

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

BELIEVE EVERYTHING THAT IS TRUE, AND NOTHING MORE. PROVE ALL THINGS.

AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.

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## THE SON OF JOSEPH.

### Some Historical Truths Concerning Jesus the Nazorean "of Nazareth."

"That the life of Christ [in the gospels] is an allegory may be admitted, but it may be fairly held that it is allegory because it is history. . . .

"Lastly, we have in the Acts a history of the apostolic age, written with the intention of hushing up the scandal of the division between Paul and the apostles, and of proving their essential harmony, and for this purpose the author suppressed, invented, or distorted facts as best suited the conditions under which he wrote."—A. S. Peake: "A Guide to Biblical Study; New Testament History."

A true estimate of the place of Jesus, the son of Joseph, is written in documents of established authenticity in the absence of verified tradition. The former is the authoritative injunction of the New Testament—"Let him that readeth understand" (Mt. xxvi, 15; Mk. xiii, 14). The latter is no longer possible unless the authority of the Christian church be admitted. It is accordingly difficult for those who reject the traditions of the church, because of the interest of the church in concealing truth and in propagating falsehood, to accept the life of Christ or even the existence of Jesus as a fact. Even those who accept doctrines of Christianity on the authority of the New Testament find statements in this authentic work to which they can not give their unqualified assent as historical, as is the case with the author quoted above. It is not strange, therefore, that thinkers are divided on the truths concerning Jesus, ranging all the way from a denial of his existence at any time, to an avowal that he is the very god of Moses and Abraham revealed to man "under the conditions of space and time."

This paper is accordingly based on fully accepted written history in an endeavor to clear the ground for a better comprehension of the true place of Jesus in history. Full allowance is made on other authority that facts may be "suppressed, invented, or distorted" in any of the accepted documents. At the same time it is admitted as a truism that however false, or fictitious, or allegorical a history may be, its falsifications must of necessity contain some elements of fact. The reader will consequently not be surprised at the verification of statements in the midst of the greatest fictions which have a bearing on the career of Jesus.

#### His Birth and Derivation.

The most authentic account giving the date of his birth is that of Luke's gospel (Luke ii, 1-7), notwithstanding that Matthew's gospel says, "Now the birth of Jesus the Christ was thus," in "the time of" Herod, when "a star appeared in the East." The time, according to Luke, was when Quirinius first required a registration, which can not have been before he was consul, and Caponius was governor of Judea; and not later than the arrival of Marcus Ambivivus as governor, i. e., 6 to 8 A. D.—when Herod Antipas assumed the regency of Galilee and

BY JOHN I. RIEGEL.

Perea. A recent discovery in Egypt establishes the fact that such registrations were made at intervals of fourteen years for the adjustment and collection of taxes, and that Quirinius made one such collection in Syria in B. C. 8; consequently Jesus was born in 6-7 A. D.

At that time the consul of Syria had no jurisdiction over Galilee, and it was not necessary that Joseph, the "reputed" father of Jesus (Luke iii, 23), should be registered at Bethlehem in denied in all the gospels.

The fact that Judas the Gaulonite, a descendant of David and one of the Messiahs of the first century, started a revolt at Gamala about that time against the Roman taxation under the plea that "this taxation was no better than an introduction to slavery"—the "word which began from Galilee" (Acts x, 37; Luke xxiii, 5)—a doctrine with which "the nation was infected to an incredible degree" (Josephus' Antiq. XVIII, i, 1), would have hindered the Galileans from making such an enrollment. It must follow that the parents of Jesus were residents of Judea, and the statement that they were "of Nazareth" is a falsehood. Moreover, the name Nazareth is not mentioned by the writers of the Old Testament, by Josephus, or by any historian of the Messianic period. It does not apply to a locality but is a happy invention to account for the term "Nazarene" (from nazora, despicable—the offscour or those separated from the community), by which the rabble of the Jews were known throughout the Roman empire; hence Nathaniel's query (John i, 47) and the reference to certain "prophets" destitute of honor in their own locality (John iv, 44). The narrow pass of EnNazirah ("separated") between the hills on the road from Jerusalem to Sepphoris can not have been the home of Jesus at any time for a number of reasons.

Notwithstanding the statements in the first portions of the gospels, Jesus, upon the record of his own statement, was not descended from David (Luke xx, 41-44). The gospels later leave no doubt that he was the natural son of Joseph and Mary. His birth, on the evidence of the apocryphal gospels accepted by large bodies of primitive Christians, was a topic of scandal at Jerusalem which would not live down. The first gospel of the Infancy, received by the Gnostics, and cited by Eusebius, Athanasius, Chrysostom, etc., makes a clear inference that the father of Jesus was "Joseph [later] the high-priest, called by some Caiaphas." Although Joseph Caiaphas was a carpenter-priest in the Temple and Mary wore the fine purple in a cravat under the Temple in 7 A. D., when Annas was high-priest, and Joseph was married to a daughter of Annas, he was not over-scrupulous; and he, as well as his whole family, were re-

puted to be "corrupt and wicked" (Tal. Bav. Yoma, 9a; Jev. Paoh. vi, 1). The truth of the matter will appear later.

#### His Predilections.

Luke's gospel (iii, 1-22) also is authority for the record that, "In the fifteenth year of the sovereignty of Tiberius Caesar, when Pilate was governor of Judea, Herod [Antipas] tetrarch of Galilee [and Perea], [Herod] Philip the brother of Antipas tetrarch of Iturea and Trachonitis," Jesus was attracted to John "the Baptist." This was in A. D. 29, when Jesus was about twenty-two years old. A careful

plainly that the orator was engaged in a campaign against the coming taxation of A. D. 34, in which John represented himself as the forerunner or herald of the coming Messiah, who should "dip" (envelop) the Romans into a "furious fiery breath which he will spread about with a fan held in his hand for the purpose; he will purge his threshing-floor thoroughly—storing the wheat into a granary, but putting the chaff into unquenchable fire." John continued in this vein until Antipas found an opportunity for imprisoning him as a seditionist—the occasion being a reflection on the promiscuity and polygamy of the marriages of the kings of that time, and particularly that of the Herods, who were agreeable to the detestable taxations (Luke iii, 10-20). The gospel here states that Jesus was the messiah referred to, but Matt. (xi, 2-3) and Luke (viii, 18-19) are evidence that John had not heard of or seen Jesus before A. D. 34, or according to the events of Luke, A. D. 36.

At this date Jesus was "about thirty years old" (Luke iii, 23), another taxation had passed, Philip was dead, Antipas was at war with Aretas, Herod Agrippa I. was fast coming into control of all Palestine as king (Jos. Wars II, ix, 5-6), Marcellus was procurator in Judea, and Pontius Pilate had been summoned to Rome to answer for a sedition he was accused of making against the followers of Judas in Jerusalem (Wars II, ix, 2-3). The occasion, Josephus says (Antiq. XVIII, iii, 1-2), was because Pilate undertook to establish a public water supply in Jerusalem with the sacred money—when some of the inhabitants "used reproaches and abused the man, as crowds of such people usually do." The gospels here misrepresent the facts grossly: Herodias is made to appear as the wife of Philip, whereas she was the wife of her own uncle Herod of Rome; Salome is represented as a "damsel," whereas she was the widow of Philip, her grand-uncle; John is represented as having been beheaded at the request of Herodias, whereas the emperor Tiberius merely gave orders to his general, Vitellius, to take Aretas alive or to send him his head; Joseph Caiaphas is represented as holding the office of high-priest long after these events, whereas he was deprived of the same before Antipas became enamored of Herodias; and Pilate had been dis-

## News of the Week.

Philadelphia unveiled a monument to William McKinley, June 6.

Mormons are active in Idaho politics. A faction of them split the Democratic convention of the state.

The Socialist Labor party, or the De-Leon Socialists, will have its national convention in New York in July.

The defeat of Governor Hoke Smith of Georgia at the primaries will probably lead to a move to repeal prohibition in that state.

Esperanto has been adopted by the international convention of Good Templars, in session at Washington, D. C., as a study to be used in future for the convenience of the order.

As the result of the collapse of a boiler tube on the armored cruiser Tennessee, off the coast of Southern California, June 5, six men are dead and ten or a dozen injured so severely that some of them may die.

Montana had the worst floods in the history of the state last week. Ten deaths and damage reaching into the millions are recorded. There were tornadoes and cloudbursts and floods in Missouri and Kansas.

The Federal Supreme Court decides that a publisher cannot fix the price of a book and recover damages from any dealer selling it for less. The suit was brought to prevent department stores from cutting prices.

Two cars of the Washington, Baltimore & Annapolis Electric Railway Company running at high speed collided near Camp Parole, two miles from Annapolis, Md., June 5, and were completely wrecked. Six men, one woman and a child were killed outright.

After being found not guilty by a jury of the charge of murdering Mrs. Lettie Bond and her baby, Bird Cooper, a negro, was lynched at Homer, La., June 3. His body was riddled with bullets. Ben Bankman, white, a co-defendant with the negro, was not molested.

Although Hearst is still ahead one hundred votes or more in the recount, the gain is in some instances for his opponent, Mayor McClellan, who was elected in 1905. Mr. Hearst's newspapers now emphasize the alleged fact that the ballot boxes were stuffed for McClellan.

That great reformer and vindicator of the sanctity of the Sabbath by law, the Rev. Dudley Osterheld, Methodist, of Ozone Park, Long Island, was in court at Flushing last Saturday, brought there by his wife, who wants a divorce. The wife's charges are such as justify the separation, if true.

United States Senator Platt, who defeated the suit of Mae Wood for divorce, lost in the suit of his wife, formerly Mrs. Janeway, who sued for money advanced by her lawyers to pay her bills. When the Platts separated he agreed to give her \$100,000, and he contended that she should pay her bills from that.

The one-hundredth anniversary of the birth of Jefferson Davis, president of the Southern Confederacy, was celebrated at Richmond, Va., the Confederate capital, June 3. The monument erected by the whole South was transferred to the keeping of the city. Simultaneous celebrations were held all over the Southland.

An agreement has been reached with the British government providing for a letter postage of 2 cents an ounce between the United States and Great Britain and Ireland, to become operative October 1, 1908. It is not improbable that the same arrangement may soon be made with Italy, Germany, France, and other European countries.

The Rev. James T. Hargrave pleaded guilty as charged in four indictments before the United States District Court at Richmond, Va., June 4, and was sentenced to eight months in Hanover county jail and a fine of \$100. The indictments charged him with devising a scheme with intent to defraud by use of the mails.

The State Prohibition Convention, which has just closed at Seattle, Wash., voted down a proposition to incorporate the words "We accept Jesus Christ as our leader" in the preamble of the state platform. Ministers and delegates stood solidly against it, saying it would arouse the hostility of the Jews and others who differ in religion.

Great distress among school children on the east side of New York has been brought to public notice and means are being taken to alleviate suffering for want of food. The Jews are the worst sufferers. People of other nationalities have gone back to their own countries on account of the hard times, but the Jews, as they say, cannot go home, because their home is Russia.

The firemen's association of Summit, N. J., where Anthony Comstock lives, sent the Agent of the Vice Society some tickets to a euchre party for the benefit of their fund, which they requested him to purchase. Comstock replied in a homily against "gambling," and added that if they had asked him for a contribution he would have given them something. But he did not send the contribution.

Major Alfred Dreyfus, whose exile and exoneration kept France in a turmoil for years, was shot in the arm on the morning of June 4 as he sat beside his wife at the ceremony of the official burial of the body of Emile Zola in the Pantheon. The shot was fired by Louis Antheue Gregory, a writer on military subjects for the Gaulois, a monarchist paper. Gregory is 64 years old. He was arrested and taken before a magistrate. To the magistrate he said: "I acted in a moment of impatience before so many honors rendered to an individual I consider unworthy."

### THE MANY-SIDED BUDDHA.

From C. A. Wijesinhe, Colombo, Ceylon.

E. M. Macdonald—Dear Sir:

Please allow me to point out an obvious error which has crept into the article "Settle These Things" in The Truth Seeker of the 28th March. The learned writer classes Buddhism, which is Atheism, with Judaism, Christianity, and Mohammedanism, which are theisms. He fails to mention Hinduism, which is the oldest, the most tolerant, and, I might say, the greatest of the theistic creeds.

The learned writer speaks of a "Buddhist God," "a word of God," and "a Savior"—things quite unknown to Buddhism, things utterly rejected by it.

Buddhism has no dogmas. Prayers, penances, rites, ceremonies, sacrifices, etc., do not find a place in it. "It is based on the natural constitution of the world and of life, and the laws and forces reigning therein. And it demands of its adherents not blind faith, but a conviction gained and confirmed by one's own investigation and by earnest reflection" and (I might add) by experience.

"Sabba papassa akaranan;  
"Kusalassa Vpasampada;  
"Sa chitta pariyoapanan;  
"Etan Buddhanusasanan."

is a Pali text giving the essence of Buddhism, the translation of which is:

"Shun evil;  
"Practice good;  
"And purify the mind.  
"This is the teaching of Buddhas."

The Buddha is a teacher. He is our ideal. He was a man who by incessantly working at his heart and brain attained Buddhahood—the highest wisdom. He has shown us the way to this highest wisdom, and every one may aspire to it.

The teachings of the Buddha are varied and many-sided, and embrace every condition of life and human activity; so much so that the Buddha is spoken of as "the great Socialist," "the great Democrat," the "accomplished Politician," "the greatest Reformer," "the first Rationalist," "the first Positivist," "the great materialist," "the Prince of Free-thinkers," "the great Psychologist," the "mightiest thinker," the "foremost idealistic thinker," the "greatest Moralist," the "highest Philosopher," the "first Prophet of the religion of Science," etc., "the highest combination of head and heart that ever existed, the greatest man ever born;" and the system of thought and life he founded, which "brings to the people adopting it more or less of embellishment and elevation," is known by as many names.

The objections raised by the learned writer against Buddhism are exactly the

sort of questions that are commonly put to missionaries by Buddhists.

Apart from a few differences, such as the teaching of a life beyond the grave, etc., the Atheism of the great Ingersoll is almost the same as the Atheism of the greater Gautama. I am yours in fellowship.

### PASTOR ELWOOD.

Of the moral regulator, the Rev. R. A. Elwood, a Leavenworth reader of The Truth Seeker, writes:

Rev. R. A. Elwood, pastor of the Presbyterian church, Leavenworth, Kansas, found his "soul affinity" in his choir and "fell" and was "found out" and "fired." Having made himself obnoxious by fanatical enforcement of the prohibitory law, he now finds himself not only "down" and "out" but absolutely friendless. He it was who undertook to "run" Wilmington, Del., some years ago, and when the judges decided to not call an extra session of the court to try a negro rapist and murderer, took the law into his own hands and incited the mob to bunglingly toast, broil, fry, and burn the prisoner and at last beat his brains out with a hatchet.

By the press and people generally he was held accountable for the barbarous deed, and was tried by his presbytery and found guilty "of violating the constitution of the Presbyterian church," "of reflecting upon the integrity of the judges of the court," and "of preaching a sermon advocating the conditional lynching of a prisoner."

His defense was that he advocated lynching only as a last resort after justice had failed, but those who heard his inflammatory harangue said that he gave the mob to understand that in this case justice had already failed by the refusal of the judges to yield to dictation and call an extra session of court, a proceeding never before heard of in that state.

But the committee upon whom devolved the duty of carrying out the findings of the court never sentenced or even reprimanded him so far as we can learn, but allowed him to "go west" where he was not known and bring further reproach upon the Presbyterian church.

This notoriously culpable committee was composed of Revs. J. L. McElmoyle, Thomas McCurdy, and S. R. Shaw, and Elders H. S. Duyekluck and J. B. Hodson.

## The Mangasarian-Crapsey Debate

Resolved, That the Jesus of the New Testament is a Historical Personage

Affirmative

REV. A. S. CRAPSEY, D.D.

Negative

M. M. MANGASARIAN.

The debate was held in Orchestra Hall, Chicago.

Dr. Crapsey is the Episcopal clergyman deposed from a pulpit in Rochester, N. Y., for heresy.

Mr. Mangasarian is the permanent speaker for the Independent (Rationalist) Religious Society of Chicago.

Price of the Debate, 25 cents per copy.

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## "INGERSOLL AS HE IS."

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Work and Character of  
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with

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3. He was a friend of temperance.
4. His private life was above criticism.
5. He was always opposed to slavery.
6. He was one of the most charitable men in the world.
7. No member of his family ever joined the church.
8. He was sincere in his unbelief.
9. He never "advocated the circulation of impure literature."
10. His standing at the bar was high and irreproachable.
11. He was honored by the people of Peoria.
12. He did not "weaken" in his unbelief.

And that in a hundred ways he was exactly the opposite of what he is represented to have been by his preacher critics.

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## THE WORSHIP OF AUGUSTUS CÆSAR

Derived from a Study of Monuments, Coins, Calendars, Aeras, Astronomical and Astrological Cycles, Etc.

BY ALEX. DEL MAR,

Formerly Director of the U. S. Bureau of Commerce, Navigation and Statistics.

This great work, now in its eighth year of popularity, is in fact a Date-book or Encyclopedia of Messiahs, of whom it gives the dates and lives of over 500, with every detail of birth, miracles, sacraments, sufferings, expiation and death. Some of these the author traces back by reliable indications to nearly 2000 B. C., finding them in every country known to the ancient Hindus. This included Babylonia, Judea, Egypt, Greece, Rome and even distant Mexico, Guatemala and Peru. Out of this enormous assemblage of comparative data arises the conspicuous fact that all messianic pretensions, whether of actual or imagined personages, were based upon the Ecliptical Cycle and its astrological derivatives. The work concludes with the Apotheosis of Augustus Caesar, A. D. 1, and his universal worship as the Son of God and Savior of the World, throughout the entire Roman empire.—Cambridge Encyclopedia.

The attitude of the author is that of a sincere Christian who nevertheless examines the foundations of religion with the acumen and philosophy of a Volney. The chapters on the ten months' year, the Cross Quarter Days, the Worship of Jupiter, and afterwards of the Roman Messiah (Augustus), are especially graphic. The alterations of the calendar by Augustus and his successors shed an entirely new light upon the history of the past.—London Chronicle.

Printed on superfine tinted paper, text in long primer, notes in brevier, copious bibliography and index, 8vo. pp. 376, price \$3, post-paid to any part of the world. For sale by The Truth Seeker, 62 Vesey street, New York.

# THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER VIII.—(Continued).  
Character and Teachings.

478

The greater portion of the Christian church affirms the perpetual virginity of Mary. It is claimed that Jesus was her only child and that the conception and birth of him did not destroy her virginity. Is this confirmed by the Evangelists?

It is not. Matthew and Mark say: "Is not his mother called Mary? and his brethren, James and Joses, and Simon, and Judas? and his sisters, are they not all with us?" (Matt. xiii, 55, 56; Mark vi, 3) Luke (viii, 19) and John (vii, 3) both declare that he had brothers.

To maintain this dogma it is affirmed that by "brethren and sisters" is meant cousins. Dr. Farrar, who in regard to this as in regard to most disputed points, assumes a non-committal or conciliatory attitude, concedes that "the natural supposition that, after the miraculous conception of our Lord, Joseph and Mary lived together in the married state, and that James, and Joses, and Judas, and Simon, with daughters, whose names are not recorded, were subsequently born to them," is "in accordance certainly with the prima facie evidence of the Gospels" (Life of Christ, p. 51).

479

Who did Mary say was the father of Jesus?

Luke: When he remained behind in Jerusalem, and they found him in the temple, "his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father [Joseph] and I have sought thee sorrowing" (ii, 48).

To believe that a Jewish virgin was overshadowed by a spirit, and miraculously conceived and bore a child, requires more convincing proof at least to have the testimony of the mother. But we have it not. She testifies that Joseph is his father.

480

What did Jesus' neighbors say regarding his paternity?

Matthew: They said, "Is not this the carpenter's [Joseph] son?" (xiii, 55).

Luke: "They said, Is not this Joseph's son?" (iv, 22).

John: "They said, Is not this Jesus, the son of Joseph?" (vi, 42).

The Rev. Dr. Crapsey, of the Episcopal church, in his work on "Religion and Politics" (p. 289), makes this significant admission regarding the divine origin of Jesus: "The fact of his miraculous birth was unknown to himself, unknown to his mother, and unknown to the whole Christian community of the first generations."

Thomas Jefferson, in a letter to John Adams, wrote: "The day will come when the mystical generation of Jesus, by the Supreme Being as his father, in the womb of a virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter" (Jefferson Works, vol. iv, p. 365, Randolph's ed.).

481

Who did Peter declare him to be?

"Jesus of Nazareth, a man approved of God" (Acts ii, 22).

Who did Paul declare him to be?

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy ii, 5).

The Christ of Peter and Paul was not a God, but a man—a man upon whom had been bestowed divine gifts—but yet a man.

482

What testimony is ascribed to Paul?

"Great is the mystery of godliness: God was manifest in the flesh" (1 Timothy iii, 16).

This is a gross perversion of Scripture for the purpose of making Paul a witness to Christ's divinity. Regarding this text and the Trinitarian text inserted in 1 John, Sir Isaac Newton, in his letter previously quoted from, says:

"What the Latins have done in this text (1 John v, 7) the Greeks have done to Paul (1 Tim. iii, 16). They now read, 'Great is the mystery of godliness: God manifest in the flesh'; whereas all the churches for the first four or five

hundred years, and the authors of all the ancient versions, Jerome as well as the rest, read, 'Great is the mystery of godliness, which was manifest in the flesh.' Our English version makes it yet a little stronger. It reads, 'Great is the mystery of godliness: God was manifest in the flesh.'

In conclusion Newton says: "If the ancient churches, in debating and deciding the greatest mysteries of religion, knew nothing of these two texts, I understand not why we should be so fond of them now the debate is over."

483

Christ is declared by the Christian creed to be "the very and eternal God." God, it is claimed, is omnipotent. Was Christ omnipotent?

"The Son can do nothing of himself" (John v, 19).

"I can of mine own self do nothing" (30).

484

God is omniscient. Was Christ omniscient? Referring to his second advent he says: "Of that day and hour knoweth no man, . . . neither the Son" (Mark xiii, 32).

485

God is omnipresent. Was Christ omnipresent? "I am glad for your sakes that I was not there" (John xi, 15).

"Ye shall seek now, and shall not find me: and where I am, thither ye cannot come" (vii, 36).

"And now I am no more in the world" (xvii, 11).

486

God is self-existent. Was Christ self-existent?

"I live by the Father" (John vi, 57).

"He liveth by the power of God" (2 Corinthians xiii, 4).

487

Did Christ have a preexistence?

"Before Abraham was, I am" (John ix, 58).

According to the Synoptics his existence began with his life on earth.

488

Was he infinite in wisdom?

Luke: He "increased in wisdom" (ii, 52).

Wisdom, or knowledge, is not an attribute of an infinite God.

489

Was he infinite in goodness?

"Why callest thou me good? There is none good but one, that is, God" (Mark x, 18).

490

Was he infinite in mercy?

"He that believeth not shall be damned" (Mark xvi, 16).

"Depart from me, ye cursed, into everlasting fire" (Matthew xxv, 41).

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! . . . It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell" (Matthew xi, 20-23).

491

His resurrection is adduced as the chief argument in proof of his divinity. Did he raise himself from the dead?

Feter: He did not. God raised him. "Jesus Christ of Nazareth, . . . whom God raised from the dead" (Acts iv, 10).

If Christ, then, did not rise from the dead by his own volition, was his resurrection any proof of his divinity? No more than the resurrection of Lazarus was proof of Lazarus's divinity.

492

His miraculous conception is adduced as another proof of his divinity. Is this the only miraculous conception claimed in the Bible?

It is not. Isaac, Samson, Samuel and John the Baptist are all claimed to have been miraculously conceived (Genesis xviii, 10, 11; xxi, 1-3; Judges xiii, 2, 3, 24; 1 Samuel i, 9-11, 20; Luke i, 7-13).

493

His miracles, it is claimed, attest his divinity. Were he and his disciples the only ones who performed miracles?

These alleged miracles were performed before his time—the Old Testament abounds with them—and they have been performed since his time. They were performed by others in his own time—were performed by those who ignored and rejected him—were performed by the disciples of Satan himself (Matthew vii, 22; xii, 27; Mark ix, 38; xiii, 22; Luke ix, 49).

"Supernatural Religion" says: "The supposed miraculous evidence for the divine revelation, moreover, is without any special divine character, being avowedly common also to Satanic agency, but it is not original either in conception or details. Similar miracles to those which are supposed to attest it are reported long antecedent to the promulgation of Christianity, and continued to be performed for centuries after it. A stream of miraculous pretension, in fact, has flowed through all human history, deep and broad as it has passed through the darker ages, but dwindling down to a thread as it has entered days of enlightenment. The evidence was too hackneyed and commonplace to make any impression upon those before whom the Christian miracles are said to have been performed, and it altogether failed to convince the people to whom the revelation was primarily addressed. The selection of such evidence, for such a purpose, is much more characteristic of human weakness than of divine power" (p. 699).

Archbishop Trench says: "Side by side with the miracles which serve for the furthering of the kingdom of God runs another line of wonders, the counter-workings of him who is ever the ape of the Most High. . . . This fact that the kingdom of lies has its wonders no less than the kingdom of truth, is itself sufficient evidence that miracles cannot be appealed to absolutely and finally, in proof of the doctrine which the worker of them proclaims" (Miracles of Our Lord, p. 22).

The miracles of Christ, like the miracles of Satan, existed only in the minds of his credulous and deluded followers.

"Ye shall have miracles, aye, sound ones too, Seen, heard, attested, everything but true."

—Thomas Moore.

494

Prophecy is appealed to in support of his divinity. It is claimed that the writers of the Old Testament predicted his coming. Do such predictions exist?

In his work on "The Bible," as well as in a previous chapter of this work, the writer has shown that, in the original text, refers in the remotest degree to Jesus Christ.

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missed almost a year before (Jos. Antiq. XVIII, iv). The account of the Baptist in Antiq. XVIII, v, 2, is spurious, and interrupts the context very violently. Accordingly we find that "John" and Jesus were not even acquainted; and Jesus was not enough interested in the radicalism of John to pay him a visit in prison, and prefers to remain a stranger (Luke vii, 22-23). That John ever lived, although extolled by Jesus as the "greatest prophet born of woman," is doubtful, although there is a probability that he was identical with Theudas (Antiq. XX, v, 1; Acts v, 36), who flourished in A. D. 45. His introduction in the gospels makes more certain the apparent fact that Jesus was unknown to Agrippa I. in A. D. 39, although Luke ix, 9, represents that Agrippa II. was the executioner of John—unless the gospels intend to say that Antipas remained tetrarch of Galilee until A. D. 69—both of which are contradictions of the gospels themselves.

#### Fraudulent Shift of Chronology.

The reader has observed that the true chronology of the events referred to in the gospels is ten years later than the accepted chronology of the life of Jesus up to this point. The casting of "John" into prison in A. D. 35, the cycle year of the Roman taxation, must therefore have been an event of A. D. 45—the year in which the horsemen of Fadus "took Theudas alive, and cut off his head, and carried it to Jerusalem." It follows that the departure of Jesus from Judea upon hearing that "John" was cast into prison (Mt. iv, 12), when the Pharisees had heard that Jesus made more disciples than John (John iv, 1), and when Jesus was in disrepute in his own country (John iv, 44)—must have been during that year. John's gospel alone gives the route of departure into Galilee as "through Samaria" (John iv, 4). Luke's gospel (Luke iv, 16-31) is authority that the journey was a flight until Capernaum, the city of the Herods, was reached—Mark's (Mark vi, 31-33) that it was a secret flight by boat to some desert or uninhabited place in Gaulonitis in which the departure was fully "understood" (v, 33) by the people who had no time to eat, while John's shows that the stop in Capernaum was short, a return to Jerusalem (John vi, 2-5), and that a return was actually made secretly and under misrepresentation (John vii, 6-10). The journey, however, was through Samaria (Luke xvii, 11), and the appearance of Jesus at the feast of tabernacles was the occasion of a riot (John vii, 11-13; 43-52; viii, 59). His opponents accused him of being a Samaritan of factious motive (John viii, 48); and incidentally referred to his illegitimate birth and his age—more than forty, but "not yet fifty years old" (John viii, 42 and 57). The attempt to kill him during the stoning was unsuccessful (John viii, 59; x, 39-42).

It is clear by reference to the contemporary history of Josephus (Antiq. XX, v, and vi; Wars II, xii), that the above attestations relate to the commotions of A. D. 48-49 between the Jews and the Samaritans during the administration of Cumanus. At that date Jesus was about forty-two years old, and must have been one of the "robbers who went away again to their places of strength" (Antiq. XX, vi, 1; John x, 39-42). It was at this time that the so-called "stoning of Stephen"—really the robbery of Stephanus, a servant of Claudius, took place—and the "blasphemous words against Moses and the law" were uttered, showing that Acts vi, 8-13 is based on Antiq. XX, v, 4. This was also the year of the Roman taxation, when the rabble of the people resorted to all sorts of licentiousness and accepted the leadership of any one setting himself forth as the enemy of Rome. The Galileans especially "were much displeased, and persuaded the multitude of the Jews to betake themselves to arms, and to regain their liberty, saying, that slavery was in itself a bitter thing, but that, when it was joined with direct injuries, it was perfectly intolerable" (Antiq. XX, vi, 1; Acts ii, 7-40).

#### As Seditious.

Affairs in Judea grew worse and worse until nearly three years after the taxation of A. D. 63, when Agrippa II. felt obliged, in a lengthy address, to accuse the seditious of having made war against the Romans because they had "not yet paid the tribute which is due to Caesar."

The seditious were successful in driving the king from the city. Eleazar, the rash young ruler of the temple, persuaded the priests to receive no gift or sacrifice offered by any foreigner—thus rejecting the gift of Caesar. The esteemed men of the city pleaded vainly at this

action on the grounds that the temple was adorned throughout with decorations bestowed by foreigners, and that such rejection at this time would be the highest instance of affront to the Romans and would invite war. Accordingly the Sanhedrin sent ambassadors to Florus, then procurator of Judea, and to Agrippa II. Those sent to Agrippa were Saul—the "St. Paul" of the New Testament—Antipas and Costobarus, all of whom were relatives of the king. Agrippa being equally solicitous for those that were revolting, and for those against whom the war was to be made by the former, was desirous to preserve the Jews for the Romans, and the temple and metropolis for the Jews. He accordingly sent three thousand horsemen to the assistance of the Sanhedrin, who "strove chiefly to gain the temple and to drive those out of it who profaned it." There resulted a seven days' battle until the eve of the feast of Xylophory in August A. D. 65 (Wars II, xvi and xvii).

The gospels are clear in showing that Jesus was present and also took part in this insurrection—misnamed the two "cleansings of the temple" in the literature of Christianity, at a time when the tower of Siloam in the public aqueduct, to which Jesus referred later (Luke xiii, 4), was still standing (Wars II, xvi, 2). The reference in the gospels to the tribute of Caesar, the goodly stones of the temple, on his first inspection after its completion in A. D. 64 (Luke xxi, 5; John ii, 20; Antiq. XX, ix, 7), and the profanation of those who rejected the gifts of the detested foreigners, are clear indications that Jesus was taking part with the seditious. From the fact that Saul, who proved a traitor to the cause of the Sanhedrin as he himself states (Acts xviii-xxvi), was chosen to assist in the maintenance of peace against the rash son of the high priest, shows that the Sanhedrin was not cognizant of the action of Jesus and that his effort was unimportant. He certainly did not take the prominent part ascribed to him by the gospels.

In August-September of the same year, Manahem ("Comforter"), the son of Judas the Galilean or "Gaulonite," whose battle cry in the time of Quirinius (or Cyrenius) was, that "after God"

19; v, 29), broke open Herod's armory at Masada, a place so fortified that the wide way lead to destruction and the narrow way to the armory (Matt. vii, 13; Wars VII, vii, 2), and came armed to Jerusalem by way of Jericho and the Mount of Olives "in the state of a king" (Wars II, xvii, 8). He became the leader of the sedition and gave orders for continuing the siege of the city. It was by his orders that the tower of Siloam was undermined and accidentally tumbled upon his own followers—the Galileans.

He discovered Ananias, the high priest, hiding in the aqueduct, and executed him. This advance so puffed up Manahem that he became barbarously cruel and a tyrant. But Eleazar disputed his place and set his faction against the authority of this "lord" to whom some of the seditious sought to betray the liberty they thought they had secured by rebelling against the Romans. Accordingly, when Manahem "went up to worship in a pompous manner, adorned with royal garments, his followers clad in armor," Eleazar and his party took Manahem prisoner, tortured him, and then slew him (Wars II, xvii, 9).

(To be concluded.)

## PAINÉ AND OLD AGE PENSIONS.

### The Great Commoner Was Far Ahead of Ruskin in Advocating Them.

The London Freethinker is one of the few English journals that will inform their readers of the fact that the Old Age Pension scheme proposed by Premier Asquith was suggested more than a century ago. The editor of the Freethinker writes, May 17:

Coming up from Aberdare on Monday morning I bought a local newspaper, and it happened to be the South Wales Daily News. On one of its pages I found a paragraph headed "Old Age Pensions." It opened with the statement that "it was Ruskin who first propounded the policy of old age pensions." Whereat I smiled, and recalled Pope's line that "a little learning is a dangerous thing." Your ordinary journalist knows a little, and makes it go a long way; no doubt he seems a wonderfully well-informed person to the ordinary reader—just as the one-eyed

man is king of all the blind; but when a better reader comes along the case is altered.

Now I am not going to run down Ruskin. I owe him too much. . . Ruskin wrote powerfully and brilliantly about old age pensions—pensions for soldiers of the ploughshare as well as soldiers of the sword. And I held then, as I hold now, that his arguments are unanswerable. But it is not a fact that Ruskin "first propounded" the idea. It had been more or less dimly suggested by men who were dead long before he was born. But the man who first gave the idea a thoroughly practical form was Thomas Paine. It is still the fashion to call that great man "Tom" and to treat him accordingly; but the fact is, as Hazlitt and Cobbett recognized—and they were both good judges, from very different standpoints—that Thomas Paine was one of the very greatest political writers of all time.

Paine had a noble heart as well as a strong head. How finely he reproved Burke, who bestowed such rare eloquence on the sufferings of Marie Antoinette, and had no word of sympathy for the sufferings of the people of France. "He pities the plumage," Paine said, "and forgets the dying bird." It was natural that such a writer, in dealing with the question of national income and expenditure, in the "Rights of Man," should turn an eye of compassion on the aged poor. "It is painful," Paine said, "to see old age working itself to death, in what are called civilized countries, for daily bread." He demanded a remedy for this sad state of things—"not as a matter of grace and favor, but of right." Every honest man contributed to the greatness of the State in which he lived, and deserved assistance when old age rendered him incapable of helping himself. This was, indeed, recognized by the Poor Law; but Paine proposed to abolish that heartless system altogether, and to go to work in quite another way. The approach of old age began at fifty; old age itself began at sixty, and at that time of life a man's labor "ought to be over, at least from direct necessity." Paine's proposal was that £6 per annum should be payable to all persons over fifty, and £10 per annum to all persons over sixty. Considering the purchasing power of money in those days of

There were other wise and beneficent proposals in Paine's scheme for lightening the burdens and brightening the lot of the people. That portion of the "Rights of Man" is well worth studying still. Many will be surprised to learn that he drew up a graduated income-tax table, in which every £1,000 of income was taxed higher and higher, until at last it was taxed twenty shillings in the pound, and the entire surplus was thus absorbed by the State.

Mr. Asquith's old age pensions proposals will doubtless be carried, for no political party will dare to offer it open opposition. It may even be modified, with respect to the age of recipients, and brought nearer to the proposal of Thomas Paine. And the credit of introducing it will belong to our new Premier. Some will say that the credit is accidental, as the proposal would have had to be introduced by somebody, since it had become inevitable. That may be so, but the chronological fact remains, and Mr. Asquith will be able to point to it with pride. But in all such cases the real credit belongs to the pioneers, who made the thing inevitable. When the great mass of men reach a certain point in the progression of opinion and sentiment a change of procedure is unavoidable, and therefore comparatively easy; and it matters very little whether this or that man presides over the actual alteration. A law carried today is but ostensibly carried by the legislator whose name becomes publicly associated with it; in reality it is the work of the pioneers, the men of better heads and better hearts than their fellow-citizens, who were consequently in advance of their times, who anticipated the progress of the human intellect and conscience, who were often born too soon for their own personal happiness, though not for their reputation on the page of history. Thomas Paine was one of the greatest of these pioneers, and history will yet do justice to his name. He was persecuted and vilified when living, and a mountain of calumny has been heaped over his grave. But men of his size and importance can afford to wait for their vindication. He lived and wrought in the light of principles, and as the light of those principles is shed abroad his value will be perceived. He never sought applause—he had a pride that half despised it—but no one ever cared more for the real good of mankind. G. W. FOOTE

# THE CHRIST.

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

BY JOHN E. REMSBURG.

### CHAPTER VIII.—(Continued). Character and Teachings.

478

The greater portion of the Christian church affirms the perpetual virginity of Mary. It is claimed that Jesus was her only child and that the conception and birth of him did not destroy her virginity. Is this confirmed by the Evangelists?

It is not. Matthew and Mark say: "Is not his mother called Mary? and his brethren, James and Joses, and Simon, and Judas? and his sisters, are they not all with us?" (Matt. xiii, 55, 56; Mark vi, 3) Luke (viii, 19) and John (vii, 3) both declare that he had brothers.

To maintain this dogma it is affirmed that by "brethren and sisters" is meant cousins. Dr. Farrar, who in regard to this as in regard to most disputed points, assumes a non-committal or conciliatory attitude, concedes that "the natural supposition that, after the miraculous conception of our Lord, Joseph and Mary lived together in the married state, and that James, and Joses, and Judas, and Simon, with daughters, whose names are not recorded, were subsequently born to them," is "in accordance certainly with the prima facie evidence of the Gospels" (Life of Christ, p. 51).

479

Who did Mary say was the father of Jesus? Luke: When he remained behind in Jerusalem, and they found him in the temple, "his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father [Joseph] and I have sought thee sorrowing" (ii, 48).

To believe that a Jewish virgin was overshadowed by a spirit, and miraculously conceived and bore a child, requires more convincing proof at least to have the testimony of the mother. But we have it not. She testifies that Joseph is his father.

480

What did Jesus' neighbors say regarding his paternity?

Matthew: They said, "Is not this the carpenter's [Joseph] son?" (xiii, 55.)

Luke: "They said, Is not this Joseph's son?" (iv, 22.)

John: "They said, Is not this Jesus, the son of Joseph?" (vi, 42.)

The Rev. Dr. Crapsey, of the Episcopal church, in his work on "Religion and Politics" (p. 289), makes this significant admission regarding the divine origin of Jesus: "The fact of his miraculous birth was unknown to himself, unknown to his mother, and unknown to the whole Christian community of the first generations."

Thomas Jefferson, in a letter to John Adams, wrote: "The day will come when the mystical generation of Jesus, by the Supreme Being as his father, in the womb of a virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter" (Jefferson Works, vol. iv, p. 365, Randolph's ed.).

481

Who did Peter declare him to be? "Jesus of Nazareth, a man approved of God" (Acts ii, 22).

Who did Paul declare him to be? "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy ii, 5).

The Christ of Peter and Paul was not a God, but a man—a man upon whom had been bestowed divine gifts—but yet a man.

482

What testimony is ascribed to Paul? "Great is the mystery of godliness: God was manifest in the flesh" (1 Timothy iii, 16).

This is a gross perversion of Scripture for the purpose of making Paul a witness to Christ's divinity. Regarding this text and the Trinitarian text inserted in 1 John, Sir Isaac Newton, in his letter previously quoted from, says:

"What the Latins have done in this text (1 John v, 7) the Greeks have done to Paul (1 Tim. iii, 16). They now read, 'Great is the mystery of godliness; God manifest in the flesh'; whereas all the churches for the first four or five

hundred years, and the authors of all the ancient versions, Jerome as well as the rest, read, 'Great is the mystery of godliness, which was manifest in the flesh.' Our English version makes it yet a little stronger. It reads, 'Great is the mystery of godliness: God was manifest in the flesh.'

In conclusion Newton says: "If the ancient churches, in debating and deciding the greatest mysteries of religion, knew nothing of these two texts, I understand not why we should be so fond of them now the debate is over."

483

Christ is declared by the Christian creed to be "the very and eternal God." God, it is claimed, is omnipotent. Was Christ omnipotent?

"The Son can do nothing of himself" (John v, 19).

"I can of mine own self do nothing" (30).

484

God is omniscient. Was Christ omniscient?

Referring to his second advent he says: "Of that day and hour knoweth no man, . . . neither the Son" (Mark xiii, 32).

485

God is omnipresent. Was Christ omnipresent?

"I am glad for your sakes that I was not there" (John xi, 15).

"Ye shall seek now, and shall not find me: and where I am, thither ye cannot come" (vii, 36).

"And now I am no more in the world" (xvii, 11).

486

God is self-existent. Was Christ self-existent?

"I live by the Father" (John vi, 57).

"He liveth by the power of God" (2 Corinthians xiii, 4).

487

Did Christ have a preexistence?

"Before Abraham was, I am" (John ix, 58).

According to the Synoptics his existence began with his life on earth.

488

Was he infinite in wisdom?

Luke: He "increased in wisdom" (ii, 52).

"His wisdom and knowledge is not an attribute of an infinite God."

489

Was he infinite in goodness?

"Why callest thou me good? There is none good but one, that is, God" (Mark x, 18).

490

Was he infinite in mercy?

"He that believeth not shall be damned" (Mark xvi, 16).

"Depart from me, ye cursed, into everlasting fire" (Matthew xxv, 41).

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! . . . It shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell" (Matthew xi, 20-23).

491

His resurrection is adduced as the chief argument in proof of his divinity. Did he raise himself from the dead?

Feter: He did not. God raised him. "Jesus Christ of Nazareth, . . . whom God raised from the dead" (Acts iv, 10).

If Christ, then, did not rise from the dead by his own volition, was his resurrection any proof of his divinity? No more than the resurrection of Lazarus was proof of Lazarus's divinity.

492

His miraculous conception is adduced as another proof of his divinity. Is this the only miraculous conception claimed in the Bible?

It is not. Isaac, Samson, Samuel and John the Baptist are all claimed to have been miraculously conceived (Genesis xviii, 10, 11; xxi, 1-3; Judges xiii, 2, 3, 24; 1 Samuel i, 9-11, 20; Luke i, 7-13).

493

His miracles, it is claimed, attest his divinity. Were he and his disciples the only ones who performed miracles?

These alleged miracles were performed before his time—the Old Testament abounds with them—and they have been performed since his time. They were performed by others in his own time—were performed by those who ignored and rejected him—were performed by the disciples of Satan himself (Matthew vii, 22; xii, 27; Mark ix, 38; xiii, 22; Luke ix, 49).

"Supernatural Religion" says: "The supposed miraculous evidence for the divine revelation, moreover, is without any special divine character, being avowedly common also to Satanic agency, but it is not original either in conception or details. Similar miracles to those which are supposed to attest it are reported long antecedent to the promulgation of Christianity, and continued to be performed for centuries after it. A stream of miraculous pretension, in fact, has flowed through all human history, deep and broad as it has passed through the darker ages, but dwindling down to a thread as it has entered days of enlightenment. The evidence was too hackneyed and commonplace to make any impression upon those before whom the Christian miracles are said to have been performed, and it altogether failed to convince the people to whom the revelation was primarily addressed. The selection of such evidence, for such a purpose, is much more characteristic of human weakness than of divine power" (p. 699).

Archbishop Trench says: "Side by side with the miracles which serve for the furthering of the kingdom of God runs another line of wonders, the counter-workings of him who is ever the ape of the Most High. . . . This fact that the kingdom of lies has its wonders no less than the kingdom of truth, is itself sufficient evidence that miracles cannot be appealed to absolutely and finally, in proof of the doctrine which the worker of them proclaims" (Miracles of Our Lord, p. 22).

The miracles of Christ, like the miracles of Satan, existed only in the minds of his credulous and deluded followers.

"Ye shall have miracles, aye, sound ones too, Seen, heard, attested, everything but true."

—Thomas Moore.

494

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## Ministers and Morals.

The pastor of the largest Methodist church in the world was defeated by the Baltimore conference in his aspiration for the office of bishop because years ago he divorced an erring wife. He is the Rev. Charles L. Goodell, of Calvary church at Seventh avenue and 129th street, this city.

The Methodists are becoming exceedingly thinned and sensitive in the matter of morals, no doubt due to their fear of criticism by their Ro-

among the sects. It is improbable that Wesley, having had a daughter who went wrong, could have been elected bishop by the conference. A scandal in a family is sufficient to cause a stam-pede from any member.

The immorality which the Methodist ministers and many other people startle at is obviously in the name or thought, and not in the thing itself. They may be immoral themselves, and attach no turpitude to their own acts, but they have heard immorality preached against so long that the shadow of it frightens them, though its substance might not cause them any alarm. Its terrors are subjective, not objective. These men who voted against Dr. Goodell because he had been divorced have perhaps given their own wives cause for divorce within the past year, and may do it again the next. They do not connect the idea, which shocks them, with the act, which doesn't seem bad at all, or cause any other trepidation than the fear of being found out.

Last year, in Nebraska, a Methodist minister who was in line to become a presiding elder preached a moving sermon on confession and repentance. He could not have meant his remarks to be literally construed, for in his congregation was a woman with whom he had been on terms of criminal intimacy, but that particular woman happened to be impressed; she went to the pastor who had received her into the church and there disburdened her conscience. The author of the sermon, who was dismissed from the ministry owing to the notoriety of the facts, could hardly have been conscious of having himself committed the "sin" which called for confession and repentance. He did not identify it as the immorality he dehorted against.

It is hardly two months since the Rev. Dr. Goodell himself attacked the theatrical profession, condemning actors and actresses who remarry while a former spouse is still living, as looseners of the family tie. "Personally," he said,

"to lead a Christian life I think a person would have to leave the stage." An actor or actress might point to the marital experience of Dr. Goodell and the notorious immorality of hundreds of other preachers, and say that to lead a Christian life a person would have to leave the pulpit. He did not realize that the thing he had done was the "sin" he condemned in others.

The case of the New Jersey clergyman who preached violent sermons from the pulpit against the desecration of the Sabbath by games of baseball is still remembered, because he is not yet out of jail, though near the expiration of his term, and occasionally his name appears in the press. He spent his Sunday leisure in dalliance with a young girl, who is now the mother of his child. His wife caused his prosecution. He could see that baseball was a sin if committed on Sunday. He was not under conviction of sin for his own conduct. Here again there was failure to associate the act with the idea.

Instances might be multiplied. It was five years ago, though it hardly seems so long, that on the occasion of the outrage and murder of a young white girl, Miss Helen Bishop, by a negro in Wilmington, Del., the Rev. Robert A. Elwood, a Presbyterian minister, preached a fiery sermon in which he called for the protection of wives, mothers and sisters. The title of his sermon was "Should the Murderer of Helen Bishop Be Lynched?" The next morning a mob gathered and burned the negro at the stake. There was no doubt that the sermon led to the lynching, and Elwood was compelled to resign his pulpit. He went West, and the latest news from that direction is that Elwood has quitted a Leavenworth church because charged by a mother with a crime like the greater offense of the negro whose destruction he demanded of the Wilmington mob. His victim was younger than the black man's. All

for and enact vengeance on others when they have within themselves the capacity and the disposition for the same crime, and perhaps have committed worse ones. Hence we cannot conclude that the members of the conference who applied the moral test to Dr. Goodell are anatomically any purer than himself, and we have seen that he is tarred with the same brush which he applied to the rival profession of the stage. A little searching of their own records, or their own hearts, as they themselves phrase it, might show a large number of censorious clergymen that they are living in glass houses and not fortified for throwing stones.

## God.

This God-question is a funny one. Nobody seems to know who God is, or what he is, where he lives, or where he can be found. And more than this, it is difficult to know just how to address God. God is not the same in any two lands. There is a difference between God and the Lord God; and between the God of the Christian and the God of the Hindu—there is an ocean of difference. It is unfortunate that we cannot get a photograph of the divine being. If this could be done, think what a lot of confusion could be abolished. We venture the doubt that there is not a man or woman on earth who can give an intelligent description of God; can give a picture of deity that would be recognized by others who believe, or profess to believe, in God.

After God we have "Almighty God," and "God, our heavenly father," and various other types of divinity, but the trouble is that not one of these gods can be interviewed so as his godship can be found out.

There is really no more empty word in our language than the word God. It is just a big guess-word to account for what man cannot understand.

Theology is no ology, that is, knowledge of God is no kind of knowledge, or rather knowledge of nothing. It is easy to talk a lot of learned nonsense about the divine essence, the divine spirit, and the divine existence, but the plain truth is that persons who talk such stuff do not know what they talk about.

If anyone wishes to call Nature God, or to refer to the universe as the divine existence, we have no objection, but when anything else is offered to us as God, we want to know what the rest is.

L. K. W.

## A Burning Question in Europe.

France and England are to have a Franco-British exposition in London, and the French people are wondering whether the English Sunday law is going to be enforced to close it on the first day of the week. Such exhibitions, as a cable dispatch points out, "have never yet been open on Sundays in England, but as this one is half French there is a strong feeling that the French people should be considered to the extent at any rate of opening the galleries and grounds on Sundays, even if the industrial sections are closed. Return tickets for the week end from Paris to London will be issued at \$5, and it is urged that the French people, especially those of moderate means, will not cross the Channel if there is only one day available, and an inspection of the treasures of the exhibition is denied them on that day." America has had its disastrous experience of the Sunday closing mania. The government has appropriated millions for expositions on condition that they should be closed on Sunday "during the whole duration" of the fair—which said millions would not have been needed except for the closing on Sunday and were yet inadequate to indemnify the management for the loss entailed by observance of holiday as well as holy day. On that day people would like to go to entertainments and in search of amusement and instruction as well as to church. The Sunday law is as fatal to the success of fairs and expositions as it would be to the churches if with equal injustice it closed them also. The argument that Sunday closing of the Franco-British exhibition will endanger its success and deprive the people across the channel of an opportunity to attend, or any other argument founded on justice and common sense, will have no weight with the worshipers of the Sunday fetich. We shall have no relief from them until they are dead.

## A Blundering Methodist Bishop.

Time was when Methodists were not afraid to tell the truth about the Roman Catholic church, for which it had a pet name connecting her with Babylon and giving her a progeny of outcasts. At the Methodist conference in Baltimore last week Bishop Neely's criticism of Catholicism was so unexpected and startling that it drove the blood from the faces in his audience. The bishop declared that Catholicism was the religion of the Middle Ages and a promoter of darkness. Then, having exposed its career in South America, where it has kept the people in ignorance and idolatry, the bishop exclaimed:

"Look at the influence of the Catholic church in Washington. I am told it can keep a political power right at the very center of our government, and I am told, too, that the newspapers of our day will not allow a criticism of the church to be printed. Think of it! A church that is chaining our press and the government!"

Bishop Neely is a back number and unreconstructed. The attitude of the Methodist church toward its Roman Catholic mother is one of extreme deference, not to say groveling servility. It flatters her with praise for her rules governing marriage and divorce, and applauds her stand against progress, and her fakes, frauds, and impostures it politely refers to as "errors." Catho-

lic ceremonies, formerly known to Methodists as mummery, idolatry, and superstition, are being copied by this and other Protestant churches. The leaders of the Methodist church are afraid to attack the lies of the Catholic church because they do not know how soon they will want to use them. The pope has their sympathies and support in his war on Modernism, and they regard him as the chief bulwark against biblical criticism and Infidelity. So they swallow the insults of the Catholic press and priesthood, who call them "little babbling Methodist parsons," attribute to them all Infidelity since Luther, and hold them responsible for the loosening of the marriage tie, while ridiculing their puritanical notions touching theatres, dancing, and so on. Bishop Neely declares that what the people need to save them from the abuses of Catholicism is Protestantism. They will not be saved by a Protestantism that is rapidly becoming Catholicized.

### Needed Amendment to School Laws.

Mr. A. Watts of River Edge, Bergen county, N. J., proposes the adoption by the legislature of his state of the following amendment to the school laws:

It is hereby enacted that on written request being presented to the Local School Board by parent or guardian, permission shall be given for the child or children of such parent or guardian to remain out of the assembly or other room while religious instruction is being given therein. Any law or part of any law not in accordance with this amendment is hereby repealed.

The necessity for such an amendment has been impressed upon Mr. Watts by his recent experience. In the schools of River Edge the pupils are called together each morning for religious instruction, or what in the navy is known as divine services. Being a Freethinker, Mr. Watts objected to his children receiving such instruction and requested that they be permitted their class room during the quarter hour devoted to worship. The teacher raised no objection. It was left to orthodox meddlers to complain of the act of toleration, and the school board directed that the children should not be excused. Mr. Watt's recourse was not to send his children to school until after the period of worship, but this brought penalties on them and they were kept after school hours as a punishment for tardiness. The parent's application to the board for the removal of the penalty was carried to County Superintendent B. C. Wooster, who after consultation with the state superintendent, remanded the case to the school board, stating that the board might do as it pleased, for no law would excuse the pupils from attendance upon the religious services.

Mr. Watts is now at the end of his legal resources. The board will not grant him his request. There is no convenient private school which his children may attend, and besides he feels that as one of the public he is entitled to the benefits of the public schools.

The constitution of the state of New Jersey provides that "no person shall . . . under any pretense whatever be compelled to attend any place of worship contrary to his faith and judgment," which said compulsion is exactly the sort that Mr. Watts's children are undergoing, the pretense being, we judge, that the assembly room of the school house is not a place of worship when used as a place of worship. It is as plain a case of compulsory religious instruction or attendance as could be made out, for the children are penalized if they do not attend and participate in the services. Religious freedom, the freedom not to worship, is denied. This is religious intolerance, it is religious tyranny, and none the less so because enacted in the name of education and in a commonwealth in which there is separation of church and state. There is no way possible whereby the school

board of River Edge can justify its order except that the board has the brute power to enforce it. That power should be taken from the hands of bigotry, and to that end the proposed amendment to the school law should be adopted.

There is a live Liberal League, composed of Freethinkers, in Hackensack, of which River Edge is a near-by borough. Here is work for the League, in which it will have the cooperation of every Liberal in the state who can be reached. We have here a harking back to the days of Puritan intolerance and enforcement of church attendance, for despite the equivocation of the courts the holding of religious services in a schoolhouse makes the assembly room as truly a "place of worship" as though the exercises were held in a church and were a part of the mummery of a sect. In the contest which he has been making alone, Mr. Watts deserves the moral support of all Freethinkers. The fight may well be carried beyond the point of allowing the children of Freethinkers to absent themselves from worship, and include the abolition of religious exercises in public schools.

### That Plank on Religion.

The resolution declaring that "Socialism is not concerned with religious beliefs" caused at the late convention, according to the Chicago Daily Socialist, "a storm before which all other contests made in the convention sink into insignificance." There were not many present to maintain that Socialism is "practical Christianity," but the convention was almost evenly divided on the question of adopting the resolution or saying nothing. Arthur Morrow Lewis of Illinois deprecated the introduction of any plank in the platform dealing with the party's attitude toward religion, but said, "If we must speak, I propose that we go before this country with the position is that so long as Christianity rules there is no hope for the social revolution, and he believes in saying so or saying nothing. Delegate Brown of Washington supported the resolution "because as a matter of fact a person must almost necessarily be a Socialist in order to be a Christian." Delegate White of Massachusetts, who is an Episcopal minister, was "in favor of dropping this whole thing out of the program." Delegate Divine of Ohio confessed to being a Catholic; he knew a comrade who had been refused absolution because he belonged to the Socialist party, and he wanted no expression on religion in the platform. Robert Hunter, the "parlor" Socialist of New York, favored the plank, as it would give Socialist speakers something to draw on their accusers when it was charged that Socialism is inimical to religion. Mr. Slayton of Pennsylvania declared that the statement in the proposed plank was false, because religion was a social and not an individual question. Under the influence of religion, he said, "a man becomes like a young robin, willing to accept anything the old one brings, whether worms or shingle nails." Although to half the convention the choice seemed to lie between "saying nothing and saying a lie," the "lie" won, 79 for and 78 against. It was championed by Morris Hilquit of New York, who is said to be cultivating the Ministers' Socialist Union. The insertion of the plank is good politics, which, however, is not always good morals. We have not seen what the convention said, if anything, about taxing church property.

Perhaps the strangest and strongest dream of immortality was that of Mary Magdalene, when her love saw through her tears the resurrected Jesus, which wonder she was the first to proclaim to the disciples and the first to herald to the world. It was the love of a woman that first saw beyond the grave.

L. K. W.

### Free Thoughts.

An idle dollar is a bad dollar.

When we are wisest we say nothing.

Every man looks at life from his own life.

The church has saved a lot of poor stuff.

A slave is a poor man who works for a rich man.

The Christian woman says: Love me, love my God.

Too many foolish people button their thoughts behind.

If some persons were to stop lying, what could they do?

To be baptized is the religious way of riding the goat.

To make a success of yourself do something for others.

Every face you see going into a church is not a map of knowledge.

Don't keep a dollar in your pocket until it wears the pocket out.

I want to see every church steeple in the land turned into a flag pole.

Very few men, and perhaps no men, are great without small exceptions.

Lots of good deeds have perished between a man's hand and his pocket.

A priest who is not ashamed of himself for being a priest lacks self-respect.

If some people could lose their I they would look better—on paper—at least.

We never knew God to punish a lying Christian or to reward a truth-telling Atheist.

People who complain that they have "nothing to do," do not go into mourning over the situation.

We are perfectly willing that women should have equal privileges, equal rights, and equal sense with men.

The man who does everything to make more every other man.

It is all right to wish independence for ourselves, but why not favor conditions that will make others independent?

If God had stopped creation before he made man, there would have been no divine likeness in the universe. In whose likeness is the rest of creation?

A multitude of good things have been said which have never been written. Emerson dropped by the way gems just as brilliant as those he set in sentences.

If the people of the United States were to elect Jehovah the president of this Republic, not only would slavery be re-established, but every other evil which has been abolished.

When is the Lord God going to make of the Israelites a great nation, according to his promise? He has been at work on the job a great many centuries and he has not got in the foundation yet.

Why are the sons and daughters of a man who stole millions of dollars better and to be honored more than the children of an honest man who earned his daily bread and supported his family by honest labor?

If you have found a good thing, share it with your fellows; if you have got a good idea, tell it to the world; if you have learned to get up in life, don't tear down the steps or pull up the ladder. Multiply helps instead of hindrances; give a caress instead of a kick. It is better to put on a patch than to enlarge the hole.

If God were to write another Bible would he write every word just as we have it in the Old and New Testaments, or would he put Lyell and Darwin where he formerly put Moses? Shakespeare where he put Job, the modern essayists where he put the foolish prophets, the story of civilization in place of the gospels, and the discoveries of our scientists where he placed John's Revelation?

## VICE-PRESIDENT FAIRBANKS.

In a Speech to Catholics He Puts the "Cross" Before the Banner of the Republic.

BY LOUISA HARDING.

His reverence, Charles Warren Fairbanks, who spoke at the dedication of the parochial school of St. Stanislaus' parish in Chicago, on May 11, took a first-class aim at the head of the nail when he said: "Schools such as this dedicated here today are the greatest enemies to Socialism and Anarchy, and those two institutions cannot exist in a nation where these schools flourish and have their sway."

The church is devoting itself to warfare against Socialism and Anarchism for a reason regarding which we do not need to theorize, the Catholic "New World" (Chicago) having stated repeatedly, with the most commendable frankness, that which we were already on the point of surmising for ourselves, viz., that the church must oppose Socialism since Socialism is anti-religious.

The leading adherents, at least, to these two radical systems of thought are keen thinkers, who perceive and do not hesitate to expose the absurdities of the superstitions at the base of ecclesiastical power. Worse, they believe in such widespread opportunity for education, so much leisure for reflection, that even the fourth and fifth estates may realize that Peter no more held "the keys of heaven and hell" than he grasped the end of the rainbow or had a complete pocket-index of the constellations in the Milky Way. We may indeed be sure that any political party denying the great key-fake will have a hard time making headway "in a nation where these (Catholic) schools flourish and have their sway."

Catholics, and Mr. Fairbanks, affect to see in Socialism and Anarchism principles dangerous to popular government; the truth is, of course, that both these philosophies are democratic in that they aim at a more even and just distribution of wealth and opportunity; a fact which no amount of clerical dope will keep from percolating more and more into the consciousness of workingmen. When Charles and these priests,

to "teach the new generation the evils of Socialism," they are simply taking the Canute attitude, and the wild waves are already saying "Scoot."

"Socialism levels down instead of leveling up," says "Cocktail" Charles. "It is a sort of Procrustean principle of society and puts a handicap on genius and thrift." Well, well! Mozart, buried at thirty-five years of age in the potter's field; and young Keats, dying a dependent on the charity of others, with life work only well begun; and Beethoven, to whom the good things of this world were doled out so scantily, to whom even the wine craved in the last illness came "too late," little did you suspect that the present system was the best conceivable for the encouraging of genius and industry. The inventor robbed of his patent by a swindling but "thrifty" corporation; Ericsson, who built the Monitor and died in poverty; Orr, who helped him in his patriotic task and committed suicide the other day because he lacked the bread by which to live; these would scarcely realize they had their due rewards. But it's all right; everything is lovely and the goose, accompanied by the oil-can, hangs high; John D. is an ever-shining example of our "thrifty" citizen, and C. W. F. is on top, landed in the vice-presidential chair by virtue of his transcendent genius. Out with the loud huzzas and hit up the base drum!

"Anarchy is un-American and un-Christian," says Mr. Fairbanks. Un-American in tendency it certainly is not, inasmuch as the best government is that which governs least. Un-Christian it is, indeed, so far as formal Christianity stands for the perpetuation of superstition and social injustice; for bushels of seed-pearls and mines of gold accumulated in churches while the people starve; for fat and debauched priests preaching the beauty of that self-denial which they had no intention of practicing in person. "Inasmuch as you did it not to one of the least of these," said the radical who is supposed to have founded the Christian church; and behold, now ariseth the New World editor and saith that Alexander Berkman, who suggested that homeless men take possession of the churches instead of tramping the cold, wet streets of New York city all night long, is inspired of the devil. What then! the Great Father of all mankind offend if some of his poor children sleep comfortably

under his especial roof? How, in the name of human fatherhood, could that be true?

Furthermore, remarks Mr. O'Malley (who is not mentioned by Theodore as one of those "undesirables" who strive to raise class distinctions in this country), both Alexander Berkman and Emma Goldman are Jews! Odd, isn't it, that the Madonna in the Catholic churches never betrays by her physiognomy that she, too, did not come from Ireland or Rome?

"We have no hospitality," says the present misfit for the vice-presidency of these United States, "for those who seek to raise the red flag above the cross and banner of the republic." The red flag is the sign of brotherhood; but "the cross of the republic"—Charles, what in the world is that? Have we also icons of the republic; and on what national holidays are the sacred images toted about the streets of Washington? Are there any official shrines in the vicinity of the White House? Any discount on dispensations to Congressmen who look out for parochial schools? What government appropriation is there for addresses similar to that made by Mr. Fairbanks in St. Stanislaus' parish, Chicago, Illinois? These are new ideas to us; and before we all find ourselves paying our Peter's pence, we want to be a little more informed.

## RELIGIOUS "FREEDOM."

The American Brand of the Article Demonstrated in East Orange, N. J.

There are probably no other people but Americans, who brag of their liberties, who would submit uncomplainingly to the laws which religious bigots are causing to be passed and enforced. Listen to this report from a New Jersey town printed in the New York Sun of May 25, 1908 (not 1708):

East Orange, N. J., May 24.—Three men who didn't want to be arrested and one who did were taken in by the East Orange police today when the new Sunday closing ordinance had its first enforcement. From midnight on the only lawful things to do in East Orange were one's own work, to buy or sell milk, ice or Sunday newspapers and go to church. You couldn't buy a of gasoline, and if the baby's nursing bottle was broken you couldn't buy a new one at the corner drug store—unless the druggist was willing to oblige you with one for \$25, the amount of the fine which he would have to pay in the police court for making the sale. The time-honored Sunday shave had to be omitted.

Hundreds of children had their first instruction in the fact that a new kind of Sabbath had been made for man, and the lesson was an expensive one for the candy shops and drug stores, where the Sunday trade in soda water has been looked forward to as compensation for the hard times. It was a fine day for walking, but explanations as to why the customary soda or candy could not be procured on the stroll robbed the pedestrian with children of most of the beauties of the day—if it did conserve his resources.

The livery stables and automobile garages were open and doing business, but the fruit stands and the small shops were closed. The barbers were no longer envious of the barkeepers, for they too had a day off, and it didn't take the Bishops' law and clergy of the whole state to get it for them either.

Francis J. Purcell, a caterer, who says the prohibition against the delivery of Sunday ice cream will cost him \$16,000 a year, had an appointment for early morning with Chief of Police James Bell. Mr. Purcell doesn't have to drive a wagon, but this morning he took one from the stable, loaded it with a keg of ice cream and drove around the corner from his place to North Harrison street. He jumped off the wagon, took the keg of cream out and carried it into a house.

All this time Chief Bell stood watching him, and when Mr. Purcell came out of the house he was formally placed under arrest. At the police station he was released on his own recognition. Tomorrow he will pay \$25 fine under protest and then take the case to the Supreme Court. He represented all the caterers of the city, who have retained Herbert W. Knight to fight the ordinance for them.

Three unfortunate Chinese were the other grist that came to the mill of the Puritan Sunday. Not having had any Miles Standish ancestors, they are not eligible to the Sons of the American Revolution and hence they haven't

heard about the necessity of upholding our American institutions. Even as late as last night John Lenord Merrill, who is an East Orange alderman as well as president of Orange Chapter, Sons of the American Revolution, made a public speech at which he said that he believed in a decent Sabbath, the American Sabbath as instituted by the founders of the country. So these Chinamen, who haven't any Sunday school in East Orange, but who learned their ideas of Sunday in Brooklyn, opened up this morning to deliver laundry to their customers as usual.

John Toy of 5 Washington street was the first culprit. He had just handed out a parcel of shirts to a customer when Policeman William B. O'Neill dropped in. John was a trifle obstinate. He didn't understand why an old established custom like a clean shirt on Sunday should be interfered with, but he did recognize the blue coat and the brass buttons. So he went to the police station and fished out \$25 cash bail from somewhere down under something and was told to come around again in the morning, when he will be judicially relieved of the amount.

Policeman Rydberg was scouting through Washington street a little later and he saw a man go into Charlie Yuen's laundry at No. 20. The man took a bundle out with him. Charlie was also arrested. "Hellee!" he said when told to produce \$25, but he produced.

Charlie Soo of 337 South Orange avenue also handed out a wash as Policeman Van Brunt rode along. He also gave bail.

Chief Bell had ten bicycle policemen out today to watch storekeepers and see that the law was enforced.

The trouble all started because some barbers wanted to close their shops on Sunday and others refused to do so. The barbers asked the City Council to force all shops to close, and when the Council found that it would be necessary to pass a drastic measure affecting all places of business the various churches and clergymen all said it would be a good thing and pushed it along. It wasn't really intended to stop Sunday ice cream selling and delivering, but so much opposition was raised to any favoritism that eventually an old time blue law was enforced.

## Soldiers Will Play on Sunday.

The playing of baseball on Sunday, says the New York Tribune, continues to be an aggravating subject of discussion between certain clergymen who live in cities adjacent to army posts and the War Department authorities. The latest protest comes from a minister of Detroit, who has reported to the Secretary of War that the playing of baseball by soldiers at Fort Wayne, Mich., on Sundays constitutes a public grievance. The War Department has acted on this case in the line of the policy which has been adopted by Secretary Taft on this general subject of Sunday diversion among soldiers. It is held that baseball playing on military reservations is not a menace to the morals of a neighboring civil community provided the reservation is large enough to have the games remote from the resorts of the civilians. The War Department will consider that an effective reform will be accomplished if the military reservations are closed to the public on Sundays wherever there is found to be the occasion of complaint that the games have a corrupting influence upon civilian beholders. It is not considered, however, that a single protest from a clergyman should be taken as a justification for excluding the public from such a military reservation as that of Fort Wayne, Mich. If the people of Detroit consider that they are outraged in their feelings by the Sunday baseball playing at Fort Wayne the War Department will resort to the remedy of closing the reservation and allowing the soldiers to play baseball to their hearts' content.

Elizabeth Stuart Phelps is just now reminiscent of an interesting period in her literary career, the days when "The Gates Ajar" was a new book. That was thirty years ago, and the publication of the book, with its protest against the idea conveyed in the "orthodox heaven" of those days created something of a sensation. "Now," says Mrs. Phelps, "who expects after death to stand in a row with musical ghosts around a throne? Who anticipates a white robe, and a palm branch and a hymn book?" If "The Gates Ajar" were to appear today as a new publication, she asserts, the book would scarcely excite remark.

## SOME HONEST THOUGHTS ON LIFE AND DEATH.

Brethren of the Christian Faith, Are You Really  
Happy in Your Belief?

BY S. F. DAVIS.

For thousands of years the minds of men have puzzled over the problems of life and death. "What is life?"

This is a question that our deepest thinkers admit they cannot answer. All research and advance in knowledge have failed to tell us the origin of life.

Faith pictures a God, all-powerful, loving and kind. Yet this God of human faith allows the cancer microbe to slowly eat into the vitals of the "faithful"; sees the innocent slowly starve to death, and does not raise a helping hand. This God that faith has created, sees children taught to lie, steal, drink and go the downward road to "eternal" destruction, yet in his great power he could banish all evil—could make all perfect and happy. If he could not do this he is not all-powerful.

If he could do this by the power of his will, and does not do it, can he be loving and kind?

Is it logical to say that God created us, and then blames us for our weaknesses, which are almost all hereditary, or caused by environments?

If God is the author of all things, how can there be anything wrong? Can a pure fountain produce an impure stream? Can a pure stream become anything but pure, without impurity somewhere?

If it is impossible for intelligent beings to exist without a creator, or intelligence back of them, then God either does not exist, or he is not intelligent or there was something still back of him.

How easy it is to say: "God created all things." Do you believe that God rules? If he does, all things must be right, and all intelligence denies this—or God's rule is a partial failure. Did God create life? If he is life, or has life, he did not, as he did not create himself.

Let us be honest, and say we do not know whether we know the end.

Our faith in a book causes us to believe in a God of certain—rather uncertain—attributes. The Mohammedan faith in another book causes another people to believe in a God of different attributes. Can anyone say, except through faith, that there is a God?

Whose faith is right?

We are not antagonistic to the good, the true, and the beautiful. We long to follow where truth leads. Can a good, true, earnest, honest life be of so little worth that faith will turn the scale and send the good man "howling hellward" because he cannot believe in the supernatural? Or, on the other hand, will faith in the miraculous carry a man who has lived wickedly straight to happiness, because he puts his sins on Christ, the innocent?

Let us follow what we believe to be true, and risk being on the "safe side." If we do our best to live true, honest lives, and lose by it, who will be to blame?

Let us walk in the beautiful sunlight of truth and love today; the "golden streets" we may never see. Let us be happy and try to help others enjoy this life, and if there is a life beyond, of joy and peace, we will be ready, ah! glad, to partake of it, even to the uttermost.

Let us believe that a good, true life is of more worth than all else combined.

The idea of a big hell, and a little heaven, MAY be very comforting to some, yet I have seen old "soldiers of the cross" sorrowing for fear that by some mistake they might miss the "crown." I have seen parents weeping for fear that their children might be eternally lost; friends distressed over the condition of friends. Doubts and fears are all along the way, except, perhaps, in times of magnetic, hypnotic, revival faith.

Brothers of a thousand Christian faiths, how is it with you? Are you comforted—happy to believe that a few souls are saved, and many lost? How selfish is the man who feasts rejoicing, while his neighbors are starving!

"God created evil," is that the best he could do?

Christians say these things cannot be reasoned out, that we should accept them by faith. All the absurd beliefs in the world were accepted just that way—without reason. Belief in immortality was born of faith, without reason.

If you have knowledge of immortality, my brother, you have the advantage of me. I wish that I had evidence of a happy future spirit life for all, not myself alone, nor that I might be one of a few. "Few there be that walk therein."

There is not one on this big round earth that I would not rejoice to clasp hands with in a happier state of existence. I wish that all could attain a perfect life.

Some say that we are very egotistical, that we think we know more than God himself. Yet we claim that we don't know, and are trying to find substantial ground for a belief. Often the very same people will say that we put ourselves on a level with the brute creation. Wrong again, we believe that mankind is above any known thing, created or uncreated (self-existent).

What is death?

This question is unanswered, except by Spiritualists. They claim to have personal knowledge. If we must not reason along these lines, why not accept their views by faith?

I have witnessed the death of as good, consistent Christians (I believe) as ever lived. I have heard them mourn for fear that they had committed some sin that they had forgotten, or through some mistake, they might miss the life with the savior they loved so well.

Let death be what it may, it cannot be long until I will have reached the end, and the ministers will use my death to scare others, not to live better than I have, but to accept their faith, and thereby enable the ministers to gather in a few more "widow's mites." While you dress in overalls, please help the ministers to dress in silks and broadcloth.

When I sleep the last sleep, please do not pray over me. While I have my reason, or what I believe to be reason, I hold prayer as a useless mockery.

If there is a God, and he will not do what is right without you pray and tell him what you want done, the case is surely very bad, indeed.

If any one cares to talk, or read this article which shows my views, or tell what they know of my life, it will be all right. They can not know my future lot. What good will it do to

Some say that at death they have known many to talk as if they saw a glimpse of the glories of spirit life. Suppose there are many cases of this kind, what does it indicate? Only this, that the mind is weakening, and goes back to scenes and teachings of childhood.

Dr. H. J. Whittier, a firm believer in the Christian faith, says of death:

"At the approach of death, the energies of the brain seem to be lulled to sleep. Generally a tranquil sleep, filled with dreams, which impel the dying lips to murmur the names of friends, and occupations and recollections of their past life. The herdsman faintly ejaculates something about 'green fields,' the gambler something about the 'tricks' of the card table, the virtuous and the good often talk about and see (perhaps they do with spiritual eyes), beautiful regions of immortality beyond death."

He does not suggest that the gambler sees "perhaps with spiritual eyes," the tricks of the card table.

When one's mind is dulled by the nearness of that last sleep, and wanders to things of the past, to the teachings, faiths and friends of long ago. What then?

What is there in it, except that as mind action fails, the things of childhood are remembered much better than the things of yesterday?

This is noticeable in nearly all old people. They can tell you all about things that happened in their childhood but cannot call to mind the things of yesterday.

Dear friends, I ask you not to spend money unnecessarily for hearse, expensive coffin, tombstone, etc. Let the money I leave be used for the benefit of the living.

We cannot help the dead; let them rest. We can help the living by kind words of sympathy and praise. NOW is the time to do good. Don't wait until it is too late; flowers given now will do more good than to scatter them on the grave.

I hope that the sunshine in my life will over-balance the shadow—that I have caused more pleasure than pain.

The results of our lives will not die with us. They will go on forever.

Then let us strive mightily, that the balance may be on the right side, and we will not have lived in vain.

## ANOTHER VIEW OF VOLTAIRE.

Macaulay's Estimate Opposed to That Lately  
Formed by Mr. Isador Ladoff.

BY W. P. LAWRENCE.

After reading Mr. Isador Ladoff's criticism of Voltaire, in which he denounces that great thinker as a mere destructionist, his doctrines as "not only sterile but even harmful," a "new, not less fallacious, superstition of negative Free-thought," a "superficial propaganda of shallow skepticism," etc., it is refreshing to turn to a Christian historian who is honest enough to tell the truth about those with whom he disagrees. I quote from Lord Macaulay's essay on Von Ranke's lives of the popes.

"The storm which was now rising against her (the Catholic church) was of a very different kind from those which had preceded it. Those who had formerly attacked her had questioned only a part of her doctrines. A school was now growing up which rejected the whole. The Albigenses, the Lollards, the Lutherans, the Calvinists, had a positive religious system and were strongly attached to it. The creed of the new sectaries was altogether negative. They took one of their premises from the Protestants and one from the Catholics. From the latter they borrowed the principle that Catholicism was the only pure and genuine Christianity. With the former they held that some parts of the Catholic system were contrary to reason. The conclusion was obvious. Two propositions, each of which is separately compatible with the most exalted piety, formed, when held in conjunction, the groundwork of a system of irreligion. The doctrine of Bossuet, that transubstantiation is affirmed in the gospel, and the doctrine of Tillotson, that transubstantiation is an absurdity, when put together, produced by logical necessity the inferences of Voltaire.

"Had the sect which was rising at Paris been a sect of mere scoffers, it is very improbable that it would have left deep traces of its existence in the institutions and manners of Europe. Mere negation, mere Epicurean infidelity, as Lord Bacon most justly observes, has never disturbed the peace of the world. It furnishes no motive

no missionaries, no crusades, no martyrs. If the Patriarch of the Holy Philosophical church had contented himself with making jokes about Saul's asses and David's wives, and with criticizing the poetry of Ezekiel in the same narrow spirit in which he criticized that of Shakespeare, Rome would have little to fear. But it is due to him and to his compeers to say that the real secret of their strength lay in the truth which was mingled with their errors, and in the generous enthusiasm which was hidden under their flippancy. They were men who, with all their faults, moral and intellectual, sincerely and earnestly desired the improvement of the condition of the human race, whose blood boiled at the sight of cruelty and injustice, who made manful war, with every faculty which they possessed, on what they considered as abuses, and who on many signal occasions placed themselves gallantly between the powerful and the oppressed. While they assailed Christianity with a rancor and an unfairness disgraceful to men who called themselves philosophers, they yet had, in far greater measure than their opponents, that charity toward men of all classes and races which Christianity enjoins. Religious persecution, judicial torture, arbitrary imprisonment, the unnecessary multiplication of capital punishments, the delay and chicanery of tribunals, the exaction of farmers of the revenue, slavery, the slave trade, were the constant subjects of their lively satire and eloquent disquisitions. When an innocent man was broken on the wheel at Toulouse, when a youth, guilty only of an indiscretion, was beheaded at Abbeville, when a brave officer, borne down by public injustice, was dragged, with a gag in his mouth, to die in the Place de Greve, a voice instantly went forth from the banks of Lake Lemane, which made itself heard from Moscow to Cadiz, and which sentenced the unjust judges to the contempt and detestation of all Europe. The really effective weapons with which the philosophers assailed the evangelical faith were borrowed from the evangelical morality. The ethical and dogmatical parts of the gospel were unhappily turned against each other. On one side was a church boasting of the purity of a doctrine derived from the apostles, but disgraced by the massacre of St. Bartholomew, by the murder of

the best of kings, by the war of Cevennes, by the destruction of Port Royal. On the other side was a sect laughing at the scriptures, shooting out the tongue at the sacraments, but ready to encounter principalities and powers in the cause of justice, mercy and toleration."

Macaulay's marked bias in favor of Christianity brings into stronger relief this eloquent tribute to Voltaire and makes the small-minded slanders and preachers and the unjust criticism of Mr. Ladoff appear doubly mean and contemptible. Because Voltaire did not bring forward any cut and dried impracticable theory of universal regeneration for mankind, Mr. Ladoff must say of him with Carlyle: "What! thou hast no faculty in that kind? Only a torch for burning, no hammer for building! Take our thanks, then, and—thysself away."

The pioneer goes through the forest with his axe clearing the land for those who come after him to build upon, and, when the houses are built and the fields waving with harvest, we are apt to forget the hero who took his life in his hands and made these things possible for us. Voltaire was the man with the axe. Let our modern theorists, Socialists, Freethinkers, by whatever names they may call themselves, take care that they do their work of building as wisely and well as he did his work of preparation for them, and future generations will have no cause to complain.

### If Mutchler Only Knew.

W. Stokes, Chief Yeoman, U. S. N., in the Philadelphia Ledger.

Dr. Mutchler, of the Pennsylvania Sabbath Association, is a very holy man. He is what my Gaelic kinsfolk would term a terrible holy man. He has moved heaven and earth to prevent sailors from playing ball in the navy yard on Sunday. But, like numberless other holy men, his saintliness has been unappreciated and unsuccessful, except in the exclusion of the public from the yard on Sunday, for which he and his association are anathematized by all the population of Philadelphia south of Market street—the ungrateful creatures:

On bush an' tree, on field an' knoll, the spring is workin' hard.

An' plants its emerald banderoles all 'round the navy yard;

By night an' day it works away, an' even on Sunday, If Doctor Mutchler knew of this—if Mutchler only knew!

Las' Sabbath, strollin' down the yard, with Spurgeon in my hand,

A nasty bird began to sing to—hem! to beat the band. Fillin' the air with wicked song—upon the Lord's day, too—

If Doctor Mutchler knew of this—if Mutchler only knew!

The cook within the galley howled a salt, salt sea refrain;

To desecrate the Sabbath this filled my soul with pain. I gently spoke; he flung at me, the brute! a mess of stew—

If Doctor Mutchler knew of this—if Mutchler only knew!

The sun swings nearer ev'ry day, the air gets warm an' bright.

With winds cavortin' an' the tides a-movin' day an' night;

The earth revolves—all, all goes on, upon the Sabbath, too—

If Doctor Mutchler knew of this—if Mutchler only knew!

I weep to think of all the faults that stain the universe, An' somethin' must be done to stop this Sabbath-breakin' curse,

Here's nature—aye, an' nature's Lord—works every Sunday through—

If Doctor Mutchler knew of this—if Mutchler only knew!

### L'Envoi.

If me an' Mutchler managed things the earth should stop that day;

No birds should sing, no flowers spring, the sun should hide away;

The Lord Hissself should strict obey our laws of holy blue,

If me and Mutchler had our way—Mutchler an' me—Us Two.

The new naval academy chapel at Annapolis has been dedicated. The chapel stands on government ground and will be a missionary station among the midshipmen. The expense of site and erection is provided for in an appropriation bill passed by Congress, which body is forbidden by law and the Constitution to devote any United States property to religious uses or to pass any bills for the establishment of religion. House and Senate are full of "constitutional lawyers," but none of them seem to be aware of the existence of this provision.

Read the list of books from The Truth Seeker's Catalogue in this number. A different list will appear next week.

### The Sunday Law Scored by a Magistrate.

Following the arraignment of a score of east side storekeepers in the Essex Market Police Court Sunday morning, May 31, for keeping open on Sunday, Magistrate House ordered the various precincts sending prisoners to that court to stop making arrests of this character. In speaking of the reasons for doing this he said:

"I believe that the Sunday law in this state is all wrong, especially for conditions that exist in this section. A man is allowed to sell cigars, candy, ice cream, or even cooked meat, but when it comes to selling raw meat, vegetables, or groceries he is arrested. It is all wrong.

"I know for a fact that the police do not make these arrests until some walking delegate appears at the station and makes the complaint. The police would never think of making such an arrest unless he appeared. The magistrates are compelled under the law to fine the prisoner \$5 on the first offense, and \$10 on the second.

"It would be a good thing if the legislators would come down here Sunday and investigate the conditions. It would be far better for them to do this than order the investigation of some polluted brook. The law should be changed, and I will do my best to see that it is."

### Fewer Prayers for Safety.

The Rev. Dr. Charles H. Parkhurst, before leaving this port for his annual trip to Europe, spoke of the decline of the habit of resorting to prayer for safety when undertaking journeys abroad. He said that many times members of his congregation had asked him to pray for them when they were about to make a trip to Europe, but he could not recall a single instance in which his prayers had been asked by persons who were going to San Francisco, a distance about the same. He continued: "I have prayed a good many people clear across from Sandy Hook to Queenstown, but in only two instances have I been asked to return thanks to God for their having got safely over. People are devout when they are a little scared, but recover themselves when they reach terra firma. Even such requests as these from those that are going to travel by sea twenty years ago. There are more people going to Europe now, and when there is a crowd, God seems less necessary. Besides that, navigation is being reduced to a science, and as fast as man learns to take care of himself, there is less need for God taking care of him."

### Books Received.

Daniel De Leon has translated another of Eugene Sue's tales of Gaul between the ages of Clovis and Charlemagne. The present one is entitled "The Poniard's Hilt; or, Karadeucq and Ronan. A Tale of Bagauders and Vagres." It is one of the series of "The Mysteries of the People; or, History of a Proletarian Family Across the Ages." The translator in his preface says that the time of the story (the sixth century) was "a period of turbulence altogether peculiar to the combined circumstances that feudalism was forced to struggle with two foes—one internal, the disintegrating forces that ever accompany a new movement; the other external, the stubborn and inspiring resistance, on the part of the native masses, to the conqueror from the wilds of Germania. Historians, with customary levity, have neglected to reproduce this interesting epoch in the annals of that social structure now prevalent. The task was undertaken and successfully accomplished by Eugene Sue in this boisterous historic novel entitled 'The Poniard's Hilt,' the sixth of his majestic series of historic novels. The leading characters are all historic. It required the genius, the learning, the poetry, the tact, withal the daring, of a Sue to weave these characters into a fascinating tale and draw a picture as vivid as the quartos from which the facts are gathered are musty with old age." The story is certainly boisterous. It gives a vivid picture of the insurrection of the people against the nobility and the priesthood, who were both bloody, drunken and lewd. The insurgents, the Gauls, had the task of fighting their oppressors and liberating a peasantry, or serfs, who had a superstitious reverence for the bawdy priests. It will interest our contributor "Nummus," the antiquarian, to be reminded that the proletarian family worshiped and sacrificed to the god Hesus.

The title of Walter Hurt's sociological novel, "The Scarlet Shadow," suggests the achievement of color photography, but the book really has to do with "The Great Colorado Conspiracy." In a note the publisher (Bruce Rogers, Girard, Kansas) says: "Unique interest attaches to this book from the fact that the author has introduced a new experiment in realistic story writing, in that all his characters are real persons and only in a few instances are fictitious names used." Mr. Rogers might have added that the characters are mostly living ones. The material used by Mr. Hurt is warm. We judge him to be a partisan of the Western Federation of

Miners, whose members and officers have the unusual experience of living to see how they look in historical fiction. Send to Mr. Bruce Rogers, at Girard, Kan., and he will return a circular giving glowing press notices of the book. The author does not spare the churches in his pictures of life under our obsolescent capitalistic system. We know of no book which gives more movement, discussion and explication for a dollar and a half.

**Our Invisible Supply: How to Obtain.** Being a series of letters to students detailing methods of demonstrating health, wealth, and every form of attainment. By Francis Larimer Warner. (The Library Shelf, 1299 Farwell avenue, Chicago, U. S. A.) This is in line with the work of the late Helen Wilman's mental scientist, the doctrine it is sought to demonstrate being that "nothing is impossible to him who believes." \$1.

The Episcopal church congress at Detroit heard Prof. R. M. Wenley, Ph.D., of the University of Michigan, prophesy bad times for biblical faith as a result of modern criticism of the scriptures. He said: "The operation of the historico-critical method has made a vast change in the perspective in which we must set primitive Christianity. One good of this movement has been to make the Bible a familiar book again. Yet, on the whole, its consequences count heavily on the negative side and bear hardly on natural piety. It seems that we know very little in strict historical parlance, either of the authors of the New Testament or of Jesus. In short, the materials for a biography of Jesus do not exist. Similarly comparative religion has shown that Christ adopted elements from other faiths, or, at least, developed along parallel lines. Many features of the cultus are to be found in pagan religions. My own conclusion is that this negative process is destined to travel even further, probably during the lifetime of many of us, and it may very well be that when criticism comes to clarify its evidence and to reconstruct the situation from an exact historical standpoint, we shall stand aghast, stricken and helpless." But the church will still have its political pull, its support from the ignorant masses, on whom the light of modern criticism never shines; it will still have its organization and its increasing wealth in untaxed real estate. It would have perished long ago could the exposure of its foundation of fraud and deceit have killed it. The church lives on its craft, not on its truths, and since its craft is not threatened by the higher criticism it is likely to flourish up among the masses to suppress its perquisites and abolish its privileges.

Secretary Taft is still advocating the policy of government help for the Catholic church in the Philippines. He was not satisfied when Congress presented upwards of \$400,000 to the Archbishop of Manila for alleged damages to church property in the islands. He thought the sum was too small, not because the damage amounted to more, but because the church needed the money. Mr. Taft told the people of Nashville, Tenn., in a recent speech that "it will be to the advantage of the islands as a whole to have the Roman Catholic Church restored to a condition of prosperity." To what the church's former prosperity was, the excerpts from Mr. Taft's own report, which we published last week, bear eloquent testimony. Only political necessity can excuse Mr. Taft for apologizing for and commending the work of the Catholic church in the Philippines.

The following letter by Harrison D. Barrett in the New York Sun is not without interest to readers of The Truth Seeker. Mr. Barrett, who is now a resident of Portland, Ore., writes:

As editor at large of the National Spiritualist Association I respectfully request a brief portion of your valuable space in which to correct some statements made by Prof. E. W. Scripture in an article which you reproduced from the Independent. Professor Scripture says that not a single German and not a Frenchman of prominence accepted the teachings of Spiritualism. Professor Scripture has forgotten, if he ever knew, that Professor Zoellner, I. H. Fichte, Max Rahn, and other prominent German teachers and scholars were avowed advocates of the gospel of spiritual communion.

In France Prof. Camille Flammarion, at whom Professor Scripture sneers, is a man honored throughout the world because of his standing in the field of astronomy; Col. Albert De Rochas, Victor Hugo, Victorien Sardou, Gambetta, President T. A. Thiers, and Dr. Paul Gibier were all and are pronounced advocates of Spiritualism. When I was the editor of the Banner of Light I came upon certain documents which proved that Prof. Rudolph Virchow was a firm believer in Spiritualism. This is also true of Professor Butler and Count Aleksakof in Russia. Judge W. Groblachoff, Chief Justice of Bulgaria, is the president of the First Spiritualist Church in Sophia, and the probable head of the National Spiritualist Association of that country.

All of these, to say nothing of the distinguished scholars, scientists, and philosophers in England and America who are Spiritualists, are men of more than ordinary intelligence and certainly people of rank in the scientific worlds in which they move.

## Minor Editorial Note and Comment.

As appropriate to Memorial Day the Christian Advocate revives the story told by the late Gen. James F. Rusling, about Lincoln's alleged display of unction at the bedside of Gen. Daniel E. Sickles, when the general lay in a hospital after losing a leg at Gettysburg. The narrative is repeated by a Rev. Mr. Carr, who says Gen. Sickles told him that on the occasion in question Lincoln related how he had prayed to God and assured him (the Almighty) that if he would stand by him (Lincoln), then he (Lincoln) would stand by the Almighty. The bargain, a defensive and offensive alliance, was closed then and there, according to these veracious chroniclers, and God promised to support Lincoln, the man, if Lincoln would stand by the Almighty. The story goes on to say that Lincoln at Sickles' bedside turned prophet, or fortune-teller, and like a clairvoyant saw that Sickles would recover from his wound. The editor of the Advocate declares that he has taken the trouble to get confirmation of the account because he believed that as soon as Gen. Rusling should die "unbelievers, after their manner, would deny the whole story." Dr. Buckley's precaution and labors are a waste of effort. These "great men" stories told in support of religion—such stories as this about Lincoln, and Creelman's faked-up account of the death of McKinley—are accepted on faith and without verification for their moral and religious, and not for their historical value. Those who believe them at all take them thus, while others, who know what Lincoln's religious belief was—that he was an Agnostic, somewhat of a fatalist, perhaps, and with no trust in prayer—will not believe Rusling's fiction, although ~~accept it as the general is in his eagery~~ third year. His recollections of Lincoln have been drawing interest for nearly half a century. Why should he deny a story which reflects such distinction on himself? We do not imagine his reminiscences differ essentially from those of Chauncey M. Depew, which the Advocate itself a few years ago showed were fictitious. The incident pictured by Rusling and Sickles, with the aid of the Rev. Mr. Carr's imagination, will perhaps be put into bronze some day and set up in Wall street along with the tablet illustrating the Rev. Dr. Weems's invention about Washington praying at Valley Forge. Religion perpetuates myths. It has no use for facts.

Sister Grannis sends us word that she has won out in her warfare for righteousness in the church of the Disciples of Christ in West Fifty-sixth street. A few years ago the flock had a shepherd named Denham who made a lewd exhibition of himself, as certain ladies across the backyard alleged, and was succeeded by a more diffident and retiring pastor. Mrs. Elizabeth Grannis, who is president of our national purity and author of the Doane-Grannis adultery law, had something to do with the squelching of Denham. Not long since the ladies of the flock who had forgotten, or perchance wickedly remembered the character of the Rev. Mr. Denham, had him recalled. Meanwhile Mrs. Grannis had been "disfellowshipped"—a word that excites the hilarity of our English cousins, who marvel at its construction (but this is no place to discuss philology). On learning that Denham would return, Mrs. Grannis got busy, so that his reception was so lukewarm that he did not stay to preach. They say he has gone to Missouri. There is a hint that one of his lady supporters has gone also. Anyhow, Sister Grannis has won a moral victory over the world, the flesh, and the devil, and stands, like Scotland, where

she did. If no great hunch has been given to purity of late, and if the Adultery law is desiccating and becoming deadwood on our statute books, the facts are to be explained by Mrs. Grannis's preoccupation with the morals of the pulpit and congregation of the Church of the Disciples of Christ. It is believed that another Mrs. Grannis could be kept busy in almost any of the churches of the city.

Professor Lounsbury, of Yale, who disciplines the readers of Harper's Monthly in "The Correct Use of Words," says that "the Bible is the guide to be followed grammatically as much as it is morally." Just about as much; also scientifically, historically, and astronomically. The Bible translators fail in grammar where other fallible mortals might. When they represented Jesus as inquiring (Matt. xvi, 18), "Whom do men say that I the son of man am?" they made a mistake by not beginning the question with the nominative, "who." They repeat the error half a dozen times. They use "which" as a personal pronoun in the Lord's Prayer. They have Paul (if he wrote Romans ix, 6) say "as though the word of God hath taken none effect." They use the article "an" before words beginning with "h"—"an householder," as though the word was pronounced "ouseolder." A similar misuse of "an" is made when speaking of "an unicorn," the pronunciation of which is yunicorn. Good writers have said, or are said to have said, that they derived their style from the Bible, and yet there is no other writing in the language, except what has been done in imitation, that resembles the style of the Bible. English scholars not fettered by any such declared that its language was never elsewhere written or spoken, and does not represent any era in the history of the tongue.

The churches of Detroit gained no new members from the Torrey revival in April, and viewing the lack of results they now pronounce the effort a failure. The Episcopal congress in Detroit will not be much more of a success as a feeder of the churches judging from what some of the more enlightened ministers are saying. One of these tore the Old Testament to bits—that is, he said that individual books had been written by different authors—and declared that there is no way of identifying the remains. The moral ideas of Jehovah, he observed, as represented in the scriptures, are "repellant to the Christian mind." A Truth Seeker subscriber who understands that all this was better said a century ago, comments: "The church is advancing in spite of itself. It must trail along about one hundred years behind the times or die a natural death."

Moses Harman, editor of the American Journal of Eugenics—a property of which he was deprived by government officials without due process of law—is now in Los Angeles, Cal., whence he is prospecting for subscribers to a revived Eugenics. The journal is devoted to "the doctrine of progress of evolution, especially in the human race, through improved conditions in the relations of the sexes," and naturally comes in conflict with a government which believes in making men more subservient to authority by means of law and religion.

"Health conferences" will be held in St. Mark's Episcopal church, this city, to exert what Rector Batten calls "spiritual influence" for the alleviation of sufferings from neurasthenia, melancholia, "poor functional health," and similar ailments. Dr. Batten tells that a young man came to him to be cured of

insomnia; that on the following night the patient slept soundly, and in a few days came again looking for an antidote, as he could not keep awake long enough to attend to his studies. This narrative is a variant of the one told of a Christian Science patient who was taking absent treatment for a shortened leg. The leg kept growing after he had dismissed the lady treater, and he had to advertise for her to reverse the process.

The American Booksellers Association appears to be under conviction of sin. Its members adopted this resolution at their annual convention in this city, May 20:

"Resolved, That, recognizing the responsibility of the booksellers in distributing the literature of the community, this association feels called upon at this time to use its influence to discourage the publication and sale of books of pronounced immoral plot and tone."

With the booksellers as well as the librarians looking out for the morals of the works they handle, some of our best literature ought to be put out of circulation.

"It is not genius, brilliancy, keenness of intellect, that we most need in our people," said President Roosevelt, addressing the Methodist ministers. "We most need the common, everyday, humdrum qualities which make up the ordinary good man and good woman. These are the qualities that make up the right type of family life." Yes, and that kind of people are easily handled by the preachers and the demagogues. Mr. Roosevelt's idea of improvement in the human race is greater development of the reproductive organs and enlargement of the bump of combativeness.

Before they set fire to a big tobacco barn near Lacerter, Ky., a band of "night riders" knelt with bowed heads the application of the torch the band sang "Nearer, My God, to Thee." There is never any difficulty in reconciling religious devotion with crime. The New York Sun wondered that the Kentucky outlaws should band themselves together by a religious oath. The praying and singing explain it. They are devout Christians.

Mistakes of printers that are older than the present generation of proof-readers are still committed. These mistakes have time and again caused the types to print Fiske's Comic (not Cosmic) Philosophy, Spencer's Social Statistics (not Statics), and Ruskin's Stories (not Stones) of Venice. In an obituary notice of Frederic May Holland a newspaper states that among other works he wrote the Reign of the Stories (not Stories).

Summing up the results of the Torrey revival in Philadelphia, the Rev. Hubert W. Wells, Episcopal, of Wilmington, Del., said: "During the recent great efforts in Philadelphia the attendance was almost entirely from the church people, and the converts were children from the Sunday schools. The old evangelism doesn't arouse the emotions to-day." As the New Jersey minister remarked, "It is becoming harder every day to fool the people."

A congress for the international censorship of literature was held in Paris, France, on May 21. Nine European nations were represented, but the United States was not invited because this republic already had a more stringent censorship than the despotisms of Europe will endure.

That militant Catholic organ, the New World of Chicago, denies that a man can be a Catholic and a Socialist. Of the "fool-enthusiasts who persist in gabbling that they are Socialists and Catholics," the New World says: "Obviously they are liars and the truth cannot be in

them." It is evident that the Catholic church is getting stung rather severely by the Socialist bug that many of its adherents are chasing.

Edwin C. Walker paid a well deserved tribute to Moncure D. Conway, "Freethinker and Humanitarian," in his address last winter at the Paine-Conway memorial meeting at the Manhattan Liberal Club in New York, which has now been put into a neat paper bound volume. The sketch of Conway is as interesting as were the extraordinary experiences of the man's life. How significant his thought in connection with the slavery problem, that justice was the stone rejected of the builders which must become the chief stone of the corner. And how true it is our own great problems.—The Public, Chicago.

## A Sketch and an Appreciation of MONCURE

DANIEL

CONWAY

Freethinker and Humanitarian

By Edwin C. Walker

Few who have been charmed and instructed by the later writings of Dr. Conway are aware of the vast extent of his activities in his more than fifty years of public life. No one is better equipped to tell the story than Mr. Walker, who has made a specialty of collecting all Conway matter, and who is broad-minded enough to treat his subject without apologizing for any of his radicalism. The pamphlet is of 56 pages. It presents the fruitful life of Conway to Freethinkers as their heritage.

Price 15 Cents

Address THE TRUTH SEEKER.

## ANOTHER IMPRESSION OF Thumbscrew and Rack

Pictures and Descriptions of

TORTURE INSTRUMENTS

employed for the

EXTIRPATION OF HERESY

and for the

Promulgation of Christianity

BY GEORGE E. MACDONALD.

Torture instruments from the Nuremberg collection and the Holy Inquisition were on exhibition in New York a few years ago and were inspected and described by the author. The description is printed with original drawings. Text and illustrations are vivid.

Since its first publication the pamphlet has gone to the printer for more new impressions than we can remember, and it is still in demand. A new edition has just been struck off. It is a document that will interest anybody.

Think of twelve persons who ought to read how the church has punished heresy and send us their names with a dollar. We will do the rest.

Single Copies, 10 cents; per dozen, \$1

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62 Vesey Street, New York.

## LETTERS OF FRIENDS.

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

### THE ARTICLE WAS ALL RIGHT.

From Rufus K. Noyes, M. D., Boston.  
E. M. Macdonald—Dear Sir:

Your article in The Truth Seeker, May 9th, "Our First Duty," is all right. Religion is the worst of all evils, or "devils," and it ought to be crushed first. It ought to be every man's business to hurt religion, and any Freethinker and hater of religion ought to have the right to hate and to hurt religion without having the questionable honor of being grouped with Freelothers, Spiritualists, Socialists, Theosophists, etc.

Kindly accept my appreciation of "A Short History of the Inquisition." It ought to be in every man's house. It is the best exposure of the "devil's" religion I ever saw.

Send me a copy of "The Bible," by Remsburg; and when his "Christ" is published send that also.

Remsburg's "Christ," now being published in The Truth Seeker, is a most wonderful production, and I shall want some copies of it later. Don't fail to have it put in book form, for permanent use. Send to me also the "Crapsey-Mangasarian Debate."

[We shall not fail to put Remsburg's "Christ" in book form for permanent use. It will make a companion volume to "The Bible," and will sell at the same price, \$1.25. Although the book has not yet been "announced," a number of advance orders have been recorded. Evidently it is going to be favorably received. In these long summer days, when there is not much doing, we have leisure for entering advance orders and a marmalade.

The "Christ," desirous of getting action on his money, may send it with his orders if he chooses. Such funds will expedite publication when the time comes to buy paper and pay the printer. One-twenty-five. The Crapsey-Mangasarian Debate is excellent reading. Dr. Mangasarian inserted an advertisement of it in The Truth Seeker a few weeks ago, giving information where the pamphlet was to be obtained, to wit, of the Independent Religious Society, 177 Eugenie street, Chicago. He reports that he didn't sell many, which we attribute to the fact that his ad was not written right and that purchasers applied to The Truth Seeker office instead of to the Independent Religious Society. Results were satisfactory at this end of the line. The debate costs a quarter only. "A Short History of the Inquisition," as we have already said, is in its second edition. A book that goes twice to the printer is a success. We thank Dr. Noyes for his complimentary words and agree with him that only those opinions which a man professes should be imputed to him.—Ed. T. S.]

### SOME BIGOTRY IN CANADA.

From R. B. Holmes, Alberta.

E. M. Macdonald—Dear Sir:

Inclosed find thirty cents, for which please send the Mangasarian-Crapsey debate and "God's Protest." We are now and then visited by a Methodist minister who tries to show that religion is all right, and we want to keep plenty of ammunition on hand.

From what we have observed in five years' residence, Canada is woefully bigoted and the ministers seem to have everything their own way. H. R. Holmes has not overstated the case.

Though of the same name, we are not connected with this gentleman, and the first we heard of him was through the columns of The Truth Seeker. We know of no one of pronounced liberal views doing business here and don't think they could.

In our time we have lived in several states and traveled in the central and

western states and never saw a city that had street cars where they did not run on Sunday or where you could not buy a newspaper. After you cross the line at North Portal you will see posted up on numerous walls and outbuildings God's law and man's law as regards the Sabbath.

In this vicinity, which is the only part of Canada we vouch for, a minister has boasted in the pulpit of having stopped a man who was working in the field on Sunday when his crop was in urgent need of attention. In any locality in the states in which we lived we never knew of anyone being fined for working on Sunday or of their being stopped with threat of the law. There was a case right here in our school district where a young man of good morals and intelligence lost his position as teacher for no other reason than that he was liberal in his religious views, though he did not ostentatiously publish the fact nor obtrude it in school.

The call from Macedonia is, send us missionaries to preach the gospel of Freethought.

### ECONOMIC AND MEDICAL DOCTORS.

From Francis B. Livesey, Maryland.

E. M. Macdonald—Dear Sir:

The great Methodist conference in Baltimore was enlivened by the Socialists calling upon them to make some demonstration in their line against capitalism. This they could not do. But in their next breath they came out calling for all kinds of state and national legislation against child labor.

In the meantime I had told the Socialists through the Baltimore World that the Methodists were all right from their point of view; that although they did not rise up and damn capitalism in that and wanted the paternalism that would reduce capitalism to pauperism, just the same as they did.

The child labor idea is a plank in the Socialist political platform, the same as is compulsory education. Both these the Methodists are wild for. On these two big planks they stand with the "comrades" with both feet. Then when we see their aptitude for pensions, for state aid for everything in the most extravagant form and book them all as Rooseveltian Republicans or Bryan Democrats, we see how really Socialistic they are.

The Methodists are working in their way from their end of the tunnel, while the Socialists are working in their way from the other end. Both are cutting through the capitalistic mountain and will happily meet half way by and by if individualists don't block their game.

In your issue of May 23d you give "The Medical Trust Roasted," from J. T. Robinson, M. D., Texas. Dr. Robinson handles this trust none too severely. I am surprised that none of the writers for The Truth Seeker have properly handled this trust before. Two of its lively agents are Dr. Charles A. L. Reed, of Cincinnati, and Dr. Joseph N. MacCormack, of Bowling Green, Ky. The latter has been the man who has traveled over the country seeking to build up country and state organizations.

Dr. MacCormack came to this state and got a few counties under his sway before I was able to get his name and stopping place. I finally located him at Baltimore's grandest hotel, the Belvidere. I then immediately began plying the papers of the state with letters denouncing his work as the greatest outrage upon the American people that has as yet appeared.

Dr. MacCormack gave it out that he was here to do this state and that he would remain and attend in person the Legislature to get all his legal ends attained, ostensibly, of course, for the pre-

vention of disease and the great benefit of the people.

After I began my crusade against him in the papers, mentioning in full his name and home and local addresses every time, he quickly subsided and hastily left the state, not once appearing to carry out his plans through our Legislature. I then followed him up in other sections where I heard he was to appear, but I have no means of knowing just what I accomplished.

I mention what I accomplished against the prince of tyrants and swell bellies in the hope that intelligent and fearless writers in other states may follow my example and clear him out. The American Medical Association for which he operates is located at 103 Dearborn avenue, Chicago, and it now numbers over 80,000 members.

It is really astonishing to see that many doctors banded together to form a trust that, in its operation, will invade every home in the land and take hold of all from the unborn babe to the aged with a foot in the grave. A mere glance at its true objects makes us wonder what the intelligence of the age is coming to.

The fact is, the doctors, like the educators, think it time to put compulsory medical laws on the people, have the state regulate everything connected with their profession, and ultimately pay them from the state, the same as the state educators are now paid.

And all this is only one of the many additional compulsory forms sought to be put upon us. The people are so born and bred under compulsory school and child labor laws that they see and feel no yoke until it begins to gail in reality.

### SEARCHING FOR PROSE POETRY.

From Don. A. McKinnon, Indianapolis.

E. M. Macdonald—Dear Sir:

For some time I have been trying to call "prose poetry." I have searched the Indianapolis Library, written to Herbert Putnam, librarian of Congress, and I have written to different newspapers, all for the purpose of obtaining some information relative to prose poetry.

A few days ago I wrote a letter to the Indianapolis Star. Here is a synopsis of my letter:

"A few days ago several little items relative to Ingersoll's oratory appeared in The Star. The discussion arose after you had published an article entitled 'Ingersoll on Intemperance.' Among others was a letter from Mr. Baldwin of Logansport. After stating the fact that he 'professed to be very familiar with our greatest masters in oratory—Everett, Choate, Curtis, Beecher and others,' he said: 'But for rhythm and balanced sentences; for terse, epigrammatic truths, Colonel Ingersoll's arraignment of intemperance has never been equaled.'"

Then I quoted the first paragraph of Ingersoll's oration on Shakespeare, and followed it with these remarks:

"This quotation could almost be broken into blank verse; its rhythm is almost a perfect specimen of regular iambs; and it has the swing and fascination so essential to an orator. His orations have been published as 'prose poems,' but I cannot find anything of the kind in our library.

"Now, what I should very much like to know is this: What other orators have spoken, and what writers have written (if any) in this particular style? Are there any who now use Ingersoll's style? Where shall I find any literature which may be called prose poems?"

Shortly afterward a letter from Mr. Baldwin appeared. He told me of examples from Everett, Choate, and Curtis but they haven't the fascination found in Ingersoll's finer passages.

I also received a personal letter from Mr. E. Bufkin of Greenfield, Ind. I im-

agine he is one of your customers. He and Mr. Baldwin have helped me.

Mr. Bufkin said: "You can obtain Ingersoll's 'Prose Poems,' a book of about 400 pages, or any other Freethought literature of The Truth Seeker Co. \* \* \* Write them for their catalogue of Freethought books, and a sample copy of The Truth Seeker. They will gladly send them. This firm is perfectly reliable in all its dealings."

Do you understand what I want? I am more interested in oratory than Freethought. I should very much like a sample of "prose poems."

[We do not send sample copies of Ingersoll's "Prose Poems." The price is \$1.50. A pamphlet containing the "Declaration of Independence" and "A Vision of War" can be had for the low price of ten cents. "Which Way?" (25 cents) contains also many fine passages. The oratory of no other man is like that of Ingersoll, nor even resembles it. His worst enemies never accused him of borrowing his style. We thank Dr. Bufkin for speaking a good word for us.—Ed. T. S.]

### PANICKY DAYS.

From J. A. Corriher, North Carolina.

E. M. Macdonald—Dear Sir:

You will find inclosed money order for \$1.50, for which please move the date up nine months on the good old Truth Seeker. We are just at present in the hardest grip of the panic, which seems to be central over Landis. With mill shut down and nothing doing, about the only thing we have to do is to talk prohibition and occasionally listen to some fanatical rooster telling how the Bible and Jesus stands for prohibition. I am for temperance with a big T, but am not in favor of Christian prohibition. The Prohibitionists had for their chief gun one Rev. John G. Adams, said by some to be from Kansas, while others say he is from the Lone Star state. I believe he is a man of dubious reputation. Does any Truth Seeker reader know him?

### BUDDHISM VINDICATED.

From Theo. Dias, Slave Island, Colombo, Ceylon.

E. M. Macdonald—Dear Sir:

In your good paper of the 28th ultimo I read an article headed "Settle These Things," I believe by your renowned editorial contributor whose contributions have always been delightful reading, in which he speaks of Buddhism as a theistic religion, and classes it in an odious category with Christianity, Mohammedanism, and Hinduism. Now I regret to observe that so well-informed a man as our Washburn has betrayed such lamentable ignorance regarding the most elementary principles of Buddhism proper. However, instead of criticising his knowledge, I am prepared to concede that his information wherever and whenever he obtained it from, is absolutely incorrect, and that the great Gautama's teachings have been thoroughly misrepresented to him. I will now give him a very brief idea of what Buddhism really is (and will supplement it later on with a copy of a book which is in the course of preparation by a competent student of my community [Singalese] and which will be issued to the public in a short time more), e. g.: The first thing that Buddhism teaches is that there is no god or so-called almighty creator who governs the destinies of the universe. Second, there is no savior, but that every man is his own savior. Third, it recognizes no such thing as prayer. Fourth, it upholds the dignity of manhood, inculcates self-confidence, promotes investigation, and enjoins universal love and sympathy toward all beings, etc., etc. In short it is on all fours with all the advanced thinkers except theists. In further support of my statements I am sending you a small pamphlet which is

only a translation from a German work, but a more accurate explanation of the genuine doctrine will follow. As regards the definition of religion, it is a difficult question to answer, as its meaning varies with each individual notion, but I think a more appropriate word cannot be found to convey the higher idea of the mental and material.

**A HYMN IMPROVED.**

From August Olson, Chicago.

Friend Macdonald:

Recently I happened to glance through Moody and Sankey's "Gospel Hymns Consolidated" and came to No. 86 and landed on the Rock of Ages, author Rev. A. M. Toplady, 1776. That is a long time ago, if we look back that far, and this melody and song have been sung both far and wide, strong and often. While my thoughts were on the subject I set at work boring into this rock with a diamond drill manufactured by science. Of course I am unable at present to give any further information than the inclosed poem as the result of my first attempt with the drill, "Creed of Science." The credit due to Rev. A. M. Toplady lies in just the sentences left unchanged. There is little comparison but more contrast between the two, "Rock of Ages," a product of 1776, and "Creed of Science," of 1908.

These verses can be sung to the melody of "Rock of Ages" until some genius skilled in timely and lively music is willing to add appropriate notes.

Another thing. These verses are a contribution to The Truth Seeker. If you think they are suitable, I will feel proud of their appearance and will look for them.

**Creed of Science.**

Creed of Science! free for all  
To reveal and bear this call:  
That its contents we may know,  
Freely from your pages flow!  
Be this message double cure,  
Save us from misleading lore!  
Will the labor of our hands  
Well fulfil its law's demands;  
And our brains inquire, know  
That from nature forever flow  
All the power to atone,  
Nothing saves but that alone!

Nothing in our hands we bring  
To this world, tho' here we cling;  
We came naked to be dressed,  
We came helpless to be caressed;  
And through knowledge gain and earn  
What we need and what to learn.

While we draw this fleeting breath  
Ere our eyes are closed in death,  
Ere the change from life to dust  
In this better message trust!  
Creed of Science, free for all,  
Give to mankind truth! that's all!

**THE RELIGIOUS HABIT.**

From George Bowman, Arizona.

E. M. Macdonald—Dear Sir:

Inclosed find \$3 for a "Short History of the Inquisition," and "Eternity of the Earth." I apologize for not acknowledging the receipt of The Truth Seeker for so long, but I wanted to be able to express my judgment about it. And now after reading six numbers of it I must acknowledge that The Truth Seeker is the first paper whose every article I can read with interest. If the "God's People" could be induced to read it I am sure they would change their minds as to the infallibility of their God. But the question is, how to make them read? Not only Freethought, that is scientific books, but to read anything at all besides the Bible, which they read not because they have desire to do so but because they are afraid not to read it. I am speaking about Arlington and its surrounding country, but among the lower class of people it is nearly the same all over the world.

It is Sunday. Boss, mistress, six children (from 1 to 10 years old), two visitors and all hired hands are gone to Sunday school. And in nearly every house in Arlington and Buckeye—our neighboring town—it is the same. Now I know

that there is not a single person in the crowd who went with the mere desire to hear Mr. Peterson preach religion. The majority of these people go to Sunday school because the schoolhouse is the only place where they all gather once a week, some to show their "war paint," as they call it here, others to have a good chat or to have something to gossip about the following week; others because it is bad grace to stay home from Sunday school, and many just out of habit. The people do not want to be religious; they only are afraid to be non-religious; they do not care to read scientific books and find the truth about their god, so they simply listen to what the preacher tells, keep their doubts to themselves, and rather be a doubtful believer than take the risk of being an infidel.

**RELIGIOUS DELUSIONS.**

From A. H. Nicholas, California.

E. M. Macdonald—Dear Sir:

Religion is an uncertain quantity, changing with times, places, peoples and their experiences, as shown in the various sects. People will believe and accept anything in the name of religion; yet in proportion as they become enlightened, faith declines until they cease to be religious. The devotees have a useless reverence for things unknowable, and are in a state of chronic fear that holds them to religion. Men will be religious so long as human minds can be bound with the fetters of fear.

People pay a high price for fraud and delusion. Money spent in the promulgation and propagation of the Christian religion is money wasted. It pays priests, parsons and chaplains to play upon the strings of fear and credulity, and talk fluently about "God our heavenly Father who cares for his creatures and does so much for them." But they fail to prove or nomanity. However, the pitiful dupes believe it, count on it and put their trust in that imaginary god, which is a very foolish thing to do. They are deceived.

Nothing but the superstitious mind of man tells of a god. Men create their own gods—ideal beings—but have never proved existence of any god. No believer knows that his religious belief is true. Faith knows nothing; it requires no mental exertion to believe.

Christians do not know there is a god or son of a god; nor a heaven or hell, devil and damnation; nor that they will live forever in heaven; but they declare these things are true because they believe them, and "because the Holy Bible says so."

Some churchmen affirm God is three male persons; others say he is one person only. Both cannot be true. It is impossible to know what is not. Those who know so much about gods are the most ignorant of themselves.

Wise men make no windy bluster, but let their light shine that others may rejoice.

Nothing in Nature tells of a god, and we get no idea of it from that source, for it is a figure of fancy.

One fact is better evidence than all faith which proves nothing. We want evidence, knowledge, demonstration.

Freethought puts thoughtful doubt far above thoughtless faith. The road to truth and knowledge is often through the portals of doubt and inquiry that lead to reason and observation; all pathfinders, showing the way to imperishable truth that dispels the darkness of error and superstition.

Ignorance believes; intelligence doubts, investigates and learns.

It at last becomes impossible to ascribe to a God laws and actions which reason would not dare ascribe to humanity.—David Swing.

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62 VESEY ST., NEW YORK.

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**CONFLICT BETWEEN REASON AND SUPERSTITION.** By T. C. Widdicombe. Paper, 10 cents.

Theology and religion by the light of (Continued on page 365.)

**CHILDREN'S CORNER** FOR BOYS AND GIRLS  
OLD AND YOUNG

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."

**I Will.**

I will start anew this morning with a  
higher, fairer creed;  
I will cease to stand complaining of my  
ruthless neighbor's greed;  
I will cease to sit repining while my  
duty's call is clear,  
I will waste no moment whining and my  
heart shall know no fear.

I will look sometimes about me for the  
things that merit praise;  
I will search for hidden beauties that  
elude the grumbler's gaze;  
I will try to find contentment in the  
paths that I must tread,  
I will cease to have resentment when  
another moves ahead.

I will not be swayed by envy when my  
rival's strength is shown;  
I will not deny his merit, but I'll strive  
to prove my own;  
I will try to see the beauty spread before  
me, rain or shine—  
I will cease to preach your duty and be  
more concerned with mine.

—S. E. Kiser.

**What the Blind May Do.**

There is a blind truckman in New York city, says a writer in the Advocate, who employs six drivers and makes a good living at his business. He was the foreman of an excavating gang when an explosion deprived him of the sight of both eyes. At first he was in despair and looked upon the future with trembling with his hands and started to panic them. He bought a broom machine in time, and then hired a man to go out with a wagon to sell them. His business prospered so that he purchased more horses and wagons, and to-day he is in the trucking business, and happy. He loves horses, and every day he carries and cleans his horses, and the animals know his touch and voice. Between them and their blind master there is an amount of affection that is touching. Besides cleaning, feeding, and watering his horses he harnesses them to the trucks, and sends them forth every day with their drivers. He also washes the wagons and keeps the account of his business. He plans and manages the business with all the skill of one who had not lost his sight.

We all know the achievements of prominent blind geniuses of the past. There was Galileo, who at seventy-two was blind and weak, but whose powerful mind was undiminished in activity. His love of work and life was not weakened one bit by this affliction. While blind he thought out the application of the pendulum to clock work. He was in a position to employ secretaries to write for him, and while blind he dictated to them some of his most important work.

Then there was the celebrated Cuvier. Blindness seemed but to make his mind more wonderful in its application to hard study. It in no wise interfered with his experiments. He carried on his work with all the enthusiasm of a youth just entering a chosen profession. His experiments in science proved of more value to the world than thousands of others conducted by men with the full possession of all their senses.

There are plenty of instances among the blind to show that a man or woman robbed of eyesight is still of great use to us. Take the famous blind yacht builder of New England. He is president of the great Herreshoff yacht-building company and the chief designer of yachts

which have so many times defeated the British yachts sent here to carry away the America's cup. There is no yacht designer in the world superior to this blind genius of New England. He works out his own models on paper and then carves them out of wood. Sometimes subordinates make the models according to his directions. When finished they are turned over to him. The blind designer feels of them carefully and detects the slightest error. Frequently he will order changes simply through handling them. He is possessed of an extremely delicate sense of touch, and the hands seem to take the place of eyes, ears, and fingers.

The "blind inventor" of England died recently at a ripe old age. His name was Dr. James Gale, and he was a physician known all over England. He was successful in his practice and in inventing. He won royal honors and great pecuniary rewards by his labors. He was consulted by leading physicians more often than any other man in that country. He made some remarkable cures in his profession, and no man was less helpless and valueless than the "blind inventor."

In France the sculptor, Vidal, made his most famous achievements when blind. He wished to make a specialty of posing wild animals. How could a blind man do this? He was not discouraged, but obtained permission to enter a lion's cage to study the anatomy of the animal from touch. So carefully did he inform himself of the form and curves of the animals from touch that his models proved the most life-like of any in existence.

There are a considerable number of blind students in our colleges and the regular studies. Recently one, Francis A. Rockford, was graduated with highest honors from Bates College, in Maine, and two in Columbia University stand high, one working his way through by his own unaided effort. There is one blind professor in Columbia University, who holds a life fellowship.

Blind typewriters have been able to operate specially adapted keyboards with considerable success, and now blind telephone operators have made remarkable achievements. The telephone companies have been skeptical about employing blind operators at switchboards, but a year ago a blind girl named Susie Best entered a spirited competition with a number of other telephone operators at Virginia City, Va., and although all the others had the full use of their eyes she won easily in the contest. A number of blind girls are to-day employed in downtown offices to operate telephone switchboards, and they do their work in the most satisfactory manner.

A few years ago the idea prevailed that a blind person was good only to make brooms, feather dusters, and a few little knickknacks of this character, and indeed the beginner is generally taught to do these things first. But intricate lacework and needlework can be accomplished by the blind. By counting the stitches blind laceworkers accomplish some excellent work. Almost any kind of occupation which depends upon touch can be taught to the blind, and we have not only good carvers and molders but excellent manipulators of clay and plaster of paris, good glaziers and even carpenters. Sometimes another sense becomes so acutely developed that a man is a genius in difficult lines of work. A blind woodcutter, who died recently in Maryland, was counted as one of the best guides and cutters of that section.

Japanese proverb: "It is no use mending the lid, if the pot be broken."

**The Public Schools.**

Last year New York city spent \$33,000,000 on its public schools; Chicago, \$23,000,000; Boston more than \$10,000,000. Philadelphia a little more than \$6,000,000. Though Philadelphia is the third city in population in the United States it stood thirty-fourth in per capita expenditure on schools.

In Rochester, N. Y., high school expenditure increased in four years from \$60,396 to \$92,982, or 53 per cent. Grade school expenditures increased in the same period from \$377,868 to \$425,950, or 10 per cent. In the four years the increase in high school attendance was 40 per cent, but in grade schools attendance only 1 per cent. Teachers' salaries increased 10 per cent in the four years.

Salaries paid to American public school teachers have been:

1870	.. . . .	\$37,832,566
1880	.. . . .	35,942,972
1890	.. . . .	91,836,184
1900	.. . . .	137,687,746
1906	.. . . .	186,483,464

If the president-elect of the National Education Alliance, Miss Laura Drake Gill, late dean of Barnard College, succeeds in her effort to bring into close organization, through the Alliance, all women now included in the many national organizations of the United States she will reach 900,000 American women educators.

By reason of the recent great fire half of the children of Chelsea, Mass., were rendered homeless in four hours, and half of the school sittings were in the burned buildings, while many of the teachers had lost all clothing, books and personal belongings. Yet in two and a half weeks books were secured for the schools and all the children were educationally provided for on half time.

Graduation from high school only averages 8 per cent in the twenty-three best cities in the United States.

**Where Boys and Girls Get Their Traits of Character.**

Some interesting data relating to the transmission of hereditary traits have been collected by two Dutch physicians, Drs. Heymans and Weirisma. The investigations, which have covered a considerable period of time, have been carried on with the cooperation of more than 3,000 other Dutch doctors, each of whom undertook to transmit to the investigators complete studies of the characteristic traits of all children visited professionally. The following conclusions have been recorded:

Forty-four per cent of the sons of mathematically minded men, including scientists, inherited the love of and aptitude for science from their fathers, and only 14 per cent of the daughters of such men. In the case of mothers who were devoted to scientific pursuits 100 per cent of the sons inherited the gift, and not one among the girls.

Girls showed a distinct tendency to copy any roving disposition which existed in the mother, the boys following in the father's footsteps in respect to either a roving or a stationary disposition.

The gift of clever talk and assurance in company, as well as the quality of self-study or self-criticism, was shown to come in every case in both boy and girl from the father, never from the mother.

All traits which gave evidence of good nature or sensitiveness were to be referred to the influence of the father, very rarely of the mother. Tendencies toward foibles or crime were to be ascribed almost wholly to the father. In the case of melancholia, dementia, epilepsy, and imbecility the father's influence prevailed in at least 90 per cent of cases.

Strangely enough to record, interest in sports, such as cycling, skating, hunting, fishing, and parlor games, came al-

most invariably from the mother, likewise the tendency to be very neat in dress. On the other hand, punctilliousness in affairs of business and honor was ascribed entirely to the father's side.

In the matter of literary ability evidence was conclusively in favor of the father, though artistic talent was in the greater percentage of cases traced to the mother.

Only a fraction over 2 per cent of all the mental characteristics traced were shown to be outside the sphere of heredity.

**Faulty Accent.**

The following verse is sung in the London schools:

"Flowers, lovely flowers, in a garden you may see,

The roses there with their ruby lip,  
Pinks the honey bee loves to sip,  
Tulips, gay as a butterfly's wing,  
Marigolds rich as the crown of a king,

But none so fair to me  
As these wildwood flowers,  
Sweet wildflowers."

A reader of the London Academy writes to that paper:

I live opposite to a school where music is carefully and constantly taught; the children have acquired the difficult art of dropping a semitone a minute. But the accent employed is even more interesting than the tone system. Here is a favorite school song:

"Flahrs, luvly flahrs, in a garden yeh my see,

The rowses there with their reuby lip,  
Penks the 'unny by loves teh sip,  
Teulips, teulips, gy as a butterfly's wing,

Merrygolds rich as the crahn of a king,

Rich as the crahn of a king,

But none seh fair teh me,  
None seh fair teh me,

As these wildwood flahrs,

**The Dog.**

He is in a way, like your youth, come and joy and adventure. You can ignore him and he is not offended; you can reprove him and he still loves you; you can hail him, and he bounds with joy; you can camp and tramp or ride with him, and his interest and curiosity and adventurous spirit give to the days and nights the true holiday atmosphere. With him you are alone and not alone; you have both companion and solitude. Who would have him more human or less canine? He divines your thought through his love and feels your will in the glance of your eye. He is not a rational being, yet he is a very perceptive one, and touches us at so many points that we come to look upon him with a fraternal regard.—John Burroughs.

**Correct Information.**

A Washington man, while visiting a friend's place in Virginia, became much interested in his experiments in fruit culture.

One day the visitor was making the rounds of the place, being in charge of the friend's young daughter of ten, who acted as guide.

"This tree seems to be loaded with apples," observed the Washingtonian, indicating a particularly fine specimen.

"Yes, sir," assented the little girl; "father says this is a good year for apples."

"I am glad to hear that," said the visitor. "Are all your trees as full of apples as this one?"

"No, sir," explained the girl, "only the apple trees."—Harper's Weekly.

**Garden Sounds.**

I love to hear the bluebells chime,  
And little cowslips moo.  
Of tiger-lilies roaring I'm  
A constant lover too.

But best of all the garden sounds  
To which I love 'o hark,  
Is when at eve I go my rounds  
The Johnny-jum-pups bark.

—Carlyle Smith.

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(Continued from page 363.)

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(Continued from preceding page.)

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What the Americans are too enlightened to accept, the church sends to the heathen.—M. M. Mangasarian.

Know thy work and do it, and work at it like a Hercules. One monster there is in the world—an idle man—Carlyle.

When we say that the universe is governed by law, we mean that this fact, called law, is incapable of change; that it is, has been, and forever will be, the same inexorable, immutable fact inseparable from all phenomena. Law, in this sense, was not enacted or made. It could not have been otherwise than as it is. That which necessarily exists has no creator.—Ingersoll.

The man  
Of virtuous soul commands not, nor obeys.  
Power, like a desolating pestilence,  
Pollutes whate'er it touches; and obedience,  
Bane of all genius, virtue, freedom, truth,  
Makes slaves of men, and, of the human frame,  
A mechanized automaton. —Shelley.

When I was a boy I was brought up to believe that the Bible came as straight from the hand of God as the letters my father wrote when I was at school came from his hands. But you no longer believe any such thing. To you it is the work of men like ourselves, containing elements of diverse character and of different historical value, and you apply to it the same critical methods which you would use in reading Homer or Horace. How is it possible, then, that you can claim for doctrines drawn from such a source the same unquestioning assent which has been given to the teachings of Christian theology in the past?—Rev. Adam Brown of Union Theological Seminary, in the Hibbert Journal.

To the Unknown Dead.  
A single shaft amid the crowd,  
That while the battle thunder'd loud,  
They gave their country all—and fell.

Among those awe-inspiring names,  
Graved deep in memory and stone,  
Their simple shaft attention claims;  
Who gave their country all—unknown.

The grander monuments of fame,  
So close around this slender spire,  
Seem jewelled settings of the frame  
That holds the symbol of the fire

Of heroes dead; then rest them well,  
This multitude, in every zone,  
Of whom there seemeth naught to tell;  
But died for us—and died unknown. —H. B. Joseph.

The Morisonians.  
Morisonian! Morisonian!  
How I wonder what you are!  
From the orthodox religion  
Do you differ very far?

Burgers I have known a many,  
Anti-Burgers, not a few,  
Baptists, Quakers, Plymouth Brethren,  
But the ne'er a one like you.

Are you regularly christened?  
Or a living loup-garou?  
Is your credo like what mine is?  
Do you think the Bible true?

Do you take the Bible wholly,  
Or rechauffe in a mince,  
As the heretics of yore did  
And the orthodox do since?

There's a creed for every one now,  
Observation seems to tell;  
You can read the Bible backward  
If it don't read forward well.

This with that, and that with t'other,  
You delight me, I declare,  
Who'd have fancied that religion  
Was so easy an affair?

Why, it's a matter, like a salad;  
Bob likes sugar, Peter don't,  
Sam insists on putting eggs in,  
Polly quite as surely won't.

You can fit your creed like raiment,  
Add redemption, cancel hell,  
Ease the buttons where it galls you,  
Till the whole affair sits well. —Robert Louis Stevenson.

**Not for Parsons.**

Considerate Censorship.—"Does your father know I love you?"  
"No. Papa isn't very well, and we've kept it from him."—Harper's Weekly.

The Happiest Hour.—He—"Do you remember the night I proposed to you?"  
She—"Yes, dear."  
He—"We sat for one hour, and you never opened your mouth."  
She—"Yes, I remember, dear."  
He—"Ah, that was the happiest hour of my life."

Hints.—Towne.—"There was a spelling bee down at our church the other night. The pastor gave out the words. Did you hear about it?"  
Brown.—"No; was it interesting?"  
Towne.—"Rather. The first three words he gave out were, 'increase,' 'pastor,' 'salary.'"—Philadelphia Press.

A Dead Belief.—Towne—Do you believe in dreams?  
Brown—I used to, but I don't any more.  
Towne—Not as superstitious as you were, eh?  
Brown—Oh, it wasn't a question of superstition. I was in love with one once, and she jilted me.

Couldn't Fill It.—The leading lady in a theatrical company playing in one of the small cities in Pennsylvania concluded that she would press some of her lace collars one morning. She rang the bell and when the hallboy appeared, said:  
"Bring me up a hot iron."  
In course of time he returned empty-handed, and when the lady answered his knock, he said:  
"I couldn't get it for you, lady."  
"And why not?" she asked.  
"The bartender said he didn't know how to mix it."—The Other Side.

The Very Latest.—"Let me see some of your black kid gloves," said a lady to a shopman. "These are not the latest style, are they?" she asked, when the gloves were produced.  
"Yes, madam," replied the shopman; "we have had them in stock only two days."  
"I didn't think they were, because the fashion paper says black kids have tan stitches, and vice versa. I see the tan stitches, but not the vice versa."  
The shopman explained that vice versa was French for seven buttons, so she bought three pairs.—Detroit Free Press.

The Way They Do It.—The scientists are finding out many things about ancient nations, some of which may be true and some not. Inference is often advanced as fact. Guesses grow into possibilities, and possibilities into probabilities and probabilities into certainty. Dr. M. G. Kyle tells a story which illustrates one method of argument. An Assyriologist boasted to an Egyptologist that "the Assyrians understood electric telegraphy because we have found wire in Assyria." "Oh," said the other, "we have not found a scrap of wire in Egypt, therefore we know the Egyptians understood wireless telegraphy."—Home Herald.

Government of the Earth.—The best definition of Government may be found in Wordsworth's lines:

"The simple Plan  
That they should take who have the power  
And they should keep who can."

In every community on earth the strongest, the craftiest or the wealthiest of the male inhabitants combine to compel their weaker, stupider or poorer brothers and sisters to pay them for the privilege of remaining on earth.

A Government by the strongest is called an Absolute Monarchy.

A Government by the Craftiest, a Limited Monarchy.

And a Government by the Wealthiest, a Republic.

In an Absolute Monarchy, the people are controlled.

In a Limited Monarchy, they areajoled.

In a Republic, they are sold.

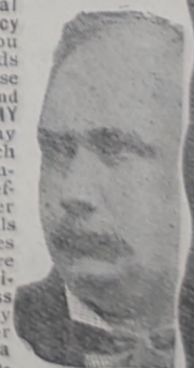
For the successful operation of Limited Monarchies and Republics it is necessary to delude the common people into the belief that they are managing their own affairs. This is accomplished by means of:

A House of Commons,  
Chamber of Deputies,  
Senate, Reichstag,  
Douma, etc.—Life.

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Let thy discontents be secrets.—Benjamin Franklin.

What the Americans are too enlightened to accept, the church sends to the heathen.—M. M. Mangasarian.

Know thy work and do it, and work at it like a Hercules. One monster there is in the world—an idle man—Carlyle.

When we say that the universe is governed by law, we mean that this fact, called law, is incapable of change; that it is, has been, and forever will be, the same inexorable, immutable fact inseparable from all phenomena. Law, in this sense, was not enacted or made. It could not have been otherwise than as it is. That which necessarily exists has no creator.—Ingersoll.

The man  
Of virtuous soul commands not, nor obeys.  
Power, like a desolating pestilence,  
Pollutes whate'er it touches; and obedience,  
Bane of all genius, virtue, freedom, truth,  
Makes slaves of men, and, of the human frame,  
A mechanized automaton.—Shelley.

When I was a boy I was brought up to believe that the Bible came as straight from the hand of God as the letters my father wrote when I was at school came from his hands. But you no longer believe any such thing. To you it is the work of men like ourselves, containing elements of diverse character and of different historical value, and you apply to it the same critical methods which you would use in reading Homer or Horace. How is it possible, then, that you can claim for doctrines drawn from such a source the same unquestioning assent which has been given to the teachings of Christian theology in the past?—Rev. Adam Brown of Union Theological Seminary, in the Hibbert Journal.

To the Unknown Dead.  
A simple shaft amid the crowd,  
That while the battle thunder'd loud,  
They gave their country all—and fell.

Among those awe-inspiring names,  
Graved deep in memory and stone,  
Their simple shaft attention claims;  
Who gave their country all—unknown.

The grander monuments of fame,  
So close around this slender spire,  
Seem jewelled settings of the frame  
That holds the symbol of the fire

Of heroes dead; then rest them well,  
This multitude, in every zone,  
Of whom there seemeth naught to tell;  
But died for us—and died unknown.  
—H. B. Joseph.

The Morisonians.  
Morisonian! Morisonian!  
How I wonder what you are!  
From the orthodox religion  
Do you differ very far?

Burghers I have known a many,  
Anti-Burghers, not a few,  
Baptists, Quakers, Plymouth Brethren,  
But the ne'er a one like you.

Are you regularly christened?  
Or a living loup-garou?  
Is your credo like what mine is?  
Do you think the Bible true?

Do you take the Bible wholly,  
Or rechauffe in a mince,  
As the heretics of yore did  
And the orthodox do since?

There's a creed for every one now,  
Observation seems to tell;  
You can read the Bible backward  
If it don't read forward well.

This with that, and that with t'other,  
You delight me, I declare,  
Who'd have fancied that religion  
Was so easy an affair?

Why, it's a matter, like a salad;  
Bob likes sugar, Peter don't,  
Sam insists on putting eggs in,  
Polly quite as surely won't.

You can fit your creed like raiment,  
Add redemption, cancel hell,  
Ease the buttons where it galls you,  
Till the whole affair sits well.  
—Robert Louis Stevenson.

Considerate Censorship.—"Does your father know I love you?"  
"No, Papa isn't very well, and we've kept it from him."—Harper's Weekly.

The Happiest Hour.—He—"Do you remember the night I proposed to you?"  
She—"Yes, dear."  
He—"We sat for one hour, and you never opened your mouth."  
She—"Yes, I remember, dear."  
He—"Ah, that was the happiest hour of my life."

Hints.—Towne.—"There was a spelling bee down at our church the other night. The pastor gave out the words. Did you hear about it?"  
Browne.—"No; was it interesting?"  
Towne.—"Rather. The first three words he gave out were, 'increase,' 'pastor,' 'salary.'"—Philadelphia Press.

A Dead Belief.—Towne—Do you believe in dreams?  
Browne—I used to, but I don't any more.  
Towne—Not as superstitious as you were, eh?  
Browne—Oh, it wasn't a question of superstition. I was in love with one once, and she jilted me.

Couldn't Fill It.—The leading lady in a theatrical company playing in one of the small cities in Pennsylvania concluded that she would press some of her lace collars one morning. She rang the bell and when the hallboy appeared, said:  
"Bring me up a hot iron."  
In course of time he returned empty-handed, and when the lady answered his knock, he said:  
"I couldn't get it for you, lady."  
"And why not?" she asked.  
"The bartender said he didn't know how to mix it."—The Other Side.

The Very Latest.—"Let me see some of your black kid gloves," said a lady to a shopman. "These are not the latest style, are they?" she asked, when the gloves were produced.  
"Yes, madam," replied the shopman; "we have had them in stock only two days."  
"I didn't think they were, because the fashion paper says black kids have tan stitches, and vice versa. I see the tan stitches, but not the vice versa."  
The shopman explained that vice versa was French for seven buttons, so she bought three pairs.—Detroit Free Press.

The Way They Do It.—The scientists are finding out many things about ancient nations, some of which may be true and some not. Inference is often advanced as fact. Guesses grow into possibilities, and possibilities into probabilities and probabilities into certainty. Dr. M. G. Kyle tells a story which illustrates one method of argument. An Assyriologist boasted to an Egyptologist that "the Assyrians understood electric telegraphy because we have found wire in Assyria." "Oh," said the other, "we have not found a scrap of wire in Egypt, therefore we know the Egyptians understood wireless telegraphy."—Home Herald.

Government of the Earth.—The best definition of Government may be found in Wordsworth's lines:

"The simple Plan  
That they should take who have the power  
And they should keep who can."

In every community on earth the strongest, the craftiest or the wealthiest of the male inhabitants combine to compel their weaker, stupider or poorer brothers and sisters to pay them for the privilege of remaining on earth.

A Government by the strongest is called an Absolute Monarchy.

A Government by the Craftiest, a Limited Monarchy.

And a Government by the Wealthiest, a Republic.

In an Absolute Monarchy, the people are controlled.

In a Limited Monarchy, they are cajoled.

In a Republic, they are sold.

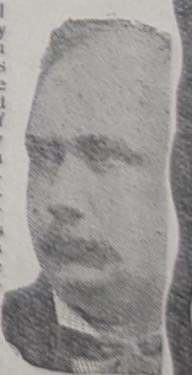
For the successful operation of Limited Monarchies and Republics it is necessary to delude the common people into the belief that they are managing their own affairs. This is accomplished by means of:

A House of Commons,  
Chamber of Deputies,  
Senate, Reichstag,  
Douma, etc.—Life.

**FOR MEN AN HONEST CURE**

Of Varicocele, Seminal Weakness, and Impotency or Lost Manhood. If you or any of your friends are suffering from these diseases see that you send six 2 cent stamps FOR MY BOOK explaining my treatment, and in which a statement of these complaints and their evil effects are given, together with sworn testimonials—undisputed evidences of my success. I have never seen a case of Varicocele, Seminal Weakness and Impotency properly treated by any other method than mine—a medicine applied externally. I have never seen a case so far advanced that my treatment would not give the greatest benefit, and those cases are few and far between which it will not completely and permanently cure. I therefore wish to make my treatment as public and widely extended as possible. I can give treatment just as effectively by mail at a distance as in my office. I make no charge for advice by mail and my FEE is moderate for the wonderful benefit you will receive. Address me at Vineland, N. Jersey, where I have been in Medical Practice for 35 years.

**DR. R. P. FELLOWS.**



Dr. Fellows is an old stand-by of the Liberal cause, and worthy of the confidence that must be reposed in a physician.

## News of the Week

The Dominion government has paid the \$25,744 Chinese bill due on account of the riot at Vancouver.

Rear Admiral A. S. Crowninshield, U. S. N., retired, died in Philadelphia, May 27, at the age of 72 years.

Congress adjourned sine die, May 30, after passing the Aldrich emergency currency bill, which the President has signed.

Reports from all over the Southwest tell of rivers and other streams out of their banks, towns flooded and railroads washed away.

Seven former Protestant Episcopal ministers were received into the Catholic church by Archbishop Ryan at Philadelphia on May 27. They will study for the priesthood.

Large sums offered for the bar privilege in the auditorium where the Democratic convention will be held in Denver, Colo., have been refused, and a dry convention is predicted.

North Carolina went dry in the elections held May 26 to ratify the bill recently passed by the legislature forbidding the manufacture and sale of intoxicating liquors in that state.

Dallas, Texas, had the worst flood of which there was any record, the Trinity river showing a rise of 52 feet. A score of lives were lost and the property damage is estimated in millions.

The fishing schooner *Fame*, carrying twenty men all told, was run down and sunk on Chase's bank, on the Massachusetts coast, May 26 by the Dominion liner *Boston*. Of the entire crew but two men were saved.

Tornadoes raged through Woods county and northwest Oklahoma, May 27, bringing death and destruction to Alva, Driftwood, Ingersoll, Becoma, and the territory in between. The death list reaches fifteen. Scores are injured.

Eugene V. Debs, Socialist candidate for President, spoke at the Christian Socialist meeting in Carnegie Hall last Sunday. He was likened by some of the other speakers to Christ and Moses. Edwin Markham presided and furnished a poem.

May 27 was Julia Ward Howe's eighty-ninth birthday, and many flowers, letters and telegrams were received at her home in Boston. It was said at her home that not in several years has Mrs. Howe been so well and that her daily life lately has been extremely full of work.

In sixteen ballot boxes opened in the Supreme Court so far in the New York city mayoralty recount proceedings the contestant Hearst has gained eighty-five votes, or an average of five and one-third votes to a box. If this ratio of gain is maintained Hearst will be shown to have been elected.

The new Cunard liner *Mauretania*, which came into this port Saturday, May 30, brought a new record for ocean vessels. Her time from Queenstown was 4 days 20 hours and 12 minutes, nearly four hours better than the best previous performance. Some days she logged more than 26 knots an hour.

Lightning did \$10,000 damage, May 23, to Christ church, in Second street, Philadelphia, by striking the spire. It was the spire in which the Liberty bell was rung after the signing of the Declaration of Independence. The church contains the pew so frequently left vacant by the absence of General Washington.

By unanimous vote the House May 27, passed the Senate joint resolution authorizing a bronze statue to the Rev. John Witherspoon, the only clerical signer of the Declaration of Independence, and appropriating \$4,000 for a pedestal. The location approved is in front of the Church of the Covenant on Connecticut avenue, Washington.

The House Committee on Library May 25 ordered a favorable report on the bill which appropriated \$4,000,000 for the purchase of thirty-eight acres of land in Washington and \$1,000,000 for a monument to Abraham Lincoln. The land is to be used for the improvement of the Capitol grounds. The Lincoln memorial is to be located somewhere on the land to be acquired.

Just after he had finished singing high mass at St. Joseph's church at Salisbury, Mo., 170 miles west of St. Louis, Mo., May 24, and Rev. Joseph F. Lubeley was at-

tacked and stabbed twice by a wealthy parishioner, Joseph Schuette, one blow of the knife striking him in the temple and another in the throat, narrowly missing the jugular vein. The would-be assassin is a devout Catholic and not suspected of anticlericalism or of membership in any Giordano Bruno club.

Dr. W. N. Chalfant, whose recent declaration that many cases of so-called measles are due to a poison contained in the common field buttercup attracted attention and resulted in the coining of the term "buttercup fever," is out with another statement accusing the lowly flower. Dr. Chalfant declares that the buttercup is a menace to health and that it is probably the origin of cancer. He names a lot of active poisons found in the buttercup, besides an acid volatile acrid substance which produces inflammation at contact and when taken internally may cause death. He urges a law providing that all animals known to have eaten buttercups be quarantined and that the flowers in all pastures be destroyed with "government whitewash," a mixture of salt and lime water.

The fourteenth annual meeting of the Walt Whitman Fellowship was held last Sunday afternoon and evening at the Hotel Brevoort, New York. This is the Sun's report: Thomas B. Harned and William Struthers, both of Philadelphia, literary executors of the poet, had charge of the program. It consisted largely of reading from Whitman's works and the singing of parts put to music. Weda Cook Adicks and Dorothy Cook of Philadelphia were among the singers at the afternoon session. Thomas A. Watson and George M. Hartt read from the poet's works, and there were letters of appreciation of Whitman from Eugene V. Debs and Ellen Glasgow. J. G. Phelps Stokes, his wife, Rose Pastor Stokes, Thomas B. Harned and Percival Wiksell spoke in the evening. A song "charmides" was sung by Miss Roberts, the composer, Augusta Bedell, accompanying. Between the sessions there was a dinner.

Night riders of Kentucky have begun warfare on women. A band of masked men went to the home of Mrs. Martha Haynes, a widow, near Morgantown, Kentucky, and commanded her to open the door. She refused, and they broke it

an, dragged her to the yard, and while several men held her to prevent her sinking to the ground, others whipped her with brushes and switches until she was in a fainting condition. When the mob finally released Mrs. Haynes she was more dead than alive, but dragged herself back to the house, where she was found later by friends. She may not recover. In the same neighborhood masked men, supposed to be members of the same gang, visited the home of "Curt" Johnson, broke down the door, dragged him out and beat him almost to death. Warrants have been issued for four men alleged to have been in the gang, but no arrests have been made. Early last week three women were dragged from their homes in Carter county by night riders and badly beaten.

With four sessions at Seneca Falls, N. Y., May 27, prominent suffrage leaders of America observed the sixtieth anniversary of the first woman's rights convention in the world, which was held in the Wesleyan church in that village on July 19 and 20, 1848. Some of the speakers were Harriet Stanton Blatch, daughter of Elizabeth Cady Stanton; Elizabeth Smith Miller, daughter of Gerritt Smith, the great anti-slavery agitator; the Rev. Antoinette Brown Blackwell, the first woman to be ordained in the ministry and one of the oldest woman suffragists; Fanny Garrison Villard of New York, daughter of William Lloyd Garrison, the famous abolitionist, and Professor Schmidt of Cornell University. A bronze commemorative tablet was unveiled. Tribute was paid to Elizabeth Cady Stanton, Lucretia Mott, and Martha Wright, who called the convention of 1848. Mary Church Terrell, the noted colored speaker, spoke for Frederick Douglass, who at the first convention seconded Elizabeth Cady Stanton's resolution "That it is the duty of the women of this country to secure to themselves the sacred right of the elective franchise."

### HOME WANTED.

Will some Truth Seeker reader give a home to a widow (of German descent) 55 years old, who is handy around a home but unable to do very hard work. Out of town preferred. Mrs. J. Offensandt, 24 E. President street, Brooklyn, N. Y.

## Lectures and Meetings.

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

June 5.—Last meeting for the season. Elizabeth Flynn will speak on "Should Socialists Stand for Pure and Simple or for Industrialism?"

### DEATH OF FELIX GILLET.

The discontinuance of his subscription to *The Truth Seeker* by his family informs us for the first time of the death of Felix Gillet of Nevada City, Cal., who died in January last. He has been our good friend and reader for many years. The Grass Valley and Nevada City Union, in its column obituary, says that in his death "one of the most renowned horticulturists in the country passed from this world." "This city and county loses one of its best citizens, a man who was the soul of honor, of a genial disposition, and endowed with a world of knowledge and intelligence. Mr. Gillet made gardening his life work. He had originated and improved several of the leading varieties of fruits and nuts, and as a floriculturist had also won fame. He was an extensive importer of trees and shrubs from foreign countries, especially from France, and his shipments of trees, shrubs, and seeds extended to remote parts of America and other lands. As a writer he was regarded as among the leading horticultural authorities in the United States, his contributions to various publications being eagerly sought for and accorded much attention by fruit and nut growers. In California he stood second only to Burbank of Santa Rosa." Above all, Mr. Gillet was an earnest and level-headed Freethinker, a fact which the local eulogist forgets to state, and helped with purse and pen to encourage the Freethought press.

## THE WORSHIP OF AUGUSTUS CAESAR

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BY ALEX. DEL MAR,

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The attitude of the author is that of a sincere Christian who nevertheless examines the foundations of religion with the acumen and philosophy of a Volney. The chapters on the ten months' year, the Cross Quarter Days, the Worship of Jupiter, and afterwards of the Roman Messiah (Augustus), are especially graphic. The alterations of the calendar by Augustus and his successors shed an entirely new light upon the history of the past.—London Chronicle.

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## SIX HISTORIC AMERICANS

WITH PORTRAITS

BY

JOHN E. REMSBURG

George Washington  
Thomas Jefferson  
Thomas Paine  
Benjamin Franklin  
Abraham Lincoln  
Ulysses S. Grant

The Six Greatest Figures in American History, and Not One of Them Was a Christian. All Were Unbelievers—All Freethinkers

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2. That he was not a believer in the Christian religion.

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