

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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SUNDAY CLOSING.

The Day in History, with Some Reflections on Our Present Sabbatarian Enactments.

The divisions of time are natural. They are ordained by nature, as is the four-fold year. They were made by no religion, no Bible, no priesthood. The year is made by the revolution of the earth in its orbit, the day by its revolution on its axis. The month was suggested by the period elapsing between one new moon and the next one, and the four-fold division into weeks was suggested by the four different phases of the moon. It required no religion, no council to make these divisions of time. When men first began to reckon by days, weeks and years we do not know. Certainly that time was before history began, for there is no knowledge of any time when the habit was not in vogue. Every one of the days of the week bears the name of a pagan deity, thus furnishing the evidence of its antiquity. Still later, but long before the Christian Era, the pagans dedicated each one of the days to one of the planets which they had in turn deified. Thus, beginning with the first day, we have the day of the Sun, the day of the Moon, the day dedicated to Mars, to Mercury, to Jupiter, to Venus, and, last of all, to Saturn. The Egyptians, as the Jews, had no name for the days of the week. They designated them numerically as the first, the second, and so on to the seventh.

The Habit of Resting.

When the habit began of devoting one day in seven to rest cannot be determined. Certainly the habit is very old. Unquestionably it was evolved, as other laws have been, out of the experiences and the needs of mankind. Man found that the physical necessities of men and beasts of burden required a periodical cessation from toil. Thus the habit began of resting one day in seven. Moses, on the part of the Jews, may or may not have originated the habit. He may have observed it among other peoples and adopted it for his own, as he did in the case of many other of his laws. The Mosaic law respecting the seventh or Sabbath Day was explicit and enjoined its observance upon penalty of death. Moses was dealing with a people rude and ignorant. He knew that it would be useless to say to that people, "Observe one day in seven as a rest day, because it is necessary for your physical well-being, for your happiness and your prosperity," but, following his habit of giving added force and solemnity to his enactments, he said to them, "Keep the Sabbath Day because God commands it."

Biblical Reasons for Keeping the Day.

There are two reasons, and only two, for keeping the day holy. Take the first one: "In six days the Lord made the Heaven and the Earth and rested on the seventh." We know that the world was not made in six days. We know that that conception of the ancient people was one of ignorance and is a mistake. All people of intelligence, even the pulpit, will concede that the six creative days are no longer common days, but that those days were periods—geologic ex-

BY JOHN EMERSON ROBERTS.

tensions of time. They reach over millions upon millions of years. Therefore, that argument, or that reason that Moses assigned for keeping the seventh day holy falls away. But that argument that the six days are geologic periods involves a singular confusion. By the second account of creation—for there are two in Genesis—it appears that Adam was made a day in advance of Eve. On that day he named the animals, the beasts of the field and the fowls of the air, and when it was finished he had nothing else to do and was lonesome. Then it was that God caused a deep sleep to fall upon him and took from his side a rib. That is the first authenticated use of spare-ribs. And out of it he made Eve, and, considering the kind and the quantity of raw material and the results obtained, it was probably the best work that was ever given to mankind. But this is the second of the creative days, and Adam has lived through the first one. Now, if those days were geologic periods, Adam must have been millions of years old, and Eve hadn't yet reached her teens. Notwithstanding he was the only man living, one cannot help thinking that on account of the disparity in their ages Eve would have been justified in refusing him. But woman always has been a mystery.

But the second reason for observing that day, "Because thou wast a servant in Egypt and the Lord thy God brought thee out with a mighty hand and an outstretched arm, therefore shalt thou remember the Sabbath." Suppose that was a valid reason for the Jewish people of long ago, does it hold upon other people who were not bondmen in Egypt? Would it not be of equal consistency to ask the inhabitants of Great Britain to remember the Fourth of July to keep it holy? The simple fact is that Moses was inculcating an economic law and in order to give it force he cited Jehovah for its authority. He thought God needed his aid. He was the criminal court of his time.

The Biblical Sabbath Discarded.

The seventh day is not now regarded as holy. The seventh day is not kept sacred by the Christian world. The seventh day is regarded by none except a few inconspicuous sects. But we are asked to substitute for the seventh day, which Moses commanded, another day, and we are further asked to carry over and invest the substituted day with all the sanctities and solemnities that attached to the seventh day. But by whose authority? John Milton asked this pertinent question, "If on the plea of a divine command you impose upon us the observance of a particular day, how do you presume, without the authority of a divine command to substitute another day in its place?" And I ask by what authority has the change been made, and if the day has been changed, how do we know that

the sanctities that belonged to the old have passed over to the new? I am well aware that we will be told that we have passed from the old dispensation to the new, that we are no longer under law, but under grace, and that the gospel has abolished the law and in its place has established the new ordinances, and that Sunday is one of them. And now I ask where in the gospels is there any expressed or implied substitution of the first day for the seventh? I suppose that Jesus will be considered as the first and the highest authority in this matter. You are well aware of his treatment of the seventh day, or the Sabbath day. You know that he, in a conspicuous, open and avowed manner, trampled upon the orthodox notion of that day. The sermon on the mount may be regarded as the summary of his moral teachings. He enumerates the duties and obligations of man to his fellowman and to God, and in all that wondrous mountain sermon not one single word occurs about keeping the Sabbath or Sunday or any day holy. A young man came to him and said, "Good Master, what must I do to inherit eternal life?" "Keep the commandments." "What are the commandments?" Then Jesus enumerated the moral commandments. Not one word is said about keeping the Sabbath or any other day holy. But perhaps Paul—the man who, more than any other, built the structure of Christian doctrine—perhaps he is authority for it. Let us see. In his letter to the Romans, Paul says, "One man esteemeth one day above another. Another man esteemeth all days alike. Let every man be fully persuaded in his own mind." Now, I am fully persuaded in my own mind that Sunday is just as good as any other day, and no better. Paul did not say that somebody who believes one day is better than another could be persuaded in his mind for me. He said, "Let every man be fully persuaded in his own mind." When he was writing to the Galatians he said, "Ye observe days and months and times and years. I am afraid of you lest I have bestowed upon you labor in vain." To the Colossians, he wrote, "Let no man judge you in meat or in drink or in respect of a holy day or of the new moon or of the Sabbath." There is a general notion by people who have accepted tradition and common belief rather than the result of investigation that the Bible does countenance, at least the New Testament does, the keeping of the first day holy. Now, I openly and publicly state that nowhere in the New Testament, expressed or implied, is there a command for keeping any day holy above another.

The First Sunday Law.

But we have Sunday, and how did it come? Where was the first Sunday law and who promulgated it? Who was the man? I will tell you. The first Sunday law was promulgated by Constantine in the year 321. This was the law: "Let all judges and all the people who dwell in

towns, rest, and all the various trades be suspended on the venerable day of the Sun. The people who dwell in the country, however, may freely and without fault attend to the cultivation of their fields, lest by the loss of favorable opportunity the commodities granted by Heaven should be lost." There is the first Sunday law. Its promulgator was the Christian Emperor of Rome. His name was Constantine. It was this amiable and gentle man that killed his brother-in-law, tore from his sister's arms her eleven-year-old child and put him to death, murdered his father-in-law and had his own wife killed by being thrown into a caldron of boiling oil. It was this seraphic and saint-like man that gave to the world its first and its only authoritative Sunday law. There was not, according to Christian history, any general or universal observance of it. Some of the early Christians worshiped on Wednesday because it was the day on which Christ was betrayed; some of them on Friday, the day of his crucifixion; some of them on Sunday, the day of his alleged resurrection. The most of them, after performing religious services, gave themselves to other employments or pleasures as they saw fit. It was not in their mind that the day was sacred but that the service that they engaged in was sacred. There were local and spasmodic efforts made to enforce the observance of the day. One such attempt was made early in the 13th century. One saint, Saint Eustace by name, appeared with a parchment which he claimed had been given to him by God, who, he said, had written it himself in heaven with his own hand, calling upon the people to observe Sunday. Saint Eustace showed this parchment to another liar, St. Simeon, and St. Simeon said it was authentic; it had been written, as Eustace claimed, by God, not by his secretary, not by his stenographer, but by God. St. Simeon was well acquainted with God's handwriting. On the strength of Simeon's recommendation, Innocent III gave it the papal sanction. The parchment, among other things, told the people that unless they observed Sunday, God would send upon them the pagan nations; if still they refused, he would rain upon them "wood and stones and boiling water;" if that did not suffice, he would send upon them to devour their flesh "beasts with heads like lions, hair like women and tails like camels." That these things were to be carried out literally was soon attested by miracles. A certain farmer attempted to plow on Sunday. Instantly his hands became fixed to the plow and remained thus fixed for two years. A miller undertook to grind. When he poured the grain into the hopper it instantly changed to blood. A woman tried to bake bread on Sunday, and though she kept the fire as hot as possible, at the end of the day the dough was dough, as it was when she put it in. Another woman was preparing to bake bread and before she had the dough ready for the oven the hour on which Sunday began had arrived. Piously she put the dough away in the pantry. The next Monday morning when she went for it it was bread. It had baked itself. You see, it would be a poor rule that wouldn't work both ways.

Ours Is the Puritan Sabbath.

The general observance of Sunday in the strict way appears in England under the Puritans. The rise of Sunday as a particularly holy day is both suggestive and interesting. It came about as the result of a controversy between Presbyterians on one hand and Episcopalians and Roman Catholics on the other. The fact was that the Episcopalians, like the Roman Catholics, had a large number of days dedicated to the saints. As a matter of fact, there are not days enough in the entire year to accommodate all of the saints. So we have one All Saints day, and we put the unnamed ones in generally under the head of "miscellaneous" and worship them in a mass. Now, the Presbyterians were opposed to the adoration of saints. They were also opposed, and for the same reason, to the dedication of days to saints. How could they best oppose it? By erecting Sunday as the day of days. The one day about which all sanctity, all solemnity, should gather; by putting all the strength and emphasis of their zeal upon the keeping of that day. That was the origin of the Puritan Sabbath. The restrictions upon men's liberty on that day grew and increased. The Sabbath in Scotland under the Puritans was to begin at three o'clock Saturday

afternoon. It was later moved still back and the holy day began Saturday at noon and did not end until Monday at sunrise. There were forty-two hours of holiness. That was in anticipation of the life to come "where congregations ne'er break up and Sabbaths never end," and the little boy wanted to know if after he got to heaven God would let him go to hell once in a while to play and have a good time. A Baptist minister was tried and convicted in England, not for breaking the Sabbath, but for making an argument for its rational and common-sense observance—tried and convicted, hanged and quartered, and the four parts of his body exposed in different parts of the city as a warning to impious and blasphemous people. A woman in Scotland, for a trivial offense, like the visiting of a sick person, was tried and convicted and kept in prison fifteen years, until she died. If a vessel was going to pieces upon the rocks and it was the Sabbath Day, the people upon the shore dared not lend any aid to the struggling, drowning mariners because to have done so would have been a violation of the sanctity of the day. The Puritan Sabbath migrated to the new world with the Puritans. In Connecticut in 1633 the good people said they were met together to form a state and a church, and the common, mutual duty of both was to "preserve the purity of the gospel of Jesus Christ." That was the aim of church and state. They further enacted that if a man should speak "contumelious words of reproach" against the Bible or the Father or His Son or the Holy Ghost, he should have his tongue bored with a hot iron, and if he repeated the offense, he was to be put to death. These lamb-like people decreed that if a man committed a burglary, he was to be branded; if he did it the third time he was to be put to death. That was the mild penalty if he committed the offense on a weekday. If he committed the offense on Sunday, in addition to the first penalty, one ear was to be cut off. For the second offense in addition to the second penalty both ears to be cut off. And for the third offense he was to be killed. The only reason they didn't make the punishment for the third offense greater was because they had reached the limit. They couldn't follow him beyond the grave. They would, if it had been possible, have sent a special commission to hades to act as stokers for the furnace over which that poor man's cell was supposed to be located. These lovers of liberty further declared that if a child struck his father, he was to be put to death. If he was recalcitrant and rebellious and had been piously instructed, and still his parents could not control him, he was to be put to death. For visiting on Sunday a daughter who was ill, a woman was fined. Through the town of Roxbury on a December day, the ground covered with snow, three women were driven, stripped to the waist, fastened to a cart and whipped. These were for infringements upon the sanctity of Sunday.

James Bryce on Our Sunday Laws.

All Sunday laws, without exception, are the lingering reminiscences of the laws of the Puritans. Not one of them has a basis in sociological or economical principles. Every one of them traces to some religious theory and is therefore archaic and indefensible. In the "American Commonwealth," James Bryce, commenting upon our laws, refers to those Sunday laws which are upon the statute books of nearly all the states. He cites Vermont, where under penalty of two dollars a person is forbidden on the Sabbath Day to visit from house to house, excepting in the case of sickness, or for the performing of work of charity. A man cannot visit his friend, a man cannot visit his sweetheart, without he pays a fine of two dollars. In South Carolina, he says, a long list of prohibitions ends with this astounding injunction that every man shall "observe the Lord's day by exercising himself in the duties of piety and true religion." He further cites that the courts of Indiana have held that to sell a man addicted to smoking a cigar on Sunday is a work of necessity. The intelligent and progressive law under which we are working in the State of Missouri was adopted by the Territory in 1814, amended in 1825, and again at different times, but it is substantially what it was when the state was a territory. Under that first law, under penalty of a fine of one dollar, a man could not perform any work on Sunday, except

the household offices of daily necessity. By the State Assembly it was provided in 1825 that a man must not hunt or shoot on Sunday, except it be to shoot a wolf, a wildcat, or a panther. He must not keep his store, or ale or porter house open later than 10 o'clock on Sunday morning. Later on—I believe it was in 1835—the law was changed a little. Saloons, by that new enactment, must close at nine o'clock Sunday morning. The brethren had concluded that if a man couldn't drink enough by nine o'clock to last him until after church he could go thirsty. All of those laws breathe and bespeak the religious element. Behind every Sunday law, half-concealed and half-confessed, lurks the spirit of religious oppression. What that spirit will do when it has power mankind has learned all too well. To resist and rebuke that spirit is the duty, solemn and imperative, of every man who believes in liberty and the rights of man.

Religious Prejudices of Jurors.

It is extremely unfortunate that in the present and local situation the religious element has been made conspicuous. I am reluctant to speak of any man. Personalities have never had a place on this platform. But sometimes the official position and relations of a man justify the breaking over of a well-established rule of courtesy and propriety. No man who is actively, conspicuously and ostentatiously a church man, and a sectarian, can escape the fact that in the public mind there is a distrust of his broadmindedness and wide-ness of vision. No man who flaunts or parades the fact that he is a religionist can keep unimpaired the confidence of the public in his fairness. Any man who is a public lecturer on "Jesus Christ, the Man," cannot persuade an unprejudiced public that he can fairly construe and administer laws that are believed by many to trace back to the authority of Jesus Christ. I say it is a deplorable fact that a religious coloring has been given to the present situation. When the Grand Jury was called and the names of the twelve good men were published, after each one was printed the name of the church to which he belonged. There was one Lutheran, one Catholic, two Methodists, three Baptists, five Presbyterians. Of course, this was a mere coincidence. Wouldn't it have been a strange coincidence if the judge of the court who named the jurors had been a Freethinker and every man he named of the twelve had also been a Freethinker? It would have been a strange and singular coincidence. Now, I submit, if it was to be a religious jury, made up of churchmen, what was the excuse for leaving out the Congregationalists? I am a friend of the Disciples Church and the Disciples Church is not represented on that jury. I am a strong believer in a great deal of the teachings of the Christian Scientists and there is not a Christian Scientist on that jury. Was it fair? And yet I can see if a Christian Scientist had been on the jury that great confusion and embarrassment might have occurred. Suppose some one had been brought in to inform and under the stress and emotion he had confessed himself guilty of a wrong. Then might not the Christian Scientist have said, in arguing against the issuing of an indictment against the man, "He is not guilty; he only thinks he is." But suppose that at that juncture the high and mighty triune judge had entered the Grand Jury room, and someone should have announced, "Gentlemen, the judge approaches." Then the Christian Scientist might have said, "He is not a judge; he only thinks he is." I say it is extremely unfortunate that the religious coloring has been given to the present situation. Not long ago the press reported a minister as commenting on the situation. Here are his astounding words: "Those who are financially interested are not competent to judge in this case (that is the case of the theatre closing). The theatre managers are not, for they have an eye on the box office. The newspapers are not, because they are paid for carrying the theatre advertisements. The actors are not because they are interested in drawing their salaries. The church-goers are not, because many of them would be at the theatre if they could afford it. The ministers of the Christian church are the only competent authority." I hope the minister was wrongly reported. I have no authority that he said those things, except the newspaper report, and would fain believe that it was a mis-

take, but what a confession! To what desperate straits has the church come if it can secure patronage only by closing up other places? It reminds me of the man who came home at two o'clock one morning, and as he stood there fumbling the knob and trying to recollect whether it opened with a key or a combination, the door was opened from within and there stood before him a vision in white. It was his wife. He said afterwards that he never in his life had seen a human being that looked so large and formidable. The man didn't say a word. He didn't have anything to say. Directly the wife spoke. With steadied accents, painfully calm, she said, "Why do you come home, sir, at this time of night?" "Because," says he, "all the other places are shut up."

Ridiculous Inconsistencies of the Law.

Now, we have a Sunday law and we have someone to construe it. According to our modern Solomon you can buy candy today but you can't buy meat—meat isn't a necessity. You can get a shine today but you can't get a shave or a haircut. Is God more regardful of the feet than he is of the head? Is that a deduction from orthodoxy? You can buy bread today but you can't buy butter. And that reminds me of the tramp that went to a back door and asked for a handout. The good woman looked at him and said, "I don't approve of begging; you look like a strong healthy man and you ought to work, but I am a Christian woman and I will give you a piece of bread—just bread—for Jesus' sake." He says, "Madam, put a little butter on it for Christ's sake."

Through centuries of suffering men have learned that the union of church and state means religious oppression, that the altar and the throne, the prelate and the prince make one tyranny. With that lesson before them, a lesson written in blood on every page of human history, the fathers, in founding this government, eliminated religion and retired God from politics. That lesson the American people will not forget. This government did not derive its authority from the king nor from the skies. This government does not exist of God, by God, but exists of the people, for the people, by the people. As such it was founded, as such it has endured, and as such it must continue if it guarantees the sacredness of liberty and the rights of man.

PRESIDENT AND THEOCRATS.

His Late Important Action in Line with the Divorce of Church and State.

Though from its establishment, for more than a century, the national government of the United States, in principle and in fundamental law, has been absolutely removed from the domain of theological dogma and belief, and every citizen of the nation who knows anything at all about the government of his country is supposed not only to know this but to rejoice in it and to ardently support it as one of the chief glories of his country and blessings of its citizenship, from time to time there occur on the part of American citizens of at least average intelligence manifestations of the theocratical spirit which would imply ignorance or disregard of this most important and fundamental fact in American civilization.

The latest manifestation of this sort has been with reference to the omission from a new ten-dollar gold piece, a large issue of which has just been minted at the Philadelphia mint and is being put into circulation, of the theological and, because used by and with reference to the nation as a political entity, theocratical motto, "In God we trust," which, since 1865, has appeared upon nearly all the coins of the nation. As soon as this fact became known the theocratic spirit asserted itself in protest against the omission. In Washington on November 7, immediately following the receipt of the first of the new coins at the Treasury, the matter was taken up at a meeting of the "citizens' department" of the local Christian Endeavor Union, and after being discussed "by a large number of the members of the society, the sense of the meeting was embodied in a resolution protesting against omitting the words, 'In God we trust,' from the new gold half eagle, and calling upon the President and

the officials of the Treasury to recall the issue, destroy the dies, and direct that all future coinage of the government shall carry the time-honored phrase." The press report of this action, headed in part, "Christian Endeavorers Want Name of Deity on New Coin," was the first intimation the general public of Washington had of this new and very proper departure in removing from the nation's coin this very compromising and inconsistent affirmation for a government which in principle and in fundamental law has from its establishment forsworn the profession in any degree whatever of a theological creed. On the following day in its White House report the Washington Star, under the heading, "Rumpus Over Ten-Dollar Gold Piece," stated that while none had as yet arrived "vigorous protests are said to be on their way to the White House from Christian organizations and ministers in different parts of the country over the new ten-dollar gold piece, from which is omitted, 'In God we trust,' and that "some of the resolutions and other protests suggest that the coins that have so far been minted be retired from circulation." It was added that "it is doubtful if the President will give any orders as to the coin, the design having been approved by him before the coin was minted, and he has been aware for some time of the objections to it in some sources." On the following Sunday at least one Washington clergyman made "an earnest and vigorous protest against the omission of the time-honored motto," reaching the climax of a discourse on the theme, "The Nation's Dependence Upon God," with the declaration, "It is a libel on the work of God and the history of our country to omit 'In God we trust' from the coin of the realm!" On the following day there appeared in the Washington Herald, under the heading "In God We Trust," a communication from one A. J. Green, protesting against "such insidious invasions of our landmark customs and sacred institutions," and declaring that "if the founders of the nation—those grand old sires of the great Declaration; those grizzled old warriors of the Revolution, bringing independence; those wise old fathers of the constituent convention, giving us our Constitution guaranteeing civil liberty, religious liberty—thought it well enough to put on the nation's coin, 'In God we trust,' it should eternally stand." And in New York City on November 11, at the regular weekly meeting on that date of the ministerial association comprising the Presbyterian, Reformed, and Congregational denominations of New York and vicinity, a resolution "condemning the omission of 'In God we trust' from the new ten-dollar gold piece, and to the effect that it was the sentiment of the association that the coin of the land should have this inscription on it," was introduced and

"excited no little discussion," but being objected to on the ground "that resolutions of a political character were forbidden by the constitution of the association" and that the adoption of the resolution "might be construed as mixing in politics," was laid on the table until the next meeting. In an interview following the meeting the mover of the resolution, Rev. William J. Peck, of the Union Presbyterian Church of Corona, L. I., "stated that he was sure that the great majority of the ministers present approved of the resolution, and that he was confident it would be passed at the next meeting." "It looks as if this country was lapsing into barbarism," declared this clergyman with the true theocratic instinct. "They have taken the name of Christ from the Christmas exercises in the public schools, and now they have taken God from the coins. They must believe in God if they believe in anything." Two days later, with better success, the resolution, already printed in The Truth Seeker, was presented in the Episcopal diocesan convention in session at the synod house of the "Cathedral of St. John the Divine," New York City.

On November 14 the annual convention of the Presbyterian Brotherhood of America, in session at Cincinnati, "with one thousand delegates in attendance from all over the land," adopted a resolution stating that "the Presbyterian Brotherhood of America regrets that the words, 'In God We Trust,' have been omitted from the coins of the United States, and earnestly hopes that Congress will take prompt action to restore them."

It is evident that the theocratical spirit and attitude in this matter exhibited in the instance cited was typical and representative of a spirit and attitude in the matter that was widespread, and that was prompt in besieging the President with its protests, for on November 13, while the Episcopal convention in New York was taking its action, an interesting and uncompromising statement by the President on the subject was made public at the White House, the statement being a copy of a letter dated November 11 and signed by the President, which it was stated he was having sent "to all those who had written or telegraphed protests." The letter has appeared in The Truth Seeker.

Thus the President not only plainly informs the theocrats that the action to which they so strongly object was purposely directed by him and is thoroughly approved by him, but he administers to them a rebuke by informing them that what they demand in the interest of religion "is in effect irreverence which comes dangerously near to sacrilege," and by invoking "the religious sentiment of the country, the spirit of reverence in the country," in opposition to their demand. From the standpoint of religion the ground taken by the President in this matter is excellent, and is ground especially pertinent and effective with respect to the theocrats, whose avowed object is the interest of religion; but there was ground more proper and pertinent for the President, as an officer and representative of the government, to have taken in justification of his action, and that ground is the important and fundamental fact stated at the beginning of this report. Nowhere in the President's letter does any recognition of this great fact, so pertinent to the matter with which he was dealing, appear, but on the contrary in declaring it well to have the motto which he has had removed from the new coin "inscribed on our great national monuments, in our temples of justice, in our legislative halls" and in other institutions of the government, he displays a grasp of the principle of separation of church and state scarcely less superficial than that of the theocrats who are protesting against the removal of "In God we trust" from the coins. However, the action of the President is certainly a fulfillment of that principle, and in view of the disposition which he has seemed to have, to be on the best of terms with the representatives and adherents of theocratical religion, is really more than the friends of that principle would have expected of him. They are, therefore, agreeably surprised by his action with reference to the theological motto upon the coin of the government. The use of such a motto by the government is in plain contravention of the principle of separation of church and state, which means nothing less than the absolute elimination of theology from the government and all its affairs.

Thanksgiving Poem.

HALLELUJAH FOR HERESY.

Another year has passed away;
And we may thankful be,
No "godly" wars of Bible "saints"
Made red the land and sea.

No longer can the "holy Church"
Torment and rack and burn
The sons of Light—the friends of Truth,
Who "sacred" fiction spurn.

For ages long, the sword of "Christ"
Has drenched the earth with blood;
More direful far the "gospel" curse
Than earthquake, drouth, and flood.

With nightmare "Hell" and "devils damned,"
The crafty priest bore sway;
Till Reason's light illumed the night,
And phantoms fled away.

The "saintly" tiger, bound with chains,
May gnash his teeth in rage;
But vain he seeks to burst his bars,
And spring from out his cage.

No more can Faith, with sword and torch,
Make all the earth a hell;
For Freedom sounds the trumpet loud,
And rings the warning bell.

All hail the dawn of sunlit age,
Which Evolution tells;
When Truth and Love shall rule the world,
And burn the priest-born hells.

All praise to that Eternal One,
The world-embracing Soul,
That progress aye is Nature's way—
Beyond our ken the goal.

STARLIGHT.

Washington, D. C.

J. D. B.

THE TRUTH SEEKER.

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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.

History of the Motto.

Some of the ministers denouncing the act of the President in "bumping God off the coinage" have based their protest on the alleged fact that the motto "In God we trust" dates from the foundation of our Republic. Others have pleaded for the retention of the inscription because, they say, it was adopted at the time when the land was rent with civil feud and drenched with fraternal blood. The best history of the motto that has turned up is quoted from the twenty-fourth annual report of the Director of the Mint (1896), as follows:

From the records of the department it appears that the first suggestion of the recognition of the Deity on the coins of the United States was contained in a letter addressed to the Secretary of the Treasury, the Hon. S. P. Chase, by the Rev. M. R. Watkinson, minister of the gospel, Ridleyville, Penn., under date of Nov. 13, 1861, which was as follows:

"Ridleyville, Penn., Nov. 13, 1861.

"Dear Sir: You are about to submit your annual report to Congress respecting the affairs of the National finances.

"One fact touching our currency has hitherto been seriously overlooked. I mean the recognition of the Almighty God in some form in our coins.

"You are probably a Christian. What if our Republic were now shattered beyond reconstruction? Would not the antiquarians of succeeding centuries rightly reason from our past that we were a heathen nation? What I propose is that instead of the Goddess of Liberty we shall have next inside the thirteen stars a ring inscribed with the words 'perpetual union'; within this ring the all-seeing eye crowned with a halo; beneath this eye the American flag, bearing in its field stars equal to the number of the States united; in the folds of the bars the words, 'God, liberty, law.'

"This would make a beautiful coin, to which no possible citizen could object. This would relieve us from the ignominy of heathenism. This would place us openly under the Divine protection we have personally claimed. From my heart I have felt our National shame in disowning God as not the least of our present National disasters. To you I first address a subject that must be agitated.

M. R. WATKINSON,
Minister of the Gospel.

"Hon. S. P. Chase, Secretary of the Treasury."

Under date of Nov. 20, 1861, the Secretary of the Treasury addressed the following letter to the Director of the Mint:

"Treasury Department, Nov. 20, 1861.

"Dear Sir: No Nation can be strong except in the strength of God, or safe except in his defense. The trust of our people in God should be declared on our National coins.

"You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this National recognition.

"Yours truly, S. P. CHASE.

"James Pollock, Esq., Director of the Mint, Philadelphia, Penn."

It was found that the act of Jan. 18, 1837, prescribed the mottoes and devices that should be placed upon the coins of the United States, so that nothing could be done without legislation.

In December, 1863, the director of the mint submitted to the secretary of the treasury for approval designs

for new 1, 2, and 3-cent pieces, on which it was proposed that one of the following mottoes should appear: "Our country; our God"; "God, our Trust."

The secretary of the treasury, in a letter addressed to the director of the mint, under date of Dec. 9, 1863, uses the following language:

"I approve your mottoes, only suggesting that on that with Washington obverse the motto should begin with the word 'our,' so as to read: 'Our God and our country.' And on that with the shield, it should be changed so as to read 'In God we trust.'"

An act was passed April 22, 1864, changing the composition of the one-cent piece and authorizing the coinage of the two-cent piece, the devices of which were to be fixed by the director of the mint, with the approval of the secretary of the treasury, and it is upon the two-cent bronze piece that the motto "In God we trust" first appears.

The act of March 3, 1865, provided that in addition to the legend and device on the gold and silver coins of the United States it should be lawful for the director of the mint, with the approval of the secretary of the treasury, to place the motto "In God we trust" on such coins as shall admit of the inscription thereon. Under this act the motto was placed upon the double eagle, eagle, and half eagle, and also upon the dollar, half and quarter dollar in the latter part of 1865.

The Coinage act of Feb. 12, 1873, provided that the secretary of the treasury may cause the motto "In God we trust" to be inscribed on such coins as shall admit of such motto.

This is a brief history of the motto "In God we trust," as shown by the records of the department.

So the motto does not date from the beginning of the Republic, and did not appear upon the larger coins until after the Civil War was ended. It was first put on the two-cent piece, and it might well have gone out of circulation with that coin. It is safe to assume that the Rev. M. R. Watkinson of Pennsylvania who suggested the fantastic device for our currency in his letter to Chase was one of those covenanting God-in-the-Constitutionists with which that state abounds to this day. Salmon P. Chase, to whom the clergyman addressed his letter, was scarcely less pious than his correspondent, as his epistle to Superintendent Pollock attests. As a member of Lincoln's cabinet Mr. Chase read the President's messages and proclamations before they were made public and injected the devout phraseology which the writer had omitted. Lincoln's Emancipation Proclamation would have contained no theology but for Mr. Chase. In his closing paragraph Lincoln wrote: "And upon this, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind." In his simplicity and sincerity Lincoln did not call any cant phrases to mind while preparing the important document. Chase supplied the deficiency and induced him to add "and the gracious favor of Almighty God." The hint probably led Lincoln also to insert "under God" in his Gettysburg speech after he had delivered it minus those words.

The Coinage Act of Feb. 12, 1873, which provided that the secretary of the treasury might cause the motto to be inscribed on coins is the one that during the canvass of 1896 came to be known as "the crime of '73," not because of the motto, however, but for the reason that it discontinued the coinage of silver dollars.

There has been no abatement of the protest against the removal of the inscription by Mr. Roosevelt. The clergy are dismayed neither by the President's stated reason for his course, nor by the scripture, deemed by some specially applicable to the case, which declares, "Ye cannot serve God and Mammon." They want the words restored for the same reason that they want the Bible in the schools. They think that it strengthens them, as preachers of the word, to have the word taught by the state, and that as the mouthpieces of God they become more important through the government's recognition of their Principal. The inscription certainly did nothing to repair the lack of trust felt in the silver dollar which bore it; the clergy themselves were pretty near a unit in regarding the coin as credit money and in insisting on the gold basis. There was more than wit in the sarcasm of those who

maintained that what the motto meant was "In Gold we trust."

One fatal objection to the motto on our coins is that it defies the Constitution. Another is that it is a lie. It says we trust in God, but as a solemn fact we do not trust in God in any matter that would be suggested by the words inscribed on our currency. Godists trust in their deity only when there is nothing else to trust in. He is their last resort, and is not remembered until all other securities fail.

Free Thoughts.

What is mother without a home?

A father in heaven is of no use on earth.

Romanism is a whip on the back of a slave.

No one knows anything about the unknown.

A dollar never looks so big to a man as when it is out of his reach.

Many a man who hires a housekeeper wishes that he had married one.

The greatest disappointments of life are wives, unless they are husbands.

It is within every man's power to associate with one decent person—himself.

Jesus may have been God, but, if he was, he has been dead long enough to be outlawed.

The greatest service that any religion is doing mankind, is trying to destroy some other religion.

Any human being in this century of enlightenment ought to be ashamed to say: I am a Christian.

The hardest job a man ever undertook was to convince another man that he did not know anything.

Tolstoi thinks that Shakespeare is no great shakes, which shows that Tolstoi's thinker is not properly adjusted.

A great many persons are just as good as they can be, and live. If they would change their way of living, then they could be better.

A woman recently found a diamond in an apple-seed, according to the daily paper. Women seem to be able to find diamonds where men cannot.

Mr. Booth, general of the Salvation Army, says that he does not find so many "blatant Atheists" as he formerly did. This is encouraging, but there is another encouraging feature of the age which he seemingly does not appreciate, or chooses to overlook, and that is, that there are not so many blatant Christians as once existed.

L. K. W.

Is the Paine House Doomed?

The New York Times prints the following purported information:

"The old house in North street, New Rochelle, formerly the home of Thomas Paine, author of 'The Age of Reason,' has just been sold for \$100, and it is reported that the purchaser will dismantle it and use it for firewood. The owner of the house, Charles W. See, has just completed a new residence, and as there is not room for two buildings on his land, the Paine house, which has been one of the landmarks of New Rochelle for nearly 200 years, will have to go.

"According to the records in New Rochelle the house was built about 1720 by Huguenot refugees who fled from La Rochelle, in France, following the revocation of the Edict of Nantes, and settled in upper New Rochelle. At the time of the Revolution the house was occupied by Frederick Devcaug, a Tory. At the close of that struggle it was confiscated by the American Congress, and together with 365 acres of land given to Paine for his services. Paine lived in the house at various times until his death in New York about 1809. The house was then sold to the Paine Association, which held it for several years and then sold it to William Hayes, who in turn sold it to Wesley See, father of the present occupant, who has sold it to a contractor.

"The See family found Paine's old brass andirons and Franklin stoves in a closet in the room which he formerly occupied as a study, and gave them, with other relics, to a plumber who has for several years had them on exhibition in his shop. Imbedded in the walls of the old house are two bullets which were fired at Paine while he sat by his window writing his memories of the French Revolution. The house has been remodeled until hardly a vestige of the original remains. The farm, with the exception of an acre or two reserved by Mr. See, has been sold to a realty company which is now engaged in cutting it up into building plots.

"After the old house is gone the only thing which will be left in the neighborhood to mark the spot will be the monument now preserved by the City of New Rochelle, which is surmounted by the bust of Paine, modeled by an admirer, Wilson MacDonough, the New York sculptor."

Some correction of the historical portion of this account is desirable. The name of the Tory who owned the confiscated estate afterwards conferred on Paine was Frederick Devoe. It was a gift not of Congress but of the state of New York. We have not been able to trace the ownership of the Paine house at any time to the "Paine Association." The estate once had a handsome house on it, but the building was destroyed by fire while Paine was in the French Assembly. In 1793, in a letter to Jefferson, Paine wrote: "I have just now received a letter from General Lewis Morris, who tells me that the house and barn on my farm at N. Rochelle are burnt down. I assure you I shall not bring money to build another." The present house, about the building of which little if anything is known, is supposed to be the one Paine lived in after his return to America. The occupants a few years ago showed a small room, which they said was the one Paine occupied when writing, and the window through which an attempt was made to assassinate him by a drunken fellow named Dederick; but, as Paine wrote to Carver, no ball was found and "whatever the gun was charged with passed through about three or four inches below the window, making a hole large enough for a finger to go through—the muzzle must have been very near, as the place is black with the powder, and the glass of the window is shattered to pieces." The shooting occurred on Christmas eve, 1804. The house is not in North street, but at the end of a lane which, widened, was to be called Paine avenue. The bust on the monument at the intersection of North street and Paine avenue, is the work of Wilson MacDonald.

A Reward of Faith.

The following story, condensed or expanded, and with variations has been published in a number of newspapers. It appears to have originated with the Youth's Companion:

"A congregation in a hilly district in Ohio bought a small tract of land and erected a church building upon it. Then the question of insurance came up. Mr. Sipes, the wealthiest member, who had contributed more than half the money needed for the new structure, declared that he did not believe in insurance. 'This is the Lord's building. He'll take care of it,' he said.

"His view prevailed and there was no insurance. In a few weeks the building was struck by lightning and almost totally consumed by fire. Another one was erected, Mr. Sipes contributing the greater portion of the fund as before. This time the demand was almost unanimous that it be insured, but Mr. Sipes again objected on the same ground.

"If it burns down again, brethren,' he said, 'I'll agree to rebuild it, myself.'

"Again he carried his point. In less than a month the new church was struck by lightning again, and although strenuous efforts were made to save it, the loss was almost total.

"There must be some reason for this, brethren,' said Brother Sipes. 'I am going to find out what it is.'

"Thereupon he employed a force of men to sink a shaft on the site of the twice destroyed church. Within a few days a rich vein of iron ore was found and the church property was sold for many times the amount needed to buy land in another locality and build again.

"I tell you, brethren,' said Brother Sipes, 'it pays to trust the Lord. He's a great deal better business manager than anybody in this congregation.'"

The story bears the trademark of the manufacturer of pious fabrications for Sunday school consumption. The name of the Ohio town and of the pastor, the church and its denomination are omitted, but the narrative is easily identified with the appended variant, which appeared in the New York Sun:

"A few years ago the Rev. George Wood Anderson organized the Epworth Methodist Episcopal Church in Lima, O., and later secured funds to erect a modern stone structure. Knowing there was oil about Lima, he conceived the idea of boring a well in the church's back lot. A subscription paper was passed and \$1,200 was pledged to make up losses if any occurred. It proved a small type gusher, and ever since the oil well

operated daily by a gas engine, which also operates the church heating and lighting plant, has been pouring out sufficient crude oil not only to pay the minister's salary and all other church expenses, but to make a bank account big enough to build the church over again."

Always when one of these lessons of faith condescends upon particulars, as in the Sun's narrative, it is found to be either wholly false or grossly inaccurate. In their general form the church papers copy and circulate them, but do not go to the trouble of correcting them though obviously mendacious. The Youth's Companion version enjoyed its run undisturbed because it gave no names. The Sun's rendering of it is examined and condemned because it is in effect a falsehood and "has wrought much disturbance at home and abroad." Here is the Christian Advocate's denial of the distortion which appeared in the Sun:

"As this was one of our own churches, we wrote out to find how much truth there is in so extraordinary a statement. We find it to have the effect of a falsehood. The facts are that the Rev. George Wood Anderson was appointed pastor of the church in East Lima in 1899. The church was made of wood and was struck by lightning and reduced to ashes. He immediately set about to build a new house of worship, and a structure of white pressed brick was completed at a cost of \$18,000. After four years of faithful service he was transferred to Troy, N. Y. Two pastors followed him, each remaining a year. The third successor of the Rev. George Wood Anderson was the Rev. S. S. Clay. As oil flows in various parts of that country, he, with the official board, ventured to sink a well for oil, which resulted in an eight-barrel a day well, which yields about the same at the present time. It does not pay the pastor's salary, it does not pay the church expenses, and it does not maintain a bank account. It did not rebuild the church."

The one fact in the Youth's Companion story is that a church was struck by lightning in Ohio, which is an exceedingly scant foundation for the reward-of-faith lesson built upon that incident. The Sun corrected the Companion by putting an oil well in the place of an iron mine in the backyard of the church, but omitted the lightning. Both erred in stating that the proceeds of the find rebuilt the church. The Advocate's history of the church is probably accurate, but as there is nothing miraculous or even sensational in it, it will meet the fate of the beasts that perish, to be survived for but a short season by the Sun's rather sober tale, while the Companion's fabricated, mendacious, and wholly false account will be told for years in countless Sunday schools and used to astonish the natives of foreign countries penetrated by Christian missionaries. It is necessary to the acceptance of a religious recital that it shall set belief at defiance. That is why we still find the miracles of the Bible in circulation and in good standing.

Christmas Without Christ.

The religious exercises which have been a feature of the Christmastime celebration in the public schools of New York will not be held this year. It has been the custom of teachers to begin a month in advance to prepare their pupils to sing Christmas carols and in other ways to celebrate the purported birthday of the Christian savior. But already Frank R. Rix, musical director of the public schools, has warned the principals that no hymns or carols in which Christ or Christmas is mentioned may be sung. The reform is due to the protests of Jewish parents, who have convinced the Board of Education that to take up school time with exercises in which only a portion of the pupils may join is unjust, if not illegal. It has at length dawned upon those in authority that non-Christians have rights which an orthodox community should recognize. An organization called the Parents' Association of the Public Schools has held a meeting, and doubtless will file a protest against this exclusion of religion. The members are unconscious of the fact that religion is exclusively a church affair with which the state may not legitimately meddle except to protect its citizens from re-

ligious oppression. And that, by the way, is what it does when it bars purely Christian celebrations in the schools. Going further, it should abolish all religious holidays for pupils, and let pupils who think more of their church than of their school accept the absent mark which is the penalty of irreligious pupils who lose a day. Until there is a common religion, all religions should be kept out of the common schools.

Mrs. Elizabeth Grannis, who got the law passed in this state to place violators of the marriage vow in doleful captivity, tells us that Bishop Doane of Albany suggested the title, the "Infidelity law," by which the act was to be known. The lady and the bishop are too modest and self-effacing when they thus give away their chance of fame, if not immortality. An "infidelity" law connotes more than marital unfaithfulness, and cannot therefore be accurately applied to Mrs. Grannis's statute, the correct name for which is the Grannis-Doane Adultery law. The justification given for the law is that it is one of the ten commandments, and therefore a law of God. But it is also a "law of God" that no one shall have any deity but Jehovah. Possibly Mrs. Grannis and Bishop Doane will wish next to put that commandment on our statute books. They know, of course, that the seventh commandment, as a law of God, has not been enforced by its author. Have they more confidence in the New York Legislature than in God? and do they think it should be vested with powers which he does not care to exercise?

Professor Franklin H. Giddings of Columbia University is delivering a series of lectures at Cooper Union on Tuesday evenings. There will be six of the lectures, which our helpful friend L. D. Crine has undertaken to report in substance for The Truth Seeker. Mr. Crine's reports of the last year's course were well received by readers and were praised by Professor Giddings himself. The lectures will deal with the history of the American people, past, present, and in the future so far as the speaker can forecast it, and under the head of "The American Stock" will be as scientific as though entitled "Ethnology." We expect that Professor Giddings will develop his ideas about what economic and political system should prevail in this country. We know from past acquaintance with the speaker that the system will include individual and personal liberty of a broader kind than present societies and governments permit, and unrestricted mental freedom.

"A Short History of the Inquisition" has been dispatched to purchasers, either by mail or express, and should be received by them by the time this number of The Truth Seeker comes to hand. If anybody who has paid for the book has not got it from the postoffice or carrier, he should apply to his local express office. Future orders will be filled the day they come in. We should be pleased to hear what our patrons think of the book when they have examined it.

The Rev. Canon William Sheafe Chase, pastor of Christ Episcopal church in Williamsburg, proposes to enjoin the Board of Education from discontinuing Christian exercises in the schools at Christmastime. It might be a good plan to test the matter in the courts and to thus determine whether the public schools are to be governed by the officials appointed for that purpose or by the ministers.

A communication in another part of this paper calls the attention of Michigan Freethinkers to a duty they have to perform while the constitutional convention of that state is in session. The time to strike is when the iron is on the anvil.

THE SEVENTH COMMANDMENT.

AS AMENDED BY MRS. ELIZABETH B. GRANNIS AND OTHERS.

In Conjunction with Bishop Doane, the President of the Purity League Got It Enacted Into a Law of the State of New York with a Penalty Attached—Argued at the Liberal Club.

Reported for The Truth Seeker by L. D. Crine.

It cannot be denied that Mrs. Elizabeth Grannis is a brave woman and persistent, whether she be right or wrong. For eleven years she battled and pleaded before legislative committees at Albany to see the seventh commandment amended. As handed down by God to Moses it did not entirely suit her, and she wanted to see the author's wording amended by attaching a penalty thereto. Almost alone and single-handed she confronted the Manhattan Liberal Club and its corps of famed debaters on the evening of Friday, Nov. 15, but she did not do so in fear and trembling, either for her personal safety or for the stability of her arguments, as she recalled that last year she appeared before the Club and was accorded such kind treatment, and her rights in the debate were so much respected, that this year she looked upon the task rather more as a pleasure than otherwise, although conscious of being among those who dissent from many of her sentiments. Taking the platform briefly at the last previous meeting of the Club, she explained that in two years more she would be living on borrowed time, and that all of her life she had been anti on nearly all questions, which includes anti-theologic in some respects, as well as anti on the matter pertaining to the subject of the evening. For many years she was editor of some church paper, and to get the "infidelity" law passed she had just hustled and hustled to get money with which to pay postage on letters. She prefers calling it the adultery law, but Bishop Doane at the outset, in consultation, told her that the most delicate language should be employed in the propaganda, and so "infidelity law" was the phrase decided upon. Mrs. Grannis is not only a very energetic woman, but a very able-minded woman, although it is apparent to members and those who attend the Liberal Club that she has read her Bible too much or else the twig in youth was started on its upward growth with a wrong bend and inclination. Evidently, for years, she kept the politicians that go to Albany as legislators trembling and hunting for points with which to dispute her, but finally, she being a woman, they yielded to her demands.

Mrs. Grannis had one supporter present, a woman who seemed to be a coworker in the purity cause. She explained that she thinks illicit relations outside of men's own homes is very different from in their homes. She knows of women in private SANITARIUMS, put there so their husbands can have concubines. "What law are you going to make to eradicate this wrong?" she asks. "We talk about the poor young girl. What are you going to do with the woman who is kept year after year without support? What are you going to do under those circumstances? I, at least, have not cared to have a man put in prison and fined, but I have seen many instances of this character and I have known of many cases where homes were broken up, and I do not think any woman properly brought up would care to live under a roof with a man not dear to her. Whether one woman is better than another is outside of this question somewhat. The charge is made that this law is a blow at divorce, but I cannot see it that way. Mrs. Grannis believes in divorce and I certainly do."

Following is Mrs. Grannis's address in full from her own manuscript:

It is always a time for rejoicing with one's friends when a victory is won. I would that you were all my friends here to-night, and you may be no matter how wise or defiant any of you may prove in opposition to the service I have rendered in securing the present Infidelity law for New York state. Very few among most advanced thinkers have but a faint idea of the benefit which would accrue to the human race if both sexes had a just appreciation of the meaning of purity or temperance in marital relationship. If the question were asked us whether every human appetite overly indulged does not deplete and punish itself, we would all answer in the affirmative. I imagine but few

present in this progressive audience have a just conception of the satisfaction even from a selfish standpoint experienced by married people who practice temperance through scientific and spiritual self-control. If there is truth in this declaration for selfish comfort and happiness in the marital relation, what of the added joy and satisfaction in accepting the blessings of offspring from the Creator of life for which we have asked and made preparation to receive. Many have learned by experience the value of the reward of fidelity in wedlock of one man with one woman through a long life record. Continence, or total abstinence in marital relationship except for offspring, has but little bearing upon our new infidelity law. The question of self-control and temperance or purity in the marital relation is a powerful ally in behalf of this law. Love is without question the greatest motive power that moves the race or the individual for good and higher development. Yet love is not the only attribute for good. Fear is not only the beginning of wisdom; but fear quickeneth the conscience, particularly of the unthinking, reckless go-as-you-please individual. Every law of nature is the law of God, and must be verified in our own bodies that we may secure the highest rewards for obedience to nature's laws.

Many people are more or less interested in the agitation by church and state of the divorce question. More interest is apparently manifested to prevent the results of careless family training and reckless marriage than in striving to build suitable conditions for the consummation of successful scientific and spiritual wedlock. Much thinking, talking, and writing upon the subject of divorce has failed up to the present time to reduce proportionately the number of divorces throughout the states. Dissolving marriage ties is largely on the increase in spite of the agitation by the anti-divorce advocates. In my judgment wise counsellors seeking to reduce the appalling evil of divorce should turn their attention largely to better conditions and training for the highest and most important office in human life that any person can hope to attain.

Privileges and responsibilities in this relationship are above all others. They bring every human being into direct partnership with the Creator in producing conditions for successful human development, with all of its prospective achievement in addition to preparation for immortality.

Flippant jesting, idle, thoughtless comments and the want of serious thought and expression by persons of broad influence are chiefly the promoters of the alarming conditions of society regarding the marriage and divorce question. The state is largely dependent upon the church, whatever may be said in opposition to this assertion.

Notwithstanding the estimate of legislators and many lawyers concerning the influence exerted by ministers and women (non-voters), we who know are justified in declaring that when a great number of pastors unite with many women advocates in a moral education effort, the legislators and substantial members of community not only give attention but cooperate with them for the righting of the wrong at issue, even to enacting our recent Infidelity bill into law of the great Empire state.

Individual citizens of the church and state should seek to interest all organizations and persons pledged to social and civic betterment for the people, to learn what are the chief causes which lead to separation or divorce in wedlock. We who are striving to create better public sentiment and teach better methods for preparation in scientific and spiritual marriage know its result in more satisfactory marriage and better offspring. We must seek continually to add knowledge to our own experience and observation according to the scripture injunction.

Our Infidelity bill was first drawn at my request by one of our very efficient members, the late ex-Judge William H. Arnoux, who said to me at the time he was glad to draw the bill, believing that agitation of the subject would do good, but that he was sure from his experience that I would never succeed in getting the bill passed by the legislature. His reason was chiefly that legislators of New York state would not enact a law for their own conviction. The bill is an amendment to the Penal Code. It provides that a married person guilty on statutory grounds commits a misdemeanor, and when convicted is subjected to imprisonment for not more than six months, or to a fine of \$250, or to both. The law went into effect on September 1, 1907. It is quite reasonable, as the daily papers have said, that no bill of a moral character has caused so much discussion in or out of the legislature, as our Infidelity bill, which is quite similar to that of Massachusetts, Pennsylvania, Vermont, and the District of Columbia. The penalty is not so severe as in some of the states, and severer than in others. It is a common saying "that as New York state goes politically, so goes the federal government." It is equally true morally.

Chief objections against this bill by legislators of our state during the past decade have been that if the bill were to become the law it could not be enforced, that they were opposed to adding dead wood to the statute books, and many similar objections. There has been no evidence in New York city, or up the state, that the law is to be a dead letter, judging from the arrests which have been noted by the metropolitan press.

Mr. George W. Condon, who with Miss Baggett was arrested at 265 West 23d street, New York city, a few weeks since by Mr. Condon's wife and mother accompanied by officers, did not need to appear before a bar of justice to realize there was little truth in the assertion of Miss Baggett, when she threw her arms about the neck of Mrs. Condon's husband when arrested with the exclamation, "He is mine, you cannot take him." These people in spite of their wealth were subjected to arrest under this law with many other similar cases. The same objections have been offered in the legislature every winter during the last decade by the bill's opponents. For example:

"A law with a penalty affixed for the violation of the

seventh commandment will place the whiphandle in the hands of lewd women for the purpose of blackmailing men holding high official positions."

"Such a law would induce jealous wives to prosecute their husbands."

"Why should you believe men will make laws for their own conviction for your asking?"

"Laws cannot force morality into the hearts and lives of men."

"It is useless to make laws which cannot be enforced," etc., etc.

There have been no convictions up to the present date, under this law, while there have been numerous arrests. Many judges and lawyers are opposed to the law and will seek by every ingenuity known to the profession to evade conviction under this law. Many of its advocates and supporters believe that many of these men will be gradually won over to the righteous enforcement of this law. A very conspicuous result of the law during the month of September was that the number of divorces was reduced in each of the courts to almost half in number; and in some to quite one-half compared with previous months.

There is everything to be said in favor of this law and not one sound argument has ever been offered against it. Not one flippant sage who has opposed this law has ever advocated the erasing of the laws from the statute books, with a penalty affixed, for murder or theft, while these laws stand on each side of the seventh commandment in the laws given by God to Moses, "Thou shalt not commit adultery." New York city has been the great city of refuge for disloyal husbands and fathers where they could indulge in every form of licentious debauch without danger of any state law to punish adulterous acts. Rich, irresponsible fathers and lawless sons from Maine to California have found free license and most attractive devices by the ingenious wickedness to draw them to the best and the worst of cities. Men of high finance, wealthy manufacturers, doctors with seared consciences, ex-ministers and wealthy fathers and husbands high in social influence have furnished three-fourths of the capital (according to reliable statistics) to support the ultra elite 80,000 demi-monde, in addition to the 40,000 street women of the metropolis."

From now on wealthy husbands and fathers from our neighboring cities can no longer without danger of legal penalty insult their heart-broken dependent wives thus: "Kate, if you would behave yourself and let me alone, I could have Miss ——— in my office and entertain my friends in my own home, but you prefer to always interfere in my business and social life; therefore I am obliged to keep Miss ——— in New York and have my social enjoyments where you cannot interfere. If you would attend to your own affairs and let me alone, I would give you all the money you want for the house, children, and everything else." Should not every lover of purity in family relationship rejoice that this license of infamy is legally at an end? Our law will help every state in the union.

Legal responsibility of fatherhood out of wedlock is both practical and desirable that rational responsibility of fatherhood in wedlock be exemplified.

This law will aid the church to divert a portion of its interest from establishing houses to rescue young fallen girls. Wealthy fathers who are heads of families have been sorely neglected by the state and church in the past, and some of us realize the need of rescue work being done among capitalists who are high and powerful in social and financial circles rather than devoting all energy to the salvation of young ignorant girl victims. The soul of a masculine high financier is just as valuable as that of his little milliner victim.

Some of the daily newspapers have designated our Infidelity bill "the anti-divorce bill." The mission of this law for the diminishing of divorces is not by any means its chief object, which is to make infidelity in wedlock a legal misdemeanor punishable by imprisonment or fine or both.

New York state has had no law making infidelity in marriage a crime or misdemeanor for more than sixty years. The National Christian League for Promotion of Purity will send any person desiring it a copy of the law on infidelity of every state in the union, who will send their address to our headquarters, 5 East 12th street, New York city.

Delaware, Louisiana, and Idaho will no longer be able to associate the Empire state with themselves for having no legal penalty for infidelity in wedlock. During our strenuous efforts for the past decade not one individual lawyer, doctor, ex-judge, minister, or ordinary layman has ever given one encouraging word that this bill would become a law. Hundreds of just such people have said to me times without number each winter: "You are making a splendid effort, God speed you. Agitation is good, but you will never succeed, you will have to wait for the millennium. How can you believe that legislators are going to make a law for your asking for their own conviction?"

Many and many a man has declared personally to me that if there was real danger of this bill becoming a law he should feel obliged to go to Albany and plead against it because the result would be the breaking up of half the families in the state. Quite a serious comment on family life.

If there were time and space hundreds of incidents connected with the securing of this law could be told which would awaken public interest to facts which could not readily be credited. I wish every person in the United States might learn of this legal victory for the defense and uplift of legal monogamic relationship in every state as well as New York.

One of the splendid results of this law is that no husband can boast from now on in the presence of his children to his wife (if she is a woman of spirit) of illicit relations, offering all proof that she may apply for a divorce, which in most cases is a reward to the criminal and punishment for the innocent.

Which class of men are in the minority at 40, 50 and 70 years of age—they who regret the sowing of wild oats (so-called) in their early manhood and youth, or they who regret their self-denial of flesh-

ly temptation or physical enjoyment in sin for a season? We do not need to accept the answer of any easily dubbed "superstitious fanatical Christian." A large majority of men strictly of this world will wait out the honest reply: "Oh that I had known the judgments meted out to me in my body for indulging in the pleasures of sin for a season."

A debate followed the address, the following points being made:

Mr. James F. Morton:

I differ from Mrs. Grannis's point of view as widely as any person here present, and because of her theological beliefs she will probably learn nothing here this evening. She lives in a world altogether different from that in which we do. She lives in a world in which the church and state are united or ought to be united. Her main point of view is that which liberal thinkers, progressive thinkers of all classes, have long since repudiated. Her argument is founded on the idea that the church is supreme and that government should be an aid to the church. The arguments she brings forth are opposed to modern science and modern thought. This "infidelity" law is only an ENTERING WEDGE for other similar efforts that will be made to get laws passed—Sunday laws, state money for union of church and state, etc. This law once on the statute books, then will come other demands for laws based upon whatever is in the Bible.

If you believe the Bible is a sacred book, then it is easy for you to accept Mrs. Grannis's conclusions. I respect her sincerity, but I deny that union of church and state are compatible with democratic principles. She argued that it is right to enact this law because nobody thought of repealing laws against murder and theft. Demands will come that several of the other ten commandments be enacted into law, and we may soon see men going to prison for coveting their neighbor's horse or ox. An idea enacted into law, merely because it appears in the Bible, is against the foundation principle of democracy, and with no other argument against it, that alone should stand in favor of its repeal. We already have too many laws on the statute books, and that condition tends to destroy respect for all law. The Law Journal of this city said, in a recent number, that lawyers are not in favor of this law, and why? because those lawyers who are not in favor touch the people and can judge of public sentiment.

Mrs. Grannis tells us what a power FEAR is, but I would remind her that fear never made a man upright in heart. We should have an immediate and unconditional REPEAL of that law.

Mr. Gilbert E. Roe:

Mr. Roe read the new law that is causing the disturbance among those who are married. It is very brief. It amends section 280 of the Penal Code; "a" defines adultery as sexual intercourse between a married man or woman and some other person not his or her husband or wife; "b" says that the punishment shall be not more than six months' imprisonment or a fine of \$250, or both. Mr. Roe said:

In cases that thus far have gone before the courts of this state, it has been held that you cannot CONVICT anybody under this law unless you have a witness, so unless you take a witness along, you do not incur any great danger. The dangerous part of this law is not in the law itself, for the law will not be enforced. It is in the spirit back of the law, the movement that it represents, and I stand here tonight to tell you that I feel ashamed, deeply ashamed, that a law of this kind was passed in this state without any protest from me, and we wise men and women of the Liberal Club ought to learn one thing from the address this evening if nothing more, and that is, while we talk and philosophize and meet here to wisely discuss subjects, other people are DOING THINGS. According to the statement of the speaker, nobody else apparently but herself and a few others were in favor of this law, but yet she got the bill through contrary to the judgment of the legislators, as she says; she got it passed by persistent, steady, unremitting effort, by preparing letters herself and having them sent for others to sign to be mailed to still others, whether those signing believed in the contents of the letters or not. That is merely a trick to FRIGHTEN legislators into passing legislation they know is wrong. That is the way we are told this law was passed and I have no doubt of it. So our lesson is that when a bad measure is up for passage, we should let the legislators know, at least, that there are liberal people in the state.

The speaker has told us that some of the leading thinkers and divines were interested in this law, among others Bishop Doane and Theodore Roosevelt, and what was the result? They revived a law that had been wiped OFF of the statute books sixty years ago. We are told this law is a rescuer of YOUNG GIRLS, but is it? Adultery is the sexual intercourse of two persons either of whom is married to a third person and a person who commits adultery is guilty of a MISDEMEANOR. Not only the married man who entices the girl, but the girl so enticed is guilty the same as the man, under this law.

I have not time to touch upon several points made by the speaker, but the position taken by her was a REVELATION to me; really, I had forgotten that such attitudes of mind exist among our people, and it is a reminder to me and should be to all of us that there is a missionary work for us to do.

The speaker said she had never heard a VALID ARGUMENT against this law; well, then, here is one. She says the number of applications for divorce since it went into effect on last September first has been reduced fifty per cent. If that be true, it would be an overwhelming argument against it. It is a monstrous idea that it is right to compel two persons, a man and a woman, to live together and eat together when they HATE each other, or that it is right to put any obstacle in the way of those people SEPARATING in the most honorable way and with the least trouble possible. She cites a case in this city of a man and woman living together, and his wife in a distant part of the country. When the knowledge of the existence of this law came to the wife, she came here, had the man and woman arrested under the law, had it blazoned in the papers to be read, and then the matter dropped out of sight. Do you suppose that was merely a piece of BLACKMAIL? Was the woman using this law to blackmail her husband? It looked that way to me from the accounts in the papers. But what possible good could that nasty affair do anybody?

Right here in this connection let me tell you this: The speaker is right in saying that in most of the states there is an adultery law, and it is also true that in most of the states the law is confined ONLY to the person married. The absence of the law in the state of New York was the one ray of hope in New York divorce cases. I do trust that out of this law will come some good in calling to the attention of the people of the state the barbarous divorce law in force in this state, and let us hope for the immediate REPEAL of this latest enactment.

The speaker tells us that FEAR is the beginning of wisdom, of knowledge. I can understand why a person who believes that would be in favor of this law, but if you believe that fear is the END of knowledge and the beginning of ignorance and superstition and belongs to the days of the inquisition, then our thinking is in accord. Today we have reached the point where if there is a God we do not fear him, and neither do we fear our fellow men. Even if we are going to commit adultery, we do not do it in fear and trembling, and we know under equal rights and liberty there is nothing that should breed fear.

Mr. Moses Oppenheimer:

The fear of the law is the beginning of wisdom, not the fear of six months in prison. And they brought to him a woman taken in adultery, the story goes, and the carpenter of Nazareth was asked to pass judgment. The carpenter had seen much of the world and knew also the law of the Old Testament. The only wonder to me is that two bishops and the President of the United States have not OPENED THE BOOK and read that story.

Mrs. Ella Maud Frye (of Canada):

In this state the law is particularly infamous; today you have to go into court and ANSWER questions that no man has a right to put to a witness, and you have to lay bare that which is most absolutely personal. This state has not yet been broad enough to admit that whatever holds people together in unwilling wedlock makes it impossible for children to be properly born into this world. The laws were bad enough before, but now either the man or the woman knows that he or she can put the other in prison for six months or be fined \$250. But New York does not consider adultery so bad as SPITTING

in street cars; the fine for that is \$500. Conductors never even speak to passengers about it and nobody is convicted for spitting.

There are just two ways of making an evil law of no avail: One way is to IGNORE it and the other way is to ENFORCE it, and people will demand its repeal. In my country, divorce is a matter of class legislation. There are three provinces in the Dominion of Canada that have independent divorce laws; in all of the other provinces it is necessary to carry the details of your case to a committee of Parliament, which committee hears, and investigates and makes report to the whole body of Parliament. Canada boasts that she has favored divorce, but there are lots of Canadians who do not consider their conditions are bettered by that fact.

Those of this state who want divorce will go to other states to obtain them, which will lead such states to complain that they have too large a number of divorces. The most awful thing to me in this law is that a WOMAN helped to bring it to a vote. Is any child better by being brought up in a home where there is no love? The worst disgrace that can befall a woman is to remain TIED to a man whom she despises, and what the Liberal Club needs to do is to work to have that law altered. We can at least try to have reasonable divorce laws.

Mr. Joseph Rinn:

Mrs. Grannis stands on the woman's position as against the man's. The speaker of the evening stands for old methods of abolishing evils. As the legislators at Albany, though not themselves believing in her measure, would not vote against it, so neither would any man put himself on record as trying to regulate prostitution. There are statistics that the people on the purity side of this question are more guilty than others, and if any one doubts this, he should consult a book or publication entitled "CRIMES of Preachers." In the last analysis there is only one solution, and that is that marriage shall last only as long as love lasts.

Mr. Alexis Ferm, the Chairman:

I cannot understand why you should fall into a fit about this law. If you do not believe in this adultery law, then why do you believe in a law regulating marriage at all?

Mrs. Grannis:

My friends, I am exceedingly glad that I accepted the invitation to come here tonight, but I do not think my paper was fairly answered in some cases, because I have been accused of all manner of things not in my paper and which are in exact opposition to what I have contended for all my life. I am proud of my age and in two and a half years shall be on borrowed time. I have served my time as a woman for the benefit of my kind. The first speaker said on account of my age it was hopeless for me to learn anything, but I have learned many things here tonight. I had no idea that every single man would speak on the same side. The first speaker said I am a theologian and my paper was written from a theological standpoint. What he said of the Bible is remarkable to me. I believe in the Bible teaching because I believe it is the best for the human race. I commenced at the age of eleven teaching in Sunday school, and in public schools at seventeen. I owned and edited the Church Union for twenty-two years and seven months, and I have fought theology from the earliest years I can remember. I am a church communicant and have found the Christian religion the greatest civilizer and character builder of any one philosophy or religion of which I have ever heard. I am in full sympathy with scripture teachings. I know of no people on earth that come up to the standard of life, of the moral life, of the Jews. I have studied the question of sex life and I would teach children to hallow sex life. If children were taught reverence for their functions and sex life, then we would have far more ideal conditions of sex life. Native tribes live in much higher relations than people of higher stages of civilization.

There has never been a day in my life that I have been opposed to DIVORCE for proper reasons. And I believe that the only way parents should enter into partnership with the creator to prepare the bodies for these little souls, is by perfect preparation of their own bodies, and if there be not perfect love between the parents, NO CHILD under any circumstances should be sent for. I believe in preparation for wedlock.

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER V. (Continued.)

The Ministry of Christ.

136

When did Jesus cleanse the leper?

Matthew: After the Sermon on the Mount (v, 1; viii, 1-4).

Luke: Before the Sermon on the Mount (v, 12-14; vi, 20-49).

137

When did he cure Peter's mother-in-law?

Matthew: After he cleansed the leper (viii, 2, 3; 14, 15).

Mark and Luke: Before he cleansed the leper (Mark i, 29-31; 40-42; Luke iv, 38, 39; v, 12, 13).

138

Was this before, or after Peter was called to the ministry?

Luke: Before (iv, 38, 39; v, 10).

Matthew and Mark: After (Matt. iv, 18, 19; viii, 14, 15; Mark i, 16, 17; 30, 31).

139

Were James and John with Jesus when he performed this cure?

Mark: They were (i, 29).

Luke: They were not. They had not yet been called (iv, 38, 39; v, 10, 11).

140

When was the centurion's servant healed?

Matthew: Between the cleansing of the leper and the curing of Peter's mother-in-law (viii, 2-14).

Luke: Not until after both these cures had been performed (iv, 38, 39; v, 12, 13; vii, 1-10).

141

Who came for Jesus?

Matthew: The centurion came himself (viii, 5).

Luke: The centurion did not come himself, but sent the Jewish elders for him (vii, 2-4).

142

Where was he when he performed this miracle?

Matthew and Luke: In Capernaum (Matt. viii, 5; Luke vii, 1).

John: In Cana (iv, 46).

According to Matthew and Luke, Jesus was in Capernaum while the patient lived elsewhere; according to John, Jesus was in Cana while the patient lived in Capernaum. John says he was a nobleman's son, but all critics (as well as the Archbishop of York, in his "Harmony of the Gospels") agree that he refers to the same miracle.

143

When did he still the tempest?

Matthew: Before Matthew was called from the receipt of custom (viii, 23-27; ix, 9).

Mark: After Matthew (Levi) was called (ii, 14; iv, 35-41).

144

When did he cast out the devils that entered into the herd of swine?

Matthew: Before Matthew was called to the ministry (viii, 28, 33; ix, 9).

Mark and Luke: Not until after he was called (Mark ii, 14; v, 1-13; Luke v, 27; viii, 26-33).

145

How many were possessed with devils?

Matthew: "There met him two possessed with devils coming out of the tombs" (viii, 28).

Mark and Luke: "There met him out of the tombs a man with an unclean spirit" (Mark v, 2; Luke viii, 27).

146

When asked his name what did the demoniac answer?

"My name is Legion" (Mark v, 9).

Concerning this the Rev. Dr. Giles says: "The Four Gospels are written in Greek, and the word 'legion' is Latin; but in Galilee and Perea the people spoke neither Latin nor Greek, but Hebrew, or a dialect of it. The word 'legion' would be perfectly unintelligible to the disciples of Christ, and to almost everybody in the country" (Christian Records, p. 197).

147

How many swine were there?

Mark: "They were about two thousand" (v, 13).

If each hog received a devil there must have been two thousand devils. Legion must have been a very large man, or they were very little devils.

148

Where did this occur?

Matthew: In "the country of the Gergesenes" (viii, 28).

Mark and Luke: In "the country of the Gadarenes" (Mark v, 1; Luke viii, 26).

It is generally conceded by orthodox critics that it occurred neither in the country of the Gergesenes nor in the country of the Gadarenes, but in the country of the Gerasenes. It could not have occurred in the country of the Gadarenes because it is said to have occurred on the sea shore and Gadara was situated several miles from the sea.

Voltaire says the story is disproved by the fact that the event is alleged to have taken place in a country where no swine were kept.

149

Do the Evangelists all agree in regard to the expulsion of demons by Jesus?

The Synoptics abound with these miracles: Matthew viii, 28-34; ix, 32-34; xv, 22-28; xvii, 14-21; Mark i, 21-28; v, 1-20; vii, 24-30; ix, 20-29; Luke iv, 31-37; viii, 26-39; ix, 37-42. John never mentions them.

150

What great miracle did Jesus perform at Nain?

Luke: "Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother" (vii, 12-15).

The other Evangelists were certainly ignorant of this miracle; for if they had known of it they could not have omitted it, as it is the most important miracle related by a Synoptist, and, with one exception, the most important of all Christ's miracles.

A miracle almost identical with this is related of Apollonius. Referring to the two, Baur says: "As according to Luke, it was a young man, the only son of a widow, who was being carried out of the city; so, in Philostratus, it is a young maiden already betrothed, whose bier Apollonius meets. The command to set down the bier; the mere touch, and a few words, are sufficient here, as there, to bring the dead to life" (Apollonius of Tyana and Christ, p. 145).

151

In their accounts of his curing the paralytic what parenthetical clause is to be found in each of the Synoptics?

"(Then saith he to the sick of the palsy)" (Matthew ix, 6; Mark ii, 10; Luke v, 24).

As the clause is superfluous, this agreement, instead of furnishing proof of divine inspiration, tends to prove what has already been affirmed, that these books are not original, but copied, for the most part, from older documents.

152

What effect had the teachings of Jesus upon the people?

Matthew: "They were astonished at his doctrine" (xxii, 33).

Mark: "They were astonished at his doctrine" (i, 22).

Luke: "They were astonished at his doctrine" (iv, 32).

153

What did he say to the people in regard to letting their light shine?

"No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candle stick" (Luke, Old Ver., xi, 33).

"No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand" (New Ver.).

154

What did he say concerning the way that leads to life?

"Strait is the gate, and narrow is the way, which leadeth unto life" (Matthew, Old Ver., vii, 14).

"Narrow is the gate, and straitened the way, that leadeth unto life" (New Ver.).

The Old Version has a strait gate and a narrow way; the New Version a narrow gate and a strait way.

155

Quote the words which relate the calling of Peter.

John: "He [Andrew] first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is being interpreted the Christ.

"And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone" (i, 41, 42).

The last clause of each is an interpolation.

156

Where was John baptizing when Jesus and his disciples came into Judea?

John: "In Aenon near to Salim" (iii, 22, 23).

This is declared by nearly all critics to be a geographical error. No place corresponding to this existed in Judea.

Jews Oppose Bible Reading.

The prospects of introducing the Bible as a text-book in the Chicago public schools received a double setback on Nov. 18. A protest against any such action was presented at the board rooms on behalf of 100,000 Chicago Jews. This was filed by Rabbis Joseph Stolz and Tobias Schanfarber, who said they represented 225 rabbis and their congregations. Dr. Stolz formerly was a member of the Board of Education.

Later, in commenting on this protest, President Schneider admitted that the Committee on School Management is not likely to consider the admission of the Bible favorably at its next meeting.

"We are all opposed to the Bible as a text-book," he said. "There is no doubt of that. The Chicago schools lack a system of ethical teaching, but what we need is a standard of morality."

President Schneider left it to be inferred that the opposition of the committee extends to a book of Biblical readings submitted by the Chicago Women's Educational Union.

Where the Inquisition Failed.

The Inquisition could suppress Judaism, it could destroy Protestantism, it could render necessary the expulsion of the Moriscos, but it failed when it sought to eradicate the abuses of Mysticism, which not only signalized the ardor of Spanish faith, but were so difficult of differentiation from beliefs long recognized and encouraged by the church. There seems to be in the average human mind an insatiable craving for manifestations of the supernatural. Modern science, with its materialism, may weaken or even eradicate this in the majority, and may explain psychologically much of what seems to be marvelous, but the success in our land of the curious superstition known as Christian Science shows us how superficial is latter-day enlightenment, and should teach us sympathy rather than disdain for the fantastic exhibitions of credulity which we have passed in review.—Henry Charles Lea, in chapter on "Mysticism."

Festal Regulations of Jesus.

"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; . . . but when thou makest a feast, call the poor, the maimed, the lame, the blind" (Luke xiv, 12-13).

"We-ism: The Religion of Humanity," is the title chosen by Capt. W. E. P. French for a Socialist Ritual he has composed. It is published by the Wilshire Book Company. The work includes an Invocation, a Creed, a Prayer, a Sermon, a list of Commandments, the Sacraments of Socialism, some Hymns, a Benediction, and a Doxology—everything, in fact, that is necessary to the conduct of Socialist worship. Contemplation of the contents of the book is calculated to put the reader or an assemblage in a devotional frame of mind, but it is made clear that the religious fervor thus generated is to be exhaled in the form of good will and service to humanity.

Minor Editorial Note and Comment.

Commandant Admiral Pendleton of the League Island Navy Yard at Philadelphia is a simple-minded sailor. The Presbyterian ministers of Philadelphia having appealed to the President to forbid the Sunday games of his men in the Navy Yard, the Admiral says: "If the Philadelphia preachers would come down to League Island and investigate this Sunday sport question before they talk of gross violations of Sunday laws, they would be able to tell a different story." Yes, they would be able to tell a different story, but would they do it? The Admiral doesn't know the nature of the Presbyterian clergy if he imagines that they would, for it is not the character of the sport but it is sport of any kind, or any variety of recreation, that the ministers condemn if enjoyed on the day they claim for themselves and their spook. There has been dancing on Sunday at the Navy Yard, and Admiral Pendleton again exposes the simplicity of his mind when he makes this argument: "The men have their pianos and they want music. It is perfectly natural that such a visiting day as Sunday should be the signal for some social enjoyment. Suppose, then, that these men, having young women with them, place their arms around the women's waists for a little whirl around. Does that call for a protest to the President?" We offer this test for Admiral Pendleton's application when protest to the President is moved. Let him on any Sunday examine himself as to the condition of his mind. If such examination find him happy and contented, and not in church, it is a case for executive interference in behalf of better Sunday observance.

A heartless hoax has been imposed on Evangelist Torrey in Chicago. After a number of burglaries in Evanston, a suburb of the Lake City, a fellow came to the police and confessed that he was the burglar. He said his name was Anthony Kilty, and that he had been moved to repentance by the stirring sermons of Torrey. On the next evening Torrey preached on the case and said: "I went to jail in order to see the man who was said to have robbed several houses in Evanston, and after coming in here Thursday night turned to repentance. That man told me in the presence of those reporters that he had really accepted Christ. God bless that man. They tried in the jail to brace him up with a drink of whisky. He refused it and declared that never again would he take a drink. If it is best that he should be sent to prison may he come out a Christian." About the time the preacher was drawing this affecting picture the wife of the alleged penitent thief presented herself at police headquarters to reclaim "Kilty" as her husband. She said that his name was not Anthony Kilty but Arthur Kennedy; that he was not at Evanston when the burglaries were committed, neither had he ever attended one of the Torrey meetings. He was simply a cocaine fiend, whose imagination, stimulated by the drug, had been working overtime. The facts proved to be as she stated, and all of the eloquence and tears of Torrey and his audience were wasted and worse. If a halo has been bespoken for the repentant Mr. "Kilty" the order must now be canceled.

In response to a letter from the Chicago Law and Order League, Mayor Busse of that city has again declared his opposition to the closing of saloons on Sunday. "My position on Sunday closing is too well known to need further comment," he said. "The council years ago sent a communication to the mayor requesting him to pay no attention to the state law for Sunday closing and I will

not close the saloons unless ordered to do so by the courts or unless the people by a majority vote ask that the saloons be closed on Sunday." How Mayor Busse absolves himself from the duty of enforcing the law of the state we do not know. If, however, there be any necessity for the existence of the saloon, he is right in refusing to close it on Sunday, which differs from other holidays only from a religious point of view with which the state should have no concern. The advocates of an open saloon on Sunday gave up their logical right to object to the closing law when they admitted the province of the state to legislate at all regarding Sunday further than to make it a legal holiday.

A very hard rap has been administered to President Roosevelt by Justice David J. Brewer of the United States Supreme Court. Speaking in New York before a meeting of the Civic Forum, Nov. 20, Justice Brewer referred to the fact that the convention that framed the Constitution of the United States first prescribed a presidential term of seven years, with a prohibition on reelection, and then for some unknown reason substituted the four-year term and left out the prohibition. Justice Brewer favored the original provision, because seven years of Roosevelt was enough. "If that were the provision," he added, "we should not now have the spectacle of our strenuous President playing a game of hide and seek with the American people." Justice Brewer argues that this is a Christian nation, basing his belief on the numerous official recognitions of God and religion by the government. Mr. Roosevelt has just rubbed one of the Judge's best arguments off the gold eagle.

The impudence of the Kansas City preacher who claims that the ministers are the only persons qualified to judge of what is permissible on Sunday is equaled by that of the Rev. T. G. Pool, who was chaplain of the House of the last Missouri General Assembly. Complaining that marriage is not now regarded so seriously as it should be, the Rev. Mr. Pool proposes a law, in support of which he is now endeavoring to enlist his brethren throughout the state, which shall recognize the clergy as the only authority to perform marriages. The minister is sadly belated. Christian countries have had their experience with the clergy as the sole solemnizers of the rite of matrimony, and do not want it repeated. The tendency is to view marriage more and more as a civil and social arrangement. People have discovered that they can marry and be happy without the blessing of the priesthood.

After twenty years' absence the Rev. John D. Andrews, once a revivalist distinguished for his eloquence and fervor, returned to his home town, which is Monroe City, Mo., as ticket seller and "spieler" for a circus and as the husband of the lady snake charmer. When interrogated by former acquaintances as to the causes of his change of occupation he said: "Every penny that I now earn is an honest penny. I work hard for it—and it is mine." After leaving the pulpit and before becoming a spier for a circus the Rev. Mr. Andrews took all the jumps, having dealt faro bank in Butte, tramped with small theatrical organizations, gone to Africa with wild-animal hunters, and roamed over Europe and Asia. An exceedingly strenuous career.

Your blatant evangelist is as reckless of statement when discussing morals as when talking about religion. For an example, the incorrigible Torrey told his Chicago congregation a few days ago that "the real conditions in high society, in the East and West alike, put the vice of

Chicago's levee to the blush." Chicago's levee, be it known, is an area occupied by houses of prostitution, where conditions are marked by vice, disease and filth, drunkenness, robbery, and murder; and Torrey has the abandon to say that the immoralities of the wealthy and fashionable people put these to the blush! It is the sort of preaching calculated to make middle-class people give the levee a try—since they cannot break into "high society"—and to feel that they can still say they are not as other men.

Druggist Paul G. Schuh of Cairo, Ill., proposes a leather medal for each of the "soul protectors" of the neighboring town of Murphysboro. All of the said protectors, they being the six ministers of the Murphysboro churches, have signed a published card stating that the custom of dancing, "if not absolutely immoral in its nature, is at best corrupting in its tendency," and earnestly advising their members to wholly abstain therefrom. This sort of condemnation of an innocent amusement is the best promoter of immorality. Teach young people who dance that they have thereby become "corrupt," and they will philosophically remark that it is as well to be hung for a sheep as a lamb, and will the more readily become really so.

It is easy to believe that "General" Booth told the truth at Berlin the other day when, addressing the Salvation Army on the occasion of the Busstag, or day of national humiliation in Prussia, he said that "people everywhere seemed to be tiring of religion." He believed there were 2,000,000 persons in London who never entered a church. It was the same in Europe and America, and even in heathen countries. "He was never more surprised than he was on finding so much lack of religion in Japan." There are few who have done more than General Booth himself to induce the tired feeling which he notes.

The London Globe's correspondent at Rome learns that the pope has written to Archbishop Farley of New York extending through him an invitation to Miss Gladys Vanderbilt and her intended, the Count Szechenyi, to come and see him before they are married. It is intimated that his holiness will confer on the couple the titles of Count and Countess of the Holy Roman Empire provided Gladys will become a Catholic. The young woman is rich enough to finance a title, and the church never overlooks an heiress.

The London Freethinker records the death at sixty-eight years of Touzeau Parris, who was one of Charles Bradlaugh's assistants from 1877 to 1891, and for some years afterward a frequent lecturer on the Freethought platform. He was by turns, after leaving college, Baptist, Disciple, and Unitarian preacher, but more than thirty years ago left the pulpit altogether. In his last days he was provided for from a fund raised by the Freethinker.

In God we trust; hence no more battleships. In God we trust; hence no more standing armies. In God we trust; hence no more lightning rods. In God we trust; hence no more sanitation, no more use for fire and police departments; no more provision for the future, and no more preparation for heaven. In God we trust!

Alfred G. Vanderbilt, son of Cornelius, has given the Young Men's Christian Association \$100,000 for a memorial building to his father. That jovial oriental, Wu Tingfang, will be pleased at this further evidence of ancestor worship among Christians.

If a place of business cannot be open on Sunday, is it just that on this day when the merchant is suppressed by law, the ministers should be left free to attack him?

Dr. Foote's New Book.

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

ERNST HAECKEL.

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

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Reply to Lambert's
Notes on Ingersoll

By B. W. Lacy

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

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

Address THE TRUTH SEEKER CO.

Letters of Friends.

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

MR. HANNAN IN BALTIMORE.

From John F. Clarke, Maryland.

To the Editor of The Truth Seeker: The Free Discussion Society of Baltimore, Md., has been exchanging speakers and lecturers with the Liberal League of Philadelphia, Pa. On Nov. 17, Mr. J. Costello Hannan, of Philadelphia, delivered his famous discourse: "A Vindication of the Devil," before the Free Discussion Society at their rooms, 630 W. Baltimore street.

There was a full attendance and a lively discussion followed the lecture. If sparkling wit and fine sarcasm, together with logic, can vindicate, then the devil came off with colors flying. Mr. Hannan is an admirable speaker and has the faculty of interspersing pithy and witty remarks, freely, without tiring his audience. His humor is free and well suited to his theme. Philadelphia is said to be a slow town, but there is nothing slow about Citizen Hannan. Mr. Hannan was opposed by Messrs. Tuerke and Bromwell, also criticised by Mr. Wm. A. Toole, who took the view that made man distinct from the brute. Mr. Tuerke argued that a man was known by the company he keeps, and thought that a self-confessed friend of the devil was an evil personage. Mr. Bromwell was mock-heroically sorry that manhood had fallen so low as to abuse Christ, who was the friend of the poor and oppressed, and whose sole business was hovering over those in need of sympathy, etc.

Mr. J. F. Clarke delved into sacred history to show that God was outwitted by Satan, who was more truthful and more prophetic and less cruel. Mr. Richardson, a former Methodist minister, but, at present, a printer, declared that God was yielding where he should have been firm, and hard when he should have shown pity. He said that the devil as Lucifer was kicked out of an inharmoinous heaven by a jealous angel-rabble and fell into the bottomless pit, which pit, if it went clear through the earth, must have had two tops.

Mr. Mark Jackson, an Israelite in whom there is some humor, said that as a lineal descendant of David and Solomon, he was nearer related to Jesus Christ than either Mr. Bromwell or Tuerke, but he disavowed any belief in the divinity of his kinsman. He thought that gratuitous praises and flattery bestowed upon his family by Gentiles was suspicious of graft on their part. He thought that Satan would have shown nicer discrimination and sweeter taste in selecting a chosen people. He told some ancestral traits of David and Solomon that showed that with regal civilization and godly counsel their conduct was more reprehensible than that of the prehensile-tailed simian worldings. He said that the evolutionary stage of simians into semitics was clear to his prophetic vision, and that he was not capable of aping his ancestors' deeds.

Mr. Hannan closed the discussion and paid his respects to his critics. He said to Mr. Tuerke: "I wish I knew as little of the Bible text as you do," which was a sore thrust.

FREETHOUGHT GOOD ENOUGH.

From J. F. Roberts, New York State.

Friend Macdonald: For some time past I have been thrown in contact with literature dealing with all kinds of latter-day "thought," such as Christian Science, New Thought, and the like; hence I know something of the claims

advanced by the new sort of religionists. My conclusion is that FREETHOUGHT is good enough for me. It is nearest being on a scientific basis, anyhow. It makes no claims it cannot substantiate; it relies on demonstration rather than dogma; it seeks to establish facts rather than fancies. Of all the mental attitudes that men assume, this one of ours should have the greatest upward trend. I inclose \$3 to keep me in good standing for another year with the grand old Truth Seeker.

DR. TORREY'S CHALLENGE.

From Norman Murray, Montreal, Canada.

To the Editor Truth Seeker: Though I generally put religious discussions on the shelf at this season of the year and take it up some other time when I have less to do, still I can hardly resist the temptation to watch the doings of my friend Torrey. By adopting skilful methods Dr. Torrey can be used by Freethinkers to bring Christianity into contempt. I am quite safe in saying that the churches are very sorry they ever brought Dr. Torrey here.

Dr. Torrey has his lectures all in book form and they are generally sold wherever he preaches. There are a good many jokes going the rounds here about Torrey. In one place he referred to his own grandfather as being in hell, just at the time some fellows walked out in disgust. Dr. Torrey shouted after them that they were on the road to hell. The young fellows shouted back, "Any message for grandpa?"

Torrey is popularly known here as "the Yankee bluffer." Wise generals make provision for retreat in case of a reverse. Dr. Torrey evidently does not expect his challenges to be taken seriously.

I took up his challenges here twice publicly in the church, and the third he made in my absence, and I challenged him to repeat it next evening, when I would make it my business to be present, and he refused to do it.

The first challenge he gave was for any Freethinker to point out any moral precept not in the book he held in his hand—the Bible. I got up there and then and told L'm the law of Moses contained no precept teaching the duty of parents to their children. He was silent.

The next challenge was indirect, when he said the students from Ingersoll's lecture went to a house of ill fame. My retort brought his fire, which brought him in conflict with the law. He made the foolish statement here that he never came across the Agnostic, etc., etc., that he could not convince. As I happened to be absent that night I dared him to repeat his statement when I would be present. Again he refused to face fire. I think Freethinkers have been allowing fellows like Torrey too much of their own way. The church people are ever ready to pounce on a Freethinker and drag him before the courts for very little reason.

Under the British flag at least there is a legal limit to what these blatherskites can say about unbelievers, and I think that they should be closely followed everywhere and not only corrected through the press, but also brought before the courts when possible.

SWEDENBORG'S MONUMENTAL YARNS.

From S. B. S. Wilson, M.D., Kansas.

Editor Truth Seeker: Thanks for publishing my previous letter on the Improved Order of Oddfellows. I wish you had named the town, Olathe, Kan. I inclose 25 cents for The Truth Seeker Collection. I am now in my sixty-fifth year, and the longer I live the more I incline to Liberal thought. I very seldom go to church, for the reason that I am so tired of hearing such foolishness relative to the personality of Jesus of Naz-

areth. I am convinced he never existed. If there ever was a reincarnation (which is improbable), no one deserved it more than Mr. Swedenborg. He tells wonderful things, or he is a monumental liar. Mr. Jesus never wrote anything.

I wish that the Christians could be dealt with for meeting on Sunday "to break bread and drink wine."

DEATH-BED AFFIDAVITS.

From Frank Swancara, Kansas.

To The Truth Seeker: To read the "Letters from Friends" is to feel oneself in the presence of the family of the free. Many of us find that department the only Freethought society with which we are privileged to put ourselves in touch.

If I may be permitted to put in a few words, I desire to suggest the idea of Death-Bed Affidavits. We know the wide prevalence of the belief among Christians that those who reject the creeds of the church and infallibility of the Bible, and give no heed to the worship of any being, are thought to change their views or to recant their Infidelity on the threatened, apparent, or final approach of death. It has occurred to me that in view of the above supposition of our orthodox friends, it might be doing Truth a favor if each Liberal toward the latter part of his life, or on the occasion of his last illness, would unqualifiedly affirm the statements of an affidavit showing that he has never repented or regretted his rejection of religion, and is fully satisfied that his past course was right.

It appears to me that it would be well to preface the above portion of the affidavit by references to the multitude of falsehoods concerning alleged recantations of Infidels; that it would be well to put in a scathing indictment of the religious faith and a vigorous defiance of all the threatenings and the positive rejection of all the offerings of religious creeds.

The subject of Infidelity seems, as a rule, to be avoided in sermons. The church would have its flock believe that Atheism has no adherents; that faith is inherent in all men. A radical affidavit might show the deluded faithful that there is another side to these religious questions. It would lead the pulpit to make an attack on Freethought and these attacks are likely to arouse the curiosity of some persons and lead them to investigate the point of view of those who differ from themselves in opinion on matters affecting Christianity.

The things I have mentioned above are suggested to me by my own past experience. My early environment was a religious one, and I obtained the point of view of the believer, but hearing slurs cast upon the life of Ingersoll and hearing attacks upon his influence and work made me curious to know what the real facts were. I read his works and found his statements to be simple and to the point, and the thought far easier to comprehend, and especially to appreciate, than the confused, illogical, and absurd ideas of the pulpit and the Sunday School. I found I had previously had no other reason for my tendency towards Christian belief except that I supposed it was all-prevalent and knew not of adverse teachings or opinions. Millions of others of different ages are yet in the same condition. The idea of the affidavit is suggested for the effect it might have in calling attention to the fact that there are sincere Freethinkers, Atheists, Agnostics, and Infidels, and the idea was suggested to me when I had been told that I am going to recant and repent just as the "filthy little Atheist" is said to have done.

"HUMAN ORIGINS."

From M. M. Shellabarger, Illinois.

Editor of The Truth Seeker—Dear Sir: I have a copy of this great work by Samuel Laing. I have read it over and over, and nothing have I ever read

on the same subject that was so satisfactory and pleased me so well. I will take eight copies for distribution.

THRIFTY MISSIONARIES.

From the Echo, Rangoon, Burma.

Some six years ago a poor Chinaman, newly arrived from China, borrowed fifty rupees from a missionary and opened a stall on the roadway near the school (in Rangoon) for the sale of refreshments; paying two rupees rent monthly to that missionary for the use of the public road. The missionary collected, as interest on the loan, ten rupees monthly for about three years, when the matter was taken up by a European, who stopped all further proceedings in this transaction. As the missionary has gone away now (left the country) there is no necessity for giving names, dates, etc., in full. The Burma Critic on another money-lending transaction writes in its issue of 1st instant:

"It will not be out of order for us to quote a unique example of the evil effects such money-lending procedure carries with it. This is a true case. A young man in the railway drawing a very moderate salary, approached this Christian Chetty and was accommodated with a loan of something like a thousand rupees, on the usual terms. These terms, as we have previously pointed out, are so high that they almost make it impossible for these small paid borrowers to ever make repayment.

"Sometime afterwards he lost his job and joined the Excise on a lower salary. Immediately he did this, the charitable (oh, what a lot of sins does the word "charity" cloak) lender pounced down on him and attached half his salary, which left him Rs. 75 (\$37) a month on which to live and meet other pressing liabilities. What was the result? Well, it is a sad one; for he has practically been hounded out of a service for which he was admirably adapted, and in which he has made some important seizures, despite the fact that he was new and inexperienced at the game. It will be interesting now to watch the next move of these Christian usurers. Another instance is, how a number of cartmen, about sixty, we believe, each borrowed a small sum from the same source. Some paid up, and some did not. The result, in this case, was even less christian-like than in the other, if that is possible, for action was taken against all the cartmen, irrespective of whether they had paid back their share or not. This is truly an edifying state of affairs. What must the proposed converts of these Christian institutions think of our vaunted Christianity? Surely not much, as it is preached and acted up to, at times, in Burma."

"CHRISTIAN SCIENCE."

(Expounded and Explained.)

Born in man's delusive thought,
Sin and sickness are but nought.
Truth made known to wisdom-fool,
Dean of Mammon's mercy school!
Leader, writing nonsense bold,
Lures the people from their gold;
Money useless to the poor,
Drives the needy from the door.
Riches, poverty—merely dreams!
Nothing in life is what it seems!

All unreal, pain and death,
Belief the cause of food and breath!
Let the children wanting bread
Feast on faith or die in bed;
Smile at mortals racked with pain—
Nought but notion in the brain!
Bleeding flesh and broken bone—
Fancies from the dreamland blown!
All are but delusive dreams:
Nothing on earth is what it seems!

Gather hoards of phantom cash;
Recompense with jargon hash.
Greed and guilt we gladly find
Nought but thought of mortal mind!
Never did man commit a sin—
Nothing wrong in the world has been.
Reason—that's a foolish whim;
Conscience—only a phantom prim!
Vice and virtue—pagan dreams!
Nothing at all is what it seems!

CHARLIE CHURCH.

To the Freethinkers of Michigan.

The Constitutional Convention of Michigan is now in session at Lansing, its purpose being to form a new Constitution for the state. The convention affords an occasion for Michigan Freethinkers to make their voices heard in favor of a Constitution which will prohibit the exemption of church property from just and equal taxation. They should not only write to their delegates, but should procure as many signatures as they can from the constituents of each delegate, men whom the delegate knows and whose request he cannot ignore. Dr. Tobias Sigel and Mr. Eugene G. Weber of Detroit have set the ball in motion by writing to their delegates. We print Mr. Weber's letter below. In The Truth Seeker of Nov. 23, page 743, there is an extract from a sermon delivered during the present month by a clergyman of Springfield, Ill., which would do excellent service as a campaign document. The Freethinkers of Michigan might use it as a circular or procure its insertion in their local papers, or both. A little work of a Free-thought nature goes a long way and has a good and large influence, even if it does not fully accomplish its immediate object. Mr. Weber's letter to his delegate is as follows:

Mr. Geo. W. Coomer, Delegate to the Constitutional Convention—Sir: A short time ago Dr. Sigel of Detroit wrote to Delegate Ingram asking him to submit a bill to place church property on the tax rolls, the same as other property. Mr. Ingram said he was not in favor of taxing church property, but would bring in a bill and note it, by request.

The Pastors' Union held a meeting in the Central M. E. church on the 11th of November. Delegate Ingram was present and advocated a bill that the rich and the poor offenders should be made equal under the law. I would like to ask Delegate Ingram why the rich churches and the poor tax payers should not be made equal under the law. The churches receive all the benefits of local improvements without paying a cent. If the anger of the Lord arises and he burns down the church, the fire department, which the tax payers pay for, turns out to save the building. Why are not the church people honest? Why don't they pay taxes? Why do they want to be tax dodgers? It is just as reasonable to make the tax payer pay for the lightning rod they place on their church spire, to protect their church from the thunderbolts of an angry Jehovah, as it is to make the tax payer pay for a fire department to protect their church from fire.

As one of your constituents I ask you to give us a constitution which will exempt no property, and give us all an equal and just taxation. The Constitution of the United States says that no money shall be appropriated for any religion.

When the government makes such appropriations, it compels the people to support religion, and also determines what that religion shall be. In exempting church property from taxation the state patronizes religion; it gives to the church whose property it exempts its just proportion of the sum needed to defray the expenses of the government. This is a violation of religious liberty, because it compels the Jew, the Atheist, and the Deist to contribute to the support of a religion which they repudiate, and thereby compels men to support a religion with which they have no sympathy. The burden of supporting any religion should fall only upon those who believe in it and desire to see its principles and practices upheld. In making appropriations of money for chaplains in Congress and state legislatures, in the army and navy, we violate our most radical conception of religious liberty. The creation and support of these offices is nothing less than governmental patronage of the Christian religion. The ministers who fill these places are commissioned by the government; they are directed by the government; they are responsible to the government for the manner in which they perform their ministerial functions, and they are in the strictest sense government preachers, and every congressman or member of the legislature who votes

for these appropriations violates his oath of office.

The amount of untaxed church property in this state runs up into millions of dollars; this is the burden which the people are carrying for the benefit of the churches.

At the annual Episcopal convention held in St. Paul's Church on November 13, Bishop Williams pleaded for the establishment of a school of religion in Ann Arbor, where religion and the Bible could be studied as scientifically as medicine or law. This would lead to the appointment of professors of theology, who would receive their pay out of the treasury of the state. Do you see where this is leading us? Is it not leading us to a union of church and state, which is contrary to the principles on which our government was founded, of complete separation of church and state, and the theory of civil and religious liberty?

I hope that you will do your utmost to have a section placed in the new constitution that will give equal rights to all, and place all property in the state on the tax rolls. Yours sincerely,

EUGENE G. WEBER.

Detroit, Mich.

COMPARISON IN SONG.

From L. G. Reed, New York City.

Dear Editor: The enclosed respectfully submitted. It goes well with a tune—the name I forget.

I enjoy The Truth Seeker immensely. But I ask all to read the Bible and to see therein the absurdities and cruelties—for instance Gen. viii, 20. Yours with best wishes. L. G. R.

One who is rich as a Johnny Jacob Astor,
May desire to live a thousand years or so;
He can build a church for a domineering pastor,
For a pocket full of Rock will keep a feller on the go.

One who is poor as a consecrated wafer,
May not care a dime to live another week;
He may jump the earth like a crazy, shaking Quaker,
To gain that "better world" meanly promised to the meek.

Many go to church till they get an awful nightmare,
Dreaming of a devil who was once 'an angel bright;
A few go there till they know that tricky nightscare,
Then leave the bogie field for a glad-some world of light.

Many priestcraft laws conflict with those of Nature,
And should not be binding on any human race;
Such religion is a curse, and nothing can be worse
Than teaching children it's a gift of heavenly grace.

Just a bit of wealth, and religion thrown to hades,
A measure of content and reason for our guide,
We may drop the parson, with all his hellish maybes,
And taste the joy in learning how the Bible prophets lied.

A NEW CATECHISM

BY M. MANGASARIAN.

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

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

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

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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."

"Sparing the Rod."

Those who argue in favor of corporeal punishment as a means of physical and moral regeneration for the young are apt to quote, "Spare the rod and spoil the child," and then say or think they have Biblical authority for this quotation. But these words are not to be found in the Bible, albeit something as bad as them may be found within that compilation of books. In that collection of sayings called "The Book of Proverbs," commonly known as "The Proverbs of Solomon," although Solomon wrote few, if any, of them, is found this: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes."

The modern critics who hold that the opening verse of the first chapter of the book "The Proverbs of Solomon, the son of David, King of Israel," is not to be taken literally, maintain that the name of Solomon was used by the author as the best human symbol of both theoretical and practical wisdom, as, if not in his own day and generation, soon afterward he came to be regarded in Jewish history as the wisest man who ever lived and the embodiment of wisdom. In other parts of the Old Testament his name is used to symbolize luxury, power and wealth. While it is believed that some of the sayings in "The Book of Proverbs" were handed down from the days when Solomon succeeded his father David on the Hebrew throne, it is regarded as probable that the present collection dates back not more than two or three centuries before Christ. There was probably a collection of sayings on which it was based, made in the time of Hezekiah, two or three centuries earlier, as the chapters from xxv to xxix have the caption, "These also are proverbs of Solomon, collected by the men of Hezekiah, king of Judah." Some of these are duplicates of those in the chapters headed, "Proverbs of Solomon," and in both of these the sayings are short and epigrammatic and distinct from one another.

The furthest back in modern literature that the saying in regard to sparing the rod and spoiling the child can be traced is to John Skelton, who lived from 1460 to 1529, and wrote in his poem on "Magnificence":

There is nothynge that more dyspleaseth
God
Than from their children to spare the
rod.

Ralph Vering, in "Mysteries and Revelations," which appeared in 1649, wrote, "They spare the rod and spoyle the child." But it was reserved for Samuel Butler, in his witty work "Hudibras," which appeared about the middle of the seventeenth century, to put the phrase in its modern form. He wrote:

Love is a boy by poets styl'd;
Then spare the rod and spoil the child.

A somewhat similar sentiment was expressed by Wordsworth in his "Ode to Duty":

A light to guide, a rod
To check the erring and reprove.

John Heywood, in the sixteenth century wrote in his "Proverbs" of the man who was "beaten with his own rod," and this is found in a French author of two centuries earlier: "By his own stick the prudent one is often beaten."

Roger Aschham, in "The Scholemaster," published by his widow in 1570, wrote: "M. Peter, as one somewhat sore of nature, said plainly that the rodde onlie was the sworde that must keepe the schole in obedience."

The use of a bundle of rods for inflicting pain has come to be used as a general term for chastisement. To prepare a rod or bundle of switches for use by toughening them in a pickle of brine, or salt and water, similar to that used to pickle meat to preserve it, was formerly a common custom, and to have a "rod in pickle" for any one means to be ready to inflict punishment by beating, flogging or scolding. So, too, the phrase to "kiss the rod" is the equivalent of total submission to one in authority.

In accordance with Shakespeare's utterance in "Othello":

And put in every honest hand a whip
To lash the rascals naked through the
world,

the whipping post was early established as a means of punishment, and it still survives in this country in Delaware, where minor offenders, notably wife-beaters, are nowadays lashed for their offenses. Abroad whipping remains a form of punishment in England, the most enlightened, and Russia, the least enlightened, of European nations. In England this form of punishment could not be inflicted in early times on a gentleman, but villains, tenants and laborers were subjected to it. In Scotland, where whipping was for several centuries more common than in England, it is not allowed as a punishment for a person over sixteen years old, but the English laws, not applicable to Scotland, allow whipping in addition to penal servitude for many minor crimes, and magistrates still impose it. In both England and Scotland the whipping of youthful offenders is regarded as salutary discipline and is frequently inflicted. In Russia both ordinary criminals and political offenders were formerly subjected to the punishment by the knout, a whip resembling in many particulars the cat-o'-nine-tails which was used aboard English ships on mutinous and refractory sailors. The knout is described in different ways by different authorities, but the consensus of opinion is that it was a terrible instrument of torture. The best authorities say it was a scourge composed of many thongs of skin, plaited and interwoven with wire, and that the person to be punished by it was tied to two stakes, stripped and the specified number of blows inflicted on the bare skin. Death mercifully relieved the sufferer before a hundred or more strokes were inflicted. While it was held legally that the nobility were exempt from this form of punishment, in cases where it was deemed desirable this provision was not respected. So much feeling was aroused by the use of the knout in modern days that Emperor Nicholas substituted the pletl, a sort of single lash, and abolished the use of the knout.

Iceland.

Teachers in our public schools often ask why Iceland appears on maps and in books as a European island. This question is not surprising, for the nature of the island is almost completely foreign to Europe. It was built up by outpourings of lava, like all the other purely oceanic islands. It is nearly four times further from Europe than from Greenland and about one-seventh of its surface is covered with great glaciers resembling the inland ice of Greenland.

But in two respects Iceland is more European than American. One relates to its population and its business activities and the other to the sea floor on which the island stands. Neither the American continent or Greenland had any influence

whatever in populating the island. Its business relations are almost entirely with Denmark, Norway and England.

Then again Iceland is connected with Europe by a very striking geographical feature. A great ridge rising from the sea floor extends all the way from the north of Scotland to Iceland. The Faroes and the Shetland Islands stand on this long, narrow elevation of the sea bed. The lavas that built up Iceland were poured through volcanic vents that opened along this ridge, and thus the ridge is the foundation upon which Iceland stands. The ocean over the submarine elevation is nowhere more than 1,500 feet deep and the ridge is a great wall separating the polar waters from the Atlantic depths.

These are the reasons why geographers, as well as the business world of Europe, call Iceland a European island.

Curious Forecasts.

"I'll put a girdle round the earth
In forty minutes."

—Midsummer Night's Dream.

Certain chance phrases in the writings of other days describe with uncanny exactness the inventions of later times.

Lucian, some seventeen centuries ago, relates how the inhabitants of the moon drank "air squeezed or compressed into a goblet," so that it formed a sort of dew—clearly suggesting liquid air.

The same author, in "Vera Historia," has a humorous passage descriptive of an aerial ship, the sails of which were inflated by a whirlwind, thus impelling it through space to the moon.

In the "Prolusions" of the Roman Strada, published in 1617, there is what might pass for a crude description of wireless telegraphy. Two friends are represented as carrying on a correspondence by the aid of a "certain loadstone which had such virtue in it that if it touched two needles, when one of the needles began to move, the other, although at never so great a distance, moved at the same time and in the same manner."

In a volume published in 1674 Robert Hooke observed that, as glasses improve the sight, so ways might be found to improve our other senses. "'Tis not impossible," said he, "to hear a whisper a furlong's distance; and perhaps the nature of the thing would not make it impossible, although that furlong should be ten times multiplied." This seems like a speculative groping toward the telephone.

Swift caused Gulliver to relate, in the voyage to Laputa, that the astronomers there "have likewise discovered two lesser stars or satellites, which revolve about Mars"—a satire on bogus science. Nevertheless, Professor Asaph Hall discovered the two tiny satellites of Mars a few years ago.

If fancies like these were to be found in the Bible, they would be quoted by the orthodox as proofs that the writers were "inspired."

One Untouched.

"Tommy," said a father to his son, "have you been at those six peaches I put in the cupboard?"

"Father," said Tommy, looking into his eyes, "I have not touched one."

"Then how is it your mother found five peach stones in your bedroom, and there is only one peach left on the plate?"

"That," said Tommy, as he dashed wildly for the door, "is the one I didn't touch."

The Operation Reversed.

Subtraction had just been introduced in the small girl's class and that evening she was zealously writing in her home-work book.

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If God wishes to prevent evil and can not, he is impotent; if he can and does not wish to, he is malevolent; if he can and wishes to, whence comes it that evil exists?—Epicurus.

You can get a preacher who can prove God's goodness by a russet apple for three hundred dollars a year, but one who can prove it by poison ivy will cost you two thousand.—Hubbard.

Has ever the thought occurred to you—

—As often it has to me—
If Youth but knew what it could do,
And Age could do the things it knew,
What a different world 'twould be?

If God wishes that one should know, love, and fear him, why does he not show himself? If he is everywhere, why are churches built to him? If he is omniscient, why bother him with our confessions?—La Pensee.

Whoever wishes to put to a proof trial the assertion that in the world enjoyment outweighs pain, or at least is in equipoise with it, should compare the sensation of the animal which devours another, with that of this other.—Schopenhauer.

Is it the arm of God which has carried the sword into your cities, and fire into your fields, which has slaughtered the people, burnt the harvests, rooted up trees and ravaged the pastures or is it the hand of man? Does sanctity consist in destruction?—Volney.

If God is the author of all things, it is he who has created the devil. If the devil exerts himself to thwart the projects of the Divinity, it is because the Divinity allows him to do so; or else, it is because the Divinity has not sufficient power to prevent his so doing.—D'Holbach.

The greatest secret of good digestion is to forget yourself—to have a good time. Think of anything you please—except what you are thinking about. Have a good time. Taste, talk, laugh, read—anything so long as you don't think about your digestion. Don't think about yourself. Selfconsciousness is one of the fundamental sins of this sinful civilization of ours.—Health Culture.

What is it in human nature that makes men love to grovel before fetiches of flesh or stone? Nothing is more certain than that millions prefer such prostration to the noblest dignity and freedom. To kowtow to any fool drest in a little brief authority—this is one of the strongest and most deeply rooted of human instincts; it is also the chief obstacle to human progress. No doubt it harks back to those early ages of the world, and some not so remote, when Fear and Superstition were the supreme governing forces. And though the substance of these be long since gone, the shadow still affrights us.—Monahan.

Legislative reform, the manful renunciation of entangling alliances with the ghosts of the past, is a sword that has more than once cut a Gordian knot of fatal complications. The suppression of monasteries saved four of our Spanish-American sister republics from a brood of vampires that had drained the lifeblood of Spain for a series of centuries. In England the timely repeal of the corn-laws averted an explosion that might have rent the coherence of the entire British empire. The abolition of slavery with one blow destroyed a hydra that had menaced the safety of the American Union by an endless series of political disputes. By the abolition of serfdom Czar Alexander elevated the Russian empire to the rank of a progressive nation. The very possibility of national progress depends, indeed, on the hope of legislative reform, for the rigor of unalterable laws prevents social developments as the clasp of an iron ring prevents the growth of a tree.—Oswald's Bible of Nature.

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Not a Heretic.—"Do you believe in atavism?" "No, I don't; I'm a hardshell Baptist."—Baltimore American.

Considerate.—"Brethren," said the Rev. Mr. Goodman, bringing his sermon to a close when scarcely half through it, "it is too hot this morning for me to preach and for you to listen. We will sing 'From Greenland's Icy Mountains,' omitting all but the first stanza, and be dismissed."—Chicago Tribune.

He Would Not Lie.—"Just throw me a half dozen of your biggest trout," said the man with the angler's outfit.

"Throw them!" exclaimed the astonished fish-dealer.

"That's what I said," replied the party of the first part. "Then I'll go home and tell my wife I caught them. I may be a poor fisherman, but I ain't no liar."

Pleading A Technicality.—"Gerald," she said, with tears in her eyes, "papa says you mustn't come to the house hereafter."

"Georgiana," answered the young man, mastering his emotion with an effort, "'hereafter' is an indefinite term, and may mean a long time ahead. Unless he said 'henceforth' I shall continue to come."

On the Line.—The danger of sending telegrams is shown in the following story: A member of Parliament was to have made a speech at Derby, and being unable to do so because the heavy rains had destroyed the branch railway, sent a telegram as follows: "Cannot come. Wash out on line."

In a few hours the reply came: "Never mind. Borrow a shirt."

Prayer Made to Order.—Uncle (to little Bertie, five years old, who is being taken off to bed)—Good night, Bertie. Of course, you always remember your aunts and uncles in your prayers?

Bertie—Oh, yes, Uncle Felix. Shall I tell you what I say? I say: "God bless Aunt Kitty and make her thin, and God bless Uncle James and make him fat, and God bless Uncle Felix and"—which do you want to be—fat or thin?—Punch.

His Income.—The teacher of a Sunday school class in Wilkesbarre once put the following question to a new scholar:

"What did Moses do for a living while he was with Jethro?"

There was a long silence, during which the other members of the class took occasion to "size up" the newcomer. The latter, however, was undismayed. After due reflection, he answered:

"He married one of Jethro's daughters."

A Question of Causation.

"Great king," the poet cried, his rebeck stringing,

"Thy name shall live forever—through my singing!"

"Poor fool," the king replied, "that lie is hoary;

Thy songs may live—because they chant my glory!"

So, each, the sword or zither glorifying,

In turn proclaimed his work alone undying;

And while their wordy warfare shook the rafters

Old Time stood by and held his sides for laughter!

—Munsey's Magazine.

DOCTRINES OF YE DEACON.

I believe that old Adam was made out of dirt,

In a garden so warm that he needed no shirt.

His helpmeet, the woman, was made of his rib;

So trusting, confiding, she knew not a fib.

So the Snake—he beguiled her; she trusted and fell;

Which made all creation deserving of Hell!

I believe that the heavens were made in a day;

They were made out of nothing—not even of clay.

The Lord, who had nothing to love or to hate,

Determined at last he would something create:

With a long look ahead, he began the work well;

For the first thing of all was the brimstone and Hell!

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News of the Week.

San Francisco has had 96 cases of bubonic plague, 60 fatal.

The exodus of foreigners continues, to overcrowd the steerage of outgoing steamers from New York.

Japan has just launched a 14,000-ton home-made cruiser. Japan has also offered to build some warships for Spain cheaper than any other country can.

The Standard Oil Trust's license to do business in Tennessee has been revoked in the Chancery Court at Gallatin. Chancellor Stout handed down the opinion.

The latest estimate of the loss of life caused by the earthquake which recently devastated the city of Karatagh, in Bokhara, Turkestan, and the country surrounding it, is that 10,000 persons were killed.

In the trial of Mrs. Bradley at Washington for the murder of Senator Brown of Utah, it was brought out that Brown had accused Mrs. Bradley of too great intimacy with her "priest," the Rev. David Utter, Unitarian.

The court has concluded to try W. R. Hearst for libeling William Astor Chanler, by stating that Mr. Chanler was at the home of the actor Hitchcock when two young girls were there whom Hitchcock is accused of misusing.

Richmond Pearson Hobson, the "Hero of the Merrimac," proposes to ask Congress to pension Confederate soldiers. Hobson is preparing a bill and has written to Gov. Hoke Smith for data concerning Georgia's Confederate pension roll.

A draft for \$24,302,200 was delivered to the Japanese Ambassador by the Russian Legation at London. It represents the balance due Japan for the maintenance of Russian prisoners of war and practically settles all outstanding accounts between the two nations.

Canada sent \$1,000 to the Japanese consul at Vancouver in settlement of the Japanese government's expenses during the riot there. The consul returned the check, saying that it was impossible for his government to accept a reward for the protection of citizens of Japan.

Magistrate O'Reilly in the police court discharged a woman taken in bigamy because she had married her second man on the advice of a priest. The Catholic church does not regard a marriage as valid when one of the parties has not been baptized. The magistrate said that the priest could be prosecuted.

The new English liner *Mauretania*, which arrived at this port last week Friday, did not break the speed record for the trip, although she did for a day when she averaged 26 knots an hour, and also for the amount of gold she brought, which was \$13,000,000. The vessel is 709 feet long over all and of 88 feet beam.

George W. Glover, son of Mary Baker Glover Eddy, mother of Christian Science, has refused to pay the costs of the "next friends' suit. An attempt was made last Sunday to blow up Glover with a bomb, but he discovered the wire laid across his path, and turned the machine over to the police. He lives at Lead, South Dakota.

The jury in the Steve Adams murder case on trial at Rathdrum, Idaho, was discharged last Sunday, having been unable to agree on a verdict. The jury stood eight for acquittal and four for conviction. Steve Adams was on trial for the murder of Fred Tyler in the Marble Creek district of Shoshone county, Idaho, in August, 1904.

President Roosevelt has forbidden federal officeholders to make an effort to have themselves elected as Roosevelt delegates to the Republican national convention. The objection does not extend to federal officeholders who may be elected as delegates to the national convention without instructions or under instructions to vote for some candidate other than Mr. Roosevelt.

Reports of industrial troubles, the laying-off of men and the reduction of wages, come from various parts of the country as well as from abroad. Prices of the necessaries of life have not dropped, and it is supposed that the financial depression will be only temporary. Unseasonably mild weather, with its natural effect on the distribution of winter goods, tends to increase the degree of quiet resulting from a scarcity of currency.

William Jennings Bryan gave his lecture on the "Prince of Peace" twice last Sunday, in Baltimore and Wilmington, Del. On the previous day he had addressed the Y. M. C. A. convention in Washington. As a preacher Mr. Bryan has all the other laymen, including Emperor William, far outdistanced, and there is nothing left for him to beat but a phonograph.

C. D. Woodward, president of the Kansas City Post Publishing Company, and H. J. Groves, managing editor of the Post, Kansas City, Mo., were shot Nov. 23 by Gen. Richard C. Horne, an editorial writer employed on the paper. The shooting took place in the editorial rooms, and was caused by financial differences. The shooter was arrested. The wounded men are likely to recover.

Representatives of India had a hearing recently in the chapel of the Union Theological Seminary. One of them stated his opinion that Christianity is a mere pretense of Christian nations invading India. It was, he said, entirely opposed to the economic practice and policy of England, and the Indian is beginning to find it out. He added that the famines in India are not food famines, but money famines, caused by four million pounds being taken out of the country annually for every pound given in charity.

The right of a hotel to exclude Jews was denied last week in a decision handed down by Justice Wauhope Lynn in the Municipal Court of New York. The plaintiff's brief contained this statement: "The Court will take judicial notice of the fact that among the Christian element in the community there is a prejudice against living in community with Hebrews, and that in recognition of this prejudice owners of hotels and apartment houses throughout the country in many instances decline to extend their accommodations to persons of this race." This Judge Lynn denied, but said that the prejudice, if it existed, "is not and never could be a matter whereof any court in our land would take judicial notice."

BURNS' PROPHECY WITH COMMENT

"Yet mortal truth shall gain the day,
Flumed by Nature's glorious ray,
Anathemas shall flee away,
Wi' priests and de'ils.
Sound reason shall the sceptre sway
Hard at their heels."

Comment by John Maddock.

Yes, mortal truth shall gain the day,
And scientists shall sweep away
The falsehoods that have held the sway
For many years;
And people will be led away
From hellish fears.

Instead of praising God through fear
They'll give themselves good, wholesome cheer,
By using all things that are near—
Things that are known.
That Bobbie was a truthful seer
All men should own.

More truthful was he than the men
That prophesied, once and again,
'bout the devil and his den—
A fiendish story;
Made up by senseless, fiendish men
With malice hoary.

By evolution now we see
From superstition we'll be free;
And in the future there will be
No lying prophets;
To tell the people they must flee
From de'ils and tophets.

Though Bobbie liked a social glass,
Though he took pleasure with a lass,
His prophecies will come to pass:
That truth will win.
And reason will blind faith surpass
With pomp and din.

The truth will show that priests were led
To preach foul falsehoods that were bred
By people shallow in the head,
And vile withal;
By people not by science led,
Peter and Paul.

The legislature of Finland is consistent and thorough-going in its warfare on the demon Rum, for in passing a prohibition act it has even forbidden the use of wine in the communion service. Women and Socialists have a majority in the Finnish legislature. The Czar of Russia has the veto power over its acts, and it is predicted that he will certainly exercise it in this instance, for he is constant at communion.

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. 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.

Dec. 1.—Debate: "Resolved, That the Bible is a Revelation of Man's Nature, History and Destiny." Affirmative: Mr. William T. Dodd. Negative: Mr. Adolph Benevy.

Dec. 8.—"The Truth About the Negro: A Reply to Tillman and Dixoa." By the Rev. Madison C. Peters.

Dec. 15.—"The Law and the Prophets." By Mr. Max Radin.

Dec. 22.—"What Christmas Means to One Who Rejects Christianity." By the Rev. Henry Frank.

Dec. 29.—"Roman Catholicism in the United States." By Mr. Joseph F. MacGrail.

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

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.

The Harlem Liberal Alliance meets Friday evenings at 8:30, in Fraternity Hall, at 100 West 116th street.

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

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

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.

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.

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

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