

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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GOVERNMENT PROSECUTIONS

The President Is Not Constitutionally Empowered to Prosecute Anybody.

The Constitution of the United States, Art. II, Sec. 3, provides that the President "shall take care that the laws be faithfully executed."

Executed how and by whom?

Mr. Tucker, in his Commentaries on the Constitution, says:

"The President is clothed with power to select the agents through whom the laws are to be executed, and to take care that they shall be faithfully executed through these agents."

But there is a large class of laws which cannot be thus executed.

Before considering these, let us inquire into

The Extent of Executive Power.

Daniel Webster said, "For ages the contest has been, to rescue liberty from the grasp of executive power."

Whenever the question has been before the Supreme Court, the President has been held to a strict compliance with the Constitution and the laws. Even President Lincoln did not escape.

During the civil war he claimed and exercised the power of organizing military commissions, under which citizens within the loyal states were to be arrested and imprisoned, and even put to death. He thought his course was justified by the exigencies of the country. But the Supreme Court, Chief Justice Chase presiding, held unanimously, that the commissions not being authorized by any law, all their proceedings were null and void.—4 Wallace, 1.

In this case, Justice Davis, delivering the opinion of the Court, said:

"They (the commissions) cannot justify on the mandate of the President, because he is controlled by law."—4 Wal. 121.

The appointment of commissions and special agents to aid in the execution of the laws, when they are not provided for by any statute, is an arbitrary proceeding, and the acts of such commissions and special agents are of very doubtful validity.

If a commission of that kind could not be tolerated in time of war, much less is it permissible in time of peace. And still less justifiable is the appointment of any such unauthorized commission or special agent for any other purpose than to aid in the execution of the laws.

In ex parte William Wells, 18 Howard, 318, Justice McLean, speaking of the President, said: "He has no powers which are not given him by the Constitution and laws of the country; and all his acts beyond these limits are null and void."

Executive Control Over Prosecutions.

This question will turn upon another: The extent of the authority of the executive over departments, and over the heads of departments.

Upon this point, let us look, first, at

Opinions of Attorneys-General.

William Wirt.—"If the laws require a particular officer by name to perform a duty, not only is that officer bound to perform it, but no other officer can perform it without a violation of the

BY CHARLES B. WAITE.

law; and were the President to perform it, he would not only be not taking care that the laws were faithfully executed, but he would be violating them himself."—Opinions of Attorneys-General, vol. 1, p. 625.

John J. Crittenden said the interference of the President with the performance of their duties by subordinate officers, would in general, be exceedingly injudicious, "if at all warrantable." His duty in taking care "that the laws are executed, is performed in such cases," said he, "by superintending the conduct of those subordinate officers, and by removing them or having them removed when necessary."—Ibid. v. 5, p. 277.

Caleb Cushing.—"Where the laws define what is to be done by a given head of department, and how he is to do it, there the President's discretion stops."—Ibid. 6, 341.

Jeremiah S. Black.—"The power of the chief executive (in seeing the laws faithfully executed) is to be used only in the manner prescribed by the legislative department. He cannot accomplish a legal purpose by illegal means. He cannot break the laws himself to prevent them from being violated by others. * * Where the mode of performing a duty is pointed out by statute, that is the exclusive mode, and no other can be followed. * * If, therefore, an Act of Congress declares that a certain thing shall be done by a particular officer, it cannot be done by a different officer."—Ibid. 9, 519.

Opinions of the Supreme Court.

Chief Justice Marshall in Marbury v. Madison, 1 Cranch, 137. The question was, whether a commission which had been signed, and to which the seal had been attached, could be arrested in the hands of the Secretary of State, and its delivery prevented. The famous Chief Justice, holding it could not, said:

"This is a precise course, accurately marked out by law, and it is to be strictly pursued. It is the duty of the Secretary of State to conform to the law; and in this he is an officer of the United States, bound to obey the laws. He acts, in this respect, as has been very properly stated at the bar, under the authority of the law, and not by the instructions of the President. It is a ministerial act which the law enjoins on a particular officer for a particular purpose."

Justice Thompson, in Kendall v. the United States, 12 Peters, 610, said, it is by no means the case, that every officer in every branch of the executive department, is under the exclusive direction of the President.

"There are," said he, "certain political duties imposed upon many officers in the executive department, the discharge of which is under the direction of the President. But it would be an alarming doctrine, that Congress cannot impose upon any executive officer any duty they may

think proper which is not repugnant to any rights secured and protected by the Constitution; and in such cases, the duty and responsibility grow out of and are subject to the control of the law, and not to the direction of the President. And this is emphatically the case, where the duty enjoined is of a mere ministerial character.

Justice Miller, in Gaines v. Thompson, 7 Wallace, 349, referring to the decision in the case of Marbury v. Madison, commented approvingly, or at least without dissent, upon the distinction which in that case the distinguished jurist had drawn, between those cases in which the President had, and those in which he had not control over the acts of the head of a department. There are many subsequent cases in a direct line with these three.

Applying the principle of these cases to a prosecution, the conclusion is irresistible, that when an officer who has been designated to enforce the penalty, brings a prosecution, in doing so he acts under the authority of the law, and not by the direction of the President.

Such a prosecution is a ministerial act; and as such comes fully within the rule. That an act requires some judgment and discretion, does not destroy its ministerial character. That may be consistent with a considerable degree even of judicial discretion.

The prosecuting officer named is usually the attorney-general or the district attorney. But sometimes other officers are designated. For instance, the Act to establish the equal rights of citizens in inns, theatres, etc., provides as follows:

"And the district attorneys' marshals and deputy marshals of the United States and commissioners appointed," etc., "are hereby specially authorized and required to institute proceedings against any person who shall violate the provisions of this act." Does it require any argument to prove that an act is ministerial which may be performed by a marshal, a deputy marshal or a commissioner? And is it not made sufficiently definite who is to perform these acts?

Expressio Unius Exclusio Alterius.

The maxim that the mention of the one is the exclusion of the other, has special application in cases of this kind.

The maxim that penal laws are to be strictly construed, leads to the same result.

The President has taken upon himself the responsibility of all the principal prosecutions.

In his late Massachusetts speech he says: "It will not alter my attitude. * * It is idle to ask me not to prosecute," etc.

Now, the President has no right to prosecute anybody.

He can call the attention of the Attorney-General to the more important laws to be enforced, and if any complaint be made that the officer is not performing his duty, he will examine into the matter; and if the complaint be well founded,

it may be cause for removal. That is the extent of his authority.

He has no right himself to say whom to prosecute and when to prosecute. Such a power in the chief executive, would be of a dangerous character, and not in accordance with the spirit of our institutions. In specifying who is to prosecute Congress makes no mention of the President whatever. Is not that equivalent to saying he is not to control the prosecutions?

Concede that these numerous prosecutions will eventually prove beneficial. That does not justify carrying them on in an unauthorized and illegal manner. The illegal prosecutions of one President may have a beneficial effect, while those of another may prove extremely detrimental. Meanwhile, dangerous precedents have been set, power has been usurped, and the laws violated.

Why should the President intervene? What good does it do? How has it been heretofore?

When the packers of Chicago were prosecuted the President intervened and got beaten. That angered him, and he attacked and censured a United States judge, in a message to Congress. He thus rode roughshod over the Constitution, which has marked out three departments, and has distributed the powers of the government among them. It was as gross an attack upon the judicial department of the government as was the attack upon the legislative department by Andrew Johnson, who escaped impeachment by a single vote less than two-thirds. To violate the entire framework of the Constitution, is worse than to violate any of its provisions. It is an attempt to change our system of government.

Again when Judge Landis at the close of a prosecution fined the Standard Oil Company of Indiana very heavily, the President did not object; but when the same judge proposed to have other infractions of the law investigated, word came from Washington that the Administration regretted it; it was not in accordance with the program. Then followed the complications between Judge Landis and the Attorney-General, which were the direct result of unauthorized executive interference with the duties of the Court and the district attorney.

At another time, after consultation between the President, Attorney-General and other officials, as to whether A, B and C should be prosecuted, it was given out that A, with whom the President had had a personal controversy, would not be prosecuted. But directly it was announced that A would probably be prosecuted, some new facts having come to light.

Now, are all these things normal and healthy, or are they irregular and spasmodic? What the country needs is a regular, uniform, equal and impartial administration of justice. This the public has a right to demand, and this the Attorney-General, if left to himself, can give them, if he will. If he will not, he is liable to impeachment.

If the people have not a right to a regular, legal administration of justice, then what becomes of their boasted freedom? Freedom from what? If they are not free from irregular and unauthorized government prosecutions, from what are they free? And where is that civil and political liberty which a republic is supposed to guarantee to its citizens?

Chancellor Day of Syracuse University says that he "cannot understand why scientists refuse to accept the supernatural, especially in view of the fact that a few questions on physical law would bring the greatest scientists face to face with the unknown." The reason is not far away. The sufficient explanation is this: that there is no ground for believing that the supernatural exists; that the great mass of phenomena formerly classed as supernatural have been found to be due to natural causes, and science expects that all others will yield to investigation with like results. Religious explanations of phenomena have never turned out to be true.

Once there was a man and a woman. "They lived together in a Fool's Paradise," some people said. They just loved and lived and planned and worked. And when they died and went to heaven they found they had been living in Paradise all the time.—Elbert Hubbard.

CIPHERS AND PROPHECIES.

Significance Found to Lurk in Numbers and in the Arrangement of Words.

Some Baconian Ciphers Discovered.

BY WM. HENRY BURR.

The use of cipher systems by Lord Bacon in his numerous books, both open and secret, is an incontrovertible fact. Some time ago The Truth Seeker printed a Baconian poem. It is now discovered that in the first eight lines there is "infolded," by what is known as the anagram cipher, the words "Francis Bacon, Saint Albans." Beginning with the first F, and following it by the next r, then a, then n, and so on, the above words appear, as indicated by capitals in the following reprint:

"FaRewell, ye gilded follies, pleAsiNg troubles!
Farewell, ye honored rags, ye glorious bubbles!
Fame's but a hollow eCho, gold pure clay;
Honor the darlIng of but one Short day,
Beauty, th' eye'S idol, but A damasked skIN;
STate, but a goLDen prison to live in
And torture free-Born minds; embroidered
trAiNS,
Merely but pageants of proud-swelling veins.

Another instance of the use of the same cipher is found on the Shakespeare tombstone.

Good FrenD for Jesus SAKE forbear
To digg T-E Dust Enco-Ased HERE.
Blest be T-E Man YT spares T-Es Stones
And curst be He YT moves my Bones.

This is copied from Mr. Donnelly's last book, "The Cipher on the Tombstone," 1899. The capitals are the same as on the original slab, which was destroyed long ago and replaced by what was intended to be a copy, but is not quite exact. These capitals have nothing to do with the anagram cipher, of which Mr. Donnelly probably never heard. His contention was that in the inscription there were involved, by the bilateral cipher system, these words: "Francis Bacon wrote the Greene, Marlowe and Shakespeare plays."

But aside from this, let the reader now apply the anagram cipher to the four lines, beginning with the first F, and he will evolve the name Francis; then going back to the first b in "forbear" the name Bacon is evolved in the first three lines.

Numerous occurrences of Bacon's name, title, etc., are found in other poems of his time. The two above mentioned were worked out by Mr. R. A. Smith, a clerk in the War Department at Washington, and he has found and submitted to me several others. It was he who discovered in Shakespeare's Sonnet number 76, by another cipher, the name Bacon, and it was printed in The Truth Seeker of May 13, 1905, in an article headed "Lord Bacon's Secret Work."

P. S.—Since mailing the manuscript of the above article, Mr. R. A. Smith has informed me that he did not discover the anagram in the inscription on the tombstone; it was found by an Englishman. And now, on reinspection, I find that the first name is spelt with an e—Frances.

But I myself have just now found in the lines another anagram. Beginning with the letter i in "digg," I spell out Ignoto. In 1885 I discovered that the concealed poet Ignoto, writer of a score of love songs printed in 1598, 1599 and 1602, a familiar one beginning with "Come live with me and be my love," was Francis Bacon.

And I now note a cipher discovered last year by the same Mr. Smith in the "Shakespeare" Sonnet number 76:

Why is my verse so Barren of new pride,
So far from variation or quick change?
Why with the time do I not glance Aside,
To new-found methods and to Compounds
strange?
Why write I still all One, ever the same,
And keep invention in a Noted weed,
That every word doth almost tell my name,
Showing their birth and where they did proceed?

In line one the 6th word begins with b; in line 3 the 9th word begins with a; in lines 4, 5 and 6, the 6th word begins consecutively with c,

o, n. Each numbered word is a multiple of 3, and the initials spell BACON. W. H. B.

The Significance of Names.

BY W. H. RINEHART.

The Bible is a wonderful book. It is wonderful in the minds of some in the absolute sense in which "a phenomenon is said to transcend the range of rational explanation." It is also wonderful in its relative sense, in the sense "a natural object or a work of art is wonderful when it is unusually beautiful and imposing—when it passes the ordinary limits of our experience." As a piece of literature it is the climax of the Renaissance. It contains very few facts, scientific or historic, but much philosophy of the dualistic sort, of the kind that is a priori, transcendental, and highly speculative; or, as Goldwin Smith would say, "literary rather than philosophic"; more fiction than truth; and I think I am letting it down easy at that. As a literary production it is probable there is no other book having so large a circulation and so few readers in comparison. Its great circulation is due to its cheapness and the strenuous efforts of its advertisers and partisans; and the fact that it is little read is due to the difficulty of interpretation and lack of interest on the part of the common people. Referring to its cheapness and the original advertising indulged in by booksellers and colporteurs, I recently read of a scholar who saw in the window of a second-hand book-shop at Fifty-sixth street and Eighth avenue a great pile of Bibles marked very low—Bibles are always to be had at bargains—and over them in big letters this inscription:

Satan trembles when he sees
Bibles sold as low as these.

Notwithstanding the great numbers published and in circulation, and the very important subject we are told it deals with—the knowledge of salvation to a lost race of people, a lost world, if you please—the great majority of Christians, including priests, ministers, and teachers, know very little about it—are not familiar with its contents; and those preachers and teachers who are supposed to know the historical and textual contents of the Bible know it only partially, or only so much thereof as supports their creed. So true is this that one of the most prominent Presbyterian preachers recently wrote that his and all other sects were but "partialists" concerning the knowledge of the truth as contained in the whole Bible. The writer has known numbers of intelligent and well-read people who were astonished at the information when their attention is called to certain passages in the Old and New Testaments.

Some of my readers may be amused, if not edified, by a few words on a subject which has been considered of no minor importance in the interpretation of the scriptures, in fact, has been the cause of endless controversies between the sects, and has resulted indirectly in much woe to participants. The writer has personal knowledge of a very sad case which began in a newspaper discussion over the passage in Matthew xvi, 18, and ended in the murder of the Protestant disputant. The passage in dispute was the alleged statement of Jesus: "Thou art Peter, and upon this rock I will build my church." And this brings me to the subject of this paper, The Significance of Names. In the English Bible, in the quotation above made, the word Peter is said to be from the Greek "Petros," meaning, A stone; and many have been the conflicts between sectarians over the interpretation of the passage founded on the meaning of this word, while the oldest and strongest denomination in Christendom is built upon it. Had the disputants known that Peter is a pure Hebrew word transliterated from the Hebrew to the English and meaning "to open," all that controversy might have been avoided. Any one can verify this assertion by turning to Young's Concordance under the words "Open," "Openeth," "Opening"; Peter is in Hebrew "P" (pe), "T" (teth), "R" (resh). Remembering the meaning of those letters of the alphabet, and reading from right to left as that language requires, we have, "resh," the head; "teth," the serpent, and "pe," the mouth; or, by a free translation: "The head of the serpent is or has become the mouth." As to the

significance of the name Peter, it is borne out by the circumstance that his opening sermon on the day of Pentecost began the superstructure which has become the great institution called Christianity. By a vast number of people this institution has come to be designated as a serpent, because it has deceived the nations; and under the title of Woman is so interpreted in the Apocalypse (see chap. xvii). This brings us to that mysterious verse in the thirteenth chapter of Revelation which reads: "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred three score and six." Now, of course, it is only a coincidence; the writer does not believe in the prophecies of the Bible, but if one will take the name and title of one of the recent popes of the Roman church—Vincent Joachim Pecci, Vicar of Christ, Leo Thirteenth—and count the value of the Roman numerals it will be found to be 666. Besides, the literal meaning of Vincent Joachim Pecci is "Conquering to establish sin, or error." If this is all true prophecy and established scientific fact one may readily perceive how The Head of The Serpent is or has become the Mouth (of the Lord); but of course, this is all "more literary than philosophic."

If one could consult a Jewish rabbi concerning the definition of the name "Isaiah" he would be told that it meant "The Salvation of God," and all Bible dictionaries would support him. But if one will but turn to the second chapter of Genesis, text and margin, Oxford Bible, it will be found that Man is in Hebrew "Ish," and Woman is "Isha." The first two syllables of Isaiah are different in form but the same as "Isha"; and the last syllable is "iah" or JAH, or Jehovah. So, then, Isaiah means, literally, Jehovah's Woman; and, as there are some Bible students who believe that God's woman is the Church, the relationship between the Woman in Isaiah and the Woman in the Apocalypse is established.

Take the name Saul of Tarsus; Saul is English for the Hebrew Sheol; in Greek, Hades; in English, Hell. Tarsus is a Hebrew word meaning "chief horse." "Tar" is the same as Tsar, or Czar; "sus" is "horse." The meaning of his name is, therefore, Chief-horse-in-hell. When Paul, who was aforesaid called Saul, cried out: "Who shall deliver me from the body of this death?" he was in the midst of the Christian dispensation. And that is sheol, hell.

"I have yet many things to say unto you, but ye cannot bear them now."

A Pious Slaveholder.

The following quaint will is unearthed from the records by a reader who thinks it will enlighten the uninformed regarding slaveholding by Northern Christians early in the last century.

In the name of God amen:

I, Ebenezer Scofield, of Mt. Pleasant, Westchester County, N. Y., being of perfect mind and memory, though something infirm in body, and calling to mind the uncertainty of all sublunary things, do make and constitute this to be my last Will and Testament.

Imprimis, I commit my soul to God who gave it and my body to the earth to be interred in a decent, Christian-like manner, and for what estate or effects it hath pleased God to bless me with in this life, I give and bequeath in manner following, viz.: As for the services of my black man, Jack, I will that it or himself be appropriated during his servitude for the proper use and benefit of my wife, Hanna, if she should survive me; if not, the benefit of said boy Jack to be equally applied to the benefit of the surviving heirs, and I further will that the sum of \$100 be given by the heirs of this, my last Will and Testament, in proportion to their shares in my estate for the benefit of my wife, Hanna.

(Admitted to probate in 1814; recd. liber D, Wp. 284, Westchester County, N. Y.)

THE HOLY INQUISITION.

When and How the Church Set Up that Great Instrument of Wrong.

The Inquisition was adopted by the count of Toulouse in 1229, and confided to the Dominicans by Pope Gregory IX. in 1233. Innocent IV. in 1251, established it in the whole of Italy, with the exception of Naples. At the commencement, heretics in Milan were not subject to death; but soon they were burnt at Milan, as well as in the other parts of Italy; and Paramo, inquisitor in the kingdom of Sicily, asserts that in 1315 some thousands of heretics spread themselves through Cremasco, a small territory included in the jurisdiction of Milanese. The Dominican brothers burnt the greater part of them, and thus checked the theological pestilence by the flames. The first canon of the Council of Toulouse enjoined the bishops to appoint in every parish a priest and two or three laymen of reputation, who should be bound by oath to search carefully and frequently for heretics, in houses, caves, and all places where they might be able to hide themselves, and to give the speediest information to the bishop, the seigneur of the place, or his bailiff, and to take all necessary precautions against the escape of any heretics discovered. In 1473 Sixtus IV. made the inquisition independent and separate from the tribunals of the bishops. He created for Spain an inquisitor-general, with full powers to nominate particular inquisitors; and Ferdinand V., in 1478, founded and endowed the Inquisition. We learn from well authenticated history, that in seventeen years alone, from 1481 to 1498, Torquemada, the inquisitor-general of Spain, sent 97,371 men and women to the gallows; burned alive 10,220, and killed in secret dungeons 4,000 victims.

Nowhere in the annals of cruelty and horror can more dreadful events be discovered than those relating to this terrible tribunal. The torture and destruction of life inflicted on the race through the agency of the Holy Office, by such monsters as Torquemada, Diego Deza, and Alva, simply because of a diversity of belief in matters of faith, fully verifies the remark of the pagan in the fourth century who declared there were no wild beasts so ferocious as the Christians. It is beyond the power of the pen to portray the misery mankind has suffered from the Inquisition—the Inquisition, which exhumed the dead in order to burn them as heretics, and which has burned at the stake five millions of men.

The proceedings of the Inquisition begin by a denunciation. This is soon changed to declaration. The accused is asked, in general terms, if he or she has ever heard anything which was, or appeared to be contrary to the Catholic faith, or the rights of the Inquisition. If suspected of heresy, the accuser had to state whether it was slight, grave, or violent. The laws of the Holy Office were always the same. The "Black Book"—a large manuscript volume in folio—contained the method of conducting a process, which was never varied. It was called the "Black Book," because it was covered with that color; or, as an inquisitor explained it, is "Libro Negro," the book of the dead. In this book of death, the code of crime, the mode of accusing, and the punishment for every supposed offense is minutely given. The following astounding passage is from the "Libro Negro": "With respect to the examination, and the duty of examiners: either the prisoner confesses, and he is found guilty from his confession, or he does not confess, and is equally guilty on the evidence of the witness. If a prisoner confesses the whole guilt of which he is accused, he is unquestionably guilty of the whole; but if he confesses only a part, he ought still to be regarded as guilty of the whole; since what he has confessed proves him to be capable of the guilt as to the other points of accusation. And here the precept is to be kept in view, 'No one is obliged to condemn himself'—Nemo tenetur prodere scipsum. Nevertheless, the judge should do all in his power to induce the culprit to confess, since confession lends to the glory of God. And as the respect due to the glory of God requires that no one particular should be omitted, not even a mere attempt, so the judge is bound to put in force, not only the ordinary means which the Inquisition affords, but

whatever may enter into his thoughts, as fitting to lead to a confession.

"Bodily torture has ever been found the most salutary and efficient means of leading to spiritual repentance. Therefore, the choice of the most befitting torture is left to the judge of the Inquisition, who determines according to the age, the sex, and the constitution of the party. He will be prudent in its use, always being mindful, at the same time, to procure what is required from it—the confession of the delinquent. If, notwithstanding all the means employed, the unfortunate wretch still denies his guilt, he is to be considered as a victim of the devil; and, as such, deserves no compassion from the servants of God, nor the pity or indulgence of holy Mother Church; he is a son of perdition. Let him perish, then, among the damned, and let his place be no longer among the living." Ludovicus derives the example of confiscating the property of heretics from God himself: "or," says he, "God as the first inquisitor, teaches other inquisitors—his delegates—how heretics should be dealt with."

The tortures generally used upon the victims were the pulley, the fire or chafing dish, the rack, and the trough, in which the prisoner was bound and corded. Among the punishments for blasphemy against God, the Virgin, the saints, or the pope, there was an instrument used called "mordaccia or bit," which was a contrivance to confine the tongue, and compress it between two cylinders of wood and iron, and furnished with spikes. This instrument not only wounds the tongue and creates pain, but it often so swells it as to cause the victim danger from suffocation. Every possible variety of ingenious cruelty has been practiced by the Inquisition to torture and agonize its victims.

At Last.

The mistakes of my life have been grievous and many,
Too many the sins that I cannot ignore;
But now I am thankful at nine years and eighty
That my sins and mistakes were no worse and no more.

In this drama of life, the last act nearly ended,
Unsure of the lines in the role I was in,
The prompter on whom I had sometimes depended,
Was that monkey of mischief, or Adam of sin.

If at times off the track or somewhat astray,
When the sinner or mischief gave me the wrong cue,

With a prompter more trustful through most of the play,
To the best in each act I have tried to be true.

Schoolmates who with me on the voyage of life started,
False landmarks, too much sail, or perchance compass wrong;
Or cautions unheeding on the ocean uncharted,
Have been wrecked on the shoals, or have sunk in a storm.

With the hull, sail and compass transmitted to me,
Not my choice, fairly good, but by no means the best;

Despite the false landmarks, o'er the waves I can see
Beyond the harbor bar, a haven of rest.

And I have a strong faith that Charity's mantle
Will be graciously over my memory cast,
When I leave this fair world for whose favors I'm thankful,

And am gathered with my fathers on the hillside
at last.
M. WALSH BARTLETT.

The White Peril.

"A party of English and American tourists are approaching the city," said the Chief Servitor.

"Indeed," said the Mandarin, with some trepidation. "And hast thou concealed the gold and silver plate?"

"Yes, your Serenity."

"And the jewels, and the sacred relics, and those rare old volumes of Confucius and Mencius?"

"All, all, Revered Sunlight of Existence."

"Then it is well. Otherwise they might have adorned the homes of some of their first families. Thou rememberest the siege of Pekin?"

"Too well do I remember it, Light of my Life. There was little that they did not take in exchange for the glimpse of Western civilization they brought us. But I have hidden everything from their prying eyes."

"Thou hast done well," said the Mandarin, and satisfied that all possible precaution had been taken, he retired to his library to continue his work on the learned essay he was writing on "The White Peril."—Joseph Dana Miller in The Public.

Edwin Markham, the poet, was a member of the Methodist church while living in Coloma, Cal., and for a time held a license as a local preacher, but he did not renew his license and his membership has lapsed. So says a contributor to the Christian Advocate.

No man ever lifted up his voice or pen in a criticism against love, truth, compassion, tenderness, sympathy, service—we do, however, say things about theology.—The Philistine.

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

Work on "A Short History of the Inquisition" is now so far advanced that we feel justified in indulging the hope and expectation that another week will see the book in the hands of at least some of its subscribers. Purchasers will find it a good book to have and to hold. Before we knew how elaborate the work would prove to be we placed the price at \$1.50, and to stimulate advanced orders offered it for \$1.25 any time before publication. We had to withdraw that offer and finally to raise the price to \$2, which is still cheap. Some purchasers at the first price are discharging their consciences by paying the difference, which is a matter of choice. We are satisfied either way, because in the first place they paid all we asked, and they would have got the book anyhow. It is the kind of book of which it may be said that one copy will sell another, and we shall be recouped in the end. This is the only history of the Inquisition that explains it from the Freethinker's point of view, attributing persecution not to a perversion of religion, but to religion itself. The institution was justified by the Christian deity, revelation, savior, apostles, church and creeds.

Goodbye to a Cant Motto.

A Washington dispatch dated Nov. 6 states that the first of the new coins designed by the late Augustus St. Gaudens, under the general direction of President Roosevelt, has reached the Treasury Department from the United States Mint in Philadelphia. It is the \$10 gold piece, or eagle, and for the first time since 1873 the words "In God We Trust" are omitted. It is understood that these words will be omitted from the coins of all the other denominations, according to the designs approved by President Roosevelt, and that henceforth the motto will not appear on any of our currency.

The Washington newsgatherer says it could not be learned at the Treasury Department who was responsible for the omission of the words "In God We Trust," but the department officers have had nothing to do with the change in the coin designs except to carry out the orders of the President. The design was made by the late sculptor St. Gaudens after conferences with the President and was subsequently approved by Mr. Roosevelt. No change in the design was permitted to be made by the regular designers em-

ployed by the government. It is further added that the Secular League of the District of Columbia and other organizations of the same kind have been making an intermittent campaign for years against the use of the name of the deity in thanksgiving proclamations and various official documents, and especially against the use of the motto "In God We Trust" on the coins of the nation.

The change should have been made long ago. A coin is no place for religious mottoes. This one came through the efforts of a fanatical God-in-the-Constitutionist who happened to be superintendent of the Philadelphia mint. It was a lie on the face of it, for in money matters nobody trusts in God, whatever confidence may be reposed in him in spiritual affairs. All the trust was in the stability of the government, the intrinsic value of the coin, and the genuineness of the stamp.

Science as An "Exorcist."

The recent discovery of a chemical solution which, applied to grain-fields, will kill the weeds while not injuring the crop is of value to Freethought when taken along with the church's way of dealing with kindred problems.

Agriculture used to be under the special care of the church. The priests blessed the seed, exorcised the pests, opened with prayer the festivities at harvest time; and, as a reward for their services in inclining the gods favorably, claimed a tenth of the crop, which tenth they called tithes. In some places they are getting it still.

The priests were not always successful in their intervention on behalf of farm produce, for the crop failed when they prayed for it as often as when they did not, but they attributed that unfortunate result either to some secret or known wickedness of the farmer—he had not perhaps been active in good works—or to the interference of demons or witches. Sometimes they identified the witch, that is, the person in league with the evil spirits, and then there was torture or murder.

For pests they employed exorcism. A formula attributed to a saint of the ninth century, which remained in use down to a recent period, especially declares insects injurious to crops to be possessed of evil spirits, and names, among the animals, to be excommunicated or exorcised, mice, moles, and serpents. The use of exorcism against caterpillars and grasshoppers was also common.

"In the thirteenth century a bishop of Lusanne, finding that the eels in Lake Lemman troubled the fishermen, attempted to remove the difficulty by exorcism, and two centuries later one of his successors excommunicated all the May-bugs in the diocese. As late as 1713 there appears an entry on the municipal register of Thonon as follows: 'Resolved, That this town join with other parishes of this province in obtaining from Rome an excommunication against the insects, and that it will contribute pro rata to the expense of the same.' There was good money in it for Rome.

Nobody doubted that animals could be possessed by Satan, or if that doubt was expressed it was quickly silenced by reference to the entrance of Satan into the serpent in the Garden of Eden, and to the driving of devils into pigs by Jesus Christ. On the scriptural side the position of the exorcists was invulnerable; their theory lacking only the support of facts, which is never noticed by the faithful.

The exorcists were equal to the expulsion of insect pests under favorable conditions. Within our own day the ministers have united in

prayer to drive away grasshoppers, with what success they did not report. They pray for warm weather to ripen the crops, as they did last month in South Dakota, and although in this instance the weather turned cold at once and there was frost four days later, the parsons were not discouraged. As it is sure to be either warm or cold, they must make a hit as often as a miss. The only minister on record as refusing to pray for weather is the Rev. Charles Kingsley, who once got into trouble with his bishop for protesting that he was no medicine man.

The priests and ministers have not formally and unitedly tackled the weed proposition. Although they attribute tares to the devil's industry as a sower, we are not familiar with any modern case where they have tried to thwart his designs by prayer or exorcism. We should not be surprised, however, to learn that the Canada thistle had been more than once excommunicated by the priests of Quebec.

The science of bacteriology, with the discovery of insecticides, has done much to make the exorcism of insects unnecessary and to take the duty of dealing with them out of the hands of the priests. Weeds have kept on growing unchecked in the midst of grain-fields, though probably opposed unofficially by prayer, and certainly by plenty of profanity.

It can now be said with certainty, according to the "Technical World" of Chicago, that a discovery of a way to destroy the vegetable pests, or weeds, has been made. It is a machine for spraying grain-fields with iron sulphite, which kills or effectually stunts mustard, yellow-dock cockle-burr, smart-weed, rag-weed and Spanish needles, while there is every reason to believe that it will destroy Canada thistles. Successful experiments with the machine and the solution have been performed by the Agricultural College connected with the University of Wisconsin, there being evidence in every case that the weeds have been annihilated, with no discoverable injury to the grain.

The result of this discovery is that at the least calculation fields will produce twenty per cent more grain than when wheat or oats must share the soil with wild mustard and Canada thistles. How much it will increase the wealth of the farmer and the world may be estimated on a basis of the annual production of cereals. By making crops more abundant it will make living cheaper. It will leave more for clothes, for books, for recreation, and for civilization.

When the clergy ponder upon this achievement of science as contrasted with their own failure to increase the wealth of the world by the value of one red cent, they must wonder why God, when he was making a revelation to them, did not inform those who received it that a ten per cent solution of iron sulfate would destroy the tares in grain, instead of setting them the task of exorcising imaginary demons with formulas that never touched them. Why did he not give them the combination instead of revealing it to a materialistic professor in a Western agricultural college? Why did he not eliminate the tares in time to increase their tithes? Why did he so long withhold the letter "s" from "prayer" and keep man in ignorance of the sprayer? And when we read the annual Thanksgiving proclamation, with its grateful allusions to "bountiful crops," the increase being attributed to Providence, shall we be able to refrain from asking ourselves how bountiful the crops are likely to be in the future if their cultivation is left to Providence, unassisted by the free thinking students of science and seekers for truth?

Judge Wilfley and the Catholic Church

The Roman Catholics of the Orient have petitioned President Roosevelt and the American Congress to repudiate an "attack" upon the Catholic church by Judge Wilfley of the United States Court for China at Shanghai. Judge Wilfley is accused of going out of his way, in a recent decision, to use the following language, held by the petitioners to be a condemnation of the pope and clergy of the Catholic church:

"Probate of Will is also in many cases a privilege of manorial courts which have nothing ecclesiastical in their composition and represent the more ancient moots in which no doubt the Wills of the Anglo-Saxons were published. As however the testamentary jurisdiction was regarded by Glanvil as an undisputed right of the church courts, the date of its commencement cannot be put later than the reign of Henry I., and it may possibly be as old as the division of law and spiritual courts (Vol. III, p. 344). The trust thus vested in the prelates in the course of time was grossly abused. The common law did not make him (the ordinary, the judge having power over wills), being a spiritual government, subject to temporal suits for such things, and this was a gross defect in the common law' (Graysbrook v. Fox, 1 Plowd, R. 275, 277). The popish clergy took to themselves under the name of the church and the poor the whole residue of the estate of the deceased after the two-thirds of the wife and children were divided, without paying even his debts or other charges thereon. This led to the enactment of the Statutes of Westminster II, directing the ordinary to pay the Intestate's debts so far as his goods will extend. But even after this check to the exorbitant power of the clergy, whereby the ordinary was made liable to creditors, yet the residuum after payment of debts still remained in their hands to be applied to whatever purpose his conscience should approve. It was the flagrant abuse of this power that again called for legislative interposition."

It remains to be seen what action the President and Congress will take on this petition, if any. Should an examination of the historical facts show that Judge Wilfley has been guilty of misrepresentation, his "attack" should be repudiated by the government; but if, on the other hand, it is found that he has merely stated the truth, he should be upheld, no matter how much the pope and clergy of the Catholic church suffer from judicial exposure of the fact that they have robbed widows and orphans. The indictment is not irreconcilable with the record of the church.

His Whiskers.

German painters who do religious subjects are engaged, says the Literary Digest, "in an effort to determine how the portrait of Jesus ought to be drawn." The plainest outcome of the discussion is that the pictures of Jesus with whiskers and long hair can not be historical. One Ludwig Fahrenkrog, writing in the Leipsic journal "Turmer," argues conclusively as follows:

"The traditional type of Christ pictures, with full beard and flowing hair, can not possibly be a true portrait of the savior. Christ certainly never wore a beard and his hair was closely cut. For this we have historical proofs. The oldest representations of the face of Christ, going back to the first Christian centuries and found chiefly in the catacombs of Rome, all picture him without a beard; but they differ to a certain extent with reference to the hair, the Hellenistic type of Jesus pictures representing him with somewhat longer hair than does the Alexandrian type. All the Christ pictures down to the beginning of the fourth century at least, and even later, are of this kind. The further fact that Christ must in his day have worn short hair can be proved from the scriptures. Among the Jews none but the Nazarites wore long hair. Christ was indeed a Nazarene, but not a Nazarite; the facts of his life supporting this view. To be a Nazarite was contrary to his character and spirit; and as it is more than probable that he drank wine at times, he could not have been a Nazarite according to Num. vi, 3-10. If he was not a Nazarite, then like the rest of the Jews he wore his hair short. Further evidence is furnished by Paul in 1 Cor. xi, 14, where it is expressly declared that it is a dishonor for a man to wear his hair long, something that the apostle would not have said had his master worn it thus."

Like the sex of angels, over which sculptor Borglum had a falling out with the ministers who are superintending the building of St. John's cathedral, the hair and whiskers of Jesus are purely speculative. If the pictures of the early centuries show him beardless, that is an indication that the men of his time and class did not let their whiskers grow. The condemnation of long hair found in Corinthians has the same significance. The Old Testament mentions the beards

of the patriarchs, but the long hair of Samson was out of fashion. Only a knowledge of the style in vogue when Jesus is said to have been on earth can give any hint about the "savior's" tonsure. The rest is guess work. Pictures of a man whose very existence is in doubt are of not much value. The chief duty of the painter is to make him look pleasant.

Prayer and Natural Law.

The North American Review for November contains a symposium on Prayer, participated in by Dr. Lyman Abbott, the Rev. W. R. Huntington, and Dr. Moncure D. Conway. In an advance sheet of the Review, the following passage is quoted from Dr. Conway's article:

"For multitudes, their life-journey is nearly all through a dark vale, and when the weary wayfarer hears in his dream a voice of early faith saying, 'Seek thou my face,' his heart replies, 'Thy face, Lord, will I seek!' There can be no love nor prayer where there is no face. Never did heartfelt prayer ascend to the Unknowable. We ascribe faces to abstractions—Charity, Justice, Truth, Mercy—longing to give objective reality to qualities and sentiments we revere. But the source of prayer is deeper than reverence; it is love; and in the personified Beloved is imaged every face—of child, parent, lover, friend—that ever smiled upon that kneeling spirit, to be shaped at last in that face which lightens the Dark Vale with devotion and tenderness."

The Rev. Mr. Huntington is the only one of the three contributors who appears to hold that prayers are answered. He says that "the supposed demonstrations of the impossibility of any such answer, in view of the fixity of the 'laws of nature,' are less frequently pressed upon us now than they used to be forty years ago." But there ought not to be any question whether the orderly sequences of nature can be turned aside by prayer when the matter is so easily settled by making the experiment. It is what we call a law of nature that water runs downhill. Persons like Dr. Huntington who are averse to "setting bounds to the Power that lies behind nature" would much strengthen their position as believers in the efficacy, if by invoking the said Power they would turn the current upstream toward its source.

It is only where Comstock is unknown and where Freethinkers are unknown that his misrepresentations and worse go unanswered and unexposed. At the late Purity Conference in Chicago he delivered his stereotyped address, reviewing what he calls his long fight against vice and his opposition by the "Infidels." It must have surprised him, when he had repeated his accusations against Ingersoll, to be called down very sharply by the Rev. Caroline Bartlett Crane, whose church in Kalamazoo, Ingersoll said, was the first one he ever attended that he would be willing to join. When the Rev. Mrs. Crane was Miss Caroline Bartlett, Ingersoll visited her People's church, and afterwards made the above comment, which started a story that he had been converted to Christianity. That was about 1895, but it appears that the lady preacher has not forgotten the man who spoke a good word for her a dozen years ago. She married a heretical preacher.

Notwithstanding that President Schneider of the Chicago Board of Education has pronounced the Bible unfit to be placed in the hands of immature persons and declares that its introduction into the public schools would be unconstitutional, the women of the so-called Women's Educational Union are keeping up the fight. Their last move is to ask for the use of a book called "Bible Readings" in place of the entire scriptures. The board does not want to use the book if excuse can be found for rejecting it, and in its opposition is receiving strong support from Secretary Reichwald of the American Secular Union. The women behind the movement are fanatics of the

kind who imagine that even the filth and coarseness of the Bible has something sacred and improving in it.

The Methodist New Connection, the Bible Christians, and the United Methodist Free Church, have been made one body. They have boiled down their several creeds into one, the last article of which is as follows:

There will be a resurrection of the dead, both of the righteous and the wicked; the Lord Jesus Christ will be the judge of all men; and they who have done good shall come forth unto the resurrection of life, and they who have done evil unto the resurrection of condemnation.

That lets us all in at the end. There is probably no individual on earth who has not at some time or other, and many times, "done good." The wretchedest outcast in the wretchedest slums of New York or Chicago occasionally does good in feeding some wretched fellow outcast, or giving him or her a bed for a night. There is no one who does evil continually. Hell may now be shut up permanently, and the devil decently buried. But will not heaven be overcrowded?

The Evangelical Lutheran synod of Iowa, in business session at Sioux City, has just passed a resolution "indorsing the idea of giving school children all over the country one afternoon a week in which they should be allowed to attend their own churches for religious instruction, this instruction to be a part of the regular school curriculum." It was given out at the synod that the brethren in voting for the resolution were acting "in cooperation with a movement recently started in New York by representatives of churches of all denominations." The Lutherans of Iowa are a long way in arrears. Such a proposition was made in New York a year or two ago, but was not cordially received by the Board of Education. We haven't heard of it for a twelve-month, and supposed it deceased.

The Freethought monthly, the Searchlight, published by J. D. Shaw at Waco, Texas, has been suspended since last May. We now hear from Mr. Shaw that publication will be resumed in November. The Searchlight and its predecessor, the Independent Pulpit, have been a credit to the cause of Liberalism. Mr. Shaw is a scholarly and popular writer. That his patrons have insisted on his getting into harness again, and that they have furnished him with the means to do so, speaks well for them. The more good journals Freethought has, the better for the cause and the better for its press.

When the separation fight was on in France, the orators of the Catholic church in America proved the French government to be Atheistic by citing the fact that the motto "God protect France" had been taken off the French coins; and one speaker, the Abbe Klein, inquired, "Can we imagine the American people cutting out from their coins the words 'In God we trust'?" It was certainly hard to imagine such a reform, but it is done, and Abbe Klein will be at the trouble of revising his argument.

General municipal elections were held in Rome on Sunday, November 10, and it is asserted that the anticlericals gained their greatest victory since the fall of the church from temporal power. The clericals foresaw their defeat and abstained from voting in order that they might say they had done so as a matter of tactics.

The Corwill Company, 24 East Twenty-first street, New York, announces the publication of a magazine of progress under the name of "The Wide Way," at a dollar a year. Mr. W. J. Terwilliger, secretary of the Manhattan Liberal Club, is manager of the Corwill Publishing Company, which issues in pamphlet form the Sunday addresses of John Russell Coryell at Lyric Hall.

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER V. (Continued.)

The Ministry of Christ.

113

How many of the apostles bore the name of Judas?

Matthew and Mark: But one. (Matt. x, 1-4, Mark iii, 14-19).

Luke: Two (vi, 16).

114

One of these was Judas Iscariot. Who was the other?

Luke (Old Ver.): "The brother of James" (vi, 16).

Luke (New Ver.): "The son of James."

115

Name the chief apostles.

Synoptics: Peter, James and John.

John: Peter and John.

In the Synoptics, Peter, James and John constitute an inner circle or group who are with their master on every important occasion. In John this group is limited to Peter and John.

116

Who was Jesus' favorite apostle?

Synoptics: Peter.

John: John.

From the Synoptics the conclusion is inevitable that if there was one disciple whom Jesus esteemed higher than the others it was Peter whom he is declared to have chosen for the head of his church. John, on the other hand, assuming that he wrote the Fourth Gospel, as claimed, takes frequent occasion to impress us with the idea that he was the bright particular star in the Apostolic galaxy. Four times (xiii, 23; xix, 26; xx, 2; xxi, 20) he declares himself to be "the disciple whom Jesus loved."

If John wrote the Fourth Gospel this self-glorification proves him to have been a despicable egotist; if he did not write it the book is a forgery. The first assumption, if correct, impairs the credibility; the latter destroys its authenticity.

117

Is the Apostle James mentioned in John?

He is not. This omission is the more remarkable when we remember that James was not only one of the chief apostles, but the brother of John.

Respecting this omission, Strauss says: "Is it at all probable that the real John would so unbecomingly neglect the well-founded claims of his brother James to special notice? and is not such an omission rather indicative of a late Hellenistic author, who scarcely had heard the name of the brother so early martyred?" (Leben Jesu, p. 353.)

118

What other disciples besides the Twelve did Jesus send out?

Luke: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come" (x, 1).

In not one of the other twenty-six books of the New Testament is this important feature of Christ's ministry mentioned. The seventy elders of Moses doubtless suggested it. "And the Lord came down in a cloud, and spoke unto him [Moses], and took of the spirit that was upon him, and gave it unto the seventy elders" (Num. xi, 25).

Seventy was a sacred number with the Jews and is of frequent occurrence in their writings. "And all the souls that came out of the loins of Jacob were seventy souls" (Ex. i, 5). Abimelech had "seventy brethren" (Jud. ix, 56). "Ahab had seventy sons" (2 K. x, 1). Isaiah prophesied that "Tyre shall be forgotten seventy years" (xxiii, 15). Jeremiah prophesied that the Jews were to "serve the king of Babylon seventy years" (xxv, 11). In Ezekiel's vision there stood before the idols of Israel "seventy men of the ancients of the house of Israel" (viii, 11). In Daniel's vision "seventy weeks are determined upon thy people and upon the holy city [Jerusalem]" (ix, 24).

119

What charge did Jesus make to his disciples?

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. x, 5).

"Then cometh he [with his disciples] to a city of Samaria" (John iv, 5). "And he abode there two days" (40).

120

Did Jesus have a habitation of his own?

Matthew: "And leaving Nazareth he came and dwelt in Capernaum" (iv, 13).

Mark: "Jesus sat at meat in his [Jesus'] house" (ii, 15).

Luke: "And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (ix, 58).

121

His residence in Capernaum was in fulfillment of what prophecy?

Matthew: "The land of Zabulon, and the land of Nephthali, by way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death is light sprung up" (iv, 15, 16).

The "prophecy" which Matthew pretends to quote is in Isaiah (ix, 1, 2), and reads as follows: "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulon, and the land of Naphtali, and afterwards did more grievously afflict her by way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

Matthew both misquotes and misapplies this passage. He eliminates the facts and alters the language to make a Messianic prophecy. The words were not intended as a prophecy. The events mentioned by Isaiah had occurred when he wrote. The "great light," which they had already seen, referred to his own work in destroying witchcraft and idolatry.

122

Were Zebulon and Nephthali situated "beyond Jordan," as stated?

They were not. "Beyond Jordan" means east of the Jordan, which formed the eastern boundary of Palestine. Zebulon and Nephthali were both situated west of the Jordan.

123

Were Peter, Andrew, James and John with Jesus when he taught in the synagogue at Capernaum?

Mark: They were (i, 16-21).

Luke: They were not; for they had not yet been called (iv, 31; v, 1-11).

124

Did Jesus perform many miracles in Galilee at the beginning of his ministry?

Matthew: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them" (iv, 23, 24).

Mark: "He healed many that were sick with divers diseases, and cast out many devils" (i, 34).

Luke: "All they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many" (iv, 40, 41).

John declares that his curing the nobleman's son (iv, 46-54), which was not until the second mission in Galilee, was the second miracle he performed there, his miracle at Cana being the only one he performed during the first period of his ministry. According to this Evangelist (iv, 45) all the notoriety he had at this time in Galilee, had been achieved, not by any miracles he had performed in that country, but through the reports of some Galileans who had seen his works at Jerusalem in Judea.

In regard to these conflicting statements of the Evangelists, Farrar says: "At this point we

are again met by difficulties in the chronology, which are not only serious, but to the certain solution of which there appears to be no clew" (Life of Christ, p. 124).

125.

Did he perform any miracles before he called his disciples?

Luke: He did (iv, 40, 41; v, 1-11).

John: "And both Jesus was called, and his disciples, to the marriage [at Cana, where he turned the water into wine] . . . This beginning of miracles did Jesus in Cana" (ii, 1-11).

Luke declares that he had performed many miracles before the first disciples were called; John declares that his disciples had been called and were with him when he performed his first miracle.

126

When was the miraculous draught of fishes made?

Luke: At the beginning of his ministry (v, 6).

John: Not until after his death and resurrection (xxi, 11).

127

What accident was caused by the enormous draught of fishes?

Luke: "Their net brake" (v, 6).

John: "For all there were so many, yet was not the net broken" (xxi, 11).

In Luke and John we have two different versions of a Pythagorean legend. After comparing and noting the agreements and variations of the three versions of the legend, Strauss says:

"If there be a mind that, not perceiving in the narratives we have compared the finger-marks of tradition, and hence the legendary character of these evangelical anecdotes, still leans to the historical interpretation, whether natural or supernatural; that mind must be alike ignorant of the true character both of legend and of history, of the natural and the supernatural" (Leben Jesu, p. 339).

IMITATING NATURE'S WORK.

Men of Science Will Endeavor, by Experiment, to Discover How Minerals Are Formed.

To find out how earth was made is the function of the geophysical laboratory of the Carnegie Institution, just completed upon an isolated hill overlooking Washington city from the northwest. No individual university or state has ever attempted or even contemplated, writes John Elfreth Watkins in the New York Tribune, the breadth of research assigned to this workshop by Prof. R. S. Woodward, president of the institution.

The director, Dr. Arthur L. Day, and his scientific staff plan to manufacture on a small scale what Dame Nature has wrought on a vast one, so far as earth earthy is concerned. Geologists have thus far inferred that in the beginning earth was as the sun is today—a mass of heated vapor. As this gradually cooled, the surface hardened into a crust, which, as it grew thicker, pressed more heavily upon the now fluid interior which came flowing to the surface whenever a crack appeared.

At first a fairly uniform mixture of the elements formed earth's mass and certain combinations solidified to form the first crust; but when portions of the liquid interior afterward leaked through the forming crust, these soft masses became, when cooled and hardened, species of rock different from the original crust. It was all a process of evolution concerning which science has done little more than guess—hence this geophysical laboratory. More than to guess, to learn, to know how the earth was made, science must repeat these processes in the laboratory. But in order to do this the scientists must have at their command enormous pressures and temperatures. Physicists in some parts of the world have worked with enormous temperatures, and others in other parts have experimented with vast pressures, but nowhere else in the world—except in nature's own laboratory—has there ever been equipment for working with these vast temperatures and pressures in the same place and at the same time.

Nature's processes in earth building seem to have been first the condensation of vapor into liquid and then the condensation of liquid into

a solid. But in retracing nature's steps Dr. Day will not go back to the very beginning and construct a miniature globe out of vapor. Every one knows that vapor will condense, and there would be no object in such an experiment. He will take up his earth problem from the time when our sphere became incrustated and certain portions began to show individuality. He will manufacture lava, such as exists in the bowels of the earth, and by application of his high pressures and temperatures transform that into rocks or separate it into the familiar minerals and metals of earth.

He will manufacture rock in this way: First he will obtain the pure chemicals which, as has been learned by analysis, nature used in manufacturing her rocks. These—lime, magnesia, alumina, silica, and so on—he will place in the proper proportions in a series of mechanical mortars and pestles, the pestles revolving and stirring at the same time and with a rapid, uniform motion. After being thus thoroughly mixed they will be melted in a powerful electric arc furnace, after which they will be ground and mixed again. Then they will be ready for applications of enormous temperatures and pressures acting together, as in the earth.

Nature's pressure will be reproduced by a hydraulic compressor exerting 100,000 pounds to the square inch—the pressure that would be exerted on your hand if a 50-ton bar an inch square at the end were rested upon it. The pressure is the greatest that has been produced under man's control. The powder that has left the mechanical grinder and mixer is poured into a cylindrical opening an eighth of an inch in diameter, and then the desired pressure is applied.

The heat, which may be given at the same time, is supplied by an electric arc, whose temperature can be made so great that it will melt any known metal or mineral—so high, indeed, that beyond a certain point it cannot be measured.

And what are the immense temperatures which must here be reproduced in order that nature's rocks may be counterfeited?

In nature's furnace all rocks were melted once, and many are there melting today. At a temperature higher than red heat copper and gold will melt; still there is no difficulty in finding rocks with which to line the furnaces wherein they are melted and the crucibles which hold them while they are melting. Hotter still must be the furnaces in which glass is made or iron melted; but yet there are found rocks to hold them while they seethe in hot liquid form.

Platinum, long regarded as the metal requiring the highest heat for melting, can be melted in quicklime vessels without injury to the vessels. At this temperature of molten platinum, however, all ordinary rocks will have become fluid. But asbestos, commonly considered as fireproof, will run like water at the great heats whereat many of these minerals remain solid. There is iridium, which melts at 5,000 degrees Fahrenheit, and osmium, at many degrees higher still. But even at this terrific temperature there are minerals remaining stubbornly solid. Those with the highest melting point are lime and zirconia, both of which Dr. Day will be able to melt in his electric arc furnace.

To generate such a terrific heat the laboratory will be equipped with electric arcs capable of generating 7,000 degrees Fahrenheit. This greatest artificial heat will not, however, represent the highest temperature reached in earth's furnace. Even if this 7,000 degrees, at which lime boils, were doubled there would not be reproduced in the laboratory the heat which the earth probably reached at one time. But such a temperature would not be needed in the laboratory, according to Dr. Day, as it would simply boil all rocks into vapor, and he desires merely to melt them all, as he is now able to do.

While rocks are thus being manufactured artificially, the forces playing a part in their formation will be measured. Then the manner in which they combine must be studied; also their stability, their behavior under water, etc. What the effect of the enormous pressures, as well as these enormous temperatures, will be, is not yet known. No one else has ever endeavored to find out.

Should Dr. Day wish to manufacture diamonds

artificially, as other experimenters have done on a small scale, he will have the best equipment in the world for doing so. Those who have made them thus far have had no means of finding out at what temperatures they were produced, and no pressures have been measured in this connection. Dr. Day says that he hardly expects to produce diamonds or other precious stones as such, but in the course of his work it is more than probable that some light will be thrown upon the puzzling problem as to how diamonds came to be formed in the earth and why they are not more common; also why the very same ingredients will in one case be crystallized as rubies and in others as sapphires and in still others as ordinary emery.

A sounder estimate of the age of earth than hitherto has been made should result from the work of the laboratory, but Dr. Day says he hopes the prime result to be the building up of a new science of mineralogy. Science has classified minerals, but does not understand their relationship—why, for example, we have different ones of the same chemical composition. What is wanted is a knowledge of the relationship of minerals as that of the relationship of chemicals.

"We wish to know why we can find iron ore in one place and not in another, for example," said the director, in conclusion. "Our work here will throw light on such problems and thus will have an economic side, especially as regards diamonds, gold and silver. We may learn, among other things, why diamonds are found only in two or three places."

AN "INSPIRED" PROFESSOR.

The Claim of Dr. Van Dyke that His Book Was Divinely "Doped Out."

The Chicago Daily Tribune of Oct. 6th prints a large photograph of Dr. Henry Van Dyke, former pastor of the Brick Presbyterian Church of New York City, now a professor in Princeton University. Unto this photograph is attached two columns of good, solid newspaper space. The column on the front page is headed in starting caps: "Book Spirit Gift, Says Dr. Van Dyke.—Princeton Professor Insists His 'Story of Other Wise Man' Is Work of Divine Inspiration.—Statement Is Startling.—His Surprising Claim Is More Specific than That of Any Writer of Bible Except St. John."

Dr. Van Dyke has written a book, you see. He baptized it, as intimated above, the "Story of the Other Wise Man"; but he explains to us how that he feels this offspring of his brain was never really his. He has a suspicion that the Holy Ghost was somehow mixed up in the deal. Once on a long and lonely night, he says, "one of those nights when one lies awake and hears the laboring heart pumping wearily at its task," the whole thing came into his head. Even entire sentences were impressed upon his mind clearly and unforgettably. All he had to do later, he announces, was to study and labor a great deal—and then we had this rival of the literary efforts of "St. John."

Curious happenings of this sort should always be communicated to a world athirst for truth; not only because they are extremely interesting in themselves, but because they may serve to bring to light other incidents of the same sort.

For example (the writer never in the world intended to mention it, but the modest declaration of the Princeton clergyman would seem to make it necessary to let the facts come out), inspiration is not confined to the faithful, by a good long way; sometimes it hits the unbeliever, too. Your correspondent is hereafter clearly entitled to a halo and the degree of St. John II or at any rate not more than III. For hath it not befallen her, when she was snugly tucked away at night, and (this is the miraculous part of it), not troubled with the aching heart or tooth, but ready to glide peacefully into six hours of oblivion of this world of newspapers and other woes, that an unsolicited flood of thoughts have come along and fairly dragged her out of bed, to work unwillingly for two hours at a stretch? These ideas, even the most nonsensical of them, will never be set forth on the first page of the Sunday *Mush*, inasmuch as they relate to the harm, and not to the divine beauty, of a faith in hell.

Putting, however, such slight personal experi-

ences aside, do they not tell us Schubert wrote some of his most charming songs on the backs of programs in the beer gardens of his native lands, and that great motifs came to Beethoven as he walked along the country paths? As to which is the greater miracle, the inspiration of Beethoven, or that of Dr. Van Dyke, "St. John, et al., there may be some discussion, depending on our respective points of view; but it is pretty safe to wager that had Ingersoll possessed the effrontery once to advance such claims for his lectures or his books, the daily press would have displayed a shade of incredulity. His "surprising claim" would probably have been greeted as more specific (mendacity and fraud), than that of any other persons save Munchausen and the nature students unacceptable to Theodore.

In the meantime, how doth the daily newspaper attend to the educating of the mass; how cheerfully it scatters superstition—when it thinks it pays; how it quotes approvingly denunciations of the great Liberals; and if it opposed to any real advance in democracy, how lavishly it gives its space to nonsense like this strange adventure of the Princeton D. D. with his book! But what would you? Christianity, when it does not attempt to interfere with "business" (a thing which, to do it credit, it very seldom does), is profitable in these days. It keeps the people happy in their proper stations in which it has pleased "Providence" to set them down; and by hypnotizing them with sweet symphonies written on the theme of other worlds, prevents them from perceiving that anybody on this sphere has his fat fingers interlaced about their pocketbooks.

It is by no coincidence that the most reactionary newspapers feed us the most freely with religious dope. ST. ANNE.

A Pure and True Religion.

I.

I want to prove to the world at large that the classes of people designated as Infidels, Atheists, Agnostics, Freethinkers, Altruists (the true teachers, reformers, philosophers), recognize, approve, and practice moral principles which surpass any and all the old religious systems based on faith, myth, fable, creed and the mystery of the unknown.

I will make a statement of these principles as I comprehend them under these several names: Ethics, Morals, Altruism, Religion. The term Religion is used in a sense far different from the meanings put upon the word by the old religious bodies. It is to mean what true religion is or ought to be; and with this idea I shall, at present, use the word Religion, leaving the reader free to apply some other term. Can the reader suggest a more comprehensive word or a better topic?

This Religion has no creedal statement, no faith; no formula, no bible, no church, no relation or likeness to any of the old religious systems. It is integrity to good and true principles; morality, right living, thinking, being, acting, devotion to truth and duty, doing right from love of the right because it is right. It is purity, honor, honesty, rectitude, reform, harmony, peace, hope, courage, cheer, happiness, spirituality, progression, philanthropy, friendship, sympathy, kindness, generosity, love, truth, fidelity, industry, energy, prudence, conscientiousness. No other word will cover all these principles so well as Religion.

The whole human race, beyond infancy, are religious—that is, all think right and do right in some respects, in some degree, which is religion, pure and simple. However, wrongdoing may sometimes preponderate, for no rational person can live up to his or her conceptions of right, truth, duty in all points; yet all can and do pursue the right course in some degree, in some particulars, to find this yields satisfaction and happiness.

People of all grades and conditions must practice our religion to fulfill the law of life, which is growth of spirit. It directs us to the importance of a good and true life, outlining plans of right-living which in every essential point and attribute mean religion. It teaches higher unfoldment, mental, moral, spiritual growth; self-effort, self-culture, true conceptions and aspira-

tions reaching toward the highest and best attainments in life. We will always find more to learn, more to discover, and room for improvement.

Our religion sweeps away the doctrine of eternal punishment and substitutes the cheering assurance of progression for all; rejects the idea of a personal devil and locates the source of evil in man's own imperfections; denies the doctrine of vicarious atonement, and affirms that every soul must arise and be his or her own savior; teaches that "sin" must be abandoned and atoned for by personal suffering and expiation before one can attain complete happiness.

It maintains that man is injured mentally, morally, socially, physically, spiritually by his evil deeds, and must suffer until all injury is repaired.

Our religion is a practice and living principle innate in the human breast, in the conduct and character of all rational individuals. It is adapted to all; proclaims the brotherhood of man; it is the death-blow to superstition; harmonizes religion, science, and philosophy into a concordant whole; gives confidence in the ultimate triumph of truth; gives hope to the fallen, the degraded, the vicious, the ignorant; it is a helper in all that is good.

The purpose and mission of this religion is to redeem the world from selfishness, poverty, crime, and ignorance; to emancipate from bondage to soul-cramping creeds and fear of death. It seeks man's highest welfare in this world and the next; fill the hearts of the mourning with joy; tells of sweet fields of perennial verdure, rivers of delight and a home of verities beyond the sunset of our earthly days. It teaches by the lessons of nature, intuition, inspiration and by every incentive of time and eternity the importance of right living here as the proper preparation for any good life hereafter. A. H. N.

A Judge Who Defends American Freedom.

A hot Sunday fight has been on in Kansas City, the right of the theatres to give Sunday performances being involved. A criminal judge named Wallace has been making a crusade against the theatres, and has received a scolding by Judge Pollock of the United States District Court. In his opinion, in part, Judge Pollock says:

"The bill and the amendment charge a state of acts singular in the extreme, almost beyond the comprehension of intelligent men of fair minds.

"In the amended bill filed by consent, it is charged that one William H. Wallace, judge of the criminal court of Kansas City, Mo., without authority of law and in violation of the provisions of the law, made out a list of names of persons to be summoned as grand jurors in his court and caused the defendant marshal of the court to summon such persons and did empanel such persons as a grand jury of his court. That the said grand jury, at the direction and on the order of said judge, by reason of personal appeals and harangues made by said judge in the grand jury room, will return indictments against complainants and others similarly situated upon the pretended charge set forth in the bill. That the entire plan or scheme is not in good faith to prosecute the complainants and others, but to carry out the design and intent of such judge to prevent Sunday theatrical entertainments, whether the same are or are not in violation of the law of the state.

"It is asserted in the verified bill and asserted in argument, and the assertion remains uncontradicted, that the judge, holding an honorable judicial position, has so far forgotten the dignity of his office, the duty he owes the public as to play the role of prosecutor in his own court, even going to the extent of violating provisions of the law well known to all men by invading the sacred chamber of the grand jury. And for what? Because, he, forsooth, it is asserted, possesses the idea that all men should be compelled by law to conduct themselves on the Sabbath day according to the dictates of his conscience and should be prosecuted and punished if they dare assert their rights to spend their time, employ their talents, or regulate their moral conduct as they

may please, so long as they violate no valid law and do not trespass on the rights of others.

"Such a state of facts the bill charges, the demurrer admits, and solicitors of high standing have asserted the argument in open court without contradiction or denial.

"Can and will such acts as stand admitted be tolerated in a free country by a free people? Surely not, if a court of equity has the jurisdiction and power to prevent, but if it be found to be beyond the power of a court of equity to stay or prevent such wrongs, the constitution and laws must be followed and the people having 'sown the wind' (as they have) must 'reap the whirlwind' (as they will). For in my judgment it is not the true, the wise, or the good who advocate the breaking down of well established and settled principles of the law to meet the exigencies of each new condition as it may arise, but it is rather the weak, drunk with the poisoned wine of ambition or fanaticism who stand ever ready to forsake the truths taught and the safeguards to liberty well established by our fathers."

Against "Bible Readings."

The American Secular Union and Freethought Federation, in conjunction with the Bohemian Guard of Freethinkers, has sent the following protest to the Chicago Board of Education:

"To The Members of the Board of Education: Some women calling themselves the 'Chicago Woman's Educational Union' are attempting to force a book called 'Readings from the Bible' into our public schools under the false pretense that it is in the interest of true morality. The true fact is that it is religious teaching they really want.

"These women have been scheming and working for the past fourteen years for this unconstitutional object. Even at the time of the World's Fair, in 1893, they opened a booth in the Manufacturer's Building and, by solicitation from strangers and non-residents, passing by, succeeded in getting upwards of sixty thousand signatures to a petition for this purpose from persons ignorant of the express provision of our Constitutions, federal and state, both of which distinctly declare that no public moneys shall ever be used for teaching any religion.

"The president of this so-called Educational Union addressed the school management as follows: 'As I understand the theory of free schools, it is that they prepare for good citizenship and high national destiny, and that it is the policy of the various school boards to give the pupil whatever is necessary to this end.'

"Very true, but this cannot be done by quotations from their book, or by the 'chanting in unison' which she desires that the children shall do, under the pretense of moral education.

"Also she said: 'It has been said that we must leave the Bible out of the public schools because of certain opinions that its use would be unconstitutional.'

"These certain opinions are true, for its use is clearly unconstitutional, and those who wish to force it into the schools admit that it is for the purpose of teaching religion.

"She said: 'The eighth article of the Constitution of Illinois requires efficient schools,' but we would remind her that section 1, which she cites, says nothing about religion being taught in them, while Section 2 positively prohibits it, as does also Section 12, article 15, of the school law of Illinois.

"She declares with a great flourish, that 'the Constitution is built on the ordinance of 1787, which states in substance that schools teaching religion, morality, and knowledge, shall forever be encouraged.'

"But we would remind her that times have changed; that we have become enlightened since 1787, and that the subject of religion is now discarded, beginning with Washington's treaty with Tripoli in 1795. The constitutions of all the states also positively prohibit any public money being used for the purpose embraced in the first of these three subjects.

"She says: 'The constitutions of the individual states, Illinois included, still more definitely authorize or require Bible reading without note or comment in free schools.' This, as far as Illinois is concerned, exists only in her exuberant imagination. Did she believe this when she attempted to bulldoze the legislators into passing a meas-

ure for forcing her book into the public schools?

"She says 'the Constitutional Amendment on which such arguments have been based, is not for the exclusion of all religion; it is for the protection of religion and the exclusion of sectarianism.'

"We ask, if the Bible is not sectarian, then why do Christian sects exist? The Bible is the fruitful parent of narrow ideas of sectarianism, as against the broad and true one embracing the sects of the differing and various world religions.

"Members of the Board of Education, it rests with you whether you will put this book of religious trash into our secular public schools. We shall certainly counteract it with our own literature, as we are determined to protect our children from all phases of superstition, the results of which are clearly shown by the statistics of the jails of the countries cursed by it."

The protest is signed by E. C. Reichwald, secretary for the American Secular Union, and by Joseph L. Tupy, secretary for the Bohemian Guard of Freethinkers.

"To the Editor of The Truth Seeker: Since when were the words 'In God We Trust' used on silver and gold coins, and what do they mean? Since when were half-fare railroad tickets issued to clergymen, and for what reason? Since when is the oath used in our courts, and is it constitutional? Philadelphia, Pa. P. DUBIKAS."

The motto referred to was placed on our coins in 1873, at the instance of a man named Pollock, superintendent of the Philadelphia mint. It has no meaning further than to expose our national hypocrisy. Half-fare tickets for the clergy is a compromise effected by the railroads, who were expected by the ministers to give them free passage. When such tickets were first issued is more than we know. In consideration of reduced rates the ministers have been under obligation to say a good word for the roads. There is no other excuse for the reduction. The oath has been used in courts ever since they were established. It is not in harmony with the spirit of the Constitution, which is secular, while the oath requires belief in a supreme supernatural being.

Mr. Ernest Pack of London, who has contributed occasionally to the columns of The Truth Seeker, lectures in Finsbury Park in opposition to the Infidel-slayers of the Christian Evidence Society. He has been obliged to put up with much rowdiness on the part of the sympathizers with his opponents, who, led by Christian ministers, invade his chosen territory and resort to the tactics of hoodlums. But Mr. Pack has his revenge. One day he took a stenographer with him and had the tirade of an ignorant God-defender named Baker reported verbatim. He then printed it, and being a fair mimic delivered it from his own stand on the following Sunday, while the originator of the effort, who speaks in the very pronounced vernacular, listened and fumed. It was such a success that twenty dollars' worth of the address were sold on the spot. Baker's former friends roared with laughter during Mr. Pack's rendering of the speech, and then rushed to buy it. To Baker the experience of hearing himself as others hear him, must have proved a valuable lesson, and he may possibly try not to be a blackguard hereafter.

There is no reason for the writer of the following letter to be exercised over his discovery:

"Dear Sirs: In the pamphlet before me, 'How Christianity Began,' by William Birney, page 13, I read: 'He (Paul) had nothing to say against either polygamy or slavery, both of which were favored by the government.' I am surprised, because in Paul's epistles to Timothy and to Titus he exhorts deacons and bishops to be the husbands of one wife. This statement should be corrected, for on page 3 the writer says: 'I shall submit to you no statement, except on the best authority, hoping you will credit me with impartiality.' Yours fraternally,"

General Birney was right and our correspondent is wrong. Prescribing that bishops and deacons shall have one wife (at least) does not forbid that other men shall have more than one. The Catholic church orders that a bishop or deacon shall have no wife, but this hardly establishes the no-wife rule for others. Nor did Paul's instruction set up a one-wife system for all. Polygamy flourished unrebuked by the writers of either the Old or the New Testament.

Purchasers of "A Short History of the Inquisition" who have moved since ordering the book should send us their new address.

Minor Editorial Note and Comment.

Heresy is happening nowadays once a week, if not oftener. This week it concerns Christ's second coming to the earth, the day of judgment, and the resurrection from the dead, which are styled "speculative and imaginary" in an editorial published in the November number of the Biblical World, the official publication of the University of Chicago Divinity School. Prof. Ernest D. Dewitt Burton is editor-in-chief of the magazine. The editorial says: "It has remained for the historical study of the nineteenth century to analyze the elements of that expectation, and to show how, with the pure gold of faith in God and firm conviction that he would give victory to his people, there were—and under the circumstances, must have been—mingled ingredients of a purely speculative and imaginative character, and that the latter form no integral part of the message of Christianity to men." This is assuredly an attack on "fundamentals." Jesus made nothing plainer than that he would come again in the glory of his father with the angels; that he would sit on his father's right hand to judge the quick and the dead, and that, three days subsequent to his death, he would rise from the grave. True, Jesus was mistaken in these matters, but he was as near right on them as on a majority of the subjects he touched, and therefore the whole must go with the rejected part, so that logically the entire gospel is discredited. Christians who follow the "historical study of the nineteenth century" will be lucky if the critics leave them enough gospel for seed.

Plans have just been completed by James H. Windrim, says a Philadelphia paper, for the erection of an immense gymnasium in the grounds of Girard College. James G. Doak & Co., who have the drawings for estimates, declare the structure will be the finest building of its kind in Philadelphia, and will rival the gymnasium of the University of Pennsylvania in size. It will cost about \$200,000. The plans call for a building measuring 124.3 by 84.3 feet. The exterior will be of rubble, and the whole will be absolutely fireproof. The roof will be supported by trusses, leaving the interior, 120 by 80 feet, absolutely free from support of any kind. The gymnasium will be finished in hardwood in the Gothic style. A tunnel will lead from it to the present chapel in the grounds. Around the whole gymnasium floor there will be a running track. The basement will contain playrooms, lockers, store-rooms, and baths. The former trustees of Girard spent \$65,000 on a church within in the college grounds, and the only result is the turning out of a score of incompetent preachers, who hold the founder of the college in no esteem on account of his unbelief. Funds devoted to physical culture cannot fail to do better than that.

Stephen Pearl Andrews used to hold that human improvement must emanate from New York as the centre of the world's intelligence, this city coming to a point in the Manhattan Liberal Club. The center must have been shifted to Chicago if Dr. Alfred E. Cole, medical director of the Illinois G. A. R., has the rights of it. Before an audience of Chicago women the other day, Dr. Cole said: "The human race is now functioning in the fifth subrace of the fifth root race. There are seven of the root races. Sex came in with the second. And it is pretty well established—as well as anything can be established—that Chicago will be the nucleus of the sixth subrace. The marrying and intermarrying of all the races of the world going on here is going

to form a subrace that will be better than ours in every way."

A harmless amusement is tracing ciphers and prophecies in Shakspeare and the Bible, and it is the exception when the tracer does not unearth what he is looking for. Our contributor who discovers that the "number of the beast" (Rev. xiii, 18), which is 666, is to be found in the name and title of the late Pope Leo XIII. has given a new reading to an often interpreted passage. A favorite theory is that the beast is Nero, because if Nero be spelled Neron with Kaisar added, and the title then reduced to Hebrew, and their numerical value given to the Hebrew characters which result, we have 50, 200, 6, 50, 100, 60, and 200, which added together make 666. There are not many names that cannot, by taking slight liberties with their spelling be derived from the number of the beast in the same manner.

Mayor McClellan has responded to the hint from Governor Hughes that the law against Sunday theatricals should be enforced in this city by stating that a decision is now pending in a prosecution that will be taken as a test case. A while ago several ministers complained of the Victoria Theatre, managed by William Hammerstein. The matter was left to a referee, who reported that the performances were unlawful and recommended that Mr. Hammerstein's theatre license be revoked. The report has not yet been affirmed. If it stands, nearly every theatrical license in the city will be endangered. The permanent remedy for the present rule of injustice is the repeal of the Sunday law, which has no uses but bad ones.

An Ohio subscriber who has been declared to have a cloven foot by the Holy Rollers in his vicinage incloses with pardonable glee a clipping from the Waverly News, the first paragraph of which reads as follows: "A disgraceful free-for-all fight in which knives, stones, and clubs were used promiscuously occurred at the 'Holy Roller' church near Pike P. O. Sunday afternoon, and during the melee James Entler, Fred Gardner and Dan Entler were seriously wounded, while others received minor injuries." One man was found to have a knife wound in his ribs; there were several shots fired, and that nobody was killed seems to have been due only to want of skill in the use of deadly weapons.

The Sunday street car question in London, Ontario, is a burning question and one over which there have been breaches of the peace. Through Secular Thought the news comes that "on Monday, Oct. 21, the agitation reached an acute stage, when a party of free Sunday advocates, headed by the Rev. Mr. Gilpin, who has championed the cause for some time past, suddenly met a large body of the Lord's Day Alliance people, and began a heated discussion of the subject in dispute. Angry words seemed about to lead to fistcuffs, when the police interfered and dispersed the crowd. Many clergymen were prominent in the brawl."

As a mere delegate from his family will man appear at the polls hereafter if the plan suggested by Professor Jenks of Cornell University is adopted in lieu of woman suffrage. Professor Jenks offers the family as the political unit, wherein the husband would have the right to cast the ballot, but only after the selection of the candidate had been selected by both husband and wife. This plan was proposed in a lecture on "The Suffrage," in Earl Hall, Columbia Univer-

sity, New York. It is better than nothing. Women are not now kept from voting because they are not intelligent enough to do so, but because the public is not intelligent enough to let them.

The story of a woman who lamented in a dinner conversation with the Rev. Dr. Aked that she had not lived in the days of martyrdom, when she could have been burned for the sake of Christianity, was told by Mr. Rockefeller's pastor in a recent Sunday sermon. "Her husband," said Dr. Aked, "made no remark, but quietly passed me the salt." Dr. Aked may not suspect the truth, but some of his expressions of admiration for American institutions as contrasted with those of his native England are taken by the people here with a grain of salt.

The present position of women in the conservative world was rather aptly depicted by a member of the Harlem Equal Rights League, who said it was that of a parrot in a cage. "A man comes along and says 'Pretty Polly, pretty Polly!' That stands for flattery. Then he says 'Polly want a cracker?' That represents feeding. Feeding and flattery," she said bitterly, "are all they think we need." Woman is saved when she can no longer be jollied by man, not excepting the clergyman.

The Chinese mingle hilarity with their worship. The South China Post has this hint for the celebrants of Luna: "Tomorrow being the fifteenth day of the fifth moon, the Cantonese are in the habit of having sing-song parties in open spaces, or on the roof, for the purpose of worshipping the moon. The police department, being afraid that disorder might arise from these people, has issued a notification that such noisy parties at night should be prohibited."

It was the yellowest of the yellow journals that in the midst of the late run on the banks, which threatened a financial panic, thought to quote the words, "God's in his heaven, all's well with the world." We believe the words are from Browning, of one of whose poems Tennyson said that he could understand only the first and last lines, and that both of these were lies. The same remark would apply to the first and last clauses of the above quotation.

Our friend D. C. Millican, who as a mariner has been in many lands, dropping anchor finally in Portland, Ore., gives it as his opinion that "if ever a city was infested with a lot of harebrained pulpit jackasses, that city is beyond doubt Portland." That is saying a good deal, but from reports of sermons in the Portland Oregonian we have to decide that Mr. Millican has not exaggerated the situation.

"Once again," says the President's latest executive order, "the season of the year has come when in accordance with the custom of our forefathers for generations past, the President appoints a day as the especial occasion for all our people to give praise and thanksgiving to God." Those who do not believe in any God, and would not insult one with praise if they did, will observe the silence expected of undesirable citizens.

Prohibition is being adopted in the South with a view to keeping the negro sober. In the Delaware elections on Nov. 5, when all of the state went against saloons except the city of Wilmington, the negroes voted dry at the ratio of 3 to 2, which would suggest that the colored man is also concerned for the sobriety of his white brother.

The pope has answered the dissenters from his opinions about Modernism by excommunicating them. The argument does not appeal to the reason, but since the pope cannot answer through the Inquisition it is the only kind he has left.

Dr. Foote's New Book.

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This book has been out of print since the publication of the Dresden edition of Ingersoll's complete works. There are not many copies to be had and it will not be reprinted in its present form. These here offered are of the edition published by the author in Washington in 1881.

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BY ERNST HAECKEL

Professor at Jena University

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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 "conflict 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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62 Vesey Street, New York

Reply to Lambert's
Notes on Ingersoll

By B. W. Lacy

Cloth, 60 cents. 184 pp large octavo.

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

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

Address THE TRUTH SEEKER CO.

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.

ANOTHER PAINE LETTER.

From J. B. Elliott, Philadelphia.

Dear Truth Seeker: Thomas Paine's associates can be judged by the company he kept while in Paris, while Gouverneur Morris was attending French balls and neglecting to attend Commodore Paul Jones in his last illness, and notwithstanding John Paul Jones made him executor of his will he neglected to attend his funeral and left his friend who reposed confidence in him to be buried by a delegation of the National Assembly, a member of which preached his funeral sermon.

The enclosed letter was among the collection valued at \$12,000 presented to the Carnegie Library at Marietta, Ohio, by Mr. Slick. The letter is addressed to Ethan Allen, the hero of Ticonderoga and Author of the Inndel book, the "Oracle of Reason."

I am indebted for this copy to our Liberal friend, Mrs. H. M. Lucas.

Paine to Ethan Allen.

4 Vendemiaire (Sept. 26).

Dear Citizen: I called at the Cafe Boston to-day, where I dined, but you were not at home. Will you call on me to-morrow morning at 12 o'clock?

THOMAS PAINE.

IMMORAL CHRISTIAN SCHOOLS IN BURMA.

From the Rev. U. Dhammaloka, Buddhist, Rangoon.

Editor Truth Seeker—Dear Sir: Glad posted to you a copy of the Burma Echo, dated Sept. 28, with a small paragraph marked with red ink. It relates to one of the Christian schools in this province. Fearful disclosures are coming to light as regards the Christian teachers. There are charges of — and other unnatural offenses against this soul-saving institution. So we Atheistical heathens are asked to give up the teaching of Sakya-Muni, or Lord Buddha, who inculcated the highest morality without belief in the God of the Christians or any other mythical gods, who are only phantoms. I shall keep you posted in all the doings of the followers of the lowly Jesus.

THE MISSIONARY AND THE INDIAN.

From B. A. Henrikson, Yukon Territory.

To the Editor of The Truth Seeker—Dear Sir: Please find inclosed \$6 to renew my subscription and send me the tracts named. I want to look them over so as to see what kind I will order for next summer. I am a wood chopper "on the Yukon far away," and I am twelve miles from the nearest neighbor, the telegraph station. My wife and child are and have been with me for two years. I cut wood to get the root of evil; fish, hunt and pick berries for a living. People that don't know may smile at berry-picking in Alaska, but we get raspberries, blueberries, gooseberries, black currants, red currants, and strawberries for about three weeks in summer. These berries all grow wild and have not the least attention from any gardener. We also have sky-pilots. Sometime ago one of them hired an Indian to go along to show him the way and pack Bibles, a distance of 150 miles to sell some Indians. But the Indian told me that he did not sell any. On their way down the river again the preacher wanted to sell him a Bible for six bits. The Indian could not read, but the preacher wanted his six bits, all right. An argument came up as to where each one would go after

death. The Indian said he would "stop ground." But he asked the sky-pilot where he would go, and he answered by raising his hand skywards, pinching his lips together and looking solemnly upwards. But the Indian was on the make and said, "I bet you ten dollars you stop ground."

FOR THE GENERAL CAUSE.

From J. J. Stanley, Oregon.

Gentlemen: In discussing the cause of Freethought in a general way in my office this morning, I mentioned to our mutual friend, Mr. W. V. Cope, formerly of Dairyville (now Langlois) but now of this place, that I was intending to remit to The Truth Seeker Co. for my back subscription.

Mr. Cope handed me three dollars with the request that I add that to whatever amount I sent and instruct you that he makes it as a donation to the cause of liberty.

I am, therefore, inclosing herewith check for \$12, of which \$9 is to be applied on my subscription to The Truth Seeker and \$3 is from Mr. Cope to be applied as you see fit for the general "cause."

A HOPELESS CASE.

From Mrs. M. F. Watkins, New York.

Editor of The Globe—Sir: The recantation by Thomas Paine of the contents of his book—"The Age of Reason"—which I have already shown on the authority of the memoir of Stephen Grellet—recalls an interesting coincidence from the reply of Dr. Watson, bishop of Landaff, to Paine's rebidry. Dr. Watson in one of his letters to Paine, referring to Le Clerc's recantation of his assertion that Moses was not the author of the Pentateuch, says:

"The merit or the demerit, the sagacity or the temerity of having asserted that Moses is not the author of the Pentateuch is not exclusively yours. Le Clerc, indeed, you must not boast of. When his judgment was matured by age he was ashamed of what he had written on the subject in his younger years; he made a public recantation of his error by annexing to his commentary on Genesis a Latin dissertation concerning Moses, the author of the Pentateuch, and his design in composing it. If in your future life you should chance to change your opinion on the subject it will be an honor to your character to emulate the integrity and to imitate the example of Le Clerc."

Of course Paine, by his recantation, simply "emulated the integrity and example" of Le Clerc—which is largely to his credit. It is needless to point out that Dr. Watson, so far as ecclesiastical history was concerned, proved Paine to be a very stupid and ignorant man.

FRANCIS MANNION.

To the Editor of the Truth Seeker: The above is from Evening Globe of October 25. I hope some of your brilliant writers on the Truth Seeker staff will make a reply to this evidently "stupid and ignorant man."

[Numerous correspondents of the Globe have taken up Mannion and exposed him. He pays no attention to disproof and reproof, but in his next communication reiterates the original falsehood. If Christianity can endure him as a representative, Freethought certainly will not suffer. He apparently has never read Paine's writings nor any life of Paine since that of the convicted libeler, Cheetham, while Dr. Watson's "Apology for the Bible," long since out of print, is to him the latest thing in criticism. As we have said before, it is the duty of instructed Christians to suppress Mannion.—Ed. T. S.]

THE GLOBE NEWSPAPER.

From F. S., New York City.

Editor Truth Seeker: The attention of your readers is called to the liberality of the New York Globe and Advertiser, in publishing the Freethought side of religious controversies. Last Saturday's (Nov. 2) issue contained three articles, one by the undersigned, regarding Father Lambert's "Notes on Ingersoll." Articles on that and kindred subjects have frequently appeared, and Freethought is always ably represented. Other papers are equally liberal. When we remember that but a few years ago we were shut

out of the daily press, our articles refused, and a Liberal meeting only referred to in a slighting, abusive manner, we have good cause to congratulate ourselves. My experience in New York and elsewhere proves that if Liberals will answer the false statements of the clergy in the local press, those gentry will be more cautious in their assertions. I have always noticed that where the papers print these controversies the people like to read them. Every Liberal capable of writing a good article should be possible wedge his way into his local paper. People will read when they won't attend lectures.

OUR DOOM PRONOUNCED.

From a Christian Gentleman.

To the Editor of The Truth Seeker—Poor Deluded Soul: This night thy soul shall be relieved of thee, if you die as you are before your body can be picked up your soul will be in Hell.

One poor follower of "Tom" Paine said when he was asked to call for him on his death bed that he was good enough for the bar-room but no use for the death bed. Your paper is sending thousands to Hell. Whatever a man sows that will he also reap, you will get your reward.

DEATH OF WILLIAM WILKIE.

To the Editor of The Truth Seeker: William Wilkie was born at West Barnes, near Dunbar, Scotland, October 29, 1844, and died at his home in Riverton, Ill., Oct. 20, 1907, after an illness lingering through several years.

When a very small boy, Mr. Wilkie, with his parents, moved to England and for several years he worked with his father in the stone quarries of that country and later began work in the coal mines of England, where for many years he followed the roving life of the miner. At the age of 19 he found himself a resident of the United States, and there are but few places of importance here that he has not visited. For nearly thirty years he followed the life of a miner. In 1876, at Riverton, he was united in marriage to Miss Mary Collins, who survives him. In 1889 he had acquired enough money to start a small business, which so grew and prospered that at the time of his death he was in comfortable circumstances.

Mr. Wilkie had absolutely no schooling. He carried water to the men in the quarries when he was seven years of age and from that early period life was a hard struggle. The only time that he ever attended Sunday school, the old Scotch Presbyterian minister whipped him for asking a heretical question, and his mind so revolted at such cruelty that he never went again.

When fifteen years of age he attended the lectures of Charles Bradlaugh to the working men of England and the good impression made upon him by that great statesman set the mark for Wilkie's whole aim in life. He became possessed of a desire for learning. He began by spelling out the words in newspapers, which he soon learned to master as well as to understand the things they told. Then more lectures by Bradlaugh, and the things that interested the great Commoner interested also the little boy. It was food to his youthful mind, hungry for information. Down deep in the coal mines of England he pondered over the things he had heard and read. He learned to weigh things in the balance, and to ask questions of the rough men around him, which were often answered kindly, and with an intelligence that would have surprised their lords and masters. Many a bright and keen intellect existed among these rough miners, and Wilkie listened and learned. He could sing to them the songs of his beloved Robert Burns, and they could tell him of their own great Shakespeare. Now he began to acquire books. Some one handed him a copy of

Paine's "Age of Reason," and from that time all superstition vanished from his mind. He wanted more light. He read the Bible many times and carefully. It shocked him with its wild savageries and cruelties. He could not see in it the work of any god, only the inventions of men, and very bad and ignorant men too; but he kept up his search for light, ever seeking, ever acquiring truth, through all the years of his life until his mind was a storehouse of information and he could at last rank with the wisest men of this age.

When D. M. Bennett founded the Truth Seeker, at Paris, Ill., Mr. Wilkie was one of the first men to lend his support to the venerable Freethinker. When Bennett moved the paper east, Wilkie still supported it and contributed to its pages. When Christian bigotry sent Mr. Bennett to prison, the strong and manly voice of Mr. Wilkie rang out in denunciation of the malice and vindictiveness of religious intolerance.

When Mr. Bennett was released from prison Wilkie contributed to the fund that paid his expenses on that memorable trip around the world, and in later years, when the grand old man passed away, no one felt a greater grief than Mr. Wilkie. But he never for a day failed in his devotion to The Truth Seeker. Every year he promptly paid his subscription and every week he read the paper with all the fervency of his youth.

The past two years he had been a hopeless invalid. He knew that death was slowly drawing nigh. In the hope of regaining his lost health he tried many remedies, and under the advice of physicians he traveled back to his native hills in old Scotland, but all was unavailing.

A great lover of Nature. A horse, a dog, a bird, a flower, he loved them all; and during his long illness of while lying helpless on his cot, he would speak so gently to the little bird in its cage, and it seemed to understand, for it would sing the sweetest melodies to him; often too, the dog would come to his side and smile a morning greeting to him; he would put his hand upon the little head and say, "You are my poor earth-born companion and fellow mortal, but you are denied in heaven the soul you held on earth."

His body wasted to a mere shadow of his former self, but his mind remained clear and vigorous to the last. Nearly a year ago he called me to his side and said, "I am slowly dying. It may be a year, it may be but a day, but I am surely approaching the end. When I am gone write to The Truth Seeker, and tell all my friends in the Liberal cause that I have passed away. I do not hope to meet them in any other world, but I loved them here, for their cause was my cause. I have lived a long life, and have fought many a hard battle with the world; it was often cruel and harsh to me, but it is a pretty good old world after all. If I had had the making of it, I would have smoothed down many of its rough places, but we must learn to take the rough places with the smooth; they are all a part of Nature. It is the only world I know anything about, and there is much that is beautiful in it. I love the flowers, the birds, the bees, the lakes and streams and woods and mountains, and I love my native hills and highlands. Then above all I love my friends. Tell them through The Truth Seeker that I bid them all a last and long farewell."

And so, Mr. Editor, my task is ended. I have merely touched upon the events in the life of a great man. William Wilkie was my friend, steadfast and just to me. Were I to attempt to record all the good that he has done, it would take volumes. "His life was gentle, and the elements so mixed in him, that Nature might stand up and say to all the world, This was a man."

With regret for the great loss we all have sustained, I am yours fraternally,
H. F. SMITH.

WET AND DRY.

Total, Partial, Sunday, and Local Prohibition in These States.

The recent capture of Georgia by the Prohibitionists, with a prospect of the capitulation of other states, makes the following statistics interesting, as showing the "personal liberty" advocates where they stand. The list is from Bar and Buffet.

With four states "dry" by statute, and local option prevailing in many others, it is said that more than half the nation is under prohibition laws.

Maine, North Dakota, Kansas and Georgia are the states where statutory prohibition rules.

The following statement of the conditions regarding the states where license and local prohibition exist in varying degrees, compiled by temperance advocates, is submitted:

Alabama—Majority of the counties dry; part of others also. A county option law has just been passed, moving for state prohibition in the next two or three years.

Arkansas—Sixty out of seventy-eight counties dry. Much dry territory in other counties.

California—Four dry counties and much dry territory in other counties.

Colorado—Local option law, 1907.

Connecticut—Town local option; ninety-six no-license to seventy-two license towns.

Delaware—State went dry on Nov. 5 with the exception of the city of Wilmington.

Florida—Thirty dry counties out of forty-five. Few saloons in the state. Move for state prohibition, led by Governor Broward.

Idaho—License. Sunday law only, passed in 1905.

Illinois—Probably 200 dry towns. Local option law, recently passed. Two dry counties.

Indiana—Three dry counties; 710 dry townships out of 1,016. Half of population in dry territory.

Iowa—Sixty-five out of ninety-nine counties dry; eleven other counties have only one saloon town. Move for state prohibition again under way.

Kentucky—Ninety-seven out of 110 counties dry; only four counties entirely wet. Saloons close on Sundays.

Louisiana—Seven-eighths of state dry. Orders may not be solicited or received in dry territory.

Maryland—Ten out of twenty-three counties dry, two nearly dry, and two others where liquor is sold in only one place.

Massachusetts—Local option by cities and towns, 250 being dry and 100 wet. Laws strict and well enforced.

Michigan—County option, with a few dry counties. If county votes wet it reverses dry vote in small unit.

Minnesota—License, with village local option; 1,123 dry municipalities. Sunday closing in entire state.

Mississippi—Sixty-eight out of seventy-five counties dry. State prohibition campaign actively under way.

Missouri—Forty counties dry. Sunday closing rigidly enforced by Governor Folk.

Montana—License. Nebraska—Village and city option; 400 dry and 600 wet towns.

Nevada—License with little restriction. No chance to vote on question of prohibition.

New Hampshire—Nominally prohibition, modified by local sentiment. Trend is toward prohibition; 62 per cent of population in dry territory.

New Jersey—Local option law. New York—Town and township option; 300 dry towns.

North Carolina—Few saloons; campaign for state prohibition, with the governor leading the fight.

Ohio—Out of 1,376 townships, 1,140 are dry, 60 per cent of municipalities dry and 350,000 people living in dry residence districts in wet cities. County prohibition assured—probably at next session.

Oregon—Twelve dry counties and 170 dry municipalities in other counties. Oklahoma—535 saloons in the state.

Part formerly in Indian Territory has had prohibition twenty-one years and constitutional convention adopted similar provision to apply to entire state if so declared by popular vote on Sept. 17, 1907.

Pennsylvania—License, with privilege of remonstrance.

Rhode Island—Sixteen dry municipalities out of thirty-eight.

South Carolina—Recently passed a county local option and repealed dispensary law; move for state prohibition following Georgia's victory.

South Dakota—Large section of the state dry.

Tennessee—Saloons excluded from all but three municipalities in the state; state prohibition predicted in three years.

Texas—Two-thirds of state dry by local option; state prohibition campaign under way.

Utah—License.

Vermont—Dry, save twenty-four municipalities; entire state and every county in state show majority against license; state prohibition expected shortly.

Virginia—Much dry territory.

West Virginia—Thirty dry counties out of fifty-five; governor publicly opposes liquor traffic.

Wisconsin—Local option, with 650 dry communities.

Arizona—License.

District of Columbia—Ratio of saloon to population reduced more than half during the last fifteen years.

New Mexico—License.

AN INDIAN WITH A DEVIL.
From the Arizona Silver Bell.

Cho-gin-sy, the Navajo Indian, who, when arrested on the charge of murdering his squaw by beating her to death with a fourteen-pound rock, pleading in defense that he was suffering from a "brain storm," was acquitted by a jury at the recent term of court held in St. Johns. He was defended by Attorney Leroy Anderson of Prescott, who, in speaking of the case with a Journal-Miner representative, said:

"In a way, the trial of Cho-gin-sy was the most amusing criminal case I was ever concerned with, professionally. He was acquitted of the murder of his wife, Clab-yzzi-bit-se, on a plea of insanity. The case was replete with sensational revelations of the customs and traditions of the Navajo tribe, as well as the peculiar methods in vogue with them for treatment for sickness by their medicine men.

"Previous to the killing of Clab-yzzi-bit-se, on the night of April 25, Cho-gin-sy had been ill about one month. The medicine men of the tribe told the accused that he was possessed of a Navajo devil, a foreign devil and the spirit of the wind. The medicine man informed the sick one and his relatives that he could banish the Navajo devil, but he could not chase away the foreign devil. An Indian soothsayer, or enchantress, was then consulted, and she told Cho-gin-sy that he was possessed of several different breeds of devils, and that there was no hope for him. He believed her and became very dejected. She told him that he became possessed of a Navajo devil in passing over a hogan where a Navajo had died a short time before. She said that he got another devil while digging in some ancient ruins and that the third and worst devil of them all took possession of him while he slept in blankets belonging to a dead Mexican.

"It was finally decided that the devil-possessed man should be treated by the medicine man, and he was stripped naked for the dance and the 'mountain chant' treatment, which the medicine man testified he always administered in such cases. During the ceremony Cho-gin-sy's wife sat by his head as he lay on the ground, soothing him. At the conclusion of the treatment he was informed that the Navajo devil had made his escape, but that the foreign devil was still in him.

"He became very downcast when informed that the foreign devil was still with him, and was left in the care of his wife. While the medicine man and other Navajos were still present, he walked a short distance from the hogan with his wife, and, after knocking her to the ground, crushed her skull with a rock weighing fourteen pounds. When asked for his reason for the murder, he explained that he was satisfied he would die and that it was the Navajo belief that when two persons died about the same time they traveled together to the happy hunting grounds. He also explained that he was very fond of his wife and desired her company in preference to any other. Testimony was introduced to the effect that this was the Navajo belief.

"My only defense after I had heard Cho-gin-sy's confession, was that with which Delmas endeavored to clear Thaw, 'Dementia Americana,' only in this case it was 'a la Navajo,' but I cleared my client. However, I recommended to the court that he be held and examined on an insanity charge, and this will probably be done."

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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Against Christianity Dr. Oswald finds seven objections to lie with a force unshaken by all the efforts of all the theologians who have "expounded" its mysteries or "reconciled" with science its plain and irreconcilable inconsistencies and contradictions. No one, he says, can overlook the facts that: 1. The rise of the Christian faith corresponds with the sunset of the great south-European civilization; 2. That the zenith of its power coincides with the midnight of medieval barbarism; 3. That the decline of its influence coincides with the sunrise of a north-European civilization; 4. That all the principal victories of Freedom and Science have been achieved in spite of the church, and in the face of her open hostility; 5. That the exponents of the Christian dogmas persist in their hostility to the progress of all reform; 6. That the worst enemies of political and intellectual liberty were firm believers in the dogmas of the New Testament; 7. That among the contemporary nations of the Christian world the most skeptical are the most civilized, while the most orthodox are the most backward in freedom, industry, and general intelligence.

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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."

The Passing of the Forest.

[Gifford Pinchot, chief of the United States Forestry Service, who has just returned from an extensive trip through the West, says, that unless the woods of the country are protected in twenty years we may be in the midst of a lumber famine.]

As long as the forest shall live,
The streams shall flow onward, still
Singing,
Sweet songs of the woodland and
bringing
The bright living waters that give
New life to all mortals who thirst.
But the races of men shall be cursed;

Yea, the hour of destruction shall come
To the children of men in that day
When the forest shall pass away;
When the low woodland voices are dumb;
And death's devastation and death
Shall be spread o'er the face of the
earth.

Avenge the death of the wood
The turbulent streams shall outpour
Their vials of wrath, and no more
Shall their banks hold back the high
flood,
Which shall rush o'er the harvests of
men;
As swiftly receding again.

Lo! after the flood shall be dearth
And the rain no longer shall fall
On the parching fields; and a pall,
As of ashes, shall cover the earth;
And dust-clouds shall darken the sky;
And the deep water wells shall be dry.

And the rivers shall sink in the ground.
And every man cover his mouth
From the thickening dust, in that
drouth;
Fierce famine shall come; and no sound
Shall be borne on the desolate air
But a murmur of death and despair.
—The Century.

New People Up North.

A new tribe of aborigines hitherto unknown to science is reported by Dr. Geo. B. Gordon, curator of the Department of American Archaeology of the University of Pennsylvania, who has just returned to Philadelphia after a dive into the Alaskan wilderness.

The tribe was discovered 800 miles from the mouth of the Koskokwim river, and Dr. Gordon has named them "Kusk-wagamutes." Instead of wearing furs the people dress in the skins of birds, making clothing from the breast of loons. The explorer brought home a collection of their clothing and utensils.

Dr. Gordon believes the race has been gradually driven by Athabascan Indians and Eskimos to its present quarters, which is a natural fortress. They represent, perhaps, the most ancient dwellers of Alaska, who made their way there from Asia.

They are monogamists, and no such thing as vice is known among them. They are permitted by their medicine men to have more than one wife, but never do so. The men are tall and strong physically and the women graceful and good looking.

"There are only 400 of them left," said Dr. Gordon. "It is to be hoped for their sake that they die out before the white traders get to them; then they can die as cleanly and happily as they lived."

The members of the tribe show a higher mentality and development than any of the known inhabitants of the far North. They alone, of all the tribes north of Mexico and southern California,

possess the art of pottery making and are believed to be the last of the undiscovered races on this continent to be brought to light. Dr. Gordon heard of them when he was in Alaska in 1905, and determined to find them, although it necessitated his penetrating an unknown Alaskan wilderness.

Dr. Gordon lived for several months with these strange people of the Koskokwim to study their language, religion, and habits. He found them remarkably free from crime, and with no set laws, being governed by medicine men or patriarchs.

The exploring expedition was fitted out by Mrs. Charles C. Harrison of Philadelphia, and set out last spring.

As a companion for the journey he engaged a guide. They took steamer as far as Fairbanks, the largest mining camp in the Alaskan territory. At Fairbanks they built a canoe and made their way in it to the mouth of the Kantishua river, a hitherto uncharted and unnamed river emptying into the Tanana, fifty miles below Fairbanks.

Although this river is as large as the Delaware at Philadelphia, the geography of the Northwest is on so tremendous a scale, says Dr. Gordon, that hitherto it has been ignored as an insignificant creek. Dr. Gordon resolved to go up it as far as possible and trust fortune as to his finding a portage from its head to the Koskokwim.

He camped one night near the mouth of this stream in an Indian village. One of the young men declared that he had crossed the divide between the two streams and volunteered to make a map of the portage for the doctor's guidance. Accordingly the youth drew on birch bark a map of the route up the Kantishua, within fifty miles of Mount McKinley, the tallest peak in North America, and across by an easy portage of ten miles to the Koskokwim, whose course he outlined for a considerable distance both ways.

The canoe was forced up the river, which ran so swiftly that it was necessary constantly to resort to the tump line, a line attached to the forehead of one of the travelers, who walks in the stream and pulls the canoe while the other steers. After 250 miles of this heart-breaking work Dr. Gordon came to Lake Mintuana, nesting at the foot of Mount McKinley, and found the "easy" ten-mile portage. It took him six days to traverse the ten miles. Once across, for two solid months the party paddled down the Koskokwim, making geographical and ethnographic researches as they went.

On his return journey from the mouth of the Koskokwim River to Nome, a distance of over one hundred miles, Dr. Gordon nearly died of starvation and thirst. He was compelled to hazard the stormy trip in a twenty-foot trading skiff. On the first day out a storm arose and the skiff was driven across Bering Sea to the Siberian coast. For twenty days the doctor and his companions were buffeted by the sea in the neighborhood of Bering strait. On short rations from the first, after the first five days there was nothing to eat but hardtack biscuit. Near the end of the voyage water gave out, and only the sighting of Siberia, where the water cask was filled from a stream, saved the party from the horrors of thirst. At the time of the landing in Siberia the provisions ran out altogether, and as the coast was absolutely barren of life, the party was compelled to put to sea again and face the return journey to America absolutely without provisions. Fortunately a fresh easterly breeze took them to Nome in three days, during which they had nothing to eat.

Few men deserve all the cursing they get in life, and absolutely none the praise they get after death.

The Golden Lesson.

Learn happiness if you would know
The dearest gifts the gods bestow—
Peace and the hearts' most precious
prize—
Contentment—whose soft glamour lies
Around one like the morning glow.

To have the best that life can show—
A thousand friends and not one foe—
Health, which makes earth a Paradise—
Learn happiness.

Easy the lesson is, although
Doubtful may not believe it so—
He broods because of cloudy skies:
Seek you the rainbow and be wise.
Hold fast to Joy; let Sorrow go:
Learn happiness,
—Frank Dempster Sherman.

Giving Examples.

"Define fathom, and form a sentence with it." "A fathom is six feet. A fly has fathom."

"Define species." "Species is kind. A boy must be species to his mother."

"Define odorless." "Odorless is without a scent. A man who is odorless can not travel in Europe."

"A dime is ten cents, and a diamond is a dollar."

"The moon is the sun's wife, and the stars are his children."

"I myself do not get tired when I chop, but my arms—oh, my!"

"Sometimes when I spell a word I have to ask for the letters, but I know how to spell it just the same."

A little boy was asked by his Sunday school teacher why David desired to be a keeper in the house of the Lord. "Because," was the unsmiling reply, "if he was a doorkeeper he could walk outside while the sermon was being preached."

"Etc. is a sign you use when you want to make believe you know more than you do."

"The equator is a menagerie lion running around the center of the earth."

"The zebra is a striped horse used to illustrate the letter Z."

"A vacuum is nothing shut up in a box."

Success.

Timmins, who believes in the old saying: "See a pin, pick it up, and all day long you'll have good luck," one day saw a pin in the street.

Bending down to get it, his hat tumbled off and rolled into the gutter, his eyeglasses fell and broke on the pavement, his braces gave way behind, he burst the buttonhole on the back of his shirt collar, and he all but lost his new false teeth.

But he got the pin.

So Considerate.

They were lurching, Billy and Jack, and when the butler brought on the dessert it was seen that there was only one orange in the fruit basket. Instantly Billy, the larger boy, set up a loud bawling.

"Now, what's the matter?" said the governess. "What are you crying about, Billy?"

"I'm crying," Billy answered, "because there's no orange for Jack."

A Neat Temperance Speech.

A successful competitor for the cup as a prize in a foot race at Savannah made this graceful temperance speech in accepting it: "Gentlemen, I have won this cup by the use of my legs; I trust I may never lose the use of my legs by the use of this cup."—Kansas City Journal.

The Song.

A song is such a little thing;
And yet what joy it is to sing!
In hours of toil it gives me zest,
And when at eve I long for rest;
When I come home along the bars,
And in the fold I hear the bell,
As night, the shepherd, herds his stars,
I sing my song and all is well.
—Paul Lawrence Dunbar.

Lectures and Meetings.

The Manhattan Liberal Club. Meetings open to the public every Friday evening at Mott Hall, 64 Madison avenue, opposite Madison Square Garden.

Nov. 15.—"The New Adultery Law." By Mrs. Elizabeth Grannis (author of the law).

Nov. 22.—"The Causes of Anti-Semitism." By Dr. Maurice Fishberg.

Nov. 29.—"The End of Superstition and the Supernatural." By Thaddeus Burr Wakeman.

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.

Nov. 17.—"The Futility of Reform." W. J. Ghent.

Nov. 24.—"The Struggle Between Society and the Individual." Henry A. Powell.

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

Nov. 15.—"The Socialist Movement in Europe and America." Prof. T. A. Hurvich.

Nov. 22.—"Can Woman Compete With Man?" Miss Amy Hicks.

Nov. 29.—"Is Socialism Practicable?" W. W. Passage.

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

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, in Fraternity Hall, at 100 West 116th street. Program:

Nov. 15.—"Prostitutes." Grace Potter.

Nov. 22.—"Origin and Evolution of the State." Moses Oppenheimer.

Nov. 29.—"Henry D. Thoreau." H. Kelly.

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. 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.

Omaha Philosophical Society meets every Sunday afternoon at 3 o'clock, Room 3, third floor, Rohrbough Bldg., Nineteenth and Farnam sts., Omaha, Neb.

Nov. 17.—"Juvenile Court Law." A. H. Murdock.

Nov. 24.—"Reflex Action." Dr. C. B. Atzen.

Dec. 1.—"Witchcraft." Geo. A. Magney.

Dec. 8.—"The Cure of Disease Without Drugs." Dr. L. A. Merriam.

Dec. 15.—"Corporation Legislation." Clinton Brome.

Dec. 22.—"Auburn and His Works." Mrs. Anna O'Higgins.

Dec. 29.—"Socialism." Col. C. J. Smyth.

Elbert Hubbard will lecture as follows: Franklin, Pa.—B. P. O. E. Memorial Address, Sunday, December 1.

Franklin, Pa.—Monday evening, December 2.

Youngstown, O.—Tuesday evening, December 3.

Pittsburg, Pa.—Rabbi Levy's Temple Course, Wednesday evening, December 4.

Athens, O.—Thursday evening, December 5.

Canal Dover, O.—Friday evening, December 6.

Bedford, Pa.—Teachers' Institute, Tuesday evening, December 17.

Colebrook, N. H.—Monday evening, February 3.

Stafford, Conn.—Thursday evening, February 6.

Leominster, Mass.—Friday evening, February 7.

Standard Freethought Books.

We are receiving from England consignments of books which we can warmly recommend to the Freethinkers of this country. They are as follows:

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

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

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

BIBLE HANDBOOK FOR 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.

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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.

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

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

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Cruel? Are Atheists Wicked? Rain Doctors, Pious Puerilities, Thus Saith the Lord, Believe or Be Damned, Christian Charity, Religion and Money, Clotted Bosh, Lord Bacon on Atheism, Christianity and Slavery, Christ Up to Date, Secularism and Christianity, Altar and Throne, Martin Luther, The Praise of Folly, A Lost Soul, Happy in Hell, The Act of God, Keir Hardie on Christ, Blessed Be Ye Poor, Converted Infidels, Mrs. Booth's Ghost, Talmage on the Bible, Mrs. Besant on Death and After, The Poets and Liberal Theology, Christianity and Labor, Dueling, An Easter Egg for Christians, Down Among the Dead Men, Smirching a Hero, Kit Marlowe and Jesus Christ, Jehovah the Ripper, The Parson's Living Wage, Did Bradlaugh Backslide? Frederick Harrison on Atheism, Save the Bible! Forgive and Forget, The Star of Bethlehem, The Great Ghost, Atheism and the French Revolution, Piggottism, Jesus at the Derby, Atheists Murderers, A Religion for Eunuchs, Rose Water Religion. Two volumes, cloth, \$2.

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is in Bethlehem Hospital in a year. Till the teeth of Priestcraft be shattered, there is no hope for real social and political reform. Before you can make a people free it is necessary you should make them sane.' Some of his gibes will go home. . . . Without copious quotation we could not give our readers an idea of the brilliancy of much that is in this book."—Literary World. Cloth, 228 pp. Price, \$1.25.

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Two good rules of life are: Never be discouraged; never be a discourager.

The only reward of virtue is virtue; the only way to have a friend is to be one.—Emerson.

There's many a memory teaching plan; We need them all, and yet, A crown of glory waits the man Who'll teach us to forget.

It is easy enough to be pleasant, When life flows along like a song, But the man worth while is the man who will smile When everything goes dead wrong.

Antiquity is infallible, and cannot err. Its antiquity is the indubitable proof of the soundness of an opinion, of a custom, or a ceremony. It is highly important to repulse and discourage all attempts at innovation. The clergy must never relinquish whatever they have hitherto practiced.—Voltaire.

From those ghosts our fathers received information. They were the schoolmasters of our ancestors. They were the scientists and philosophers, the geologists, legislators, astronomers, physicians, metaphysicians, and historians of the past. For ages these ghosts were supposed to be the only source of real knowledge. They inspired men to write books and the books were considered sacred. If facts were found to be inconsistent with these books, so much the worse for the facts, and especially for their discoverers.—Ingersoll.

The soberest and best-governed men are least practiced in these [connubial] affairs; and who knows not that the bashful muteness of a virgin may oftentimes hide all the unloveliness and natural sloth which is really unfit for conversation? Nor is there that freedom of access granted or presumed as may suffice to a perfect discerning until too late. And lastly, is it not strange that many who have spent their youth chastely are in some things not so quick-sighted, while they haste too eagerly to light the nuptial torch? Nor is it, therefore, for a modest error that a man should forfeit so great a happiness and no charitable means to relieve him, since they who have lived most loosely, by reason of their bold accommodations, prove most successful in their matches, because their wild affections, unsettling at will, have been so many divorces to teach them experience.—Milton.

Epitaph.

When the dust of the workshop is still, The dust of the workman at rest, May some generous heart find a will To seek and to treasure his best!

From the splendor of hopes that deceived; From the wonders he meant to do; From the glories nearly achieved; From the dreams that nearly came true.

From his struggle to rise above earth On the pinions that would not fly; From his sorrows; oh, seek for some worth To remember the workman by.

If in vain; if Time sweeps all away, And no laurel from that dust springs; 'Tis enough that a loyal heart say, "He tried to make beautiful things." —Eden Phillpotts.

It seems to me that a "supernatural" religion—that is to say, a religion that is claimed to have been divinely founded and to be authenticated by miracle, is much easier to establish among an ignorant people than any other—and the more ignorant the people, the easier such a religion could be established. The reason for this is plain. All ignorant tribes, all savage men, believe in the miraculous, in the supernatural. The conception of uniformity, of what may be called the eternal consistency of nature, is an idea far above their comprehension. They are forced to think in accordance with their minds, and as a consequence they account for all phenomena by the acts of superior beings—that is to say, by the supernatural. In other words, that religion having most in common with the savage, having most that was satisfactory to his mind, or to his lack of mind, would stand the best chance of success.—Ingersoll.

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

tempts were made to introduce the work into some lay schools, and it is needless to say that this caused intense excitement among the Catholics.

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

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A Marksman.—"Does your wife miss you much?"
"No; she can throw as straight as I can."

Incredible.—Nothing strains the credulity of the American people more than a news dispatch reading: "The President spent a very quiet day."—Washington Post.

A Woman's Leisure.—Little Edna: What is "leisure," mamma?
Mamma: It's the spare time a woman has in which she can do some other kind of work.

A Waiting Game.—"If he treats you so mean why don't you get a divorce?"
"I'm waiting for his business to pick up so that I can get enough alimony to make it worth while."

First Love.

When Adam and Eve courted, she,
Like many another trustful human,
Believed him when he told her he
Had never loved another woman.
—Nixon Waterman.

The Cheaper Way.—"Do you know, hubby, that when I go to Newport I shall dream of you every night?"
"If it's all the same to you, I would prefer to have you stay with me and dream of Newport."

Another Problem.—Two Irishmen were eating their lunch in silence, when one said:

"Pat, what be yer thinking about?"
"Well, Mike, I was thinkin' of how I would git me clothes on over me wings when I git to heaven."
"Ye would better be thinkin' of how ye will git yer hat on over your horns when ye git to the other place."

A Limerick Contest.—We have decided to inaugurate a limerick contest. Here's a chance to try your wits. Finish the following incomplete rhyme and send it in. For the first correct limerick we'll give a fine ham sandwich and for the second a ticket of admission to the State House, good any day. Get busy. Here's the rhyme:

There was once a fellow named Sam
Who gave the front door a hard slam,
His mother said: "My,
What a noisy young guy!"
But his father just scowled and said—
—Denver Post.

Couldn't Get At It.—An Irishman who had just united with the Catholic church in a small town was careless enough to let the priest catch him coming out of a saloon with a jug under his arm. The priest waited for him to come by and said:

"Pat, what is it you have in that jug?"
"Whiskey, sor," answered Pat.
"Whom does it belong to?" asked the good man.
"To me and me brudder Molke, sor."
"Well, say, Pat, pour yours out, and be a good man."
"I can't, sor; mine's on the bottom," answered Pat.—Judge.

Who Bossed?—Once upon a time a youth who had commenced to navigate the sea of matrimony went to his father and said:

"Father, who should be boss, I or my wife?"

Then the old man smiled and said:
"Here are 100 chickens and a team of horses. Hitch up the horses, load the chickens into the wagon, and wherever you find a man and his wife dwelling stop and make inquiry as to who is the boss. Wherever you find a woman running things leave a chicken. If you come to a place where a man is in control give him one of the horsses."

After seventy-nine chickens had been disposed of he came to a house and made the usual inquiry.

"I'm boss o' this ranch," said the man. "Got to show me."

So the wife was called and she affirmed her husband's assertion.

"Take whichever horse you want," was the boy's reply.

So the husband replied: "I'll take the bay."

But the wife didn't like the bay horse, and she called her husband aside and talked to him. He returned and said:

"I believe I'll take the gray horse."
"Not much," said Missouri; "you'll take a chicken."—Philadelphia Ledger.

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News of the Week

More than fifty millions of English gold has come into this country since the financial stringency began.

Hon. Andrew D. White, first president of Cornell University, celebrated his seventy-fifth birthday on Nov. 7.

It seems probable that the extra session of the Alabama legislature, now convened, will pass a Prohibition bill.

The threatened railroad strike in England has been settled for six years by an agreement between the employers and employees.

Former Judge Abram H. Dailey, the veteran Brooklyn lawyer, Spiritualist, and author, died of pneumonia, Nov. 3, aged 76 years.

Emperor William of Germany is due in London this week, and the English Socialists plan to make a frost of his triumphal procession.

The strike of the telegraphers is off, but few of the strikers are getting back their old places, as the companies say they have enough help.

William Handlen of 156 Schermerhorn street, Brooklyn, died while on his way to church last Sunday evening. The moral remains to be developed.

John B. Moran, of Boston, who in his canvass for governor of Massachusetts a while ago was denounced as an infidel, was reelected district-attorney last week.

A report comes from Derbent that Karagh, in Turkestan, was completely destroyed by the earthquake of Oct. 21 and that 3,400 of the inhabitants lost their lives and only seventy escaped.

Paris newspapers are printing pictures that have been transmitted from photographs over telegraph wires. The method is the invention of a Frenchman named Edouard Belin, and is called telestereography.

Berlin reports that a large order for guns will be placed in Germany by the Japanese military commission. The amount of this order will, it is said, reach \$10,000,000. The Japanese will also purchase ten war balloons.

President Roosevelt is reported to be making an earnest effort to counteract the impression that he has done anything to impair credit through exciting suspicion in the popular mind as to the stability of great financial interests.

It is illegal now to sell postage stamps at hotels on Sunday in Canada. The Dominion postoffice authorities, however, are to install slot machines for the sale of stamps in cities. The Lord's Day Alliance will probably be heard from in protest.

The Gentiles of Salt Lake City put what they called an American ticket in the field, and carried last week's election. The Mormons, who control the federal and state Republican machine, were completely routed by the anti-Mormon party.

Last Sunday Secretary of War Taft, who is in Manila, attended the dedication of a Presbyterian church, helped to celebrate the birthday of the Mikado of Japan, and was a guest at "a magnificent dinner" given by the Catholic Archbishop Harty.

Six of the anti-clerical Catholics who attacked Cardinal Merry del Val, papal Secretary of State, at Marino in August have been sentenced to terms of imprisonment varying from four to two months and to pay a fine of \$10 each. One of the accused was acquitted.

The participation of the clergy in politics before election was not helpful hereabouts to the side they championed. They were all opposed to Tammany in New York, but Tammany won. In New Jersey they came very near defeating the ticket they supported.

In Cleveland the Hon. Tom L. Johnson was reelected mayor over Congressman Theodore E. Burton, who ran at the request of President Roosevelt. San Francisco elected Dr. Taylor, the Good Government candidate for mayor defeating McCarthy, Union Labor candidate.

A bill will be introduced soon after Congress meets next month to reimburse the heirs at law of George Washington for the loss of several tracts of land located in Hamilton and Clermont counties, Ohio, which were owned by Washington. The estimated value of the land is \$305,100. The tracts comprise 3,051 acres bordering on the Miami and the Little Miami rivers. Some of the acreage is near Cincinnati. Counsel for the heirs, who number about twenty and live

in West Virginia and other places, say that the claim was jumped and that the government patented the land to others after it had given Washington's executors three years to perfect title.

Prof. Rudolph Emmrich of the University of Munich, in Bavaria, announces that he has discovered a new cure for diphtheria. "Pyocyanase" is the name of the remedy. It is produced from the assimilation of pyocyanous bacilli, developed in liquid cultures. Application is made by blowing it into the throat.

A Japanese pupil has been put out of the night school in Savannah, Ga. The ostensible reason, which will not lead to international complications, is that the boy is too old. Superintendent Ashmore of the public school system pointed out that admitting the Japanese was a breaking of the racial line, which could not be permitted in the South.

In the United States District Court of Los Angeles, Judge Olin Wellborn fined the Santa Fe Railroad \$330,000 for rebating. The company was convicted on sixty-six charges of granting rebates to the Grand Canon Lime and Cement Company on shipments of freight from Nelson, Ariz., to Los Angeles. The fine is \$5,000 on each of the sixty-six counts.

More than 38,000 rural delivery routes are now in operation in this country, according to a statement made by the fourth assistant postmaster-general. The total number of petitions for service handled in the Department up to November 1 was 55,390, upon which 15,237 adverse reports were made. There are now 1,398 petitions for routes pending. Rural free delivery now costs the Government more than \$35,000,000 a year.

The President has filled the Federal offices in Oklahoma as follows: For the Eastern district, Judge, Ralph E. Campbell of South McAlistier; United States Attorney, W. J. Gregg of Tulsa; Marshal, Grove A. Porter of Ardmore. For the Western district, Judge, John H. Cotterall of Guthrie; United States Attorney, John Embry of Chandler; Marshal, John Abernathy of Anadarko. It is said by disappointed candidates that all of these appointments were made on the advice of the President's Rough Rider friends.

A pamphlet entitled "The Programme of the Modernists," which was issued the other day in Rome as an answer to the recent papal encyclical, has now brought excommunication upon the anonymous authors. The Cardinal Vicar has issued a decree forbidding the selling, reading, or keeping of the pamphlet as a mortal sin. The decree continues: "As the authors of this so-called reply strenuously defend the system which is described in the encyclical as the synthesis of all heresies, the holy father by this decree excommunicates the authors and all who have in any way assisted in the compilation of the book." The pope reserves the power of absolving from this censure, which he points out has the same force as if delivered personally, the authors, who, if they are priests, incur canonical irregularity. It is suspected that the Rev. Romolo Murri, leader of the Italian Modernists, and the Rev. Father Boniuti, who was recently removed from his professorship at the Roman Seminary for his Modernist views, are the chief authors. If it is discovered that they wrote the pamphlet the excommunication will be applied to them personally at a subsequent time.

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(Chas. A. Kiler, in Chicago Tribune.)

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