

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.

Vol. 35.—No. 13.

PUBLISHED
WEEKLY.

New York, March 28, 1908.

SIXTY-TWO VESEY
STREET.

\$3.00 Per Year.

OUR HOLY TAX DODGERS.

Father Knickerbocker's Enormous Losses from Exemption of Church Property.

BY E. M. MURRAY-FRYE.

Olive Schreiner says: "When a soul breaks free from the arms of superstition, bits of the claws and talons break off in it. It is not the work of a day to squeeze them out." Within a comparatively short time an old, powerful superstition has been discarded, and the newer nations have broken free from it—the superstition of the union of church and state. In this country we are apt to pride ourselves upon complete separation. We no longer feel the pressure of the crushing arms of the monster, but to the observant eye there are sores and festers which prove that bits of the claws and talons still remain in the body politic. The disruption of the union between church and state has not been so complete as we would fain believe.

The majority of women and children still base the extent of their hold upon husband and father by the depth to which they may reach in his pocket, and judging from this standpoint—which is not, under present conditions, a bad one—it is fair to conclude that the church still has a considerable hold upon Father Knickerbocker, because in New York city alone it annually lessens the sum he might carry in his pocket by \$2,280,000.

The private exemptions in New York city amount to \$279,000,000, and of this amount \$152,000,000 must be debited to churches, parsonages, seminaries and parochial schools, or about 2 1-3 per cent of all property assessed. The taxes upon this amount would be \$2,280,000. Other exemptions are:

Asylums, Homes, Hospitals	\$56,000,000
Benevolent Associations	14,000,000
Colleges, Schools, Libraries	36,000,000
	\$106,000,000
Cemeteries and Miscellaneous Exemptions	21,000,000
	\$127,000,000

or a great deal less than church property alone.

The United States property exemptions, including forts, navy yards, postoffice and other federal buildings, amount to \$60,000,000; the total real estate assessed amounts to \$6,240,480,602; total taxes on all property and licenses, \$110,000,000. It costs as much to maintain roads, to build sewers, to lay gas and water mains before church property, which pays nothing to the city, as it does before lots with houses or office buildings on, which pay their share of the expense. If we go upon the basis that all such privileges presuppose some return to the city, what do we find? Asylums, homes, hospitals and benevolent associations do something for the poor of the city and thus indirectly make some slight return for their privileges; colleges, schools, and libraries give service not to be lightly reckoned, and at some time in our experience the most of us get our share even in the cemeteries. Of the federal property it may

This paper was read at the annual dinner of the Woman's Henry George League held on Lincoln's birthday at Peck's Restaurant, New York.

be said that the navy yards afford employment to many; that the forts afford protection from the encroachments and possible attacks of enemies; that the postoffice gives invaluable service to all alike, and that the other federal buildings all have their uses under present conditions. But what does the church, as an organization, give the public in return for its exemptions? Nothing, absolutely nothing! For the \$2,280,000 that the city annually presents it, it gives no tangible return.

In the days when all persons were compelled to accept the doctrines of the church and forced to attend its services under heavy penalties, it might be argued that churches were state institutions for the benefit of all the people, and therefore entitled to exemption. But today, when they are virtually private corporations conducted for the benefit of those who voluntarily associate themselves with them, and when there is an ever-increasing multitude who refuse to accept either their teachings or ministrations, no such claim can be made.

As Elbert Hubbard says, the church is a trust, the biggest of all trusts. It is not only exempt from taxation, but it has a special pull on legislation. Though no longer officially regarded as an equal partner with the state, yet to ignore its claims is to suffer materially. One may scarcely be born, married, or buried without its aid, if one wishes to be considered respectable. One may not so much as spend his Sunday as he pleases without discovering where a bit of the church's talons still festers.

History teaches us that in the past ages the church has stood forever as a retrogressive power; sages, philosophers, scientists having always fallen under its ban. Even today we have heresy trials when men dare think within the church jurisdiction—and we have the admission of the author of the infamous "infidelity bill" that its passage was secured by churchly influence.

In return for the exercise of all this temporal power, what does the church give? During the stress and suffering of this past winter, what have the churches done? On these bitter nights when freezing and starving men have built fires on the open streets, and stood in interminable lines for the bread and coffee that certain institutions offered, have these powerful, privileged corporations opened their doors to house the suffering? I trow not. Dark and forbidding have loomed the church buildings, while the city charities have cried aloud for aid, and while, because of lack of funds, the city has not been able to inaugurate public works for relief. They seem to have forgotten the command of the Great Founder to "go out into the highways and the byways and compel them to come in!"

Although for centuries the church has claimed the monopoly of wisdom, it has not devised a way to abolish poverty and suffering. It has contented

itself with preaching, content with present wrongs because of some future benefit. It has, moreover, not only failed to devise real relief itself, but it has set its face and its power against any remedy that has been offered. It is thirty years since Henry George gave to the world his great conception of the truth, the one plea for justice that has been offered man. Has the church, as a corporation, ever given its support or sanction to these fundamental principles? Is it on record that it has ever said, "Let us investigate this thing and see if it be what it claims, before we set our disapproval upon it"? While men have preached it, toiled for it, aye, and even died for it, has the church helped in the work? No. Today, as in the past, the church is a laggard in the rear, not a leader in the van.

The church has always claimed to be a great engine for education, but it has been education according to church doctrines, as if mathematics, history, geography, or science were Catholic, Baptist, Episcopalian, Methodist or Presbyterian! And while they are pursuing their narrow course thousands and tens of thousands of children are deprived of any education, because the city cannot afford to supply teachers and buildings. Were the churches sensible of their great debt to this city, would they not give their support to the public schools? Or would they not at least say, "Our children must all be educated—let us no longer be exempt from taxation, but treat us as any other holding company is treated, and add the amount thus raised to the school appropriation, that none may grow up in ignorance and vice?"

The churches do not scruple to profit by the increase in values in church property when it becomes necessary for any congregation to move and find a new site. The property is put up for sale for the highest market price, and no thought is given for the small price originally paid for the site. All this difference may well be called "capitalized exemptions." But the church corporations are not the only ones who may profit from the fetich worship of tax-exemption for church property. Philadelphia afforded a striking instance of this. A man you all know—and admire—once purchased a church property in that city for \$600,000. He knew that that was not the limit of value for that site, so he held it for several years, letting it for church purposes only, such as fairs and sociables, and for Salvation Army gatherings, until he finally sold it for \$1,000,000. A clear profit of \$400,000 of "capitalized exemption"! A modern office building was at once erected upon the site, showing wherein lay the real use for that plot. There is nothing to prevent any unscrupulous person making a like profit in a like case, if he has the money to invest.

But there is another interesting thing to be noted in the average church. The pews are sold or rented according to their site or location value, thus proving that the church recognizes the Single Tax theory within its own organization for its own

profit, and is blind to it only in its relation to the whole community.

What I have said has not been meant as an attack upon the church as a religious institution, nor is it based upon any feeling of personal animosity. I have only tried to point out a few of the bits of claws and talons still left. You will probably think of many more yourselves. I have aimed to show how much the city loses annually by this one bit of privilege—\$2,280,000; and this must increase as the years go by. I hoped to show that wherever we find privilege, there we find a menace to society and to civilization itself. I know of but one remedy—the abolition of privilege; and but one means—the application of the Single Tax.

In conclusion there is just one thing more I would like to point out. It has been said here tonight that in one other reform lay the great ethical remedy. I do not agree with that. We Single Taxers are too prone to emphasize our philosophy as a fiscal reform only. I want to impress upon you tonight that it is rooted in the highest ethics, and to urge that you let nothing swerve you from this line. No higher code has yet been given to mankind than the Golden Rule, and to Henry George alone of all political economists it was given to urge this as the basis of living. In "Progress and Poverty" he says: "That we should do unto others as we would have them do unto us—that we should respect the rights of others as scrupulously as we would have our rights respected—is not a mere counsel of perfection to individuals; but it is the law to which we must conform social institutions and national policy if we would secure the blessings of abundance and peace." The Single Tax is the application of the Golden Rule. You have heard tonight that the crying need of men, women, and children is justice—opportunity to work for a living wage. I leave with you, then, the Single Tax, which means justice; access to natural opportunities, better conditions for men, women, and children; the righting of all wrongs, the wronging of no rights, privilege for none and equal opportunity for all, the exemplification in daily life of the Golden Rule.

The Art of Reviving.

"The small country town" is the paradise of the modern evangelist. Those who unfortunately live in large cities or in the backwoods know little of present day religious terrorism, and for their benefit I submit the following outline of the program and proceedings of the up-to-date revival as carried out in the country town. Single churches can not cut much ice by "going it alone," for the reason that the other churches are jealous if the one succeeds in capturing a few stray lambs, and, of course, do not like to assist a rival ranch in "rounding-up the mavericks." So a "union revival" is started, all churches working together, but keeping hands off till the last day of the round-up, when the squabble begins for possession of the "new members." Some church is sure to be accused of "hogging" the greater share of "burning brands" and much ill-feeling results.

In the beginning the most eminent professional spell-binder procurable is engaged with his expert psalm-singer and other paraphernalia, and on the appointed day "the great revival" settles down, like a huge bird of prey, upon the devoted city. The place is practically delivered bodily into the hands of the revivalists. All places of business are "expected" to close up at such hours and during such times as the evangelist desires, and each merchant in rotation is expected to give the use of his store for the holding of a prayer meeting. The town is platted into districts, and ladies in these districts are expected to hold prayer-fetes at their homes and notify, and try to bring to these, all in such district. Some of the women do not like this business, but no "Christian woman" would dare refuse. Women dread "losing caste." I heard of one such, however, engaged in drumming up recruits who apologized for her action thus: "Understand, this is forced on us—it is not any scheme." Merchants, too, if they escape must refuse outright, and run the risk of being esteemed Infidels and Anarchists. The whole thing is better adapted to the development of hypocrisy than the promotion of piety. No wonder that John W. Draper pronounced society under such conditions "organized hypocrisy." C. W. CLARK.

BIBLICAL CONTROVERSY.

Differences Between the Heretics and the Freethinkers, and the Critics and Historians.

BY JOHN I. RIEGEL.

Upon an occasion when corresponding with a young lady on scientific subjects, Benjamin Franklin wrote her that it is a kind of audacity to call into question the very general opinion that all rivers run into the sea, and that such audacity may subject one to censure. "But," he affirmed, "we must hazard something in what we think the cause of truth; and if we propose our objections modestly, we shall, though mistaken, deserve a censure less severe than when we are both mistaken and insolent." Franklin argued that the waters of some rivers might be wholly evaporated before they reach the sea—for which he gave reasons, or at least "conceptions."

Similarly there is an issue between heretics and the orthodox on one hand, and Freethinkers on the other, as to whether frauds in the interest of religion all run into piety, or whether some are spread broadcast to do their work as mere frauds. The question is approached from two sides—that of the theologian and that of the historian, polemical or philosophic. As a rule the philosophic theologian contends for the former, and the polemical historian, willing to admit the great influence of true piety, finds through no fault of his own that fraud called by any number of devout attributes still is deceit. "The theologian may indulge the pleasing task of describing religion as she descended from heaven, arrayed in her native purity; a more melancholy duty is imposed on the historian," writes the historian Gibbon.

As Gibbon also observes (Decline and Fall of the Roman Empire, Vol. 1, xv, 1) that "the scanty and suspicious materials of ecclesiastical history seldom enable us to dispel the dark cloud that hangs over the first age of the church," the subject of Christian origins has an absorbing interest to any one who has even a moderate knowledge of the status of authorship up to the sixteenth century of our era, when even Bacon was not allowed, by common prejudice, to acknowledge authorship to some of his best works which have made at least one mediocre man famous. The fact that the proper names of the assassins and ultrafanatics in Palestine during the first century are given in the New Testament as names of the visionaries who are represented as looking for a kingdom of heaven (but see Josephus' "Wars" II, xiii, 4) argues for, rather than against, the identity of the men under an authorship of that time. Today the situation would be the reverse. It was with this knowledge, as well as with a knowledge of a few distinctions between Hebrew, Greek, and Latin composition, that I was able to find, several years ago, that the New Testament is a monstrous deception composed originally by Saul, sometime Senator of Tiberias (the capernaum or "beautiful city" of Galilee), and frequently altered and extensively added to intentionally and accidentally by both heretics and the orthodox. Because of the utter vileness of the author and his heroes, and the great amount of license exercised subsequently under pious motives, I have assumed a boldness in the exposition of the real significance of this work which is displeasing to the Rev. Dr. Kampmeier, who criticises my contributions in The Truth Seeker on the grounds of untruthfulness by a letter in the issue of February 22, 1908.

As in the case of the old theologians who "proved" many things concerning Jesus by an interpolated passage in the "Antiquities" of Josephus, so the Doctor wishes to disprove the historicity of the New Testament by a single passage in the mutilated text of Tacitus, which has been shown to be not only out of harmony with the context, not only that it is of Christian origin by superficial agreement with the contradictions and falsehoods of the gospels, but that it is not Tacitean by its incautious use of the title "Christus" as the "founder" of a name, and the opprobrious term "Christianos" to denote an obscure (?) sect "everywhere spoken against" (Acts xxviii, 22). Moreover, Suetonius, whose works escaped serious mutilation at the hands of Christians, in speaking of these same people whom Tacitus describes as "filthy and flagitious" and "haters of mankind" guilty of "enormities," says they were followers of Chrestus, a Roman of the time of Claudius, when the Jews were expelled from Rome (Claud. 25; Acts xviii, 2). The Doctor therefore throws his whole influence into my cause if he holds that the offscour of humanity to whom not only Tacitus, but also Suetonius, Pliny, Juvenal, Adrian, Aurelius, Epictetus, and Lucian make occasional reference, were the primitive Christians. He actually points to the melancholy truth that the Christians were the "founders" of the name "Christian" by corruption, just as the cross which now ornaments the breast of the priest is a substitute for the heraldic dagger and the "sicus" which was concealed in the garments of the primitive Christians.

There is no doubt that the rise of Christianity with its tenets, philosophies, and sophistries is a longer story than I have yet attempted in any of my articles in The Truth Seeker. The "much learning" of the Greeks which made Saul mad (Acts xxvi, 24), to which Josephus refers (Life, sec. 9), was the philosophy, and not the polished language, as Saul's progress in writing the epistles proves. I shall show later how this progress appears in the composition of the New Testament, and also how the philosophy of the Fourth gospel is derived directly from a prized Greek composition.

Mr. Kampmeier's criticism of the most effective methods available for dispelling the enormous theological frauds is merely a vapid plea for suppression and repression of the truth which must make us free—whatever he may think he means by quoting David Strauss in The Open Court, for February, as having a preference for the Ganzen [whole] rather than the Halben [half]. We all may be thankful that The Truth Seeker stands ready to "hazard something in what we think

the cause of truth," with censure only when we become insolent.

Finding that I am again accused by the Rev. Dr. Kampmeier of displaying a fictitious mental brilliancy because of my recent article on the "Art of God-Making," although personally done with querulous criticism, I feel that I owe to the readers of The Truth Seeker a complete refutation of Mr. Kampmeier's statements in reference to

(1) "That higher criticism assumes that Moses never wrote a word of the books traditionally ascribed to him."

This was the conclusion of the most radical school of criticism—the Graf-Kuenen-Wellhausen school—up to fifteen years ago, in the face of the known fact that tradition is often more reliable than written history which is guesswork. The school was made more bold because the books of the Pentateuch nowhere claim Mosaic origin for themselves, and because the oldest known manuscripts of the Old Testament belong to the tenth century of our era. For long periods, also, the people of Israel seem to have been as ignorant of their own religion as the people of Europe were of theirs in the Dark Ages. Although a number of passages in Exodus, Leviticus, Numbers and Joshua directly say that Moses was commanded to write and put down in writing certain matters "for a memorial," Jewish tradition itself ascribes to Ezra an undefined share in the work of reducing the Pentateuch to its present shape long after the time of Moses. Graf accordingly boldly declared that the entire work—legislative and historical—was of late date and written to give a color of antiquity. To do this, however, his school had to represent that the Jewish nation existed with only a small amount of written law and with the very crudest and most elementary notions of culture and religion up to the time of the prophets after the Exile. Wellhausen and Kuenen then "found" that the religion of Israel grew up by natural development. This is the point to which Mr. Kampmeier has arrived.

But the humble spade has changed all this recently. Other men have looked for and perceived deeper ideas in the Biblical narratives of legendary and mythical derivation. Instead of new theories carried to their exegetical conclusions, we have new facts by discovery. The history of the language alone affords ample reason for believing that the history of the people of Israel must have existed in some early written form—that of the thirteenth century B. C. at the latest, with a long cultivation preceding that time. Recent discovery has thrown an enormous amount of light on the very early and indeed common use of writing and the high development of literature in the ancient East. Culture and writing are carried back in Babylonia to an almost fabulous antiquity—millenniums before the time of Abraham; and the age of Abraham itself was one of highly developed civilization and general enlightenment. Moses was not a nomad; he was reputed as "learned in all the wisdom of the Egyptians," whose hieroglyphical system of writing was already complete by the time of Menes, about 4,000 B. C. The "officers" of the government set over the Israelites in their bondage were scribes (shorterim). If, therefore, Moses did not write "all the words of Yahweh" in the "book of the covenant" (Exod. xxiv, 4-7), it was because he employed slaves as amanuenses in accordance with the universal custom. To say that Moses never wrote anything may be a literal truth, but the proof of it is no longer possible and has passed into the contrary conviction of tradition. If by Moses we mean the author of the theocracy of "God's chosen people," as do Philo ("Life of Moses") and Josephus ("Against Apion"), then recent excavations have proven that Moses was a capable author and the author of a monotheism which is based on the Great Triad or Blessed Trinity of Assyrian mythology.

(2) The intermarriage of the sons of the gods with the daughters of men (Gen. vi, 1-4).

The Jehovistic account of Genesis—a fragment of an independent tradition also found in the Primitive document—is:

1-2. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of the gods saw the daughters of men that they were fair; and they took them wives of all that they chose. . . ."

4. "The Nephilim [vigorous ones] were in the earth in those days, and also after that [Numb. xiii, 33], when the sons of the gods came in unto the daughters of men, and they bare children to them: the same were the mighty men which were of old, the men of renown."

No parallel to this account has yet been found. Josephus (Antiq. I, iii, 1), relying on the Septuagint, or rather a Hebrew version based in the LXX, says: "For many [fallen?] angels of God accompanied with [single act of intercourse] women, and begat sons that proved unjust and despisers of all that was good, on account of the confidence they had in their own power; for the tradition is that these men did what resembled the acts of those whom the Grecians call giants." Thus the view which Dr. Kampmeier takes to be the modern conclusion of higher criticism is really very old—it is also represented by the Book of Enoch, by Philo, and by a number of the early Christian fathers. Western classical mythology is full of stories of intercourse between gods or demi-gods and mortals, but Genesis refers to the marriage of the "sons of the gods," and thus introduces a new difficulty in interpretation which has fixed for some time to come the "orthodox" view of Chrysostom, Augustine, and Jerome; i. e., the sons of the gods were Sethites. The English versions give color to a third conception which has been generally abandoned, i. e., the sons of the gods were the children of the mighty on the earth.

From the fact that the Samaritan version of the Pentateuch explained the sons of the gods as human beings, the view that angels are meant has been found to be of Greek origin; scholars no longer believe with Philo that the translators of the LXX were divinely blessed with a miraculous concurrence in the choice of

words, and that the translators themselves were "hierophants and prophets." The difficulty until recently was that error to which etymologists have given the name of "conflation"—a confusion of words and meanings due to obscurity, illegibility of characters, or accident—the sign of early translation. Because the Greek for "boy" is the same as for "servant," Matt. viii refers to the centurion's "servant" [boy] while John iv refers to the nobleman's "son," although the context in both instances uses "pais." Because the Hebrew for "angel" or "messenger" (malk) and for "king" (mlk) were confused, these words are often interchanged: e. g. 2 Sam. xi, 1. A most remarkable instance of such error is the following.

A. 2 Sam. xxiv, 19-20—"And David (a) 'went up' according to the saying of Gad as the Lord (b) 'commanded.' And Araunah (c) 'looked forth' and saw the (d) 'king' and his (e) 'servants' passing over (f) 'toward him': and Araunah (g) 'went out' and bowed himself before the king with his face to the ground."

B. 1 Chron. xxi, 19-20—"And David (a) 'went up' at the saying of Gad, which he (b) 'spoke in the name of' the Lord. And Ornan (c) 'turned back' and saw the (d) 'angel.' And his four (e) 'sons' [that were] (f) 'with him' hid themselves. Now Ornan was threshing wheat."

1 Chron. xxi, 21—"And as David (a) 'came to' Ornan, Ornan (c) 'looked intently' and saw (d) 'David [the king]' and (g) 'went out' of the threshing floor and bowed himself to David with his face to the ground."

In a similar manner the expression for the children (see marg. R. V. on Acts viii, 13) of the righteous, i. e. "God's chosen people" (Judg. xx, 2), has been corrupted into the expression "angels of the gods." Thus one initial mistake, facilitated by a love of the marvelous which suggested other errors as necessary for the sense, has resulted ultimately in the conversion of a non-miraculous fact into a miracle. As the godly are "the generation of God's children" (Psa. lxxiii, 15), while those who have dealt corruptly are "not his children" (Deut. xxvii, 4-5), so must the original record have been that the children of Seth—the sons of God—intermarried with the children of Earth—the daughters of strange gods (see Mal. ii, 11), who begat "men" of renown.

It is due to the same error that we have the reference to "giants" (gigantes, "children of the earth") in the modern versions of Gen. vi, 4, where the original indicated the hardy or vigorous type of men produced by engrafting one race upon another not too different. By a study of the conflations it was found about fifteen years ago that the original appellation was "gibborim"—valiant men who were able to crush unarmored men like locusts (Num. xiii, 33). This is proven by the correction at the end of the verse. The giants (Nephilim) were in the earth in those days—"the same were the mighty men . . . men of renown (gibborim)" as in Num. xvi, 2, and 1 Chron. v, 24, and in 1 Chron. xi, 22-24, where a distinction is made between valiantness (gibbor) and great stature (raphah or middah). The whole of this verse is an interpolation in explanation of the three preceding verses.

An etymological version of Gen. vi, 1, 4, is as follows:

In those days men of other races on the earth (sons of the earth—gegenes) had attractive daughters whom the Semites chose freely for wives. Their offspring was a vigorous type of low moral tone (nephilim) who were heroic (gibbor) in warfare. Their morganatic union was displeasing to Bel, who attributed the alliance to the animal appetites, and accordingly determined to destroy all races at the end of 120 years with the deluge.

Mr. Kampmeier also makes reference to another error held by the higher criticism of twenty years ago—that of the Christian demonology in the epistles named for Jude and Peter. The first reference in Hebrew literature to a punishment of the angelic hosts is comparatively recent and occurs in Isaiah xxiv, 21-33, where there is a lapse to polytheism by indicating a dismay of the moon-god Shin and the sun-god Shamas.

With an apology for having been so long in showing "what the Bible really intends to say" in these matters, I close, trusting I have not been too brief to show the unconsciously indoctrinated that they generally wish the Bible to coincide with their own conclusions, right or wrong.

BOOKS RECEIVED.

A late publication of the R. F. Fenno Company, New York, is *The Discovery of the Soul*, by Floyd B. Wilson (\$1.00). The Foreword describes the work as "An Attempt . . . to reveal the plane progressive man has obtained on his ascent toward freedom, and to throw light on the path leading through mysticism to the discovery of those unused powers within the soul which duly appropriated give expression to the divine in man." Mr. Wilson depends on psychology rather than theology, and bestows a soul on everything that has life. As to the immortality of other souls than man's he does not dogmatize. Things not otherwise demonstrated are explained as vibration.

A fat volume of somewhat more than 600 pages on *American Communities* issues from the press of Kerr & Co., Chicago. It is compiled by William Alfred Hinds, Ph.D., and contains a history of the communistic experiments which have been attempted in the United States. The book seems to be thorough, only we notice that it says nothing about Modern Times, the Long Island community organized by Josiah Warren, and the author has not heard of Home, Washington. These experiments may have been purposely omitted as not socialistic. A dollar and a half should pay for the volume, which cannot fail to be useful as a book of reference.

The Making of a Millennium, by Frank Rosewater (Century Publishing Co., Omaha, Neb.) is another of those dream books which depict the earth as a realm of universal happiness brought about by adopting the ideas of the dreamer. Mr. Rosewater's system is Centrism, which is Socialism and something besides. 30 cents.

JOHN PECK.

He Comments on a Recent Great Religious Blow-out in Naples, N. Y.

Though the Freethinkers may not thank God, they have reason to take courage. Some seem to lose heart on account of the efforts made of late to regulate the conduct of people by law, according to the fanatical ideas of Christians. But this is only an attempt to hold by force what they can no longer hold by persuasion and cajolery, and is spasmodic and will ultimately rebound to their injury. They are like a sheep in the mire, the more they struggle the deeper they will sink.

The people will never consent to a union of church and state. They will soon see what these efforts lead to; a reaction will take place in which the church will lose more than it gains, and it will be lost forever. The Crapseys and higher critics have been warming the wax in the ears of superstition for a number of years, and their work is telling with fearful results to the church. When the foundation is undermined the structure must topple. None realize more fully than the pious fakirs how terribly the walls of superstition have been breached by the steady cannonading from the batteries of Freethought.

Sermons no longer command serious attention; the priesthood has lost its former power, and can no more regain it than the people can return to a flat earth. The sun of reason is above the horizon in the east; the clouds of superstition must ultimately be dispelled by its piercing rays.

Sixty years ago there was a protracted meeting in this village, and about two hundred converts secured to the church. No trouble to pay ministers then. These candidates for celestial favors thought they were beating the old brimstone stoker and getting off cheaply by shelling out five or ten dollars each to pay the heavenly ringmaster for conducting the divine circus.

Not so now. The congregation of one of the churches has been turned into a band of rag-pickers who are gathering up cartloads of old books and papers of every description, which are to be sold to keep the heavenly band-wagon running and pay the salary of the divine bandmaster.

This is one of the signs of the times that cannot be misunderstood. All manner of plans are adopted, including theatricals and shams of every description, to keep the old spiritual mills grinding.

At the great protracted meeting here sixty years ago, a sermon was preached against lazy Christians, and a sunrise meeting appointed. Between daylight and sunrise, in the coldest weather, men and women could be seen streaming along the street to attend these sunrise meetings.

That's how it was sixty years ago. Ministers have lost their power of control—another hopeful sign. No minister would dare attempt to get the people out to a sunrise meeting now; he would know that it would end in flat failure. The minister loses his importance in society just in proportion as the people outgrow their superstition.

Now I want to compare the last great blow-out with the one which took place sixty years ago.

It was announced in the village papers that two churches would join together and make a protracted effort to gather new recruits into the churches, and to pump a little enthusiasm into the old stagers. It was given out that a man and his wife were coming from Albany to conduct the hippodrome. There was quite a flourish of trumpets and many were expectant.

It was said that he was a noted evangelist, a man of great power, and that his wife was a great singer. Well, after the great spiritual cyclone had passed over, the papers did the best they could to let the churches down easy. They said the people were attracted in other directions, but there had been a great spiritual awakening and great good had been done, which being interpreted, means that the great effort was a great fizzle.

Lincoln said all the people can be fooled a part of the time, and a part of the people all the time, but all the people cannot be fooled all the time. But we have arrived at a period when

there is a part of the people who cannot be fooled even a part of the time.

The day for the belief in a spiteful, revengeful God, a blazing hell, with the front gate wide open, and in Jonahs and Samsons, and talking snakes, and asses, has passed by, never to return. And with it the belief in the sacredness of the book in which this and much more nonsense is written. If a man had penned these sentiments sixty years ago he would have been condemned to dance on the red-hot bottom of hell barefoot. Oh, I tell you, "we are climbing up the steeps of time, and this old world grows brighter."

Only the man who is able to read the inscriptions on the mile stones along the way for three-quarters of a century can fully understand how much we have gained. Ministers are aware that they are being weighed in the balance of common sense, and that their sanctimonious pretenses are being taken at their real value.

A minister said lately, "If I should preach what I believe I would be turned out of the church. Instead, I write down what I believe, wait five years, and then it produces no disturbance in the church." And he further said that other ministers were preaching five to ten years behind their beliefs. That is to say, "we won't work as long as we can live by lying." Ministers are uttering sentiments today that would have sent them to the everlasting bow-wows sixty years ago.

I am informed that a minister in referring to me said: "I do not believe the big stories in the Bible any more than he does." Yet by the position he occupies he not only indorses these "big stories," but virtually declares that he believes them to be sacred. He belies his words by his practice. The people are coming to understand these matters better, and there lies our hope.

With the best talent that could be obtained the late protracted effort fell flat. The churches are complaining that they cannot induce young men of talent to enter the ministry. The question is everywhere being asked, "What can we do to awaken interest in the cause of Zion?" It all goes to show that superstition is staggering under the sturdy blows of Freethought, and that our efforts have not been wasted on the "desert air."

I wonder if Mr. Francis B. Livesey applies his doctrine of ignorance to his children? I wonder if he has thought that if his idea should prevail it would again bring the people under the former sway of the priesthood, for wherever the people are the most ignorant, there the power of the priest is most felt.

For many years I have regarded every phenomenon as natural. During a long life I have never witnessed anything supernatural. I have never taken any stock in miracles. Therefore, to me, the idea of an ass talking was the most ridiculous thing that could be imagined. But something has happened of late that satisfies me that it is possible for an ass to talk. I wonder if he honestly believes that it would have been better for the country and the world if Washington, Jefferson, Franklin, Paine, Darwin, Huxley, Lincoln, and Ingersoll had spent their days in a mine? If so, why not continue the process of eliminating knowledge, if such a thing were possible, until man knows no more than the beasts of the field? George Francis Train said: "The d-d lunatics put him in the asylum because they thought he was crazy." I wonder whether all men are lunatics or Livesey crazy. I have entered my eighty-ninth year, and must soon cross the great divide. I want it understood, while living and in my right mind, that no minister will be allowed to preach or mumble prayers over my dead body with my consent.

Naples, N. Y.

JOHN PECK.

Prof. Alfred Biese's "Deutsche Literaturgeschichte" in two volumes, just published by C. H. Beck in Munich and on sale by G. E. Stechert & Co. in New York, is a very welcome history of German literature from the earliest times to the present day. It is concisely, but clearly written, and although aiming to be of a popular character, is based on thorough scholarly researches and accurate knowledge of the subject. It contains nearly sixty illustrations, consisting of portraits, reproductions of illuminated manuscripts, etc., which add greatly to the attractiveness and intrinsic value of the work. Students of German literature could not have a better guide.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

Published by The Truth Seeker Company.

E. M. MACDONALD Editor and Proprietor
L. K. WASHBURN Editorial Contributor
Sixty-two Vesey Street, New York, N. Y.
Post Office Box 1610.

SATURDAY, MARCH 28, 1908.

Subscription Rates.

Single subscription in advance	\$3.00
One subscription two years in advance	5.00
Two new subscribers	5.00
One subscription and one new subscriber, in one remittance	5.00
To all foreign countries except Mexico, 50 cents per annum extra.	
Subscription received for any length of time under a year at the rate of 25 cents per month. Can be begun at any time. Single copies, 7 cents.	

Entered at the Post office, New York, N. Y., as second class mail matter.

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

The Dangerous Class.

The successful maintenance of the "Bishop's Law" in New Jersey has emboldened the clergy of the state to grasp after more power, and this winter they have used every means in their possession to have enacted a local option law, through which they could use their influence to practically enforce prohibition. They besieged the legislature in a body, lobbied in all possible ways for the passage of such a law, and threatened the legislators with political annihilation should they not vote for their pet measure.

The bill was debated and finally defeated in the New Jersey legislature on the 17th inst. During the debate it came out that the ministers had tried their bulldozing tactics on nearly all of the assemblymen, and one member read a letter which had been sent to him and others. It was from the Rev. John L. Scudder, one of the prominent agitators for local option. It said:

"March 3, 1908.

"Mr. James Baker—Dear Sir: A great multitude of church people are waiting to see how you vote on the Local Option bill. You are an able man and a good fellow, and I want to see you continue in public life and realize your political ambitions, but I give you notice now that hereafter I shall oppose you with all my power, and to get my friends to vote against you as long as I live, unless you give heed to the mighty call of the best people of this state, and grant us, as far as you are able through your vote and influence, the enactment of our local option bill soon to be released from committee and submitted to you for your vote.

"If you evade your responsibility or vote against this measure, I now plainly inform you that as long as I live I will oppose you from pulpit and by voice and pen, as an enemy to the best interests of mankind. I am a wee bit of a hustler when I get to work, and I mean every word I say. If you vote with the 'rummies,' you are dead to us forever. You and others had better read the handwriting on the wall. Refuse us our right of home rule on the liquor question, and we shall be sour and down on you forever.

"I have no ill feeling to you personally, but I hate the traffic. It is only right that you should know how multitudes of church people feel in advance. Yours sincerely,

"JOHN L. SCUDDER.

"P. S.—Remember, I can reach hosts of your voters in our People's Palace."

Mr. Baker voted against the bill, and did it, he said, partly because of the letter.

He did not propose, he explained, to render himself open to the charge of moral cowardice, which he would be did he yield to such pressure. Other members denounced the methods of the churchmen, and the bill was killed with a snap and vim not often exhibited in a legislature.

The undesirable class in our country today are the clerics. They are the most dangerous

foes of freedom we have among us. Using their power over the followers to gain repressive legislation, they have become an enemy to all personal liberty of the citizen. It is nothing to them what business interests they injure; to promote their own they would kill any other. They would, could they compass it, deprive the people of all freedom on Sunday, and prohibit many of the amusements the people desire on other days. The legislation they desire, after the Sunday law, is of the sewing circle variety, and was anciently expressed in sumptuary laws. A clergyman can find more vice in a community than the worst man in it besides himself. Like the Catholic priests who got up the questions for the confessional, they are intimately acquainted in theory, if not in practice, with all the viciousness of human nature, and with all the tricks degenerate men and women are cognizant of. If society were as evil as the clergy allege it is, ninety per cent of the populace should be drowned. So, with their pessimistic preaching, they are interfering with legislation in a manner which must bring them into conflict with the populace, or the populace must be their slaves. Why should a preacher more than a grocer take it upon himself to regulate the manners and customs of a community? How is he, with his narrow education, to know human needs more than a business man? Yet such is the assumption of the clerics, and the people yield to it. Law without liberty is despotism, and the laws that the clergy originate and support, in almost every instance, make for despotism and destroy liberty. The one idea of the clerics is to prohibit the doing of something which they think militates against their own trade. Suppress, suppress, suppress, is their cry. If they keep on with their efforts to make Sunday a day of torture, and to limit the actions of the people on every other day, they will be luckier than their predecessors if the people do not rise up and suppress them.

The clergy are the dangerous men in all communities.

Infidels Attacked; The Truth Seeker Quoted on the Floor of the House.

Only five members of Congress had the courage to vote against the McKinley bill to restore the motto "In God we trust" to the gold and silver coins of the United States. McKinley is a Representative from Illinois. The voters in the negative were Bartholdt of Missouri, Cooper of Texas, Gordon of Tennessee, Kusterman of Wisconsin, and Slayden of Texas. Kusterman made the principal speech against the restoration, but he had no relevant argument to adduce. He accused the advocates of the bill of trying to advertise their religion by putting it on the coins; perpetrated the near-bull of saying that he had no love for the man who has one eye skyward while the other is seeking for his neighbor's pocketbook; indorsed the pious motives of President Roosevelt in removing the motto, and ended with the exhortation, "Let the people show through their acts that deeply imbedded in their hearts can be found that beautiful motto 'In God we trust.'" Mr. Kusterman was evidently guided in his course by loyalty to the President and had no conception of the incongruity of a secular republic making official declarations of faith.

The speeches in behalf of the bill were cheap and tawdry. Edwards of Georgia made the following and other remarks of the same kind:

"I do not charge, as some do, that the President is an infidel. I think that the President is a God-fearing man. A man who is not sound in his belief in God, or who profanes God's name, has no right in high office, which is the gift of a God-fearing people. We represent God-fearing people, and we, their representatives, should be God-fearing representatives.

"That Infidels all over the country openly rejoiced in the fact that the word 'God' was stricken from our money is now a well known fact. Certain societies known to be infidelic have been protesting by mail to congressmen and senators against the restoration of this sentence. The removal of these sentences from our coin did not depreciate its monetary value, but it depreciated the sentimental value. The removal of these words was a victory for Infidelity. The restoration of them to our coin will be a blow to Infidelity and a victory for the God-fearing people of this great nation. Let us not retrograde, but rather let us go forward. Let us do nothing that smacks of national Infidelity. Let us not put an 'Infidel money' out upon the world, but let us put out the coin that says to all the world 'Americans are a God-fearing and God-loving people.' Let us therefore fight Infidelity until it is literally stamped out of our country."

Change "God-fearing" to "hell-fearing."

Evidently Georgia elects its backwoods preachers to Congress.

Not much behind Edwards of Georgia was Sheppard of Texas, whose speech on the subject in January we have already noticed in The Truth Seeker. Sheppard added to the enlightened remarks of the Georgia statesman the following:

"Mr. Speaker, I have but little to add to what I have said on a former occasion on the subject. I desire merely to call attention to the fact that almost every infidel in the country has openly rejoiced over the removal of this motto. Frequently Congress has been flooded with circulars from infidel societies, protesting against the restoration of this legend. It was recommended for the coins during the administration of Abraham Lincoln, doubtless with his knowledge and approval. The fact that the infidels openly object to their restoration, the fact that their removal would be used as an argument to destroy reverence rather than to inculcate it, ought to prompt Congress unanimously to restore the words, 'In God we trust.'"

Mr. Sheppard takes it for granted that anything displeasing to Infidels, however unjust, unconstitutional, and untrue, should be adopted at once.

Representative Moore of Pennsylvania took substantially the same ground as Sheppard.

"I have been impressed with the comments that have followed the discussion of the question. Men have been emboldened to write in defiance of all religious sentiment. They have hailed the removal of the motto as a revolt against the wholesome teachings of the ages. This we should not tolerate.

"In the remarks submitted by me on Friday, I quoted from a newspaper editorial that takes a startling view of this question. Listen as I read this unsavory extract, seeking to make capital of the order of the President:

"Those who do not believe in God in this country look upon his removal of that unconstitutional, untruthful, and unwarranted deific motto from our coinage as one of the most sensible acts ever performed by the President. They do not trust in God, they know that nobody else does who is sane, and, therefore, they do not see why every coin issuing from our mints should carry forth to the world an official lie."

We trust that the members of the Congress listened carefully while Representative Moore read that extract, and that he read it well. It is a little thing of our own, and the Congressman was quoting from The Truth Seeker (Jan. 11, 1908), although he omitted to give credit. He made no attempt to refute the argument nor any denial of the truth of the statements advanced in the editorial article from which he read. He relied upon the prejudice potential in the word "Infidels"—a term of reproach which, as Huxley said, "Christians and Mohammedans, in their modesty, agree to apply to those who differ from them."

The vote is a sorry exhibition of the indifference of Congress to the preservation of a vital principle of the government—the separation of religion from the state. "In God we trust" is a religious declaration. It establishes a religious belief, although the Constitution forbids that Congress shall make any law establishing religion. We are mortified by the disclosure of the fact that there was in the House of Representatives no member with enough devotion to freedom of conscience to rebuke Edwards and Moore and Sheppard for their assault on that principle. When members of Congress declare that revolt against the "teachings of the ages" cannot be tolerated, and exhort other members to "fight Infidelity until it is literally stamped out of our country," it is time that men at the

head of affairs were reindoctrined with the ideas of the founders of the nation.

There is one consoling thought. No congressman of national reputation or of distinguished ability arose to defend the measure in a speech. It was the day of the mean and obscure. The shallows murmured, but the deeps were dumb.

Settle These Things.

There is no definition of religion that the whole world can accept; there is no idea of God that the whole world can indorse; there is no agreement by the whole world as to what constitutes the word of God, and no universal acceptance of a savior of man.

Is there any such thing as religion? Is there a God? Is there a word of God? Is there a savior of man?

In view of the fact that there is such a difference of opinion as to what religion is, as to what God is, as to what the word of God is, and as to who is the savior of man, are we not justified in consigning the whole pack of ideas in regard to these subjects to the ragbag of superstition?

If there is such a thing as religion, why can it not be intelligently defined so that all men and women can accept it? If there is a God, why cannot his existence be so clearly shown that there would be no chance for denying or doubting it? If there is a word of God, why does not its divinity so stand out that he who reads may be convinced? And if there is a savior of man, why is not his power manifested in a way that compels belief?

There is more intelligent doubt in the world than intelligent belief. There are more men who want to know than men who know. There is willingness to learn but no teachers who can satisfy the inquiring mind.

What is religion? Is it Christianity? The Mohammedan says no. The Jew says no. The Buddhist says no.

Is it Mohammedanism? The Jew says no. The Christian says no. The Buddhist says no.

Is it Judaism? The Buddhist says no. The Christian says no. The Mohammedan says no. The Christian says no. The Buddhist says no.

Is it Judaism? The Buddhist says no. The Jew says no. The Mohammedan says no.

Is there more than one religion? If so, how many religions are there?

Is Christianity religion and something else? Is Judaism religion and something else? Is Mohammedanism religion and something else? Is Judaism religion and something else? If the "something else" in all of these great systems were eliminated, would the religion which was left be the same in each? If so, what would be left? That is what we wish to know.

Is the Jew's God the same as the Christian's God? Is the Mohammedan's God the same as the Buddhist's God? Wherein do these Gods differ? If the differences in the Gods of these four great systems were eliminated, what kind of a God would we have left? Would there be any divine agreement which would make a deity that all mankind could acknowledge?

The Christian has a word of God. The Jew has a word of God, the Mohammedan has a word of God, and so has the Buddhist. They are not the same. They were not given to man in the same way. They do not teach the same things as essential to human happiness. If one is God's word, the other cannot be. Each one contradicts the other three. They could not then be the word of the same God. What makes the Koran the word of God? What makes the Bible the word of God? Does the belief of the Mohammedan make the Koran divine? Does the belief of the Christian make the

Bible divine? Is there anything else than belief that gives divinity to these books? If so, what is it?

Is there a savior of man? If so, who is he? The Christian has one savior, the Buddhist another. Which is the right one?

What is a savior of man? And what is salvation? And what must a savior do to save man? All of these questions ought to be answered honestly and settled forever. It has taken thousands of men to save man as far as he is saved. Science and knowledge have saved man thus far. On earth no one man has been man's savior, and to make his life safe here has required effort which can hardly be measured. Experience has shown to mankind the safe way in all things. But we are told that there is something more to be saved from than the dangers surrounding our earthly existence, and that a different savior is needed in this emergency. How do we know this? Is there any proof of it? What are we to be saved from? Why do we need a savior? Let us have the truth and not ecclesiastical excuses.

If there is a religion that all can accept, do we need it? If there is a God that all can believe in, of what use is he to man? If there is a word of God, wherein is it better than human knowledge? And if there is a savior, what can he do that we cannot do for ourselves?

It is time that these things were settled once for all. If we have believed lies, and lived on lies all of our lives, let us know it and save future generations from the fate of these falsehoods.

L. K. W.

Two of a Kind.

The Central Presbyterian, published in Richmond, Va., in its issue of Jan. 15, prints the following official prayer of Islam, which is used throughout Turkey, and daily repeated in the Cairo Azhar University by 10,000 Mohammedan students from all lands:

"I seek refuge with Allah from Satan, the accursed. In the name of Allah, the compassionate, the merciful! O Lord of all creatures! O Allah! Destroy the infidel, thine enemies, the enemies of the religion! O Allah! Make their children orphans and defile their abodes and cause their feet to slip, and give them and their families and their households and their women and their children and their relatives by marriage and their brothers and their friends and their possessions and their race and their wealth and their lands as booty to the Moslems, O Lord of all creatures!"

The editor of the Central Presbyterian adds: "In all the other religions or even the semi-civilized nations of the globe there can be no prayer found to parallel this cruel appeal of Islam to the spirit of inhumanity."

If the editor is sincere in this statement, then he needs to be enlightened. If he will refer to the handbook of the religion he himself professes—a book called "The Holy Bible"—he will find in the 109th Psalm, verses 5-14, an imprecatory prayer which surpasses in devilishness that of Islam. It is as follows:

"Set thou an ungodly man to be ruler over him, and let Satan stand at his right hand. When sentence is given upon him let him be condemned, and let his prayer be turned into sin. Let his days be few, and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be vagabonds and beg their bread; let them seek it out of desolate places. Let the extortioner consume all that he hath, and let the stranger spoil all his labor. Let there be no man to pity him, nor to have compassion upon his fatherless children. Let his posterity be destroyed, and in the next generation let his name be clean put out. Let the wickedness of his fathers be had in remembrance in the sight of the Lord, and let not the sin of his mother be done away. Let them always be before the Lord, that he may root out the memorial of them from off the earth."

If the prayer of Islam is not a reproduction of the psalm, the two must at least have come from the same source.

The horrible fire in the Collinwood school has produced a temporary enthusiasm for safe buildings. But the tendency will be to drift back to the fire-trap. When such things become matters

of history their warning is lost. As an instance, the bloody deeds of the church—its wars on freedom and progress—are contemplated as of the past, and all precautions against a repetition of the history are neglected. Yet just as fire will destroy life in the future as it has done in the past and does today, just so surely will religion now and in days to come persecute and despoil. No element in nature is more persistent in its action than is the religion that built the Inquisition and burned Bruno and Servetus.

The piety of Mr. William Jennings Bryan, upon which The Truth Seeker has felt constrained to comment once and again, is explained by facts which make it appear that he is the best paid preacher in the world, making more out of talking upon the Prince of Peace in the course of a year than he would receive as salary had he been elected President. In 1907 he filled 175 dates and his receipts for the season yielded more than \$300 each, or a total of \$52,500. His movements as a lecturer on religion are directed by a bureau, the secretary of which gives the following details: "Mr. Bryan's regular charge at Chautauquas is the first \$250 taken at the gate and half of all the receipts above \$500, not including season tickets. For evening lectures in a course his charge is \$200 cash as a guarantee and half of all the receipts at the door. For single evening lectures not in a regular course, he asks half of the gross receipts. He started out on January 6, 1907, and spoke almost every day until September 10, frequently twice a day. In addition to these, he has made a large number of political speeches." Mr. Bryan's press agent declares that he has no rival on the lecture platform, but we should estimate that he has a superior in Elbert Hubbard. If Hubbard would consent to hand out the religious slush that characterizes Bryan's best efforts, the Nebraskan would become a star of the second magnitude.

In considering the protest of German-American citizens against the "strict Puritan interpretation" of the Sunday law, the Christian Advocate says:

"The Germans have the legal right to vote for or against any constitutional law. And so has any naturalized citizen or the descendant of such. But the majority in this country decides, and when there are enough votes to shut up saloons on Sunday or altogether, they will have to submit or become lawbreakers. Shutting up beer saloons on Sunday does not take away a man's liberty, more than the shutting of banks or the courts on that day."

The argument might be conclusive, and the parallel accepted as true, were we prepared to admit that the closing by law on Sunday of such banks as the directors wish to open is no denial of liberty. If forcing a place to close does not take away the man's liberty to keep open, we should like to know what the proceeding may be called. Were such a thing conceivable let us suppose the churches to be included in the prohibition and closed on Sunday by a strict interpretation of the law. Injured church attendants protesting against the oppression could be answered precisely as the Christian Advocate answers the German-Americans—that shutting up churches on Sunday does not take away a man's liberty more than the shutting of banks, courts, and saloons on that day. And the argument would be as vicious in that case as it is in this—a defending of one tyrannical invasion by citing another.

Caryl Eckler, the son and successor of Peter Eckler, publisher of Freethought books, died at his home in Brooklyn last Sunday afternoon of asthma, after an illness of some months. He is survived by a widow and one child, a son,

WHAT IS BLASPHEMY?

Argument for the Defense in the Late Trial of Harry Boulter, London

The speeches of the prosecutor and of the court (the latter called a "charge to the jury") have been printed in The Truth Seeker of March 7 and 14. Below is the speech of Mr. Atherley-Jones for the defense, condensed from the London Freethinker's verbatim report. Mr. Atherley-Jones argued that blasphemy is the expression of disbelief in certain fundamentals of Christianity, and that the place or manner of such expression does not constitute the offense, as had been maintained by the prosecution.

The indictment here is for blasphemy, and I was certainly somewhat astonished to hear my learned friend, in his opening to you, introduce into his speech considerations of public convenience—the use of language which was offensive to passersby—language which might have been heard (and I accept the evidence for the prosecution—I may relieve my learned friend's mind of any difficulty as to that—I must accept it, and as he pointed out I did not cross-examine into it, as substantially accurate)—which might, I say, even have been heard by people sitting at their open windows—questions of the obstruction of a public highway. I tell you, gentlemen of the jury, with a full assurance that I am speaking good law, that not one of those questions has the remotest possible bearing upon the issue that you have to try. If obstruction was caused in the streets, there are facilities for a speedy and effective method of dealing with them under acts of Parliament framed for the purpose. If profane or obscene—it is not suggested, nor could it be suggested, that this is obscene language—if profane or obscene language is used in the streets, if language calculated to promote a breach of the peace is used in the streets, there is the machinery of the law available, and any ordinary police officer—it is not necessary to go to the chief commissioner of police of this metropolis, any ordinary constable has it within his competence to take prompt and effective action for the purpose of repressing that disorder and preventing the recurrence of that crime. And I say to you that those are matters—I will not say intentionally—those are matters, I will say, inadvertently introduced in this case, which are entirely foreign to the issue in the trial of which you are engaged now, and matters which can only be introduced for the purpose of provoking prejudice, for the purpose of minimizing the true meaning and effect of this prosecution, and inducing you to say, "Oh, we are citizens of a law-abiding country, we will not tolerate nuisances of this description, we do not care; blasphemy or no blasphemy, we will convict this man because he has been a public nuisance, and he has caused annoyance and obstruction in the streets of London." It is the first time, gentlemen, in the history of blasphemy cases, that a learned counsel has opened a case upon the lines which my learned friend has followed.

Gentlemen, I start with the somewhat bold proposition that this law of blasphemy is obsolete. The law of blasphemy is obsolete by virtue of a long series of judicial decisions and legislative enactments. It is obsolete because it is contrary to the spirit of the age, and juries in this enlightened era have shrunk, and properly shrunk, as a rule, from convicting thereon. Now, why do I say it is obsolete? What is the origin of this law? It is a relic of medievalism. It is a relic of the darkest and cruelest days of religious persecution. Only some three hundred years ago, or less, blasphemous libel was an offense unknown to the common law of this country. It was an offense which was entertained, and dealt with, only by ecclesiastical courts—with vigor and rigor, it is true, because if this gentleman had been standing in the dock when the court of Star Chamber had been sitting, or the court of High Commission, which then had sole cognizance of these cases, he would have been in danger, and imminent danger, of perishing by the flames. That law was, with the growing civilization of this country, which empowered ecclesiastical courts to exercise civil penalties and civil jurisdiction, abolished, and that power then became spontaneously exercised with mitigated methods and modified results—became exercised by the court of King's Bench, which my Lord represents to-day, and the court of King's Bench, regarding itself as the custodian of the morals of the people, assumed the powers which were exercised by ecclesiastical courts, and punished as a misdemeanor the offense of blasphemous libel. What is a blasphemous libel? It has nothing to do with the obstruction of the streets. It has nothing to do with the place at which it is spoken. It has nothing to do with the character of the audience which it addresses. It has nothing to do—I hope to establish that proposition too—with the vehicle—the language—by which it is expressed. Blasphemous libel means this—that a denial of the Providence of God Almighty, a denial of the literal truth of the Holy Scriptures, a denial of the Trinity, a denial of the Savior, constitutes the crime known as blasphemy, for which a prisoner can by the civil courts of this country be punished.

Mr. Justice Phillimore: I may tell the jury otherwise.
Mr. Atherley-Jones: I know your lordship will.
Mr. Justice Phillimore: I am surprised at that remark.

Mr. Atherley-Jones: Pardon me, my lord—
Mr. Justice Phillimore: Excuse me, I am speaking. I am surprised at that remark falling from you—"I know your lordship will tell the jury otherwise" than you tell the jury. You should have said, "I should hope to convince your lordship otherwise."

Mr. Atherley-Jones: Your lordship misunderstands me.

Mr. Justice Phillimore: I am glad to hear that. I thought I must have misunderstood you.

Mr. Atherley-Jones: did not mean for one moment

that I was going to put my views in conflict with those of your lordship. I had already expressed the view that your lordship's ruling would be paramount in this court. But why I say your lordship may tell the jury differently is this—that I know that, partly arising from the case which my learned friend quoted, and partly arising from the judgment of the late Lord Coleridge in the case of Foote, there is an opinion, shall I say, a view—a judicial view—that the language in which a blasphemous libel may be cast constitutes the offense, and not merely the denial of the Trinity.

Mr. Justice Phillimore: I did not quite mean that. I know there is a certain amount of difference of opinion as to the late Lord Coleridge's judgment. I did not mean that. What I was at the moment especially thinking of was your saying that a denial of the Trinity is blasphemy. Certainly in my view that is not so, having regard to the statute which gave freedom to the Unitarians—toleration to the Unitarians.

Mr. Atherley-Jones: My lord, I agree. I am very much obliged to your lordship. I am proceeding by steps. What I was endeavoring to indicate to the jury was what originally, according to legal conception, subject to the course of legislation, and subject to judicial decisions, was the original law of blasphemous libel. And I beseech you, gentlemen, if I may—I shall be able to put this clearly before your minds—I beseech you, gentlemen, to bear with me until I shall come, as I think I shall, if I may respectfully say so, into accord with his lordship's view in showing what the law has become. But there can be no manner of doubt about it, gentlemen, that the law of blasphemous libel, when the common law courts of this country first took upon themselves the responsibility of dealing with blasphemous libel, was the denial of the Providence of God, the denial of the Holy Trinity, the denial of the truth—the literal truth—of the Bible, the denial of the divinity of our Savior, quite irrespective of all language with which it was environed, quite irrespective of the circumstances or conditions under which it was uttered or published. And I want to impress upon you that subject to the deductions made by legislation, and made by judicial decision to which I shall draw your attention, that in substance remains the law at the present day. I anticipate my observations with regard to the Trinity in consequence of what fell from my lord. It is perfectly familiar to all of you, gentlemen, that the great sect of Unitarianism came into existence, and it is perfectly familiar to you that for a considerably long time, according to judicial decisions, Unitarians were outside the pale of the law, and for any human being to preach the doctrines of Unitarianism was—and there are judicial decisions in point—committing the offense of blasphemy. And then, gentlemen, after a series of enactments, toleration—not at first, but somewhat delayed—was extended to Unitarianism by express statute, and therefore no longer did the preachers or ministers of the Unitarian religion remain liable to indictment, or indeed to any civic penalty, because they were Unitarians. In the same way, gentlemen—I am rather, I say again, anticipating what I was going to say to you at a later stage—toleration was extended to the Jews. That came somewhat late, and it was perfectly possible, until a comparatively recent period in our history, for a Jewish rabbi, for preaching the doctrines of his faith in his pulpit, to have stood in the dock at that era on a charge of blasphemous libel. And indeed there are cases which show—I have them here—I am not going to trouble you with them, that a gift by Jews to Jews for the promotion of the Jewish religion, not much more, if any more, than a hundred years ago, was an illegal gift, because it constituted a gift in favor of a sect which denied the principles of Christianity.

Now, gentlemen, the law of blasphemous libel remains now at this day as follows—a denial of the Deity, a denial of the Divinity of our Savior, a denial of the truth of the Holy Scriptures constitutes a blasphemous libel. The essence, the substance, of the offense is the denial of those sacred institutions which I have mentioned. The indictment upon which this charge is formulated recites—"disregarding the laws and religion of the realm, and wickedly and profanely devising and intending to bring the Holy Scriptures and the Christian religion into disbelief and contempt among the people of this kingdom, So-and-So, on a certain day, unlawfully did compose, print and publish"—

[After an interruption by the prosecutor and the court.]

Mr. Atherley-Jones: I am only stating to you, gentlemen, what the law is, but I will read the actual indictment itself:

"That Harry Boulter, being an evil-disposed person, and disregarding the laws and religion of this Realm, and wickedly devising and contriving and intending to scandalize and vilify the Christian religion and to bring the Holy Scriptures and the Christian religion into disbelief, ridicule, and contempt amongst the people of this Realm, and to publicly blaspheme Almighty God and our Lord Jesus Christ, on the 1st day of December, A. D. 1907"—

said so and so, and so and so. Then, gentlemen, the indictment ends:

"To the high displeasure of Almighty God, to the great scandal and reproach of the Christian religion, to the evil example of others in the like case offending, in contempt of our said Lord the King and his laws, and against the peace of our said Lord the King, his Crown and dignity."

Gentlemen, I think that you will concur with me that I have correctly stated what the law of blasphemous libel is, and subject to any direction which you may receive from my lord, I say that the essence of the offense of blasphemous libel is a denial of the veracity of those great Christian institutions which I have already mentioned.

Gentlemen, there are a long course of judgments of learned judges extending from the early part of the seventeenth century down almost to the present time in which (I may quote one or two of them) they state unequivocally what the law is. This is the judgment of one of the greatest of English lawyers, Lord Hale:

"To say religion is a cheat is to dissolve all those ob-

ligations whereby the civil societies are preserved, and that Christianity is parcel of the laws of England; and therefore to reproach the Christian religion is to speak in subversion of the law."

Again, another great lawyer [Lord Raymond] at a somewhat later stage has, in dealing with a blasphemous libel which denied the divinity of Christ, stated:

"Christianity in general is parcel of the common law of England, and therefore to be protected by it. Now whatever strikes at the very root of Christianity tends manifestly to a dissolution of the civil government. So to say that an attempt to subvert the established religion is not punishable by these laws upon which it is established is an absurdity."

[After an interruption by the court and the prosecuting attorney.]

Mr. Atherley-Jones: Yes, my lord. Gentlemen of the jury, another great judge—a judge of high reputation, although not standing on the same plane, perhaps, as Lord Raymond and Lord Hale, stated:

"The rule of the common law on this subject is necessary" (namely, the law against blasphemy) "to guard the system of morals which regulates the conduct of the people, and which is built upon the Holy Scriptures."

[After an interruption by the court.]

Mr. Atherley-Jones: Gentlemen, Mr. Justice Ashurst—also a Judge of no mean repute—says:

"If the name of our redeemer be suffered to be traduced, and his holy religion treated with contempt, the solemnity of an oath upon which the administration of justice depends will be destroyed, and the law be stripped of one of its principal sanctions."

Gentlemen, you could say that at that date, but can you say it to-day of the oath which appeals to the divinity of our Savior—to the Almighty God—when the judge upon the bench may be a Jew, and when more than one distinguished man in the judicial history of our country has occupied the high seat upon the judicial bench which my lord adorns to-day, and has been a Jew, disbelieving in the Christian religion—and when among you who sit in the jury-box to decide the fate of the man who has blasphemed the Christian religion, there may be—probably would be—one among you who is a member of that religion, the essential characteristic of which is the negation of the divinity of our Lord?

[Interruption by court and prosecuting attorney.]

Mr. Atherley-Jones: Now, gentlemen, we come to a later step—

[Interruption by the court.]

Mr. Atherley-Jones: It is the case of Carlile, my lord.

[Interruption by the court.]

Mr. Atherley-Jones: Lord Hardwicke says—mark you, in reference to a bequest for the propagation of the Jewish religion—a bequest by a brother Jew to another:

"The intent of this bequest must be taken to be in contradiction to the Christian religion, which is a part of the law of the land which is laid down by Lord Hale and Lord Raymond; and it is undoubtedly so, for the constitution and policy of this nation is founded thereon."

That was the law of blasphemous libel at the beginning of last century—that is the law of blasphemous libel to-day. Then there is a case which is reported in the Law Reports, the case of Cowan v. Milburn, my lord.

[Interruption by the court.]

Mr. Atherley-Jones: It is in 2 Exchequer, page 230. The then Chief Baron of the Exchequer held that to attack Christianity was to lay oneself open to an indictment for blasphemy. This is not a question of street corners. This is not a question of vulgar language.

This is a question of the inherent characteristic and essence of the law of blasphemy. And if you wanted more, why, gentlemen, upon the statute book to-day, as my lord knows, stands unrepealed a statute which says that if a man is educated—brought up as a child in the Christian religion (this was done to save the Jew)—if a man is brought up in the Christian religion, and if he maintains that there are more gods than one, or denies the Christian religion to be true, or the Holy Scriptures of the Old and New Testament to be of Divine authority, he shall be subject to imprisonment, to loss of his goods and chattels, and to the deprivation of the rights of citizenship. . . . That statute, which is a standing reproach to the law of this country, still stands. It is obsolete, because nobody dares—not even a police officer—to avail himself of that statute to bring any English citizen to the bar of this court.

Mr. Bodkin: That is a statute of William III., is it not?

Mr. Atherley-Jones: That is so.

Mr. Bodkin: Yes.

Mr. Atherley-Jones: My learned friend says yes, but that statute stands today, and I only use it for the purpose—for a purpose perfectly fair and legitimate—of indicating to you what, so late as the reign of William III., was regarded, not merely by the judicial bench, but by the legislature, as the law of blasphemy in this country. (To be concluded.)

The third annual edition of the German "Wer Ist's," a Biographical Dictionary of Notable Contemporaries, edited and published by H. A. L. Degener of Leipzig, has just been issued. The carefully arranged and neatly printed volume of 1,729 pages, including the valuable statistical and other tables preceding the biographies, contains brief records of about 18,000 persons, 2,500 more than in the edition of 1907. Like the English "Who's Who," it mentions also many foreigners of distinction, Englishmen, Frenchmen, Italians, Americans, etc., although the work is devoted chiefly to Germans. The editor has spared neither pains nor expense in his efforts to make the useful reference book as accurate and complete as possible. The price (10 marks or \$2.50) is very moderate. For the convenience of American purchasers we may add that it has been imported by the well known New York firm, Lencke & Buchner.

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER VI. (Continued.)

The Crucifixion of Christ.

378

What did Pilate do when Joseph solicited the body of Jesus?

Mark: "Pilate marveled if he were already dead" (xv, 44).

Why should Pilate marvel if he were already dead when previous to this, according to John (xix, 31-33), he had, at the request of the Jews, ordered his soldiers to dispatch him if alive and take his body away?

379

Were the disciples present at the crucifixion?

John: They were, or one, at least (xix, 26).

According to the Synoptics, all were absent; all had forsaken their Master, all had fled. The Twelve Apostles at this time, unless Judas had already hung himself, as Matthew declares, numbered one traitor and eleven cowards.

380

What women followed Jesus and witnessed his execution?

Matthew and Mark: Women of Galilee (Matt. xxvii, 55; Mark xv, 40, 41).

Luke: "Daughters of Jerusalem," that is, women of Judea (xxiii, 28).

381

Where were Mary Magdalene and her companions during the crucifixion?

Matthew and Mark: "Looking on afar off" (Mark xv, 40; Matt. xxvii, 55, 56).

John: They "stood by the cross" (xix, 25).

382

Was Mary, the mother of Jesus, present?

John: She was (xix, 25).

Synoptics: She was not.

The Synoptics do not expressly state that she was absent, but if she was present, as John affirms, is it possible that they would ignore the fact when they mention "the strolling Magdalene" no less than seven times?

383

Who stood by the cross with the mother of Jesus?

John: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas" (xix, 25).

Mary must have been a very popular name to be given to two daughters of the same family. It is not probable that these sisters were both named Mary. John never mentions the name of Jesus' mother, and it is evident that he did not suppose her name was Mary. Were John the only Gospel, Christians would be ignorant of the Virgin's name. Mariolatry did not originate in the Johannine church.

384

To whom was entrusted the care of Jesus' mother?

John: "When Jesus therefore saw his mother, and the disciple standing by whom he loved [John], he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own house" (xix, 26, 27).

"The teacher who had been to him as a brother leaves to him a brother's duty. He is to be as a son to the mother who is left desolate."—Bible Dictionary.

Very touchingly expressed. But why was this duty imposed upon John when the Apostle James (the Less) was a brother of Jesus and a son of Mary? Was he a worthless ingrate, unable and unwilling to care for her? And what of Jesus, and Judas, and Simon, and her daughters who remained at home? Had they turned their mother out of doors?

385

In whose sepulcher was the body of Jesus placed?

Matthew: Joseph "laid it in his own new tomb which he had hewn out in the rock" (xxvii, 60).

John: "Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid. There laid they Jesus therefore because of the Jew's

preparation day; for the sepulcher was nigh at hand" (xix, 41, 42).

It is evident from John that the sepulcher did not belong to Joseph, but that it was one which happened to be convenient to the place of crucifixion; for, as Strauss justly argues: "The vicinity of the grave, when alleged as a motive, excludes the fact of possession."

386

Was his body embalmed when it was laid in the sepulcher?

John: It was. "He [Joseph] came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury" (xix, 38-40).

Mark and Luke: It was not embalmed. "The women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments" (Luke xxiii, 55, 56); intending to embalm it "when the Sabbath was past" (Mark xvi, 1).

387

What is said in regard to wrapping the body of Jesus by Joseph?

Mark: "He bought fine linen, and took him down, and wrapped him in the linen" (xv, 46).

This statement is rejected by critics. A member of the Sanhedrim would not desecrate the Passover by making a purchase on it.

388

What was the amount of the material used in embalming Jesus?

John: A hundred pounds (xix, 39).

This was sufficient to embalm a dozen bodies. Yet after seeing his body literally buried in the material, the women, we are told, procured more.

389

When did the women procure materials for embalming Jesus?

Luke: "They returned, and prepared spices and ointments; and rested the Sabbath Day" (xxiii, 56).

Mark (New Ver.): "And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, bought spices that they might come and anoint him" (xvi, 1).

According to Luke they prepared the spices before the Sabbath began, that is, before the end of the sixth day; according to Mark, they did not procure them until "the Sabbath was past," that is, not until the beginning of the first day.

390

When did they go to embalm the body?

Mark and Luke: "When the Sabbath was past, . . . the first day of the week" (Mark xvi, 1, 2; Luke xxiv, 1).

Is it reasonable to suppose that in that warm spring climate (Dr. Geikie speaks of the fierce heat that prevailed at the time), they would let a wounded body lie two days, until decomposition had commenced, and then attempt to embalm it?

391

When was the sepulcher closed?

All: When the body was placed in it (Matt. xxvii, 60; Mark xv, 46; Luke xxiii, 53, xxiv, 1, 2; John xix, 41, 42, xx, 1).

According to the Evangelists, the stone was rolled to the door of the sepulcher as soon as the body was deposited, and according to Mark and Luke, the women were troubled as to who should roll away the stone when they went to embalm the body.

In sepulture of this kind, the tomb was not closed until the third day, and when once closed it was not to be opened. This deviation from the customary mode is evidently for the purpose of establishing faith in the doctrine of the resurrection, by shutting off all means of escape or removal without supernatural aid. The Evangelists are particular to state that Joseph "rolled a great stone to the door."

In a single paragraph, Scribner's "Bible Dictionary" concedes no less than seven Synoptical errors regarding the trial, crucifixion and burial of Jesus: "The Synoptists make the Sanhedrim say beforehand that they will not arrest Jesus 'on the feast day,' and then actually arrest him on that day; that not only the guards, but one of the disciples carries arms, which on the feast day was not allowed; that the trial was also held on the

feast day, which would be unlawful; that the feast day would not be called 'Preparation'; that the phrase 'coming from the field' (Mk. xv, 21) means properly 'coming from work'; that Joseph of Arimathea, is represented as buying a linen cloth (Mk. xv, 46), and the women as preparing spices and ointments (Lk. xxiii, 56), all of which would be contrary to law and custom."

MERCILESS ORTHODOXY.

A Progressive Clergyman Driven to Suicide by the Heresy Hunters.

A notice in the Chicago Record-Herald Feb. 7 was of very sad interest to me. The heading of that notice read: "Broken by Disgrace, Minister Ends Life.—Dismissed from Church on Heresy Charges, Lincoln, Neb., Divine Enters Insane Asylum, and Later Plunges Into Creek."

The person the notice refers to was Dr. Carl Hullhorst. The name immediately struck me. I knew the man when I was a boy, and also remember very well that he at that time was studying for the ministry. His parents belonged to my father's congregation in Freeport, Ill., and I have very often been at their home.

But what was of the saddest interest to me was that the man whom I knew, had been expelled, after thirty-five years' service in the ministry, mercilessly from his church for alleged heresy, which drove him to suicide. Think of a man, who, as I knew him as a young man preparing for the ministry, was a full believer in the doctrines of his church and Christianity, but gradually outgrowing, through study and wider knowledge, the belief he was brought up and trained in, and, finally, when he was nearing the sixties, thrown out of his church and branded a heretic. He then, as I infer from the notice, looks out for another living, and takes up the study and practice of medicine, all the while the treatment he received from his church preying on his mind. All this strain is too much for him; he feels that his mental powers are failing more and more, and therefore voluntarily applies for entrance into an insane asylum, on whose grounds he then, tired of life, commits suicide.

I can understand all this very well, because as a minister I have likewise fully outgrown the belief I was brought up in, and traditional Christianity, and know what it is, when one honestly and conscientiously confesses his change, to face the judgment and treatment of one's church and old friends, of whom no mercy and understanding can be expected, for there is nothing more merciless, more unbending, than religious dogma.

There is no profession which is a more unfortunate one than that of the ministry. In all other professions you are expected to keep up with the knowledge and progress of your times, and to advance; in the ministry you are expected to stick to dogmas and beliefs which have been held for many long centuries, and if you advance and give up these beliefs, undermined as they are fully by modern science, you are mercilessly brought to trial for it and thrown out of your profession, even if with your better knowledge you from now on could be of great value and benefit to your fellow-men in enlightening them. I would, therefore, as the conditions lie now in regard to the ministerial profession, solemnly and earnestly warn every young man not to take up the study for the ministry, as it is more and more becoming a very dangerous and uncertain profession.

It is not the matter of money or livelihood which comes into consideration here, for in this respect the ministerial profession is not always so precarious, as often stated, but it is the question of what you will do if you outgrow your belief; it is a question of honesty and character.

If a young man enters the ministry, he may be a full believer in what he is expected to preach, a full believer in the old traditional dogmas, and care has been systematically taken in the training school for the ministry, in which he has been, that no doubt should enter his head in regard to the truth of the traditional views, but he does not know what will be before him in the future. He does not know that some way or other he may become acquainted with the facts of modern science and biblical criticism, which have completely undermined the tra-

ditional views. If he does become acquainted with these facts and is a consistent, honest thinker, he has to face a fearful struggle of doubt in his soul, and also the danger of losing his profession and livelihood, or—if he remains in it and preaches the beliefs he doubts and does not hold any more—his character, which is far more than anything else.

No young man who takes up the study of the ministry and enters it in modern times is sure of not meeting the grave dangers in the future of his profession, I mention here. I speak from bitter experience, and would, therefore, from love of my fellow-men, warn young men of the dangers they face when entering the ministry. The sad fate of the man who was thirty-five years in the ministry, and then even yet thrown out on account of heresy, is again a forcible reminder of what dangers are connected with undertaking the clerical profession.

As long as the clerical profession does not give its members full, unrestrained liberty to teach according to their convictions and their growth of knowledge, requiring of them only an honest, upright, righteous character and living, never, never, I advise every young man, for your own sake, enter the ministry.

It throws a very dubious light upon a profession in which outspoken honesty regarding one's convictions, founded on thorough study and science, are condemned as something reproachful, though otherwise no accusations whatever can be made against the purity and righteousness of the character of the man who has been so unfortunate as to progress and to widen and liberalize his thought.

Iowa City, Ia.

A. KAMPMEIER.

An Independent Preacher on Sunday Sport.

Is the Sabbath desecrated by Sunday baseball?

Should the workman who can't play or see a game during the week be deprived of that recreation on Sunday?

The Rev. Herbert S. Bigelow of Cincinnati says "No!" to these questions. In speaking on the subject of Sunday baseball he says:

"The only possible reason to be assigned for the legal prohibition of Sunday baseball is that Sunday is a day of special religious significance. Those who think so are privileged to keep the day as they see fit. But what about those who think otherwise? Such a prohibition is an interference with their rights of conscience. A law prohibiting Sunday baseball games is unconstitutional in its motive. It is an attempt to use the power of the state to enforce upon one class of citizens the religious opinions of another class.

"My neighbor has no more right to invoke the power of law to keep me from playing ball on Sunday than I would have to invoke the power of law to make him play on Sunday. One man believes that Sunday games are wrong. Another, just as sincerely, and perhaps with better reasons, believes that Sunday games are right. Each man holds to his opinion with good conscience. And the Constitution says there shall be no interference with their rights of conscience. One man is as much entitled to the protection of the Constitution as the other.

"The preachers have a right to preach that it is wicked to play ball on Sunday. They have no right to enforce their teaching with a policeman's club. If they can persuade them to abstain voluntarily from Sunday games, that is their privilege. But it is impertinent for them to ask the legislature to compel men to take their advice.

"If, at the behest of some preachers, we are to prohibit Sunday amusements, why not force men by law to go to church?

"The state may establish Sunday as a day of rest. It cannot establish Sunday as a day of worship. If a man finds more rest in a ball game than in a sermon, that may be his fault, or it may be the fault of the sermon; but at any rate it is a private matter."

A young woman won by a bad man is lost to a good one.

The most foolish person in society today is a vain old mother who will sacrifice her daughter on the altar of titles and position.

The Persistent Sunday Forces.

You will see by the enclosed clipping of the Washington Star that there has been a hearing before the District Commissioners on the question of Sunday closing. In this connection I may say that our friends, the Seventh Day Adventists, have been the most vigorous and earnest opponents of this proposed pernicious Sunday legislation. They circulated petitions and literature appealing to the citizens not to allow the passage of these religious measures (for there were no less than five Sunday bills introduced in Congress this session), without an emphatic protest. On Wednesday evening, before the hearing, they held a public mass meeting at National Rifles Armory, which was attended by upwards of 1,200 people, gathered to voice their sentiments against Sunday closing. The Secular League was also active. For this reason arrangements were made with them to allow them the opening address at the hearing Friday morning, and we lost nothing by doing so.

Mr. W. A. Colcord, secretary of "The Religious Liberty Bureau," was given twenty minutes to present his side of the question, and well he did his part. He thoroughly exposed the hypocritical pretence of the ministerial association that these measures were solely and purely in behalf of the poor laboring man. He showed by their own admissions that what they want is religious legislation, bringing in the labor question as a mere blind.

If reason and logic were to prevail, the opponents of Sunday laws would surely carry the day. The hearing was fairly conducted, each side being heard alternately, with time allowance the same for each side.

The labor representatives confined themselves entirely to the economic side of the question, disavowing any intention, and I think sincerely, to advocate a religious observance of Sunday.

The trouble with the labor organizations, or at least the few who were represented at the hearing, is that they have allowed themselves to be hoodwinked by the blandishments and hypocrisy of the church organizations. In doing this they are unwittingly placing the halter around their necks, for there is no tyranny so ruthless and so unyielding as religious tyranny. Here the matter rests for the time being.

There is no doubt in my mind that despite the protests of the opposition, and despite the fact that all Sunday laws are religious in their nature, and therefore unconstitutional, the honorable commissioners of the District of Columbia will recommend some measure under the guise of economic necessity to Congress for a stricter Sunday or Sabbath observance. But should the fanatics fail this time they will try again, and thus we'll have this perennial fight on our hands, and thus, in spite of eternal vigilance, our Puritanical friends may in time triumph after all.

There has been too much apathy among the Freethinkers not only of this city but of the whole country on this question. They regard it with indifference and of no moment, whereas, if the truth were known, it is fraught with the greatest sort of danger.

We can much more easily fight to maintain our liberties than to obtain them once they are lost to us.

This movement is but an entering wedge for more drastic and pernicious legislation for the furtherance of bigotry and theological despotism, and we cannot be too careful and alert in forestalling our enemy—an enemy not only to Freethought, but to our Republican institutions as well.

One preacher said that if Atheists are not satisfied with the Sunday laws, let them leave the country.

Let every Freethinker ponder well these words.

Bigotry is just as rampant today as in the palmy days of the Inquisition.

If heretics are not persecuted now, it is simply because the clergy have not the power they once had. Let them get the power to control legislation at the national capital, and our free institutions are gone. Let us act before it is too late.

Washington, D. C.

J. J. SHIRLEY, M.D.

Gods are made, not born.

Sweet Land of Liberty.

"Is not the influence of the Catholic Church in Chicago as in every other city of its kind, an influence for untold good? Why, then, is this society (the Giordano Bruno club), organized under the auspices of a gentlemen anarchists' club of Rome and subsidized by money from the same source, allowed to exist amongst us and fling its vile obscenities and its blasphemous calumnies in the face of the city?"—The New World, Chicago.

The archbishop does not cite any dangerous political articles that have appeared in La Tribuna Italiana, but under our present postal laws, he is not obliged to do so. "Obscenities" is a first class word, and if he can hunt up a Catholic official in the postoffice who has the same idea of propriety that the archbishop holds, the trick is quite as good as turned.

"The Ancient Order of Hibernians made complaint to the police and postal authorities yesterday concerning post cards bearing on them the picture of an Irishman wearing a green sash and bearing the letters A. O. H. The cards are declared to be a caricature on the Irish race and detrimental to the interests of the Hibernian order. Efforts will be made to suppress the sale of these cards and their distribution through the mails, and the postal authorities have promised their aid."—Chicago Tribune, March 12, 1908.

The New World of March 7 has an editorial speaking of the shameful and "vicious" disregard of the feelings of Irish-American residents shown by such cards. When we want a gentle adjective, fittingly applied, we may be sure of getting it if we apply to Mother Church.

"Is it fair, in a democratic community, that in public places Christians of all denominations should frequently have their most sacred feelings outraged by having the profanest language forced on their attention? The city ordinance against expectorating on the sidewalks is now actively enforced. But in the judgment of a majority of the citizens the profane use of the name of the Savior of mankind is a still more intolerable nuisance. There is absolutely no excuse for it. Even the Infidel, recognizes that Christ's name stands for everything that is noble, benevolent and beneficent in human nature * * * The citizens have a right to demand from the guardians of public order that their children be safeguarded from the moral contamination of profanity."—The New World.

The Catholics might as well understand that the "Infidels" by no means concede their exaggerated claims in favor of their second deity in rank. It is certainly bad taste to outrage the feelings of anyone when it can be avoided; but if the police are to take into custody those who use the name of Jesus in vain, our Jewish citizens may justly prohibit us from exclaiming "Holy Moses," and the Christian Scientists will warn us to be careful how we mention Mary Baker Eddy. As the Catholics are well represented on the police force, it will not doubt behoove us to be especially careful about their sacred words when the archbishop gets his anti-profanity ordinance in working shape.

"Mayor Busse has decreed that slurring imitations of such men as Rockefeller and Carnegie should be stopped in order to reduce to a minimum the repeated criticism of the men of wealth by the anarchistic element. Accordingly a quiet "tip" has gone out, through the offices of the police department to the managers of vaudeville houses, that it would be well to stop the class of vaudeville acts suggested. It also is probable that a letter will issue from the office of the corporation counsel to the representatives of the various theatres calling to their attention the fact that there is much unrest among many of the people of the city and that such sketches give rise to open criticism."—Chicago Record-Herald, March 13, 1908.

One of the sketches in question criticized Mr. Rockefeller for extricating wealth from the pockets of his fellow citizens with one hand, and returning it with the other in the shape of university donations.

"The police arrested Emanuel Loebel, aged thirty-five, a garment presser, who was found distributing some of Emma Goldman's anarchistic circulars at 14th and Halsted streets. These circulars attacked Chief Shipley for killing Averbuch and demanded a right to free speech. The police confiscated several hundred of them."—Chicago Tribune, March 9, 1908.

The circulars contained nothing of an incendiary character.

Chicago, Ill.

L. D. HARDING.

The new King of Portugal, in his proclamation, promises, first, to support the Catholic religion. That means that he will be the pope's tool, as all previous kings of that country have been. There is no hope for any people as long as they kneel to Rome,

L. K. W.

Minor Editorial Note and Comment.

We have an inquiry about one P. C. Cheeks, advertised in a religious tract as a convert from Infidelity. We seem to have heard of Cheeks, although his conversion dates back thirty years or more. According to his own story, printed in the tract, he united with the Catholic church just after the Civil war, being persuaded that his vocation was the priesthood. About 1871 he joined the Methodist church and was licensed to preach, which he did until his voice gave out. After that he "became careless, then indifferent, then doubtful, and then infidelistic." While infidelistic he joined a society which he calls the Philosophical Club in Washington, D. C., and which he says elected him secretary. Under the influence of a young woman who prayed for him he experienced the operation of the holy spirit and became a convert to Christianity—an event that, if we may believe him, broke up the Philosophical Club, whose president "is now preaching the unsearchable riches of Christ." These facts, if they are such, should be known as history by the Freethinkers of Washington. That a person of Cheek's changeable character should have drifted into a Liberal society and then drifted out again is conceivable; that his doing so disrupted the club and converted the president into a preacher sounds mythical. The writers of religious tracts are never constrained by their regard for truth to state but the facts.

The Hindu Raja Swami of Atlantic City sends this vivacious letter to the New York Sun: "A few words from a heathen I hope won't be untimely at present. But it is always the same way with the fools to fancy the superiority of one religion to another. Suppose all the Mohammedans changed their faith and became Christians, would they be any better off? Practical proofs confirm otherwise. Most of the so-called converts from any other religion into modern Christianity are rogues and lawbreakers. The statistics of criminal courts of British India will prove that Christianity has nothing new to teach to a Mohammedan, Hindu, or Buddhist, and from the esoteric point of view modern Christianity has still less. The faith business, which is good for old women and fools, does not get much of a show from thinking men. Intelligent men now want to know and modern Christianity is too poor to supply all the inquisitiveness of an eager soul. Poor Christianity is too busy with her devil and eternal hell, which doctrine would frighten Jesus Christ if he were here now. There is no difference between Christianity (pure) and Mohammedanism (pure); only the fools cannot see it." The Sun does well in publishing the Swami's letter, for it is the duty of the daily press to carry the information to a people sitting in ignorance that all religions are one and that that one is a mistake.

The Jews have reason to complain of the newspapers that uniformly speak of Averbuch, the alleged assailant of Police Chief Shippy of Chicago, as a "Jew," while other criminals are not called "Catholic" or "Protestant," or even "Christian." It may well be inquired why Czolgosz was not described as a Catholic, or the belief of Booth that he was an instrument in the hands of God kept before the public, or the fact emphasized that Guiteau was a defender before Young Men's Christian Associations of Christianity against the criticism of Ingersoll. There is no fairness in describing Averbuch as a Jew and ignoring the fact that the Fenians were Catholics and that the Hunchakists are Armenian Christians. Even Allo, the man who shot the

Denver priest, made a pretense of belief in Providence. He is quoted in *La Question Sociale*, the "anarchist" organ of Paterson, N. J., as saying that he fired at the communion chalice, the symbol of superstition, and hit the priest by accident. Hence he says: "No matter; it was meant to be so, and I accept the full responsibility for my actions, which were as much guided by Divine Providence as were his." Unless the religious preferences of all criminals are to be mentioned along with the crime, it would be only just to omit them in the case of the Jew.

In order to marry Katherine, the daughter of Senator Elkins of West Virginia, it is said that the Duke d'Abruzzi, who is in line for the throne of Italy, will relinquish his title to the crown. He cannot otherwise wed a plebeian like the daughter of a United States senator. To marry the prince, Miss Elkins must renounce her present faith and become a member of the Roman Catholic church, which is the church of the royal family of Italy. A while ago Prince Albrecht, a cousin of the German emperor, wished to wed Marie Sulzer, an actress, but as he could not unite with a commoner, he offered a nobleman, one Baron Liebenberg, a large sum of money to marry the woman and to divorce her without consummating the marriage, leaving her the Countess Liebenberg, eligible as the wife of a prince. The joining of a church in which one does not believe for the sake of a title, and the marrying of a man for no other purpose, are acts about equal in morality, so far as we can see.

The Rev. Jerry Knode Cooke talks too much. He is the minister who ran away with his spiritual ward, Miss Florence Whaley, from Hempstead, Long Island, and is now living with her and their child in San Francisco. Cooke evidently thinks his case is unique and that he is the only man who has ever defied the conventions and suffered the penalty. He is in error. Others have tried it and taken their medicine without a whimper. The wife whom he deserted says that her husband is too lazy to work, and wants her to get a divorce so that he may marry Miss Whaley and be nourished by the money her father left his daughters. The view has much to support it in the application of the couple for an advance and in Cooke's murmurs over the world's attitude toward him. "The world forgetting, by the world forgot," he might work out his problem undisturbed if he were equal to earning his living in the sweat of his fad, as many a better man has done.

A naval chaplain sends to the Army and Navy Register an unctuous and fulsome tribute to the late Bishop Satterlee of Washington. The writer asserts that Satterlee "was familiarly known as the Bishop of the Navy," and was "the genial Father in God to all chaplains of the American church." We knew some delusions were ripe about Satterlee—that, for example, he was called the Bishop of Washington, as the pope is the Bishop of Rome; but that we have an "American church," of whose chaplains he was the "Father in God," involves fresh information. It is all, however, a natural birth from the illicit union of church and state and the alliance of our legislators with the ecclesiastical Delilah.

"In God We Trust"! The parents who sent their children to the Ohio school that was burnt with its inmates trusted in God and allowed the pupils to be taught that a heavenly father had them in his keeping. There are few of the little ones left to continue the lesson in the Sunday school. They prayed on the morning of the fire, and "the flames that crisped them sneered. Amen."

English tobaccoists who keep open on Sunday are subject to a fine. The newspapers tell of a man named Popp who has been mulcted every Monday morning for this offence for the past six years. "As Mr. Popp takes in \$100 on Sunday and pays out but 75 cents of it as fine on Monday, he is quite satisfied, more especially since he gets more free advertisement than any one else in the village. No effort is made to prevent the incorrigible Popp from opening his place on Sunday, but the Monday ceremony is religiously performed. As Popp says, he helps to keep up the police force, which suggests that taxes might be abolished if there were only enough offenders paying regularly for offending." If the gentleman were a merchant in some American cities he would help keep up the force by paying his money direct to the police, thus evading the fine.

Dickinson, Pa., enjoys the sensation of seeing a minister of the gospel sent to jail for six months and fined \$100 for sending obscene pictures through the mails. He is the Rev. H. E. Zimmerman of Omaha, Neb., who used to preach in the Lutheran church of Dickinson. The Rev. Zimmerman proved his good character, but had to plead guilty on the pictures. He said that he needed them in connection with a magazine article he had in the course of preparation. Possibly the gentleman wished to enhance the improving effect of some of the Bible stories by illustrating them.

An effort is being made in the Philippine Assembly to set aside the earnings of 60,000 pesos (\$30,000) for the benefit of the aged mother of the Filipino patriot Jose Rizal, the money to return to the Philippine Government at her death. Rizal was a Freethinker as well as a patriot. From the facts regarding his career, which are rather meagre, it appears that when he was put to death at Manila by the Spanish government, the priests celebrated the occasion as an auto-da-fe, the last of many held in the Islands.

The Everett News of March 13 reports the death on that date of Oliver McLean, street commissioner of Snohomish, Wash. Mr. McLean was a Freethinker and for many years a reader of *The Truth Seeker*. The News says of him: "Oliver McLean was one of the most popular residents of Snohomish, being a friend to everyone." He was a native of New Brunswick, where he was born in 1855. He is survived by his wife, Mary, a companion as rare and lovable as himself.

For the enlightenment of the readers of the New York Journal, Cardinal Gibbons on St. Patrick's Day outlined "the duty of each descendant of the Irish race in America," thus: "Toward his God; toward the country of his forefathers; toward his adopted land." Duty toward God equals duty to the priest, and is for that reason placed first by the cardinal. Duty toward his adopted country comes last, and duty toward himself and his family does not get a place.

The Postoffice Department, which has the power to issue fraud orders, should pay some attention to *The Orphan's Friend*, a Roman Catholic publication of Boston. *The Orphan's Friend* solicits membership in the Society of the Guardian Angel, the benefits of which, accruing to those who pay admission fees and dues, are masses and indulgences. These "benefits" cannot be put in one class, and the "vibrations" sent out for pay by the mental healers in another.

Growing weary of his domestic arrangements as constituted, the Rev. J. H. Fulkerson, pastor of the Methodist church at Huntland, Tenn., took his wife and children to the neighboring town of McInville, returned to Huntland, and eloped thence with Miss Ida Templeton, the telephone girl. The fashion of the world passeth away, but the way of a minister with a woman is less subject to change.

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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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CANADIAN NEWS AND NOTES.

From H. R. Holmes, Ontario.

From the little French Canadian village of Chicoutimi on the far-famed Saguenay river comes the following:

The astonishing contention has been made here that Roman Catholic bishops are above the civil law of the country. This was the claim made by Bishop Labreque of the Chicoutimi diocese. "His Lordship," as the bishop is called, refused to obey the judge of the superior court, claiming that as a bishop he was head of an ecclesiastical court and beyond the jurisdiction of civil law.

The case arose over a libel suit brought by a lawyer against three citizens who were alleged to have sent a signed statement to the bishop to the effect that he had traduced the clergy. It was necessary to have the document in court and Bishop Labreque was subpoenaed in the ordinary way. But the reverend keeper of the "holy grail" did not turn up though Judge Pelletier had stated that it was necessary for him to obey the law like any other citizen. The judge then wrote to the bishop, who to-day appeared in court, but when the plaintiff demanded production of the offending document, the bishop flatly refused to produce it.

Asked his authority for this contempt of court the Bishop replied: "Because it was handed me as a judge of an ecclesiastical court, and also because I do not occupy myself with your civil laws."

His lordship was not committed to jail for contempt of court as should have been done, but the case was postponed until the judge decides whether the civil law or the church is to rule, and whether or not the bishop can be compelled to produce the document in court.

In The Truth Seeker of Feb. 29 is published another comment on the raking-up I have given to the religious bigotry, intolerance and ignorance prevailing in Canada, this time by a Mr. W. P. Lawrence, of Sydney, C. B.

Mr. Lawrence uses up three columns of the paper with a mass of contradictory statements, in an attempt, certainly very weak and ill-supported, to belittle the unanswerable statements about the bigotry existing all over this country, and he seeks to compare it to the United States with many reflections upon the latter.

It is entirely unnecessary for Mr. Lawrence to attempt to slurringly refer to my travels or my profession. Mr. Lawrence is a musician. It is vastly different if one is a member of a leading profession, or engaged in commercial or mercantile pursuits, and when any Freethinker in Canada will say that he "never lost anything either in money or respect" by giving free expression to his Freethought opinions, then I say his statement is dishonest, and unless he is both deaf and blind, he knows it to be untrue.

I am a Canadian and as loyal and faithful to my country as anyone can be who has had the privilege of seeing others and is not blinded by envy or bigotry, and I must deny the statements made by your correspondent that the laws are not enforced here. I believe they are as a rule better enforced here than in any other country in the world, and I shall be very much surprised if The Truth Seeker has no other subscribers in Canada, who will come forward and refute the unwarranted statements made by this Mr. Lawrence.

When he speaks of colleges and institutions of learning he takes in all of Nova Scotia and the principal ones there are under the control of the Roman Catholics.

There is not in all of Canada such a noble institution of learning as Girard College in Philadelphia. Except the public and high schools and two or three state supported universities, all the other schools are sectarian of the most pronounced type, and they are all dominated by, and subservient to the clerical and religious class.

Mr. Lawrence's statement that Quebec is 200 years behind the times is greatly exaggerated, and a far worse libel than he alleges I have stated in any of my writings in referring to this country.

Quebec is nearly all under Catholic rule, and I have here to state that we as Truth Seekers have less to fear from the Catholics than the Protestants. The latter are our most implacable enemies, and among them the Methodists and Presbyterians are the worst of all.

Cape Breton is a very small part of Canada, and like Quebec largely under the heel of the priesthood. North Sydney is a little mining town, not the precious minerals either, only coal. I will not occupy your space to tell you all I know about it, but there is an old maxim that applies specially to it and to your Cape Breton correspondent, which runs as follows: "Where ignorance is bliss 'tis folly to be wise."

THE RELATION OF CHRISTIANITY TO THE PRIZEFIGHT.

From A. H. Nicholas, California.

The metropolitan papers have published the details of a prizefight at Princess Rink, Fort Wayne, Ind., witnessed by 3,000 people, paying from one to four dollars for admission. Prizefights belong exclusively to Christian civilization. Here is a city of 60,000 inhabitants that fill a large rink with men eager to see a prizefight; and Christian editors devote columns to reports of the same.

When men engage in inflicting pain, and not infrequently death, on each other for money and the glory of the victor in proving himself the greater brute, the question arises: Is the prizefight any less barbarous than the bullfight?

One writer says: "In all probability the greater part, if not all, of that prizefight audience was composed of church members. The attitude of the Christian church on the subject of war is simply a prizefight on a larger scale with intent to kill. The religious wars of the past were as bloody and relentless as any in history; and the savage spirit of the Christian Calvin in his burning of Servetus, still shows a wonderful vitality. Christians have no practical use for the commandment, 'Thou shalt not kill.' Upon the strength of Jesus' proclamation that he did not come to bring peace on earth but the sword of war, this sword has been in constant use through the Christian era."

Another writer said: "I had hoped and expected that on the Sunday following this prizefight some one or more of the preachers of the city would utter words of the severest condemnation against it; but not a word was thus spoken. How any man of common morality or of literary and scientific culture could witness a prizefight passes my understanding. I will venture the assertion that not a single Agnostic or Infidel, Atheist, Spiritualist or Rationalist was present on that occasion."

"Christians constantly build more churches and want more guns. The more they teach the doctrine 'Love your neighbor as yourself,' the more thoroughly they prepare to bore a hole through him with a Winchester. The more they theorize on returning good for evil, the more they practice trying to get the drop on the other fellow."

It is quite a fad now in churches to have displayed near the pulpit the American flag as an incentive to patriotism, chivalry, heroism, all suggesting thoughts of war and battle. It would not be surprising if we should see a can-

non, a stack of Winchesters and a few swords occupying conspicuous places. Such things are compatible with Christianity and in harmony with its historic record.

Andrew Carnegie lately expressed some wise thoughts appropriate to our subject. He said:

"In no field of work does the Christian church throughout the world so conspicuously fail as in its attitude to war. Its silence when outspoken speech might avert war, its silence during war's sway, its failure during days of peace to proclaim the true doctrine regarding the killing of men, give point to the recent arraignment of the prime minister who declared that the church to-day busied itself with questions which did not weigh even as dust in the balance compared with the vital problems with which it was called upon to deal."

THE DECAY OF SPIRITUALISM.

From Channing Severance, California.

So the news is out officially that membership in Spiritualist societies, now termed "churches," with "ordained" preachers, has fallen off one-half in the past two years. I do not wonder at it, for when Spiritualism became churchy and thought it wise to ape many of the ways of the Christian churches, it started on the down grade with a rush, and has been petering out ever since. It was a sure case of retrogression, and as the world in general is going ahead, no other result could have followed without miraculous intervention by "universal intelligence," which it has adopted as a hazy and indefinite name for God. The world has been surfeited with religious nonsense, and the very name of church and ordained minister carries a stale odor that repels rational human beings like the effluvium of a polecat. It is absolutely sickening to many to be fed mentally on anything churchy in language, customs, and ceremonies, and when Spiritualism got pious, so to speak, and worked off invocations and benedictions galore, it began driving nails in its own coffin. For years I have felt that should I need an emetic at any time, the results that follow one could be obtained by attending an average Sunday service as now conducted by Spiritualist speakers, who delight in being called "reverend," all the same preacher man. I can remember when Spiritualism meant something as a reform force in society, and its speakers were trying to lift the world out of that degrading superstition—Christianity; now they pander to it, ape its ceremonies, sing its songs, and prate about Spiritualism being a religion. No wonder its organizations are disintegrating, for cause and effect never yet failed to have connection. You cannot stuff the rotten name of religion into people much longer after they have got in the habit of thinking rationally; and whether Spiritualism as a doctrine proclaiming a continued existence in a state of consciousness after death, be true or false, its so-called facts and phenomena do set people to thinking, and they think and reason as they never did before. The mind begins to work on new lines, and when it does it gets farther and farther from old theology and Bible nonsense. If mental growth has really begun, and it certainly has when facts and phenomena bring one out of the lethargy that blind faith kept them in, the tendency is to go forward and not back, and thus we see why live men and women will not remain in societies that have become stationary or retro-active in tendency. There is no doubt that the belief which Spiritualism proclaims will always be accepted by some, for individuals are divided on belief on every subject that rests in doubt or mystery. Where it is impossible to know, or knowledge has not yet been attained, there is ground for debate and discussion, so the Spiritualist

and the Materialist will long be with us no doubt, and, as of yore, industriously chewing the rag, as the slang phrase goes; but Spiritualism as a religion, as a species of churchianity, with forms and ceremonies, is not liable to fill a very large long-felt want in the future, and those who persist in attaching to it a lot of second-hand superstition and labeling it Christian Spiritualism, will gradually decrease in numbers, power, and influence. This is an age of mental activity, and things are moving forward as they never moved before, so any organization trying to influence or interest the public must use live ideas to be successful. When Spiritualism ceased to be an opponent of Christian superstition and the advocate of reform principles, it was struck with dry rot, and that is what ails it today. Believe in another world if you wish, but work for this one if you expect to do any good or render benefits to humanity. So I offer this advice to the sanctimonious "reverends" who have become so religious they are stupid and silly: Cut off your ecclesiastical title, omit singing the sweet bye and bye, put yourselves in touch with the vital affairs of this life, and when you talk say something worth hearing, keeping as far from religion in any way, shape, or manner as is possible; and if you must pray, kindly do it in private to avoid being a bore and nuisance.

AN AFFLICTIVE DISPENSATION.

From Joshua T. Small, Massachusetts.
 "Whom the Lord loveth he chasteneth."
 At 1.45 o'clock this morning (March 14), while a heavy tempest was raging, the Centenary Methodist church of Provincetown was struck by lightning and totally destroyed by fire. This church was one of the largest on Cape Cod, but the society have been having a very hard struggle the past few years to keep it running and it may have come to pass that the Lord, seeing the desperate straits in to which his beloved had been driven, decided to come to their relief by sending a consuming fire from heaven, thus shifting the burden upon the insurance companies to the tune of \$8,000, that being the amount of insurance that was carried on it.

Now, will the Methodists throughout the country be willing to regard the loss of their church in the historic town of Provincetown as a mark of the overwhelming affection of their creator?

THE SYKESVILLE PHILOSOPHER.
 From Kate Glenn, Utica, N. Y.

It has been said that "the wise man changes his mind often, the fool never." The man who does sometimes make mistakes and who can readily change his mind, has a decided advantage over the one who is always right. The former cannot help growing, while the latter, satisfied with himself, has little chance to expand.

A wise man in England, years ago, thought the public schools ought to be abolished. He died before he had a chance to change his mind, and most likely his friends in England who are now denouncing the public schools have no more regard or sympathy for the poor than has our Sykesville friend.

I had hoped, until I saw Mr. Livesey's letter in The Truth Seeker of March 14, that he had by this time experienced a "a change of heart," but he seems "the same yesterday, to-day and forever."

The statement that Mr. Richards is rather late is no joke; but it seems to me that if I were a genuine Freethinker, a man with a mind free from prejudice, I would not accuse one who dared to differ with me of being a bigot, nor would I boast that I had written thousands of letters and newspaper articles denouncing the public schools. First, because it doesn't sound well, and we cannot all be

expected to see through the same pair of spectacles; and second, if I were guilty of writing or in any other manner trying to injure the poor I should feel so sorry and ashamed and mean and small that I should never mention it.

If it is true that the present day Inquisition substitutes education for religion, can any one think of a better substitute?

I trust someone may be possessed of sufficiently strong psychic powers to tell us where Mr. Livesey stands. I cheerfully acknowledge my inability to do so.

If the Catholics prefer to send their children to the public schools, why should anyone object?

Think of the length of time it takes to write even a thousand letters, almost as long as it took Jehovah to make the world, and while Mr. Livesey may have many admirers among Truth Seeker readers and subscribers, a specialst might with safety, prescribe less writing and more thinking.

VERSES SUBMITTED.

From Thomas H. Flood, Massachusetts.

Dear Sirs: I beg to submit a few verses which attach herewith, hoping to see them in print if they are worth anything.

Nothing.

They say "in God to place your trust
 Since man to man is so unjust."
 To trust him of the Testament
 Who says to hell we'll all be sent,
 Should we not heed his harsh command:
 To believe on him, or else be damned.

They saw the world was "nothing" much
 'Till it received his magic touch,
 'Twas then that he bestirred himself,
 Took "Father Time" from off the shelf,
 That light from darkness did appear
 And that is how we happen here.

If this is so it must have been
 That in the world there was no sin,
 Nothing good, or nothing bad,
 Nothing pleasant, or nothing sad,
 Nothing great, or nothing small,
 Just nothing, nothing, that is all.

If he did us from "nothing" make
 Methinks it was a big mistake,
 To think that "something" we should be
 Of "nothing" from eternity.

L'Envoi.

When you read this little rhyme
 You're reading "nothing" all the time.
 As nothing can of nothing be,
 That is how it seems to me.

From Walter Runnels, Iowa.—Please send me the Agnostic Annual and the "Story of Creation." A relative of mine one said to me: "You acknowledge the existence of Christ every day because you date your time from the year he was born." I was inclined to doubt this for the reason that it does not prove that he ever existed at all. I tell the Christians that we know and they believe also that the Mormon church and faith are modern, almost in our own lifetime, and that they are false. Then what better evidence have they of the existence of Christ 1,900 years ago? As Thomas Paine says in his "Age of Reason," Jesus Christ wrote no history of himself. I also tell them that there are several editions of Josephus, none of them saying anything about the existence of Jesus Christ. I was going to town the other day and noticed a sign upon the tops of some willows. It read, "Repent before it is too late." I thought to myself, "What does this mean? What have we to repent of?" The town of Red Oak, Ia., has a population of 4,500 or more, but there are no saloons. Recently they have enforced the Sunday closing order, but it was not necessary or essential to the general welfare of the people. Perhaps some enthusiast of the "lid on" hung this sign in the tree.

From A. Galpin, Wisconsin.—Inclosed please find draft for \$4—\$3 to pay for my subscription to The Truth Seeker and \$1 to pay for the "Inquisition" over the amount originally sent.

THE SUCCESSFUL WEATHER PROPHET.

From John Hammes, Iowa.

To the Editor of The Truth Seeker: In the Feb. 15, 1908, Truth Seeker is an article on "Prophets and Predictions" that reminds me of an old story.

An old powerful king in his time took a notion to go on a hunting trip. He first consulted his weather prophet in regard to a suitable time and favorable weather conditions. Then he started out with his camping outfit, tents, etc. On the first day out he met a farmer going to town riding an ass. The farmer asked the king where he was going. "On a hunting trip," said he. The farmer advised him to go back. "We have foul and stormy weather coming," he said. The king did not mind him but went on. Next day a storm came up and again the next day without stopping. The king went back. Upon his return he sent for his weather prophet and cut off his head. Then he dispatched his first minister to bring him the farmer who had come to town riding an ass. When he was brought before him the king said, "I want you for my weather prophet; the other fellow did not know anything and I cut off his head." "Your highness," said the farmer, "neither do I. My jackass always brays before a storm. That is all I can tell." "You may go," said the king. "Send me the ass."

AN INCONSISTENCY REMARKED.

From N. M. Grefshelm, North Dakota.
 Editor The Truth Seeker—Dear Sir: Inclosed find \$5, for which tab me for 52 more chapters of the "parlor Bible" and a copy of the "Short History of the Inquisition."

I wonder why the God defenders, with their trust-in-him advertising, do not see to it that their motto is inscribed on the national paper money. I should think they would not be satisfied that the coin deposited in the treasury bear it, but that the certificates that these coins have been deposited should also remind us of our dependence on a "gaseous vertebrate." Or can it be, unreasonable as they are in other matters, that they, contrary to our past experience, do put more trust in paper than in gold?

We take this version of the creation story from the Kansas City Journal: "The poor Hindu was sadly put to it to account for woman, lovely woman, but no more so than many wiser ones since his time. According to the legend, Twaahtri, the Vulcan of Hindu mythology, created the world, but when he arrived at the final object which was to be his chef-d'oeuvre he found to his annoyance that he had run out of materials. He had not a single chunk of solid matter left. With a mental execration upon his carelessness he fell into a profound meditation, the result of which was that he took 'the roundness of the moon, the undulating curves of the serpent, the graceful twist of the creeping plant, the light shivering of the grass blade and the slenderness of the willow, the velvety softness of the flowers, the lightness of the feather, the gentle gaze of the doe, the frolicsomeness of the sunbeam, the tears of the cloud, the inconsistency of the wind, the timidity of the hare, the vanity of the peacock, the hardness of the diamond, the cruelty of the tiger, the heat of the fire, the chill of the snow, the cackling of the parrot and the cooing of the turtle dove.' He mixed these together in equal proportions and the result was woman. After all," demands the Journal, "isn't this an advance upon the rib theory?"

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.

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

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

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

A Devotee of Sport.

Last week I was glad to see that The Truth Seeker mentioned, editorially, my friend Thaddeus S. White, the mile runner. The Truth Seeker is a truly progressive newspaper, for all such newspapers have printed White's name many times within the last three months. The conservative Sun calls him a self-developed athlete; the New York Journal dubs him a "phenom," and both are right.

You see, since sport is my religion, as Anarchy is Mr. Tucker's and Socialism Upton Sinclair's, I take this opportunity to jump in and talk about my hobby, and expect that it will be of supreme interest to everybody. (My father remarks that I have the advantage over some hobbyists, because, being young, I may outgrow it.)

It was in November, 1907, that Thad White began to grow famous by beating the national champion with a seventy yards handicap. He entered this race a novice, but followed his first victory with such brilliant performances that the sporting world soon recognized him as a coming champion. The New York Sun lists his victories as follows:

"At the 12th Regiment games White was the last man to run for the 23d Regiment in the 2,400-yard relay race, which was won by that team. The two-mile relay race for teams in the M. A. L. was also won by White's regiment in the games held by the 47th Regiment, and in the same meet White won the 1,000-yard from Guy Haskins with a 60-yard handicap. A match relay race of two miles between teams from the 13th and 23d regiments, held at the inter-scholastic games in Brooklyn and won by the latter team, was another appearance made by White, and then he was matched to run with Guy Haskins in a special 1,000-yard race from scratch in the games held by the Pastime A. C. at Madison Square Garden. He succeeded in gaining second place, covering the distance in 2 min. 23 1-5 secs. At the meet of the Boston A. A. on Feb. 1, White won the mile with a twenty-five-yard start on Jimmy Sullivan and ten yards on Cohen, Collins and Carr. At the Irish games White helped gain second place for the 23d Regiment, and then came out for the Martinique mile at the Columbia games, winning this scratch event in 4 min. 23 2-5 secs, and coming within 1 1/2 secs. of the indoor record."

Since this report White has won the mile run in the 23d regiment games, he being the scratch man this time, and other runners having from fifty to one hundred yards start on him; and was instrumental in the breaking of the 2,400-yard relay record by the 23d Regiment at the New York Athletic Club games at Madison Square Garden. I would like to see the Sunday school pupil, Y. M. C. A., or St. Francis Xavier that has anything on Thad White in the way of athletics.

In New Jersey, about twenty miles northwest of New York, there is a town called Closter. It's not on the map yet, for Thad has been running only three months. This is where he learned to run. Thad told the Sun reporter that he had developed speed by running for the railroad train during his life as a commuter, but if anybody asked me I should

say that he began much earlier by chasing the cows out of the corn and the chickens out of the strawberry patch.

Besides Thad, there are a few other young fellows in Closter who help him run a baseball team, which has made the name of Closter "feared and respected" by the towns in its vicinity that boast of ball teams.

But even though an honor to the town as a baseball star, Closter did not feel that it could admit to its select social circle this ungodly young athlete, who honored no church by his presence, and, worse than that, indulged in his worldly sports on the Lord's day.

Once the town preacher was shocked and grieved to find this impious youth fishing on Sunday, but when he mentioned the incident to his congregation, many of the good people volunteered that they had seen White at different times chopping wood, playing baseball or tennis, or swimming in the creek on this, the sacred day. That finished Thad; he was an undesirable citizen.

Matters stood that way when the winter of nineteen hundred seven came and brought Christmas with it. As a Christmas gift one of the local farmers received a New York newspaper from his city cousin. He looked through the paper, wondering what it was all about, till his eye caught the word "Closter." He looked closer and discovered another familiar name, "Thaddeus S. White." He had his wife read him the article; then he went down town and told the store how Whittie had beaten the "champeen of these United States," and wound up with the remark that he had always thought Thad White was a fine young man. This man and others who wished now to take this stand found it easy to justify their position, for Thad is a fellow with a fine disposition, excellent character, and faultless habits, with the one exception of not attending church, and it was easy now to overlook this minor fault of one who had caused the name of Closter to be printed in a New York newspaper.

Next time Thad had occasion to go to Closter town he found all the youngsters running up and down the main street, practicing for the mile, or sprinting around tracks laid out in the cow pasture, and the folks he met would stop him and shake his hand and say, "Mighty souls! what a runner you be, Whittie!"

EUGENE L. MACDONALD.

The History of Forks.

The inclosed clipping gives us another evidence of the ignorance and prejudice of certain people during the "Dark Ages" of the Roman Christian dispensation.

W. H. RINEHART.

Constantinople, in Turkey, is said to have been the place where the fork originated. In 1095 it appeared in Venice at a wedding feast, where the first to use it was a woman. It was at the wedding of Don Pietro, Oricola Argilo, son of the Doge of Venice, to a princess of the imperial house of Byzance. She it was who, at the table, used a small gold fork to convey the food from her plate to her mouth, instead of spoons and fingers. The bridegroom, delighted at the innovation, soon had a large stock of gold forks made for his own use and that of other members of the family. The style spread, until after a few months there was not a patrician in Venice who did not employ a fork at his meals.

Although the fork was introduced into France 212 years later, its popularity among Europeans was of slow growth. Perhaps one reason for the delay in its general adoption was the strenuous opposition of the Roman Catholic clergy. From the twelfth until the sixteenth century the Papacy frowned upon the fork, and strictly forbade its use by the clergy

and in all ecclesiastical establishments, such as monasteries, convents and seminaries. One is puzzled as to the reason for such opposition. One authority gives it that the fork at that time too closely resembled the double pronged spear with which His Satanic Majesty and his myrmidons have from time immemorial been pictorially represented. Then, again, the fact that its invention originated in Constantinople was sufficient to prejudice the Papacy against the table fork. At any rate, it was not until the beginning of the seventeenth century that the ban on the use of forks in convents and monasteries was finally removed.—What to Eat.

Endless Book-making.

"Of making books there is no end,"
An ancient bard thus spoke
And, drifting in the moving trend,
He forthwith made a book:
And still the literary feast
Swells as it did of old
Until its volumes have increased
A hundred million fold.
Good books and bad books,
Wise books and fool books,
Gay books and sad books
And best of all are school books.

We now have books of every kind,
The bookshelf is our friend;
Beloved companions here we find
And pleasures without end;
The claims of magi, too, are here,
Who with strange mythic tales
Rule nations by the hope and fear
Of ghostly joys or wails:
False books and true books,
Play books and troll books,
Old books and new books
And sometime dreaded school books.

In stories many lives we live
And fly to many climes,
While poems vivid transport give
With fancies clad in rhymes;
Geometry brings eager zest,
Astronomy is grand,
And Language—every thought is dressed
By Her ingenious hand.
Sane books and mad books,
Tame books and droll books,
Stern books and glad books
And long-remembered school books.

All honor to the sciences,
The pen, the printing press,
The manifold appliances
That publishers possess;
And honor to the endless line
Of books of every grade,
The plain, the fine, the superfine,
In many a diverse shade.
Sound books and light books,
Fierce books and cool books,
Dull books and bright books
And well-beloved school books.
M. C. COOMER.

A Boy of Old Egypt.

That the American child is not the original type of irreverence toward parental dignity is proved by Dr. Grenfell's readings from the ancient papyrus, in which occurs a sarcastic letter addressed by a bad boy of fourteen to his father between the second and third centuries B. C. The father was going to Alexandria and refused to take his son with him. "This is a fine thing," the lad wrote. "If you won't take me to Alexandria I won't write you a letter or speak to you or say good-by to you." He also threatened not to eat or drink and wound up with a very modern boyish exclamation: "There now!"

His Lie Only a Tiny One.

A woman had charge of her small nephew while his mother went shopping and in the forenoon she was horrified to catch him in a prevarication and to furthermore discover that her expression of disapproval failed to make the slightest impression on him.

"James," she said, in awful tones, registering a mental vow to take her sister to task for raising her child with no regard for the truth, "Do you realize you have told a lie?" "Yes'm," replied James indifferently gazing at her with a cherubic expression. "I don't believe you are sorry one bit, James. Have you never heard of Ananias and Sapphira?" No,

James had not, and his aunt began to think she had indeed fallen on a Godless household.

She told the story of the mendacious couple with emphasis and after a dramatic pause she said: "You see, James, you deserve punishment, not for the degree of the lie, but because you have told an untruth." "Should I be punished for telling a teeny lie, Aunt?" "Yes, James." James looked at her pityingly, and said solemnly, "Auntie, what'll God do to you for telling me such a yarn as that Ananias and Sapphira jolly?"

Spring.

Now fades the last long streak of snow
Now burgeons every maze of quick
About the flowering squares, and thick
By ashen roots the violets blow.

Now rings the woodland loud and long,
The distance takes a lovelier hue,
And drowned in yonder living blue
The lark becomes a sightless song.

Now dance the lights on lawn and lea,
The flocks are whiter down the vale,
And milkier every milky sail
On winding stream or distant sea;

Where now the seamew pipes, or dives
In yonder greening gleam, and fly
The happy birds, that change their sky
To build and brood; that live their lives

From land to land; and in my breast
Spring wakens too; and my regret
Becomes an April violet,
And buds, and blossoms like the rest.
—From Alfred Tennyson's "In Memoriam."

A Kansas Girl's Advice.

A Lincoln county girl writes this advice: "Why do young men do so much loafing? Go to work. Push ahead! I am but a young girl, but I clothe myself and have money in the bank. I lay up more money every year than any young man within three miles of my home. When they get a dollar they go to a dance and go home a dollar out. I advise all girls to cut clear of loafing boys. Stand by the boy who works, and never put your arm through the handle of a jug."—Kansas City Star.

The Best Way.

This world is a difficult world, indeed,
And people are hard to suit,
And the man who plays on the violin
Is a bore to the man with a flute.

And I myself have often thought
How very much better 'twould be
If every one of the folks I know
Would only agree with me.

But since they will not, then the very
best way

To make this world look bright
Is never to mind what people say,
But do what you think is right.

Their Best Guess.

From lesson papers of public school children:

"Stability is taking care of a stable."
"A mosquito is the child of black and white parents."

"Monastery is the place for monsters."
"Tocsin is something to do with getting drunk."

"Expostulation is to have the small-pox."

"Cannibal is two brothers who killed each other in the Bible."

A Monkey with Sense.

The youth who was smoking a cigarette near the monkey's cage took another one from his pocket. "Would it do any harm," he asked, "if I should offer him one of these?" "Not a bit," responded the attendant. "He wouldn't touch it. A monkey isn't half as big a fool as it looks."—Chicago Tribune.

One Thing She Knew.

The teacher asked, "Elsie, when do you say 'Thank you'?" Elsie's face lighted up, for that was the one thing she knew, and she confidently answered, "When we have company."—Chicago Tribune.

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God's Protest and The Protest of Israel

The continued demand for the poem "GOD'S PROTEST," by Edmund De Freyne, of which thousands of copies were distributed, has made necessary a reprint of that striking document. It is issued now as a "broadside," the size of a page of The Truth Seeker, and is backed with that other piece of sterling merit by Capt. W. E. P. French, "THE PROTEST OF ISRAEL," which when published in The Truth Seeker caused an early exhaustion of the number in The two poems are now to be had for fifteen cents per dozen.

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62 Vesey Street, New York, N. Y.

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."

A Devotee of Sport.

Last week I was glad to see that The Truth Seeker mentioned, editorially, my friend Thaddeus S. White, the mile runner. The Truth Seeker is a truly progressive newspaper, for all such newspapers have printed White's name many times within the last three months. The conservative Sun calls him a self-developed athlete; the New York Journal dubs him a "phenom," and both are right.

You see, since sport is my religion, as Anarchy is Mr. Tucker's and Socialism Upton Sinclair's, I take this opportunity to jump in and talk about my hobby, and expect that it will be of supreme interest to everybody. (My father remarks that I have the advantage over some hobbyists, because, being young, I may outgrow it.)

It was in November, 1907, that Thad White began to grow famous by beating the national champion with a seventy yards handicap. He entered this race a novice, but followed his first victory with such brilliant performances that the sporting world soon recognized him as a coming champion. The New York Sun lists his victories as follows:

"At the 12th Regiment games White was the last man to run for the 23d Regiment in the 2,400-yard relay race, which was won by that team. The two-mile relay race for teams in the M. A. L. was also won by White's regiment in the games held by the 47th Regiment, and in the same meet White won the 1,000-yard from Guy Haskins with a 60-yard handicap. A match relay race of two miles between teams from the 13th and 23d regiments, held at the inter-scholastic games in Brooklyn and won by the latter team, was another appearance made by White, and then he was matched to run with Guy Haskins in a special 1,000-yard race from scratch in the games held by the Pastime A. C. at Madison Square Garden. He succeeded in gaining second place, covering the distance in 2 min. 23 1-5 secs. At the meet of the Boston A. A. on Feb. 1, White won the mile with a twenty-five-yard start on Jimmy Sullivan and ten yards on Cohen, Collins and Carr. At the Irish games White helped gain second place for the 23d Regiment, and then came out for the Martinique mile at the Columbia games, winning this scratch event in 4 min. 23 2-5 secs., and coming within 1 1/2 secs. of the indoor record."

Since this report White has won the mile run in the 23d regiment games, he being the scratch man this time, and other runners having from fifty to one hundred yards start on him; and was instrumental in the breaking of the 2,400-yard relay record by the 23d Regiment at the New York Athletic Club games at Madison Square Garden. I would like to see the Sunday school pupil, Y. M. C. A., or St. Francis Xavier that has anything on Thad White in the way of athletics.

In New Jersey, about twenty miles northwest of New York, there is a town called Closter. It's not on the map yet, for Thad has been running only three months. This is where he learned to run. Thad told the Sun reporter that he had developed speed by running for the railroad train during his life as a commuter, but if anybody asked me I should

say that he began much earlier by chasing the cows out of the corn and the chickens out of the strawberry patch.

Besides Thad, there are a few other young fellows in Closter who help him run a baseball team, which has made the name of Closter "feared and respected" by the towns in its vicinity that boast of ball teams.

But even though an honor to the town as a baseball star, Closter did not feel that it could admit to its select social circle this ungodly young athlete, who honored no church by his presence, and, worse than that, indulged in his worldly sports on the Lord's day.

Once the town preacher was shocked and grieved to find this impious youth fishing on Sunday, but when he mentioned the incident to his congregation, many of the good people volunteered that they had seen White at different times chopping wood, playing baseball or tennis, or swimming in the creek on this, the sacred day. That finished Thad; he was an undesirable citizen.

Matters stood that way when the winter of nineteen hundred seven came and brought Christmas with it. As a Christmas gift one of the local farmers received a New York newspaper from his city cousin. He looked through the paper, wondering what it was all about, till his eye caught the word "Closter." He looked closer and discovered another familiar name, "Thaddeus S. White." He had his wife read him the article; then he went down town and told the store how White had beaten the "champeen of these United States," and wound up with the remark that he had always thought Thad White was a fine young man. This man and others who wished now to take this stand found it easy to justify their position, for Thad is a fellow with a fine disposition, excellent character, and faultless habits, with the one exception of not attending church, and it was easy now to overlook this minor fault of one who had caused the name of Closter to be printed in a New York newspaper.

Next time Thad had occasion to go to Closter town he found all the youngsters running up and down the main street, practicing for the mile, or sprinting around tracks laid out in the cow pasture, and the folks he met would stop him and shake his hand and say, "Mighty souls! what a runner you be, White!"

EUGENE L. MACDONALD.

The History of Forks.

The inclosed clipping gives us another evidence of the ignorance and prejudice of certain people during the "Dark Ages" of the Roman Christian dispensation.

W. H. RINEHART.

Constantinople, in Turkey, is said to have been the place where the fork originated. In 1095 it appeared in Venice at a wedding feast, where the first to use it was a woman. It was at the wedding of Don Pietro, Oricola Argilo, son of the Doge of Venice, to a princess of the imperial house of Byzance. She it was who, at the table, used a small gold fork to convey the food from her plate to her mouth, instead of spoons and fingers. The bridegroom, delighted at the innovation, soon had a large stock of gold forks made for his own use and that of other members of the family. The style spread, until after a few months there was not a patrician in Venice who did not employ a fork at his meals.

Although the fork was introduced into France 212 years later, its popularity among Europeans was of slow growth. Perhaps one reason for the delay in its general adoption was the strenuous opposition of the Roman Catholic clergy. From the twelfth until the sixteenth century the Papacy frowned upon the fork, and strictly forbade its use by the clergy

and in all ecclesiastical establishments, such as monasteries, convents and seminaries. One is puzzled as to the reason for such opposition. One authority gives it that the fork at that time too closely resembled the double pronged spear with which His Satanic Majesty and his myrmidons have from time immemorial been pictorially represented. Then, again, the fact that its invention originated in Constantinople was sufficient to prejudice the Papacy against the table fork. At any rate, it was not until the beginning of the seventeenth century that the ban on the use of forks in convents and monasteries was finally removed.—What to Eat.

Endless Book-making.

"Of making books there is no end,"
An ancient bard thus spoke
And, drifting in the moving trend,
He forthwith made a book:
And still the literary feast
Swells as it did of old
Until its volumes have increased
A hundred million fold.
Good books and bad books,
Wise books and fool books,
Gay books and sad books
And best of all are school books.

We now have books of every kind,
The bookshelf is our friend;
Beloved companions here we find
And pleasures without end;
The claims of magi, too, are here,
Who with strange mythic tales
Rule nations by the hope and fear
Of ghostly joys or wails:
False books and true books,
Play books and troll books,
Old books and new books
And sometime dreaded school books.

In stories many lives we live
And fly to many climes,
While poems vivid transport give
With fancies clad in rhymes;
Geometry brings eager zest,
Astronomy is grand,
And Language—every thought is dressed
By Her ingenious hand.
Sane books and mad books,
Tame books and droll books,
Stern books and glad books
And long-remembered school books.

All honor to the sciences,
The pen, the printing press,
The manifold appliances
That publishers possess;
And honor to the endless line
Of books of every grade,
The plain, the fine, the superfine,
In many a diverse shade.
Sound books and light books,
Fierce books and cool books,
Dull books and bright books
And well-beloved school books.

M. C. COOMER.

A Boy of Old Egypt.

That the American child is not the original type of irreverence toward parental dignity is proved by Dr. Grenfell's readings from the ancient papyri, in which occurs a sarcastic letter addressed by a bad boy of fourteen to his father between the second and third centuries B. C. The father was going to Alexandria and refused to take his son with him. "This is a fine thing," the lad wrote. "If you won't take me to Alexandria I won't write you a letter or speak to you or say good-by to you." He also threatened not to eat or drink and wound up with a very modern boyish exclamation: "There now!"

His Lie Only a Tiny One.

A woman had charge of her small nephew while his mother went shopping and in the forenoon she was horrified to catch him in a prevarication and to furthermore discover that her expression of disapproval failed to make the slightest impression on him.

"James," she said, in awful tones, registering a mental vow to take her sister to task for raising her child with no regard for the truth, "Do you realize you have told a lie?" "Yes'm," replied James indifferently gazing at her with a cherubic expression. "I don't believe you are sorry one bit, James. Have you never heard of Ananias and Sapphira?" No,

James had not, and his aunt began to think she had indeed fallen on a Godless household.

She told the story of the mendacious couple with emphasis and after a dramatic pause she said: "You see, James, you deserve punishment, not for the degree of the lie, but because you have told an untruth." "Should I be punished for telling a teeny lie, Aunt?" "Yes, James." James looked at her pityingly, and said solemnly, "Auntie, what'll God do to you for telling me such a yarn as that Ananias and Sapphira jolly?"

Spring.

Now fades the last long streak of snow
Now burgeons every maze of quick
About the flowering squares, and thick
By ashen roots the violets blow.

Now rings the woodland loud and long,
The distance takes a lovelier hue,
And drowned in yonder living blue
The lark becomes a sightless song.

Now dance the lights on lawn and lea,
The flocks are whiter down the vale,
And milkier every milky sail
On winding stream or distant sea;

Where now the seamew pipes, or dives
In yonder greening gleam, and fly
The happy birds, that change their sky
To build and brood; that live their lives

From land to land; and in my breast
Spring wakens too; and my regret
Becomes an April violet,
And buds, and blossoms like the rest.
—From Alfred Tennyson's "In Memoriam."

A Kansas Girl's Advice.

A Lincoln county girl writes this advice: "Why do young men do so much loafing? Go to work. Push ahead! I am but a young girl, but I clothe myself and have money in the bank. I lay up more money every year than any young man within three miles of my home. When they get a dollar they go to a dance and go home a dollar out. I advise all girls to cut clear of loafing boys. Stand by the boy who works, and never put your arm through the handle of a jug."—Kansas City Star.

The Best Way.

This world is a difficult world, indeed,
And people are hard to suit,
And the man who plays on the violin
Is a bore to the man with a flute.

And I myself have often thought
How very much better 't would be
If every one of the folks I know
Would only agree with me.

But since they will not, then the very
best way
To make this world look bright
Is never to mind what people say,
But do what you think is right.

Their Best Guess.

From lesson papers of public school children:
"Stability is taking care of a stable."
"A mosquito is the child of black and white parents."
"Monastery is the place for monsters."
"Tocsin is something to do with getting drunk."
"Expostulation is to have the small-pox."
"Cannibal is two brothers who killed each other in the Bible."

A Monkey with Sense.

The youth who was smoking a cigarette near the monkey's cage took another one from his pocket. "Would it do any harm," he asked, "if I should offer him one of these?" "Not a bit," responded the attendant. "He wouldn't touch it. A monkey isn't half as big a fool as it looks."—Chicago Tribune.

One Thing She Knew.

The teacher asked, "Elsie, when do you say 'Thank you?'" Elsie's face lighted up, for that was the one thing she knew, and she confidently answered, "When we have company."—Chicago Tribune.

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This work was first published in Antwerp, Belgium, in 1877. The author states, in a letter to the translator, that it had to appear in that country for the excellent reason that in those days there was no publisher in France who dared to undertake such a work.

Since then there has been a wonderful change. The French government no longer cringes to the church. Monteil, who was imprisoned in his younger days for his book, "The History of an Ignorant Brother," to-day occupies an honored position under that very government, being prefect of the Haute-Vienne at Limoges.

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

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

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

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Gems of Thought.

He is wise to no purpose who is not wise to himself.—Latin Proverb.

No pleasure is comparable to the standing on the vantage ground of truth.—Bacon.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—Horace Walpole.

Paradise, and groves Elysian, Fortunate Fields—like those of old Sought in the Atlantic Main—why should they be

A history only of departed things, Or a mere fiction of what never was? For the discerning intellect of Man, When added to this goodly universe In love and holy passion, shall find these A simple produce of the common day. —Wordsworth.

In the world's most crowded streets, Often, in the din of strife, There rises an unspeakable desire After the knowledge of our buried life, A thirst to spend our fire and restless force

In tracking out our true original course, A longing to inquire Into the mystery of this heart which beats So wild, so deep in us—to know Whence our lives come and where they go. —Matthew Arnold.

We have advanced to a period of the world when an idea without a people is as powerless as a general without an army. Where in the past it required many centuries to incarnate the idea, henceforth we must look to the quickened hearts of the million to realize it by their million eyes and hands * * * Cultivated thinkers are sometimes alarmed at the signs of intellectual and moral movement among the masses. Such signs are sometimes rude. The rebellion of a populace against ancient errors is apt to show itself in ridicule that seems irreverent when not in a scorn that is bitter and biting. But, in truth, the fountain of tears is close to the fountain of laughter. There is nothing more healthy in the radicalism and scepticism of the people than their humor and laughter.—Moncure D. Conway.

Old Mothers.

I love old mothers—mothers with white hair, And kindly eyes, and lips grown softly sweet With murmured blessings over sleeping babes. There is something in their quiet grace That speaks the calm of Sabbath afternoons; A knowledge in their deep, unfaltering eyes That far outreaches all philosophy. Time, with caressing touch, about them weaves The silver-threaded fairy-shawl of age, While all the echoes of forgotten songs Seem joined to lend a sweetness to their speech. Old mothers!—as they pass, one sees again Old garden-walks, old roses and old loves. —Charles S. Ross, in December Century.

Are They?

I have an income, safe and sound, A house, a yard or two of ground; Am healthy, temperate (fairly so). Feel never sick nor clammy; I should be happy here below. No doubt I am. But am I? I've pals of various sorts who treat Me decently whene'er we meet; There's Jones, with whom I often quaff The gin-and-soda fizzy; He has a frank and merry laugh— Seems white, acts white! But is he? There is a girl I mean to wed Not very many weeks ahead; She vows that when I am oppressed With goblin, spook, or banshee, She'll take my head upon her breast, And drive them off. But can she? At intervals to church I walk, To hear the hopeful parson talk; He says, to gild the colors dun Which cloud our earthly billet, That Fate will furnish better fun In Kingdom Come. But will it? —A. Francis Walker.

Not for Parsons.

Adam couldn't have been a poet, because poets are born, not made.

Why He Shrank.—"Did you ever try drowning your sorrow?" "Nope; she's stronger than I am, and besides, it would be murder."—Houston Post.

The Two Ages of Man.—There are two periods in a man's life when he is unable to understand women. One is before marriage and the other after.—Harper's Weekly.

Sure of Her Ground.—Mistress—"Jane, I saw the milkman kiss you this morning. In the future I will take the milk in." Jane—"T wouldn't be no use, mum. He's promised never to kiss anybody but me."—Illustrated Bits.

One of the Best.—"Your dead husband wor a good mon," declared the sympathetic Mrs. Casey to the bereaved widow. "He wor!" exclaimed Mrs. Murphy, dashing the tears from her eyes. "No two polacemin cud handle him."—Judge.

It Depended.—Two Irishmen met in the dark, when one said: "Hello, Pat, is this you or is it your brother?" "What do you want?" "If it is you, I want to borrow a dollar now." "It ain't me, by jabers—it's me brother."

Without Bias.—A house hunter, getting off a train at a suburban station, said to a boy: "My lad, I am looking for Mr. Smithson's new block of semi-detached cottages. How far are they from here?" "About twenty minutes' walk," the boy replied. "Twenty minutes?" exclaimed the house hunter. "Nonsense! The advertisement says five." "Well," said the boy, "you can believe me or you can believe the advertisement; but I ain't tryin' to make no sale."—Argonaut.

The Finding of Moses.

"In Egypt's land, contiguous to the Nile, King Pharaoh's daughter went to bathe in style. She took her dip, then walked unto the land, To dry her royal pelt she walked along the strand. A bulrush tripped her, whereupon she saw A smiling baby in a wad of straw. She took it up, and said in accents mild, 'Tare and ages, girls, which av yez owns this child?'"

A Double-Edged Compliment.—It was a wise young man who paused before he answered the widow who had asked him to guess her age. "You must have some idea about it," she said, with what was intended for an arch sidewise glance. "I have several ideas," he admitted, with a smile. "The only trouble is that I hesitate whether to make you ten years younger on account of your looks or ten years older on account of your brains." Then, while the widow smiled and blushed, he took a graceful but speedy leave.—Youth's Companion.

How It Works.—Once there was a struggling young author who was blest with many friends, all of whom told him that he was the coming great writer of the country.

So one day a bright thought struck him. He said: "I will publish my book, and all my friends who admire it so much will buy my book, and I will be rich." So he printed his book. And all of his friends waited for him to send them autographed copies of his book. And so his books were sold as junk. And ever after he didn't have any friends.—Success.

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News of the Week.

Former President Grover Cleveland was 71 years of age, March 18.

Russia owes 8½ milliards of rubles, or about \$4,250,000,000, and must borrow more.

One hundred and fifty-one excise arrests were made in New York city last Sunday.

The Pension bill passed the House March 19, carrying an appropriation of \$150,869,000.

Public Printer Stillings, who was suspended by the President pending an investigation of his office, has tendered his resignation.

An invitation from the Mikado of Japan to have the American battle fleet call at one of the Japanese ports has been accepted by this government.

A revolution was attempted and suppressed in Hayti last week, and it is said that about thirty of the insurgent leaders were taken out and shot.

The Rev. George A. Francis, Baptist, Elizabeth, N. J., is held under \$2,000 bail for selling a house that did not belong to him and pocketing the money.

Kier Hardie, M.P., is to run against Lord Curzon for the lord rectorship of the University of Glasgow. He is the first Socialist candidate for the place.

Attorney-General Bonaparte, America's "foremost Catholic citizen," is selling off his farms in Maryland. It is said that the financial depression has hurt General Bonaparte.

The latest device of the London suffragettes is a kite, from which hangs a banner inscribed "Votes for Women." It is kept flying over the houses of Parliament.

Abe Hummel, the New York lawyer who was sent to jail for a year for conspiracy in the Morse-Dodge divorce case, has served his term and was liberated March 19.

Government analyses of the so-called "soft drinks" retailed to teetotalers in England show that they contain from 2 to 12 per cent of alcohol and are more intoxicating than beer.

The celebration in Berlin on March 18 of the sixtieth anniversary of the Revolution of March, 1848, by the Socialists ended in a street fight between the demonstrators and the police.

As the wound in the arm of King Manuel of Portugal, received at the time his father and brother were assassinated, does not heal, the physicians say that the limb must be amputated.

Last week New York was further connected with New Jersey by the completion of four railway tubes under the Hudson, and with Long Island by placing the last link in the new bridge at Blackwell's Island.

The police of Chicago foiled the intention of Emma Goldman to deliver a speech at a meeting, March 17, which was advertised as a dance. There was no disturbance except what the police caused.

Marshall Field & Co., the Chicago merchants, have made the Young Men's Christian Association a gift of \$100,000. If the stories of the way this concern has buncoed the city of Chicago are true, the gift can be well afforded.

Mme. Anna Gould, formerly Countess de Castellane, is in New York with her three boys. She denies that she is to marry Boni's cousin and late antagonist in a street fight, the Prince de Sagan, who has followed her to America.

The 17th of March was celebrated in New York this year by as many Jews as Irish, for the feast of Purim fell upon the day dedicated to St. Patrick. Purim celebrates the day that the Jews were saved from massacre by Haman through the influence of Queen Esther as related in the biblical legend.

Representative Charles E. Littlefield of Maine has resigned from Congress, stating that the pay of \$7,500 a year is too small. It is said he has been retained as counsel for the defense of C. W. Morse, the financier against whom civil and criminal proceedings have been begun.

Because a deputy had spoken of them as "swinish louts" the reporters of the Prussian Reichstag went on strike last week and refused to do any more reporting until the offensive remark had been

withdrawn or the speaker reprimanded by authority. As a result of the strike there were no speeches.

In sentencing to death Harry Orchard, the self-confessed murderer of former Governor Steunenberg and others, Judge Wood at Caldwell, Idaho, March 18, said he believed that Orchard had told the truth as a witness against Haywood and Moyer, and suggested that the pardoning board commute the sentence to imprisonment.

The city tax assessors of Concord, N. H., have decided to tax such property of Mary Baker G. Eddy as escaped the taxation in 1907, also to tax the Glover trust fund of \$125,000 in the hands of Frank G. Streeter, as trustee, which was established for the benefit of Mrs. Eddy's son, George W. Glover. The action will raise Mrs. Eddy's taxes from \$6,000 to about \$12,000.

For his part in defeating the local option bill in New Jersey the parsons of the state threaten the political future of Governor Fort. The Rev. John L. Scudder of Jersey City has sent a letter to President Roosevelt warning him that if he selects Fort as vice-presidential candidate the Republican ticket will be "knifed" by incensed multitudes of voters.

Andrew Carnegie has sent to the Emperor of Germany a plaster cast of the great diplotocus in the Carnegie Museum in Pittsburg, Pa. The cast is shipped in sections which when put together will be 70 feet long and 16 feet high. The diplotocus is defined as a dinosaur of the upper Jurassic of Colorado. The animal flourished some hundreds of thousands of years ago.

Bishop Charles Henry Fowler of the Methodist church, a resident of this city, died March 20, aged 71 years. Fowler's business was principally that of promoting and establishing missions abroad. He is the cleric who said during the presidential canvass of 1896 that before he would vote for Bryan he would go to sea in a boat of stone, with sails of lead, oars of iron, the wrath of God for a gale, and hell for a port.

The Rev. Dr. Eliot White, the wealthy Socialistic minister of Worcester, Mass., who was arrested in connection with disturbances arising from the police preventing an address on "Anarchy" by Alexander Berkman, was fined \$10 for disturbing the peace. Dr. White's offense consisted in telling a crowd that Berkman ought to be allowed to speak. He did not appeal, but paid his fine. He remained in a cell over night.

Afflicted with religious mania and under the delusion that he could enter heaven by leaping from his window, William Roodtree of Brooklyn made several attempts, thwarted by the watchfulness of his family, to make his exit from this world in that manner. When the authorities were appealed to for assistance, it took four policemen and an ambulance surgeon to get the prayer-crazed Roodtree to the hospital.

Lieut.-Gen. Smirnoff having accused Lieut.-Gen. Fock of cowardice in his conduct with General Stoessel in the surrender of Port Arthur to the Japanese, he was challenged to mortal combat by Fock, and the meeting took place, with the consent of high officials, on March 18. Fock wounded Smirnoff after four shots had been exchanged in the presence of many military men and friends of the principals, including ladies.

Infatuated by another woman of whom his wife was insanely jealous, George Willoughby, a prominent business man and church worker of Milwaukee, Wis., chloroformed and shot Mrs. Willoughby in bed, March 19. Willoughby was a member of the board of trustees and a teacher in the Sunday school class of the Park Place Methodist church. His intimacy with the woman about whom he quarreled with his wife dates back four years.

United States Senator William Pinkney Whyte of Maryland, the oldest member of the Senate, died in Baltimore on March 17, aged 83 years. United States Senator William James Bryan of Florida, the youngest member of the Senate, died at Washington, March 22, aged 31 years. Six United States Senators have died within a year, the others being Morgan and Pettus of Alabama, Proctor of Vermont, and Latimer of South Carolina.

The largest meeting of women in modern times was held in Albert Hall, London, March 19, to demand the passage of the suffrage bill by the House of Commons. Suffragette prisoners were released for the occasion, and Mrs. Pankhurst came from jail to the meeting.

There were on the platform about one hundred women who had served terms for agitating for suffrage. The meeting subscribed \$33,000 to the campaign fund.

The federal grand jury at San Juan, Porto Rico, has found an indictment against two priests, Fathers Janices and Vega, the editors of the Ideal Catolico, for publishing an article which asserted that marriages celebrated by judges constitute a state of concubinage and that the children of such marriages are illegitimate. The jury declares that the article is an insult to women who prefer a civil marriage to that of the Catholic church. In the indictment the jury describes the article as obscene and lascivious.

The executive council of one hundred of the New York State Association Opposed to the Extension of the Suffrage to Women, hold a special meeting on Thursday, March 26, in this city. The discussion will be behind closed doors, but it is rumored that no part of it will be devoted to schemes for the discomfiture of the Woman's Progressive Suffrage Union. The "Antis" think that the "shocking unwomanliness" of the militant methods of the suffragettes is in itself so potent an argument against the desirability of granting to them the boon they crave that it is hardly worth while to waste ammunition in that quarter. It is their purpose therefore to concentrate their strength upon downing the conservative suffragists, under the leadership of Mrs. Carrie Chapman Catt, and the more radical League for Self-Supporting Women, of which Mrs. Harriet Stanton Blatch is president.

Lectures and Meetings.

The Sunrise Club.—The Ninth Dinner of the season will take place Monday evening, March 30, at the Cafe Boulevard, Tenth street and Second avenue, at 6.45 o'clock. Topic for after-dinner discussion: "The Literats," or "What Is It Going To Be?" The opening speaker is Michael Monahan, Editor of "The Papyrus." Dinner, 75 cents. Please notify the Secretary if you are coming. Edwin C. Walker, 244 West 143d street, New York.

The Manhattan Liberal Club. Meetings open to the public every Friday evening at Mott Hall, 64 Madison avenue, opposite Madison Square Garden. March 27.—"Woman's Part." By Abby Hedge Coryell.

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. March 29.—"The Progress of Women." By Lydia Kingsmill Commander.

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

Mar. 27.—"Is Marriage a Business or a Moral Institution?" By Robert C. Mason.

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

March 29.—"The Ethics of Socialism." April 5.—"The Religion of Socialism." April 12.—"How Would Jesus Feed Five Thousand To-day?" April 19.—"The Fool Who Says There Is No God, and the Wise Man Who Makes One."

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

March 27.—"Anarchism and Life." By A. Isaak.

The Friendship Liberal League of Philadelphia holds meetings every Sunday afternoon at 2.30 and Sunday evening at 7.30, at 715 North Broad street.

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

March 29.—"Moral Effects of Immigration." By Maj. James A. Clark.

April 5.—"The Forest and the General Welfare." By Prof. Thos. E. Will.

April 12.—"The New Penology." By Dr. Rabbi Abram Simon.

April 19.—"Giordano Bruno." By Prof. H. C. Kirk.

April 26.—"Are the Laws of Nature Beneficial?" By Dr. Alexander Kent.

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.

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