THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

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

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THE PASSING OF EVIL.

Sin Will Disappear from the Earth with the Dogmas that Created It.

BY JOHN EMERSON ROBERTS.

We are living in an age of change, which, by the way, is an extremely commonplace remark, but let us add that it is an age of rapid change, of vastly accelerated movement. Every age has been more or less one of change, else there had never been progress, but certainly there never was a time when change and amendment, readjustment and restatement, followed with such startling persistence. And the reason for the accelerated change is two-fold. There is first the freedom and fearlessness of thought and speech. If any man anywhere has an idea of any kind and wishes to make it known, no one says him nay. Changes come so gradually that we are scarcely aware of the process, and when the process is completed and the change accomplished we accept it as a commonplace thing. Yet for many hundred years it was not permitted the thinker to utter his thought. The man with the idea must hide it. The world had a padlock upon the lips of Genius and the Church had the key. Coincident with the freedom of speech is the facility for the dissemination of ideas. If someone in Italy makes an invention, every intelligent community in the world is soon acquainted with it. If a genius arises in Russia and writes a book or in Hungary and writes a play, it is not long until the printing press has it, and then the world. There is impulsion and insistence in ideas to get themselves broadcast. The printing press and the telegraph and all the facilities of transmission are the servants of thought and genius. This is why change comes more rapidly. This is why the age is one of startling transition.

There is one force in the universe—just one. I shall not attempt, for I would not be able if I did, to adduce scientific proof or argument, but here is a hint of an analogy. Science is guessing that forces are interchangeable, that light and heat and motion are different forms of the same thing. Science is guessing that the various elements that make up the material world are interchangeable and different phases of one fundamental substance. I guess, then, that beneath all the variety of force and the apparent variety of matter there lies one commanding, regnant, sovereign, supreme force, and that force is mind. Long, long ago have I given up the idea of a localized or specialized or personal God, an absentee ruler operating through his agencies and delegating power and authority to church and priest—long ago given that up, and come to the other conclusion that there is no place where God is not. There is no ground that is not holy ground, no life so shadowed and submerged, so abandoned and debauched—no life that is not still divine.

The Influence of Thought on Matter.

Now, if we accept the proposition that there is one great sovereign force in the universe, and that that force is mind—if we accept the proposition that the universe we see is the utterance, the symbol, the out-bodying—oh, how shall we tell it?—if we accept the proposition that the material frame of things at once hides and discloses, covers and reveals, the Infinite, is he and yet is not he—if we accept that proposition, then it must follow that there is a secondary force and that man is that secondary force, because man is a thinker. Then it must follow, by the same law, that just as far as man thinks and just what he thinks tends eternally to utter itself, to concrete itself, to take form and outline, which I believe to be the simple plain truth. I think a man has more to do than any other force or combination of forces with the making of the outlines of his features, with making himself comely or homely, with making himself ill or well. Of course, I would not be willing to pursue it as far as some of our friends do and say there is nothing else that has any effect on man but mind, and that matter does not count, and that all the reports of the senses are illusive—not that—but it is an old, well-recognized principle that the mind, within certain limits, has vast power over material conditions. Socrates understood that when he cautioned his disciples not to become angry and give way to wrath because anger produced poisons in the blood. You never saw a handsome man nor a handsome woman who was accustomed to give way to outbursts of temper. You never knew a nagger that was good looking. Socrates understood that principle, so did the old apostle when he said, "Overcome evil." How? Not with a club or a gun. "Overcome evil with good." Disarm an enemy with kindness. Every physician understands the principle and employs it as much as possible. He knows that it is necessary to remove worry and mental distress, and the average physician is coming to depend upon that principle more and more, and on medication less and less. You know and we all know people who need nothing else than equanimity, mental poise, peace of mind. They are hypochondriac, they are nervous, they worry and they keep themselves ill. I have in my mind a person, very intelligent, superior in an intellectual way, who, in the course of twelve months, will have passed through every kind of an ailment, some of them supposed to be fatal, will have all the symptoms, recognize them, hunt them out, watch for them, detect them when they come, meet them like an old friend, consort with them, and then they will pass away and the symptoms of another disease will come, and that occurs over and over as the years go by. All that person needs is to be intellectually awakened, born again.

Christianity's Responsibility for Sin.

As a nation, as an age, as a generation thinketh, so is the generation, so is the age, so is the nation. Remember that Christian dogma dominated the thought life of the world for nearly two thousand years. Remember that it controlled the schools, the colleges, the books, the libraries, what there was of science and literature—controlled all of these things and administered them in the interest of Christian dogma. The result of it was and is that we have Christian civilization. Remember, too, that with our Christian church, our Christian institutions of various kinds, we have the Christian accessories of Christian poverty, Christian iniquities, injustice and crime. If this seems a statement too hard, then think back to the principle that as people think, as ages think, so will they be. Their institutions, their civilization, their literatures and their law are but the concreting, the symbolizing of their inner thought. What was the Christian dogma, the Christian theory about man and the world? It was in effect that all humanity and all the world was under the domination of evil. There never was a moment after the first pair were banished from Eden—there never was a moment that the devil didn't have God beaten in this world. What else could we expect of a civilization dominated for centuries by the thought of evil, by the personification of evil? What else could we expect but wickedness in the world, injustice, iniquities, wrong and crime?

As a nation or an age thinketh, so is it. It cannot escape the law. To teach mankind that they were born in sin is to create and put in motion a mighty power to make them sin. To teach mankind that they are all sinners and doomed to hell everlasting does as much as can be done to make them sinners and cause them to deserve hell.

Christian civilization, if it takes to its credit what it has done in the way of good and charity and uplift, must also take upon itself the responsibility of what it has done as a result of its wrong teaching. People often wonder why an age such as the earlier Christian ages could produce great works of art and great depths of human misery. Why is it? It was because along with the good or half truths that the church held and inculcated went the hideous, monstrous errors and the error that is held and taught will as surely externalize itself in the institutions of man as will the good that is held and taught.

Art, Beauty, Faith, and Barbarism.

One of our poets, after visiting abroad and seeing this contrast, speaks of it like this: "On great cathedral windows I have seen a summer sunset sink and swoon away, lost in the splendor of immortal art. Saints and angels and all the heavenly hosts, with smiles undimmed by half a hundred years, from wall and niche have met my lifted gaze. Sculpture and carving and the illumined page and the fair and lofty dream of architects, that speak of beauty to the centuries—all these have fed me with divine repasts; yet in my mouth is left a bitter taste, a taste of blood that stained that age of art. Those glorious windows shine upon the black and hide-

ous structure of the guillotine. Beside the haloed countenance of saints there hangs the multiple and knotted lash. The Christ of love, benign and beautiful, looks upon the torture rack, by hate conceived and bigotry sustained. The prison cell, with blood-stained walls, where starving men went mad, lies under turrets matchless in their grace. God, what an age! How was it that you let colossal genius and colossal crime walk for a hundred years across the earth like giant twins? How was it then that men, conceiving such vast beauty for the world and such large hope of heaven, could entertain such hellish projects for their fellow men? How could the hand that with consummate skill and loving patience limned the luminous page drop pen and brush and seize the branding rod to scourge a brother for his differing faith? Not great this age in beauty or in art. Nothing is wrought today that shall endure, for earth's adornment, through long centuries. Not ours the fervid worship of a creed that wastes its splendid opulence on glass. Yet great this age. Its mighty work is man, knowing himself, the universal life, and great our faith which shows itself in works for human freedom and the racial good."

The age that produced the masterworks of genius produced the master works of cruelty and savagery. Religion is good only so far as its teachings are true. And so a church may be as sure and certainly a curse to the world. The man or the institution that undertakes to determine, to direct, to symbolize the thought of men takes a vast responsibility, a responsibility so great that it does not absolve a man to say, "This is God's word, this is God's truth, this is the teaching of the Holy Bible, this is the teaching of the Holy Catholic Church."

That won't do. There never has been a dogma, there never has been a fanaticism, there never has been a persecution or a savagery for which its authors did not claim divine authority. Before men can be made to think right and so be right and live right, the supposititious authority of God or the Bible or the church must be put aside. Every man must be approached by a reasoning creature as a reasoning creature. So, just as far and just as soon as the world gets away from authority for thought, for belief, for doctrine—just as soon as all dogmas that are based upon this hypothetical authority are abandoned, that soon man begins to be moral and free.

Dogma and Depravity.

Now, I think the conclusion that I am approaching, it will be plain, is this: the world could not possibly have been any better than it is under the old teachings that have dominated it. Christian civilization could not have been any better than it is. It had to have its poverty, its injustices, and its hells, because Christian dogma had them. I am not one of those who condemn the past. The old symbols, regarded as monuments erected by another age, are venerable. The old Bible is full of interest, it has much good, it is not to be destroyed, nor railed at. It stands there as the best utterance of those centuries through which it was growing and of which it was the out-flowering. To regard it as a fetich, a thing to be worshiped—to regard it as the word of God is simply to make both it and God absurd.

The Christian dogmas of sin, of depravity, of final retribution—the Christian dogma of Hell, of an angry God, the dogma of the necessity for a blood atonement, the dogma that makes God the executioner of His own son—those are the contributing causes for the things that are wrong with this world.

Why, then, is evil passing away? Because the old teachings are passing away and human thought is changing. The church is changing, thank God. Those old dogmas are limited now to the creed, and the creed rarely gets into the pulpit, When a minister wants to have real old-fashioned doctrines taught, he gets a revivalist to come and preach the doctrines that the minister is afraid to or ashamed to. One of the things that is troubling the church now is to find out how to get away from its old doctrines. It doesn't like to give them up. It doesn't like to acknowledge its inconsistency—that it has been wrong all these years.

A significant thing happened within the week in the meetings of two great Christian bodies. The lament went forth about the scarcity of ministers. The fact was deplored that young men were not entering the ministry, the supply was not keeping up with the demand, and then this surprising conclusion was reached that, "We must increase the attractiveness of the Christian pulpit by making the pay of ministers greater." Do you know that seemed to me unspeakably pathetic? Honor bright, that seemed pathetic. Think of it! A great denomination that claims it has the truth, that it is nearer the truth than any other body of men in the world—every religion will claim that—and that that truth has been given by God himself, and that that truth involves the story of a sacrifice of a god for the lives, the souls, the immortal destinies of men. Think of that! Think of the responsibility that rests upon that congregation, and the only way they can get young men to preach that glorious gospel is to give them more money for it. If this world had waited for its progress until it could be led by men that would find the emolument and reward, it would have been yet in the midnight of the past. The man that holds back a message that he has until the pay that comes from it measures up, has no message.

The Cost of Mental Emancipation.

One of the things that makes sure the continuance of liberalism is just this, that every man—there is no exception—every man that goes out of the old, settled, established order of things, every man that leaves a pulpit that is walled and bulwarked by wealth and tradition, goes out to more or less of suffering and privation. There are some people that think there is money in it. I do not speak for myself, but I do speak for liberal teachers. I know of but one exception in the last hundred years in this country, and that was Theodore Parker. He did die a comparatively rich man. With that exception, every man, as far as I know, every man has done what he has done for the cause of liberal thinking, human progress and mental emancipation—every man has done it at a great and mighty cost. And so, when I hear the churches saying they must increase the emoluments, enlarge the salaries of the preachers, then I know that the church is tottering to its fall, and I am glad of it.

And there is another reason why evil is passing away. There is an entirely new theory of the universe. Instead of teaching men that they came into this world under a curse of the Infinite, science, philosophy, common sense and a good many preachers teach that man came into this world under the smile and benediction of love and tenderness. It would be difficult to find a man in any pulpit to stand up and preach the old doctrine of inherent sin and total depravity. There is scarcely a minister but would be ashamed to say that he was conceived in sin and born in iniquity. He has too much respect for his mother, if he does not have too much respect for the Bible. It was a great misfortune to be born a hundred years ago. Under the old teachings the world was despised. Men wanted to get to heaven, or said they did. They say so yet, but you know this, if they get ill, they send for a physician just like common people. The world was a despicable place. Poverty was necessary. Affliction and pain were sent by God. They were his providences. He loved us so. Those teachings helped to bring those same things. Every man that utters a prophecy is a factor towards its fulfillment.

All that is changed now. The world is sane and fair and beautiful. We are just ready to make progress. The world is just getting its attention directed away from the life that is to come and fastened on the life that now is. It is not so important to get one's title clear to mansions in the skies as it is to pay off the mortgage on the cottage on this earth. For the most part, up till now, the splendid energy, the thought and effort of the world have been directed vaguely toward the future, toward God. I say to you reverently I do not know what my duty to God is, and it does not concern me, but what my duty to man is concerns me very materially. It is Walt Whitman who says, "I sometimes think I could turn and live with animals. They are so placid and self-content. They do not lie awake nights to weep for their sins, nor make me sick talking about their duty to God."

All of man's duties, as far as he can tell, are embraced within those that concern himself and his fellow man. It is more important for a man to get right with humanity than it is for him to get right with God. Thousands upon thousands of men have been scourges and destructions to the human race that have been wondrously zealous and pious in their worship and duties to God. A man that is right with himself, with his family, with his neighbor, with his fellowman, cannot be very wrong with God.

We are just getting ready to make progress. This world belongs to happiness. It is not as good a world as it may be, nor as good as it ought to be, nor as good as it will be, but, understand this, there is a revolution in thought which has passed from the doctrine that God sends the evil and God alone can remove it to the doctrine that man brings the evil and man alone can remove it. We are looking no longer to the skies for our salvation. We are looking into our own theories, our own systems, our own efforts. This world belongs to happiness. Every man has a right to be happy. Most men will be moral and good when they are happy, and you cannot make goodness without happiness. You cannot make health and vigor and loyalty and love without happiness, and you cannot make happiness without justice, without equity, without peace. The time will come when somehow we will work out anew the theories of life. Opportunity will not come and knock at every man's door once—it will stand there, it will loaf upon his threshold and beg to be taken in.

I look into the past and see man in ignorance and night, fearing the devils, fearing the gods, blinded by superstition, burdened with religions, deceived by priests. I look into the future and see the herald gleam of a new day, the rise of a new age. Knowledge has supplanted faith, the teacher taken the place of the priest, science has destroyed superstition, justice is done, equity, fraternity, peace have come. I look and listen, while out of the silence as of long ago, comes the voice of the Infinite who looks again upon the world that he has made and says, "It was, it is, it shall be good."

A Biological View of "Love."

Romantic love, in the light of the new biology, is thus seen to be a scientific fact in a far more intimately personal sense to the individual than even the poets have made it. If it be enough for the female to charm and for the male to fascinate to afford a basis for mating in the true sense, it follows that the injection of artificial factors into the sexual conjugation is menacing to the species. The lover who pleads that he has fascinated the female whom he finds charming is biologically the most eligible. The female who, disregarding all economic considerations and the objections of the prudent, unites herself with the male who has fascinated her, for no other reason than that he has fascinated her, yields to an impulse that is far more truly scientific than the merely educated insight of those who criticize her from the lower standpoint of mere intelligence. Under no possible combination of circumstances can a mating based upon charm exerted by the female synchronously with fascination exerted by the male be an error, because it is nature's provision for the protection of the species through the most available type of offspring physically, mentally and (perhaps) ethically.

It is no reply to point out that in the human type of mammalian form unions based upon male fascination and female charm have proved "unhappy." No such marriage can prove "unhappy" from a biological point of view, because the offspring tend to be the best specimens of the race. The biological test of a marriage is afforded in the offspring. If they be splendid specimens of the race, the rest is immaterial since the function of romantic love is to secure not the welfare of the mating units but the health of the progeny. It is because it performed so vital a function that romantic love antedates in man the sense of humor. The sense of humor in man is very ancient, but there is reason to believe that it came long after romantic love, because its function was to make life tolerable, whereas love was life itself.—Current Literature.

A PURE AND TRUE RELIGION.

II.

There is no uniformity in religion; yet speakers and writers talk and write about "the established definition of religion." According to its various usages, there is no established definition of the word. Its meanings and usages by Mohammedans, Catholics and Protestants are widely different.

The hundreds of antagonistic Christian sects apply to the word conflicting definitions; and no one is approved by the others, and so the significance is lost in confusion.

Religion has been the synonym of crime, cruelty, corruption, villainy; nevertheless, in its pure and true sense it signifies the best and noblest aspirations of human beings. We can have it free from creed, faith and worship. The moral and ethical attitude of the human mind is religion, but morality and ethics will not fill the place of religion, which is a more comprehensive word. It has a substantial basis in reality and sincerity; has an intellectual as well as emotional side; and in pursuit of truth it bears no relation to supernatural marvels and mysteries. It is based on truth, demonstration, facts, knowledge, experience. What we know is of more importance than what we believe.

We object to authoritative precepts for guidance and government. Submission to religious dictation is nothing less than thralldom. No people can be free and great who wear a yoke of religion that requires obedience to unreasoning faith.

The evil and folly of monopolizing religion is seen in the warring sects all around us. It may be well for any body of people to approve and practice moral principles, but to make of religion a distinct organic system is to neutralize it and destroy its utility.

It is a great mistake for any class of people to form an organic body under religious laws and doctrines to be operated and controlled by ways and means and leaders requiring financial support. We want complete freedom of action and a religion that has no incidental expenses, no officers; free for all to learn and practice; all who love freedom from ignorance and superstition.

As man advances out of adverse conditions he comes into the atmosphere of inquiry with the desire to learn and know for himself, by study, observation, experience; to learn more of nature, of the universe and of his own possibilities; to reach a higher altitude of happiness.

We want the liberty to cast aside the views of yesterday that do not agree with the truth we have learned today. What men scorned yesterday is the admitted fact of today. The mists and doubts of today will be cleared away by the light of truth tomorrow.

All rational persons have moral responsibilities; all have good qualities; all have faults and imperfections; a bright and a dark side, yet more good than bad in human lives. A person seen in his worst attitude may be regarded as vile and evil, while at other times all right in some respects. We should not measure a person by a rigid standard nor arbitrary opinion. We may not know what is wrong nor how to do the right until we learn by experience the right course to pursue.

Our religion is not an exclusive hierarchy for the favored few; nothing arbitrary, arrogant, authoritative in it. It is free for all to choose for themselves any course of conduct, pursuit, career that yields pleasure, comfort, satisfaction, happiness. It is integrity to right principles that brings lessons of instruction into the affairs of everyday life; into our cares, our hopes, our sorrows, our joys, our homes; into all the relations of life.

We preach and practice cheerfulness, mirthfulness, amusement, recreation as aids to instruction. Our religion has none of the gloomy sentiments which are the bulwarks of old religion, such as awe, fear, reverence, solemnity, sanctity, consecration, sacredness, devotion. It gives teachings of moral philosophy that all can follow if they will in living good simple lives, in doing the best within them for their own advancement and the comfort of their fellow-beings.

It is the end and aim of pure religion to energize the soul in all that is good and restrain the passions from the evil and impure; to prompt our highest endeavors in purity of heart and life; to cultivate and wisely direct the affectional nature; to promote charity, tolerance, kindness, friendship; to stimulate the best employments of this life in view of its momentous relations to the future; to give a reasonable, satisfactory conception of the after life. A. H. N.

JESUS OR INGERSOLL.

Which of Them Lived and Taught the Ideal Life for Human Beings?

BY BENNETT LARSON.

In view of the fact that Christians are continually repeating the statement that the teachings of Ingersoll and of Infidelity are immoral and pernicious, a comparison between the apostle of Agnosticism and the founder of Christianity may not be out of place; and if it be true that "out of the wisdom of the heart the mouth speaketh" we may judge whose words have had the greatest enthusiasm for the right and the most intelligent solicitude for the human race.

Christian slanderers have placed false words in the mouth of Colonel Ingersoll, and Ingersoll held that priestcraft had done the same injustice to Jesus. Be this as it may, history does not have much to say about the man supposed to be the Messiah, and we are obliged to take his words from the New Testament, which may or may not be true, and give Jesus the benefit of doubt on certain passages.

As far as the "Sermon on the Mount" is concerned, Ingersoll and Jesus are nearly agreed. Jesus blessed the poor, the weak, the suffering; Ingersoll pitied them. Pity helps today; blessings are for tomorrow. Ingersoll opened his heart and his purse to the suffering and hungry. Jesus said, "You shall be filled," "You shall be comforted."

On divorce Jesus said: "But I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery." Ingersoll said: "When love is dead, when the husband and wife abhor each other, they are divorced. The decree only records in a judicial way what has already taken place."

They both objected to the oath. Jesus said. "Resist not evil." Ingersoll said, "Take from virtue the right of self-defense and vice becomes the master of the world."

Of prayer, Jesus said: "But thou, when thou prayest, enter into thy closet and shut thy door, and pray, to thy father which is in secret, and thy father, which seeth in secret, shall reward thee openly." Ingersoll said, "To plow is to pray."

Jesus said, "Therefore take no thought saying, What shall we eat? What shall we drink? or wherewithal shall we be clothed?—But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Ingersoll said, "Man must learn to rely upon himself. Reading Bibles will not protect him from the blasts of winter, but houses, fire, and clothing will. To prevent famine, one plow is worth a million sermons, and even patent medicines will cure more diseases than all the prayers uttered since the beginning of the world."

Jesus said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword"—a passage that is verified by every Christian nation and fulfilled wherever the gospel has been preached.

Ingersoll said: "No man has imagination enough to paint the agonies, horrors and cruelties of war! Think of sending shot and shell crashing through the bodies of men! Think of the widows and orphans! Think of the maimed, the mutilated, the mangled!"

Jesus said of love and home, "He that loveth father and mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me."

When his disciples said unto him: If the case of the man be so with his wife it is not good to marry, he answered, "All men cannot receive this saying, save those to whom it is given." "For there are some eunuchs which were so born from their mother's womb, and there be eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

Compare these sayings with those of Ingersoll: "If there is any Heaven in this world, it is in the family. It is where the wife loves the husband and the husband loves the wife, and where the dimpled arms of children are around the necks of both." And again, "The home where virtue dwells with love is like a lily with a heart of fire, the fairest flower in all the world."

Of the treatment of children Jesus said: "Whoever shall offend one of these, it were better for him that a millstone were hung round his neck and he were cast into the sea." Ingersoll said, "I could not bear to die in the arms of a child that I had whipped. I could not bear to feel upon my lips, when they were withering 'neath the touch of death, the kiss of one that I had struck."

To the inquiring young man Jesus said, "But if thou wilt enter into life, keep the commandments." Ingersoll said, "An honest man, a good, kind, sweet woman, or a happy child, has nothing to fear either in this world, or in the next, if one there be."

Jesus defined blasphemy to be speaking against the Son of Man and the Holy Ghost. Ingersoll said, "Whoever lives upon the unpaid labor of others; whoever slanders or maligns the honor of a fellow man, is a blasphemer."

When Jesus was taken to task for healing on the Sabbath, he said, "It is lawful to do well on the Sabbath." Ingersoll said, "Freethinkers should make this day a day of joy, a day of music, books, and dreams, a day in which to place fresh flowers above our sleeping dead, a day of love and hope, of peace and rest."

I have heard a good many believers excuse drink by this passage from Jesus, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." Ingersoll's words are more specific on this point; he says: "I believe that, to a certain extent, alcohol demoralizes those who make it, those who sell it, and those who drink it. When you think of the poverty, of the suicides, and the insanity it has caused, I do not see how anyone can help being prejudiced against the damned stuff called alcohol."

Jesus is supposed to have said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Ingersoll said: "God cannot afford to damn a man who has made a little heaven in this world." "No man is responsible for his belief. You might as well say all that have red hair shall be damned."

I have only given the essence of what each of these characters said. It is hard to make any extensive comparison of the two, because Jesus said so little in regard to the virtues and to earthly questions, while the philosophy of Ingersoll embraced life in every sphere and possibility. Christians might say that Jesus gave the "Golden Rule" to the world, and that this embraces all the virtues, but Ingersoll preached this and practiced it, too, and the "Golden Rule" was no more original with Jesus than Infidelity was with Ingersoll.

Some people who are not orthodox say that they believe in living the "Christ" life, as against the philosophy of Ingersoll. The truth is, that these people set up their ideals, and assume them to be the expression of the "Christ life," without stopping to think what Christ said in regard to the virtues and human relations. As a matter of fact, Jesus said nothing in favor of the home, of industry, of the freedom of the mind, of the sacredness of human ties; he regarded these earthly things as of small importance, when eternity and the judgment was so soon to see all these things pass away. In the shadow of the world's end, seeking the "kingdom of god" was of the first importance. Industry and philosophizing for human good was vain. Ingersoll held life and its relations in the highest regard, and if these people will only stop to think they will see that Ingersoll's ideals come nearer to their ideals of the "Christ life" than the words of Jesus do. They will see this "plumed knight" of liberty had, in full heaped and rounded measure, all the qualifications" that go to make the ideal citizen and the perfect man, and that to cavil at his ideals of life because he was an Infidel only brings their own religion and ideals into fuller question.

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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.

Dr. Conway Dead.

One of America's leading men of letters, one of the world's greatest citizens, one of the boldest of the knights of Freethought, is lost in the death of Moncure Daniel Conway in Paris, on November 15. Dr. Conway had been in Paris but a few weeks, journeying thither from a visit to Andrew Carnegie in Skibo Castle. He was ill, but his physician ascribed his weakness to his advanced age, which was seventy-five years. On the afternoon of Friday of last week he was found dead in his bed. Had he lived he would have been in America this week, and had written The Truth Seeker of his intended return.

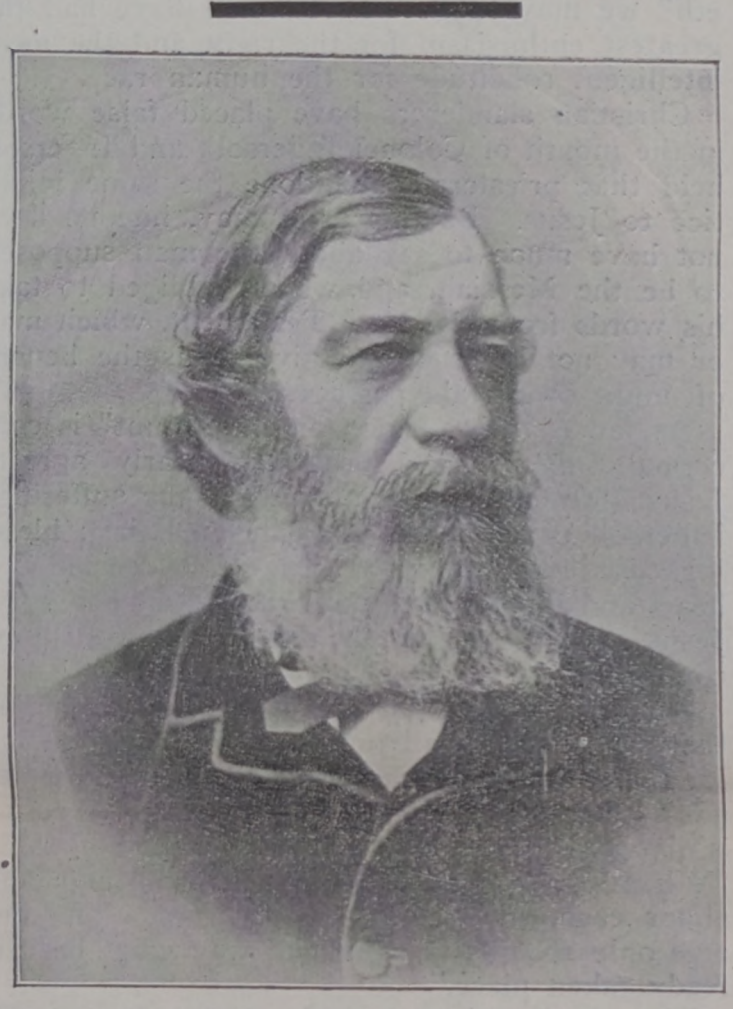
Dr. Conway was born March 17, 1832, in Stafford county, Va. His father was a magistrate in the county and once a member of the Virginia Legislature. The boy was sent to school at Fredericksburg and later graduated from Dickinson College, Pennsylvania, with the class of 1849. A few years since a building erected on the Dickinson grounds, through the generosity of Andrew Carnegie, was at Mr. Carnegie's suggestion named Conway Hall. The young man began the study of law at Warrenton, Va, immediately after his graduation, at the same time beginning a career as pamphleteer and brochure writer in the cause of the South through the columns of the Richmond Examiner of which John Daniel, his cousin, was then editor.

In the midst of his activities as a political writer he gave up the law and studied for the Methodist ministry. In 1850 he was made a circuit rider in the Rockville district. It was while he was riding the circuit and preaching to the folk in the back county that he wrote a pamphlet on "Free Schools for Virginia," in which he urged the adoption in the South of the New England system of public education.

His first violent change of convictions came about when under the influence of some Quaker friends he forsook the Methodist faith, very much against the will of his family; and went to the Cambridge Divinity School, where he graduated in 1854. While he was in Massachusetts he came under the influence of William Lloyd Garrison and his group of Boston Abolitionists. He changed his whole attitude toward slavery and went back to the South after his graduation from the divinity school a radical Abolitionist.

On returning to Falmouth where his parents were living, young Conway got into trouble by befriending Anthony Burns, a fugitive slave, who had escaped to Boston and who had been brought back under arrest by government agents. His family could no longer tolerate the young man's violent break from the traditions of the South, and alienation from them ensued.

He became pastor of a Unitarian church in Washington, but was dismissed for antislavery discourses. Then he went to Cincinnati to become pastor of the Unitarian church there. Between Sundays Conway went up and down the length of the Ohio and across the river into Kentucky, preaching against the scourge of slavery. He also became well known as a contributor to



MONCURE DANIEL CONWAY.
March 17, 1832—November 15, 1907.

the Cincinnati Dial and the Boston Commonwealth, two of the leading Abolitionist papers of the time.

Shortly after the outbreak of the war he went to England to use his forceful oratory in championing the cause of the North. He accepted the position of minister in the South Place Chapel, London, and held this post until his return to America in 1884.

In London Conway associated with the great men in politics and literature. In his "Memories and Experiences," he tells of the rich companionship he enjoyed with Browning, Tennyson, Dickens, and Thackerary. While in England he was one of the staff of editors of the Daily News and the Pall Mall Gazette.

A few years after returning to America, Dr. Conway started out to study the religions of the East at first hand. His book, "My Pilgrimage to the Wise Men of the East," tells of the enthusiasm which carried him through the cults of India in his search for truth.

His last years were spent in travel and in lecturing and writing. Some of his publications are "The Earthward Pilgrimage," a reversal of Bunyan's theory, "Demonology and Devil Lore," "Idols and Ideals," "The Sacred Anthology," "The Wandering Jew," "Emerson at Home and Abroad," "Prisons of Air," "Pine and Palm," "Republican Superstitions," "Solomon and Solomonic Literature." He also wrote the lives of Edmund Randolph, Nathaniel Hawthorne, and Thomas Carlyle, but the work that won him most affection if not fame was his life of the maligned Freethinker, Thomas Paine. As a minister he had held the conventional view of Paine, which presented him to the world as a scoffer at religion and as all else conceived of as ignoble. Dr. Conway made his confession regarding Paine at a congress of the American Secular Union in Brooklyn a few years ago. He said that while in Cincinnati he happened to attend the meeting of a small group of Freethinkers, defenders of Paine, who arraigned the clergy for their misrepresentations of the Author-Hero. As Dr. Conway told the story, he felt "under conviction of sin," and determined to make amends, which he did so effectively that when in 1861 Joseph N. Moreau published his "Testimonials to the Merits of Thomas Paine," he dedicated his little book "To the Rev. M. D. Conway of Cincinnati, Ohio, the first clergyman who has had the moral courage to champion in the pulpit the cause of one whose fair name, though now defamed, shall one day deservedly shine forth as the brightest star in the American galaxy."

After speaking and writing about Paine for a quarter of a century Conway published Paine's "Life" in 1892, and in 1894 edited and published his Complete Works. The six volumes are a monument to both the subject and the biographer.

Dr. Conway, while a resident of New York, spoke often at Freethought meetings and contributed to The Truth Seeker. He made no concessions to orthodoxy. He was America's delegate to the International Congress of Freethinkers at Rome in 1904. He also addressed the Congresses of the American Secular Union. Articles which the best magazines would have accepted and paid well for, he gave freely to The Truth Seeker. It is but a few weeks since he made his last contribution, introducing a lately found Paine letter.

As an eminent man, Dr. Conway will have his formal eulogists. The highest tributes may not be spoken; they will come in silence from the hearts of thousands too full of gratitude for speech.

In God We Trust—Not.

The ministers have disappointed nobody who expected that they would denounce as unchristian the act of President Roosevelt in obliterating the religious motto on American coins. Mr. Roosevelt has told why he did it, and his reasons do him credit as chief executive—and we suppose as a Christian also—but they do not appeal to the ministers, who in the armor of righteousness, are impregnable to either law or consistency.

If the motto "In God we trust" had been cast on all the cannon balls used by the army and navy—and it would be as appropriate there as on the metal of our coin—ministers would insist on its being retained in the name of their Prince of Peace.

Jesus once scrutinized a coin of the realm and offered no criticism on the superscription, which was not God's but Caesar's. When he said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's" he could not in the circumstances have meant anything else than that temporal inscriptions should appertain to coins, and pious mottoes to temples of worship and shrines.

Jesus was a secularist when it came to the divorce of church and state. Once when approached by a tax collector he took immediate measures to procure the means of paying, and did not ask for exemption on the plea that he was a preacher of the gospel.

The representatives of the deity have not fortified themselves with knowledge before attacking this subject, as the following preamble and

resolution adopted by the Episcopal convention shows:

"Whereas, It has been announced that, in the coining of certain pieces of money there have been omitted the words, used from the foundation of the Republic, 'In God we trust;' therefore, be it

"Resolved, That this convention protests against such change, and declares that the highest interests of our country demand the preservation of all those customs that have stood for the recognition of God in the life of the people."

The Rev. Mr. Grosvenor, who offered the above resolution amidst the loud applause of the Episcopal convention, was certainly mixed in his dates, for in supporting it he said:

"I have been told that this phrase went upon our coins in the cry and stress of the Civil War. That was a time of contest, and so is this. To-day we are fighting with all our might of body and soul against the powers of materialism and riot. The proposal to take from our coins the historic phrase strikes at my sense of loss; aye, rouses in me the deepest indignation."

At the time to which this clergyman assigns the inscription our coins were stamped with a figure of Liberty and the motto "E pluribus unum"—many in one. Both devices were appropriate, and both noble as compared with the canting motto "In God we trust."

President Roosevelt's reasons for abolishing the later motto are given in a letter addressed to all persons and organizations sending protests to him, and are as follows:

"On Nov. 11, 1907, when the question of the new coinage came up, we looked into the law and found there was no warrant therein for putting 'In God we trust' on the coins. As the custom, although without legal warrant, had grown up, however, I might have felt at liberty to keep the inscription had I approved of its being on the coinage.

"But as I did not approve of it I did not direct that it should again be put on. Of course the matter of the law is absolutely in the hands of Congress, and any direction of Congress in the matter will be immediately obeyed. At present, as I have said, there is no warrant in law for the inscription.

"My own feeling in the matter is due to my very firm conviction that to put such a motto on coins, or to use it in any kindred manner, not only does no good but does positive harm and is in effect irreverence which comes dangerously close to the sacrilegious. A beautiful and solemn sentence such as the one in question should be treated and uttered only with that fine reverence which necessarily implies certain exaltation of spirit, and any use which tends to cheapen it, and, above all, any use which tends to secure its being treated with a spirit of levity, is from every standpoint profoundly to be regretted.

"It is a motto which it is indeed well to have inscribed on our great national monuments, in our temples of justice, in our legislative halls, and in buildings such as those at West Point, and Annapolis—in short, wherever it will tend to arouse and inspire a lofty emotion in those who look thereon. But it seems to me eminently unwise to cheapen such a motto on coins, just as it would be to cheapen it by use on postage stamps or in advertisements.

"As regards its use on the coinage, we have actual experience by which to go. In all my life I have never heard any human being speak reverently of this motto on the coins or show any sign of its having appealed to any high emotion in him, but I have literally hundreds of times heard it used as an occasion of and incitement to the sneering ridicule which it is, above all things, undesirable that so beautiful and exalted a phrase should excite. For example, throughout the long contest, extending over several decades, on the free coinage question, the existence of this motto on the coins was a constant source of jest and ridicule, and this was unavoidable.

"Everybody must remember the innumerable cartoons and articles based on phrases like 'In God we trust—for the other eight cents,' 'In God we trust—for the short weight,' 'In God we trust—for the 37 cents we do not pay,' and so forth and so on. Surely I am well within bounds when I say that a use of this phrase which invites constant levity of this type is most undesirable.

"If Congress alters the law and directs me to replace on the coins the sentence in question the direction will be immediately put into effect; but I very earnestly trust that the religious sentiment of the country, the spirit of reverence in the country, will prevent any such action being taken. Sincerely yours, Theodore Roosevelt."

Here are four several reasons, to wit: (1) There is no warrant in law for the inscription; (2) Mr. Roosevelt does not approve of it; (3) it is in effect irreverence close to the sacrilegious; (4) it is a constant source of jest and ridicule. The first reason is sufficient—there is no warrant in the law for the inscription. Another, not mentioned, is that it conflicts with the secular principle of this government, which is popular and not theocratic. Government by divine right might consistently stamp its trust in God on anything that would hold the words. This government has to trust in the people or nothing.

The place for a people's trust to be stated is in the country's Constitution, but no such expression occurs in ours.

At the time the "in God we trust" motto appeared on the coinage, the God-in-the-Constitution party was exceedingly strong. Its activity led not only to the organization in 1876 of the National Liberal League, with its famous Nine Demands of Liberalism, but furnished occasion for the deliverances of General Grant in 1875 against the union of church and state. An amendment to the Constitution recognizing the theocratic principle at about that date lacked only a vote or two of passing the United States Senate. The motto which President Roosevelt has removed was one of the results of the theocratic movement.

The President neutralizes his good work by saying it would be well to have the motto inscribed on national monuments, in courts and legislative halls, and in the naval and military buildings. Why in these places more than on the coinage? It would surely be "an incitement to sneering ridicule." With the soldiers, already trust in God is limited by the injunction—"and keep your powder dry." In the courts it is "In God we trust—and hire a good lawyer." In the legislatures, "In God we trust—but don't forget the dough."

Christian nations put trust in God on their monuments while they enlarge their armies and navies for national defense. Wherever found the motto is expressive of monumental hypocrisy and insincerity. The same reasons which make it inappropriate on the coinage are cogent against inscribing it anywhere else.

Free Thoughts.

Who was Shakespeare?

The most that a man can do is the least that he ought to do.

You cannot pound sense into a man or kick it out of him.

What we don't know is sometimes the best thing that we do know.

When a person steals from another, he robs his own character of its jewels.

Bricks from your enemies are a higher tribute than flowers from your friends.

It is better to pay your bills promptly than to be on time at the prayer meeting.

The dead, disgusting dogma of damnation should be buried. It is a poison in the atmosphere.

The poor have just the same right to "life, liberty, and the pursuit of happiness" that the rich have.

No one but Christians should be taxed to support Christian churches, Christian schools, or Christian services.

The idle, heartless rich of this country should read of the wholesale killing in France a little more than a century ago, and heed the warning.

Ignorance of vice, of the nasty things of life, of dives, of anything obscene, of the ways of the lower world, is the very best knowledge that a young man can have in beginning his career.

When the name of Thomas Paine is hooted by the lips of religion, this nation should remember that Paine did more to secure its independence than did every Christian minister in the land, and resent the wrong.

Christianity has never honored the greatest men of the age. It has hated them, because they would not uphold the Christian superstition. For the last five hundred years the name of every really great man has been arrayed against Christianity.

It all depends upon the point of view, or, as the gutter poet expresses himself: What seems so funny when you have money, doesn't look like a joke when you are dead broke. We are victims of the changing cause of circumstance. You cannot photograph the face of age from the features of youth; yet time changes one into the other. L. K. W.

The statute books of the state of Pennsylvania contain the following blasphemy law, passed no longer ago than 1860:

"If any person shall wilfully, premeditatedly and despitefully blaspheme or speak loosely or profanely of Almighty God, Jesus Christ, the Holy Spirit or the Scriptures of Truth, such a person on conviction thereof, shall be sentenced to pay a fine not exceeding $100, and undergo an imprisonment not exceeding three months, or either, at the discretion of the court."

The Rev. Dr. Charles W. Blodgett, pastor of the North Avenue Methodist church, in Pittsburg, has called up this statute and demanded its enforcement. All deniers of the divinity of Jesus, he believes, should be prosecuted, and he particularly mentions the Unitarians. We do not find that he has Freethinkers so much in mind as the preachers who put liberal interpretations on the Bible and professors in scientific departments of various colleges. He speaks of Secretary Taft as a Unitarian, and expresses the hope that he will not be nominated for President. It would certainly be a sad state of affairs if a man elected President could not enter the state of Pennsylvania for fear of the fate with which the authorities of Delaware threatened Colonel Ingersoll. If a man like Taft, who is always at the service of religious organizations, is amenable to the blasphemy law of Pennsylvania, Freethinkers would not stand the chance of a snowball in the torrid zone. But in this day and generation the Rev. Mr. Blodgett would find the law hard to enforce. Twenty years ago it was invoked to disperse the Congress of the American Secular Union in Pittsburg, but beyond advertising the meeting no results followed.

Gerald Massey, poet, archeologist, Freethinker, and political reformer, died in London on the 28th of last month in his eightieth year. In middle life he wrote many excellent poems and delivered lectures on the mythical origin of Christianity. His later years were devoted to the study of Egyptology. He had published two large volumes shortly before his death in the explanatory preface of which he said: "The writer has not only shown that the current theology is, but also how it has been, falsely founded on a misinterpretation of mythology by unconsciously inheriting the leavings of primitive or archaic man and ignorantly mistaking these for divine revelations. The work culminates in tracing the transformation of astronomical mythology into the system of Equinoctial Christology called Christianity, and demonstrating the non-historic nature of the canonical gospels by means of the original mythos in which the Messianic mystery, the Virgin motherhood, the incarnation and birth, the miraculous life and character, the crucifixion and resurrection, of the Savior Son who was the Word of all Ages, were altogether allegorical." The work effectually disposed of the claim of originality or "revelation" made for the New Testament.

If you want a copy of the first impression of "A Short History of the Inquisition," order now. The book is out; we have seen copies of it, and have dispatched one to Washington to be copyrighted. The whole edition will be in hand this week, and will be sent to purchasers as fast as our facilities will permit. It is a striking volume in appearance. There are one hundred pictures, enlarging the book to more than 800 pages in all. $2.

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER V. (Continued.)

The Ministry of Christ.

128

How long did the Jews say it took to build the temple?

"Forty and six years was this temple in building" (John ii, 20).

One year and six months was this temple in building.

Josephus (B. xv, ch. xi) gives a full account of the building of the temple. Of its commencement, he says: "And now Herod, in the eighteenth year of his reign, and after the acts already mentioned, undertook a very great work —that is, to build of himself the temple of God" (sec. 1). Concerning its completion, he says: "But the temple itself was built by the priests in a year and six months—upon which all the people were full of joy; and presently they returned thanks, in the first place, to God; and in the next place, for the alacrity the king had shown. They feasted and celebrated this rebuilding of the temple" (sec. 6).

The building of the temple was begun in 19 B .C.; it was finished and dedicated in 17 B. C.

129

Where did Jesus deliver his so-called Sermon on the Mount?

Matthew: "He went up into a mountain" (v. 1).

Luke: "He came down with them, and stood in the plain" (vi, 17).

Both Matthew and Luke represent him as being on a mountain; but while Matthew has him go up into the mountain to deliver his sermon. Luke has him come down out of the mountain to deliver it.

In regard to this discrepancy, the Dutch theologian, Dr. Hooykaas, says: "The Evangelist [Matthew] had a special motive for fixing upon a mountain for this purpose. He intended to represent Jesus laying down the fundamental laws of the kingdom of heaven as the counterpart of Moses who promulgated the constitution of the Old Covenant from Mount Sinai. Luke, on the other hand, not wishing Jesus to be regarded as a second Moses, or another lawgiver, just as deliberately makes the Master deliver this discourse on a plain" (Bible for Learners, Vol III, p. 141, 142).

130

Did he deliver his sermon sitting or standing?

Matthew: "He was set" (v, 1).

Luke: He "stood" (vi, 17).

131

Repeat the Beatitudes which are common to both Evangelists.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven" (Matthew v, 3).

"Blessed be ye poor; for yours is the kingdom of God" (Luke vi, 20).

"Blessed are they that mourn: for they shall be comforted" (Matthew).

"Blessed are ye that weep now: for ye shall laugh" (Luke).

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew).

"Blessed are ye which hunger now: for ye shall be filled" (Luke).

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matthew).

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake" (Luke).

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew).

"Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers unto the prophets" (Luke).

The agreements between the two versions of this sermon, of which the foregoing are a part, are ample to prove them to be reports of the same discourse; while the variations are certainly sufficient to disprove the infallibility of the evangelistic reporters.

Whether it be historical or fabricated—whether Jesus delivered the sermon or not—Matthew and Luke have given merely different versions of the same composition. The exordiums are the same; the perorations are the same—both end with the illustration of the men, one of whom built his house on a frail, the other on a firm foundation; the doctrines enunciated are substantially the same; while the words in which they are clothed proclaim a common origin. Matthew's version is longer than Luke's; either Matthew has added to, or Luke has taken from the original report of the sermon.

132

Repeat the Golden Rule.

"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew vii, 12; Luke vi, 31).

Seventy years before Christ, Hillel, the Jewish rabbi, said:

"Do not to others what you would not have them do to you. This is the substance of the law."

Rabbi Hirsch says: "Before Jesus, the Golden Rule was one of the household sayings of Israel."

133

Repeat the Lord's Prayer.

According to Matthew.

Old Version.	New Version
"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen" (vi, 9-13).	"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one."

According to Luke.

Old Version.	New Version.
"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation: but deliver us from evil" (xi, 2-4).	"Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation."

The commonly accepted version of the Lord's Prayer is the Authorized Version of Matthew. This version is admitted to be grossly inaccurate. It contains sixty-six words. The Revised Version of Matthew contains but fifty-five. Twenty-four words either do not belong to the prayer, or have been misplaced; while words which do belong to it have been omitted. If the custodians of the Christian Scriptures have permitted the prayer of their Lord to be corrupted to this extent, what reliance can be placed upon the genuineness of the remainder of these writings?

The Lord's Prayer, like so many more of the precepts and discourses ascribed to Jesus, is borrowed. Dr. Hardwicke, of England, says: "The so-called 'Lord's Prayer' was learned by the Messiah as the 'Kadish' from the Talmud." The Kadish, as translated by a Christian scholar, Rev. John Gregorie, is as follows:

"Our Father which art in heaven, be gracious to us, O Lord, our God; hallowed be thy name, and let the remembrance of thee be glorified in heaven above and in the earth here below. Let thy kingdom reign over us now and forever. The holy men of old said, Remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom and thou shalt reign in glory for ever and for evermore."

The eminent Swiss theologian, Dr. Wetstein, says: "It is a curious fact that the Lord's Prayer may be constructed almost verbatim out of the Talmud."

The Sermon on the Mount is derived largely from the teachings of the Essenes, a Jewish sect to which Jesus is believed by many to have belonged.

134

When and where was the Lord's Prayer delivered?

Matthew: During his Sermon on the Mount, before the multitude.

Luke: At a later period, before the disciples alone (xi, 1).

135

Was the Sermon on the Mount delivered before Matthew (Levi in Mark and Luke) was called from the receipt of custom?

Matthew: It was (v, 7; ix, 9).

Luke: It was not (v, 27; vi, 20).

THE RATIONAL BASIS OF AGNOSTICISM

It Is Atheistic as Touching the Christian Deity, but Does Not Deny a Higher Power.

BY KENNETH A. MILLICAN.

The profession of Agnosticism is so thoroughly misunderstood by the average individual, and attempted explanations of its theories are ordinarily so enveloped in technical and rarely used words, that possibly no harm will be done by stating in language intelligible to common people, the reasons for its being, with arguments in its favor, devoid of phrases technical or mystifying.

An Agnostic is one who, on matters of religion or subjects of conjecture, says frankly, "I do not know."

Many Atheists are inclined to look upon the Agnostic as timid, and to accuse him of attempting to straddle the question. For myself, I cannot see that in matters of religion, involving gods, future lives, etc., any person can speak with absolute accuracy. I claim that no man can say definitely "there is a god." Neither can it be said, on the other hand, with certainty, that "there is no god." As to belief, that is another matter; in this instance I am speaking of positive assurance. Personally I do not believe there is a god, because to my mind there exist no evidences of one. But to make such a statement as a matter of fact, instead of belief, defeats, per se, any argument which an Agnostic or Atheist may enter into with a follower of religion and kindred superstitions.

There are certain self-evident truths, however, whereon the Agnostic may reasonably feel entitled to speak with assurance. That there is now, or ever has been, such a god as the Christian Bible depicts is nonsense, pure and simple. Were there any such personage, he would not by any means be a god in the ordinary acceptance of the word, for it would take no great stretch of imagination on the part of most intelligent men to place him in the same class as his reported opponent Satan. A so-called god who orders pitiless slaughter and glories in it—who makes million of human beings and drowns them —who curses fig-trees that cannot bear out of season, despite the fact that he himself is responsible for their seasonable barrenness—such a thing is not a god.

I have found that the strongest weapon of my Christian opponents is the belief in free-will—whatever this extraordinary term, used in a religious sense, may mean. I claim that if god made me, and is omnipotent, he has absolute power to control my mind and make me believe in him. But why does he create me, give me a brain, and deliberately make it work in such a manner as to compel me to disbelieve in him as a god, and then kindly damn me without saying "by your leave"?

My religious opponents drag out the free-will theory. "See," they say, "true, he made you, but he gave you free-will to do as you please

with. If you choose to believe in him, you can, and if not, you're damned."

Is he omnipotent? Is he omniscient? If so, did he know when he created me that I would be an Atheistic Agnostic? Yes, because he knows everything. Consequently since he knew it, and did not change it (for his possession of omnipotence allows of no doubt as to his ability to control my thought) he is what legally we call "particeps criminis"—a party to the crime.

If I see one man murdering another and make no attempt to prevent the deed, I am equally guilty with the murderer, because of my sin of omission. Which is as it should be. And on the argument of the religious enthusiast his god is similarly a criminal like myself, with the benefit of the doubt in my favor, since I might fail to prevent the murder through lack of strength, whereas god caused my brain to disbelieve, and after (or when) he knew it would so continue, he deliberately refused, neglected, and declined to take a hand. For which crime, if this gaseous invertebrate existed in the flesh, he would be properly consigned to the penitentiary with a life sentence in the jute mill.

As regards the Christian god, I am an Atheist. As to the existence of some higher power, I am an Agnostic. But of one thing there is in my mind no question. Whatever higher power there may be, it possesses neither brains nor reason. Omnipotent it may be to the extent of an ability to exert illimitable forces, but having no brain it neither discriminates nor uses reason. And further, being brainless, it is necessarily not omniscient, since the ability to know everything compels the existence of an organ with which to know.

A ton of dynamite exploded under a church inflicts just as much damage as if it were wrecking a saloon or a house of prostitution. Given a structural similarity in the three buildings, the damage will be exactly the same. Nor will all the praying in the world lessen the destruction of the church or increase that of the saloon or bawdy house. For this reason and others on a parallel, which are innumerable, my mind can conceive no brain being in charge of our affairs on this flyspeck of an earth, and beyond a blind brute force that knows nothing but works mechanically, propagating causes and effects indiscriminately, automatically and nonsensically, I can see no evidences of a mind.

I may be wrong—that is why I am an Agnostic. There may be a god who deliberately fashions lives and before the light of day has commenced to shine on the little baby's head, has said with a fiendish grin "Damned through all eternity." This may be so, but for me I cannot calmly conceive it, and if it be true I shall consider myself so far superior to this "author of mercy and loving kindness" as to be able to truthfully say, "At least I have not fallen as low as the Christian god."

And here we meet another storm of indignation. "Take away our religion," say the church people, "and what do you give us in return?"

When you kill a venomous reptile, is it necessary to replace it? Supposing you found an eagle carrying away your little baby child out of his cradle on your prairie home, and you shot the bird as you have a perfect right to do, would you sit down and devise ways and means to create another such feathered enemy to prey on your own and your brother man's family? Hardly. And when the Christian church has disappeared, as some day it must, it will not need to be replaced, nor will the intelligent people cry for a substitute. The religion of humanity will, with the Golden Rule of Confucius as its foundation stone, govern us satisfactorily.

"Do not unto others those things which you would not wish them to do to you."

Let us have freedom of thought, let us have liberty and tolerance, that each may think for himself, with no absolute mental dictatorship casting a gloom over the civilized world and binding men down with chains of superstition to the dungeon floor of ignorance, prejudice, and cruelty.

Let us, as a matter of personal cleanliness, avoid immorality, profligacy, drunkenness, dishonesty in business, cheating our tradespeople by not paying our bills, overworking our help, underworking for our employers, and a thousand other crimes and misdemeanors of which Christians are more guilty than the majority of Atheists and Agnostics.

Let us, in fact, follow the Golden Rule in its entirety, and spend the time, now so frequently wasted on religious mummeries and superstitious duties, in living clean lives, rearing healthy children, and throwing off the domineering pall of Christianity with its senseless rituals and absurd gods.

Berkeley, Cal.

CHURCH TAXATION.

From a Sermon by the Rev. E. B. Rogers, Baptist, of Springfield, Illinois.

Separation of church and state, absolute independence of civil government and religion, that's a good Baptist doctrine and that's good Americanism. Had I the time I'd like to trace the constitutional tenet back to the stirring discussions in Virginia over the Episcopalian proposition seconded by Presbyterian effort, that the state should levy a tax and distribute it among the denominations. It was in that fierce struggle that Madison and Jefferson were trained, and all that they ever became started in the discussion of those eventful days. I'd like to trace this sentiment embodied in our national constitution back through those days, when, in Carolina, it was proposed to place a clause in the constitution disfranchising Atheists, and I'd like to tell you how Baptists and Quakers stood like Gibraltar against the proposition and said and voted: "No! Man's religious belief has nothing to do with his franchise." Back through the colonial days to Rhode Island and Roger Williams when and by whom, in modern times, the great underlying principle of our republic, the principle of religious equality, was first enunciated and put into practice.

Separation of church and state, we stand for that, every American stands for that—how do we? Millions and millions of dollars' worth of church property exempt from taxation. Is that consistent with our governmental theory? If separation of church and state be right in theory, why is it not right in practice? Would it be right to make distinction of persons? Certainly not. Then why, on these grounds, is it right to make distinction of property? When the state exempts church property from taxation in a municipality, what is that but levying a rate on all property indiscriminately and then giving part of the tax back to the churches as a bonus to aid toward their support? Disguise it as you will, I call that state aid.

Listen: The South Seventh Street church of this city has a mission over on Fifteenth street. They rent a building owned by a private citizen, upon which he pays taxes. Now, suppose the Seventh Street Baptist church purchases this building—the city wouldn't receive any less taxes, but by exempting that each taxpayer would have to pay somewhat more. That's easy, that's simple arithmetic. And this too: Other owners of property who may not be Baptists are taxed to support the Baptist church.

Another point: This church property where we meet let us say is worth $50,000 and we are Baptists, and over yonder on South Grand avenue is a Congregational church which is worth only $10,000, and yet the greater part of the extra tax on the Congregational members goes to support this Baptist church. It isn't fair.

But the churches are of such immense good to the community—a moral public force of untold value, and it's only fair that the state do something in the way of recognition. That sounds good—it rings like silver—but now let us be logical. We do the state more good than the pittance received in exemption from taxation. Why not send in our bill for the balance?

Another thing: You are a good, exemplary citizen—this city is better in every way for you being here. Why not claim exemption from taxation on the grounds of your goodness that so helps the city? No man would think of doing a thing of that sort—he would lower his tone of self-respect and reputation, and now I ask is the honor of Christ's church that is committed to the keeping of church members of no importance?

Now, I claim that exemption of church property is an injury to the state. If it is not a violation of the first amendment to the constitution it still is a glaring inconsistency.

I claim, too, that it's an injury to the churches themselves. Say as you will, it is a species of subsidization and ought not to be tolerated It's a relic of old world-corrupting religion that proved so great a curse to Europe.

And I further claim that it's unfair and unjust to men who do not care to support any form of worship. It was Franklin who said: "The right to make one pound unjustly implies the right to take a thousand." Religious liberty is our proudest boast; we have it in theory—why not it in fact?

The "Superstition" of Doctors.

It is past my understanding why a supposedly intelligent man would attempt to write an article or make discourse on a subject of which he is grossly ignorant. Samuel Blodgett (The Truth Seeker, Nov. 9) makes some statements regarding the practice of medicine that every M. D. deserving the title knows to be false. It appears that Mr. Blodgett has formed his estimate of medicine and the profession generally from his acquaintance with a few quacks and incompetents whom he has known or read about. We all admit that there are many so-called or self-styled doctors of medicine who are not competent to meet emergencies and, who, like the unskilled workman who blames his tools, will attempt to excuse his lack of ability by finding fault with his remedies or, as in the instance he quoted, with the system of therapeutics itself. By the way, I would like to see the credentials of the doctor he mentions.

Every skilled physician (there are thousands of them) knows that certain remedies are indicated in certain conditions, and when he uses them as indicated he is just as confident of getting the expected result as he is of getting a blaze when he applies a lighted match to dry shavings.

Dozens of drugs and chemicals belonging to the armamentarium of the true physician will produce definite results in given conditions, and he knows it. Mr. Blodgett ought to know that "sixty years ago" the country was overrun with "doctors" who had not the first rudiments of a medical knowledge and preyed upon a credulous public in any way that they found would yield the greatest financial returns. Once in a while conscience would assert itself and the pseudo-practician would honestly admit himself a fraud. Others had no conscience, yet they helped to make up the numbers that the laity considered as the medical profession, and their acts were taken, as in the case of Samuel Blodgett, as typical of the profession as a whole.

Of course, there have been fads, but who follows them? It is the "doctor" who is not able or maybe not energetic enough to handle his case on its own merits but uses the method, evolved by some one, as a make-shift because it makes less demands on his lazy body or sluggish mind.

The doctor who knows his materia medica does not have to resort to fads, neither will he.

Certain methods have given us definite results which were anticipated; and that Samuel Blodgett does not know this, or, knowing it, refuses to believe it, does not alter the facts in the least.

Muncie, Ind. H. D. FAIR, M. D.

Socialism and the Home.

Is any home life that is worth preserving less stable under a democratic government than under an unlimited monarchy; or, on the other hand, is it more secure in a free state than it might be under a sultan who can select the best-looking women of the country to fill his harem when he likes? Why should anyone assume that if we went a step farther in democracy, and had our large industries managed by the state, our personal relationships would all be rent in twain? Socialism is not Communism, and, as I heard an able speaker put it recently, the post-office is managed by the government, but we do not all go in and help ourselves to stamps. No doubt there is a large percentage of our families held together only by an economic bond—a fact so deplorable that one need only speak of it to recognize how much misery and harm it means; but it is absurd to suppose that the continuance

of all marriages rests upon the basis of pocket-book. Even to think of ties less close, Damon and Pythias are said to have been good friends, and yet neither was dependent on the other one for food. Each of them was free to choose his friends; and yet there was that about one which especially appealed to his companion; and so they chose each other, and stuck to the bargain while they lived. Freedom there was here, and devotion, too; and certainly this talk of a better distribution of wealth being the ruin of our homes is bosh. If a man and woman can not stand by one another no matter what the condition of their respective finances, they had better not be together at all.

Those papers controlled by gentlemen who profit by our present way of giving to ninety per cent of all our folk but ten per cent of the result of the industry of all, seem to be the most mightily concerned lest morals should decline; at the same time, they are the very ones that refuse to say a word about the large department stores that work their clerks overtime for nothing, and give their girls $4.50 a week to live upon, thus ensuring, of course, morality of the most exalted type!

L. H. D.

The Greedy Inquisition.

The New York Times review of Henry C. Lea's "History of the Inquisition of Spain" is written by Joseph Jacobs, corresponding secretary of the Royal Academy of History at Madrid. Mr. Lea's treatment of the subject has given a new interest to it and has corrected some erroneous views. Mr. Jacobs writes:

"It is, of course, a mistake to think the Inquisition was especially directed against the Jews. So far from this being the case, the Jews as such were exempt from its jurisdiction. Indeed, as we know it, the Spanish Inquisition was only established ten years before the fatal date (1492) after which no professing Jew was allowed to contaminate the soil of Spain. But long previous to the expulsion the Jews, those of the capitalist classes more especially, had been forced by massacre and by legislative enactment to a nominal adoption of Christianity, and it was to render this nominal adherence real that the Inquisition was formed. These 'conversos,' as they were called, were the immediate object of the Inquisition's activity, and one of the causes of its decadence in the eighteenth century was the fact that its persecuting activity had been efficacious and all traces of Judaism had been eradicated from the Iberian Peninsula. It is a mistake to think that persecution always fails to effect its ends. The fact that the promised victims of the newly appointed office were to be the rich conversos rendered the question of confiscation an important one to Ferdinand and Isabella, at that moment engaged in their final struggles with the Moors, and in their negotiations with Sixtus IV. they claimed the right of confiscation and of appointment of officials to themselves. In his zeal for the faith, and probably in the hope that he would nevertheless obtain influence for the Papacy in Spain by the Inquisition, Sixtus IV. granted the Catholic monarchs the rights of appointment and confiscation. Under Ferdinand the control of the crown remained effective, but immediately after his death the powerful influence of Cardinal Ximenes secured practical independence for the Inquisition not alone in spiritual but even in many respects in temporal matters. It had exemption from taxation, billeting, military service, and the rest, and its jurisdiction over its own officials made it practically a state within the Spanish state.

"The curse of greed was upon the Inquisition from the start. The unlimited resources which the confiscation of the victims offered rendered it bad business for the Inquisitors to have a permanent and fixed fund, and when this rich store of revenue ceased in the seventeenth century, owing to the very efficacy of the Inquisition, it was left without resources and practically died of hunger in the following century. By that time even the inquiry into the purity of the blood of royal officials, who were not allowed to be descended from the conversos, had failed as a means of inquisitorial 'graft.'

"Nothing has impressed the imagination of the world as much as the iniquitous procedure of the Inquisition, the secret prison, the lax requirements for witnesses for the prosecution, and strict inquiry into the witnesses of the defense, the hideous torture, the delays of decision, the severities of the sentence, the extension of its application to the family of the accused and even to their descendants, and, above all, the horrors of the auto-de-fe have shocked the conscience of all Christendom."

FREETHOUGHT IN GREAT BRITAIN

BY CELTICUS.

One is often asked if Freethought is making any progrss, and one can only answer laconically that no fact is more incontrovertible. In every civilized country in the world, religion is decidedly on the wane. The very foundations of Christianity are being effectually undermined. This is true of France, of Germany, of Italy, and even of Spain. "Modernism," so fiercely attacked in the pope's recent Encyclical, is only another name for Freethought, and, as the pope truly intimates, Freethought invariably drifts toward Agnosticism and Atheism.

It is well known that in France, Freethought is practically triumphant; and another important fact ought to be as widely recognized, namely, that during the sixteen years that have elapsed since France adopted the system of secular education, all kinds of crime have been steadily on the decrease. Great Britain is not nearly so far advanced as is its French neighbor, but even here, especially during the last ten or twenty years, enormous progress has been made.

For example, less than a hundred years ago, Richard Carlile had to spend nine long and weary years in English prisons for daring to publish and sell Thomas Paine's "Age of Reason." Today Paine's critical conclusions are proclaimed, amid marks of approval, from thousands of British pulpits. About forty years ago, Bishop Colenso was deposed by the South African church, and well-nigh universally execrated, because of his crushing attack on the Pentateuch. Today, if a prelate ventured to defend the Pentateuch he would be treated as an oddity for his pains. Indeed, the whole Bible is now being subjected to the severest tests of literary criticism. It is not at all a rare thing for a preacher to pronounce the fourth gospel a work of fiction, and to admit the presence of considerable myth and legend in the other three. Only last summer, a Scottish Doctor of Divinity spoke of Paul's epistles as "forgeries" of the second century. This is ample proof that Thomas Paine did not live and labor in vain; he is held in high esteem today in many a "coward's castle."

But the most remarkable feature of the religious life of Great Britain at present is the enthusiastic popular welcome accorded to what is called the New Theology. Orthodoxy's day is gone forever. There are still orthodox divines among us not a few, but they do not count. They are in a towering rage against this heresy, and they hurl hot anathemas at its champion; but the masses only laugh at them, and flock to hear the objects of their wrath. Now, the New Theology is as much a denial of historic Christianity as the most extreme section of the Freethought party. It entirely repudiates the miraculous, even the virgin birth and the resurrection of Jesus Christ. It throws overboard the Fall, the Atonement, Inspiration, and many other doctrines which the church has always regarded as fundamental and indispensable. It surrenders even the personality of God, asserting a Divine Immanence which is indistinguishable from Spinoza's Pantheism; and Pantheism undeniably spells Atheism.

Thus Freethought has invaded and largely transformed the majority of our British pulpits. Indeed, the triumph of Freethought has been more astounding within the churches than without. The Rev. R. J. Campbell is doing incalculably more towards destroying Christianity than all our Secular lecturers put together. He is throttling the life out of it under the pretence of reconstructing it. His knife is on its throat while he is showering affectionate kisses on its lips. But, although Freethought is gaining ground inside the church on so gigantic a scale, the fact cannot be disguised that the churches themselves are rapidly losing ground. The people, in ever increasing numbers, are deserting them. Jesus Christ no longer draws. A few magnetic pulpit orators have overflowing congregations still hanging on their lips; but, in these cases, it is the oratory, not the gospel, that attracts. The two most popular preachers in London are Mr. R. J. Campbell and Dr. Campbell Morgan, and they are so in spite of the fact that each vehemently denounces the gospel preached by the other. What accounts for their phenomenal popularity is, not the kind of gospel they proclaim, but their own irresistibly winsome style of speech. The gospel, as such, is at a colossal discount everywhere. A prominent clergyman admitted recently that 80 per cent of the people of London never enter a place of worship; and what is true of London is more or less true of all other large centres of population.

It is frequently acknowledged, with deep sorrow, by religious leaders that Secularism is leavening the whole nation. Freethinkers are to be found in all departments of society. Two of our present cabinet ministers, Mr. John Morley and Mr. John Burns, are famous Agnostics, the latter, for some unintelligible reason, prefixing the incongruous adjective "reverent," as if ignorance contained anything worthy of reverence! Skepticism is in the air, and is busily inoculating the whole community. People are finding out that religion rests on a foundation of ignorance, that all its appeals are rooted in superstition, and that all its ministers are nothing but arrogant dogmatists.

Militant Freethought also is doing a good deal of propaganda work throughout the country. The National Secular Society is at present engaged on a mission which is proving encouragingly successful. New branches are being formed at numerous centres and for this work a special lecturer is kept in constant employment. The president of the National Secular Society is Mr. G. W. Foote, editor of the Freethinker, who is himself the most popular and convincing Freethought lecturer in this country, his audiences being invariably limited only by the size of the various halls.

The conclusion from which there is no possible escape is that the prospects of the Freethought cause in Great Britain are brighter now than they ever were before; and the present writer ardently hopes that the same state of things prevails in America. His own impression is that New York is less religious even than London, though perhaps the churches are more conservative there than here.

The foundation of religion is fear, and the ministers who have kept hell and the wrath of God too far in the background are forced to recognize the fact. A Detroit newspaper's report of a Baptist conference in that Michigan city reads in whole as follows:

"At the Baptist Ministers' conference held at the Woodward Avenue Baptist church Monday, sentiment was that the old doctrinal wrath of God was not taught as it should be.

"Rev. Wm. Appel read a paper on 'The best modern method of presenting the nature and execution of the wrath of God,' in which he scored parents and preachers for allowing the fear of God to vanish from the lives of the people.

"Rev. John Matthews also took a shot at the matter and expressed the sentiment that those who are not moved by love, must be pushed by fear. 'I believe we must preach the law and preach more about the teaching of everlasting punishment.'

"Rev. C. A. Votey also thought that there was not as much hell as there ought to be in modern preaching."

These Christians interpret the law of love to be that if you do not love you will be damned. In seeking to revive the doctrine of hell, which is in a fair way to be stamped out, they are engaged in a work as disgraceful as though they were trying to reintroduce some disease like leprosy which had been isolated and nearly exterminated by science.

The attention of delegates to the Episcopal convention of the diocese of New York who voted on Wednesday that "In God we trust" should stay on the coins is called to the fact that Mr. Roosevelt was about the same time reelected vice-president of the Long Island Bible Society. The President always has the good fortune to be able to balance a loss by a gain; if he is put down by one resolution he is exalted by another. —New York Sun.

The Liberal Club of Hackensack, N. J., is about to open a free reading room at 177 Main street.

Minor Editorial Note and Comment.

The Rev. Dr. William M. Jefferis swims into our ken as a brand snatched from the burning. He has been conducting a mission at St. Thomas's Episcopal church in Homestead, next to Baltimore, Md. From a scoffing Agnostic to a priest of the Episcopal chuch is the change which the Baltimore News says has taken place in him. In a recent sermon he said: "I was brought up an Agnostic. My grandfather and family did not believe in God. We were a family of lawyers. For years I was not allowed to read a Bible. My religious books were written by 'Tom' Paine. When a young man I made a good deal of pocket money by writing articles for the Freethinking papers. I was bitter toward the church and all who believed in God. I thought all ministers were rascals. My grandfather declared that there was only one good one in the world." He wrote an article entitled "The Fables of the Bible," and it was printed. After that, without any cause apparent to a rational being, he became converted and entered the Episcopal priesthood. "My grandfather," he declares, "was enraged because his wife became a Christian. While in a terrible fit of anger he defied and cursed God. No sooner had he uttered the awful words than he was stricken with paralysis. He never spoke again." As intimated, we have never heard of William M. Jefferis. On his testimony that he made a good deal of pocket-money writing for the Freethinking papers, if on nothing else he has said, we should pronounce him a fraud. The Freethinking papers have never had paid contributors.

Here is a significant contribution to the general discussion on the attitude of the non-churchgoing public. It is from the New York Sun. "A few weeks ago a member of a West Side church bought up twenty-five choice sittings in his church and offered them, through the pastor, to persons not connected with the church who would agree to occupy the seats regularly. Up to this time only nine of these sittings have been accepted; the other sixteen have been declined with thanks, each of them more than once. The public spirited parishioner and the pastor attribute this indifference to an inherent dislike on the part of possible churchgoers to profit by anything that savors in the least of charity." Personal pride and faith in the church as an institution forbid their putting any other construction upon the lack of interest, though their theory contradicts experience. Mankind has not shown itself to be constitutionally averse to getting something for nothing, when the something is worth having.

"Will they ever stop lying?" is the rather despairing inquiry of a Truth Seeker reader who has seen the comment of the Battle Creek Journal on the passage at arms between Anthony Comstock and the Rev. Caroline Bartlett Crane at the Purity Conference. Comstock attacked Ingersoll, and Mrs. Crane, who is pastor of a People's church in Kalamazoo, and a noted preacher, answered him. The Battle Creek Journal, which is committed to the Comstock view of Ingersoll, says that Comstock's attack was warranted; that "as a lawyer Ingersoll was a shrewd and unscrupulous practitioner, who stopped at nothing to gain his ends, and his practices were not at all admirable and most radically opposed to the ethical code, which he set up on the lecture platform as a substitute for accepted Christianity." It is that sort of talk which leads our reader to ask, "Will they ever stop lying?" There are not many signs that they will. If they should do so, what would there be left for them to say?

Although the clergy are particularly insistent on obedience to the law when the law jumps with their own inclinations, they are quick enough to be "lawless" when it doesn't. An English paper says: "Some clergymen forget that they are merely state servants. Thus, they are threatening to refuse the communion to persons who have contracted marriage with the sister of a deceased wife, according to law. Now, the religion of the church in England is an affair of acts of parliament. Accordingly, the Edward VI, cap. i, s. 8 ordains that 'A minister shall not, without lawful cause, deny the sacrament to any person that will devoutly and humbly desire it.' That is the statutory right of every parishioner. To refuse the communion, therefore, 'without lawful cause,' implies the punishment of the ecclesiastical civil servant, as in the law case of the refusal of the sacrament to a lady for having attended a Wesleyan conventicle, in which instance the penalty was the censure and the suspension of the clergyman."

A dearth of candidates for the ministry has in the past year troubled the churches of Maryland. In a letter to the clergy of the diocese of that state Bishop Parry thus states the fact which he views with alarm: "There are in this Diocese of Maryland 133 clergymen, more than 150 congregations of worshipers, and nearly 25,000 communicant members. And out of all these during the last year only two persons were by ordination added to the ranks of the ministry, and during the whole three years before our last general convention only four were so added. During that same period four were taken from our number by death. The fields and harvest spread wider and wider, but where are the laborers?" Objections of bright young men are of three kinds—intellectual, moral, and financial. A minister cannot believe what he is called upon to preach; therefore he cannot be honest, and the rewards of the pulpit are not so large as other professions offer.

Comstockism, which is the "moral" department of the modern Inquisition, has won another of its victories over justice and enlightenment in the conviction of Bernarr McFadden, editor of Physical Culture. Something in McFadden's magazine, being brought to the attention of a New Jersey court was found (as the fact must now be stated) to stir the obscenity in the minds of the judge and jury, with the effect that the editor must go to prison for two years and pay a fine of $2,000 if the verdict stands. As under the law Anthony Comstock gets half of the fine, this means a thousand dollars of graft for him unless the fine is remitted. This Inquisition could learn a lesson from the original one of a few centuries ago, which imposed a fine as heavy as the victim could pay, and thus not only cheated his creditors, but recovered from them whatever he might already have paid them in discharge of his debts.

The papers say that the Rev. Samuel E. Dunham of the Congregational church of Stamford, Conn., has received walking papers by the hand of his congregation because he read from his pulpit the thirty-ninth chapter of Genesis to illustrate a sermon on "Temptation." The chapter deals with the cruelly unresponsive Joseph and the unappreciated Mrs. Potiphar. The social clubs and the sewing circle of the Stamford church voted the selection indiscreet, but the minister said he did not see how it could be wrong to read anything that God had seen fit to write, and declared that his conscience approved his course. If the Bible is so bad that these pious souls cannot stand it in the pulpit, how do they suppose that it is going to improve the morals of their children when used in the public schools?

Professor Lounsbury of Yale makes an interesting assertion regarding the use of profanity, in his article on "The Coming and Going of Expletives" in the December number of Harper's Magazine. He says that, obviously, profanity arises from men's desire to express strong feeling in strong language; but that as men become cultured they realize the ineffectiveness of profanity, and cease its use; and that the growth of refinement tends to extinguish the habit far more effectually than the rebukes of moralists. He adds: "It is safe to say in general that a man's intellectual development is largely determined by the extent of his indulgence in profanity."

The Chinese convert to Christianity is rightly regarded with suspicion. One Al Sing Dean, a Chinese member of the Sunday-school class of Mrs W. L. Reese, a worker in the First Lutheran church of Altoona, Pa., proved his insincerity last week by running away to Pittsburg with the lady, who is the wife of one of the wealthiest manufacturers in Altoona. They were caught and the Sunday-School teacher went home, while the pupil went to jail. Mrs. Reese says that Al Sing drugged and hypnotized her before kidnapping her. His side of the story is not made public. The enthusiasm of young women for making Christians of the heathen Chinamen may or not be damped by the misadventure of this lady.

Pursuant to orders issued by Mayor Brown, who declared that he would have every law enforced or "fire the police department," any citizen of Nashville, Tenn., who goes about what Franklin called his "lawful occasions" on Sunday is arrested. There are no baths to be had at the barber shops, and even the bootblacks are put out of business. On Nov. 10 a wholesale merchant who went to the postoffice for his mail, and then took it to his office to open it, was promptly placed under arrest. The people of Nashville must be proud spirited citizens if they stand for that sort of enforced obeisance to the Sunday fetich.

The Department of Education of the city of New York has provided for the public a course of ten lectures in St. Peter's Hall, Twentieth street, between Eighth and Ninth avenues, on Eastern Geography. The speaker who delivers six of the course is Elwood G. Tewksbury, who seems to be connected with the Rev. Dr. Simpson's Missionary Alliance, and whose lectures are sermons in defense of the missionary business. The Department of Education might find a better use for its money.

The New York Board of Education has proposed an amendment to the charter providing that if any teacher or principal marries she shall be dismissed. The board acts on the theory that married women should be supported by their husbands, and that the position of teacher should be reserved for women who must support themselves. Their action has been influenced, possibly, by the knowledge that some married teachers support their husbands.

If that motto is replaced on the coinage it should be in a revised form compatible with the latest evolution of the deity. There has been no analysis and classification of the Christian conception of God since that of Haeckel, who a few years ago, by getting together what is left of him, was enabled to define the omnipotent one as a "gaseous vertebrate." Let us be scientific and say, "In a gaseous vertebrate we trust."

Ten years for repentance are given the Rev. John Roberts, a preacher of Cocke County, Tenn., who murdered T. G. Cate, the school teacher in his district, with malice aforethought. He will spend the ten years in the penitentiary in accordance with a sentence by the supreme court of the state.

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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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ERNST HAECKEL.

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

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

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Letters of Friends.

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

THE HAND OF THE LORD.

From a New York Man Who Smiles Privately at Some Funny Things.

Dear Truth Seeker: I observe that you got onto my joke about the French priest, who, having lost his government salary, went into the goose business. But I will forgive you, because the relation is so obvious that I suppose it occurred to almost every Freethinker. It is no violent transition for a priest or preacher to abandon the profession to which he was "called" and engage in the business of raising geese.

But there is another matter of very grave import. We are in the midst of a financial panic, which has already caused much pain and suffering, and which may yet ruin many fortunes and reduce thousands from competence and comfort to penury and want. It has been suggested that this is the work of the Lord; that he is chastening his people because of their "stiff-neckedness" in removing the motto, "In God we Trust," from the new $10 gold pieces. It is inferred that the Lord is angry because we no longer trust him for the weight and fineness of our coins, and he is literally dancing a funeral march on our political stomachs. Don't you think the President ought to call a special session of Congress at once and have this matter corrected? Let Congress put the motto back on the eagles and so appease the Lord that he will stop the panic.

I observe also that a good Christian dentist out in Missouri thinks it is wicked to kill flies, because "God made these insects to preserve man's health"; yet in spite of this warning the government has recently employed several "fly killers" and put them to work in the public printing office, because it had been determined by careful investigation that each baldheaded printer lost seventeen minutes per week slapping flies from his polished cranium.

Now, what must we do to be saved?

[There are two theories about the effect on our national prosperity of removing or restoring the pious motto on our coins. As our reader says, the financial panic may have been caused by the President's act in cutting it out, and then there may be something in the contention of the Rev. Dr. S. A. Draper of the Metropolitan Temple at Fourteenth street and Seventh avenue, this city, that the panic is a judgment sent by God on a people who pretend to trust in him and don't, but worship Mammon instead. According to Dr. Draper the abolishing of the motto which makes us out a nation of hypocrites ought to restore us to the favor of God and put us again on praying ground and interceding terms for mercy. The clergyman takes the situation seriously, which is a mistake. There is humor in it, as our correspondent perceives. —Ed. T. S.]

HE RETURNS.

From C. O. Wilder, Vermont.

Editor of The Truth Seeker—Dear Sir: Mrs. Wilder and myself have read the sample copy of Nov. 2 carefully and with great pleasure. The editorials entitled "Who Are They?" "A Point Gained," and "The Church and Socialism" appealed especially strong to our minds because of the truth and good sense they contained. The article by J. E. Remsburg, "The Christ," is also fine. With the exception of the number of Nov. 2 I have not seen The Truth Seeker for some seven or eight years. I inclose check for $3, for which send me the paper for one year.

WEALTH.

C. C. Gates, Illinois.

To the Editor of The Truth Seeker: Speaker Joseph G. Cannon, of the national House of Representatives, although not a native of Illinois, obtained his political start in life, thirty or forty years ago, through the sucker-suffrage of the voters of Tuscola, Ill. The political leech never gives up till he dies.

Last September, at a "home"-coming celebration in Tuscola, Speaker Joe made a speech. For all the intelligent realization of people and conditions, industrially speaking, that that speech contained, it was a marvel of genteel poverty.

"There are a great many calamity-howlers in the country. But their view of the affairs of the world is through a gimlet hole," sez Uncle Joe, sez he. "What the country wants is men who do things; not those who talk and howl calamity."

Calamity; "any great misfortune or cause of misery." I confess to being one of those people who are supposed by Uncle Joe to be peeping through gimlet holes, at the affairs of the world. It is a small comparison, worthy of a small man. But I did not make it. No person but a lunatic contends that we are subject to calamity now; and not even a lunatic howls over it. If he did he could not make himself understood. Hence to state that there are calamity-howlers is as much as to say there are people who are afraid, for their country's sake, of the calamity that threatens. Now, I am one of those people; and I am one of hundreds and thousands of such people. Presumably we are intelligent, whether we call ourselves Socialists, Single Taxers, or what not. At least, we are not in the lunatic house.

To say we howl calamity plainly shows the mean hatred of those who so call us calamity-howlers. For the name levels us to the howling dogs; which is untrue, for we are at least human beings.

To say we look at the affairs of the world through a gimlet hole is another untruth.

"What the country wants is men who do things," sez Uncle Joe, sez he. Which has the ring of old, weary, romantic, and foolish-young-heiress-who-is-married-for-her-money by the poor young man who does things. The idea is popular with foolish women; for intelligent men, it is a blind and a makeshift.

The "dago" shoveling dirt and tamping rock helps to build a railroad, as much (and more so) as the engineers who surveyed it, or the "respectable" financiers who furnish the funds. The dago "does things." What is his reward? Ryan and Belmont and Whitney "do" things; but for the life of us we cannot see why the things should be anything but work-things, productive of something from their own hands.

"They talk of limiting fortunes," sez Uncle Joe, sez he. "Where will you put the limit?" sez he. "Why, you would limit human effort."

"Limit human effort"; ah, don't do that. But what was Uncle doing over at Springfield, the capital of Illinois, but this very thing, or trying to, by "limiting the human effort" of the state legislators to pass an HONEST primary law that would allow the party voter to select the delegate and candidate he honestly wished for, without being subjected to the influence of that trickster known as a "machine politician"? Yet Uncle is a national congressman, and has nothing to do with the passing of state laws. Uncle is known in this state. He smells rank, to honest men.

Great fortunes, or any fortune above a modest $5,000, are the greatest curse on the face of the globe. Every man should work for a living, but if every man had his own his work would be short and delightful; his leisure long and enjoyable.

It has been calculated, from a capitalist point of view, that the workers LOSE 33 1-3 per cent of the WAGES they now get, by wealth accumulated into the hands of NON-workers. That is, by a most conservative point of view, wages would be that per cent higher than now if workers had their own. In my estimation, wages would be double what they are now, and hours of work one-third as long. Yet I am not a Socialist, nor a Single Taxer.

"Where will you put the limit?" asks Cannon. Right at the point where hand labor ceases to be of value, whether it be $2, as now, or any other value. What a man does with his brain is worth no more than what he does with his hands. The government should have all land, all railroads; do all banking business; loan money, which no individual should be allowed to do, to draw interest. The government should charge interest, but not above 1 per cent per annum.

Great fortunes produce high prices for the things needed by the poor. This is due to the fact that the rich man has the money, has the property, yet can live, if he would, as cheaply as the poor man. Raising prices through the reckless squandering of money by the rich is one of the greatest curses of great fortunes. Luckily this is usually local, but not always.

Great fortunes are like great wounds; the life from the workers (money and property) runs through these great fortunes like the crimson flow of blood, leaving the workers poverty-stricken or pinched for what is their very own, as the face would become white and pallid from loss of blood.

Personal fortunes, however small, are levers against the workers, since profit and not product is the measure of a man's value; which way of estimating is false.

The $5,000 limit to fortune, of which I spoke, should be actual product of the person possessing it, on an EQUAL WAGE scale for every worker. This is a good Socialist premise, but as I said I am not a Socialist. The individuals should have the wealth and not an IMpersonal "people." Every man should have what he actually produced, and no more; and no man should have more than another who works for no longer time. Every man should work for the same time, and have EQUAL product. For if one has more than another, he deprives the other of what the latter justly deserves. Which is an axiom.

SOME VERY COMPREHENSIVE SCRIPTURES.

From a Devoted Reader.

Mr. Editor: Do you not suppose that God sometimes means "many" when he says "all"? I call to notice the following examples:

God (Matt. iii, 5, 6): "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him."

Christian: "Oh, you must recollect that God speaks in human language, which is subject to many defects. You must allow for all such things."

Outsider: "Who authorized you to speak for God, to tell what he means? If you get it in the Bible anywhere, I get the same authority, as much as you."

Acts xvii, 30: "God now commandeth all men everywhere to repent."

Oh, he doesn't mean it; does he?

Or:

Rom. x, 18: "Their sound went into all the earth."

1 Kings x, 24: "All the earth sought to Solomon."

John xii, 32: "If I be lifted up from the earth, I will draw all men unto me."

Titus ii, 11: "The grace of God that bringeth salvation hath appeared to all men."

Acts xvii, 31: "He hath given assurance to all men."

Matt. xii, 15: "Great multitudes followed him, and he healed them all."

Matt. xix, 26: "With God all things are

possible" (except to prevent sin and misery, the most important thing he should do).

Mark ix, 23: "All things are possible to him that believeth" (even to swallow all the absurd and disgusting things in the Bible, besides all the church teaches and all his priest tells him).

Luke xviii, 22, and elsewhere: Rich men commanded to transfer all their goods to the poor (so that the latter, we suppose, might become rich and be under obligation to transfer it all back again, and so on alternately, see-saw ad infinitum, just to see how it is yourself).

Luke xiv, 33: "Whosoever forsaketh not all that he hath cannot be my disciple."

Mark x, 29: "There is no man that hath left house or brethren or sisters or father or mother or wife or children or lands for my sake and the gospel's, but he shall receive a hundred-fold now in this life, houses and brethren and sisters and mothers and children and lands, and in the world to come eternal life."

John x, 8: "All that ever came before me are thieves and robbers."

2 Cor. iii, 2: "Our epistle is read of all men."

John xiii, 35: "By this shall all men know that ye are my disciples, if ye have love one to another."

Mark iv, 34: "Jesus expounded all things to his disciples."

Eph. vi, 21: "Tychicus shall make known to you all things."

1 John ii, 20: "Ye know all things."

1 Cor. viii, 2: "If any man think that he knoweth anything, he knoweth nothing as yet as he ought to know."

James ii, 10: "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

Luke xi, 41: "All things are clean unto you."

1 Cor. vi, 12: "All things are lawful unto me."

2 Cor. iv, 15: "All things are for your sakes."

1 Cor. xiii, 7: "Charity believeth all things."

1 Cor. x, 33: "I please all men in all things."

1 Cor. ix, 22: "I am made all things to all men."

James v, 12: "Above all things, swear not."

Mark xi, 24: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

1 Cor. x, 27: "Whatsoever is set before you, eat."

2 Cor. xiii, 8: "We can do nothing against the truth."

Num. xi, 31: "There went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth."

John vii, 38: "He that believeth on me, out of his belly shall flow rivers of living water."

John xxi, 25: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose [God "supposes" sometimes] that even the world itself could not contain the books that should be written."

Judges xx, 16: "Among all this people there were seven hundred chosen men, left-handed; every one could sling stones at a hair-breadth and not miss." Ouch!

THE CHIEF END OF MAN.

From W. H. Rinehart, Virginia.

To the Editor Truth Seeker: In my letter in your issue of Nov. 2, under heading "If They Only Knew How," the phrase "In the pursuit of happiness, etc.," is changed to "In pursuit of learning," etc.

I used the word "happiness" advisedly in the sense that all classes and conditions of human society are controlled by a natural law, which is the foundation of what we call ethics, and that is "that man should pursue his own true and substantial happiness"; and which law involves the right of personal security, the right of personal liberty, and the right of private property. And in the pursuance of these rights the student, the business man, and the professional man, as well as the laboring man, is doing the best he can, and all would "do better if they only knew how." And I am willing to go even further than you have and say that "All people would be better if they knew how." The Grand Old Man of Germany says, in his argument for theoretical materialism, that "up to a certain point, this thirst for happiness and a pleasant and enjoyable life is innate in every man and higher animal, and so far just; it only began to be censured as sinful when Christianity directed the thoughts of men to eternal life, and taught them that their life on earth was only a preparation for the future. We shall see when we come to weigh the value of life, that this asceticism is unjustifiable and unnatural. But as every legitimate enjoyment can become wrong by excess, and every virtue turned into vice, so a narrow hedonism is to be condemned, especially when it allies itself with egoism. However, we must point out that that excessive thirst for pleasure is in no way connected with materialism, but is often found among idealists. Many convinced supporters of theoretical materialism (many scientists and physicians, for instance) lead very simple, blameless lives, and are little disposed to material pleasures. On the other hand many priests, theologians, and idealist philosophers, who preach theoretical idealism, are pronounced hedonists in practice. In olden times many temples served at one and the same time for the theoretic worship of the gods and for practical excesses in the way of wine and love; and even in our day the luxurious and often vicious lives of the higher clergy (at Rome [and at Atlantic City], for instance) do not fall far short of the ancient models. This paradoxical situation is due to the special attractiveness of everything that is forbidden." The chief end of man is not to glorify God and to enjoy him forever, but is the pursuit and realization of happiness of mind and in the enjoyment of the rights of life, liberty, and private property; and in this pursuit man must steer clear of hedonism—"practical materialism in its extreme forms, the chief end of life in pleasure—at one time crude, sensual pleasure, and at others spiritual pleasure, as taught by Aristippus of Cyrene, and afterwards by Epicurus.'"

SOME MORE WORDS.

From Richard P. Verrall, Professor of Christian Science, New York.

To the Editor of The Truth Seeker—Sir: Your correspondent from Maryland, who writes under the nom de plume of "A Country Doctor," has addressed certain questions to me through your issue of the 9th instant. With your kind permission I will endeavor to answer these questions, not in the spirit of controversial argument, but in order to show that Christian Scientists have a reason for the hope that is in them.

Quoting from the book entitled "Popular Superstitions," your contributor defines the word superstition, under which heading he classifies Christian Science, as "anything which apparently conflicts with Nature's laws." So far as this definition is concerned we have no objections to offer, but if it is to be applied to Christian Science the following interpretations must be adhered to. If by the term "Nature's laws" we are to understand God's laws, then Christian Science is by no means in conflict with them. If on the other hand, "Nature's laws" are intended to be synonymous with the "laws of sin and death" then we must reply in the words of St. Paul, that Christian Science is most certainly "at enmity against them."

Christian Science, far from being a popular superstition, is, in the judgment of the present writer, the most iconoclastic and reactionary movement that has ever been pitted against superstition. Christian Science is based upon the First Commandment of the Decalogue, "Thou shalt have no other gods before me." Jesus defined God as Spirit, saying: "They who worship the Father must worship him in spirit and in truth." The New Testament informs us that Jesus came to destroy the works of the devil, and most of his time was devoted to healing sickness and destroying sin. If the mortal law which produces sin and sickness is not the law of God, and it manifestly was not in Jesus' time, then Christian Scientists are justified in their comforting assurance that suffering is not an infliction from our heavenly father, but an illegitimate bondage to a popular belief.

I agree with the country doctor that it is possible to find some instances where one superstition has counteracted another. In fact history informs us that "all the gods in the Pantheon had a brilliant record for healing disease." This does not affect the fundamental fact, however, that truth is the only permanent antidote for the works of the devil. Jesus enunciated this fact when he said: "Ye shall know the truth, and the truth shall make you free."

As to the five senses, to which the doctor refers, I can only say that both ethics and metaphysics inform us that their testimony is for the most part misleading and unreliable. Far from being the channels through which we receive evidence of "God's wonderful works," they are too often the agents for leading us into temptation. The spiritual senses, on the contrary, supply us with the conscious assurance of God's power and presence. St. Paul, after referring to "the works of the flesh" as "idolatry and witchcraft," says that "the fruits of the Spirit" are "love, joy, peace, longsuffering, gentleness, goodness, faith," etc., "against such there is no law." It will thus be seen that Christian Scientists do not deny "God's wonderful works," but on the contrary they seek to know and obey the laws which govern his universe. In discriminating against "the world, the flesh, and the devil," Christian Scientists do not thereby deny the unity and trinity of Life, Truth, and Love, which is the fundamental principle of the spiritual universe. Mrs. Eddy defines the nature of the Godhead as "The infinite Intelligence," and in order to break down "popular superstition" in a personal creator, she denominates him Mind.

The country doctor seems to think that the mind of the patient is supposed by Christian Scientists to be the cause of disease; this is not exactly the case, although I admit that some explanation is necessary. The "animam mundi," or "mortal mind," spoken of by Jesus as the devil or Satan, is the common enemy which all men have to conquer. Our so-called minds are but the reflections of the thoughts of Good or evil, Truth or error, whichever we may entertain. These opposites do not mingle, but war against each other and produce mental and physical pain. The dominance of the evil results in the phenomenon called disease, while the predominance of the good ultimates in health (wholth, wholeness, or holiness).

Christian Scientists are consequently striving to have that mind in them which was also in Christ Jesus. This Mind is the standard of Truth and Righteousness, and is the pearl of great price for which we must pay the price of discarding our "popular superstitions."

Trusting that the foregoing explanations will prove satisfactory to our friend, the country doctor, and commending him to a further and more careful study of "Science and Health with Key to the Scriptures," the textbook of Christian Science, I will close by asking your permission to withdraw from further discussion regarding this subject.

[Our permission is granted. Mr. Verrall is as free to withdraw as he was to come in. We only wish he had used the space accorded him to answer the reasonable questions of "A Country Doctor." We refer the reader to The Truth Seeker of November 9, page 714, where will be found the inquiries Mr. Verrall has ignored. All this talk about "Truth" cannot take the place of a straightforward reply. The most of it is the familiar cant of theology.—Ed. T. S.]

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

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

Morning Song.

Bring me no song of tears,
Fling me no sorrows,
Wing me no Yesteryears,
Sing me To-morrows!
Pipe me a merry lay,
Tune no heart's aching,
Bid me look up and say:
"Hope! Dawn is breaking!"

Croon me no lullabies,
Moon me no dreaming,
Tune me the spreading skies
Hopefully gleaming.
Lull me with Sorrow's voice
Not into sleeping,
Bid me awake, rejoice,
Joy in my keeping.

Not ash of dead desire,
No flown Septembers,
Light me a living fire,
Heap me no embers.
Bring from no twilight gray
Cloaks for dead sorrows,
Sing of the Dawn and Day,
Hope and To-morrow!

—J. W. Foley

The Boyhood of Huxley.

The Little Men and Little Women who have read Kingsley's fairy tale "The Water Babies" may remember that the author said the fairy Science was "likely to be the queen of all fairies for many a year to come," and there can be no doubt that he knew what he was talking about when he said it. At the time when the book was written—in 1863—there were many men who were giving their lives to the service of this fairy, and during the years since the number of her servants has increased rather than diminished. When Kingsley discusses the question as to whether a water baby is contrary to nature or not he mentions the names of a number of "very wise men," who he leads his readers to believe knew a great deal about nature. These were the servants of the fairy Science in those days. Their work has been finished for some years now, but what they did has helped to make it possible for nearly every boy and girl of to-day to know more about the wonderful forms of life in the great world about them than their great-grandparents did in their whole lives. If the little folk will refer to their copies of "The Water Babies" they will find among these names that of Professor Huxley, about whom this story is to be. He was a man who loved children, and children only need to know him to love him, too, even if he did write books with names so hard to understand that little folks never think of looking inside them. Sometimes things are not so dreadful as they look, and all the children who have a chance should at least open some of Professor Huxley's books occasionally, and some day, when their minds have grown to just the right size, they will be surprised to find them very interesting and not at all hard to understand, for great men usually say what they have to say in the plainest language possible.

Thomas Henry Huxley was born on May 4, 1825, in a quiet English village, where there was a large school in which his father, George Huxley, was assistant master. The little boy was called "Tom," like the chimney sweep who turned into a water baby, and, to quote Kingsley once more, "that is a short name, and you have heard it before, so you will not have much trouble in remembering it." Among the other things Tom inherited from his parents he had from his mother an ability to think quickly and from his father an unusual talent for drawing, but no one seems to have suspected for a long time that there was anything remarkable about him, perhaps because there were five brothers and sisters older than he and no one had time to notice him particularly. When he was eight years old he went to school, but his school life was ended when he was ten by the breaking up of the establishment in which his father taught and the removal of the family to another town. After this Tom seems to have directed his education himself, and was much happier so doing than he had been at school. He read all the books in his father's library and talked over what he read and what he thought on all sorts of subjects with his parents. There were other grown-up people, too, who enjoyed talking with him, and among them was a medical brother-in-law, through whom he first became interested in human anatomy. At one time, when he was twelve years old, he was so absorbed in a book on geology that he used to sit up in bed in the morning and read it by candlelight, a blanket pinned about his shoulders to keep him warm. Another study he chose for himself was German, and this proved to be very useful to him later in life, as it enabled him to become acquainted with the books that had been written by some of the servants of the fairy Science outside of England.

When Tom was still quite young it was decided that he should become a physician, and by the time he was seventeen he found himself in London studying with the husband of one of his sisters, two of whom had married doctors. Soon after he won one of his first honors, a medal for botany in a public competition. He had no very exalted opinion of his own wisdom at the time, and would probably never have thought of entering the competition had not his sister and brother-in-law encouraged him to do so. He worked very hard for the examination and was more pleased with his sister's delight at his success than with any glory it gave him in the eyes of other people. This sister, Mrs. Scott, was one of the first to think there might be more in the boy Tom than in other boys, and he was always much attached to her. Unfortunately he did not enjoy her companionship long, for she came to America a few years later and lived here the rest of her life. When, in 1876, the great Professor Huxley came to our country and we showed him in every way we could how much we thought of him Mrs. Scott saw her boy Tom once more and she may well have felt proud that her sympathy had helped to make him what he was.

By the time Tom was nearly twenty-one he had completed his medical studies and had to think about earning a living. He succeeded in getting an appointment in the navy, and before long was sent out as assistant surgeon in a vessel that was to make a cruise for the purpose of bringing back to England an account of the geography, geology and natural history of certain parts of the world that were then little known. The assistant surgeon, besides his medical duties, was to have something to do with the natural history work, and this suited him much better than practicing the art of healing. The cruise lasted four years, and he had an exceptional opportunity to study the animal life of the sea. He took home with him a great deal of knowledge on this subject, and as he wrote to his sister, "a considerable amount of drawings and notes about new or rare animals, all particularly nasty, slimy things."

On his return to London he found that many learned people were greatly impressed by his knowledge, his notes, and his drawings, and he hoped to be able to earn his living by scientific work. But for a long time it was much easier for him to win honors than money, and he was often tempted to give up the work he loved and take to shopkeeping or anything else that would bring in a good income. He did not give up, however, and by the time he was thirty he was able to make enough by lecturing and writing to venture to marry, after having been engaged more than seven years.

The remaining forty years of his life were very busy ones, spent in studying scientific subjects and in giving what he learned to others, either in lectures or by writing. His lectures were made doubly interesting by the use of his talent for drawing, and he always took the greatest pains to make himself clear to those who heard him.

Professor Huxley's family life was a particularly happy one. To his children he was a friend ready to help them "in all things reasonable, and perhaps in a few unreasonable," to use his own words. He never made them uncomfortable by his learning, but used it instead to entertain them in the most delightful ways. He used to tell them wonderful animal stories, which he illustrated by drawings as he went along, and at the yearly Christmas dinners it was his practice to display his knowledge of zoology and his artistic faculties by making for the children a whole menagerie of animals out of orange peel. When he became a grandfather he was not so busy as when he was younger, and so he was able to give a good deal of time to his grandchildren. Once when a little grand-daughter visited him for the first time he attempted to entertain her with a great deal of nonsense, until at last she exclaimed, "Well, you are the curiousest old man I ever saw." And it was not only to children that Professor Huxley made himself agreeable. People who knew nothing about science were sometimes afraid to meet him, because they thought they would not be able to talk to him; but they soon found that he could talk charmingly about anything they did know or care about.

Don't Give Up.

If you've tried and have not won,
Never stop for crying;
All that's great and good is done
Just by patient trying.

Though young birds, in flying fall,
Still their wings grow stronger;
And the next time they can keep
Up a little longer.

Tho' the sturdy oak has known
Many a blast that bowed her,
She has risen again and grown
Loftier and prouder.

If by easy work you beat,
Who the more will prize you?
Gaining victory from defeat,
That's the test that tries you.

—Phoebe Cary.

Stays Put.

Edith is one of the children in a household where Sabbath observances are of the old-school type of severity.

"I shall always stay here," she declared at the close of her second day at the beach, "because they don't put the sea away on Sunday."—Youth's Companion.

The Other Side of the House.

A little girl went to the drug store for some pills.

"Anti-bilious?" asked the clerk. "No sir. It's my uncle," replied the little girl.

A Head for Fractions.

Teacher.—"Johnny, a mother has five children and but four potatoes, how can she divide the potatoes so that each child will receive an equal portion?"

Johhny.—"Mash 'em."

Read It in the Paper.

Fred.—Papa, where is Atoms?

Papa.—I never heard of any place by that name, Fred. Why do you ask?

Fred.—Oh, I read in the paper about an explosion that blew two men to that place.

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

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

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. 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. 22.—"Origin and Evolution of the State." Moses Oppenheimer.
Nov. 29.—"Henry D. Thoreau." H. Kelly.

Sunrise Club.—The third dinner of the season will be had on Monday evening, Nov. 25, at the Cafe Boulevard, Tenth Street and Second Avenue. The opening speaker is William Jeffrey, who will speak on the child problem. Edwin C. Walker, secretary, 244 West 143rd St., should be notified by those intending to be present.

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. 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. 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.—"Audubon and His Works." Mrs. Anna O'Higgins.
Dec. 29.—"Socialism." Col. C. J. Smyth.

Several years ago the Rev. John Keller, an Episcopal clergyman of Arlington, N. J., was accused by Mrs. Thomas Barker of committing a rape upon her person. Her husband ambushed the man of God and shot out his eye. There was a trial, at which Barker was convicted of shooting up the reverend gentleman and sentenced to five years' imprisonment. He never served out the term. The Rev. Keller did not invite trial for assault on Mrs. Barker, deeming it more profitable that one of his members should perish than that his whole body should be cast into the lock-up. Since that time the tongue of scandal has connected Mr. Keller's name with that of a member of his choir who left a boarding house on the same night that he did, but the officials of his church, to show that they have confidence in him, and perhaps to remove him from further temptation, have appointed him organizing secretary of the Protestant Episcopal church on the Isthmus of Panama. It is hard to keep a good man down.

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 Immoralties, Indecencies, Obscenities, Broken Promises, and Unfulfilled Promises. Cloth, $1. Paper, 50 cents.

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

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

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

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

ESSENCE OF RELIGION, THE. By Ludwig Fuerbach. 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 Fuerbach." Paper, 40 cents.

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

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

FLOWERS OF FREETHOUGHT. By G. W. Foote. Contents: Old Nick, Fire!! Sky Pilots, Devil Dodgers, Fighting? Spooks, Damned Sinners, Where Is Hell? Spurgeon and Hell, Is Spurgeon in Heaven? God in Japan, Stanley on Providence, Gone to God, Thank God, Judgment Day, Shelley's Atheism, Long Faces, Our Father, Wait Till You Die, Dead Theology, Mr. Gladstone on Devils, Huxley's Mistake, The Gospel of Freethought, On Ridicule, Who Are the Blasphemers? Christianity and Common Sense, The Lord of Hosts, Consecrating the Colors, Christmas in Halloway Jail, Who Killed Christ? Did Jesus Ascend? The Rising Son, St. Paul's Veracity, No Faith with Heretics, The Logic of Persecution, Luther and the Devil, Bible English, Living by Faith, Victor Hugo, Desecrating a Church, Walt Whitman, Tennyson and the Bible, Christ's Old Coat, Christ's Coat Number Two, Scotched Not, Slain, God Making, God and the Weather, Miracles, A Real Miracle, Jesus on Woman, Paul on Women, Mother's Religion, Luscious Piety, The Jewish Sabbath, God's Day, Professor Stokes on Immortality, Perl Bert, Converting a Corpse, Bradlaugh's Ghost, Christ and Brotherhood, The Sons of God, Melchisedek, S'w'elp Me God, Infidel Homes, Are Atheists Cruel? Are Atheists Wicked? Rain Doctors, Pious Puerilities, Thus Saith the Lord, Believe or Be Damned, Christian Charity, Religion and Money, Clotted 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 Eunichs, Rose Water Religion. Two volumes, cloth, $2.

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THE CONFESSIONAL: Romish and Anglican. An Exposure. Contents: Introduction—Licentiousness of the Pre-Reformation Church—Lechery of the Confessional—Ritualism: "The Priest in Absolution"—The Anglican Confessional—Ineffectual Efforts to Suppress Reforming Tendencies — The Anglican Church—Confessions of an Escaped Nun—Extracts from Dens and Liguori—Examination of the Church's Claim to Have Fostered Learning—Her Attempts at Continency Even More Ruinous Than Her Self-Indulgence—The Relative Criminal Statistics of Catholicism and Protestantism—Appendix. Paper; 25 cents.

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"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."

Morning Song.

Bring me no song of tears,
Fling me no sorrows,
Wing me no Yesteryears,
Sing me To-morrows!
Pipe me a merry lay,
Tune no heart's aching,
Bid me look up and say:
"Hope! Dawn is breaking!"

Croon me no lullabies,
Moon me no dreaming,
Tune me the spreading skies
Hopefully gleaming.
Lull me with Sorrow's voice
Not into sleeping,
Bid me awake, rejoice,
Joy in my keeping.

Not ash of dead desire,
No flown Septembers,
Light me a living fire,
Heap me no embers.
Bring from no twilight gray
Cloaks for dead sorrows,
Sing of the Dawn and Day,
Hope and To-morrow!

—J. W. Foley

The Boyhood of Huxley.

The Little Men and Little Women who have read Kingsley's fairy tale "The Water Babies" may remember that the author said the fairy Science was "likely to be the queen of all fairies for many a year to come," and there can be no doubt that he knew what he was talking about when he said it. At the time when the book was written—in 1863—there were many men who were giving their lives to the service of this fairy, and during the years since the number of her servants has increased rather than diminished. When Kingsley discusses the question as to whether a water baby is contrary to nature or not he mentions the names of a number of "very wise men," who he leads his readers to believe knew a great deal about nature. These were the servants of the fairy Science in those days. Their work has been finished for some years now, but what they did has helped to make it possible for nearly every boy and girl of to-day to know more about the wonderful forms of life in the great world about them than their great-grandparents did in their whole lives. If the little folk will refer to their copies of "The Water Babies" they will find among these names that of Professor Huxley, about whom this story is to be. He was a man who loved children, and children only need to know him to love him, too, even if he did write books with names so hard to understand that little folks never think of looking inside them. Sometimes things are not so dreadful as they look, and all the children who have a chance should at least open some of Professor Huxley's books occasionally, and some day, when their minds have grown to just the right size, they will be surprised to find them very interesting and not at all hard to understand, for great men usually say what they have to say in the plainest language possible.

Thomas Henry Huxley was born on May 4, 1825, in a quiet English village, where there was a large school in which his father, George Huxley, was assistant master. The little boy was called "Tom," like the chimney sweep who turned into a water baby, and, to quote Kingsley once more, "that is a short name, and you have heard it before, so you will not have much trouble in remembering it." Among the other things Tom inherited from his parents he had from his mother an ability to think quickly and from his father an unusual talent for drawing, but no one seems to have suspected for a long time that there was anything remarkable about him, perhaps because there were five brothers and sisters older than he and no one had time to notice him particularly. When he was eight years old he went to school, but his school life was ended when he was ten by the breaking up of the establishment in which his father taught and the removal of the family to another town. After this Tom seems to have directed his education himself, and was much happier so doing than he had been at school. He read all the books in his father's library and talked over what he read and what he thought on all sorts of subjects with his parents. There were other grown-up people, too, who enjoyed talking with him, and among them was a medical brother-in-law, through whom he first became interested in human anatomy. At one time, when he was twelve years old, he was so absorbed in a book on geology that he used to sit up in bed in the morning and read it by candlelight, a blanket pinned about his shoulders to keep him warm. Another study he chose for himself was German, and this proved to be very useful to him later in life, as it enabled him to become acquainted with the books that had been written by some of the servants of the fairy Science outside of England.

When Tom was still quite young it was decided that he should become a physician, and by the time he was seventeen he found himself in London studying with the husband of one of his sisters, two of whom had married doctors. Soon after he won one of his first honors, a medal for botany in a public competition. He had no very exalted opinion of his own wisdom at the time, and would probably never have thought of entering the competition had not his sister and brother-in-law encouraged him to do so. He worked very hard for the examination and was more pleased with his sister's delight at his success than with any glory it gave him in the eyes of other people. This sister, Mrs. Scott, was one of the first to think there might be more in the boy Tom than in other boys, and he was always much attached to her. Unfortunately he did not enjoy her companionship long, for she came to America a few years later and lived here the rest of her life. When, in 1876, the great Professor Huxley came to our country and we showed him in every way we could how much we thought of him Mrs. Scott saw her boy Tom once more and she may well have felt proud that her sympathy had helped to make him what he was.

By the time Tom was nearly twenty-one he had completed his medical studies and had to think about earning a living. He succeeded in getting an appointment in the navy, and before long was sent out as assistant surgeon in a vessel that was to make a cruise for the purpose of bringing back to England an account of the geography, geology and natural history of certain parts of the world that were then little known. The assistant surgeon, besides his medical duties, was to have something to do with the natural history work, and this suited him much better than practicing the art of healing. The cruise lasted four years, and he had an exceptional opportunity to study the animal life of the sea. He took home with him a great deal of knowledge on this subject, and as he wrote to his sister, "a considerable amount of drawings and notes about new or rare animals, all particularly nasty, slimy things."

On his return to London he found that many learned people were greatly impressed by his knowledge, his notes, and his drawings, and he hoped to be able to earn his living by scientific work. But for a long time it was much easier for him to win honors than money, and he was often tempted to give up the work he loved and take to shopkeeping or anything else that would bring in a good income. He did not give up, however, and by the time he was thirty he was able to make enough by lecturing and writing to venture to marry, after having been engaged more than seven years.

The remaining forty years of his life were very busy ones, spent in studying scientific subjects and in giving what he learned to others, either in lectures or by writing. His lectures were made doubly interesting by the use of his talent for drawing, and he always took the greatest pains to make himself clear to those who heard him.

Professor Huxley's family life was a particularly happy one. To his children he was a friend ready to help them "in all things reasonable, and perhaps in a few unreasonable," to use his own words. He never made them uncomfortable by his learning, but used it instead to entertain them in the most delightful ways. He used to tell them wonderful animal stories, which he illustrated by drawings as he went along, and at the yearly Christmas dinners it was his practice to display his knowledge of zoology and his artistic faculties by making for the children a whole menagerie of animals out of orange peel. When he became a grandfather he was not so busy as when he was younger, and so he was able to give a good deal of time to his grandchildren. Once when a little grand-daughter visited him for the first time he attempted to entertain her with a great deal of nonsense, until at last she exclaimed, "Well, you are the curiousest old man I ever saw." And it was not only to children that Professor Huxley made himself agreeable. People who knew nothing about science were sometimes afraid to meet him, because they thought they would not be able to talk to him; but they soon found that he could talk charmingly about anything they did know or care about.

Don't Give Up.

If you've tried and have not won,
Never stop for crying;
All that's great and good is done
Just by patient trying.

Though young birds, in flying fall,
Still their wings grow stronger;
And the next time they can keep
Up a little longer.

Tho' the sturdy oak has known
Many a blast that bowed her,
She has risen again and grown
Loftier and prouder.

If by easy work you beat,
Who the more will prize you?
Gaining victory from defeat,
That's the test that tries you.

—Phoebe Cary.

Stays Put.

Edith is one of the children in a household where Sabbath observances are of the old-school type of severity.

"I shall always stay here," she declared at the close of her second day at the beach, "because they don't put the sea away on Sunday."—Youth's Companion.

The Other Side of the House.

A little girl went to the drug store for some pills.

"Anti-bilious?" asked the clerk. "No sir. It's my uncle," replied the little girl.

A Head for Fractions.

Teacher.—"Johnny, a mother has five children and but four potatoes, how can she divide the potatoes so that each child will receive an equal portion?"

Johnny.—"Mash 'em."

Read It in the Paper.

Fred.—Papa, where is Atoms?

Papa.—I never heard of any place by that name, Fred. Why do you ask?

Fred.—Oh, I read in the paper about an explosion that blew two men to that place.

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

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

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. 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. 22.—"Origin and Evolution of the State." Moses Oppenheimer.
Nov. 29.—"Henry D. Thoreau." H. Kelly.

Sunrise Club.—The third dinner of the season will be had on Monday evening, Nov. 25, at the Cafe Boulevard, Tenth Street and Second Avenue. The opening speaker is William Jeffrey, who will speak on the child problem. Edwin C. Walker, secretary, 244 West 143rd St., should be notified by those intending to be present.

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. 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. 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.—"Audubon and His Works." Mrs. Anna O'Higgins.
Dec. 29.—"Socialism." Col. C. J. Smyth.

Several years ago the Rev. John Keller, an Episcopal clergyman of Arlington, N. J., was accused by Mrs. Thomas Barker of committing a rape upon her person. Her husband ambushed the man of God and shot out his eye. There was a trial, at which Barker was convicted of shooting up the reverend gentleman and sentenced to five years' imprisonment. He never served out the term. The Rev. Keller did not invite trial for assault on Mrs. Barker, deeming it more profitable that one of his members should perish than that his whole body should be cast into the lock-up. Since that time the tongue of scandal has connected Mr. Keller's name with that of a member of his choir who left a boarding house on the same night that he did, but the officials of his church, to show that they have confidence in him, and perhaps to remove him from further temptation, have appointed him organizing secretary of the Protestant Episcopal church on the Isthmus of Panama. It is hard to keep a good man down.

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 Immoralties, Indecencies, Obscenities, Broken Promises, and Unfulfilled Promises. Cloth, $1. Paper, 50 cents.

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

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

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

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

ESSENCE OF RELIGION, THE. By Ludwig Fuerbach. 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 Fuerbach." Paper, 40 cents.

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

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

FLOWERS OF FREETHOUGHT. By G. W. Foote. Contents: Old Nick, Fire!! Sky Pilots, Devil Dodgers, Fighting? Spooks, Damned Sinners, Where Is Hell? Spurgeon and Hell, Is Spurgeon in Heaven? God in Japan, Stanley on Providence, Gone to God, Thank God, Judgment Day, Shelley's Atheism, Long Faces, Our Father, Wait Till You Die, Dead Theology, Mr. Gladstone on Devils, Huxley's Mistake, The Gospel of Freethought, On Ridicule, Who Are the Blasphemers? Christianity and Common Sense, The Lord of Hosts, Consecrating the Colors, Christmas in Halloway Jail, Who Killed Christ? Did Jesus Ascend? The Rising Son, St. Paul's Veracity, No Faith with Heretics, The Logic of Persecution, Luther and the Devil, Bible English, Living by Faith, Victor Hugo, Desecrating a Church, Walt Whitman, Tennyson and the Bible, Christ's Old Coat, Christ's Coat Number Two, Scotched Not, Slain, God Making, God and the Weather, Miracles, A Real Miracle, Jesus on Woman, Paul on Women, Mother's Religion, Luscious Piety, The Jewish Sabbath, God's Day, Professor Stokes on Immortality, Perl Bert, Converting a Corpse, Bradlaugh's Ghost, Christ and Brotherhood, The Sons of God, Melchisedek, S'w'elp Me God, Infidel Homes, Are Atheists Cruel? Are Atheists Wicked? Rain Doctors, Pious Puerilities, Thus Saith the Lord, Believe or Be Damned, Christian Charity, Religion and Money, Clotted 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 Eunichs, Rose Water Religion. Two volumes, cloth, $2.

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Rationalism lifts a warning finger against vice and crime, and invites men to tread the paths of knowledge and love and goodness, which will lead them to the green pastures and still waters of a quiet conscience and a blameless life. Christianity can do no more. Neither Christians nor Rationalists can compel men to come in. Neither Christianity nor Rationalism can force men against their will to leave the degrading pleasures of the swine-trough for the golden pathway of unselfish duty and that truest happiness which springs from self-sacrificing work and love.—Literary Guide.

The theory of rights enables us to rise and overthrow obstacles, but not to found a strong and lasting accord between all the elements which compose the nation. With the theory of happiness, of well-being, as the primary aim of existence we shall only form egoistic men, worshipers of the material, who will carry the old passions into the new order of things and corrupt it in a few months. We have, therefore, to find a principle of education superior to any such theory, which shall guide men to better things, teach them constancy in self-sacrifice, and link them with their fellow men without making them dependent on the ideas of a single man or the strength of all. And this principle is Duty.—Mazzini.

Man, consequently, as a living being, is responsible to no one. His own God and the model of all past and present deities, his worship is due only to that which is greatest in himself. Heaven is his own illusion, and hell his own damnation. The shuttlecock of natural laws and environments, he is primarily chance made, though secondarily self-makeable. Non-existing before birth, he retains no individuality after death. The soul which he inherits from the elements, whatever it may be, he also returns to them; his personal immortality consisting solely in great thoughts, words, and deeds, and the depth of their impression on the shifting sands of men's memories.—A. Redcote Dewar, "From Matter to Man."

The Land of Heart's Desire.

"Somewhere," he mused, "its dear enchantments wait,
That land, so heavenly sweet;
Yet all the paths we follow, soon or late,
End in the desert's heat.

"And still it lures us to the eager guest,
And calls us day by day"——
"But I," she said, her babe upon her breast,
"But I have found the way."

"Some time," he sighed, "when youth and joy are spent,
Our feet the gates may win"——
"But I," she smiled, with eyes of deep content,
"But I have entered in."
—Emily Huntington Miller.

We uncommiserate pass into the night
From the loud banquet, and departing leave
A tremor in men's memories, faint and sweet
And frail as music. Features of our face,
The tones of the voice, the touch of the loved hand,
Perish and vanish, one by one, from earth;
Meanwhile, in the hall of song, the multitude
Applauds the new performer. One, perchance,
Our ultimate survivor, lingers on,
And smiles, and to his ancient heart recalls
The long forgotten. Ere the morrow die,
He too, returning, through the curtain comes,
And the new age forgets us and goes on.
—R. L. Stevenson.

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By J. H. Hill, M.D.

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Ancient Cosmogony.
Fall and Redemption of Man.
Incarnations of God Sol.
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A Woman's Toast.—Here's to Man: He is like a kerosene lamp: he is not over bright; he is often turned down; he generally smokes, and he frequently goes out at night.

Hopeful.—"I begin to realize," said young Mr. Kallow, "that I am no longer a mere youth, now that I've got a little hair on my lip." "Yes," said Miss Pert, "and I suppose in a month or so you'll have another one."—Philadelphia Press.

Proof.—"No truer words were ever spoken than these: 'A fool and his money are soon parted,'" said the lecturer.

"Sure thing," piped a voice from the rear of the hall; "we all give up 50 cents apiece to get in here."—Yonkers Statesman.

Inspiring.—"I went to church yesterday."

"What did you hear?"

"That Mrs. Browning is going to get a divorce. Mrs. Biggs has the dearest dog and a new baby and the Huttons are going to live in India."

Historical Evidence.—The late Richard Mansfield was a patient sufferer in his last illness, and he retained his good cheer to a marked degree. One day he told his physician that he believed he would not live many weeks longer.

"Bosh!" said the physician. "You are good for a long time yet. Why, man alive, did you ever hear of anybody near death with legs and feet as warm as yours?"

"Yes," replied Mr. Mansfield, "lots of them. For instance, there was Joan of Arc, and the Salem witches."—Harper's Weekly.

The Water of Life.—This inscription is on a fountain at the corner of a church in New York City:

"And the Spirit and the Bride Say Come."
"And let Him That Heareth Say Come."
"And let Him That is Athirst Come"
"And Whosoever will let Him take the Water of Life Freely."

During a recent drought the following notice was placed over the last scriptural quotation: "Please do not waste the water."—Boston Transcript.

A Recipe for a Political Speech.—"I suppose you will make some speeches?"

"Yes," answered Senator Sorghum. "I shall deliver a few timely and significant utterances."

"Have you thought out what you will say?"

"Yes. I shall follow my usual formula. To a few extemporaneous remarks about what I have done for the good of the country I will add a humorous anecdote and conclude by assuring my constituents that I rely on the wisdom of the plain people."—Washington Star.

Irrelevant.—At a term of the circuit court in Ohio not so long ago a "horse case" was on trial, and a well known "horseman" was called as a witness.

"Well, sir, you saw this horse?" asked counsel for the defendant.

"Yes, sir, I——"

"What did you do?'

"I just opened his mouth to find out how old he was; an' I says to him, I says, 'Old sport, I guess you're pretty good yet.' "

At this juncture counsel for the opposing side entered a violent objection. "Stop!" he cried. "Your Honor, I object to any conversation carried on between the witness and the horse when the plaintiff was not present!"—Harper's Weekly.

All Nature Fakes.—After a careful and impartial consideration of all the evidence bearing on the subject, the investigating committee reports that notwithstanding their long life and apparent respectability the following are undoubtedly nature fakes.

The bull in the china shop.
The wolf at the door.
The fly in the ointment.
The dog in the manger.
The bee in the bonnet.
The flea in the ear.
The rat that was smelled.
The chorus-girl's lobster.
Pigs in clover.
Horse and horse.
Time flies.
The Welsh rabbit.
The man on a lark.—Indianapolis News.

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News of the Week.

New York has had a snowfall, but it was extremely light.

The Alabama House has passed a Prohibition bill, 66 to 26.

Chicago at the last election voted 199 saloons out of existence. This leaves more than one-half of Chicago's area dry.

Charles T. Barney, former president of the Knickerbocker Trust Company, whose suspension inaugurated the run on banks, has committed suicide.

Mrs. Pepper-Vanderbilt, the Brooklyn medium, has conveyed back to her husband the house that she is accused of "stealing" from him. Mrs. Vanderbilt is now awaiting trial for the "theft."

By having wrestlers entertain him in the White House President Roosevelt, in view of the financial calamity he is accused of causing, reminds some excitable writers of Nero fiddling while Rome burned.

Through his paper, The Commoner, William Jennings Bryan states, in a guarded manner, that he will accept the nomination for President on a platform to his liking if his country calls him to the sacrifice.

The directors of the Jamestown exposition have voted to reopen the fair next year. If the stockholders agree, and the creditors can be satisfied, and if the government and states will consent to again participate, it may be done.

The Salvation Army proposes to acquire a navy, to be used in transporting emigrants and manned by members of the army If it meets the fate of most missionary ships it will require wheels, for many of them are at the bottom of the sea.

The shutting down of factories in the United States is promoting emigration from these shores. Five thousand men of alien birth left this port in one day last week for their European homes. They were mostly Hungarians, Poles, and Bohemians.

Mr. George B. Cortelyou, secretary of the treasury, addressed more than a thousand members of the Merchants' Association of New York, Nov. 14. In his speech he said: "In the great field of legislation what we need are fewer and better laws and better enforcement of them."

Dr. George W. Knox, formerly professor in the Imperial University of Japan and now a professor at the Union Theological Seminary, asserts that the thought of war with Japan is utterly ridiculous to any one who thoroughly understands the situation.

Governor Hoch of Kansas advances the idea that banks should be compelled to give depositors gilt-edged collateral for the money they hold and speculate with. He says the same rule which the banks enforce on borrowers in the matter of security should govern in taking the deposits from the people.

The Republican, Socialist, and anarchist leagues threaten to call a general strike in Rome unless the government releases fifty anarchists who were arrested for insisting upon making a public demonstration in memory of the Chicago "martyrs" on the occasion of the king's birthday.

Valuable photographs and thousands of dollars worth of official data gained by the International Boundary Surveyors during the summer's work, delimiting the Alaska line, have been lost by the upsetting of a canoe in the Bradfield River. Five men narrowly escaped with their lives. The work may have to be done all over again.

As Alber Tucker, a resident of this city, did not find the days long enough for prayer, he got up in the night to render his orisons, disturbing his wife's slumber with long and loud invocations. His praying, Mrs. Tucker testifies, was done in a sort of religious frenzy. One night last week he arose to pray as usual, and falling out of the window was killed.

A rain lasting forty-three days without intermission has ruined the vintage in the province of Galicia, Spain, and, with the failure of the fisheries, has reduced the bulk of population of the coast to beggary. Emigration to America is assuming alarming proportions. There have also been disastrous floods during the last week in Marseilles and southern France.

In a pastoral letter read in all the Catholic churches in Montreal last Sunday Archbishop Bruchesi absolutely prohibits the solemnization of marriages between Roman Catholics and Protestants by priests under his jurisdiction. He makes the announcement that in so far as his diocese is concerned dispensations will no longer be granted to Roman Catholics wishing to marry Protestants.

The American Sabbath Union has sent circulars to presidents of colleges and universities proposing that the weekly holiday be changed from Saturday to Monday so that students will not be tempted to study their lessons on Sunday. The answers published do not include favorable responses from any of the leading colleges of the East. Some of the denominational colleges will be likely to assent.

Mark Twain's "Eve's Diary" has come into its own again in Worcester county, Mass. In defiance of the prudes the book has been accepted at the Simeon Fairfield public library in East Douglas and has been put upon the circulating shelves. This book was barred at the public library in the nearby town of Charlton because the sketches showed Mother Eve clad in costumes true to the period. Charlton folk are scrambling for a look at the forbidden fruit.

The suit of Mrs. Eddy's "next friends" to test her business competency will prove expensive to them. Judge Chamberlain has filed with the clerk of the Superior Court, at Concord, N. H., an order for costs in the action. Judge Chamberlain orders the trustees to pay the master's fees, which are said to aggregate about $10,000. He further orders that the defendants recover their costs from the "next friends" and that the trustees have judgment for costs to the extent of $30,000 against the "next friends."

The third Duma of the Russian Empire was formally opened Nov. 14, amid omens of storm. It is called by the people the "Gospodskaia," or parliament of the lords, so preponderant are the landowners and other aristocratic elements in the membership. The religious service preceding the opening was conducted by the metropolitan Antonius, and a large number of bishops and other high ecclesiastics wearing mitres and golden copes. The place where the Duma sits has to be surrounded with police and troops with machine guns to keep the people from blowing it up.

Official announcement was made Nov. 15 by Secretary of the Treasury Cortelyou that for the purpose of relieving the financial stringency the Treasury Department would issue $50,000,000 in Panama Canal bonds, and issue also 3 per cent interest bearing government certificates to the amount of $100,000,000, if necessary, to run for one year. The bonds sold will be available for collateral in taking out additional national bank circulation, and the money realized on the sale of the certificates is to be placed where it will serve the best purposes in furnishing additional currency.

The shortage of currency has reduced banks to the expediency of issuing "scrip" clearing-house certificates as a medium of exchange. According to law, there is a ten per cent tax on this kind of currency, but the government, in the circumstances, hesitates to enforce it. The government has had to meet this question before. The panic of 1898 brought an opinion from Attorney-General Olney, of Cleveland's cabinet, in which he held that the state bank tax provision of the law of 1875 "applied only to promissory notes, and not to other negotiable and quasi-negotiable paper." He further held that if any doubt existed as to the meaning of the statute it must be resolved in favor of exemption.

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

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