, is politely showing her the door. Faith was born in a moonless night when the stars were darkened by clouds: bright daylight will cause its death. Its devotees, its exploiters, will do their best to retard the fatal day—for them.

They employ every means of prolonging its existence. They would like to remount the course of ages, but the incline of events has been too strong for them and the idol which has been of such great profit to them is insensibly slipping from their grasp.—Journal de Charleroi.

### Purchasers of Church Property Threatened With Excommunication.

M. Guerard, bishop of Coutances, has just had a brilliant idea. Not being able to prevent the public sale of monastic property, he thought to nullify all procedure by threatening the purchasers with excommunication. For M. Guerard, everything belonging to or having belonged to a religious body, is the property of the Holy See.

Fear of excommunication never had any restraining action and, in all probability, never will have. We can imagine what terror this threat has thrown into the ranks of those great landowners of France, the Jews.—L'Action.

### The Monastic Pest.

Poor Tyrol! This magnificent mountainous country, peopled by a race of robust men, is being continually invaded by the priestly rabble. They have descended like a swarm of famished locusts upon the fertile valleys of this beautiful country. Tyrol and the Voralberg contain 70 monasteries with 1,800 inmates, and 316 convents with 3,800 inmates. The secular clergy number 2,600, which gives a total of 8,200 monks, nuns and priests in a population of 950,000, and makes one to 115 inhabitants. This explains why the Tyrol is so far behind the times—Der Atheist (Nuremberg, Bavaria).

### Spain Waking Up.

This year at St. Sebastian, Spain, one entire company of recruits refused to go to confession and communion before taking the oath of fidelity to their country and its flag. The regimental priest complained to the military authorities, but they were obliged to acknowledge that they were powerless in the matter since no military law existed which could compel their attendance at these ceremonies. Spain is also awakening.—Journal de Charleroi.

### The Scotch Sabbath.

An English artist, traveling professionally through Scotland, had occasion to remain over Sunday in a small town in the north. To while away the time he walked out a short way in the environs, where the picturesque ruin of a castle met his eye. He asked a countryman who was passing by to be so good as to tell him the name of the castle. The reply was somewhat startling. "It's no' the day to be asking sic things!"

Another good story of Scottish observance of the Sabbath is told by a clergyman. "A minister of the kirk declared in public that at a country hotel he wished the window raised so he might bet some fresh air, but the landlady would not allow it, saying, 'Ye can hae no fresh air here on the Sawbeth.'"—Ex.

### No Bible in Chicago Schools.

The problem of religious instruction in the public schools was "put up" to President Otto C. Schneider, of the Chicago board of education.

President Schneider met the issue squarely; so squarely, indeed, as to bring a gasp of astonishment from the two clubwomen who had broached the subject.

"I believe with Jean Jacques Rousseau," said Mr. Schneider, "that religion should not be taught to any one, in any form, until his or her mind is mature. As for the Bible in the public schools, I object to it. It is not fit for children."

President Schneider's visitors were Mrs. Elizabeth Cook, president of the Woman's Educational union, and Mrs. Clarence A. Starr, a prominent clubwoman and educational worker. The two wanted to ask the president's aid in securing the introduction of a book of Bible readings in the curriculum of the Chicago schools.

"I would not object to a history of the Bible in the schools as a masterpiece of literature," President Schneider told the women. "It should be there, the same as Byron's poems or any other of the great masterpieces. And for the same reason I should be glad to have on the reading list a history of the Koran, or of the religion of Confucius, or of Buddha.

"But as for the teaching of religion, all the trend of educational history is away from it. Even in Germany it is being taught less than it was in the nineteenth century. But as for teaching the Bible in the public schools of Chicago—it would be against the constitution."

The subject of religious teaching in the elementary and high schools of the city, says the Chicago Tribune, is one which practically every school board in the history of Chicago has had to meet at one time or another. Religious instruction, however, never has been introduced in the schools, the school authorities feeling that no system of religious training could be adapted to the innumerable sects and religions represented in the city's population. In addition, as suggested by President Schneider, a legal question is involved.

### An Eloquent Tribute to France.

In the June number of "Samtiden," a free-thought magazine published at Kristiania, in the Norwegian language, is an article by Ragnvald Moe, entitled, "The Great Contrasts in the France of To-day," of which I give the closing paragraph.

As your English readers get the benefit of the translation, they will pardon me for giving the original for the benefit of the Norwegians who will see this number of The Truth Seeker.

C. B. WAITE.

"Thi det land, hvor menneskene kan glemme sig selv, hvor personerne viger og traeder i store magters tjeneste, hvor, sjaelene reagerer og støder sammen til gjenlyd, hvor en begivenhed blir en ide, en mand et symbol; det land hvor modsætningerne lever, det er Frankrig—det land, som i historiens ode stunder virker som livets salt, som hoimodig har baaret den gamle verdens politiske synder, som strider og lider og suverænt odsler med sin kraft; hvor i mennesker, som kjaemper med mennesker, ideer strides med ideer, hvor samfundet synes at revne, alle baand losne, hvor kampen for det kommende synes at udslette nutid og fortid—men hvor dognets standpunkter vokser ud af historien, hvor de dode staar op og taler gennem de levende, hvor naar skyerne spredes, og dagen gryr, vi ser og gjenkjender gamle tanker i aerverdige, former—det store land, hvor fremtiden ligger som aabenbaret i nuet, hvor virkeligheden altid lever, og hvor fortiden aldrig dor."

#### Translation.

"For that land where people can forget themselves, where individuals fall back and tread in the service of great powers; where souls react and strike together to the echo; where an event becomes an idea, and man a symbol; that land where opposing principles live, that is France. That land which, in the desert hours of history, acts like the salt of life; which has borne magnanimously the political sins of the old world; which struggles and suffers, and rules over deso-

lation with its power; where, among men who are combating with men, ideas combat with ideas; where, while society seems to be disrupted and all bands loosened, the struggle for the coming appears to blot out the present and the past; but where the standpoints of today have grown out of history; where the dead rise up and talk through the living; where, when the clouds scatter and the day dawns, we see and recognize old thoughts in venerable forms; that great land where the future lies before us as revealed in the present; where the reality ever lives, and where the past never dies."

### A Woman Lawyer.

The Truth Seeker's occasional contributor, Marilla M. Ricker, the eulogist of Paine and Ingersoll, who is willing and desirous to be known as the least religious of all women, has been syndicated and pictured, with a score of other woman lawyers, by the New York Sun and those newspapers which share the same service. Mrs. Ricker's portrait appeared in The Truth Seeker of August 31. This is the sketch:

"Not the least interesting of these women is Marilla M. Ricker. Admitted to the bar in Washington in May, 1888, she has made a specialty of criminal cases. She is a singularly striking looking woman, tall, mannish, commanding, with iron gray hair. Withal, she is motherly, gentle, sympathetic, kind.

"It is related of her that after the lawyer opposing her had made a two-hour speech she addressed the court in these words:

"Your Honor and gentlemen of the jury, I follow the example of the learned counsel on the other side and submit the case without argument."

"The jury laughed while the Court, suppressing a smile, ordered a nolle pros in her favor.

"She sits at meat with publicans and sinners, and gamblers and thieves, big and little, call her Marilla, and bootblacks follow her and cry, 'Let me carry your satchel, Marilla; cost you nothing.'

"Years ago Mrs. Ricker went to England with a letter of introduction from Chief Justice Chase to the Chief Justice of England. She was the first woman who ever sat with an English Chief Justice on the bench.

"A woman of wealth, Mrs. Ricker's life has been devoted to the defence of poor women. Most of her clients have been women, and much of her work has been to collect debts due working women.

"She has argued for equal rights for half a century. She was an abolitionist with John Brown and Wendell Phillips and stood side by side with Frederick Douglass when to do so was to invite insult.

"She has raised her voice in behalf of children in mills, mines and factories. She has been a personal friend of every President since Lincoln, and every man of prominence in Washington in the last half century has been her friend."

### Coryell on Morals.

The address of John Russell Coryell last Sunday attracted the notice of a New York Press representative, who reported the occasion as follows:

Advocating free marriage, free divorce and consideration of the child's interests above the adult's, John Russell Coryell, addressing the Liberty Congregation in Lyric Hall last night, said matrimony was a subject for society to determine, and was not the business of church or state, adding:

"This is society's problem, and society soon or late will solve it in its own way, no matter what the unthinking and ignorant Roosevelts and the vulgar vituperative Shannons may say, for, although those men fully represent church and state, they do not represent society. They are only the parasites that feed on society."

His fling was aimed not only at the President, but at the Rev. Frederick F. Shannon of Grace Methodist Episcopal church, Brooklyn, who a week before attacked the Sunrise Club, Ferdinand Pinney Earle, and the whole tribe of "affinities."

Coryell said polygamy once was as divine an institution as is monogamy now. He expressed

the belief that conditions were regulated by circumstances, saying. "In so-called polygamous countries poor people usually live monogamously, while in so-called monogamous countries rich people commonly, if not usually, live polygamously. We are not monogamic even in intention, whether rich or poor, but digamic."

"Mr. Roosevelt," Coryell went on, "disposes of the matter as a charlatan would dispose of a skin disease, by driving it back into the blood. Wives must bear more children, he says, but at least four must be borne that two may live. Would it not be wise, then, for Mr. Roosevelt to consider how to save the children that are born, rather than to multiply difficulties for the ones that live by refusing to investigate why the others die?"

### Converting Huxley.

By way of the Freethinker we learn that Huxley also recanted. That is, according to the Daily Mail. In its issue of October first the Mail had a pious leading article in which it argued that Science and Religion were now getting on nicely together. There had been a great change, it said, since the days of Huxley. Finally, it ventured to say that Huxley himself had virtually abandoned his extreme views "before his death"—as if he could have done so after! Huxley could not reply to the Daily Mail. We wish he could, says the Freethinker. His answer would have been good reading. But his son, Mr. Leonard Huxley, took the organ of imperial piety down in the following letter:

To the Editor of the Daily Mail—Sir: In your leading article of October 1, I notice with amazement that, speaking of the problems of science and religion, you say: "Huxley himself before his death virtually abandoned the extreme views which he had taken up in sincere good faith, and owned that his conception of a world without God was an illogical one."

Really, you take my breath away. I am aware of no such statement of his—not even "virtually" made; "virtually"—admirable word for such unverified assertions—a word of which Professor Huxley himself said: "'Virtually' is apt to cover more intellectual sins than 'charity' does moral defects."

As a matter of fact, my father remained consistently in the attitude which he defined as Agnosticism. While no man ever felt more deeply the might and majesty of the ultimate forces that dominate the universe, he would neither affirm nor deny transcendental wherewithal convincing evidence was not forthcoming, and from early days onwards he rejected, as incapable of proof, both extremes, the ultimate assumptions of philosophic Materialism and of philosophic Spiritualism alike.

When the Daily Mail solemnly enunciates a misconception of this kind barely a dozen years after a man's death, and while his writings are open for all the world to read, one ceases to be astonished at the mushroom growth of legend elsewhere.

LEONARD HUXLEY,

The Athenaeum, Pall Mall, S. W.

### The Humble Grass.

Senator John J. Ingalls wrote many things descriptive of nature, but none more beautiful than this, which is all the more effective because it contains no theological allusion:

"Grass is the forgiveness of nature—her constant benediction. Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grow green again with grass, and carnage is forgotten. Streets abandoned by traffic become grass-grown, like rural lanes, and are obliterated. Forests decay, harvests perish, flowers vanish, but grass is immortal. Beleagured by the sullen hosts of winter, it withdraws into the impregnable fortress of its subterranean vitality and emerges upon the first solicitation of spring. Sown by the winds by wandering birds, propagated by the subtle horticulture of the elements, which are its ministers and servants, it softens the rude outline of the world. Its tenacious fibres hold the earth in its place, and prevent its soluble components from washing into the wasting sea. It invades the solitude of deserts, climbs the inaccessible slopes and forbidden pinnacles of mountains, modifies climates and determines the history, character and destiny of nations. Unobtrusive and patient, it has immortal vigor and aggression. Banished from the thoroughfare and the field, it bides its time to return, and when vigilance is relaxed or the dynasty has perished it silently resumes the throne from which it has been expelled, but which it never abdicates. It bears no blazonry or splendor, but its homely hue is more enchanting than the lily or the rose."

## Minor Editorial Note and Comment.

In his demand that the members of the Sunrise Club should be isolated on some desert reef or have a millstone hung about their necks and be cast into the sea, the Rev. Frederick F. Shannon, Methodist, of Brooklyn, has fallen in line with the Rev. Dr. Patterson, Presbyterian, of Philadelphia, who advocates the death penalty for heretics. They are two of a kind and both were born some hundreds of years too late. They are the contemporaries, born out of due season, of Calvin and Knox. Patterson's grouch is religious; he wants Bible critics hanged. Shannon's is moral; he wants the critics of Christian morality drowned. Assuming that the action of Ferdinand P. Earle and his wife in separating without going before the courts, was due to the existence of the Sunrise Club, the Brooklyn parson indicts the body as a whole and calls for its extermination. Why does he not prescribe the same treatment for his own communion? When it comes to affinities there are enough Methodists, pastors and communicants, with such attachments, to organize a chain of Sunrise Clubs reaching across the continent from Brooklyn to Snohomish. Conceding that Artist Earle is a Sunrises—and we do not know that he is or ever was—the main difference between him and the Methodists who have affinities is that he does what he conceives to be right while they do what they profess to believe is wrong. That is, they are hypocritical and he isn't. They become penitent when found out, which means that they want to be let off without punishment, while he is impatient and prepared to face the consequences of his act. True, the Methodist church does not teach the doctrine of affinities; and it is not true that the Sunrise Club does. The Club has no creed; it has no Bible wherein its members may read that if a husband takes no "delight" in the woman he has chosen for a wife he may serve a bill of divorcement on her and send her out of his house. A minister does not need to acquaint himself with facts before delivering himself in a characteristically clerical manner. Thus the Rev. Shannon says:

"I do not know where the Sunrise Club got its name, but after reading an interview with one of its members I am inclined to think that the name was suggested by the probable practice of the club itself—breaking up about sunrise in the morning, after a night of dissipation."

This attempt at misrepresentation gives excuse for mentioning that the Sunrises are an unusually abstemious group of highbrows, not given to revels, and that such "dissipation" as occurs is indulged in by people of the world who are attracted more by curiosity than by sympathy with such sentiments as the Rev. Shannon attributes to the members. The trouble with the clergy is that they are not sufficiently pure of heart or sound of head to hold profitable communion with the Sunrises.

That pertinacious questioner of the church, Dr. Goldwin Smith, of Toronto, writes in the New York Sun of October 24, concerning the dilemma of the pope: "It has dawned upon the minds of a group of Roman Catholic priests that in fighting against truth of whatever kind, theological, critical or scientific, we are fighting against the God of Truth. They have consequently addressed to the pope an appeal entitled 'What We Want,' what they want being freedom to embrace the truth. Some centuries ago the pope's answer might have been conveyed through the Inquisition. As the world now is his holiness is fain to answer by a voluminous syllabus denouncing 'Modernism,' a name not ill chosen for the

new lights of criticism and science and the general spirit of free inquiry. The petitioners approach him with all deference and apparently invite him to take the lead in the new departure. This he must know is an invitation to suicide. He is attacked at the same time from another quarter. A rationalist wants him to close the Holy House of Loretto, which came at three bounds from Palestine to Italy and has been a very valuable property to the church. This opens the question of relics and miracles generally, of the annual liquefaction of the blood of St. Januarius at Naples; of the annual exudation of the bones of St. Andrew at Amalfi; of Pilate's stairs, of the three springs which started forth where the decapitated head of St. Paul touched the ground. But with these relics and miracles would go the allegiance of the poor and ignorant classes on which almost alone the church in Italy appears to keep firm hold. The pope is a good old man; he probably has at least an inkling of the fatal truth; and if he has, sore his perplexity must be. What the petitioners ask is that infallibility shall change." The pope is like an unprogressive houseowner who refuses to make repairs or put in modern improvements. Such a course insures that the structure will ultimately be condemned and its respectable tenants forced to move out.

The editor of the Christian Advocate would be known as an alienist. With obvious reference to the case of the Rev. Frederick L. Bullard, pastor of the Congregational church at Brandon, Vt., charged with stealing books valued at \$300 from a Boston store, Mr. Buckley says: "If a servant girl steals she is a thief. If a conspicuous person—with many friends—steals old books, or anything else, he is insane; he has kleptomania, and gets off. There is no form of insanity in which the only sign is stealing. There are forms of insanity in which the chief sign is stealing worthless things, or things not needed, or everything that can be reached. Therefore, when there is no other sign of insanity but stealing—which in itself is no sign of it—the culprit should be convicted, all the more if he is intelligent." If stealing when there is no reasonable excuse for it were not of itself a form of insanity there would be no such word as kleptomania. The Rev. Mr. Bullard is said to be afflicted with bibliomania, or a mania for acquiring books, but he is charged also with purloining a camera. Perhaps he thought that his character as a clergyman would avert suspicion. Many men have trusted ministers, because of their holy calling, with their money, their property, and the reputation of their families, and have been shamelessly betrayed.

The theory that Mrs. Charles J. Romadka, a Chicago woman, is possessed of a devil or devils is soberly put forward by Dr. Sheldon Leavitt, a well-known medical practitioner of that city. In submitting an argument to support the biblical doctrine of possession, Dr. Leavitt puts it up to Christians in the following manner: "Even medical men who believe most implicitly in a future existence are not willing to admit the possibility of a disembodied spirit taking possession of the body of another. Christian people are put into the anomalous position of believing most emphatically in the 'divinity' of Jesus Christ, and yet confess that his conception of the alleged demon-possessed people whom he cured and with whose evil spirits he was said to converse, was utterly wrong." Dr. Leavitt may be right, or think that he is right, but if so he has no business with the case. Casting out devils is a priestly

function. He should retire and let Mrs. Romadka's best friends call in an exorcist.

It is customary for mayors of cities to open church bazaars. Not many have presided at public affairs held by Free-thinkers. It was a notable event, therefore, when the mayor of Leicester, in England, on Saturday, October 12, came to the Secular Society's Hall, wearing his chain of office, and in a few well-chosen remarks declared the society's bazar to be open. The mayor, who is Sir Edward Ward, J. P., read the rules and principles of the society, and stated that while he could not agree with the whole he was in sympathy with nearly all their practical aims. He recognized that the society tried to rear good citizens, to elevate humanity, and to promote the happiness of the people. Sir Edward was also kind enough to thank the members of the society for inviting him to be present, and he contributed £10 to the bazar fund. He is a Liberal in politics and a Nonconformist in religion.

The Hongkong correspondent of a Shanghai newspaper says: "Mr. Keir Hardie, M. P., stopped here en route for India, or rather in Canton, the journey to which filled in most of the two days which the 'Marmora' allowed him. He is reported to have said in an interview in Hongkong that he would send home all missionaries from China except perhaps medical and educational, and the inference is that they were doing nothing." The Hongkong Daily Press asserts that the above inference is all wrong. The missionaries should not be sent home because they are "doing nothing," but because they are doing too much—they are teaching superstition where there is plenty of it already and making trouble by their method of doing so.

Some credit for following in the footsteps of his master is accorded to the Rev. Dr. R. F. Y. Pierce of Scranton Pa., who while in Lowell, Mass., as a delegate to the Sunday School Convention, did a vaudeville preaching act in a cheap variety theatre. Such condescension is not habitual with the Rev. Mr. Pierce. A Scranton reader of The Truth Seeker tells us that the reverend gentleman's own church has just moved uptown because its former locality is now unfashionable, and the building is converted into a "low burlesque theatre," like the one in Lowell, where the parson did his "stunt." The Rev. Mr. Pierce did not need to go so far from home to find publicans and sinners.

A note in the Sauk County Democrat, Baraboo, Wis.: "The Rev. Father Joseph Schell, who is under arrest at Tony on the charge of obtaining money under false pretenses from township officers, has just secured a transfer from the Tony Catholic church to the Catholic church at Saxon, Iron county, at the beginning of October. Father Schell has been pastor of the Tony church for the last year." We wonder what falser pretense the Rev. Father Schell has been obtaining money under than that of procuring spiritual benefits for people who pay him money for masses.

The annual report of the treasurer of Yale University is of religious significance. It shows that in the whole university the cost per student is \$284.83, and the average receipts per student is \$132.84; while in the theological school the cost of instruction is \$629 per student per year, and there are no receipts. Theology is doomed when it ceases to pay.

The New York State Assembly of Mothers, in annual convention at Oneida, N. Y., elected Mrs. Roosevelt vice-president. It is time to express a hope that Mrs. Longworth, as the daughter of a strenuous father, will soon qualify for the same position.

## Splendid Freethought Works.

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

**ATHEISM AND MORALITY.** By G. W. Foote, editor of the London Free-thinker. 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 FREE-THINKERS 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 FANTASIES.** 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 Breaches, 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, Monks, 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.

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

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## 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.

### HOW THE SHEPHERD SHEARED HIS FLOCK.

From E. G. Weber, Michigan.

To the Editor of The Truth Seeker: St. Mary's is the oldest German-Catholic church in Detroit. The congregation is made up mostly of old well-to-do people, who helped to build the church over sixty years ago.

Father Grunenwald, who till recently was their shepherd for a number of years, is a man between thirty and forty years old. He is an eloquent speaker, and had the confidence of the whole community. About a year ago Mrs. Wagner, a rich old widow, gave the priest \$13,000 for an altar and a new set of fourteen stations for the church. The priest took the money and in due time the stations were finished, and with the assistance of Bishop Foley were duly blessed, sprinkled with holy water, and smoked with holy smoke to kill the worldly germs on them, and make them spiritually fit to hang on the walls of the church.

About a month ago the man that furnished the stations was looking for his pay. Then the bubble exploded, and the priest skedaddled. It was discovered that the priest had been doing a banking business on the quiet, with the rich widows of his congregation. Widow Shulties said she loaned him \$6,000 and he always promptly paid her the interest. Two Griswold street bankers were also stuck for \$6,000.

They went to the bishop to see if he could do something for them. The bishop told them he had trouble enough of his own without shouldering Father Grunenwald's.

As far as heard from the priest got between \$50,000 and \$60,000 from his flock. It was then given out that the church trustees would hold a meeting and see if they could not pay back a percentage to the people who had lost their money, when lo! the trustees found that the finance committee had as much confidence in the priest as the widows had, and \$8,000 of the church funds are missing. No dividends have been declared yet.

And what did the priest do with all the money? He organized an oil company, went to Canada oil fields, sank a well which failed to gush, speculated in mining stock and lost all.

The priest is said to be now in Pittsburg in his old home.

Most of the above was given out in whispers and mutterings. No one wants to speak of the matter, and very few of the victims blame the priest. They blame the promoter, who is still in Detroit, and who says he is receiving threatening letters every day telling him if he don't leave town he will be shot; and of such is the kingdom of heaven.

Let us pray for Father Grunenwald, and may the curses of an angry and jealous God always follow the promoter. Gloria Patri, et Filio, et Spiritus Sancto.

### ONE STORY SHE COULD BELIEVE.

From John Hammes, Iowa.

To the Editor of The Truth Seeker: The article in The Truth Seeker October 19, on the Pharaoh of the Exodus, reminds me of an amusing story.

A sailor boy had been on a ship going through the Suez Canal. Coming home he told his grandmother of the different sights and incidents of the trip.

The boy, who had picked up a great deal of information, and had begun to

study navigation, told her that by the science of astronomy we could measure the earth and the heavens; by the use of the quadrant and compass the captain found his way through the trackless ocean.

Grandma was shaking her head as usual when she could or would not comprehend a scientific fact.

The boy, wanting to make it interesting, invented a tale to please her.

"Coming through the Red Sea," he said, "a storm came up and we dropped anchor to keep us from being blown upon the shore.

"When the storm was over, we could not at first get the anchor up; it got fouled on the bottom. When after many trials we at last brought it to the surface the anchor fetched with it a chariot, the hook being fastened in its wheels. Our captain had no idea how it could get there."

"John," said grandma, "you have told me many lies about science, navigation, astronomy, etc., but now as you are telling the truth I will clear that up for you. Tell the captain not to drop his anchor there again. That was one of the chariots of Pharaoh who was drowned in the Red Sea while pursuing the Israelites."

### A KANSAN IN CANADA.

From E. P. Powell, Ontario.

E. M. Macdonald—Dear Sir: My post-office is usually, Kansas, as you know, but for the present it is as stated above or account of my desire to see the old home ground before God should take a notion to call me hence to where among the angels letter writing is strictly prohibited on account of the postal regulations in the ether regions, making it impossible to communicate with this base world in letter form. I am enjoying myself so far as my health and God's judgment will permit, and while my statement that the old town of Simcoe is a beautiful place in which to live must suffice, I will say that the disease called religion is rampant throughout the land, and manifests itself in various ways according to the different notions existing among the religious people as to what the requirements really are when subjected to individual criticism. The holy Bible has a prominent place in the family; in fact, it is about the first specimen of old architecture I notice wherever I go; and I sometimes wonder if it is the holy book which prompts the good people to gossip, to insinuate, to backbite, and to indulge in other contortions of a religious character. I have noticed The Truth Seeker in one family, and I must say that any man who has the courage to think and act for himself, in this beautiful land of bigotry, is entitled to profound respect; and if the pious authorities will permit, a subscriber will no doubt be added to your list.

### IF THEY ONLY KNEW HOW.

From W. H. Rinehart, West Virginia.

To the Editor—Sir: The writer was born, reared, trained, schooled, educated, rooted and grounded in the doctrines of Calvin and the Presbyterian faith, but about ten years ago became dissatisfied with himself and those doctrines, and concluded, as did Copernicus of old, that he would change his point of view; and although it has been a difficult task to throw off his theological prejudice and bias, yet, in the evolution of his mental make-up, which has since taken place, a few days ago he was able to write in his note book, for his own satisfaction, the following proposition:

"In the pursuit of learning some boys and girls in their studies succeed better than others; some men and women succeed in trade and commerce (business) better than others; some are more successful in the professions than others; all depending upon the laws of heredity

and environment, or birth and station, or opportunities. Is it not also true that some succeed in morals better than others, by the same laws, or for the same reasons? because they come from better moral stock and have better breeding and training? If one community is better morally than another community, is it not because of exceptional advantages of birth and environment? Is it, then, fair to condemn a man because he is not successful in his business or profession? Is it, then, fair or just to condemn a man or woman because they are not as moral as some? because they are immoral? One may see where the conclusion leads us."

And you may imagine with what satisfaction he afterwards read in the columns of The Truth Seeker one of Washburn's "Free Thoughts," that, "A great many people would be better if they knew how." From practice and experience Washburn is able to put the thought in fewer words, and it gives the writer greater pleasure. Inclosed please find a "five spot" to help the cause along.

### AN EYE TO THE COLLECTION.

From August Olson, Illinois.

Friend Macdonald: Inclosed I send you a circular letter entitled "Christ or Ingersoll?" written evidently by one who is suffering greatly from divine brain fever, and worried about the great multitude of people marching on the broad way of liberty and inhaling the inspiration of mental freedom found in the books and works of Thomas Paine and Robert G. Ingersoll. This fellow's worry, undoubtedly, is of the same kind as the parson's boy's, as a friend of mine relates. This friend was a Sunday school teacher, and on a new year's day the minister extended an invitation to him to dinner, which was accepted. Being met at the front door of the parsonage by the oldest boy who came to let them in, the boy greeted his papa with the question: "How big was the collection, papa?"

This was an eye-opener for my friend and Sunday school teacher, who is now among that aforesaid multitude of ungodly that are traveling liberty's broad way, and reading Paine's and Ingersoll's books, and this may be an eye-opener for some poor people that this savior of the Judas kind is trying to reach.

### AMONG THE LIVE ONES.

From M. Z. McKeel, Montana.

To the Editor of The Truth Seeker: I have been away back in the hills prospecting all summer, and just got into civilization last night. I was also among the genuine live Teddy bears, but they were not tied up. I had plenty of venison, fish, and bear meat and a general good time, and located what I think to be some good claims. There are still plenty of good claims to be located here by some one. New mines are being opened all of the time. I shall try to send for some books later on. Inclosed find three dollars for the best paper I ever read.

### TO KEEP THE BANNER ALOFT.

From Louis Waldter, Nebraska.

To the Editor of The Truth Seeker—Dear Sir: I inclose \$3 on subscription. I wish that some of our number who help to keep up their wives' churches and preachers would flinch a little more in that direction and further their own cause, since they know that they only strengthen their enemies. I am glad to notice in The Truth Seeker that it is a foregone fact that our people see the necessity to organize and show a united front to the hosts of darkness, and I shall try to induce our few outspoken Freethinkers to unite with me to help raise and keep our banner aloft.

Could you tell me where it says in the Bible, "Is there any evil and I have not done it?" I quoted that to an elect one, but he would not believe it was in the

smutty old book unless I would tell him chapter and verse.

[The sixth verse of the third chapter of the book of Amos contains the words: "Shall there be evil in a city, and the Lord hath not done it?" See also Lam. iii, 38; Jer. xviii, 11; Is. xlv, 7; Ezek. xx, 25. The elect need to be instructed what their holy book contains.—Ed. T. S.]

#### HE HAS SYMPATHY FOR THE DELUDED.

From Andrew Kier, Missouri.

Dear Truth Seeker: I am so well pleased with The Truth Seeker that I never stop reading until I get it all. I can't help sympathizing with those old men who get down on their knees and make a long talk to an imaginary being; and you might as well try to make the Missouri river run upstream as to change some of them. Inclosed find renewal of my subscription. I am old, but I want The Truth Seeker as long as I can get it.

#### IN HARMONY WITH EXPERIENCE.

From John I. Riegel, Pennsylvania.

I am delighted to see so many letters praising The Truth Seeker, for they are uniform with my experience. I appreciate it above any of the score and half of my subscriptions.

#### INSURED FOR TWO YEARS.

From G. E. Brewer, Indiana.

To the Editor of The Truth Seeker: As I have been a reader of the Truth Seeker now for more than thirty years, I don't feel like giving it up. Therefore I inclose \$5 to insure my receiving the grand old paper for another two years.

#### PILGRIMS OR PURITANS.

From Samuel Blodgett, Minnesota.

To the Editor of The Truth Seeker: I am a descendant of the early settlers of Massachusetts whether from the Plymouth colony or the Massachusetts Bay colony, I do not know.

I was born and reared in New Hampshire, am now 66 years old, and I never heard it hinted that the Pilgrims were not Puritans till I read the criticisms on President Roosevelt's Provincetown speech.

If I understand it rightly, the Pilgrims were that class of dissenters from the Established church of England who, because of persecutions, emigrated to the continent, afterwards returned to England, and finally settled the Plymouth colony. The question is, were those Pilgrims classed as Puritans? There is not the slightest doubt in my mind that they were. Chambers's Encyclopedia Americanized, now called the Library of Universal Knowledge, says distinctly that they were. All those dissenters who wished to get further away from the Catholic church in ritual and in church government, and who insisted that the Bible was all the authority they wanted, and there were several grades or classes of them, were called Puritans. Sylvester says: "The vicious multitude of the ungodly called all Puritans that were strict and serious in a holy life." Hume distinguishes three kinds of Puritans: 1, The political Puritan; 2, The Puritans in church discipline; 3, The doctrinal Puritans. Roosevelt had good authority for calling the Pilgrims Puritans, and I cannot see as he was called upon at that time to explain why part of them were called Pilgrims.

There was no doubt a difference in the doctrinal sentiments of the founders of the two colonies, but the traits of character were similar. I believe the difference in conduct arose largely from accidental leadership. In important fundamentals their character and aims in life were very similar. Religious convictions were the moving cause of both settlements. They had an intense devotion to their ideals, and they made enormous sacrifices to realize them. They were progressive, and had made a long step away from authority.

Human beings cannot outgrow all foolishness at once. They murdered those they called witches, but they ceased long before they did in Europe. They believed in universal education, and a Bible in every house. They imagined they believed in free thought, but could not see how enlightened people should differ from them; and so those who differed they reckoned as vile rather than as deluded, hence they persecuted. The public schools they established have spread all over the land, a tribute to their progressive sagacity. In 1692 the two colonies were united in one harmonious unit, and they had had a solid alliance many years previous. They were quick and persistent in resisting the aggressions of Great Britain, and I do not know which wing was the more so. They went hand in hand, and led vigorously in the move for independence; but commercial conditions brought those north of the cape more prominently in view, so it was

"The Bostonianites with glee,  
To Old Davy pitched the tea,"

and they were the fighters at Lexington and Bunker Hill.

Without this preliminary zeal there would have been no Declaration of Independence; and it was only their persistent perseverance that made the war which followed a success. Those New England Puritan states furnished three times as many soldiers in proportion to population as the rest of the country, and more than half of the whole. Their record for heroism and devotion to an ideal has never been excelled.

[We refer this defender of President Roosevelt's blunder to other articles in this paper.—Ed. T. S.]

#### EVANGELIST AND SWINDLER.

The Illinois supreme court has confirmed the sentence of the Rev. Edgar C. Hughes, the evangelist and manager of a concern for the manufacture of women's garments, as an adjunct for a scheme for obtaining deposits from agents for the purpose of swindling them. Hughes was a preacher in St. Louis five years ago, when he met L. D. Abott, a reputed millionaire, who was an enthusiastic religious worker. Abott permitted Hughes to use his name in organizing "L. D. Abott & Co., manufacturers of corsets, dress skirts and petticoats."

Offices were opened in Chicago. Hughes engaged men and women as agents, promising them salaries and commission amounting to \$3,000 a year apiece. He required them to deposit as much money as they could obtain, and these receipts he kept.

Hughes was convicted and given an indeterminate sentence of from one to ten years in prison. He appealed and his defeat will be followed by his commitment to state prison. Hughes obtained \$40,000 from his victims.

#### A FAITHLESS SUITOR.

The love affairs of the Rev. Alfred A. J. Hogg have been engaging the attention of the people of Norwood, Ohio. He made love to two Misses Scott, both of whom he promised to marry.

Miss Abigail Scott, daughter of Dr. N. I. Scott, of Norwood and an elder in the Norwood Presbyterian church, is the first Miss Scott; the second Miss Scott, also the daughter of a physician and an elder in the Presbyterian church, of Senecaville, O., has been the wife of the minister since July 2.

The charge is made that Rev. Hogg made love to the two Miss Scotts and was engaged to both at the same time while he was a student of Lane Seminary.

This charge has not been denied by the Reverend Hogg, who appeared before the Presbyterian meeting at Bellaire, O., and declared that affairs of the heart were his own business and had nothing to do with his profession.

Miss Abigail Scott, of Norwood, refuses to discuss the matter.

"It is quite true that the Rev. Hogg was engaged to my daughter," said her father, Dr. Scott.

"He was very devoted and we thought him an honorable, upright man, and gave our consent to the marriage. He called on my daughter July 1 and stayed until 11 or 12 o'clock that night.

"Everything was as usual; he parted from Miss Scott with every evidence of affection, and the next day before night he was married to Miss Scott, of Senecaville.

"I cannot explain the matter. The circumstances are unusual, but we were

glad our daughter found him out in time, and we do not intend to prefer charges before the Presbytery nor take any legal action."

"Rev. Hogg may escape punishment for his perfidy on earth, but he will surely receive his reward in heaven!" exclaimed Mrs. Scott, the young girl's stepmother.

Miss Scott had her trousseau prepared, and all arrangements had been made for the wedding.

#### CHARGED WITH ATTEMPTING TO BLACKMAIL.

The Rev. John H. Swift was pastor of the Christian church in the little town of Winterset, Ia., and in his congregation sat a wealthy banker named W. J. Cornell, while in the choir sang the pretty Miss Effie Turner. As Cornell was a prominent member of the church, all three became closely associated. The preacher believed Cornell was infatuated with the girl and it is alleged he wrote three letters in which he charged criminal relations between the banker and his choir singer. These he mailed, it is charged, to a friend in Chicago with the request that he mail from that place the letters, one to the singer, another to the banker and the third to himself. This done, it is charged, Swift utilized his letter to approach the banker and offer to suppress a church trial and investigation for a monetary consideration. The banker refused. The story leaked out and was the talk of the little village. A meeting of the church members was called to investigate the charges and in the heat of the discussion the banker's handsome wife dramatically appeared and asked permission to propose a question. It was granted, and she said: "Inasmuch as I, his wife, have made no complaint against his action, why should these false charges bother you?" Her argument was strong and the meeting adjourned without expelling either the banker or the girl.

The banker swore he would have proper justice and accordingly laid the matter before the federal grand jury at Des Moines. The letters, which it is alleged Rev. Mr. Swift wrote, were also laid before the grand jury. In the meantime Swift, chagrined at his position in Winterset, had left and taken a pastorate in South Carolina.

#### SHALL DOMINIES BE "HOPPLED"?

The Recorder of Sussex, N. J., sounds a note of alarm as follows:

The great number of ministers brought into the limelight of publicity from unlawful attentions to women deserves more than passing attention, for two especial reasons. One is that ministers have a great hobby of preaching against the social evil, and their influence has added to the punishment of its votaries. Another reason is that owing to their profession they have the advantage of men in most other professions to form liaisons. One of the most important breaches of social etiquette, having a somewhat local coloring, is that in which Rev. W. P. Ferguson became involved in Lincoln, Neb., made public last week.

He was a leading M. E. divine, and with his family resided in Hackettstown, in this state, while he was president of the C. C. Institute there for some years. He later was pastor of St. Luke's M. E. church in Newark. Then, as his wife's health was feeble, got transferred to San Diego, in California, where she died. Then he went to Los Angeles, then to Redlands, and then to Lincoln, Nebraska. In Los Angeles there was a story of his broken engagement to marry Mrs. Maud V. Lackey, at that place, which aroused much comment.

Lincoln, Nebraska, proved his Nemesis. There one Sunday last year he preached such a soul-stirring sermon on virtue that it awoke the conscience of Mrs. Cross, his landlady, and a prominent member of his church. She went before the pillars of the church and confessed to the misconduct between herself and the dominie. The charges followed the usual red tape program and his trial before seven ministers of his denomination in September last, was undeniably against him. Mrs. Cross's conscience upheld her against the lapse of time which might have slumbered again in some persons. Her story on the trial, sustained by that of boarders at her house, could not be overcome by Rev. Ferguson's denial. Then another long wait followed. At last came the verdict suspending him from the ministry. He may be reinstated after the smoke of publicity has subsided, but his case has called attention to the frequency of the charges against members of the ministerial profession.

What are common people to do? In order to put all men on an equality in the race, ought not those frisky dominies to be hoppled?

## 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:

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

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

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

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

**Honoring Massasoit.**

Saturday, October 19, marked a noteworthy event, not only for the historic town of Warren, R. I., but for every spot wherever the quality of appreciation has found abiding place.

Every thoughtful and considerate person must have respect and veneration for the kingly chieftain of the Wampanoag tribe of Indians, Massasoit, who, ruler of a wide domain, welcomed with open arms the newcomers to his territory nearly three hundred years ago, ascribing to them the same broad and generous spirit actuating his conduct in their reception.

To mark the spot of the bubbling spring whose cooling waters they were glad to quaff in the olden days, is certainly a worthy deed. It should have been done before.

Saturday gleamed with October's fairest jewels in varied tints of russet, scarlet, pink and purple. The red gold of the maple in lavish loveliness decked the landscape all the way from Brayton on through Touisset's fertile fields and meadows brown and sere, while the dark-hued evergreens, the stalwart pines and towering moss-grown cedars seemed to whisper: "All seasons are alike to me—I change but in dying."

The numerous streams and placid ponds, the winding rivers reflecting the dark blue of the sky told the same tales and sang the same sweet songs as of yore. Linging birds, winging their way toward the warmth of the thick forest, trilled their good-bye notes on the crisp and frosty air. Memory recalled one day when, wandering along the banks of the Doon river, in Scotland, my mother's voice seemed to again sound in my ears in the melody she loved so well—

"Ye banks and braes o' bonny Doon,  
How can ye bloom sae fresh and fair?  
How can ye chant, ye little birds,  
And I sae weary, fu' o' care?"

Dear mother, her lips are long since closed in pathetic silence, but memory of the songs she loved oftentimes brings her gentle face before me, a soothing balm for every woe. So again did memory recall the day when she wandered over that same romantic way with me.

Through a multitude of nature's indescribable beauties and glories our little company at length was landed at ancient Sowams—Warren—with its volumes of historic lore. The first person to meet us was one of Fall River's devoted and beloved schoolmasters, on his way to interview a dentist. Walking with us a part of the distance, and pointing the direction to "Massasoit's Spring," our teacher, with saddened visage, bade us adieu and passed on, anticipating the horrors and torture of the dental chair.

Arriving at the historic spot, we examined the rocks about the spring, took note of the recently erected wall, eight or ten feet in height by ten feet in breadth, and the boulder, the inscription veiled by a silken American flag fastened around the ponderous conglomerate by dainty white ribbons. Eight red barrels near-by attracted our attention and speculation.

Captain Macomber of the police force assured us that the barrels were absolutely empty, and were only placed there to protect the paint that had only been applied to the mansion that morning.

Captain Macomber, like all conscientious protectors of life and property, carried an interrogation point in either eye. The course of conversation revealed the fact that he was originally a Fall River man. "You know where Captain Shockley's folks live?" he inquired, "out Copicut way? Well, I was raised over there. I went to school in that old school-house still standing and there learned to read, write, and cypher—that was fifty years ago." He knew the Indian reservation, remembered the late Dr. Perry, Josephus, and "Aunt Hannah," an Indian woman who made baskets and told fortunes for a living.

Pardon this digression. Very soon a large audience assembled at the famous spring, a strong rope keeping the little children from tumbling headforemost into its deep waters, which formerly bubbled from a bed of clean white sand. Years ago it was made deeper by eight feet, walled in with stone, like a well, an outlet permitting its waters to wander away to Warren river, it being fed by a perennial fountain. Exercises commenced by unveiling the tablet by Alonzo Mitchell and his sister Charlotte, whose Indian name is Wootonenakuske, both lineal descendants in the eighth generation from Massasoit. Alonzo has not such striking characteristics of the Indian as has his sisters, the elder, Tewulema, being unable to be present on account of illness.

Wootonenakuske was picturesque in beaded moccasins, short tunic of red and black, elaborately trimmed with gilt braid, spangles and wampum. Her bodice was no less marvelous in design and trimming. Around her neck she wore a necklace of tiny baskets, on her head a close-fitting tiara of gray turkey feathers, much more attractive than the hats adorned with feather dusters and roses, large as cabbages, now in vogue. From her shoulders depended a bright blanket, reaching almost to her tiny feet. Her jet black hair was combed over her ears, braided and tied with red ribbons. Wootonenakuske presented a beautiful semblance of the queenly daughters of the aborigines, as she gracefully lifted the silken flag revealing a bronze tablet with the following lettering:

**"THIS TABLET**

Placed beside the gushing water known for many generations as Massasoit's spring commemorates the great Indian Sachem Massasoit, friend of the white man, ruler of this region when the Pilgrims of the Mayflower landed at Plymouth in the year of our Lord, 1620."

Virginia Baker, a teacher in the Warren schools and an author of ability, then gave an account of the spring, gathered from tradition and history. The large audience then adjourned to the town hall, where special exercises were held, including addresses by Wilfred Munroe and Col. T. W. Higginson, all in honor of Massasoit the greathearted, who solemnly kept the contract made with the pale-faces who, uninvited, came to his shores, the treaty of peace for fifty years, as long as he lived.

What a contrast to the graft and greed, the broken contracts, the cornering of markets, the insane rush for gold witnessed in civilized circles of to-day! The address of Col. Higginson was full of historical interest. Tender allusion was made to the late Hezekiah Butterworth, who did much to preserve the memory of Massasoit.

Although late in the day and generations the right thinking must rejoice that tardy justice is being done to the original owners of New England soil. Many illustrious persons interested in Indian traditions were present, whose names might be mentioned, but time and space forbid.

SUSAN H. WIXON.

**To Stop Bleeding.**

The country boy knows that the fine dust of the brown fungi he calls puff

balls will stop bleeding. When he cuts himself he hunts for one of these if the cut is not serious.

If the cut is deep it is wise to bathe it in warm water with carbolic acid in it or a tablet of chloride of mercury dissolved in the water. Carefully remove all foreign matter in the washing and then, pinching the lips of the cut together, put on strips of adhesive plaster. Be sure to leave little spaces for pus to run out. This running of pus is a natural process and is not alarming unless persistent and the pus comes in unreasonable quantities.

Sometimes the blood flows so rapidly that you cannot close the wound with plaster. If so tie a bandage tightly above the wound before you attend to the wound itself. This will stop the flow of blood and nature having formed her clot you can do your part with plaster.—Harper's Bazar.

**Sublime and Then Ridiculous.**

Prof. Brander Matthews, at a recent dinner talked of bathos with his usual wealth of apt illustration.

"We find a deal of bathos in the law courts," he said. "An excellent example occurred in a Massachusetts judge's summing up of a larceny case. He said:

"For forty centuries the thunders of Sinai have echoed through the world: Thou shalt not steal. This is also, gentlemen, a principle of common law and a rule of equity."

"In a murder trial (the accused had killed a soldier) another judge said:

"John Jones, not only have you committed murder, but you have also run a bayonet through the breeches of one of our august republic's cavalry uniforms."

"A Sunapee justice of the peace rebuked a thief thus:

"Prisoner, a bountiful Providence has endowed you with health, and strength, instead of which you go about stealing chickens."—Washington Star.

**Do You See It?**

"They thought more of the Legion of Honor in the time of the First Napoleon than they do now," said a well-known Frenchman. "The Emperor one day met an old one-armed veteran,

"How did you lose your arm?" he asked.

"Sire, at Austerlitz."

"And were you not decorated?"

"No, sire."

"Then here is my own cross for you; I make you chevalier!"

"Your Majesty names me chevalier because I have lost one arm! What would your Majesty have done had I lost both arms?"

"Oh, in that case I should have made you officer of the Legion!"

"Whereupon the old soldier immediately drew his sword and cut off his other arm!"

There is no particular reason to doubt this story. The only question is, how did he do it?—Modern Society.

**Freak Descriptions.**

A New York druggist is preparing a unique scrapbook. It contains the written orders of some customers of foreign birth, and these orders are both curious and amusing. Here are some that were copied from the original.

"I have an acute pain in my child's diagram; please give my son something to release it."

"Dear Docther, ples gif bearer five sense worth of Aundie Toxyn for gargle baby's throat and obleage."

"My little baby has eat up its father's parish plaster. Send an anecdote quick as possible by the enclosed girl."

"This child is my little girl. I send you five cents to buy two sitless powders for a grown-up adult who is sick."—Homer Herald.

**The Scrap Book Man.**

The man who keeps a scrap book and insists on showing it For the pleasure of your reading his literary wit! He brings a mighty volume, and he lays it on your knees, And says: "Will you excuse me for just a moment, please?" He leaves the room so you may have a chance to read it through, A thing which, if you are like me, you very rarely do. After an interval of time—quite generous, you'll allow— He comes back with a smile and asks: "What's your opinion now?" You're bound to praise his writings as immense, although they're not, For if you were quite honest you would say that they were rot! Though you're very disappointed, of course you mustn't show it, And more especially if he should chance to be a poet! You take your medicine like a man, and tell him you delight In reading such effusions, which are really "out of sight"! Most probably you wish they were, so promptly close the book Before he asks you, as he will, to have another look. Then take your leave; you've made a friend through saying what's untrue, While he has made unconsciously an enemy of you. The young lady with an album, in which she'd have you write, Is quite enough to put a man to instantaneous flight, But he who keeps a scrap book full of his own prose and verse, And will insist on showing it, is infinitely worse!

—La Touche Hancock.

**Works, Not Faith.**

The professor in charge of a Princeton classroom had been annoyed by the tardy entrance of a student. He pointedly ceased talking until the man took his seat.

After lecture the student apologized. "Professor," said he, "my watch was fifteen minutes out of the way. It's bothered me a good deal lately, but after this I shall put no more faith in it."

"It's not faith you want in it," replied the professor; "it's works."—Harper's Weekly.

**Lectures and Meetings.**

**Liberty Congregation.** John Russell Coryell speaks Sunday mornings at 11 o'clock in Lyric Hall, Sixth avenue, 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.

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

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

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- 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:

- 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:
- 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.

A little Cupid is to blame for some marriages, and a little cupidity for others.

There are but two opinions upon any subject—ours and the wrong one.—Trans-Atlantic Tales.

We are never appreciated except by our equals or our superiors. Our inferiors will either extol us to the skies, or degrade us.—Ruskin.

To-morrow? 'Tis not ours to know  
That we again shall see the flowers.  
To-morrow is the gods'—but, oh!

To-day is ours.  
—C. E. Merrill, Jr.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dew-drop perishes, but sinking into the flower makes it sweeter.

Oh! for an optimistic mind;  
The good in all things prone to find;  
A stranger to despair;  
It sees the howling storm to-day  
Shall by to-morrow speed away,  
And leave the prospect fair!  
—Edwin Emerson, M.A.

Of all attainable liberties, then, be sure to first strive to be useful. Independence you had better cease to talk of, for you are dependent not only on every act of people of whom you never heard, but on every act of what has been dust a thousand years.—John Ruskin.

I looked into your eyes and knew  
That all the Earth and Sky and Sea,  
And all the space the stars shine through,  
Lay in their depths for me.

You spoke, and lo, it brought the morn;  
A lark sang in a distant field;  
A rustling breath went through the corn—  
A new day stood revealed.  
—Anon.

Commerce, consisting in a mutual exchange of the necessaries and conveniences of life, the more free and unrestrained it is the more it flourishes; and the happier are all the nations concerned in it. Most of the restraints put upon it in different countries seem to have been the projects of particulars for their private interest, under pretence of public good.—From a letter of Benjamin Franklin to Count De Vergennes, March 16, 1783.

### Imagination.

Alas for the man who can not dream  
And thinks all things are what they seem—  
Can't paint the day a brighter hue,  
Nor tinge the skies a deeper blue!  
Alas for the man who fails to see  
An inch beyond reality,  
Who worships form and will not hear  
The notes of music, sweet and clear,  
That come to him and him alone,  
Above life's sombre monotone!

And just as one cannot believe any longer in a moral ordering of the world is the idea of Providence unrecognizable. We all feel inclined to believe in a loving Father when we have experienced some great blessing—recovering from some severe sickness, or from drowning, or from an earthquake, or when we have won the chief prize at a lottery; but what are our ideas when ill-luck attends us? With the advance in the means of communication the number of crimes and accidents has increased to an extraordinary extent. Just look at the newspapers. In every year thousands of men are lost by shipwreck, thousands in railway accidents, thousands through mining catastrophes, etc. Thousands of men slaughter one another every year in war, and in those states which are most remarkable for their Christianity we find the most awful preparations for war—Germany, the United States, and England. These nations spend the greater part of the national income on instruments for shedding man's blood. Remember that most of the men who fall in all these catastrophes are the bloom and blossom of their race—young men able and willing to work and capable of making others happy. And you ask me to believe in a moral ordering of the world! In a loving Providence! So long as men are in their swaddling clothes they can satisfy themselves with these figments; but when they reach their proper stature they regard such beliefs with a smile or a frown—just as their nature is.—Ernst Haeckel,

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Exempt.—Elijah had just ascended in his chariot of fire.

"The only transportation that escapes Federal control," he chuckled. Herewith he vanished from view.

Reason Enough.—Why did they make the hand on the statue eleven inches long?

I don't know. Well if they made it twelve inches it would have been a foot.

The Billionaire's Problem.—First Magnate—This problem of taking care of the poor is a hard one.

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She Did.—"Madam, do you keep hens?" asked the lady with the gold-rimmed eye-glasses at the door of the farm house.

"Sure!" replied the woman in the door, wiping her chin with her gingham apron: "are you lookin' for board, ma'am?"—Yonkers Statesman.

Frenzied Finance Again.—A Kentucky banker wanted a railroad ticket, and had only a \$2 bill. It required \$3 to get the ticket. He took the \$2 bill to a pawnshop and pawned it for \$1.50. On his way back to the station he met a friend to whom he sold the pawn ticket for \$1.50. That gave him \$3. Now who's out that dollar?

The Divorced Life.—"What does your father do to earn his living?" asked a New York principal of a pupil who was being admitted.

"Please, ma'am, he doesn't live with us; mamma supports me."

"Well, then, how does your mother earn her living?"

"She gets paid for staying away from papa," replied the child, artlessly.—Argonaut.

Trouble for the Editor.—"I can't keep the visitors from coming up," said the office boy, dejectedly. "When I say you're out they don't believe me. They say they must see you."

"Well," said the editor, "just tell them that's what they all say. I don't care if you cheek them, but I must have quietness."

That afternoon there called at the office a lady with hard features and an acid expression. She wanted to see the editor, and the boy assured her it was impossible.

"But I must see him!" she protested. "I'm his wife!"

"That's what they all says," replied the boy.

That is why he found himself on the floor, with the lady sitting on his neck and smacking his head with a ruler, and that is why there is a new boy wanted there.—Answers.

For a Speedy Deliverance.—A Kentucky Congressman tells an interesting tale of the execution of a noted desperado in that State some years ago. Just before the Sheriff adjusted the noose he asked the usual question whether the man had anything to say.

"No, I think not"—began the convicted one, when he was interrupted by a cheerful voice shouting:

"Say, Bill, if you ain't got anything special to say would you mind giving me fifteen minutes of your time just to let these good people know that I'm a candidate for their suffrages and"

"Hold on there," shouted the Sheriff; "who's that?"

"John Blank," volunteered some one, naming a rising young politician, who has since represented his State for a number of years in the House of Representatives at Washington.

"Who did he say it was?" whispered the condemned to the Sheriff.

"They say it's John Blank."

"I thought I recognized John's voice," the desperado calmly remarked. "Well, he can have my time—all of it. But go ahead and hang me first and let him talk afterward."—Tit-Bits.

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## News of the Week

President Roosevelt was forty-nine years old October 27.

Nov. 28 has been appointed by the President as Thanksgiving day.

The new law for the closing of saloons in Madrid, the capital of Spain, went into operation on October 13. Many of the places remained open.

A street car strike at Yonkers, N. Y., was accompanied with so much rioting that the police were unequal to the situation and the mayor called for troops.

Our late visitor, the Lord Bishop of London, has got home again. He hopes that his sermon in Wall Street did not produce the financial smash that came so soon after it.

The slogan of the Gentile or American party in Salt Lake City is "Church domination must cease." It is the rebellion of the politicians against the dictation of the Mormon hierarchy.

The balloon race which started from St. Louis, Mo., appears to have been won by the German balloon Pommern, which landed on the New Jersey coast after covering about 875 miles.

The report that the inhabitants of several towns in the state of Mississippi intend to expel Italian-born children from the elementary schools has caused considerable apprehension in Rome.

Ute Indians left the Cheyenne reservation in South Dakota on the warpath, last week. Four troops of cavalry were sent from Fort Meade a hundred miles away to assist in rounding up the redmen.

The President reasserts his determination to send the Atlantic fleet of warships to the Pacific. Their return is contingent on Congress appropriating money for enough coal to bring them back.

The coroner will investigate the death of A. G. Maclay, a real estate dealer of this city, who was a Christian Scientist, and had a "reader" in attendance, but refused to call a doctor when down with pneumonia.

A report of the Royal Commission on Tuberculosis, London, suggests that there are two kinds of consumption, one rapidly fatal, the other tending to undergo spontaneous cure; one hopeless, the other hopeful.

By the will of Robert N. Carson of Philadelphia, who died last week, the greater part of his estate, estimated at \$10,000,000, is left to fund a college for orphan girls similar to the one founded by Stephen Girard for boys.

The International Association of Machinists is preparing to make a general demand for an eight-hour day next spring. There are 130,000 union and 70,000 non-union machinists in the country. The non-union men are expected to join in the demand.

Governor Hoch of Kansas, having visited the President at the White House, reports: "Of course we'll nominate the President again. There is plenty of sentiment for him in the West and we will ride over the national convention like a herd of Texas steers."

Scores of ministers in New Jersey preached political sermons last Sunday. The danger which threatens the Bishops' law relating to open saloons on Sunday afforded them an excuse. They argued also that it was the duty of the church to instruct the state on all moral issues.

Italy fears a railroad strike and the government has forbidden the use of the telegraph wires for press reports on the situation. The government professes to be convinced that the strike will not occur and would stop the circulation of adverse tidings which might prevent tourists from visiting the country this winter.

A run on banks and suspension of payments was caused last week by the closing of the Knickerbocker Trust Company, which suspended after paying out \$6,000,000. General disaster was averted by government deposits of \$25,000,000 with New York banks and by the cooperation of Rockefeller, Morgan, and other capitalists, who got together as much more.

Europe, and more especially court circles, is shocked by the revelations in a libel suit brought by Count von Moltke against Maximilien Harden, editor of "Die Zukunft" (The Future). Harden exposed the alleged unnatural practices of the count and his friends. The count is a high German official, intimate with the

Kaiser (who among the coterie of degenerates is known as the "Darling"), and the inquiry comes close to the foot of the throne.

William English Walling, of Indiana, the Socialist and former settlement worker, who with his wife and sister-in-law was arrested by the Russian secret police in St. Petersburg, presumably on the charge of aiding the terrorists, was kept in prison only one day and then liberated by the prompt action of the American embassy. Walling's wife, Anna Strunsky, was known on the Pacific coast as the "Girl Socialist." Neither she nor Walling believes in the marriage ceremony, but like J. G. Phelps Stokes and Rose Pastor they went through it to please their friends. Her sister Rose is also a Socialist, or revolutionist, and has been engaged in the Russian propaganda.

On Oct. 21 Supreme Court Justice Abbott in Brooklyn, confirmed the report of the commission appointed to test the sanity of Edward Ward Vanderbilt, the husband of "Bishop" Mary Ann Scannell-Pepper Vanderbilt, who professes to be in communication with the spirit world through "Bright Eyes." The jury decided that Mr. Vanderbilt was not competent to manage his affairs. When the report of the commission came up before Justice Abbott, counsel for Mr. Vanderbilt moved to set aside the report. Counsel for Miss Minerva Vanderbilt asked that the report be confirmed, declaring that Mr. Vanderbilt had showed his incompetency by giving a house and lot on St. Mark's avenue to Mrs. Pepper before he was married to her. They also showed how he had been imposed upon by the "Bishop," who induced him to send a check to "Bright Eyes," who was supposed at the time to be in Europe. Justice Abbott has rendered a righteous decision, perhaps, but the sanity of Vanderbilt would never have been questioned had he conveyed his property to a priestly instead of a mediumistic fraud.

Earthquake shocks caused widespread disaster and great loss of life in southern Italy, Oct. 24. The estimated number of deaths is 1,000. The town of Ferruzzano, on a hill near the sea, was the worst sufferer, 500 of its population being dead. At Rome it was officially stated on Sunday that the villages damaged by the earthquake number thirty. The lists of the dead and wounded have not yet been compiled, but entire families are missing. It is feared that many persons are still alive beneath the ruins of Ferruzzano. The bodies recovered are mostly mutilated beyond recognition. Several of the dead, however, were not injured, and it is therefore argued that they were suffocated or died from exhaustion while buried in the ruins. Decomposition of the bodies is being hastened by the rain. A considerable number of the cattle and entire herds of sheep and goats perished. Food is lacking. Many of the injured have not yet been attended to. The surgeons are using clothing for bandages, there being none of the latter to be obtained. Only half of those killed at Ferruzzano have been buried. The remainder are decomposing under the ruins, and it is believed that the effluvia has hastened the death of some of those injured still lying under the debris. The delay in the work of salvage and the lack of food and medicine are entirely due to the isolated position of Ferruzzano, the state of the roads and the absence of railways, which neutralize the whole-hearted efforts of the troops sent to do rescue work.

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