

# 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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## WHO ARE THE PEOPLE?

Not the Rich Nor the Rude, but a Considerate Class of Independent Thinkers.

As last year, Prof. Franklin H. Giddings of Columbia University is delivering a course of lectures at Cooper Union, the first of which was given Tuesday evening, November 12. He was introduced to the audience by Prof. Charles Sprague Smith, the superintendent of the Cooper Union lectures, as one of the most earnest and thorough-going students of the subject of Sociology and a fearless interpreter of that which he finds, or thinks he finds, to be the truth. Professor Giddings spoke as follows on the subject "The American Stock":

### The Meaning of the Word "People."

Who and what are the American people? There are two ways in which we can use this word people; there are two very definite meanings that this word has. Usually we mean by it simply the American population, that is to say, the whole number of human beings living within the territorial limits of the United States—about eighty-five millions at the present time; but to talk about the American people in this sense, while very interesting indeed to some individuals, especially to some students, is to talk about something that has no very great interest to the majority of us, but when we turn to the other meaning of the word people, we instantly find ourselves dealing with something that not only awakens all the interest that men can feel in anything, but frequently arouses very deep feeling, even passion, for it is a subject that is not unaccompanied by prejudice.

Turning, then, at once to that second meaning of the word people, we find that we are thinking of this population as having plans, purposes in life, as being organized in all sorts of ways and for all sorts of achievements, as being alive with feeling and thought and will, as being intent upon achieving here in the United States some fine and great destiny. That, again, is rather general, it sounds well to talk of the people in this way, but when we begin to ask ourselves exactly what we mean by all these things, the thought, the feeling, the will, the purpose, the organization of the people, we find that they open up a very large subject indeed.

Probably more than one-half of all the human beings constituting this American population understand by the term "people," not the WHOLE population at all. They understand by it a part of the population, and besides they do not all understand the same part. I take up the papers of the Socialists, and the papers of the trade unionists, and the papers representing various other aspects of what is called the working class interests, and I find that those papers always mean by the people, not the whole population of the United States at all, but merely the wage-earning class. And then I pick up the papers of the great agricultural population, of the middle classes and of the South, a population that is in the wage-earning class, a population that for the most part owns land, actually culti-

### BY FRANKLIN H. GIDDINGS.

vates the land, sends crops to market, cotton, tobacco, corn, and so on. These people say that they are the people as forming the great basis of American life. They talk about themselves as constituting the great, independent agricultural population, and say if anything happens to them it must affect other occupations.

There is just ONE group here in our American population that never does talk about itself as the people, never does. It owns a great many newspapers, in fact it owns most of the newspapers that are widely read and commonly quoted; it is the class that owns a great deal of property; it is the class that has bank deposits, which usually it can draw checks upon, but not always; it is the class that controls a great many interests, and it is rather curious that it never speaks of itself as the people. Perhaps one very good reason is that it hears all the other parts of the population continually using this term, "the people," in a special sense, some of them meaning as I have said the wage-earning population, and some of them meaning the great agricultural or middle class.

Now, I presume that those of you who heard me a year ago, will not for a moment imagine I am going to talk about the American people as if composed of just one class. The American people is much bigger than one class; the American people includes every man, every woman, and every child who politically belongs to the United States of America, who is a citizen of the United States of America. It is our misfortune that in our development of our republican form of government, so called, or of our American democracy whichever we choose to call it, we have fallen so far short of that success which we should have achieved that we are NOT all harmoniously united as one great body of human beings in thought and purpose. It is our very great misfortune that there should be such inequalities of privilege, of fortunes, such differences of interests, that thousands of men should feel themselves apart and call themselves the people, while other thousands also feel themselves apart and call themselves the people.

I say, then, that PEOPLE consist of those human beings dwelling in the same country or region who are on the whole so much in sympathy one with another, whose interests are on the whole so much alike and who are so capable of understanding one another, that they can and do work together year after year and generation after generation to achieve a common success. That I believe to be the idea of a people in the best sense of the word.

Now, a people so defined is always a middle class, but not a middle class in the economic sense of the word. When we speak of the middle class, of the economic class, we mean a

class of the community which is not poor and not rich. When we ordinarily speak of a lower class in the economic sense, we speak of a class which is rather or quite poor; and when we speak of the upper class, we commonly mean a class that is on the whole rich or well to do, but do not mean anything of that kind. The MIDDLE CLASS that I am now speaking about has individuals that are rich and individuals that are poor, and it contains individuals that it would be improper to call either rich or poor. It is a middle class in the sense that on the one side are persons, many of them, who, by either their own characters and their own conduct are unable to be, in the sense in which I have spoken, a part of the people, and on the other side a different kind of class, who, by their own characters and their own conduct are unable to be a part of the people.

Who are those on the other hand who by their character and conduct are kept out? I will call them the Arabs; those who call themselves superior to others; those who in their dealings with others look down in a mighty fashion; those who, in every relation in life, are trying to use the people, whom they are pleased to regard as not their equals. And who on the other side by their character and conduct are kept out from being a part of the people? They are just the rude, r-u-d-e, and there are many people who rejoice in being rude; they think it is clever; they think it is smart; they think it is an assertion of some kind of independence. Now, the trouble with the rude is that they cannot even voice their rudeness in unison, they only make discord; they cannot agree on anything; they are not in sympathy with the rest of mankind, and they regard gentleness, politeness, and kindness as quite unworthy of independent, self-sufficing beings. And such people cannot cooperate; they never do cooperate. They may think they do, but whenever they undertake to do so, they either fail themselves or help others to fail, and the trouble is they never see the other man's point of view; that is what is at the bottom of the conduct of rude people.

### Tolerant and Independent Thinkers.

Who, then, are the people BETWEEN these two classes? the one class being the lofty Arabs who think themselves so superior, and the other class the rude who think they must assert their independence.

I shall use one word to describe them; the people who are the considerate; they are those human beings who can think not only for themselves, but can understand others and see the other man's point of view and work together to achieve something. Now, it takes TIME to create a people in this sense of the word, just as it takes time to create any great and beautiful thing in nature. You cannot produce the beautiful colorings of the finest plants and flowers, you cannot produce the glory of the California red-

wood in a year or in a score of years; such things have to grow, and likewise a people has to GROW. You cannot bring together in a great country millions of human beings and have them struggle together for bread and butter, have them fight with one another for their rights, have them cast this way and cast that way by all manner of misunderstandings, and yet have them gradually brought together, until they understand each other, until they feel with one another every great wrong and stand for every great right, until they are ready to stand shoulder to shoulder in the working for their common interests. You cannot do all of that in a year or generation, it takes time, and we have been working at that now for over a hundred years in America and what have we got?

We have been bringing here for a hundred years all sorts and conditions of men. We have been trying the experiment of republican government, we are trying the experiment of a very general educational system, and we are trying what will become of the attempt to make them, and as we say ASSIMILATE all of these different elements of our population. And shall we have as a result a combination of these two ideas of a people that I have put before you? shall we identify the people in this sense of those who understand one another and can work together with the entire population, or shall we go on generation after generation making here two or three peoples, a working-class people, an agricultural-class people, and a property-owning and arrogant people, and if so, what will the outcome be? Now I happen to entertain the rather beautiful belief that as a matter of fact we are very probable to create here in America a people of whom it can be said more truly than of any other people that ever lived in this world, it is composed of those who understand each other, those who are considerate one of another, can feel for each other and work together, and of whom it can also be said this people is the entire population, it is not a class. That may seem to you like a very optimistic belief; perhaps I am entirely mistaken in holding it, but such as it is I am going to define it, such as it is I am going to try to explain it to you and you will accept it or reject it as seems to you best.

#### Sources of the American Stock.

Let us then go back to the beginning of the process, to the first stages of that growth through which we have been becoming a people. It is a very common idea all through the United States that the AMERICAN STOCK, so called, came from one particular, small part of the world at one particular time, had everything its own way here for a hundred or a hundred and fifty years, and that since a certain date, that is to say about the year 1820 when the really great immigration to America began, we have been engaged in just diluting that old stock, watering it and impairing the dividends. Now, that is a rather mischievous interpretation of the matter.

The notion that the old American stock of whom such beautiful things are told came from just one particular part of the world, in other words from England from 1620 down to 1800—that notion has actually NO historical basis. It is one of the peculiar things about our American history that such a notion should have gotten abroad at all; it indicates, I suppose, that the English stock was a little more assertive, a little more active in making itself felt everywhere, with the result that it impressed upon older people and the school children that it was pretty much the whole thing.

The first white people here were not English at all. The first people here were Spanish and Portuguese, who came in rather large numbers to Mexico, and the French and English came, some of them lingering on here and some of them lingering on parts of the continent which were not parts of the United States when the constitution was adopted but which have become parts since, as Florida and California, and in those parts where they did linger, where the Spaniards stayed in considerable numbers, you can find much to this day that is not English at all. Much in ideas, in feelings, in ways of doing things, cannot be described as English, it is characteristic of the so-called Latin race, of the qualities of a more southern people with different interpretations and a different character of mind.

And then the next to come here in considerable numbers were, who? just English? not at all. There was at that time a very considerable French influence through all of that part of the West that lies beyond the Mississippi. There was a very strong French influence in Louisiana and is to this day, and along the northern frontiers of New York the influence of that people was felt. Now, that old French influence is still found; there are many parts of the United States where the feeling, the spirit of doing things is Latin, is French more than it is English, and we cannot ignore that fact when we are talking about the old American stock because that was a part of the old American stock.

And finally, when we come to the English, so-called, there is something that we have pretty much overlooked when this subject is discussed, who were the English? Well, the people who lived on the island called England, but who were they? Some people think they were the Anglo-Saxons. The Anglo-Saxons were one of four very distinct kinds of human beings that had been blended, amalgamated, assimilated, blended in the English people. I am not going to take time to describe all of them, but there was an old element there away back, not the blood of Spain, which still can be seen in the west of Ireland and Wales, not Anglo-Saxon at all, not a drop of Anglo-Saxon character or blood in that population. Then there was an element there with the coloring more like the Saxon blond with red hair; that element is one type of the Irishman, the red-haired, gray eyed Irishman as distinct from the blue-eyed, black-haired Irishman. And then there was a Germanic element there, there was an element that came in with the Northmen, and all of that population there in England was a promiscuous blood as far back as the days of Queen Elizabeth and further back than that, but there came a time when England received from across the channel a large immigration that was destined to play an important part in the destiny of the United States, a French population. You know what happened in those wars between England and France when the Protestant Huguenots were unable to stay longer in their own country, when they fled to Belgium, Holland, Germany, everywhere; and those fugitives were not the peasantry; many of them belonged to the nobility, many were manufacturers and skilled artisans, and it was because of England's immigration of French Huguenots that England succeeded in distancing all other countries of Europe in skill in manufactures and trade. That French blood played a very large part in developing the best that was in the English people. Now, those people mingled with the English, they intermarried with them, and in all sections of England they gave new character and new type of blood, and of the people who came to the American colonies from England, a very large portion came from sections where that French Huguenot blood was felt.

And that is not all. It was not merely the English who came to these shores; the French Huguenots came directly from France; they came here to New York. One of their largest settlements was up here in New Rochelle, and they went into Maryland and Delaware. Because of religious persecutions they came to America in large numbers and founded large settlements in Pennsylvania and Delaware. They mixed with the Germans of that region, so that the blood was not pure German; it was mostly German, but it had an admixture of the French Huguenot blood.

#### Our Frontier Defenders.

And there was another one different from all of these, the Scotch-Irish, a very interesting stock indeed. The Scotch-Irish became the great frontiersmen all along the border of Maine, New Hampshire, Vermont, northern New York, thence down through western New York, Pennsylvania, the Alleghany mountain regions, the Shenandoah valley, and so on down into Georgia. The Scotch-Irish were the men who stood between the old settlements of these eastern colonies and the hordes of Indians in the valleys, mountains and plains beyond. The Scotch-Irish were our frontier defenders; they were our most rugged type, and they differed profoundly from the English people in New England, from the Dutch people of New Amsterdam, from the German people of

Pennsylvania, and the Huguenots of the South; and right here in this region that is now the center of the life of the eastern coast, here were the Dutch, and across the river the community of Swedes. Now, all of these people were here in great numbers and differed in many respects one from another, and any one of these people have just as MUCH RIGHT to be regarded as the old American stock as any other. The English did possess, unquestionably, a higher degree of energy; they were more aggressive perhaps, in some sense of the word more progressive than the others. They did succeed, instead of any of the others, in giving their LANGUAGE to the entire domain within the boundaries of what is now the United States. And they did succeed in planting here their legal and political institutions; the French did not; the Spanish did not; in a sense the Germans, Huguenots and Scotch-Irish did not. I say in a sense, because our institutions have in some degree been modified by them.

Before the year 1820, when an entirely new impulse was given to immigration, all of these different elements I have been speaking of were being MINGLED here. We speak of the problem of assimilation now, how it is necessary to have all of these different nationalities made of one type of mind, these nationalities that pour in here year after year. If that were a new thing, if it had never been DONE BEFORE we might ask how is it to be possible? but it is a fact that before the year 1820 we see that that has been done here once. All these miscellaneous elements were blending into the American people as it was in the first years of the 19th century.

The American stock from the end of the revolutionary war until the end of the war of 1812, was, on the whole, a very homogeneous stock, a stock singularly of one class. The elements that came here in colonial days had been blended; they had become one people. And now I want to call your attention to something that has resulted from that fact. If we should take a list of the great men of America, a list made up from some source that was entirely unprejudiced, not made up for our own purposes of this inquiry—suppose we should take some encyclopedia and pick out the names of those Americans that the editors of that encyclopedia had thought worth mentioning—or take some encyclopedia or list made by somebody besides ourselves and not prejudiced by our own purpose—if we should take some list of great Americans, and trace back to their birth and ancestry, we would find either they were born outside of America, as for instance, Mr. Carl Schurz as a recent example, and therefore not altogether products of American life, or they were descended from that American stock that had become perfectly blended. That is saying nothing at all to the prejudice of the American-born children of foreign-born parents, it is merely emphasizing what I said at the beginning, that there are certain growths or developments that take time; some works cannot be accomplished in a day or a year or a generation as was instanced with reference to the California redwood or other productions of nature. Statistics will show that the so-called great men of the United States were and are, as a rule, descended from populations that have become pretty well blended in their blood. You can find all sorts of exceptions, you can find many exceptions, but I am not talking about the exceptions but the hundreds and thousands of cases wherein it is true.

Our policy has been to make this country an asylum for the oppressed of all lands and a place of equal opportunity for those of all lands who had not had equal opportunities, and they began coming in here by hundreds of thousands, and now much more. The result is that we have become more and more a MIXED POPULATION, as originally we were a mixed population, and it will take time to bring out a new blending of the people. I shall take the position in the lectures that will follow, that we can see just as many evidences that this thing will happen again as that it did happen in the past, and that we shall become from the various types of experiences and blood of the nations of the earth, a people energetic, sympathetic, rich in ideas, and representing a capability of working together as one united body for the achievement of one great destiny.

## MIRACLES DISPROVED.

BY CHARLES C. CATTELL.

We are often told we cannot disprove the miracles of Christ, but if our bishops worked "even greater" there would be no reason why we should attempt to disprove them. On the contrary we should say, Well done, thou faithful successors to the poor but brilliant carpenter of the olden times.

The abolition of pauperism and the relief of suffering in all our vast populations, would be hailed with applause from every Freethinker on the earth. Unbelievers would cease to exist. As Christians do not work such wonders, I think it logical and fair to argue that either the words quoted are not true or that there are none of these people described in the text as "they that believe in me." It is quite a reasonable thing to say that if the believers cannot do the "works" there is good ground for disbelieving that their ancestors did, because they are both equally credited with the power of performing them. So that if one is discredited, so may the other be.

The importance of our decision on this matter is plainly seen in the words of Dr. Westcott: "The essence of Christianity lies in a miracle; and if it can be shown that a miracle is either impossible or incredible, all further inquiry into the details of its history is superfluous in a religious point of view" (Gospel of the Resurrection, p. 34).

According to this, the whole question of the fundamental truth of Christianity may be settled by showing that the feeding of the five thousand story is "incredible." Let us see whether it is incredible, as told by Luke's version of it.

According to Luke (xx) a party or picnic, or an assembly of some sort, numbering five thousand men, besides women and children, at which the usual and natural question arose about some refreshments. After inquiry, it was found that there were only five loaves and two fishes available. But they sat down on the grass, and were waited upon by the disciples, and all were well filled. Moreover, twelve baskets of fragments remained after the feast was over. As to the time this took place, we are told that the day began to wear away before the feast commenced, and before evening arrived, they were all sent away. To divide these seven pieces of food into 7,000 parts, and hand them round in the manner described, would be a work of time.

I hold it utterly "incredible" that five loaves and two fishes could be divided, and certainly as incredible that so many persons could be "well filled" by these infinitesimal portions, which would require a microscope to see them, and a very sensitive touch to feel them. To call it a miracle or a wonder is not proof that such an event ever happened. The only thing that can be reasonably affirmed is that it is a miracle in print.

But putting the matter otherwise, to get all these thousands "well filled," and have broken pieces, crusts and bones, left, I estimate the loaves at 1,000 lbs. each, and the fishes at 2,500 lbs. each, at least.

It is utterly incredible that loaves and fishes of the size named were found in the place where they were absolutely necessary to well fill all the folks, especially as it is stated that the fish were small and a lad had them in a basket. Where the other baskets were obtained to put the fragments in is not stated, so we may assume that the boy's one basket was added to eleven others made out of that one. Either all the food was magnified or the stomachs were contracted to suit the occasion. Neither is credible.

Some young men were asked by an old divine to believe the story as they did not know how big the loaves were. He pointed to a hill, saying, they might be as big as that! "Ah," they replied, "but where did he get the oven to bake them?" Certainly any one believing such tales must be only half-baked.

Pokesdown, England.

Gladly will every truth-seeker change his conduct when convinced that it is wrong, for he injures himself who abides in his error.—M. A. Antoninus.

Where there is money there is a way.

## A PURE AND TRUE RELIGION.

III.

There has been so much suffering and trouble, and so many bad things done in the name and under the guise of religion, under the mask of piety and devotion, that thousands of honest people have come to hate the name Religion; yet in its purest and truest sense it is a necessity—an element in the nature and constitution of man. We need not fear and hate this word because in the past it has often been the synonym of superstition and abominations of various kinds; for such words as liberty, love, and justice have also been monstrously perverted through human ignorance.

In its true significance religion is the broadest, deepest, highest philosophy of life ever known to humanity; the best thing for producing men and women after the best models of morality; and no other word will fill its place. It is not built on the precepts of any man or woman, but on the eternal principles of truth. It is the science of goodness and utility, showing you that the salvation you must have from the conditions called wrongs, errors, sins, must be outwrought by and in your own nature; that it dwells in true nobility of character, and consists in right thinking, doing, living. It seems to each of us personally, pleading with us to pay the price of self-denial, improve our conditions and overcome the impediments in our pathway to success.

There is no antagonism between our religion and science, which is the methodical search for truth; the correct, complete, comprehensive statement of facts. Science recognizes the authority of truth scientifically proved. It does not prescribe ceremonials and rituals, yet it propounds definite doctrines and insists on ethical rules. It asserts the supremacy of truth; and the faith of science is trust in truth; the conviction that it can be found, that it is redeemer.

Our religion is no fossilized system of faith. In the realm of conduct it is practical righteousness; in the realm of thought it is perfect truthfulness; and if we fail to utilize it for substantial benefits we lose its very essence. It reaches for hearts weary and sore from the conflicts of life to comfort and strengthen them. It comes to us bringing a sweet benediction of peace and love. It is the hope of the world; the ever-flowing stream of eternal truth; the guiding star of destiny. It teaches that death is as natural and full of hope as birth.

Viewed from the standpoints of availability, etymology, familiarity and trustworthiness, there is not in our language a substitute for Religion. It has reference to better things, binding us to the higher, nobler existence which is desirable and creditable for all. It contains facts, principles, morals deep enough for the profound thinker and simple enough for the superficial observer.

The power that pushes things forward in ceaseless activity is within each person, struggling against imperfect environments, to substitute harmony for discord. Through imperfections constant approach is made to perfection or harmony. Before the perfect the imperfect must come.

Whatever opposes our individual desires or oppresses us, we call evil; yet it may lead to ultimate good in some way. Wrong-doing flourishes because man is ignorant and imperfect; but the brute, the savage is dying out of human nature, and humane qualities taking their place.

A child looking at the hands on the dial of a clock says they stand still; yet they sweep over the hours, as the sun moves in the heaven. Though the storm clouds be dark and gloomy, the sun shines above them. In some beautiful day when we know better how to live this earthly life, in the light of knowledge, we will find that happiness springs from doing right and being good for the pleasure and satisfaction it brings.

True religion dwells in true nobility of character, built upon eternal principles. It teaches the harmonious promotion of mankind. It feeds the hungry souls with the bread of life; leads the thirsty to living fountains, and plucking away the thorns, plants along our paths the flowers of undying affection. We trust in its application for the removal of crime, the reformation of mankind and the uplifting of all who receive and practice its teachings. A. H. N.

## A PRIEST REVEALS THE TRUTH.

The Independent has a contribution from "a Catholic priest in good canonical standing" who takes issue with the pope on "Modernism." Incidentally he lets out some facts which we should infer Catholic priests were ignorant of from their persistent denial of them.

The average Catholic writer who breaks into print gives us to understand that the condition of the church in this country, where the ecclesiastical and secular are divorced, is ideal, from the Catholic point of view. The writer in the Independent declares that "Roman theology," which is Roman Catholicism, "maintains rigorously that Christian doctrine absolutely demands union of church and state, and it condemns outright and without a dissenting voice separation of church and state as an impious abuse." Again, the average American priest disavows persecution and the Inquisition on behalf of his church. The priest who writes in the Independent, however, alludes to "the days when the Inquisition, armed with a Roman (papal) commission, deluged Europe with blood" and goes on to say that "Protestant churches, it is true, have as bloody a record as Catholicism in the matter of persecution; but they have totally disavowed the right of torturing the heretic or of denying him civil privileges." But "Roman theology and canon law have not disavowed it, as could be proved by a thousand citations." What this priest knows and says the other priest must know also. He tells the truth and they do not.

Another striking passage, in view of such history as is furnished from Catholic sources, is the following:

"We have seen a Roman congregation deciding with papal sanction in 1633 that the earth does not travel around the sun and that it is heresy to hold that it does. We have seen the Roman Curia refusing for a hundred and fifty years to allow the vernacular Bible to be read in Italy. We have seen masses ordered and the breviary imposed, to commemorate miracles which are preposterous frauds. We have seen Pope Innocent VIII in his 'Summis desiderantes' of 1484 teaching that miscarriages, bad crops, and diseases of cattle were caused by witches, and the same pope appointing a Dominican monster as chief inquisitor to destroy these covenanters with Satan, the result of whose apostolic crusade was the slaughter of thousands of old women. From instances like these, the liberal Catholic concludes that the decisions of Rome are to be rationally criticized and its authority submitted to the fullest examination which we can give."

All such facts as these have been suppressed by Catholic writers heretofore, and we have been willing at times to credit them with being ignorant of them. Such charitableness is no longer possible. That is the significance of the article in the Independent, which, while containing nothing unfamiliar to Freethinkers, establishes the fact that priests who deny that the church has been the upholder of persecution and fraud have every opportunity to know that they are lying. No wonder that "we see the church declining everywhere"; that "the countries which she still holds are not greatly to her credit," while "the nations she has lost lead the civilization of the world."

The report that a commission appointed by the pope will revise the Bible is revived by the arrival in Rome of Abbot Gaspuet, president of the English Benedictines, who is to undertake the task. The Vulgate, or St. Jerome's Latin version of the Bible, is the version to be revised. It is stated that "the pope insists that the work be done in the most scientific way in order to convince Catholics as well as non-Catholics that this is a genuine attempt to discover the true basis of the texts of St. Jerome." The pope also expects to produce the conviction that the church does not fear scientific discussion of the Vulgate, which of course it does not so long as it has the revision of the discussion before it is published. The church has always allowed discussion that does not involve heretical propositions. What the church does not approve and will not permit is FREE discussion, the exercise by every person of the right to tell the truth as he sees it. Church councils have fixed the canon and the interpretation of the Bible, and no one may depart from the decisions of these councils and remain a Catholic. Such being the conditions under which Catholic scholars must work, the value of the proposed revision may be accurately judged in advance,

# THE TRUTH SEEKER.

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## What Is Jesus Worth to the World?

The much-exaggerated man of Nazareth holds the veneration of a large part of what is called the civilized world. Why is this man held up for reverence? What was there about him that set him apart from other men and made him different from his fellows?

For nearly two thousand years the name of Jesus has been spoken with adoration. What is the reason of it? Was Jesus distinguished for any physical charm unshared by the race of men? Was he endowed with mental gifts peculiar to himself? Did he possess some power which so far transcended that of all other beings that he was looked upon as divine?

There is something in the story of his life to show that he differed from other men. The words which he spoke, other lips could utter, but the deeds which he is said to have performed, are of such a character that a human being would be utterly incapable of doing them.

Now, did Jesus possess this power to perform miracles? That is the vital question to be answered? If he did not, what estimate shall we put upon him? What is he worth to the world, stripped of this so-called miraculous power?

Men and women would not venerate him as a teacher, as a philosopher, as a preacher, unless they believed that he was able to raise the dead, walk on water, still the tempest and feed a multitude with a miracle. That is the secret of the wondrous homage paid to this person. He is revered not as a man, but as a god.

Let us begin at the beginning. Let us ask a few questions. If Jesus had been naturally born, would he be worth as much to the world? Does not the story of the miraculous conception of this person enrich his character and add glory to his name? Had his father been a holy man instead of a holy ghost, would he be venerated as he now is? If the first chapter of the Gospel of Matthew is a lie, every event in the life of Jesus is doubtful. If the first part of the story is not true, the whole of it is shaky. The fact is this: The story of the conception of Jesus is the foundation of his miraculous character. Everything in his whole career is built upon that narrative. If that is false it knocks the divine spots out of Jesus. A god cannot be born man. There is nothing divine in what is human. The

greatness of mankind does not reach divinity. No man's nobility, no woman's love, can endow a babe with the attributes of a god. From man only man can come. So it is necessary that Jesus should have a heavenly father in order to do the wondrous deeds recorded of him. He was given such a father by the writer of the Gospel of Matthew, but did this writer state the truth? If he did not, then what is this story of the miraculous origin of Jesus worth to the world?

If the heavens did not open, and God's voice was not heard, after Jesus was baptized in the sacred waters of Jordan by John, is he worth as much to the world? A person upon whom the heavens cast their benediction and to whom the voice of God proclaimed his paternal relation, would be looked upon as promising a greatness and grandeur transcending mortal power and glory. Now take away the divine halo surrounding this narrative and the simple baptism of a simple peasant would move no breast to adoration.

Take all the miracles away from the hands of Jesus and would he be worth as much to the world? That is what every Christian is called upon to answer, and to answer according to the enlightenment of the twentieth century. If all of the wondrous things mentioned in the New Testament as having been performed by Jesus were never done by him, how much is he worth to mankind?

What did Jesus do as a man, not as a god, not as a deified man, but just a plain man, that entitles him to be set apart from the human race? An honest answer to that question determines what he is worth to the world. L. K. W.

## The Squabble in the Schools.

The storm raised by the reported announcement by the New York Board of Education that there will be no mention of Christ in the Christmas exercises in the public schools this year has not quieted down at this writing. The Board, however, has explained. One member interviewed by the press characterizes the disturbance as "much ado about nothing." The Board, he says, has not taken any official action eliminating the name of Christ, and, unfortunately, does not intend to. Last February the Board passed a resolution stating that "the assignment of essays upon religious topics should be avoided, the singing of hymns or songs of a sectarian or denominational character is disapproved, while Christmas exercises in which are no allusions to any religious or sectarian doctrines, and which have for their object the affording to the children respite from the monotony of daily routine and the instilling into them of the feeling of peace, good will and love, contain nothing to which any religious denomination can conscientiously object. Wherefore we decline to recommend any order forbidding these exercises."

On November 28 the Board supplemented the foregoing with this:

"And whereas since the adoption of said report there has been an agitation to the effect that it was the intention of this board that Christmas exercises be forbidden in the public schools and that the Board of Education had ordered the songs and song books now in use in the schools to be altered; and

"Whereas, It is desirable to place this board upon record in order to correct any misapprehension as to its object and intention in passing said resolutions; it is

"Resolved That this board did not intend by the passage of said resolutions to abolish Christmas exercises as heretofore conducted in the public schools and does not intend that the same shall be prohibited; and further, this board has not directed changes in any books or any songs; and further

"Resolved, That this board did not intend to formulate any particular or specific rules for the guidance of principals in the conduct of the Christmas exercises, but necessarily left much to their good judgment."

That is the last official utterance of the Board up to date. Instructions to principals to omit

Christmas carols came from Frank R. Dix, musical director of the public schools.

The discussion is carried on with much acrimony and lack of good sense. The D. A. R. ("Daughters of the American Revolution") have adopted some silly resolutions which show that they know nothing about the principle fought for by their ancestors. They preamble thus: "Whereas, This country was established in order that its inhabitants might worship the Lord Jesus Christ without let or hindrance," etc., which is a total misconception of historical fact, since the worship of Christ is nowhere specified in either the Declaration of Independence or of the Constitution. The American principle is that citizens of the United States shall worship God according to the dictates of their consciences, and that they shall not be compelled to worship according to the dictates of the exclusively Christian conscience.

A correspondent of Canon William Sheafe Chase, the Williamsburg parson who threatens the Board of Education with an injunction, pretending to speak for the Jews, boasts that the Israelites have "abolished your silly Santa Claus" and will force the public libraries to exclude Shakespeare because of the "Merchant of Venice," and Scott's "Ivanhoe," where the Jew is "held up to scorn as a money lender." From the tone of his letter, which might have emanated from some orthodox Jew, it may be inferred that when the writer and his racial fellows get Christianity out of the schools they will put Judaism in, because, as he says, "Judaism is the true religion." If the two religions were to strangle each other in the fight, humanity would be the gainer.

American sympathy will certainly go out to the blue-nose Judge Hannington of St. John, N. B., who in opening his court the other day declared that the action of the school board was a "great calamity," and warned Canadians against a like course, "lest it bring down the anger of God." Judge Hannington is obviously one of those Old Testament Christians who implicitly believe that nations are overtaken with the wrath of Jehovah because of the offenses of their citizens. The New Testament, to the contrary, teaches, from the example of those on whom the tower of Siloam fell, that the innocent are as likely to be punished as the guilty; and hence our sins may be visited on Canada. The relations of the deity to man are so unfixed that it is never possible to foresee where the next bolt will land, nor what will attract or avert it, or whether it is sent as a punishment or a reminder, or is simply a part of a "plan" too deep for human comprehension.

The ministers view with alarm the prospect of having the youth of the land reared without knowledge of the Christian religion. They talk as though the schools were the only place where such knowledge is to be acquired. The members of the school board who are attacked might score against their clerical assailants by inquiring what they conceive the function of the churches to be if not to teach Christianity, and whether, when they must call on the schools for aid, it is not a sign that the churches lack the blessing and approval of the deity which ought to make them equal to the undertaking. The churches of the country have a thousand millions' worth of property all untaxed; they have preachers to the number of one hundred and fifty thousand; they enjoy all sorts of public recognition and gratuities and graft; one day of the week is theirs as a law-created monopoly. The President and Mr. Bryan and Mr. Fairbanks and Governor-elect Fort of New Jersey, all say good words for them. Mr. Taft is at their disposal on

public occasions. These men and their kind speak ten good words for religion to one for education—ten for the church to one for the schools; and yet the clergy cannot reach the people with their gospel and must call upon the schools for help to instil its "truths"! We believe that if we could control the machinery and enjoy all the privileges of the church, we could make unbelievers of the people in the next generation, and would not ask that the pupils in the public schools be taught anything on the subject whatever.

It is "up to" the state to say to the church that all the help it will ever receive has been extended; that the church is of age and is hereby given its time, and must henceforth support itself or perish.

### Religion and Children and Women.

The Christian Advocate uses the words "an outrageous utterance" to characterize the expressed opinion of President Schneider of the Chicago Board of Education that "religion should not be taught to anyone, in any form, until his or her mind is mature."

What can there be "outrageous" in a theory as to the best time to introduce religion to the youthful mind? What might be fitly termed outrageous is an utterance like this by the Rev. J. Q. A. Henry, a Baptist minister of Los Angeles, Cal., which religious papers reproduce with applause:

"Do not marry an irreligious woman. An infidel man is bad enough, but an unbelieving woman is a curse and a scourge. Woman owes her emancipation and exaltation to Christianity, and a good wife will respect religion and accept Christ."

The difference between the calm expression of a ripened judgment by President Schneider and the blatant mouthwork of the preacher is exactly the difference between the dignified and the outrageous. In support of his belief that religion should not be taught to unmaturing minds President Schneider may quote high scientific authority and the opinions of students of the child mind; while to maintain his assertion that "an unbelieving woman is a curse and a scourge" the preacher can cite the word of nobody except other ministers who like himself have no regard for the truth.

President Schneider's belief is wholly rational. The truth of religious claims is held in doubt by the most enlightened of men, and it does the child a wrong to impress such claims upon it as infallibly true before it has developed the ability to judge for itself. The child does not comprehend what it is taught when the subject of instruction is religion. Its other lessons are illustrated with the objects talked about, and do not have to be accepted on the unsupported word of the teacher. The child has before it authentic pictures of characters whose lives it studies. There are no such pictures of religious personages nor any history that is not in dispute. The religious instructor argues, for example, that the child must take the existence of foreign countries on faith, and therefore the reality of heaven may be accepted by it on the same authority. The cases are not parallel. There are maps of foreign countries, and children meet persons who have visited them and returned—proofs that are wholly missing as regards that imagined place called heaven. For a child to evince enough interest in its secular lessons to ask questions the answer to which will remove its difficulties is deemed commendable, and the young inquirer is encouraged. On the other hand if its questions about religion indicate doubt the child is rebuked and silenced. That is neither fair nor honest, and such instruction should be deferred until the pupil is old enough to know that his instructor doesn't know,

and that religion is a matter of faith and not of knowledge.

The Rev. J. Q. A. Henry is not in the class of men who can be answered by either argument or demonstration. He is a clerical blackguard—so evidently so that it would be almost an insult to non-Christian wives to take up their defense against his outrageous utterances. The sons of unbelieving mothers and the husbands of unbelieving wives, are so far from assuming an apologetic attitude, that they feel some pride in their relation to women who are not the dupes of superstition. The man with a religious wife is inclined to be indulgent and to attribute her piety to the fact that she is a woman. In the one case it is a matter of mental composition, in the other the accident of sex. Sex of course is an admirable quality in a wife, but it does not constitute the intellectual companion. Neither piety nor unbelief makes the wife; but other things being equal the unbelieving woman—the one who thinks more of her home than of her church, who is better friends with her husband than with her minister, who cares more for the cultivation of her mind than for the future welfare of any possible "soul" she may have to be saved—will make the best wife for the man who can appreciate what is admirable in a woman.

### Secretary Reichwald Wins.

A Chicago dispatch of the 30th of November announces that neither the Bible nor any other book of a religious character will be introduced as a text book in the Chicago public schools.

The project, says the dispatch, started by members of the Chicago Women's Educational Union passed into oblivion when the school management commission of the Board of Education by unanimous vote, Nov. 29, adopted the recommendation of its sub-committee and tabled both the resolutions by which the matter was brought up for discussion. The sub-committee reported the opinion that "the discussion, if continued, might result in evoking distrust of the integrity and nonsectarian character of the public schools themselves."

The most active opponents of the proposed Bible reading in the Chicago schools have been Secretary Reichwald of the American Secular Union and his enthusiastic volunteer co-worker, Mr. E. P. Peacock, who kept the Board of Education well supplied with arguments based on law and reason why religious instruction should be excluded. Of course, one defeat will not quiet the fanatics who have been behind the Bible-in-the-schools movement, neither will one victory throw their opponents off their guard. Eternal vigilance is the price of holding what is gained.

The resolution by the Sunrise Club of New York, at its meeting on the evening of November 25, might well be copied by all Liberal and literary associations:

"Whereas, The cause of liberty of thought has suffered an irreparable loss in the death of Mr. Moncure D. Conway, be it

"Resolved, That the Sunrise Club voices the sentiments of all liberal thinkers, in expressing its profound sense of loss at the demise of one whose life was devoted to breaking fetters, alike of the body and of the mind."

Offered by James F. Morton, Jr., and seconded by Dr. Charles L. Andrews and several others, the resolution was unanimously adopted. The usefulness of Dr. Conway's life is recognized by thousands. He was an industrious writer, unsurpassed in facility of expression, and his books give pleasure as well as instruction. More, his courage was without limit. He spoke his mind undeterred by what the conservative and respectable might think or say of him and his

opinions. He ceased to be a Christian years ago. He defended freedom of thought, and maintained further that a man had the same right to his own morals as to his own religion. Besides delivering hundreds of addresses and contributing constantly to newspapers and magazines, he had published books and pamphlets under as many as three score titles. Only the more recent of his works are in print. A few appreciative readers have more or less complete collections of them. Our libraries would be vastly enriched if these could be published. Dr. Conway was a close friend of Mr. Andrew Carnegie, who built a hall to his name on the Dickinson College grounds. Mr. Carnegie might do the reading public, as well as the cause of peace and liberty, a great service by financing an edition of Dr. Conway's collected writings.

On receiving a copy of "A Short History of the Inquisition" Dr. W. A. Croffut of Washington wrote:

"Dear Macdonald: I thank you exceedingly for the History of the Inquisition just at hand. It is bound to be a power for good unto salvation for benighted multitudes who do not know what devilish things have been done by the church. I wish that a copy of your admirable summary could find its way into every Carnegie library. What an illumination would result! This book has been a heap of work and ought to bring more than the paltry \$2. You have done a work for humanity—you and Walker and George. More power to your elbow!

"Later: I send \$2 extra for another copy, which I shall give to the City (Carnegie) library here in Washington."

We indulge the hope that the work here mentioned may be accepted as the most useful and informing history of the Inquisition of its size and cost yet published. It has no competitor in English print except Lea's four volume work, which contains more than anybody needs to read to get the facts, and costs five times as much as our Short History. Dr. Lea's work, besides, is conceded to be difficult reading—a complaint which we do not expect to hear regarding ours. In the pursuit of matter for the book, libraries were searched and many volumes examined. We do not fear contradiction when we say that the libraries contain nothing that ranks with the work we have produced. One may find the facts elsewhere, scattered here and there, but we hope that our way of presenting them, and such comments as we have thought they demanded, will add something to the value of the presentation, especially from the point of view of the Free-thinker. If the book can be placed in the libraries, the hostility of the church cannot prevent it from becoming the public's favorite history of the Inquisition, for people who frequent libraries are not going to search a score of books when they can find what they are after in one. All orders for "A Short History of the Inquisition" have been filled up to date, and we are prepared for more.

### An Opinion by Remsburg.

One of the most important contributions ever made to Freethought literature, "A Short History of the Inquisition," has just made its appearance. Readers of The Truth Seeker have waited for this book long and patiently. Many of them paid for it more than a year ago. But their money has been drawing big interest, for the work is well worth double what they paid for it. The delay has been caused largely by the work of procuring and preparing additional matter, including a large portion of the one hundred engravings which illustrate it. For the book first promised, the publishers have given their subscribers a newer one, a larger one, and a better one. It is from the pens of Edwin C. Walker and George E. Macdonald, and this is a sufficient guarantee that it is well written. The paper, the typography and the binding are all that can be desired. The Truth Seeker reader who fails to purchase this book is cheating himself and wronging a deserving publisher.

J. E. REMSBURG.

# THE CHRIST.

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

BY JOHN E. REMSBURG.

### CHAPTER V. (Continued.) The Ministry of Christ.

157

What city of Samaria did Jesus visit?

John: "Then cometh he to a city of Samaria which is called Sychar" (iv, 5).

Samaria contained no city of this name. Bible commentators believe that Shechem is intended.

158

What did his disciples say to him when about to leave Bethany?

"Master, the Jews of late sought to stone thee" (John xi, 8).

The disciples were themselves Jews, and the above is not the language of a Jew speaking of his own people, but of a foreigner.

159

Where was he when he dined with publicans and sinners?

Mark: At his own house. "As Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples" (ii, 15).

Luke: At the house of Levi. "And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them" (v, 29).

160

What did the Pharisees say to his disciples, because they, with Jesus, dined with publicans and sinners?

"Why do ye eat and drink with publicans and sinners?" (Luke v, 30.)

"Why eateth your master with publicans and sinners?" (Matthew ix, 11.)

161

Who inquired of Jesus the reason for his disciples not fasting?

Matthew: "Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?" (ix, 14.)

Luke: "And they [the scribes and Pharisees] said unto him, why do the disciples of John fast often, . . . and likewise the disciples of the Pharisees; but thine eat and drink?" (v, 33.)

162

What did he say when reproved for plucking the ears of corn on the Sabbath?

"Have ye never read what David did? . . . How he went into the house of God in the days of Abiathar, the high priest, and did eat the shew bread?" (Mark ii, 25, 26.)

David did not do this "in the days of Abiathar," but in the days of Ahimelech. "Then came David to Nob to Ahimelech the priest . . . So the priest gave him hallowed bread; for there was no bread there but the shew bread" (1 Sam. xxi, 1, 6).

163

What did he claim regarding Moses?

"He [Moses] wrote of me" (John v, 45).

The passage referred to is quoted in Acts iii, 22, and may be found in Deuteronomy xviii, 15. It alludes to Joshua, the successor of Moses. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken."

Had Jesus been omniscient he would have known that Moses did not write this; that it was not written until nearly 800 years after the time of Moses.

164

Jesus is credited with having raised the daughter of Jarius from the dead. Was she really dead?

Matthew: Jairus said, "My daughter is even now dead" (ix, 18).

Mark: He said, "My little daughter lieth at the point of death" (v, 23).

Luke: It was reported that "she lay dying" (viii, 42).

According to Matthew, in this miracle he restored the dead to life; according to Mark and Luke, he merely healed the sick.

165

Who of Christ's disciples witnessed the raising of Jarius' daughter?

Mark and Luke: Peter, James and John (Mark v, 37-40; Luke viii, 51).

John, who alone of his alleged biographers is said to have witnessed this miracle, is the only one who fails to mention it.

"A proper witness is silent, while an improper witness testifies."—Bishop Faustus.

166

What did Jesus say when sending out his Twelve Apostles?

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matthew x, 40; Luke x, 16).

According to John (xiii, 20) these words were uttered not at the beginning of his ministry as stated by Matthew and Luke, but at the Last Supper; regarding which "Supernatural Religion" says: "It is clear that its insertion here is a mistake."

167

What command did he give them respecting the provision of staves?

Matthew and Luke: They were not to provide themselves with staves. "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves" (Matt. x, 9, 10; Luke ix, 3).

Mark: "Commanded them that they should take nothing for their journey, save a staff only" (vi, 8).

168

When the Samaritans refused to receive him what was said?

Luke: "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them even as Elias did?"

"But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

"For the Son of man is not come to destroy men's lives, but to save them. And they went to another village" (ix, 54-56).

It is conceded by the best Christian scholars that the words "as Elias did" and all that follow, excepting "he turned and rebuked them," are spurious.

169

What did Jesus say to the multitude concerning John the Baptist?

"From the days of John the Baptist until now the kingdom of heaven suffereth violence" (Matthew xi, 12).

The words, "from the days of John the Baptist until now," signify that a long period of time had elapsed since the days of John. Yet, on the very day that Jesus is said to have uttered them, he received a visit from the disciples of John, who was still living (Matthew xi, 2, 3).

170

Whose rejection of him provoked the declaration, "A prophet is not without honor, save in his own country"?

Matthew: "And when he came into his own country [Galilee], he taught them in their synagogue, . . . and they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country" (xiii, 54-57).

John: "He departed thence, [he had come from Judea and Samaria] and went into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. Then when he was come into Galilee, the Galileans received him" (iv, 43-45).

According to Matthew, he was without honor in Galilee; according to John, he went to Galilee because he was without honor in Judea. According to Matthew the Galileans rejected him; according to John "the Galileans received him." According to Matthew, Galilee was "his own country"; according to John, Judea was "his own country."

Regarding these contradictory statements, Scott, in his "English Life of Jesus" (p. 114), says: "The Synoptists in every case give a special reason for his leaving Galilee, while the fourth gospel is equally careful in specifying the reason for his leaving Jerusalem. According to the former, Jesus would not have left Galilee if he could have avoided it; according to the latter, he would have remained at Jerusalem if he could have done so with safety. The inconsistency is glaring."

171

When he came into his own county and taught in the synagogue what did the people say?

Mark: "Is not this the carpenter?" (vi, 3.)

Matthew: "Is not this the carpenter's son?" (xiii, 55.)

172

When Herod heard of his wonderful works, what did he say?

"This is John the Baptist; he is risen from the dead" (Matthew xiv, 2).

Here, early in Christ's ministry, the tetrarch of Galilee is represented as entertaining the Christian doctrine of a bodily resurrection.

173

When and for what reason was John beheaded?

Matthew and Mark: "But when Herod's birthday was kept, the daughter of Herodias [Salome] danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother" (Matt. xiv, 6-11; Mark vi, 21-28).

This account of the death of John is utterly at variance with that given in Josephus. This historian, assuming the passage relating to John to be genuine, says:

"Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise rebellion (for they seemed to do anything he should advise), thought it best by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death" (Antiquities, B. xviii, ch. v, sec. 2).

Macherus, where Josephus states that John was executed, was a place far removed from Herod's capital—was outside of his dominions—in Arabia Petrea.

Referring to the Evangelistic account of John's death, Dr. Hooykaas says: "This eminently dramatic story certainly cannot be accepted as it stands. It betrays too much art in its striking contrasts between the manners of the court and the person of the prophet. We have already seen that the occasion of John's imprisonment is not correctly given by the Gospels. That such a man as Herod 'delighted in hearing' John is, to say the least, an exaggeration. The ghastly scene in which the prophet's head is carried into the festive hall may not be quite impossible in such an age and at such a court, but it is hardly probable. It is easy to see that Herodias is drawn after the model of Ahab's wife, who hated and persecuted the first Elijah; and Salome is evidently copied from Esther, for she, too, visits the prince by surprise, captivates him by her beauty, obtains a promise of anything up to the half of his kingdom, and at the festive board demands the death of her enemy as the royal boon" (Bible for Learners, vol. iii, p. 272).

### Morality and Belief.

As an answer to the declaration of some "that the disappearance or weakening of religious beliefs has always been followed by moral degeneracy and looseness of morals," let this be put in antithesis: The scientific study and knowledge of nature expels the idea of vulgarity, and therefore is conducive to morality; and pure realism makes for morality for the same reason that familiarity is conducive to indifference in the sex relations. Imagination is stimulated by "the paradoxical situation of special attractiveness of everything that is forbidden." Our "first parents" ate of the fruit because it was forbidden. One who would be vulgar or immoral under scientific influences or conditions would also be vulgar or immoral under a system of religious beliefs. This is knowledge a posteriori. Observation and experience prove it to be so.

W. H. RINEHART.

## The Republic of Ecuador.

BY EUGENE HINS.

We called attention a few weeks ago to the intrigues through which the clergy of Ecuador hoped to regain their former power. Our readers will peruse with pleasure the following historic details which we take from the paper "Les Corbeaux" of Paris:

An adventurer, Garcia Moreno, who reached Ecuador about 1857, came into power in 1861.

This man, a canting bigot of the worst kind, signed, on April 23, 1863, a concordat which was very advantageous for the church.

Here are a few excerpts:

"The Catholic, apostolic and Roman religion is the religion of the state, to the exclusion of all others."

"The bishops alone have the right to designate the books to be used; they will exercise the right of proscribing all irreligious works."

"The bishops will have the sole right to inspect the university, high, and primary schools."

In 1870 Garcia Moreno was the only person who protested against the invasion of the "States of the Church."

This Jesuit consecrated Ecuador to the sacred heart of Jesus (1873).

He recalled the Jesuits who had been expelled in 1790; he sent for the brethren of the Christian schools, for the nuns of the Sacred Heart and the Sisters of Charity to take charge of the primary schools.

He charged the Redemptorist Fathers to persecute the Indians and the Freethinkers.

He gave one million pesos to the pope from the state treasury.

God, who never protects his own, made no exception in his favor; he allowed his faithful adorer to be slain.

On August 6, 1875, Garcia Moreno was executed by three citizens who riddled him with balls and dagger wounds.

Until 1895, Ecuador was a "theocratic republic."

The monks were all-powerful. They were rich. All government was in the hands of their tools (as in Belgium).

The revolution of 1895 changed this republic of the Sacred Heart into a state governed by the people.

In 1897, the archbishop of Quito, the Jesuits and the Redemptorists stirred up a revolt against the government. The president had every monk, who was captured with arms in his hands, shot.

The Republic of Ecuador is divided into 16 provinces or states.

It contains at the present writing 1,300,000 inhabitants, represented by 30 senators and 40 representatives.

Civil marriage is obligatory. Divorce is authorized.

The legation to the Vatican has been withdrawn.

The law of 1894 has repealed the concordat.

The founding of new religious houses is forbidden.

All the priests must be native born.

All religious houses are suppressed upon extinction.

Unfortunately there are 50,000 monks still living.

Primary instruction is gratuitous and obligatory.

The Freethinkers' Association demand the expropriation of all property held under the law of mortmain; the secularization of the cemeteries; the suppression of noviciates, etc.—Journal de Charleroi.

Herbert Spencer left by will materials for the compilation in "one volume of moderate size" by his friend Dr. Duncan of his "Life and Letters." The work, which is being published with the authority of the Spencer trustees, will give a plain narrative of Spencer's life based largely on correspondence and will reveal the self-denial and diligence of his early years. The volume will not repeat the incidents described in the "Autobiography," but will include reminiscences of some of Spencer's intimate friends which reveal the emotional and sympathetic traits of his character. Among his correspondents will be included the Duke of Argyll, John Bright, Darwin, George Eliot, Gladstone, Leslie Stephen, Tennyson, and Tyndall.

## HELLFIRE BALLADS.

BY CHARLIE CHURCH.

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

## AGONIZING ANTHEM.

Oh listen, all ye skeptic men,  
While painful news I tell:  
Of every thousand human souls,  
But one keeps out of hell.

The Lord who made the earth and man,  
Who doeth all things well  
Created, in the long-ago,  
A burning brimstone hell.

The angels once went on a strike,  
Concluded to rebel;  
Their King enchained the rebel horde,  
And cast them down to hell.

Then Adam ate forbidden fruit,  
He disobeyed and fell;  
For that one sin the human race  
Is doomed to endless hell.

At every tick of solemn clock,  
At every word you spell,  
Like arrow from the bow-gun shot  
A soul goes down to hell.

Whene'er you hear the whistle blow,  
Or hear the ring of bell;  
'Tis telling you, 'tis warning you,  
You're on the road to hell.

To land of woe you're bound to go,  
And there for ever dwell;  
In vain, in vain, you'll howl in pain,  
When roasting down in hell.

Oh stop and think, whene'er you hear  
The sound of funeral knell:  
Some neighbor, who denied the Creed,  
Is plunging into hell.

In furnace fire exceeding hot,  
He'll everlasting yell;  
While devils boil him in a pot,  
That they may feast in hell.

Oh never talk of reason—proof,  
But every doubt dispel;  
For even use of common sense  
Will hurry you to hell.

Yet there's a way, a way divine,  
The wrath of God to quell;  
Accept the Creed and pay the priest,  
And you'll keep out of hell.

## RELIGIOUS REJOICING.

I love to tell of burning hell,  
Of brimstone fire below:  
I'm never sad, but ever glad;  
For that's where others go.

Oh, praise the Lord for just reward  
To them who dare deny  
The wrathful god with iron rod,  
Who sits enthroned on high.

I long for death, to lose my breath,  
That I may see them burn;  
May see them toast, and wriggling roast,  
As round and round they turn.

In days of old, the prophet told  
The unbeliever's doom:  
The furnace hot shall be his lot,  
Where's never lack of room.

As toward the skies I lift my eyes,  
And view the blazing sun;  
'Tis then I know where sinners go,  
When days on earth are done.

The Lord knew well the need of Hell,  
And set the sun on fire;  
Then round it hurled a planet world,  
To breed the priest and liar.

On Judgment day, not far away,  
The world becometh new:  
The gasping groans and trembling tones  
Declare this must be true.

The sinless earth, of second birth,  
Shall be the home for me,  
When neighbors bake in burning lake,  
Oh, then I'll dance with glee.

Rejoice and sing, adore the King,  
For wise and wondrous plan  
To breed a Son, a righteous one—  
Before the world began.

Redeeming blood the mire and mud  
Has washed from out my soul:  
A thug and thief, through blind belief,  
Shall reach the heavenly goal.

Till end of time I'll write in rhyme,  
And ring the golden bell;  
For I shall view the sinner stew,  
And hear the howl from Hell.

## What Mrs. Besant Is Doing.

The work of Mrs. Besant and the Theosophical Society in the regeneration of Hinduism is described by an observer in India as an effort to "purify and elevate the popular religion." In thus transforming a religion of materialism into one of idealism her work is commended; though it does not escape notice that the forces of philosophy are lent to deepen the superstition of the age, since idolatry, instead of being banished, is interpreted spiritually. Hinduism is shown by the writer, the Rev. N. Nacnicol, to be characterized by its "lack of articulation as a system of belief, and its adaptability to new circumstances." This adaptability has made it susceptible to the influence of Mrs. Besant and certain of its native reformers, and, if it were not for certain influences that limit its capacity for absorption, it might have been led to "take Christianity in some form within its hospitable borders." As it has included Buddha among its incarnations, there seems to the writer no reason why it should not have taken Christ as well. Mrs. Besant was lately heard in various parts of the United States, and the interest she evoked may justify the presentation of her special work in India, which the writer here contrasts with that of Swami Vivekananda, who is a native reformer. We read in The Hibbert Journal (London, October):

"Certainly Mrs. Besant is exercising a remarkable influence throughout India, and an influence which, in spite of its adherence to much that is superstitious, is helping ultimately toward the purifying of Hinduism. To interpret a popular superstition as a symbol may preserve it, but only for a while. It is not symbols but concrete and gross facts that the great body of the people worship. Mrs. Besant is helping indeed to revive Hinduism, but it is mainly by directing attention toward its spiritual content and by moralizing and organizing it. Her superstitions, if we may call them so, have been kept for the most part hitherto in the background. Swami Vivekananda would have none of them. 'These creepy, things,' he said, 'these mysticisms . . . are generally weakening.' He aimed at establishing what he believed would be a purely rational religion. Mrs. Besant is in fuller agreement with him in her vigorous attempts to systematize Hinduism and reconcile its opposing schools of thought. Under her impulse and direction handbooks of Hinduism have been prepared and published, to serve as text-books in elementary schools, in high schools, and in colleges. One can trace throughout them the valiant efforts of this school to reconcile conflicting views, to rationalize by the aid of modern science and supposed psychic phenomena such practices as ancestor-worship and the use of spells, and to moralize the ingenuous religion of nature. In the earnest propaganda that centers round these two remarkable personalities, one Indian, the other English, the unbiased student can not fail to see that, hostile as both movements are to Christianity, they are largely debtors to its influence and products of the moral ferment it creates."

These and other phases of revival, says The Literary Digest, are noted by the writer as contributory to the causes of the reaction now observable in India under the political guise of patriotism. Patriotism, we are told, "in many cases has united itself to the ancient practices, and idolatrous festivals have been invested with a new political significance." We read further:

"A powerful popular leader sees fit, while denouncing the partition of Bengal, to affirm, 'We are all Hindus and idolaters, and I am not ashamed of the fact.' But there is a manifest insincerity in such movements which rules them out of our consideration. At the same time, however, one may always expect to find a sincere patriotism which clings to the old ways and the old gods. With such a feeling Mrs. Besant has considerable sympathy, and claims with reason to have helped greatly in the revival of Sanskrit studies. But often patriotism clings to customs and beliefs that even she can not accept. It is natural for any people to be excessively proud of their own national achievement, and especially so in the case of a people in the position of the Hindus—at once of great intellectual ability and at the same time restrained from enjoying the full fruition of their own gifts by the pressure

upon them of an alien civilization, claiming to be higher. Their patriotism, unable to boast itself in the achievements of today, clings with all the more tenacity to the achievements of yesterday. The sanctity of their sacred books is multiplied manifold to their jealous eyes. The holy land of their fathers seems the more hallowed in contrast with its profaned and dejected condition now. It is not to be wondered at that one who comes, like Mrs. Besant, speaking smooth words and sparing their amour propre is welcomed by many."

### Revive the Inquisition.

An Oak Park preacher advocates the hanging of men who desert their wives to take up with affinities. A Philadelphia preacher would have all heretics burned at the stake. E. Benjamin Andrews is of the opinion that all libelers should be hanged.

Come, fellow citizens, give heed; 'tis time for drastic measures

In dealing with the ones who feed upon forbidden pleasures;

Let's burn the hateful heretics and send all men to hades

Who leave their wives, to run away with more congenial ladies.

And, so the public never may have any cause to doubt us,

Let's hang the editors who say unlovely things about us.

Let's draw and quarter those who steal, and gloat while they are moaning,

Let's break the drunkard on the wheel and laugh to hear him groaning;

In molten metal let us duck the woman who has stumbled,

And in a seething pit let all who bribe or graft be jumbled;

Let's poke hot irons in their eyes who heed the pagan's preaching,

Let's boil the man in oil who lies, and laugh to hear him screeching.

'Tis time that virtue should prevail, let tolerance be ended;

Let's put the babe that cries in jail, to show that we are splendid;

Set every naughty boy in stocks where other boys may taunt him,

Or fling him in some dungeon where dread shapes may nightly haunt him;

Let's rend the wicked ones who swear, and earn a benediction

By sentencing each parted pair to sudden crucifixion.

The cook who leaves without a cause—let her be torn asunder;

Why turn for justice to our law? The judges only blunder!

Let him be put to torture who smokes cigarettes or gambles,

On every corner let us have a set of public shambles;

The age is dark; oh let the light of reason spread its glory,

Let Virtue triumph in her might, and let her hands be gory!

—S. E. Kiser.

Mr. John J. Bradley of Manila, in the Philippines, sends to The Truth Seeker some statistics of Manila real estate. The total assessed valuation of real estate in that city, according to these statistics, is \$127,887,336. Out of this total the following items of ecclesiastical holdings are exempt from taxation: Roman Catholic church property, \$5,607,840; Protestant church property, \$322,386; property of religious orders, \$9,437,763. This amounts to a total of \$15,367,989, which is almost one-eighth of all the real estate value in Manila. The secular citizen of Manila therefore has about twelve per cent added to his taxes for the support of the churches and religious orders. The government in the Philippines is hand-in-glove with the churches. Last month there was held a big religious procession on the occasion of the coronation of "Nuestra Senora del Rosario." Governor-General Smith participated, and the account in a Manila paper states that "as Archbishop Agius reached the top of the stand he was met by Governor-General James F. Smith, who bore the crowns for both the child and mother and presented them to the archbishop." As the representative of the government, Mr. Smith thereby exceeded his functions. He is proceeding upon the old theory, not very honorable in states, that a people are best governed through their superstitions. But when a government resorts to that expedient it is evidently doubtful of its own intrinsic merits.

### Credit for the Washington Secular League.

Our neighbor the Wall Street Journal thinks that the government has made a mistake in striking the words "In God we trust" from the new gold eagle. It wants them put back. We understand the words were dropped in deference to the arguments of a certain national society for the secularization of the government, which seems to have some good spokesmen at Washington. It would have suited us better if the secular society had devoted the energy it spent on secularizing the new coins to relieving the Sub-Treasury in this town of that bronze picture of Washington at prayer, with which some tasteless enthusiasts were recently allowed to disfigure it. As for the gold coins, if they had never borne the pious motto it is not probable that any one would suggest that it ought to be put on them. It has been on various of our copper and silver coins, and is still on some of them, and has been dropped from others. Keeping it or dropping it is altogether a matter of sentiment and taste. Dropping it does not mean that we have developed any new sentiment of independence of the Almighty, but merely that the motto does not seem suitable for coined money.—Harper's Weekly.

A valued reader of The Truth Seeker addresses us as follows:

"Friend Macdonald: In view of recent editorial remarks in The Truth Seeker anent the subject, I opine that the attached clippings from the last issue of the Chicago Inter-Ocean will interest you. Incidentally you might tell your readers what there is to the matter. Mr. Jordan is likely twisted somewhere, as it seems unlikely that 'Teddy' would overlook a legal warrant of this kind; and the same may be said of yourself. Sincerely yours,  
J. F. ROBERTS."

The Mr. Jordan mentioned by Mr. Roberts is the author of a letter to the Chicago Inter-Ocean, in which he says that a law authorizing the "In God we trust" motto on the coinage is to be found in "section 5, chapter C, laws of the United States approved March 3, 1895." The year "1895" is probably a misprint. Such a law was approved March 3, 1865 (30 years earlier) and reaffirmed in an act of February 12, 1873, but in 1874 Congress ratified the Revised Statutes which omit the provision. For more than thirty years, therefore, the inscription has been placed on the coins without warrant of law. It was always inconsistent with the secular Constitution.

Somebody asked Colonel Ingersoll what books he would recommend for the library of a young man. He answered: "The works of Darwin, Ernst Haeckel, Draper's 'Intellectual Development of Europe,' Buckle's 'History of Civilization in England,' Lecky's 'History of European Morals,' Voltaire's 'Philosophical Dictionary,' Buchner's 'Force and Matter,' the 'History of the Christian Religion,' by Waite, Paine's 'Age of Reason,' D'Holbach's 'System of Nature,' and, above all, Shakespeare. Do not forget Burns, Shelley, Dickens, and Hugo." For a local library, to which he is solicited to contribute, a Western reader of The Truth Seeker has ordered "A Short History of the Inquisition," "Supernatural Religion," "Six Historic Americans," the "Evolution of Man," and "Last Words on Evolution." We would add Remsburg's "The Bible," Doane's "Bible Myths," Reade's "Martyrdom of Man," and any or all of Ingersoll's writings. Huxley's "Essays" should be included, with Laing's "Human Origins" and Oswald's "Bible of Nature" and "Secret of the East." Well appointed libraries contain the works of Herbert Spencer, but if not all of them they should have "Social Statics" and "First Principles."

Somebody has sent us a marked copy of The Truth Seeker, which contains an item taken from the state news column of the Democrat referring to the arrest of Rev. Father Joseph Schell at Tony. The Truth Seeker asks this question: "We wonder what falser pretense the Rev. Father Schell has been obtaining money under than that of procuring spiritual benefits for people who pay him money for masses."—Sauk County Democrat, Baraboo, Wis.

The Truth Seeker is unable to fill any more orders for Dr. Croffut's book of travel, entitled "Folks Next Door," the edition having become suddenly exhausted by an unexpected demand.

### A Bishop's Move.

The Yarmouth Church Conference was certainly fruitful in surprises, if it afforded no other interesting matter for the laity. No congress within memory has produced such a curious medley of clerical ideas upon subjects as wide apart as "Socialism" and "Advice to Those Who are Married." Far away above others, however, was the startling suggestion of Bishop Wilkinson that a time limit should be put upon Sunday recreation. This reverend gentleman, whose curious "diocese" seems to take in two-thirds of the Continent of Europe, without even a blush or a tremor of his lawn millinery, coolly suggested that golf, lawn tennis, and "river excursions," etc., should be prohibited by law in this country before one or two o'clock on Sundays! The bishop did not include the new craze of "Diabolo," but probably that, with motoring and "bridge," were embraced in his comprehensive "et cetera." This is putting back the hands of the clock with a vengeance. The natural sequence of such an edict would, of course, be the restoration of the old laws for compelling men and women to go to church. A return to the dark days of ignorance and Puritan oppression, when everyone was ordered to attend church under pains and penalties, the slightest attempt at merriment or enjoyment being put down with a heavy hand, is certainly a prospect few could contemplate without dismay.—Reynolds's Newspaper (London).

### The "Brotherhood" of Man.

A tramp had knocked at the back door of a preacher's house for something to eat. The preacher himself answered. "Good morning, sir; what can I do for you?" he asked, holding the door ajar.

"I'm hungry, friend, and I called to ask for something to eat," answered the tramp. He was thinly clad and shivering from the cold.

"Wait a minute," said the preacher.

He closed the door and marched back into the house. Presently he returned with two slices of bread, which he handed the tramp.

The poor hobo reached for his breakfast. "Much obliged," he said.

But before the tramp could go the preacher suddenly got a hunch.

"Why don't you pray?" he asked.

"I can't; don't know how."

"Would you like to learn?"

"Yes, sir."

"Then repeat what I say."

"I'm on."

"Our Father who art in heaven," began the preacher; and as he went on the tramp followed, till suddenly he saw a light.

"Hold on," he cried. "Is he your father?"

"Yes."

"Is he my father?"

"Yes."

"Well, then we're brothers, ain't we?"

"Y-e-s," acknowledged the preacher.

"Well, don't you think this is a pretty cold hand-out to give your brother?"

### Angelic Aspiration.

I want to be an angel bright,  
And with the angels stand;  
With wings upon my shoulders round,  
And pitchfork in my hand.

The unbelieving heathen all,  
And cursed infidel,  
I'll cast into the burning lake,  
And hear them shriek and yell.

At jasper table I shall sit,  
And most luxurious dine;  
For I shall eat unleavened bread,  
And quaff the sparkling wine.

My beauteous form shall there be clad  
In snow-white empress gown;  
And on my shining head shall rest  
A triple-plated crown.

I'll hear King David play the harp,  
And sing a psalm of praise;  
While wails of woe from hell below  
Resound through endless days.

Elijah, too, oh he'll be there—  
Who prayed so long and loud,  
That for three years the earth was dry,  
And not a single cloud.

Praise God, from whom all blessings flow,  
His tender mercies tell:  
For I shall with the angels stand,  
And hear the howls from Hell.

## Minor Editorial Note and Comment.

One of the few New York preachers who advocate the separation of church and state is the Rev. Madison C. Peters, who conducts an Independent church. Dr. Peters delivered a Thanksgiving day sermon in which, taking a hand in the religion-in-the-schools fracas, he said: "I stand by the constitutional requirement of a free, non-sectarian public school system as the only position a simon-pure, broad-minded American can take. Once you teach Christ in the public schools the next question will be what denomination shall interpret him. The church and the synagogue for religion is the original American idea. Any other movement is a step backward. All loyal Americans, irrespective of race or religion, should rally around the only consistent American proposition to maintain, at all hazards, our schools free from religious interference. It is time the mummified conservatives and visionless traditionalists who vainly attempt to go forward by walking backward be warned that America is alive to the perils of the deadly foes of liberty who would 'sectarianize' our free institutions. Let the churches and synagogues alike keep their hands off the public schools. Let the schools quit their musical nonsense and send out pupils who can spell correctly and write decent English. Let the churches wake up and attend to their business, and once again regain their lost hold on the masses." The churches are doing the best they can to regain their "lost hold on the masses." That is why they invade the schools. Their desire is to capture the schools for the church, and this they are trying to effect under the wholly false pretense that the schools need them.

A Chicago dispatch of Nov. 28 says: "Arraignment in court of the first Chicago saloon keepers arrested for failure to close their places on Sunday brought the Sabbath closing fight, in which the arrest of hundreds is promised, to an issue today. With the crisis reached, those opposing Sunday closing announced a new line of campaign to be followed in the event of defeat. The idea is to throw their entire support to the cause of Sunday closing and to enforce all laws on the subject with such vigor that the laws will be rendered obnoxious to the entire community and repealed." The saloon keepers experience a great access of zeal for Sunday liberty now that it appears they can no longer purchase the privilege of opening on Sunday, but their activity comes a few days too late. Had they in the past given to agitation for the repeal of all Sunday laws as much as they have paid in tribute and blackmail, they might have created a sentiment which would be very useful to them in the present crisis. But the saloon men have been quite willing that other places than their own should be closed because it had a tendency to divide Sunday patronage between them and the ministers, with a balance in their favor. This does not justify the Sunday closing of saloons, but it alienates consistent advocates of a free Sunday.

After the Yale football team had vanquished Harvard, Tad Jones, the Yale quarterback, made this statement at the banquet in Boston which followed the victory: "It's a funny thing to tell here, fellows, but I want to say that this morning I felt that I did not have it," meaning the game. "I went to my room and prayed, and when I came back downstairs I felt that I had it." If what this confession implies were susceptible of verification and the fact accepted that in the contests with Harvard the Yale men had the Almighty on their side, the

vanquished team would have cause to protest the game. It is bad enough when "ringers" are by questionable methods added to college teams; it is worse when the whole power of the universe is invoked with success in inter-collegiate contests. Only a person whose sense of fairness had been warped by theology would consider such a course honorable. It was not Harvard against Yale, but Harvard against God, which is no square deal.

A Roman Catholic who appeared before the New York Board of Education in behalf of a Christmas with Christ in it told the reporters this story: The daughter of Pastor Thompson of the Park Avenue Methodist church was reciting in the public school on East Eighty-fifth street. She selected the "Wreck of the Hesperus," and came to the line: "Christ save us all from a death like this." "Cut that out," said Miss Hirschberg, the Hebrew teacher, when Christ was mentioned. Such incidents furnish the best argument that could be framed for dropping religious exercises in schools. If the Jews had not been already restive under the imposition of instruction in a religion whose adherents always persecuted them, the Jewish teacher would never have taken exception to the casual mention of the name of Christ in Longfellow's poem.

In Governor Fort New Jersey will have a chief executive worthy of the bishops who supported him in his candidacy. He took part in a Jersey City Methodist church anniversary last week, and then and there delivered himself of this gem: "The best foundation for a public man is a belief in God and religion. I have no use for a man who does not believe in religion in public and private life. He is not to be trusted. I know some men are intelligent without this belief, but there is always something lacking in a man not brought up in some religious belief." Perhaps if the non-Christian Abraham Lincoln could have foreknown Judge Fort's opinion on this important point he would have gone in for the means of grace before it was everlastingly too late for him to be a public man whom the judge would have some "use for."

The banishing of the deific motto and the threatened exclusion of Christmas exercises from the schools have set the pulpit throbbing and sobbing. From the Rev. Dr. Burrell, a New York covenanter, we get the information that "on three occasions the Supreme Court of the United States has decided that this is a Christian country." Three, and we never heard of one! But that is not all. "Only two persons," declares Dr. Burrell, "would question a decision of the Supreme Court of the United States: one would be a disloyal citizen and the other an unlettered immigrant." There are thousands of citizens who because they are loyal to their country would question a decision of the Supreme Court or any other court that the United States is a Christian nation. The necessity for doing so, however, has not arisen.

Bernard MacFadden, the physical culturist who has been sentenced to two years' imprisonment at hard labor and to pay a fine of \$2,000 on conviction of printing unmailable matter in the magazine he conducts, has published a small pamphlet giving his side of the case, which may be had by addressing him at the Flatiron Building, New York. His story is that of a number of other victims of Comstockism who have exercised the freedom of discussing questions which they deemed of importance to the human family. The case involves the large

question whether an American citizen has not the right to print in the language of decency and without appeal to "the baser passions" unorthodox views upon the relations of the sexes. MacFadden will rightly appeal to the highest courts for a decision.

A Christian clergyman wants to know why Christmas should be celebrated at all if Christ is to be left out. No one asks him to leave Christ out of his celebration; the motion excluding Christ appertains to the public schools of New York, many of which are not half Christian. But the 25th of December has a significance wholly apart from the birth of Jesus, which did not occur on that day, and in the past has been celebrated more times without Christ than with him. We celebrate annually a Thanksgiving day out of respect for a custom hallowed of our forefathers; and we also celebrate Christmas day, which they repudiated as a popish feast handed down from paganism.

"Religion as a science" is the latest dodge for introducing religious teaching in state institutions. The Rev. Jay G. Rodger, Ph.D., holder of the "California State Chair of the Science of Religion," is the promoter of it. We are unacquainted with any science of religion unless it be the science of getting paid for promises in this world to be fulfilled in the next world. The church has reduced that process to a science, but in the interest of humanity it should be confined to religious institutions which have their sign up, so that the wary may sheer off.

Bishop Williams of the Episcopal church said in Detroit recently that people have coin enough to spend on automobiles, but not for the church. Why does the bishop rage? The scripture that he preaches from says that a man shall spend his money for whatever his soul lusteth after, so that if a Christian wants an auto and yet gives his money for Bishop Williams's projected cathedral, he is disobeying the scriptural injunction.

Last Sunday the Rev. Dr. R. S. MacArthur of Calvary Baptist church advanced a plan to substitute for the Bible in the schools a "moral guide book." Such a volume would contain selections from the Koran and the Talmud as well as the Bible. The proposition was received with signs of disapproval which showed what the congregation wanted in the church is not moral instruction but Bible instruction.

Eleven thousand alien laborers sailed Nov. 30 from New York for their homes in the old world. It is reported that large industries are weeding out "Latin" or Roman Catholic laborers on account of their frequent holidays and "protracted orgies," which make them unprofitable employees, and substituting English speaking workmen at better wages.

Thanksgiving exercises at the Jamestown Exposition were advertised as "national," which of course they were not, the exposition managers not being the nation. The national feature of the Jamestown Exposition is the million it owes the United States treasury, and which it might have paid had it opened its gates on Sunday.

Successful charlatany, if religious, does not go unrewarded. Not long ago a British university conferred a degree on "General" Booth of the Salvation Army. The French government has just decorated the Rev. Mrs. Mary Baker G. Eddy as an officer of the Academy.

"Religions are many, religion is one," is the motto of the New York State Conference of religions. It is pretty near accurate. Religion is one and pagan and Christian cults are the same old offender under a different name.

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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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## 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.

## TORREY HELPS TRADE.

From Henry Fash, Chicago.

My Dear Friend, The Truth Seeker: Inclosed find check for the amount of my bill. Mr. Torrey, the Evangelist spouter, is causing a little stir in this town, and from the look of things he is benefiting me. I am selling more Freethought and Liberal books of all kinds than ever before. People seem to take more interest in Freethought literature than ever. The "Age of Reason" takes the lead. Torrey had the Judges of the different courts on the platform with him, claiming them all as sincere Christians. One at least, a professional reformer and church member, is notorious for not paying his bills, holding them up as long as he can. I had as a customer a Methodist bishop, one time, who owed me quite a bill. I tried and tried to get him to pay, but he died still owing me. His son has been a notorious drunkard and bum. Take it all in all, the Freethinkers have no reason to feel ashamed of themselves, in spite of Torrey calling them dirty dogs and refusing to meet them in open debate. The Truth has nothing to fear. Error is the craven.

## THE NUMBER OF THE BEAST.

From Hulda Potter Loomis, Chicago.

To the Editor of the Truth Seeker: I have just read the article entitled: "The Significance of Names" by W. H. Rinehart in the Truth Seeker of Nov. 16, and would like to inquire how he can get 666 in the summing up of the value of the Roman numerals in the names he gives in that article.

Where Mr. Rinehart has made his mistake is in saying that the value of any one particular pope's name is 666. If he will take the name which applies to any and all popes (i. e.) "Vicarius Filii Dei," meaning "Vicegerent of God," he will find that the value of the Roman numerals foots up 666, thus:

V— 5	F— 0	D—500
I— 1	I— 1	E— 0
C—100	L— 50	I— 1
A— 0	I— 1	
R— 0	I— 1	501
I— 1		
U— 5	53	
S— 0		

112

112 plus 53 plus 501 equals 666.

It must be remembered that the letter "U" has the same value as "V" in the Roman numerals.

## THAT CHRISTIAN DOOMSTER.

From M. Spiegelberg, Georgia.

Friend Macdonald: In looking over your paper of Nov. 16, I came across a communication from a Christian Gentleman in which he threatens you, and consequently all of the freethinking, with a beautiful place called Hell. We have had lately quite a controversy on this subject in the Atlanta papers. I took a great deal of interest in it, and got a great deal of amusement out of it. The controversy was originated by the orthodox churches and the reform churches seemed to have the place explained in more moderate form, but of course the orthodox gained a glorious victory as far as the Bible part is concerned and consequently remained in full possession of this kind creation of their God and Master. As far as we Freethinkers are concerned, we cheerfully concede them the place, as we have not been able to find it on the map of this world, and no map has appeared so far of the so-called other one. I think for a man whose religion teaches him to love his enemies, our Christian Brother shows very little of the

love to even his friend, for by no means are we enemies to him. The only difference between our belief and his is that when we are dead we consider ourselves so, while our Christian brother thinks he is still alive. And we also believe that to be good here is enough for us, and that we have no Masters over us, of which we are proud.

I thank you for the enlightenment I have got from your grand paper.

## THE TRUTH SEEKER WAS COURTEOUS.

From Mrs. Elizabeth Grannis, President National Christian League for Promotion of Purity, New York.

To the Editor of The Truth Seeker—Dear Sir: Please accept my thanks and appreciation of your kindly and courteous treatment of my address given before the Manhattan Liberal Club November 15.

I do not think pastors of churches will generally agree with me, that it is more satisfactory to hold an argument in the interest of what one believes the highest and best for all the people, with the unbeliever, than to speak before an audience where we are assured we shall have the sympathy and support of those who agree with us.

I wish I might induce a multitude of pastors and persons with whom I am associated in service, to read every word of the discussion in The Truth Seeker, with reference to our new Infidelity Law.

Please send me the largest possible number of copies of The Truth Seeker of November 30, that you would like to circulate for the inclosed sum. Gratefully yours.

## A "QUICKENED CONSCIENCE."

From Gustav R. Horn, Wisconsin.

Editor Macdonald—Dear Sir: I have for a long time been a reader of The Truth Seeker, and I am ashamed to say that it never before occurred to me that no paper can long exist which is only read and not supported financially. So you will please find inclosed \$5 which will pay for one year's subscription and for the "Bible Comically Illustrated."

I would like to have you ask your readers this question: Can a Christian be a Socialist, and can a Socialist be a Christian, or can one be both without hurting either cause? I would like to have your readers send in their opinions about this matter, and believe that some interesting answers would be received. I remain an infidel and your friend.

## MAGNA CHARTA CALLED A FORGERY

From A. Galpin, Wisconsin.

To the Editor of The Truth Seeker: I have just finished re-reading a pamphlet by Kenneth Farrington Bellairs (of London, England) called "Is Christianity a Forgery? Is English History a Fraud?" in which (on page 16) he says, "Since writing the above (1895) I see by the papers that Magna Charta has been discovered to be a forgery." Can you give your readers some references to this and to what paper the discovery was made in?

[We can say no more than that the above "discovery" may be one of Prof. Edwin Johnson's. Professor Johnson, who is the author of several books on antiquity, believed that all ancient literature had been fabricated since the revival of learning. Our friend Burr of Washington might tell our correspondent more about this.—Ed. T. S.]

## ATTACHED TO THE T. S.

From M. A. Weckerly, Kansas.

Dear Old Truth Seeker Friends: I have taken The Truth Seeker so long—more than twenty years—that I would be lost without it. I inclose draft for \$5; please send me "Folks Next Door" and credit the remainder on my subscription. Though my hours of work are such that I do not get time to read all of the numbers, nor all that is in any of them, still it is a comfort to have them handy when I do get a chance to read a little, and I

love to see the familiar wrapper come from the postoffice. Best wishes for the editors of the paper and the cause it champions.

## A PRIZE STORY.

From J. Baxter, M.D., New Brunswick.

Dear Sirs: Send me the "Bible" by Remsburg. I heard a good story the other day. One of those "birds of pray," a clergyman, was visiting a family and asked the lady of the house if she had a Bible, as he wished to read a piece out of it to her. She asked him if he thought she was a heathen; "of course she had a Bible in the house." Nevertheless, after going out and being gone for some time she came back with only a few loose leaves of the Book, which she presented with the apology, "I had no idea we were so near out."

## A SHIPMATE COMES TO ANCHOR.

From D. C. Millican, Oregon.

Editor Truth Seeker—Dear Sir: I send you my new address. It seems like meeting a long-lost friend to have The Truth Seeker with me again. Best wishes for the health and prosperity of The Truth Seeker and her Boss.

## THE NEW BOOK.

From Phoebe A. Klein, Utica, N. Y.

Dear Truth Seeker: I have just received this morning "A Short History of the Inquisition." It is a grand book, and I herewith inclose a dollar to cover extra cost.

## SUNDAY IN THE DOMINION.

From Mr. and Mrs. R. B. Holmes, Alta, Canada.

To the Editor of The Truth Seeker—Dear Sir: We have the Truth Seeker only once a year, but feel as if we could not do without it. We have been Freethinkers for many years. About all we are permitted to do here on Sunday is to sit in the house and read and even then we are occasionally called on by some zealous preacher or evangelist and compelled to argue to support our opinions. Success to The Truth Seeker, and long life to its contributors. They are like friends.

## SOME LIBERALITY IN CANADA.

From H. McD. Walters, Ottawa.

To the Editor of The Truth Seeker—Dear Sir: Several months ago you published a letter from one Holmes, wherein he compared the ignorance, superstition, and bigotry of Canada to that of Russia. I replied to his letter, and you kindly published my answer.

Holmes has evidently been turning over what I said in the narrow precincts of his mind, for in your issue of 26th Oct. last, he takes nearly two columns under the heading "Canadian News and Notes" to show forth how Canada is in the "thralldom of Superstition."

I said before that Mr. Holmes did not know what he was talking about and now I propose to prove it out of his own mouth. How does Mr. Holmes substantiate his charge of ignorance, bigotry, and superstition against Canada? He quotes half a dozen questions from an examination paper of a little out-of-the-way school, tells of a dramatic happening in another small place wherein a woman shoots a man in self-defence and is exonerated by the court of all blame, quotes from a daily paper a report of a trial of a man for offending against the Lord's Day Observance act, wherein the offender was discharged by a wide-minded judge. This is all, and really it seems to prove that we are slightly enlightened. He winds up the article with vituperation, referring to me as a "parasite" and a "feeder at the public crib" because I happen to be an accountant in the Department of Public Works. Mr. Holmes should remember that vituperation is not argument and that there are several kinds of bigotry besides religious bigotry.

Mr. Holmes makes the statement that if The Truth Seeker is entering Canadian postoffices it is under paid stamps and closed wrappers. This is not so. Every number of The Truth Seeker comes to Ottawa with the usual newspaper wrapper. He implies that I have denied the Lord's Day act. This is not so, but I doubt if Mr. Holmes ever saw the act or he would know that it is a very much emasculated act and not what the church party attempted to make law through the Lord's Day Alliance, and an act much less stringent than many such acts existing in the United States.

We have no bigotry or ignorance in Canada which tolerates an Anthony Comstock in our midst, which drives a good and well-meaning woman like Mrs. Ida Craddock to suicide, which hounds out of the country a patriot like Gorky, nor does our Premier or Governor-General refer to Thomas Paine as a filthy little Atheist.

Of course we have intolerance and bigotry in spots the same as you have in the United States, but because Anthony Comstock and others of that ilk no one of any breadth of vision declares the United States to be ignorant, bigoted, and superstitious from one end to the other. I doubt very much that Mr. Holmes has seen Canada from end to end or he would know that great Agnostics like Sir William McDonald, like Molson, like Captain Adams; all of Montreal, have not been raised, honored, and respected in a country steeped in ignorance, bigotry, and superstition.

Sir Wm. McDonald has given millions towards the betterment of education in Canada. Mr. Holmes does not know these things. He does not know that Sir Wm. Mullock, who was Postmaster General and a member of the Privy Council, is an Agnostic. Mr. Holmes imputes motives to me because he has no argument; he writes himself down as both ignorant and bigoted by charging against the whole of Canada a condition of affairs which does not exist except in small rural centres, which it is evident is all Mr. Holmes knows of Canada.

I am as well known in Ottawa as any town pump, and known for what I am, an Agnostic and Freethinker, yet I suffer no inconvenience of any kind; have never been "hounded on the streets" or insulted. Open discussion on religion may often be heard here and is not considered bad taste. If I am ever oppressed by the interfering zealots who Mr. Holmes would make people believe are so plenteous here, I know I can get justice, as Norman Murray got it in Montreal when he was attacked by the evangelist Torrey this year. There is such a thing as being a bigoted American or a bigoted Freethinker, but no true philosopher is as bigoted and ignorant of facts as Mr. Holmes makes himself by his utterances.

Every Friday I sit on the council of the Children's Aid Society, which works in conjunction with the Juvenile Court. The council members include Jews, Gentiles, and Infidels. Catholic priests and Protestant ministers sit side by side with me, the Agnostic. Ladies and gentlemen of all shades of belief and disbelief act together towards the end of reducing infantile criminality among us. Does this in Canada seem bigotry? Yet Holmes says we are bigots, and Holmes is an honorable man.

When the Catholic clergy declared themselves for the Conservative party, the Catholic Province of Quebec went Liberal by a large majority. Does this in Quebec seem priest-ridden? Yet Holmes hath said that Quebec is priest-ridden, and sure he is an honorable man, so are they all, all honorable men, but misinformed and ill-informed. President Roosevelt is an honorable man, but he has a nasty way of calling people liars and not apologizing when he is in the wrong.

ON THE SUPPRESSION OF TRUTH.

From a Freethinker to a Timid Local Editor in Oklahoma.

To the Editor of The Truth Seeker: The Roff Oklahoma Eagle published the pretended letter of Publius Lentulus I sent in the following communication:

"In your paper of Oct. 18 you give under the head, 'A Description of Christ,' a pretended letter from Publius Lentulus, claimed to have been found in an ancient manuscript. This happens to be a forgery, like other numerous documents exhibited by Christians.

"The Rev. Robt. Taylor, in his 'Diegesis,' gives the document in Latin and a translation, and the language is different in some parts of it from the version you published. The Rev. Robt. Taylor says, 'It was first found in the History of Christ, as written in Persic by Jeremy or Hieronymus Xavier.' Mr. G. W. Foote, another English writer, says that it 'was prefixed to some parchment manuscripts of the Gospels, written three hundred and seventy years ago, and still preserved in the library at Jena.' I suppose this is the very ancient manuscript from which Christians obtained it.

"The use of fraud and forgery was common among early Christians. A distinguished French Protestant says they 'made no scruples to forge whole books,' and this is admitted by such eminent Christian authorities as Mosheim, Middleton, Giles, Giesler, and Bishop Ellicot. Bishop Ellicot says 'it was an age of literary frauds,' and that 'history forces upon us the recognition of pious frauds as a principle which was by no means inoperative in the earliest ages of Christianity.' Mosheim says that 'fraud and deception' in the interest of religion was an established maxim, and Dr. Lardner says that 'Christians of all sorts were guilty of this fraud.' Those who were guilty of forging whole books would not balk at a little thing like the so-called letter of Publius Lentulus. They had the incentive, as they needed the document, and it was forged for the purpose.

"The Gospels themselves are forgeries. They were not written by the men whose names they bear. The Rev. Dr. Giles says, 'There is no evidence that either of the Gospels, the Acts of the Apostles, or any other writing, as we have them, existed within a hundred and twenty years after the Crucifixion.' The ripest Christian scholarship admits that they contain many interpolations. They propagated their doctrines through fraud, forgery and force, and destroyed all opposing evidence that they could lay their hands on, and if they needed a document necessary to prove their claims, it was forthcoming, just like the pretended letter of Publius Lentulus.

"Among their numerous forgeries is the passage in Josephus about Christ, which Dr. Lardner conclusively shows to be a forgery. We cannot believe such Christian evidence when it is well known that they forged such documents when badly needed. But falsehood and fiction answers the purpose of Christians admirably well, while truth would be fatal to their claims. Of the laity, and of Christians generally, who are woefully ignorant of the means used to establish Christianity, we can only say,

"For faith, fanatic faith, once wedded fast To some dear falsehood, hugs it to the last."

"AN OCCASIONAL READER."

In an editorial the following week the editor mentioned the communication by "An Occasional Reader," and refused it because: 1. His columns are not open to occasional readers. 2 Name must be signed and published. 3. Does not desire to enter into a discussion, as no good would be accomplished. 4. Will not publish anything to tear down Christianity and thus aid the work of the devil.

I sent the following rejoinder:

"I wrote the article last week to show that at least one person in the city of Roff was aware of the fraudulent character of the letter claimed to have been written by Publius Lentulus. I was not surprised at the way you treated it.

"Editors of weekly papers, in towns where they must entirely depend upon Christian patronage, are not free men. If they have opinions opposed to the great Christian element, they dare not express them for fear of financial ruin. And that is the justice of the Christian

system! Could any fair-minded person say such a thing is just? Papers which Christians support dare not treat all sides with fairness.

"But there is no justice in Christianity. Christians act as if no one had a right to oppose them in religious opinion. I know that they exclaim that every one has a right to his belief, but their actions belie their words. If a man has a perfect right to his opinion, then he cannot be blamed for it, yet Christians heap up calumny on unbelievers and preach them into torment. They are all the time trying to get their dogmas enacted into law in this which was fully intended for a secular government, founded by such unbelievers as Washington, Paine, Jefferson, etc. They have always tried to keep unbelievers from exercising full citizenship. All of which proves that the pretended fairness of Christians to the unbeliever is nothing but a transparent sham. But their minds have been warped by Christian dogmas. It is in the very nature of Christianity to make its adherents thus, and not in the abuse, as is claimed. We cannot have a just civilization until the hateful dogmas of Christianity are rooted out.

"Your saying that you would not give space in your paper to anything to tear down Christianity and thus aid the work of the devil is nothing but claptrap to tickle the ear of Christian prejudice. But it has its weight with them, and with all those who are 'fools for Christ's sake.' One religion says the same about others, and Christian sects say as much about other Christian sects. Christians have branded almost every great discovery and invention as being of the devil. They said it of printing by which you now earn your living. They said it of instrumental music. They said it of the natural sciences—of astronomy, geology, etc. But their charges of anything being from the devil have always been false and always will be. It is because Christianity rests upon a false foundation. Its story of a creation with its Garden of Eden, its talking snake, and its fall of man, have been shown by science to be fallacies. The foundation being a fallacy, the superstructure must fall with it. Its heaven and hell are delusions, its devil a myth, so is its god.

"You say that you do not desire to enter into a discussion, as no good would be accomplished. Why? Is it not because the Christian mind is not open to truth? If they had a suspicion that their doctrines were false they would not care to know about it. Have they not always calumniated the ones who told the truth about their religion? They do not want the truth. They almost openly confess that a lie suits them better. Do they not say, 'Even if Christianity is false it is safer to believe it?' Is not that the attitude of a cringing, moral coward? Does God love moral cowards and mental slaves better than he does the brave, fearless thinkers? If he does, he does not deserve the homage of an honest man. If the plain truth is not safe to believe, who made it so? They say that God made all and ordained it in the way it should go. If that is true, and actual truth is not safe, then God is the real Father of Lies, and more to be despised than their mythical devil. But, according to their Bible, God is the first liar on record, and the serpent was the first truth-teller. And this is the system which claims to be the light of the world and to have a monopoly of truth. It is the ignis fatuus of the dismal swamps of ignorance. Those who follow this light clothe falsehood and hypocrisy in broadcloth and purple robes and feast them on the fat of the land, while they ostracize, boycott, blacklist the truth-teller. And this is Christendom as Christianity has made it.

"Why did you not publish the article? It cannot be because it was only from an occasional reader. If you strictly wished the truth you would have welcomed it, even from one who had never seen your paper. Do you never publish anything except from constant readers? It is not because no name was signed. Most all the books of the Bible are anonymous. Do you object to them? Your other reason, because it was opposed to Christianity, conclusively invalidates such reasons. Had my name been signed, you would only have published it, and not the article, which your main reason goes to show.

"You represent me as asserting on my own authority these forgeries. But I gave you high Christian authority. They were pressed to make these admissions, and these admissions rightly understood speak volumes more than I could say

against the system. I hope you will carry your investigations of Christianity a little further.

"AN OCCASIONAL READER."

The Jefferson Bible.

The Life and Morals of Jesus of Nazareth. Extracted Textually from the Gospels, Together with a Comparison of His Doctrine with Those of Others, Also His Letters to Benjamin Rush.

This book gives the English text of what is called "The Jefferson Bible," reproduced from a full citation of the passages contained in that volume. While that volume was still in the possession of Mr. Jefferson's grandson, Col. Thomas Jefferson Randolph, an accurate copy of its contents was made by Henry S. Randall, one of Mr. Jefferson's biographers, and from that copy the English text is reproduced in the pages of this book. As a fit introduction to it a letter to Dr. Benjamin Rush, and a comparison of the doctrines of Jesus with those of others are published, giving perhaps the fullest expression of his religious views ever made by Mr. Jefferson himself.

This book is Jefferson's notion as to the life and doctrines of Jesus, and it is significant that he ends the Life with the laying of Jesus in the sepulchre. The resurrection formed no part of Jefferson's belief. The doctrines selected by Jefferson as commending themselves to him are the precepts which the Christians sedulously avoid quoting. As a whole, he considered the doctrines of Jesus defective, and to have been made worse by the Christians, and so made a wee-little book of the doctrines he deemed the best.

It is predicted that Five Million Copies of this Book will be sold. PRICE, \$1.

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WALT WHITMAN

An Address by ROBERT G. INGERSOLL.

"LIBERTY IN LITERATURE."

Portrait of Whitman.

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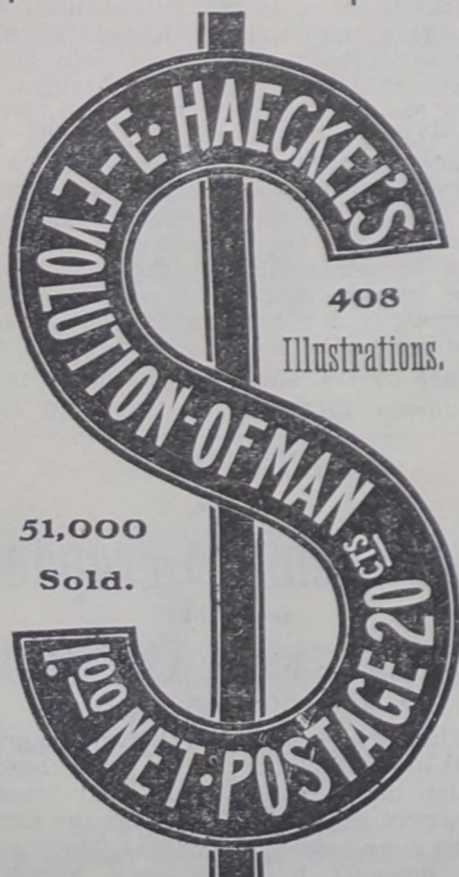
**Secret of the East**

By Prof. Felix L. Oswald.

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

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Address The Truth Seeker Co.**CHILDREN'S CORNER FOR Boys and Girls, YOUNG AND OLD.**Edited by MISS SUSAN H. WIXON,  
Fall River, Mass.

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

**Opportunity.**

Master of human destinies am I;  
Fame, love, and fortune on my foot-  
steps wait,  
Cities and fields I walk! I penetrate  
Deserts and seas remote, and passing by  
Hovel and mart and palace, soon or late

I knock unbidden once at every gate.  
If sleeping, wake; if feasting, rise be-  
fore

I turn away. It is the hour of fate  
And they who follow me reach every  
state  
Mortals desire and conquer every foe  
Save death; but those who doubt or  
hesitate

Condemned to failure, penury, and woe  
Seek me in vain and uselessly implore,  
I answer not and I return no more.  
—John J. Ingalls.

**Opportunity's Answer.**

They do me wrong who say I come no  
more

When once I knock and fail to find you  
in;  
For every day I stand outside your door,  
And bid you wake and rise to light and  
win.

Wail not for precious chances passed  
away;  
Weep not for golden ages on the wane.  
Each night I burn the record of the day;  
At sunrise every soul is born again.

Laugh like a boy at splendors that have  
sped;  
To vanished joys be blind and deaf and  
dumb.

My judgments seal the dead past with  
its dead,  
But never bind a moment yet to come.

Though deep in mire, wring not your  
hands and weep.

I lend my arm to all who say "I can."  
No shame-faced outcast ever sank so  
deep

But yet might rise and be again a man.  
—Walter Malone.

**Dismal Sunday Reading for Children.**

It would be interesting, says the London Tribune, to note the attitude of the modern child if he were suddenly confronted with the phase of religious thought and feeling which found part of its expression in the old-fashioned Sunday reading. Sunday reading is, I should say, peculiar to the English nation, just as Sunday itself has a special meaning for the Englishman—a meaning which comes out in "sacred music" and harmoniums, in kid gloves and missionary lotto. There were once two dear old sisters who, unable to go to church and obliged to put their cribbage in the cupboard till Monday, found Sunday evening inexpressibly wearisome. An ingenious friend suggested that they should play "halma" and call it the "Israelites Crossing the Red Sea," which they did, much to the pleasure and profit of their souls and their tempers.

Though it would be exaggeration to say that Sunday reading is entirely out of date, yet it carries us back irresistibly to a Victorian era of heavy mahogany and green rep curtains, of stuffed birds and wax flowers in glass cases edged with red plush—the insignia of every house with pretensions to solidarity and elegance—of drawing room tablecloths of red cloth edged with red plush, or perchance of handsome black material with a handworked embroidery of yellow jessamine all the way around. It recalls funny little rickety footstools with wool-work tops—indeed, woolwork of all kinds from pansy slippers to pelargonium sofa

cushions—extraordinary feats of patchwork, crazy or otherwise, crochet anti-macassars (a wonderful word, forsooth) and knitted quilts, which represented years of patient labor. And then imagine yourself a very little girl in a stiff clean frock with short sleeves, which at church time by a mysterious and painful system of nooks and eyes let down and became long, seat yourself on a wool-work footstool and take your "Pilgrim's Progress" on your knees or your best Bible, which was given you by your godfathers and godmothers at your baptism, and you will suddenly feel that man—and little girls, too—was made for the Sabbath and not that the Sabbath was made for man.

It is not, after all, such a great while ago since the mother of the family put away all week day books and papers on Saturday night, and secular news and thoughts were exchanged for volumes of sermons, missionary magazines, and "Sunday at Home," such as you still find at old fashioned hotels and railway stations. I once knew a sweet old lady whose husband—a rigid Liberal and Non-conformist—had for some thirty years tried to induce his wife to be "broad-minded," but notwithstanding, after he had gone to bed on Saturday night she always slipped down and surreptitiously put away all the week day books.

Some families were, of course, brought up almost exclusively on missionaries. Every Sunday morning a penny was put in the missionary box, on which knelt a little appealing black brother, and also when you were naughty, which suggested doing evil that good might come. The "poor heathen" was the topic of the day, and you congratulated yourself with Dr. Watts when he wrote:

"Lord, I ascribe it to thy grace  
And not to chance, as others do,  
That I was born of Christian race  
And not a heathen or a Jew."

A very popular story was "Little Henry and His Bearer," which described a good little white boy who told the poor black man about God, and who, of course, died very young.

All very good little children died young in the story books, so that unusual goodness must have been the source of considerable anxiety to affectionate parents. I came across a little old book the other day called "Examples for Youth." On the yellow flyleaf was written in childish, careful, sloping hand, "Presented to Mary Palmer Junior. By her sister." It was to be read on Sundays and was dated 1828. History has it that Mary Palmer, Jr.—a demure little Quakeress withal—became somewhat flirtatiously inclined not so many years later, so the book may have been given as an early corrective. The accounts are taken from a work called "Piety Promoted," and all of them begin with unusual piety in early youth and end with the deathbed of the little paragon and his or her dying words.

Dr. Watt's "Divine and Moral Songs for the Use of Children," already quoted above, were in great request for Sunday consumption, for the good doctor provided for all emergencies. There are "divine songs" on "The Dangers of Delay," "Solemn Thoughts on God and Death," "Examples of Early Piety," "Against Lying," "Against Quarrelling and Fighting," "Against Idleness and Mischief," "Against Pride in Clothes," the last of which runs:

"How proud we are! how proud to shew  
Our clothes and call them rich and new,  
When the poor sheep and silkworms  
wore  
That very clothing long before."

Pity for the poor sheep and silkworms and heathen was the correct thing, and this unconsciously superior attitude comes out again in the following:

"My God, I hate to walk or dwell  
With sinful children here;  
Then let me not be sent to Hell,  
Where none but sinners are."

**My Creed.**

I would be true, for there are those  
who trust me;  
I would be pure, for there are those  
who care;  
I would be strong, for there is much to  
suffer;  
I would be brave, for there is much to  
dare;  
I would be friend of all—the poor—the  
friendless;  
I would be giving and forget the gift;  
gift;  
I would be humble, for I know my weak-  
ness;  
I would look up—and laugh—and love  
—and lift.

—Howard Arnold Walter.

**Biggest of all Animals.**

The sulphur bottom, or blue whale, as it is better called by the Norwegians, is not only the largest living animal but the largest that has ever lived, reaching a length of eighty feet or, very rarely, a little more. Whales grow much larger than this in books and newspapers, but in actual life not one in a dozen, even of this species, attains a length of eighty feet. The popular idea of a whale is that it is a clumsy animal, but as shown by models it has the graceful lines of a yacht. The total weight of a whale is about sixty tons, and unusually large and fat individuals must reach at least sixty-five tons. The largest animal of the past so far discovered is the great Dinosaur brontosaurus, and this big reptile weighed about thirty-eight tons.—Museum News.

**The Sky.**

Above the walls and climbing high,  
The blue begins they call the sky;  
It's made so high and wide—I know—  
To give the wind a place to blow.

And clouds that go a-sailing by  
Need every bit of all the sky;  
Besides, if it were small and tight,  
How could it hold the stars at night?

But one thing that I can't see through  
Is why they made the sky all blue;  
And now, in April, it is spread  
With blue like violets overhead.

I think I'm glad it is not white,  
For then the sun would be too bright;  
Perhaps they thought blue sky might be  
More comfortable for you and me.

Sometimes it looks so soft and deep  
I wish it were not quite so steep;  
Too steep to climb—and when I fall  
I don't go the right way at all!

One morning for an hour I  
Kept trying to fall into the sky,  
But fell into the grass instead,  
And almost always bumped my head.  
—Grace Hazard Conkling.

**Men Who Failed in School.**

A society for "flunkers," the prime requisites for membership being a failure in some study or expulsion, is the latest organization to be effected at Ohio Wesleyan University.

The organizers have been looking over old records for distinguished alumni who are qualified, and have sent invitations to join to Vice-President Fairbanks, Bishop McDowell of the Methodist Church, Dr. Frank Gunsaulus of Chicago, Senator Foraker, and Mayor Brand Whitlock of Toledo.

**Getting Acquainted.**

"I got acquainted very quick  
With Teddy Brown, when he  
Moved in the house across the street,  
The nearest one you see.

"I climbed and sat upon a post  
To look, and so did he;  
I stared and stared across at him  
And he stared back at me.

"I s'posed he wanted me to speak  
I thought I'd try and see—  
"I said, 'Hello!' to Teddy Brown  
He said, 'Hello!' to me."

—Sidney Dayre.

**Religious Zeal.**

Now, Johnny finds suddenly  
Prayer his delight;  
The Sunday school Christmas tree  
Looms into sight.

—New York Sun.

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What is the measure of love we owe to others? It is the measure of what we think is owing ourselves.—Dean Stanley.

Re-examine all you have been told at school or church, or in any book, and dismiss whatever insults your own soul.—Walt Whitman.

The world is upheld by the veracity of good men; they make the earth wholesome. Life is sweet and tolerable only in our belief in such society; and actually, or ideally, we manage to live with superiors. We call our children and our lands by their names; their works and effigies are in our houses.—Emerson.

But Not Today.

"O Allah, take me!" prayed Ram Chunder.

Above him crashed and rolled the Thunder.

"Not now!" he cried in fright and sorrow,

"Not now, O Lord!—I meant tomorrow!"  
—From the Hindu.

True religion is peace, and we cannot have peace unless we leave the conscience unshackled on obscure points. If we want truth, every man ought to be free to say what he thinks. If the advocates of one side are to be rewarded with miters and the advocates of the other side with rope or stake, truth will not be heard.—Erasmus.

The Broader Impulse.

And he who will not form a link  
Of new conditions soon to be,  
Ere long must stand aghast to see,  
Old systems toppling down the brink.

They cannot and they shall not last.

The broader impulse of the day  
Will gain and grow and sweep away  
The rank injustice of the past.

—Ella Wheeler Wilcox.

The world will have to learn that social progress is a difficult matter; that is easy to move without progressing—as Micawber's horse was all action and no go, that whatever progress is made is only brought about by hard thinking; that appeals to the great heart of the people are all very well in their way, but will effect very little without stimulating appeals to its stupid head; and that Christian sentimentalism only obscures the real issues and intensifies the emotional chaos which is the affliction of every rational reformer.—G. W. Foote.

A Wish.

If I could have one wish and one alone  
But granted me  
It would not be for riches or for fame,  
But it would be

That I might always know the right from wrong,

Truth clearly see,  
And seeing, knowing, what was just and true,

Have strength, though Self-opposed, the Right to do!  
—H. W. Francis.

When once a man begins to examine sanely and unemotionally all that he holds most sacred, he soon finds he has passed beyond the pale of even the broadest church. The people who do not care to examine their creeds will liken one who does so to the child who digs up its flowers to see how the roots are getting on; and one is bound to admit that the practice is not to be recommended for vegetables, or for vegetable minds; though nothing but good can come of it to those in whom the love of truth has cast out all fear.—Charles B. Wheeler.

Self-reliance is one of the best lessons ever learned. As moral beings, we have to hew out our own fortunes. Don't expect some one else to do your work for you. Rely on yourself, but don't be selfish. Rely on self, but do not for that reason refuse to hold out the helping hand to others. There are times when the self-reliant man needs the help of others and then others should give it and he should take it. If a man is not sufficient in himself, for good reasons, to cope with the difficulties of life, it is no dishonor to accept assistance, but clearly it is best for the individual in society that each man develop all the resources within his own nature and rely on himself.—Baptist Commonwealth.

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A Bit Difficult.—Riding in an omnibus up Regent street last evening, I heard an old lady annoying the other passengers by her remarks. The conductor remonstrated with her, saying, "Ma'am, remember you are in a public vehicle, and behave as such."—Spectator.

One Too Many.—A street car in charge of a newly-appointed Irish conductor had just left the car barn for the down town run. Before it had proceeded many blocks, it was boarded by an inspector. This official after a glance at the register and the occupants of the car, asked, in surprise: "Why, O'Flaherty, how's this? You have seven passengers and the register shows but six fares rung up!"

"Beggorra, is that so?" puzzled the green conductor. Then instantly a happy solution of the difficulty struck him. "Git out o' here, wan o' yez!" he shouted. "There's wan too many o' yez in this car!"—Harper's Weekly.

Knew the Author.—In the Beecher family the name of Mrs. Stowe was often quoted to the younger generation as one having authority. On one occasion a grandniece of Mrs. Stowe became very angry at a playmate and, stamping her foot, said: "I hate you, and I don't want anything more to do you with you, nor your manservant, nor your maidservant, nor your ox, nor your ass." Her mother sternly reproved her, asking her if she knew what she was saying. Little Miss Beecher promptly replied: "Yes, the Ten Commandments." "Well, do you know who wrote them?" The child, looking disgusted, answered, "Goodness, yes! Aunt Harriet did, I s'pose."

A Protest.—The brave ship was wallowing in the waves that threatened to engulf her at any moment.

Hastily the captain ordered a box of rockets and flares brought to the rail, and with his own hands ignited a number of them in the hope that they would be seen and the passengers and crew rescued.

'Mid the rockets' red glare, a tall, thin austere individual found his way with difficulty to the rail and spoke to the captain.

"Captain," said he, "I must protest against this dare-devilishness. We are now facing death. This is no time for a celebration."—Success Magazine.

Immaterial.—The janitor of a small church on the South Side raises a few chickens in a small inclosure in his back yard. The eggs of these he sells to some members of the church in which he works.

Last Saturday, one of his customers asked him if he could spare a dozen eggs within the next two or three days.

"Oh yes, ma'am," replied the janitor, "I'll bring you a dozen fresh ones tomorrow morning."

"Oh, no," protested the housewife; "I shouldn't want you to bring them on Sunday—not on Sunday, John."

"Well," replied John, "all right ma'am, if you say so, but it don't make no difference to the hens."—Harper's Weekly.

THE MUSINGS OF ARROYO AL.

It seems to me this life we lead  
Is jest like that in Cattle Land;  
A few wild critters will stampe  
A quiet and contented band;  
And find out what the trouble was—  
You can't, because there ain't no cause.

One bawlin' critter in the herd  
Kin do more damage on a drive,  
His locoed doin's is absurd,  
And at the market—man alive!—  
That critter that has scart the bunch  
Don't fetch enough to buy a lunch.

They has to be, it seems to me,  
These locoed steers and locoed men,  
But think how easy life'd be  
If, when they bawl and bawl again,  
The herd 'd stand there as it cud.  
And jest take fresh holdt on its cud!  
—Denver Republican.

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## News of the Week

Congress is in session this week.

The navy defeated the army 6 to 0 in a football game at Philadelphia, Nov. 30.

The New York postoffice advertised for 200 men to do the extra holiday work. More than 5,000 applied for the job.

Chancellor von Buelow has been forced to deny the charge made in the Reichstag that Emperor William is without a will of his own but is controlled by a clique of degenerates.

On account of a new law compelling insurance companies to pay a tax of 3 per cent on all of the premiums collected in Wisconsin, the foreign companies are likely to withdraw from the state.

Dr. George F. Shrady, the noted New York physician, died on Dec. 1, aged 60 years. Dr. Shrady attended two Presidents, Grant and Garfield, was editor of the Medical Record, which he founded, and a leading writer on medical topics.

At the age of 68 Edward Payson Weston, the old-time pedestrian, has completed a walk from Portland, Me. to Chicago, Ill., in forty-one hours less time than when he walked the same route forty years ago. The distance walked was 1,375 miles; time, 24 days.

The trial of George A. Pettibone for alleged complicity in the murder of former Governor Frank Steunenberg began in the District Court at Boise, Idaho, Nov. 27. James H. Hawley, leading counsel for the State, and Clarence Darrow, chief counsel for the defense, were present.

The United States National Museum at Washington has placed on exhibition a specimen "leaf" of a thornless cactus developed by Luther Burbank of California. The perfecting of a cactus without thorns means a valuable forage plant which will grow as well in arid as in moist regions.

Georgia courts, under prohibition, will prosecute persons who serve intoxicants at receptions or card parties, which one judge has already declared to be as great a crime as to furnish drinks from a saloon. The new liquor law has already led to overindulgence at house parties, hence the action of the courts.

It is reported from Washington that President Roosevelt has lost many friends on account of the financial flurry. But nobody has been able to trace the alleged business depression to Mr. Roosevelt. The rascality of the bankers and the greed of the money sharks seem to furnish a sufficient cause for the shortage of currency.

The emigration of foreigners from our shores is now greater than ever before in the history of the United States. Last week more than 30,000 left this port for points in Europe, and this week's exodus is expected to be double that number. Steerage fare has been raised from \$21 to \$31 without reducing the outflow of aliens.

When the steamer Tosamarus arrived at Victoria, B. C., from Yokohama Nov. 28, the immigration officials forced all the Japanese ticketed to that port with passports for United States points to proceed direct to Seattle. One hundred and eleven who intended to debark at Vancouver were forced to continue, the total for the United States being 222.

At a diocesan synod held in St. Patrick's cathedral last week, Archbishop Farley congratulated his clergy on the fact that since the last synod, three years ago, there had been an increase of twenty-two parochial schools in the diocese, with an increased registration of 10,000 pupils. The registration is not large in view of the great Catholic immigration.

Seventy-one persons were killed—most of them by carelessness—during the hunting season of 1907, now about to close. This is slightly below the record for last year, when 74 persons lost their lives in pursuit of game. The number of injured this year, however, is in excess of that of the season before, 81 hunters having been hurt this year, compared with only 70 during 1906.

The Rev. William Gaston Parker, for many years a well known minister, drowned himself Nov. 30 in the canal at Goshen, Ind. When Parker retired from the ministry several years ago he entered politics and has been successively a candidate for the Republican nomination for county treasurer, county auditor and

county assessor, but was always defeated. He then became despondent.

Claiming a part interest in the land on which the First Church of Christ Scientist, is built and also in what was known in Colonial days as the "Town of New Harlem," Mrs. Laura E. Skeels, of No. 131 West 101st street, has begun suit for \$100,000 damages for fraud and conspiracy against Henry Pennington Toler, a wealthy Christian Scientist, and Mrs. Augusta E. Stetson, who introduced the Christian Science faith in this city.

Count Laszlo Szechenyi, in compliance with the Hungarian law, has published at Nafatalva, Hungary, his future home, the details of his forthcoming marriage with Miss Gladys Vanderbilt, of New York. They include a copy of the bride-elect's birth certificate, a statement that she is born of white parents, and her promise that the children of the marriage shall be reared in the Roman Catholic faith. Miss Vanderbilt has taken up the study of the Hungarian tongue with a view, it is surmised, of learning how to pronounce her future husband's name.

Upton, Sinclair whose Helicon Hall experiment at Englewood, N. J., was aborted by fire, proposes that the next group he heads shall live in wagons and tents and move from place to place. "We will be vegetarians and non-rentpayers," he explains, "and go in for dress reform and all the other radical ideas which appeal to us. Some of us who were at Helicon Hall have longed for a renewal of cooperative life away from cities and yet without the monotony of the country. This is our solution of the modern problem of living without servants and living next to nature."

The church through its press, is already claiming credit for the "temperance wave," lately and at present sweeping over the states. The claim is disputed. If the churches have done it now why have not they not done it before? So far as the churches hereabouts are concerned, their efforts in behalf of legal temperance have stopped with the attempt to close saloons on Sunday. The church movement is a sabbatarian one. Temperance people have found it easier to procure state and local prohibition than to enforce Sunday closing. And there is a reason. Liquor drinking is in a way of going out of fashion, especially with the younger generation. Large industries, like the railroads, advertise that among their employees abstainers will be given the preference. People pay more attention to their health than formerly, and hygiene bars alcohol. The vegetarians and the health culturists deserve some credit for promoting anti-alcoholic sentiment. The church, working almost solely for Sunday closing, has not had the support of intelligent abstainers. When, however, the proposition is made that communities shall go out of partnership with the drink evil and cease to license saloons altogether, a majority in many places have acquiesced. Sunday closing would be in the interests of the preachers. Total prohibition may or may not work to their advantage. Why should sober people go to church?

The directors of the Trenton, N. J., Industrial School of Arts, yielding to the solicitations of prudes, have caused draperies to be put on about twenty statues in the nude. The verdict of the public is that whereas the statues were formerly artistic they are now vulgar, while visitors who before came to admire return to jeer. The directors have achieved that extreme of modesty which is the beginning of indecency.

Anthony Comstock reports that since January 1, 1907, "155 arrests have been made, many thousand cuts have been destroyed, and twelve tons of postal cards and pictures of an offensive nature, have been turned in to the paper mills." A sane posterity will regard this work as largely one of theft and confiscation.

## 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.

Dec. 6.—"The Beginnings of the Theatre." By George Henry Payne. (Dramatic Critic, Evening Telegram.)

Dec. 13.—"The Old Adultery Law: An Answer to Mrs. Elizabeth B. Grannis." By Carl Easton Williams.

Dec. 20.—"The Independence of Jew and Christian." By Elizabeth Burns Ferm.

Dec. 27.—"Is Institutional Marriage a Slavery System?" By Dr. Juliet H. Severance.

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. 8.—"The Truth About the Negro: A Reply to Tillman and Dixon." 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.

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.

Dec. 6.—"The Master Builder." By Dr. A. P. Firth.

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. 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.

## Speeches of ROBERT G. INGERSOLL and FREDERICK DOUGLASS.

At a meeting held in Washington, D. C., Oct. 22, 1883, to give expression to condemnatory views of the decision of the Supreme Court that the Civil Rights Act was unconstitutional.

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