

# 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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## GOSPEL INCENDIARISM.

Fire and Sword Were to Usher in the Communistic Republic of Jesus.

BY WM. MACON COLEMAN.

The four New Testament writers, known as the Evangelists, undertake to give an account of the life and teachings of Jesus. We do not know who wrote the documents attributed to Matthew, Mark, Luke and John. The documents themselves do not give us this information. The first three gospels are known as the synoptics, because they all treat of the life of Jesus from the same point of view—that is, they are accounts of his sayings and doings on earth. These three gospels are essentially Hebraic in character. The fourth gospel is entirely different. It is Greek, and takes its point of departure from the Logos doctrine of Philo, which is the culmination of the Platonic philosophy of ideas.

It is absolutely certain that Matthew did not write all of the documents credited to him as an eyewitness; for in the ninth chapter of this gospel we are told that Matthew was at his ordinary place of business, collecting taxes, as usual, when he was called to be an apostle. The heart of this gospel, the Sermon on the Mount, had already been delivered and other important events had taken place before Matthew was received into the apostolic college.

Whoever wrote this document does not deserve credit for even ingenuity in twisting the words of the ancient prophets to fit the history of Jesus. Besides, the writer was ignorant of Hebrew literature. He did not understand the parallelism of the old poets. When the prophet said: "Behold thy king cometh, riding upon an ass, and upon a foal of an ass," he meant sitting upon one animal only. The writer did not know this, and thought two animals were meant; and, if you turn to the Greek original, you will find that he makes Jesus enter Jerusalem riding upon both the ass and her colt; so eager was this anonymous writer to "fulfill" the "prophecies."

Nobody knows who wrote Mark. It was evidently written for people who knew nothing about Jewish manners and customs. It dwells principally on the miracles. It is the shortest and decidedly the least valuable of the four.

With regard to the third gospel, which is credited to Luke, we know from its introductory verses that the writer was not an eye-witness, but wrote from hearsay and tradition which he

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collected and put together to the best of his ability. This the writer positively declares; but the King James translators, in one of the pious frauds not infrequently employed by them, introduced an artful ambiguity which leaves the impression on the mind of the reader that the gospel was written by an eyewitness.

With regard to the fourth gospel, the last verses of the last chapter distinctly declare that it was not written by St. John.

The sum and substance of the whole matter is <sup>everybody knows who wrote these four gospels.</sup> There is no statement in the documents themselves who wrote them, and the names printed in our Bibles as those of the authors is the result of pure guess-work or imagination.

Just one word more in this connection. If any weak brother or sister is staggered at denying the inspiration of these documents, I want to say for his or her encouragement that none of them claim to be inspired; and to say furthermore that there is nothing to be found anywhere in the Bible which requires us to believe them to be inspired.

As a matter of fact, people do not believe the Bible. How many of those who profess to believe it can tell you even the number and the names of the books in the Old and New Testaments, not to speak of their contents? Not one in a thousand. There is not one in ten thousand professing Christians who can come to the reading of these books with the necessary qualifications to understand them. How, then, can a man be said to believe what he does not know? If the confessions, symbols, and articles of faith of the churches be true, then Calvin was right in putting heretics to death, and the fires of Smithfield and the tortures of the Inquisition were godly works. Human law justly puts the murderer to death. But are not those who murder souls by teaching damnable heresies, thereby sending countless numbers to suffer in the flames of hell for all eternity—are not these deserving of a still greater punishment? So thought both Catholic and Protestant in a generation which did believe. The Divine command stands written: "Thou shalt not suffer a witch to live." And good and just men in all Christendom killed witches. We do not burn heretics nor kill witches. We have outgrown the Bible. We no longer believe it to be a divinely inspired and inerrant book.

Let us next look into the comparative character and contents of these documents. They all treat of the same subject. The sayings and doings and sufferings of Jesus is the theme of them all. The style in all of them is ragged and broken, without order or connection, jerky, irregular, anecdotal, with wide gaps, and destitute of literary art. Here we have a moral precept, followed by some trivial incident, and then comes a miracle or an aphorism, with a sudden shifting of time and place without notice. There is no

reason to believe that the writers of these respective documents had seen the writings of the others; but there is good reason to believe the contrary. And there is this remarkable fact to be noted, to wit, that while the gospels are hopelessly contradictory of each other in many of the incidents related, there are, at the same time, passages in them which agree verbatim, which can be accounted for only on the supposition that all the writers had before them some common document, now lost, from which they copied part of their respective accounts.

Now, how are we to get at the historic truth from such undigested, inadequate, and conflicting statements, and, in addition to this, all set in a framework of miracles?

In the first place, we eliminate all the miraculous, as the virgin birth, the resurrection from the dead, the ascension into heaven, etc.

But in justice to the writers it must be said that their accounts of the miracles should not detract from their honesty and credibility. Everybody believed in miracles then; even the great philosopher Celsus, the opponent of Christianity, in the controversy with Origen, admitted the miracles of Jesus, but said that others could perform them as well as he, and that they were no evidence of a Divine mission. It was believed that miracles could be performed by the authority and in the name of Beelzebub, the prince of devils, just as the Egyptian magicians performed miracles in the presence of Moses and Pharaoh. Theosophists of today believe in what the scientific mind regards as miracles. The naivete of the apostolic age had no conception of the permanence and uniformity of the laws of nature, and found no difficulty in accepting miraculous accounts as true.

We start out, then, with the hypothesis that the writers of the four gospels, whoever they were, had no motive or intention to deceive, but wrote the story as they believed it to be, from hearsay, from tradition, and from documents; for not one of them claims to have been an eyewitness.

The first thing that strikes us is that Jesus came to proclaim a gospel, or an evangel, which word translated into plain English means "good news." Let us at the outset fix this in our minds and hold it fixed, that Jesus had good news to tell, "glad tidings of exceeding joy." What this "good news" was and to whom it was addressed I shall attempt to show later. Jesus, then, had a message to deliver. He made propaganda for an idea. He was an agitator, a pioneer, a founder. He aimed to establish an association of the like-minded who accepted his doctrine.

The apostles, disciples, and followers of Jesus undoubtedly understood him to mean by the "Kingdom of heaven" a civic organization here on earth. This is proven beyond question by a multitude of sayings both of Jesus and his disciples during his life, and by the bitter disappointment of the apostles at his death. And nothing more clearly sets out the nature of this kingdom than the Magnificat of Mary, the

mother: "He hath showed strength with his arm. He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away." This means the revolution. But our orthodox commentators, who understand Jesus so much better than those who associated with him and heard his words every day, have broken up this solid and substantial kingdom, dissolved it into thin vapor, and sent it scurrying in spiritual fog mists into unknown skies.

Let us take note that this kingdom was not to be established peaceably; but by power and in great glory. The Son of Man himself would come in the clouds with the holy legions to usher it in. This was the gorgeous language of Oriental poetry. The people who heard him understood it very well. To them it was supernatural in part only. It was a figurative way of saying that the existing regime should be trampled out of existence and the new order be established by superior physical force in its place.

#### "Communion" Means Communistic Republic.

The hope of the coming of this kingdom was the stay and the support of the followers of Jesus. All their efforts centered in preparing for this notable event; all their hopes were based upon it. In a word, the coming of this kingdom was the heart, the soul, the life, of the teachings and the mission of Jesus. The first petition in the Lord's Prayer is for its coming: "Thy will be done in earth as it is in heaven." Not a hint in this prayer about the salvation of the soul by faith in Jesus Christ, although Jesus dictated the prayer himself; but all about the coming of the new social and economic order, and the preparation of the individual for it. It will be noted by the thoughtful reader that there is a sharp and clear distinction made in this prayer between the kingdom already existing in the skies and the kingdom of heaven which is to come on earth. So the phrase in the Apostles' Creed, "I believe in the communion of the saints," means belief in the Christian commune or commonwealth established by the apostles at Jerusalem, which meaning has been totally perverted in the interests of the hierarchy. The word which they translate "communion" means a civic and social organization. The exact and honest translation of the word is "communistic republic," which orthodoxy has evaporated into a vague and spiritual mysticism.

Of course, the well-dressed and the well-fed vulgar do not know these things. They take what is handed out to them. They are too busy to have any time to spare for reading and thought. There is no money in it. Then, again, their minds are not capable of grasping and handling matter which lies beyond the reach of the Sunday papers, the picture magazines, and the society novel. They repeat the Lord's Prayer and the Apostles' Creed just like parrots.

The whole burden of Jesus's teaching is: Seek first the kingdom of heaven and its justice. When the apostles speak of their economic needs, as food and clothing, Jesus replies: Seek first the kingdom of heaven and all these things—food, clothing, and other necessities of life—will be added unto you.

The "kingdom of heaven" is to come like a thief in the night. Men will be eating and drinking and marrying and giving in marriage when the revolution breaks upon them suddenly, unawares, and unexpectedly. The description of its coming is expressed figuratively in all the gorgeous and vivid poetic imagery of the East. The sun will refuse its light; the moon will be turned into blood, for blood will flow; the stars will fall from heaven, and the heavens will pass away like a scroll that is folded up when the great and notable day of the Lord shall come, and the kingdom of heaven be ushered in with power.

The "kingdom of heaven" would not come by peaceable means. On the contrary, "the kingdom of heaven suffereth violence; and the violent take it by force." The annunciation made by the angels was not "Peace and good will to man," as the King James translators, falsely, wilfully, and for a purpose, made it read; but it was: "Peace to men of good will." When the kingdom comes, those who have endeavored to suppress it and who have persecuted its adherents will be cast into outer darkness; those who have practiced wrong and cruelty will call for the rocks and mountains to fall upon them to hide them from the face of avenging justice. Jesus said I come not to bring peace but a sword. And

again he says, "Let him who hath no sword sell his garment and buy one." Men were to put on material weapons of steel and iron for a physical conflict. All this is literal; but orthodoxy, in the interest of the official church, has dispersed it in a fog of meaningless spirituality. When the meaning is literal, orthodoxy interprets figuratively; when it is figurative, it interprets literally.

The force and violence which Jesus used to expel the business interest from the temple foreshadows their fate in the kingdom of heaven. The sinners, the publicans, and the harlots would enter the kingdom before this very respectable gentry. The story of Lazarus has the same meaning. He is a poor beggar, clothed in rags, who feeds on the crumbs which fall from the rich man's table, who fared sumptuously every day and was clad in purple and fine linen. But in the new order of society their places are reversed. Lazarus now has the good things and Dives lifts up his eyes in hell.

#### Jesus an Ideal Vagabond.

Jesus was a child of the people. His parents were obscure and poor and belonged to the disinherited class. The illustrious lineage given him by Matthew was not believed, or certainly not respected, by the priests or by respectable society. He was the carpenter's son and they despised him for his lowly origin. Possibly he may have spent a long period of his life in India, as the Buddhist priests maintain. There is a wonderful similarity between much of the doctrine of Jesus and that of Buddha. Buddha associated with the lowest class and made Pali, who was a barber and a member of the vilest caste, his chief apostle. Jesus did the same. With his learning he was the peer of the priests, the lawyers, and the doctors. But he did not mingle with these. He chose for his friends and associates publicans, sinners, rude and ignorant fishermen, and outcast women. His pardoning the sins of Mary Magdalene, because she had loved not wisely but too well, and her pure devotion to him, is the sweetest thing in the history. He had no vocation, no visible means of support. He did not have the few pence necessary to pay his poll tax. He said the foxes had holes and the birds of the air had nests, but the Son of Man had not where to lay his head. He roved along the margin of the desert, over the mountains, by the Tiberian sea, and tramped from town to town in Galilee. In the eyes of our commercial morality of today he was an ideal vagabond.

Today we use the words "capitalist" and "proletarian" to distinguish the two hostile classes. In the times of Jesus these classes were known as the "rich" and the "poor." The oppression of the poor by the rich was a favorite and prolific theme with the old prophets. Speaking of the rich oppressors the prophet Amos says:

"They lie upon beds of ivory and stretch themselves upon their couches, and they eat the lambs out of the flock and the calves out of the midst of the stall; they chant to the sound of the viol and invent to themselves instruments of music; they drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph." Amos also foresees a revolution. He says:

"Hear this, O ye who swallow up the needy, even to make the poor of the land to fail, saying, when will the new moon be gone that we may sell corn, and the Sabbath that we may set forth wheat, making the measure small and the shekel great, and falsifying the balances of deceit; that we may buy the poor for silver and the needy for a pair of shoes; yea, and sell the refuse of the wheat."

What a startling parallel is this to economic and industrial conditions as they exist here and now with us! Are not the poor and the needy bought for money, and women and little children ground up in the mills of greed by the exploiters, because they are obliged to have shoes, clothing, shelter, and food? Does not selling "the refuse of the wheat" savor something of Chicago embalmed meats?

In even stronger language did Jesus inveigh against the ruling class, who would neither enter the kingdom of heaven themselves nor permit others to enter it, because they desired to continue their rule of excess and extortion under the existing order. "Ye serpents," he says, "generation of vipers; how can ye escape the punishment of death?" and he calls down the innocent blood of their victims upon their heads,

## THE SON OF JOSEPH.

### Historical Parallels to the Story of the Nazorean, Called "of Nazareth."

BY JOHN I. RIEGEL.

#### II.

Although this occurrence gave rise to the story of the triumphal entry of Jesus into Jerusalem as a king to whom all the people gathered only to take him captive, torture him, and then crucify him after spreading palms in his path and listening to him in the temple at the feast of Xylophory in the fall of the year—the time of figs—there is no reason to believe that Jesus was present; he seems to have remained at Pella or "beyond Jordan" ever since his escapade of A. D. 49, as John's gospel indicates (John x, 39-42), as one of the leaders of "Jews that acted as enemies" (Wars II, xviii, 3). Inasmuch as Gorion, the son of a certain Nicodemus, served in a treachery upon the Roman soldiers, it is likely that it was about this time that Nicodemus called upon Jesus by night (Wars II, xviii, 10; John iii, 1-2)—a visit that led to the appointment of Jesus as governor of the city of Edumea shortly after Cestius had besieged Jerusalem in A. D. 66 in an effort to hush the insurrection (Wars II, xix and xx, 4)—an action that resulted in driving more of the seditious of Jerusalem to Jesus at Pella (Wars II, xix, 6, and xx, 1).

#### His Career.

It is at this time that the career of Jesus must be said to begin, when he was sixty years old. He, Saul, John and Lazarus (Eleazar, son of Simon the Pharisee) were frequently thrown together for about two years thereafter. It was at this time that Saul, with his brother Costobarus, who, Josephus says, were the authors of the Jewish war (Life §9), with Philip, requested Cestius to send them to Nero, then in Achaia, to inform him falsely that Florus had kindled the war (Wars II, xx, 1). Events so shaped themselves, however, that Saul remained in the Decapolis and soon became a senator of Tiberias, the city of Agrippa—the "Capernaum" or "city beautiful" of the gospels. Lazarus at this time secured possession of the booty Cestius had abandoned in his flight, and became the ruler of the temple—the "rich young ruler" of the gospels. Contemporaneous with the appointment of Jesus as general of Edumea in Samaria, Joseph the son of Gorion, and Ananus, the high priest, were chosen as governors of all affairs within Jerusalem. These latter are represented in the gospels as (Joseph) Caiaphas and Annas, "the high priests." Josephus, the historian, then thirty years old, was chosen governor of both Galilees (Wars II, xx, 3-4).

Jesus did not remain at Edumea for some reason not known, and soon went to Tiberias, where he met John, through whose activity, with the influence of Saul, he became governor of Tiberias and ruler of the *proseucha* there (Wars II, xxi, 3, and Life §§56-57). Before reaching this stage of influence, however, he was at the head of a "seditious tumult of mariners and poor people" who set the palace of Herod on fire in the effort to secure gold bullion from the gilt roof, stole much of the furnishings, and slew all the Greeks who were inhabitants of the city (Life §9); was the captain of the robbers who plundered and murdered in the vicinity of Ptolemais (Life §22); was a prisoner under Josephus (Life §22); and was instrumental in the robbery at Dabaritta of Ptolemy, the steward of Berenice—identical with the Ethiopian treasurer of Queen Candace of Acts viii. (Wars II, xxi, 3, and Life §§26-28.) While governor of the city, Jesus occupied a house or citadel of his own (Life §48), where he compelled Levi to feast him and his harlots at the expense of the public customs collected by Levi (Mark ii, 14-15, and Luke v, 29), if the gospels may be relied upon.

Little is known of Jesus as the governor of Tiberias, except as shown to be the bitter enemy of Josephus in the latter's autobiography (Life §§27-28; 53-58) in an endeavor to wrest the city from the authority of the latter, until the arrival of Vespasian, the Roman general, at Tiberias in A. D. 67. By that time Josephus was a prisoner of war, and Saul was in hiding by Agrippa II. on account of Vespasian's order to have him executed because of his murders and ravages in the Decapolis (Life §§65 and 74; Acts xxv-xvi). Josephus still speaks of Jesus as the "principal head of a band of robbers" at that time (Wars III, ix, 7) who foolishly took the abandoned horses of Valerian, a decurion under

Vespasian, and thus fell directly into the hands of the general. Agrippa II., who knew Jesus and was "exceeding glad" (Luke xxiii, 8) because of the injury the latter occasioned to the Romans, afforded the means for the escape of Jesus from Tiberias and Vespasian by night. "Jesus and his party thought it not safe for them to continue at Tiberias, so they ran to Taricheae," wrote Josephus. The gospels say that when the Herodians took counsel against Jesus to destroy him, Jesus and his disciples withdrew to the sea, a great multitude from Galilee followed and thronged him; and, perceiving it, he withdrew from thence, and many followed him "to a house" (Mark iii, 7-19, and Matt. xii, 15). When Vespasian sent Trajan to the citadel the next morning to see Jesus in reference to the submission and peace of the city, Trajan found only such as had the day before besought Vespasian to spare the city but bring the authors of the recent revolt to punishment.

The "house" to which Jesus and his party repaired was the city of Taricheae, where he lost 6,500 of his army in a naval battle at the inlet of the lower Jordan, and himself barely escaped with his life and a few followers to the city of Gamala, on the "other side of the sea" of Galilee (Mark iv, 1-v, 1; Wars III, x, 1-9). Shortly thereafter Vespasian arrived at Gamala, when he found that the people of that city, in a sedition they had raised against the Babylonians after the departure of Philip, had executed Jesus in the autumn of A. D. 68 (Wars IV, i, 10; Life §§35 and 37). "On the eve of Pesah they hung Jeshu" (Babylonian Talmud, San. 43a)—"Jesus whom ye slew and hanged on a tree" (Acts v, 30; viii, 39), an old man, as St. Irenaeus states (Adv. Haer., 2, 22, §§4-6).

#### Fictions About Him.

The above constitute all the positively known facts concerning Jesus the son of that Joseph whose identification was not necessary at the time the gospels were written. Passing to the doubtful experiences of historical importance referred to in the gospels, but not verified elsewhere, we have a problem in probabilities for the consideration of which unlike orthodox writers, we will not ask the long indulgence and patience of the reader. A process of elimination will be resorted to in order to rid the mind as soon as possible of the cumbersome matter yet remaining to be considered.

The narratives that must be thrown aside as absolutely without historical basis are the stories of the nativity involving the adoration of angels, shepherds, and magi who are said to have moved westward by following a star which stood in the east. These narratives are derived from the Hindu legends concerning Krishna. Similarly the accounts of the massacre of the innocents and the flight into Egypt are false—being also derived from Indian literature by a little invention to show the fulfilment of alleged "prophecy." The crude apocryphal stories of the nativity in a cave (under the Temple) are more nearly correct as to fact. So also is the narrative of the "first" visit to Jerusalem when the youth was about twelve years old entirely fictitious. The story of the temptation during a forty days' fast has not the semblance of truth which would give it a standing in the most credulous and superstitious court of today. Inasmuch as the wedding feasts of that time were celebrated in the house of the bridegroom, and the parents of the bridegroom supervised the feast, the truth of the marriage of Cana would determine that Jesus was the bridegroom, and therefore felt obligated to add nearly four barrels of "good" wine to his depleted store "when men have well drunk." If the caterer had only praise, and no surprise at such lavishness with spirits, we must at least decline to accept the story as true. Although Josephus informs us that Jesus was the husband of a sister of Justus (Life §§35 and 37), it is not likely that there was any feast over the matter during the while the parents of Jesus were living.

Likewise the account of the transfiguration is but an improvement on the yet older fiction of the transfiguration of Moses (Exod. xxiv, 9-17). The common delusion of that day that devils were the cause of disease has long been shown to have been the special field of charlatans, and it would be more than unkind to say that Jesus was thus deluded and that he practiced exorcism. The same must be said of all other "miracles" credited to him. The alleged reference by Jesus to Zacharias, the son of Barachias (Matt. xxii, 35; Luke xi, 51) who was slain in the middle

of the temple in A. D. 69, and whose mock trial forms the basis of the trial of Jesus as related in the gospels, is clearly gratuitous, as Jesus had been executed in Gamala several months before Zacharias was murdered (Wars IV, v, 4). Inasmuch as Eleazar ("Lazarus"), the son of Simon the Pharisee, who was the son of Gamaliel (Acts v, 34; Jos. Life §38), did not become an offence to the Jews until after the death of Jesus (Wars IV, iv, 1-3; V, i, 2), and was not called forth by a truce from the caverns under the temple (Wars V, iii, 1) until Titus arrived at the walls of Jerusalem in April, A. D. 69, it follows that there was no "raising" of Lazarus by Jesus. Coincident with the fictitiousness of all that the gospels allege as having occurred after the raising of Lazarus and the supper at Bethany in the house or "castle" of Lazarus, Simon, Mary and Martha—the stories of the arrest, trial, suffering, crucifixion, resurrection, and ascension of Jesus are absolutely without connection with the real Jesus of history.

### THE WORLD'S BIBLES.

**They Are Alike of Low Literary Value and Too Dull to Be Read.**

BY AUSTIN BIERBOWER.

The sacred books of the world are an inferior class of literature. None of them are interesting. They are full of superstitions and childish fancies. Nobody can read the Koran, which is a hotch-potch, without any literary value whatever. An inferior mind alone could have written it, and it takes an inferior mind to appreciate its "excellence." The sacred books of the Orient are little better. Neither the Brahmin, Buddhist, Confucian, nor Zoroastrian works can be read with any pleasure. They relate the most extravagant stories, which, as a rule, are without invention or probability. Many people who want to create a religious impression or for other reasons, concede that all these sacred books are valuable, and they think they are very liberal when they acknowledge them to be all alike good. Of course all these books occasionally express great thoughts and good moral principles, or leave them to be inferred. They would not be human or natural if they did not. They were written usually by men of different talents, and they could not all be dull, but hunting the good is like hunting a needle in a haystack, and nobody would read them for their real value. They are read as a duty when they are read at all, and these books are very little read.

The book of Mormon is likewise a worthless production, without any literary value whatever. It does not contain any thought such as popular books must contain in order to get a reading. It is stupid in the extreme, and was written as a story of the lost tribes which has been made over into a "sacred" book. Mrs. Eddy's work of Science and Health is likewise a stupid book of no literary merit. It contains no thoughts that are at all original or profound, and nobody would read it except as a duty. It is even ungrammatical, and not the work of a skilled litterateur. Nothing is easier, however, than to read philosophical or ethical thoughts into these sacred books. We might read them as well into a dictionary, or common paragraph of the newspaper. Nothing is commoner than to interpret writings into other than their obvious meaning, and the sacred books are made to serve this purpose. Literary trash thus becomes valuable and even "divine." After people read their philosophical or ethical thoughts into these sacred books they think that the "sacred" books contain them of themselves and are really valuable.

We have in the works of the great masters better ethics and better philosophy and literature. Aristotle, Epictetus, Seneca, and Marcus Aurelius among the ancients have produced much better ethics than any of the sacred books, and among the moderns many writers have what is superior to them. It is not necessary, or even useful, to read the sacred books. There is nothing that we cannot get better somewhere else. We might lose all of them from the world and be no poorer. It is time that we should quit our maudlin praise of these books and hold them for what they are worth. Through them the word "sacred" has come to mean stupid, worthless and insipid. We need only to be informed of the bibles of the world to know that they are not worth reading. We have passed far beyond them in philosophy, ethics and every branch of literature. They are not comparable with Kant or

Locke. None of them equals Shakespeare, Milton, Dante, or any of the great poets. Nobody is stupid enough to rank them among the good pieces of literature except the devotees who cannot think. They should be relegated to the limbo where they belong as worthless trash, and not receive the attention of men.

The sacred books are not the cause of morality in any nation, but the result of it. There are among every people moralists who are generally found among the literati, and these naturally present a higher code of ethics than the average man possesses. All writers of a good character are ethical, and aim at something higher than what they possess; and some of these write the so-called "sacred books." There is nothing remarkable in this. Ethical sentiments are found among all writers. The morality of all peoples is substantially the same, and the aspiration for a higher morality the same.

### THE ENLISTED MAN'S RIGHTS.

**One of Them Is to Indulge in Sunday Pastimes Without Clerical Interference.**

Sunday baseball playing by soldiers, sailors, and mariners on military and naval reservations may become a national campaign issue, but it is refreshing, says the Army and Navy Register, to know that the President is not terrorized by any of the clerical protests which have reached Washington in one or another form against this harmless diversion of the enlisted men of the services. It was a coincidence worth remarking that the newspapers of May 23 contained two dispatches on this subject, one from New Rochelle, N. Y., and the others from Kansas City. At the former place a Roman Catholic priest reported an interview with President Roosevelt in which the clergyman had expressed the view that he saw no harm in Sunday baseball playing "after religious duties had been discharged," to which the President replied with the emphasis which it is easy to imagine: "That is the kind of talk I like to hear from a clergyman." In the dispatch from Kansas City an account is given of the proceedings of the Presbyterian general assembly to which was presented the report of the committee on Sabbath observance, in connection with which the secretary of the American Sabbath Union delivered an address in which he commended President Roosevelt and others and criticized the attorney general, the secretary of war and the secretary of the navy, the criticism being based on the refusal of Messrs. Bonaparte, Taft and Metcalf "to grant a petition requesting that the soldiers and sailors of the Army and Navy be forbidden to play baseball or engage in other sports on Sunday."

It was only last week, also, that the War Department renewed its decision on this vexatious question in reply to the protest of a Detroit (Mich.) clergyman, who wanted stopped Sunday baseball playing at Fort Wayne. The War Department repeated its previous ruling on the subject to the effect that if these harmless games on Sunday afternoons, at a time when the soldiers had finished their worship, were in any sense a disturbance to the civil community in the neighborhood of Fort Wayne it would be better to close the reservation to all civilian visitors on Sunday than to stop the innocent pastime of the soldiers, who are bound to have some means of relaxation on that day as are other young men who are not of the service.

The suggestion that because a man enlists in the Army, Navy, or Marine Corps he should be subject to rules and regulations which are a hindrance to his personal liberty is among the most preposterous "reforms" which have been suggested for the benefit of other people.

It is fortunate that the military reservations are so much under the control of the government authorities that it is possible to allow enlisted men to indulge in their own pastimes without interference from the municipal authorities. It is a comfort to know that these protests have been ignored and that, so far, the insinuation that there is likely to be a political issue attempted on account of the liberal and sensible attitude of the secretary of war and the secretary of the navy will fail. It ought to fail with humiliation to those who are thus contemplating a traffic with their own bigotry.

Remember that a smile is better than a frown, that laughter is better than tears, that love is more powerful than hate.

# THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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

## Christianity and the Economic Movement.

The transformation of Socialism into a religion is being accomplished as rapidly as the religionists could wish. The meeting in Carnegie Hall addressed by the Socialist nominee for President was the occasion of the deification of Mr. Debs. It was not enough that the Rev. Elias Carr should liken him to Savonarola, Luther, and Calvin; the reverend gentleman went further and *virtually declared him to be another Christ, a Messiah.* An enthusiastic woman, when the "tall, sun-crowned man" (another of the Rev. Carr's visions) appeared on the platform, hailed him as "the God-consciousness come down to us on earth." The "God-consciousness" must be the Holy Ghost or nothing. The religious note predominated throughout the proceedings. Evidently the intent of the Christian Socialist Fellowship is not so much to make Socialists of Christians as to convince Socialists that they ought to come to Jesus. At the present stage of development the Socialist movement in New York is reminiscent of the Nationalist enthusiasm which followed the publication of Bellamy's book twenty years ago, and which took the form of religious enthusiasm, and then died out. Much earlier there had been a similar manifestation over Fourierism, which also subsided and has not been heard of since the death of the leading American apostle, Albert Brisbane.

In Chicago greater sanity is exhibited. Fortunately the leading lecturer there, Arthur Morrow Lewis, is a Materialist. After the national convention in that city, which adopted Morris Hillquit's plank declaring that "Socialism is not concerned with religious beliefs," Professor Lewis spoke to a large audience in Garrick Theatre, giving selections from Marx, Engels, Ferri, and others to prove that the doctrine of social regeneration is not compatible with Christianity. He followed these with Shelley's line, "Religion has peopled the earth with demons, hell with men, and heaven with slaves." He referred also to the "savage, bloodthirsty God of the Hebrews," and when protests came from his audience he cut loose with the remark that if the orthodox did not like the prospective emancipation of those who had not a fair chance in life, they might "befake themselves the hell they believe in." That is an open declaration of war. The rejection of religion, on the one hand, and an alliance with it on the other, mark the differ-

ence between the social economists and the Socialist politicians.

Socialism with religion in the ascendancy would not be a state united with a church but something worse. It would be a state that is a church.

Freethought, producing the habit of mind which views all questions calmly and without prejudice, which unites liberty with justice, will solve political as well as religious problems. A secular republic in which churches should be recognized only through their individual members, and not as organizations represented by the clergy, would be preferable, even economically, to a socialistic commonwealth in which the unreason of religion predominated.

## An Incentive Found.

How to improve the "morals" of schoolboys, to increase their interest in their lessons, to promote discipline and good conduct, are problems easily solved theoretically. The church says that the answer is "more religious teaching." Some of the teachers say it is corporal punishment. Neither the church nor the advocates of the rod and lash have lost faith in their theory because it has been tried and found wanting. They think it has failed because there was not enough of it. So the church proposes that on one half day in every week the schools be closed and the pupils sent to their respective churches for worship and instruction. Contemporary with this demand there has been an agitation for the restoring of corporal punishment in the schools of New York. The agitation, fortunately, did not succeed in bringing back the birch.

While the ministers were pushing their advocacy of the half holiday for church services, and the advocates of flogging were marshaling their forces to give the needed impulse toward righteousness by pounding it into the pupils, an organization was formed among the public school attendants of New York which has gone further toward settling the question than religion and castigation have done since schools were organized. This organization is the Public Schools Athletic League, a brief history of which, by its founder and president, Gen. George W. Wingate, was given in the May Outing Magazine. The achievements of which the League may now boast, although it is but a little more than three years old, are that "the physique of the boys attending the public schools of Greater New York has been improved fully twenty per cent, and their character has been improved in even greater proportion, while, at the same time, the discipline of the schools themselves has been immensely bettered."

The improvements in morals and discipline are secondary results which perhaps were not contemplated by General Wingate, who is the founder of Creedmoor and the introducer of rifle practice in this country as a part of military instruction in the National Guard, and is best known for his connection with the profession of arms. But General Wingate could not help noticing how little room the boys of New York have in which to play, and he made tests by which he ascertained that a majority of these boys, by reason of their want of healthful exercise, had only about one-half of the muscular development of husky country lads. And those who happened to possess some surplus energy had no way of working it off except by raising insurrections in the schools and by forming themselves into "gangs" that drifted into all sorts of vicious practices. Before he hit upon the plan of organizing the Public Schools Athletic League General Wingate himself, as a member of the board of education, voted for corporal punishment. It had not then occurred to him that there was a better way of appealing to our youth than the brutal one of thrashing their hides. He

is probably as much surprised as anyone when he contemplates the outcome.

In order to induce boys to compete for the prizes offered by the League, which is helped by Mr. Andrew Carnegie and other men of wealth, certain simple tests in running, jumping, and chin-ning on a bar were required, and a button was established in imitation of the marksman's badge in the army and National Guard. At the outset someone had the inspiration to propose that no boy would be permitted to compete for a button, or to enter any contest, unless he could produce from the principal of his school a certificate that he was up to the passing mark in his studies and deportment. That provision reached the spot in the boys that teachers and preachers had been probing for with sticks and texts, for the boys most anxious to succeed in athletics were often the very ones whom the teachers had had the most difficulty in controlling. Such boys soon "saw a new light." One teacher said to General Wingate: "Most of these boys have become saints; not because they want to be saints, but because they want to win the button and participate in the games." A further surprise for the teachers was developed. To their astonishment the boys who were at the foot of their classes, and who were impudent and disorderly, not only developed studious habits but became models of deportment. Their question day after day was: "How do I stand, teacher; do you think my record is good enough so that I can get a certificate and compete?"

General Wingate did not fail to take advantage of the enthusiasm he had aroused. In the interests of hygiene and other reforms he worked it for all it was worth. He wrote the boys a letter, to be read and posted in all the schools, in which he told them that to be an athlete one must cultivate cleanliness, must get lots of sleep, must keep out of bad influences, and above all must not smoke cigarettes, since the use of tobacco would be fatal to all hopes of success. He also exhorted them to be good "sports," to be always fair and square, to despise everything tricky, and to be cheerful losers and not to boast inordinately when they won. The advice has borne fruit. The boys accepted this as gospel and followed it, which too often, the General sadly admits, "is not the case with the gospel." An observant woman, attending one of the meets of the League, said: "I have seen something today that I did not suppose was possible. I have watched for two hours from 1,200 to 1,500 young men of from fourteen to eighteen years of age in the open air, and not one of them was smoking a cigarette." How much preaching of the gospel in the schools, it may be asked, would be required to effect that reform?

An idea of the scope and influence of the Public Schools Athletic League may be got by considering its size. It is the largest athletic organization in the world. The children enrolled in the public schools of Greater New York number more than 600,000. In them are 150,000 boys old enough to engage in athletics and therefore old enough to make trouble. Our school population is larger than that of the fourth city in the United States. The number of teachers is almost equal to the membership of the National Guard, which is 14,000. The schools, 630 in number, are scattered over an area of 230 square miles. A Girls' Branch is doing for the physical development of the girls what the League is doing for that of the boys. The secret of the League's success is of course found in the appeal it makes to the ambition of the boys to excel in manly sports. It may be lamentable, but it is true, that the healthy boy has no ambition to be a saint, hardly any to be "good." He would rather be an athlete than an angel. Athletics affords him a reason for

diligence in school and for orderly behavior. The success of General Wingate and his associates in the formation and conduct of this League is a case of building better than they knew. It is not to be forgotten that the improvement has gone on parallel with the diminution of religious teaching and of corporal punishment in the schools.

A case demanding the intervention of the Free Speech League has occurred in Deadwood, South Dakota, where Mr. Freeman Knowles, editor and publisher of a Socialist weekly newspaper called "The Lantern" has been convicted in the Federal Court on a charge of sending "lewd, obscene, and lascivious matter through the mails." In his number dated May 28 Mr. Knowles reports his conviction and makes his defense, reproducing the matter for publishing which he has been found guilty of violating the postal laws. He writes us that he does not intend to pay any penalty until the case has been decided in the court of last resort. As a Socialist Editor Knowles cites the evils of the present society as an argument in favor of the system which he advocates. In doing this he made a legitimate use of the death of "a most sweet and amiable young woman" of Denver, upon whom "God," without the sanction of priest or magistrate, "had worked the wonderful miracle of motherhood." The girl died as the result of an attempt to conceal the fact. Mr. Knowles protests against the harsh verdict of society which drives women in the condition of this one to desperate measures. He even says that "society is as guilty of the murder of this girl as though she had been put to death by the public hangman." His terms are unobjectionable, his attitude is almost reverential, and exception can be taken only to the view expressed regarding freedom in marriage and divorce. The language of the statute in no way applies to the language of Mr. Knowles. In order to cover his offense the law would need to be so changed as to prohibit any hostile criticism of marriage as it is, or any rebuke of society for the penalty it inflicts on the erring woman. A perusal of The Lantern of May 28 will convince the fair-minded reader that the freedom of the press and not the law has been violated in this instance.

Secretary Taft is harshly censured for his Decoration Day address in New York, when he made allusion to the alleged intemperate habits of General Grant. His offending words were: "But in 1854 he [Grant] resigned from the army because he had to. He had yielded to the weakness of a taste for strong drink, and rather than be court-martialed he left the army." Secretary Taft says that he had a purpose in using this information, which is drawn from the records of the War Department. That purpose he set forth in a statement published on the Monday following. "The lives of great men," he declares, "belong to the country. If facts are told showing that they had weaknesses which they overcame, the force of their successful example is greater to lift the youth of the country up to emulate them than if they were painted as perfect, without temptation and without weaknesses." If it be true that Grant "yielded to the weakness of a taste for strong drink" to the extent that he would have been court-martialed for drunkenness had he not resigned, and if it be true also, as it appears to be, that he conquered the appetite which had degraded him, and could command not only others but himself, the lesson is a most valuable one, for examples of reformation are more potent than examples of abstinence. The abstinent man is regarded by the victim of strong drink as a case where many small vices take the place of a single big vice—an unwarranted conclusion, but a common one.

A former drunkard, now on the water wagon and doing well, is a basis of hope for present inebriates. He is like the pockmarked comrade to a man with small-pox—a living proof that one may recover from the disease. There is every reason to conclude that Mr. Taft's intentions were good; nevertheless they may be turned into paving material. The occasion for reviewing Grant's weaknesses might have been better chosen, seeing that the general's son was present. Still, lacking in tact as Secretary Taft was, he showed none of the malignity of the historian who dismissed a great character of the Revolution as "a filthy little Atheist," inculcating no lesson except the one that lies are long-lived.

Governor Hughes struck an unaccustomed note in his address to the so-called Sunday school parade last week. He said to the children (most of whom were public school and not Sunday school pupils): "Do not make a mistake in thinking that it is what you can repeat or the words that you sing or your punctuality in attendance or anything that you do as a matter of form that will be found a test of your character. It is what you are; it is what you really feel in your hearts. Do you want to be a good friend? Do you want to have men know that when you say a thing it is forever so? Do you love the truth above your life? Is it possible for you to think or act a lie? That is what we must recognize as of transcendent importance, and that is what you boys and girls must appreciate in the depths of your hearts if you would become honorable men and women." That is radical teaching from the point of view of the Sunday school, in whose curriculum inculcation of truthfulness is not included. The precepts of honesty are learned in the home. The Sunday school teaches the children to evade and equivocate when questioned about their religion, and that a smart or pious answer takes the place of reason or citation of fact.

It is reported that the Huguenot Association of New Rochelle has acquired the old Paine house from Charles W. See, the present owner of the farm which Congress gave to Paine. The Huguenot Association, it is said, "prizes the old house because it was one of the first erected by the Huguenots who fled from France and established New Rochelle in 1688." The farm belonged in Revolutionary times to Frederick Devoe, a loyalist. The house in which Devoe lived (once the dwelling of the Jays), was partially or wholly destroyed by fire while Paine was in Europe after the Revolution. The history of the present structure is unknown. A committee of the Paine Historical Society which recently inquired into the matter could find no assurance that any part of the dwelling except the cellar belonged to Paine's residence, and the purchaser would be required by Mr. See, the present owner, to move the house away from that. The Huguenots will possess a doubtful relic of their forefathers in America.

"I have a theory that some of you will be surprised at. The church has its fighters and the church ought to say to its men what the United States says to its prospective servants. The government says: 'If you will pass the necessary physical and mental tests and will keep a high moral standard we'll pay your expenses, we'll assure you a lucrative position when you have left our school, and we will give you a pension in your declining years.'"—Dean De Witt of the Western Theological Seminary.

And when the church could not pay its "fighters" for the Prince of Peace, it would get them offices as chaplains and let Uncle Sam stand the expense.

A considerable amount of correspondence might be saved us if readers would provide themselves with copies of the pamphlet "Ingersoll as He Is." The work contains the refutation of the

slanders circulated by such moral outcasts as Dixon, Torrey and Braden, which the evangelists have taken up and are repeating wherever they go. We cheerfully answer such charges as have originated since the book was published. As to the old lies, we refer the inquirer to "Ingersoll as He Is," which all the admirers of the great Freethinker should have in their libraries. The price is but twenty-five cents, and it is worth ten dollars in an argument.

### Free Thoughts.

If God is omnipotent, how much man has to forgive him!

I prefer a kind-hearted sinner to a hard-hearted saint.

Most persons are judged by what we don't know of them.

Lots of people's souls are not worth as much as their bodies.

Those who have no wants are the only ones who want nothing.

There is a great deal that everybody wants to believe, but some can't.

When a man is going down hill he finds everything greased for his descent.

We want no Providence that saves one man's home from the flames and burns another's.

The preaching of Christianity no longer makes an indelible impression upon the human mind. It washes out more easily than formerly.

It would be truer to say that the gospels were written according to hearsay, according to fancy, according to falsehood, than to say that they were written "according to Matthew, Mark, Luke and John."

It is a significant fact that a great many women wish that woman was something or somewhat else, but that men are satisfied with her just as she is. As men have more to do with women than women have, this attitude of the male ought to count for considerable with the female.

On the dead and burnt walls of a parochial school building in Chelsea, Mass., is a sign with these words on it: "Dangerous. Keep out." That sign ought to be put on every parochial school building in the land. There is no more dangerous place for the human intellect on the earth than a school where religion takes precedence of knowledge.

It is a fact that there is more knowledge in the world today than ever before, and yet less is known about heaven, about gods, about angels, about devils, in short about everything that religion depends upon, than when mental darkness hung thick over all the earth. Things which do not exist can be seen better in the night than in the daytime. Ghosts always come to persons when the lights are out.

From the moment a man is born he begins to follow a hearse. Every hour of his life the hearse goes before him. Sometimes it stops a day, a week, a year after he is born and takes him in; sometimes it goes on forty, fifty, seventy and a hundred years before it stops for him to enter, but live as long as man may, always, he follows a hearse, and sooner or later he rides in it to his grave. No man can escape the hearse.

L. K. W.

A history of the most horrible deeds ever committed in any cause is contained in an admirably compiled "Short History of the Inquisition." The average man of this day, to whom the Inquisition is but a name, ought to read this terrible page of history and be thankful that he lives in a gentle time. He ought to remember, too, those thousands of martyrs who were scourged, burned at the stake, flayed alive, racked, quartered, crucified, impaled, submitted to a hundred varieties of fiendish torture, for the sake of intellectual freedom. This admirable history gives a brief vivid picture of the horrors enacted in the middle ages by religious bigots with the object of stifling freedom and progress. Numerous pictures from old drawings and cuts complete this history of horrors. (Truth Seeker Co., New York, \$2.00.)—The Moyer Literary Letters.

# WHY CHURCHES ARE DECAYING

The Admitted Disintegration of Christianity in England—The Missionary Fraud.

BY CELTICUS.

Most Americans are doubtless aware that in the city of London, every month of May, innumerable religious anniversaries are enthusiastically celebrated. All the available assembly rooms in central positions are engaged, and fiery floods of clerical and lay oratory are poured out upon specially prepared and expectant audiences. The streets are crowded with provincial parsons and their satellites, and with foreign missionaries home on furlough, all eager to tell a credulous public of the mighty miracles of grace which the Lord has performed through their imperfect instrumentality.

Usually, these May meetings are pitched in the major key, the minor note being seldom heard at any of them. Generally, there are sung exultant paeans of gratitude to Almighty God for incredible successes, glorious triumphs, and splendid prospects. But this year's gatherings have been an exception to the rule. Instead of intoxicating successes, there have been heavy losses to report; instead of stimulating victories, humiliating defeats; instead of rapidly swelling membership rolls, alarmingly diminishing ones.

During last year the Free churches of England and Wales lost between 18,000 and 20,000 members. Writing sometime ago, the Rev. Dr. Frank Ballard, the minister whom the Wesleyan Methodist conference has set apart as a Christian Evidence lecturer, frankly admitted that the churches "are far from including, or even reaching, the whole modern population of these realms," and that "their growth, however real, shows no sign whatever of keeping pace with that of the people in general." As a matter of fact, Dr. Ballard's own denomination suffered a decrease of four thousand members during 1907.

At the meeting of the Baptist Union, the most prominent item on the programme was a paper on "The Arrested Progress of the Church." That paper contained the following significant passage: "The middle classes are slipping away from us in every part of the country, and they are the moral backbone of the English people. They are not the selfish and worthless class so often represented. Thirty years ago many of our churches held a moral leadership in our large towns, which is today going or weakening."

## Admissions by the Clergy.

Now, the fact of this arrested progress of the churches is mournfully admitted by the leaders of all the sects. That well known minister, the Rev. F. B. Meyers, says: "We reckon that we are retrograding unless our communion roll is constantly augmented by crowds who come forward to profess their vital relationship to Christ." Then he adds: "Why the numbers of conversions and additions have become arrested is a matter that has been greatly discussed among us. By some it is credited to the change that has come over the presentation of the gospel, the changed view of the inspiration, the lessening sense of the evil of sin, the larger hope of the salvation of all men." Others assign as causes Sunday golf, week-end bridge parties, Sunday League Lectures, concerts, excursions, and many other cognate evils. Prebendary Eardly-Wilmit exclaimed, a few days ago, that the bicycle, the motor car, and the week-end are killing the Sabbath. Others hold that the general falling off of interest in religion "is due to the spirit of levity and amusement which engrosses the minds of the young, and diverts them from serious thoughts." In reality, however, these things are not causes, but symptoms. People take to golf, the bicycle, and the week-end excursion rather than to the church and its services, not because they are weak and easily yield to temptation, but because they believe that golfing, and cycling, and pleasant excursions to the country will do them much more good than the monotonous ministrations of the pulpit; or, in other words, because they have lost their faith in Christianity, and are gaining courage to be outwardly loyal to their convictions.

Christian apologists endeavor to console themselves and their public with the thought that this period of depression shall be followed by the mightiest revival ever seen. The darkest

hour of the night, they aver, is that which immediately precedes the dawn. But they forget that the church's night has been gradually getting darker for the last two or three hundred years. During that time there have been a good many so-called revivals, but they have only served to mark so many stages in the progress of the night. Take the last Welsh revival under Evan Roberts, and you will find that its net results are, the total wreck of its chief agent, and the throwing of the churches into a profounder sleep than they were in before. The truth is that the churches are dying because such vast numbers of the people are discovering and laying hold upon the life which Nature has designed for them. They are learning that the acquisition of natural knowledge necessitates the flinging away of supernatural faith. The Christian is disappearing in consequence of the advent of the man.

## The Motive for Missions Has Disappeared.

The Christianity of today is a new thing under the sun. Neither Jesus nor Paul would be able to recognize it. To Augustine and Calvin, to Luther and Wesley, it would be an unknown quantity. Even the organizers of our modern missionary societies would utterly fail to identify it. This was admitted by the Rev. Dr. Wardlaw Thompson, in his address from the chair of the Congregational Union of England and Wales, this very month of May. Dr. Thompson is the foreign secretary of the London Missionary Society. This society was founded because the churches of this land were permeated by the belief that without the knowledge of Christ the countless millions who inhabited the heathen world were doomed to everlasting torment in hell-fire. That belief Dr. Thompson declared to be now quite dead in the majority of the churches at home. Dr. Thompson was honest enough to make a further admission, to the effect that present day knowledge, gained by travel and other forms of international communication, inevitably leads to the conviction that, morally, Christendom is not much, if at all, in advance of Heathendom, especially as the latter is represented by such countries as China, India, and Japan. That is to say, from the standpoint of the Christians of a hundred years ago, which is clearly that of the New Testament also, the present plea for foreign missions is a piece of unadulterated hypocrisy, and an unforgivable insult alike to the heathen and to the God who is supposed to be their loving father.

The Rev. Professor George Adam Smith of Glasgow, who is a Higher Critic of great renown, and who, in that capacity, writes and speaks quite sensibly, unwittingly exposed the hollowness of the foreign mission cause, while preaching a sermon on its behalf, a week ago. All the great religions, he granted, are from God, only he has seen to it, for some inscrutable reason, that Christianity should be the best of the lot. But at the close of his discourse he solemnly urged his hearers to give every possible support and encouragement to those who labor for Christ in foreign parts, and on no account to permit reports of the failure of Christianity at home to reach the heathen. Fancy a thoughtful Chinaman, Indian, or Jap reading that injunction, and giving it its only reasonable interpretation! He would be ten times more determined in his opposition to the Christian religion than he was before.

Of course, to Freethinkers this decadence of the churches is a truly hopeful sign of the times. They rejoice and are exceeding glad at the steady downfall of superstition, knowing full well that superstition retires only in proportion as truth advances. Dr. Ballard is radically wrong when he declares that God and Christian sanctions are being relegated to the limbo of the unknowable and the unnecessary by the swelling tide of modern thoughtfulness. He is not so simple as not to know that God and Christian sanctions are being driven off the field before the rising flood of modern intelligence, that faith in God is being displaced by the light of reason, and Christian sanctions by the dictates of what George Meredith calls "the Conscience of Life." It is science, the progress of which Christianity arrested for a thousand years, which is now making belief in Christianity a natural impossibility.

London, June 1.

## THE DILEMMA OF CHRISTIANITY.

As "Common Law" It Is to Blame for Woman's Enslavement Under the Law.

BY BENNETT LARSON.

Are women indebted to Christianity for their present social status?

Christianity is claimed to be part and parcel of the common law, and of course it is the law that throws light on the progress of women, so we must refer to the common law to find out just how much women owe to Christianity if the claims are true.

To illustrate the wife's disability at common law, Schouler cites these cases: "She cannot earn money for herself; she cannot jointly with her husband or alone, sign or endorse a promissory note so as to bind herself; nor execute a bond or other instrument under seal; nor purchase on her own credit; nor agree to keep a money deposit payable on demand; nor be surety for her husband, or another; nor bind herself by a recognizance; nor execute a letter of attorney; nor otherwise make a valid contract." (Dom. Rel., sec. 58.)

By the common law, the wife's personal property in possession, such as money, furniture, farm stock, etc., became the property of the husband at marriage. Her things or choses in action, such as bonds, notes, checks, accounts, rents, legacies, etc., became his when reduced into possession, that is, collected in; and the product of their joint labor belonged to the husband. (Schoul. Dom. Rel., secs. 80-85.) At common law, "the wife's chattels real, as leases and terms for years, became the property of the husband at marriage and he might sell, assign, mortgage, or otherwise dispose of them without her consent, but some act of appropriation on his part was necessary before his wife's death. They were also liable for his debts." (Co. Litt. 46c., 2 Kent's Com., 134.)

"Neither was the man made for the woman, but the woman was made for the man." (St. Paul, 1 Corinthians ii. 9.)

The real estate belonging to the wife was not transferred to the husband at marriage but he became entitled to the rents, income, etc. (2 Kent's Com., 130.)

At common law, "the wife's wearing apparel, ornaments, etc., which she had at marriage, or acquired before or during marriage, are the husband's during his life and he might sell or dispose of them as he chose, but at his death they belong absolutely to the wife." (State v. Hays. 21 Ind., 288.)

The common law, though it deprived the wife of her property, protected her life by allowing her to bind her husband for necessities.

To illustrate the wife's servility to the husband, at common law, the husband was made responsible for crimes committed by the wife, in his presence, as she was presumed to act under his direction, and this, as Blackstone says, was for the wife's protection, which shows her subjection at common law to the husband.

In the face of these quotations, unless it is right to enslave woman, Christians, instead of claiming their religion to be identified with the common law, ought to try to prove an alibi for it.

During the last fifty years state statutes have in many states revolutionized the old rules of the common law, so that now in many states women have the same property rights as men, and when we note the change one would think that the Christianity had been eliminated from the common law if it ever was a part of it.

It is only during the last fifty years that women have been given their rights, to any degree, and yet the clergy have deplored the infidel tendencies of the last half century, and it seems strange that Christianity, having been a power in the state for so long, had never given women any of their rights, but has the audacity to claim the credit for the uplift of women, when that credit belongs, not to them, but to the iconoclastic spirit of the age.

At common law the husband had the right to moderately chastise the wife. This was the only kind of "woman suffrage" that Christianity ever sanctioned.

Woman's rights are beginning to be recognized and although "her desire may be to her husband" he shall not always rule over her, as the Lord commanded. No longer need she bear herself "shamefacedly" in remembrance of a mythical and absurd transgression. She is released from the

barbarity and tediousness of "learning in silence with all subjection" and from "her husband at home," as St. Paul commanded. The avenues of all learning and professions are opening to her and she will enter the lists and prove the capabilities of her sex, in spite of all prejudices and dire predictions.

**The Song of the Colorado.**

From the heart of the mighty mountains strong-souled  
for my fate I came,  
My far-drawn track to a nameless sea through a land  
without a name;  
And the earth rose up to hold me, to bid me linger and  
stay,  
And the brawn and bone of my mother's race were set  
to bar my way.

Yet I stayed not, I could not linger; my soul was tense  
to the call  
The wet winds sing when the long waves leap and beat  
on the far sea wall.  
I stayed not, I could not linger; patient, resistless,  
alone,  
I hewed the trail of my destiny deep in the hindering  
stone.

How narrow that first dim pathway—yet deepening  
hour by hour!  
Years, ages, eons spent and forgot, while I gathered me  
might and power  
To answer the call that led, to carve my road to the  
sea,  
Till my flood swept out with that greater tide, as tire-  
less and tameless and free.

From the far, wild land that bore me, I drew my blood  
as wild—  
I, born of the glacier's glory, born of the uplands  
piled  
Like stairs to the door of heaven, that the Maker of All  
might go  
Down from his place with honor, to look on the world  
and know

That the sun and the wind and the waters, and the  
white ice cold and still,  
Were moving aright in the plan he has made, shaping  
his wish and will.  
When the spirit of worship was on me, turning alone,  
apart,  
I stayed and carved me temples deep in the mountain's  
heart.

Wide-domed and vast and silent, meet for the God I  
knew;  
With shrines that were shadowed and solemn and  
altars of richest hue;  
And out of my ceaseless striving I wrought a victor's  
hymn,  
Flung up to the stars in greeting from my far track  
deep and dim.

For the earth was put behind me; I reckoned no more  
with them  
That come or go at her bidding, and cling to her gar-  
ment's hem.  
Apart in my rock-hewn pathway, where the great cliffs  
shut me in,  
The storm-swept clouds were my brethren, and the stars  
were my kind and kin.

Tireless, alone, unstaying, I went as one who goes  
On some high and strong adventure that only his own  
heart knows.  
Tireless, alone, unstaying, I went in my chosen road—  
I trafficked with no man's burden—I bent me to no  
man's load.

On my tawny, sinuous shoulders no salt-gray ships  
swung in;  
I washed no feet of cities, like a slave whipped out  
and in.  
My will was the law of my moving in the land that my  
strife had made—  
As a man in the house he has builded, master and un-  
afraid.

O ye that would hedge and bind me—remembering  
whence I came!  
I that was, and was mighty, ere your race had breath  
or name!  
Play with your dreams in the sunshine—delve and toil  
and plot—  
Yet I keep the way of my will to the sea, when ye and  
your race are not!

—Sharlot M. Hall.

**The Rabbi and the Archbishop.**

At a banquet the Catholic Archbishop Ryan was sitting next to a distinguished rabbi of the Jewish church. The two ecclesiastics were personally acquainted and had met in public on many occasions. On this particular night they indulged in some raillery at the expense of each other. Presently the archbishop, with a smile, turned to the rabbi and said:

"Rabbi, when can I help you to a piece of this ham?"

The rabbi never paused for a moment, but said, promptly and with a smile that would not come off:

"At your wedding, archbishop."

**THE CHRIST.**

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

BY JOHN E. REMSBURG.

CHAPTER VIII.—(Continued).

Character and Teachings.

496

When was Christ's second coming and the end of terrestrial things to take place?

"There be some standing here that shall not taste of death till they see the Son of man coming in his kingdom" (Matthew xvi, 28).

"This generation shall not pass away, till all be fulfilled" (Luke xxi, 32).

Seventy-five generations have passed, and still the world rolls on, unmoved by Christ's and Mother Shipton's prophecies.

497

Did the Apostles believe that the second coming of Christ and the end of the world were at hand?

Peter: "The end of all things is at hand" (1 Peter iv, 7).

James: "The coming of the Lord draweth nigh" (James v, 8).

John: "Ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time" (1 John ii, 18).

Paul: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (2 Thessalonians iv, 16, 17).

Renan, ever ready to palliate or overlook the errors of his hero, frankly admits that the predictions concerning his second advent and the end of the world were a dismal failure. "It is evident, indeed," he says, "that such a doctrine, taken by itself in a literal manner, had no future. The world, in continuing to exist, caused it to crumble. One generation of man at the most was the limit of its endurance. The faith of the first Christian generation is intelligible, but the faith of the second generation is no longer so. After the death of John, or of the last survivor, whoever he might be, of the group which had seen the master, the word of Jesus was convicted of falsehood" (Life of Jesus, pp. 203, 204).

498

To what extent was the gospel to be preached before his second coming?

"Ye shall not have gone over the cities of Israel, till the Son of man be come" (Matthew x, 23).

"The gospel must first be published among all nations" (Mark xiii, 10).

499

Did Jesus claim to be the Christ or Messiah from the first?

John: He did. Early in his ministry "The woman [of Samaria] saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he" (iv, 25, 26).

Synoptics: He did not announce his Messiahship until late in his ministry.

500

Who were the first to recognize his divinity?

Synoptics: Devils and unclean spirits (Matthew viii, 28, 29; Mark iii, 11, 12; Luke iv, 41).

501

What is said of Jesus in Hebrews?

"Jesus, who was made a little lower than the angels" (ii, 9).

"Being made so much better than the angels" (i, 4).

502

What did he say respecting his identity with God?

"My Father and I are one" (John x, 30).

"My Father is greater than I" (xiv, 28).

503

How did he attempt to establish his claims?

"It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me" (John viii, 17, 18).

But if "I and my Father are one," how does that fulfill the law?

504

What did he say regarding the truthfulness of his testimony concerning himself?

"Though I bear record of myself, yet my record is true" (John viii, 14).

"If I bear witness of myself, my witness is not true" (v, 31).

505

Did Jesus' neighbors believe in his divinity?

Matthew: "When he was come into his own country," and to his own home, "He did not many mighty works there because of their unbelief" (xiii, 54, 58).

506

What opinion did his friends entertain of him?

Mark: "And when his friends heard of it [his work], they went out to lay hold on him; for they said, He is beside himself" (iii, 21).

507

Did even his brothers believe in him?

John: "Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him" (vii, 2-5).

These three passages are fatal to the claim of Christ's divinity. If he was unable to convince his neighbors, his friends, or even his own family of his divinity he was not divine. Much less was he the "very God," as claimed.

According to the Christian scheme, man by his disobedience fell—was lost. God desired to save him. Christ—God manifest in the flesh—came on earth for this purpose. What was required of man to secure salvation? Simply to believe that Jesus was the Christ. In order for him to believe this what was necessary? That Jesus should convince him that he was divine. If he was all-powerful he could have done this; if he was all-just he would have done this. Did he do this? His own race rejected him. Disbelief in Christ's divinity disproves his divinity.

508

The writings of the New Testament are adduced as the evidences of Christ's divinity and the divine character of Christianity. Do the writers of the New Testament claim to be inspired?

With the possible exception of the author of Revelation, they do not. Paul says, "All scripture is given by inspiration of God." But the "scripture" of Paul was the scripture of the Old Testament. His words have no reference whatever to the writings of the New which did not exist in his time.

If the New Testament is not inspired and infallible, what follows?

"If the New Testament is defective the church itself is in error, and must be given up as a deception."—Dr. Tischendorf.

"It is not a word too much to say that the New Testament abounds with errors."—Dean Alford.

509

What is said of the Apocryphal Gospels which appeared in the early ages of the church?

"Several histories of his [Christ's] life and doctrines, full of pious frauds and fabulous wonders, were composed by persons whose intentions perhaps were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all; productions appeared which were imposed upon the world by fraudulent men, as the writings of the holy Apostles."—Mosheim.

Is the above less true of the books we are reviewing? Are not these writings "full of pious frauds and fabulous wonders"? Do not these writings display "the greatest superstition and ignorance"? Have not these writings been "imposed upon the world by fraudulent men, as the writings of the holy (?) Apostles"?

If some of these apocryphal Gospels had been accepted as canonical, and the canonical Gospels had been rejected as apocryphal, these canonical Gospels would appear as untruthful and foolish to Christianity as the apocryphal Gospels do.

"Modern theology has made remarkable progress," observes my learned friend, Dr. Paul Carus. Yet Macaulay said that a Christian with his Bible in the fifth century knew quite as much as any Christian in the Nineteenth. If theology is not in the Bible, where is it?—The Papyrus.

## FREETHOUGHT WOMEN WIN.

### The Anti-Clericals of Italy Pass a Resolution at a Woman's Congress Against the Church.

The women of Italy are in advance of their sisters in both England and America in demanding secular education. They have just had their first national congress in Rome, where the question of religion in the schools was discussed. The New York Sun's correspondent reports that the gathering developed orators by the score, and that many a man who ridiculed the idea of the congress and went to its sessions to jeer remained to listen to the clear, effective addresses of some of the leading members of the suffrage party. There is no doubt that if in Italy the women had equal rights in public life with the men the latter would have to look to their laurels.

The subjects discussed by the congress were varied and ranged from social and political problems to religion, art, literature, emigration, hygiene and morality. The congress was divided into different sections, which were presided over by women familiar with the subjects under discussion. There was a section of education and instruction, one of law, others of emigration, charitable organizations, literature and art and hygiene.

The congress was opened at the Capitol in the presence of Queen Elena and Princess Letitia of Aosta. The Mayor of Rome, Signor Nathan, who is a warm advocate of women's rights, made a flowery speech of welcome. The audience was large, representing women in all parts of Italy. The congress afterward held its sittings in the Palace of Justice, where the real work, which consisted mainly of a great deal of talking, began.

There was order at all the meetings until the discussion of religious teaching in the public schools came up. The subject was opened by one of the delegates, who, in a clear, concise way explained that in former times the teaching of religion in the schools was adequate, but that today there was a different era of education which made it necessary that a different system should be initiated to instruct the young in the first principles of morality. They should be taught in a scientific way that morality was absolutely necessary for the welfare not only of humanity in general but of the individual.

As her address was finished there were signs of excitement and disapproval, while the head of the Catholic party in a very indignant speech rebutted the arguments of her opponent. Her speech was met with disapproval by the Free-thinkers and applause by her adherents.

A young woman raised her voice and declared that the teaching of religion was wearing to the brains of the young and crowded out more important educational subjects. The anti-clericals shouted "Brava!" and cheered with great enthusiasm.

A new speaker, a professor in one of the universities, arose, and she quoted the Fathers of the church, as well as Renan and Mazzini, to show the necessity of keeping before the mind of the young the eternal principles of truth and honesty. The anti-clericals were, by this time, reinforced by members of the stronger sex, the two Socialist Deputies, Mazza and Lollini. One of these asserted that morality was taught by Rahmajana many hundred years before Christ.

"No," said another, "by Confucius!"

A school teacher from the Campagna put in a word of praise for the parish priests who labor among the poor in the fever districts and asked that the credit of this good work should be given to them and not to the Socialists.

Around the president's desk there was a fluttering of feather boas, clapping of hands, shouting and all the great signs of a storm. The Princess di Cassano tried to throw the conventional oil on the troubled waters by changing the discussion and introducing woman suffrage. All to no avail. Feminine cries of "Viva Cristo!" "Viva Confucio!" echoed throughout the hall.

The president proposed two resolutions, one framed by the clerical element, the other by the anticlericals. Both were put to a vote, and by a small majority the latter was passed. The announcement of the success of the anti-clericals was received with shouts and hisses.

The confusion was almost maddening. All spoke at once, including Deputy Lollini, who insisted that he had the right to be heard, as he had paid the entrance fee of \$2.

"Just like men!" cried a little schoolmistress from the country. "They have strong lungs and try to down us poor women even at our own congress."

The discussion was finally ended and order restored. It must not be supposed that all the discussions at the congress were as stormy as that on education. There was a section where the sittings were characterized by the utmost quiet and order—the section for art and literature.

Here the experiences and difficulties which an Italian woman must overcome in order to reach fame as an artist or a writer were discussed. There were many discussions as to the manner of combating the lack of interest in reading shown by the average Italian girl, who having finished her schooling limits her reading to the daily newspaper.

The members of the congress worked and talked for five days, but they still found time, as women will, for social diversion. Besides many tea parties there was a reception given by the Mayor of Rome in the Capitoline Museums, which were illuminated for the occasion, and a garden party was given in the grounds of Queen Margherita's palace.

No feminine congress would perhaps be complete without an attempt at a reform in dress. Italian women so far have rejected and strenuously opposed any reformed dress and French fashions have been tenaciously clung to. Still a certain amount of enthusiasm greeted the courageous member who attended receptions, tea parties and the sittings of the congress attired in a flowing toga, which she declared should be the national dress of the Italian women of the future just as it had been of those in the past.

## When Women Ruled.

Stories in the Old Testament take on a new interest in the light of our present knowledge of the ancient period of feminine rule. According to Genesis ii, 24, a man shall leave his father and mother and cleave to his wife. Now, this does not mean that they shall set up housekeeping together: it is not a slur upon the primitive mother-in-law. It means that he must leave his clan and enter that of his wife. So, too, we understand the tribulations of Jacob. When this patriarch stole away with his two wives, Leah and Rachel, from the home of his father-in-law, he was committing the most heinous of all offenses, for his marriage had made him a member of his wives' clan. He had become their property. And, much later in history, Samson marries a woman in Philistia, and has to go there to visit her.

"Woman," says Tertullian, "thou art the gate of hell." It is unnecessary to quote the well known opinions of the fathers in this respect. The stern provisions of the Christian jurists came into conflict with the milder customs of the barbarians. Among the Visigoths, Bavarians, and Burgundians no male kinsman could interfere with the wife's guardianship of her children.

According to Manouvrier, the anthropologist, the average cranial capacity in cubic centimeters of men in the stone age was 1544, as against 1560 of modern Parisians; that of women in the stone age was 1422, as against only 1338 today.—Victor Rousseau.

Undoubtedly the religious motive has altered; hellfire has paled and ceases to make afraid. A surprising number of people, who make the best of neighbors, send their children inside no church, and the intimate knowledge of scripture has already been lost by a rising generation. The old Protestant theory was that the saved would be few; nowadays numerous good-natured men feel sure that they will be many, and that they are included without the aid of any church. In city and country the ideal of church-going has declined. Conduct, however, has improved; the average morals of the country are probably higher than in colonial times, in spite of the sewer of criminal news always leading men to crime. The religious condition of the land may be summed up in a sentence: Doctrine has decayed, but the appeal to character, to the ennoblement of the human soul, still continues and is as active a principle as it has ever been at any time in the history of the nation.—Prof. A. B. Hart of Harvard University: "The American Nation."

## "In God We Trust."

Lyman C. Howe in The Sunflower.

At last the motto, "In God We Trust," has been restored to United States coins. This is significant in view of the attitude of the President, and his explanation of his action in ordering it omitted. It looks as if Congress acted in a spirit of resentment. It is a curious feature of our present political system, that congressmen, and especially senators, are jealous of the President. They seem to regard him as an enemy, a usurper of their prerogatives. Surely, their act does not reflect credit upon their intelligence. There seems to be a backward drift to the liberal spirit in religion, when it touches politics. It would seem as if these pious pretenders could quite easily be led to compel belief, or a pretension of belief, in the infallibility of priests, the inerrancy of the Bible, and a literal hell, where sinners must enjoy an eternal roast. Will these political hucksters define the God that the people of this nation are, by their action, compelled to endorse and to pretend to trust? Do they answer, "The God of the Bible, of course"? But which one of the gods of the Bible? Is it the Jehovah that held a dark circle with Moses on the mountain, when he carved the decalogue on tables of stone? And is it the same God that said to Moses, "I have seen this people; and behold it is a stiff-necked people; now, therefore, let me alone, that my wrath may wax hot against them; and that I may consume them, and I will make of thee a great nation"? And is it the same God who was changed in his purpose by the argument of Moses, so that "the Lord repented of the evil which he thought to do unto his people"? Is it the same God that authorized Moses to say, "Put every man his sword by his side and go in and out from gate to gate throughout the camp and slay every man his brother and every man his companion and every man his neighbor"? Is it the God that created the world and pronounced it all "very good," and a little later discovered that it was all very bad? Is it the God that "repented that he made man on the earth"? Is this God, in whom we pretend to trust, the one that said, "I will destroy whom I have created from the face of the earth"? Is it the blundering, impotent, changeable, jealous, revengeful savage that we honor by inscribing his name upon our money? O the shame of it! What a pious sham is our government. No man thinks of trusting a dollar because it pretends to be an agent of God. It will buy no more for bearing this libel. Bread bought with it will feed the hungry no better, and no God, alive or dead, will ever know that his name is written on our coins. There is no reverence in the sham. No one respects himself or God the more for this travesty on common sense and religion. The congressmen who thus stultified themselves will not rise in public esteem or political favor by such stupid misuse of the confidence of the people who elected them to represent them in the nation's councils.

Whoever has a conscious part in bringing civilization along has a hand in the most inspiring work there is. All workers—farmers, mechanics, teachers, ministers of religion, capitalists, politicians, doctors, lawyers, and even the brokers and the legislators—should so manage their conduct as to be able to treat themselves to the persuasion that they have a part in this vast work and are doing their share. The legislators help and hinder by turns, according to the extent of their knowledge. We presume, for instance, that New York State Senator Page is trying to help by his bill "to prevent the abridgement or emasculation of 'The Star-spangled Banner' in the public schools of this State"; but might he not better spend his strength on a bill to prevent the enactment of unnecessary laws?—Harper's Weekly.

"Why do American women talk so little?" asks George Harvey, in Harper's Bazaar. "Have they suddenly become so religious that they consider it advisable to heed even the dicta of Solomon and the injunctions of Paul? We can hardly believe this to be the case even in the Lenten period. As we have advised frequently, neither the wise king nor the eloquent apostle was suitably equipped by experience and association for the guidance of womankind; one had too many wives, the other had none; wherefore the viewpoint of each, though varying widely from that of the other, was prejudiced and untrustworthy. The very petulance of Solomon's language in expressing preference for life in a 'corner of the housetop' rather than with a brawling woman in a wide house' suggests the likelihood of an annoying experience still fresh in mind, else he would not have dwelt with so much particularity upon the size of the mansion."

The Rev. S. A. Coffman, the Methodist preacher at Fairmount, Va., who killed his wife while insane, says he became sane immediately upon realizing what he had done. Which reminds us of Harry Thaw, the only difference being that Thaw has the money to prove it.—Denison Gazetteer.

## Minor Editorial Note and Comment.

Flogging natives with a whip made of rhinoceros hide, every blow of which draws blood, is practiced by both the British and the Germans in East Africa, the only difference being that in the British colony the punishment must be authorized by the courts. The German Dr. Karl Peters was some time ago dismissed from his position as imperial commissioner of the district about Kilimanjaro on account of his brutality. A German newspaper called Peters a hangman, a murderer, and a coward, and was sued by him for libel. Peters had befriended one Father Acker of the African mission, who at the trial testified in his behalf that one could not govern the natives without flogging, and that he had himself often caused both men and women to be whipped. The invasion of heathen lands and the oppression of the natives who do not bow to foreign rule is a feature that has always marked the progress of Christianity. One would say that if the priest Acker cannot "govern" the East Africans without flogging them he might allow them to govern themselves. But this would not forward the cross of the "gentle Nazarene."

The head of the Washington "Bureau of Reforms," the Rev. Wilbur F. Crafts, who is responsible for a good deal of religious legislation, actual and proposed, in the District of Columbia, reveals the fact that Speaker Cannon of the House is inimical to such law-making. "Speaker Reed was bad enough in this respect," says Crafts, "but Cannon is infinitely worse. His manners and morals are the lowest of any man in Congress. When I am asked why it is that such a man comes to the top in Congress, I am apt to reply that it is for the same reason that a regiment chooses a pig for its mascot." The attack of Crafts on Speaker Cannon hints at the methods whereby congressmen are whipped into line to vote for measures that originate with the grafting Bureau of Reforms. If they vote right their manners and morals are not subjected to scrutiny.

The principles of a Secular Church in Elkhart, Ind., are stated in the Chicago Public to be as follows: "Instead of esteeming man's profession of faith, his observance of the rites of religion and his membership with some church as determining his religion, while his amendment of life corresponding to these various external things is only an evidence of his sincerity, the Secular Church maintains that the principles one observes in life are the original and the only substantial expressions of his religion, from which he may on occasion as a spontaneous and recreative outpouring of his emotions bring it forth in the observances of outer worship in form and ritual." There is no penalty for doubting that proposition. We hope there is none for not fully comprehending it at the first reading.

When B. C. Boyles of Kansas City saw S. D. Burnett reading the Bible to Mrs. Boyles his heart rejoiced, for he thought there were two more souls about to find eternal life. When the couple developed something more than a spiritual regard for each other, he investigated the character of Burnett's readings from the scripture and found that they were from the Song of Solomon. He has now instituted a suit against the gentleman for alienating his wife's affections. And yet all scripture is inspired and is profitable for instruction in righteousness, says the apostle Paul. But Paul, it is presumed, knew nothing of Solomon and his Song.

That "converted" Jew, the Rev. Samuel Freuder of New York, has got tired of

appearing to be what he is not, and has returned to the fold of Israel. In Boston last week, he said to a Jewish audience: "If I ever preach in any Christian pulpit again, may my right hand forget its cunning and may my tongue cleave to the roof of my mouth." Unbosoming himself to a reporter he declared: "I would rather push a cart through the streets than go into a pulpit and preach Christianity. I shall return to New York to-day and I shall never baptize a Jew or anybody else again. It is a fake all through." There is probably not a Christian proselyte, nor a "convert" from one sect of Christianity to another, who does not know that the words of Rabbi Freuder are true.

On the authority of a Washington dispatch to the New York papers it is stated that section 3893 of the Revised Statutes of the United States, which prohibits the carrying in the mails of indecent matter, was amended by the late Congress as follows: "And the term 'indecent' within the intentment of this section shall include matter of a character tending to incite arson, murder, or assassination." The amendment becomes active on July 1, and Postmaster-General Meyer will proceed under it to suppress all so-called anarchistic or socialistic newspapers guilty of the offense described. We hear occasionally of Russian censorship. This is it.

Two women dressed as nuns and calling themselves Sister Agnes and Sister Adele were in the Tombs police court last week charged with vagrancy because they were not recognized by Father McMahon, director of Catholic charities, who calls them impostors. They say they are members of a French order. The police, they add, treated them with brutality. It appears to be assumed that the Catholic church has a monopoly of the business of begging by "sisters," though why the secular authorities should discriminate between an impostor duly accredited by the church and one who is not is more, probably, than they would be able to explain.

"It is probable," says the Army and Navy Register, "that Chaplain H. C. Gavitt, 1st Cavalry, now on duty in the Philippines, will be promoted to the grade of major under the provisions of the act of April 21, 1904." The Register adds that "Chaplain Gavitt's services have been of a sort to justify his advancement." It does not readily occur to us what a minister of the gospel could do in the service of his master that would entitle him to military rank. When the Galilean preacher grew in favor with God and man we do not read that he was promoted to be Major Jesus Christ, with an increased salary.

Detectives are looking for Mrs. E. Bartol Hall, who is a member of the First Church of the Disciples of Christ in West Fifty-sixth street, this city. The husband of Mrs. Hall opines that the sleuths will find his wife when they find the Rev. B. Q. Denham, the pastor recently recalled to the church against the protest of Mrs. Elizabeth Grannis, who was disfellowshipped for objecting to his behavior toward women. Denham came back to the church, but did not remain to preach. His disappearance was simultaneous with that of Mrs. Hall. Religion, let it not be forgotten, is the only guarantee of a moral life.

The Crapsey heresy trial and expulsion is recalled now and then by the unfrocking of some minister bold enough to express his agreement with the heretic. An exchange says that the Rev. George Clark of Cambridge, Mass., formerly an Episcopal clergyman of Cincinnati, Ohio, has

been deposed from the ministry by Bishop Vincent because he holds views in common with the Rochester preacher. It is predicted that the Rev. Mr. Clark, being a man of unusual abilities, as most heretics are, will be heard from later.

Alfred B. Farlow, the Boston Christian Scientist, is sued by a woman for \$10,000. It is an action for tort. The lady does not make public the nature of the tort. Mr. Farlow was formerly in New York, where he acted as publicity agent for the Christian Scientist church and wrote a letter to The Truth Seeker every time we mentioned Mrs. Eddy or a failure of the Christian Scientist treatment. We trust he has not been doing anything ministerial.

In closing his revival at Sharon, Pa., the Rev. Billy Sunday got so excited during his last appeal to the Sharon sinners that, the account says, "he pounded the improvised pulpit into strips, and then plucked off a piece of board and wielded it as if it was a baseball bat to drive his exhortations against the heads of his sinful listeners." It was, concludes the dispatch, "a remarkable exhibition of spiritual batting." Batty preaching, rather, we should say.

As was expected, the United States Supreme Court has decided that the Catholic church "is entitled to exercise complete ownership of the church buildings occupied by that denomination in the city of Ponce, Porto Rico." The decision was rendered in that case of the municipality of Ponce versus the Roman Catholic church in Porto Rico. If the municipality is wise it will now say to the church, "Since you own the property, you may pay taxes on it."

The Irish Cardinal Logue sailed for home last Saturday. As about everybody connected with the government, national and municipal, including the army, militia, and West Point cadets, had crooked the knee, or kissed his ring, or otherwise made obeisance to the Catholic primate, whose pictures show whence Darwin derived a term for the higher apes, there was nothing for him to gain by a longer stay in America.

A label bearing skull and crossbones, with a warning against excessive drinking, is recommended for all receptacles containing intoxicants, by a commission appointed by the Russian Douma to inquire into the alcoholic drink question. The toxic quality of alcoholic drinks is slight, but owing to quantities consumed they kill more persons, probably, than die by poison in other forms.

The revised version of the Bible has not displaced the authorized or King James version among the orthodox. An attempt to have the Revision approved by the Presbyterian General Assembly at Kansas City failed by a narrow margin. The new version does not sound like the old one, and it is sound, not sense, that makes the Bible impressive.

Retiring Moderator Roberts of the General Assembly of the Presbyterian church at Kansas City declared: "We are a Christian nation only because three-fourths of our women are Christians." Why leave out the children under ten and baptized infants, who outnumber our "Christian women"?

For "scolding and embarrassing four men in public," a Pittsburgh magistrate has sent Aunt Carrie Nation to the workhouse for thirty days. Mrs. Nation finds comfort in the belief that while she gets nothing worse than jail, her accusers and judges will go to hell. Such are the consolations of the Christian martyrs.

The News of Veedersburg, Ind., gives place May 22, to "A Tribute to the Dead" by Schuyler LaTourette, being an address which the author read as part of the funeral services held at the death of

Mr. John Galloway, his lifelong friend. The address contains three columns of good philosophy to live or die by.

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.

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BY GEORGE E. MACDONALD.

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## LETTERS OF FRIENDS.

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

## "BLUENOSES" ASSAILED FOR BIGOTRY.

From H. Rosario Holmes, Cobalt, Ont. E. M. Macdonald—Dear Sir:

Absence in the North and West has prevented an earlier reply to the criticism of my writings in The Truth Seeker by two alleged "bluenoses"—as residents of the cold province down by the sea, Nova Scotia, are popularly called.

Both of the correspondents appear to assume that my knowledge of Nova Scotia was gathered in a flying trip through that country "on the rear end of the fast express." Now for their enlightenment I may tell them that a few years ago I was on the reportorial and correspondence staff of the largest and principal daily paper published in Nova Scotia and I think, sir, that you at least will agree with me that such a position would be likely to give an observant Truth Seeker a pretty good opportunity of acquiring information in every way. Your correspondents have doubtless perused some of my writings in the paper referred to, and may peruse more, for I am not quite through with Nova Scotia yet. By the way, how would a Truthseeker's lecture be received in the liberal-minded places your correspondents claim to reside in?

A statement made by Mr. Shatford to the effect that the clergymen in the place he resides in know his views and that he and they are on most friendly terms, he often discussing religious questions with them, though he frugally avoids contributing anything to the church funds; must to any reasonable person appear both ridiculous and preposterous; for it is well known that the religious class are not friendly to those who differ with them in their views, but altogether the contrary. I never heard of any part of Canada where such ideas as he assumes to set up prevail, where he says men are elected to office, not on account of any religion, but wholly owing to their ability, etc. This is opposed to all preconceived ideas of the tendency of the voting class, and the very opposite is the case to what he alleges. I have heard of but one man only, elected to office, "notwithstanding his fitness for the position"—which has been said of Lincoln.

To further refute your Nova Scotia correspondents' exaggerated statements, allow me to relate a little personal incident. When I was traveling through Nova Scotia in my younger and less experienced days, very successfully helping the circulation end of our paper, as well as "doing a little writing"—in fact engaged in what newspaper men term "some missionary work"—I happened one day to meet a man "under his own vine and fig tree" deeply absorbed in the intricacies of the Hebrew scriptural writings, i. e., he was reading the great book of fairy tales—the Bible. I ventured, in my innocence, to remark that I could give him some later news. I was scarcely prepared for Mr. Shatford's alleged "friendly discussion" that followed, for that benevolent looking bluenosed old hypocrite reared up like a Bengal tiger. He called his female helpmate to his assistance, and she proved even more vituperative and vicious than he was, and I was very glad indeed to escape with a whole skin from such a bigoted country.

My language concerning bigotry in Canada particularly applies to Nova Scotia, where your correspondents write from, and most certainly applies with

peculiar force to that part of Ontario from which I have so often sent "Canadian news and notes."

I am prepared to produce statutory declarations of undeniable authority, that every word of the "strong" language referred to above is absolutely true in substance and in fact. But I am not through with Nova Scotia yet.

I was in the little town of Amherst, Nova Scotia, a few years ago. Two of the worst and most cunning religious fakirs, Crossley and Hunter, were there, and in less than three weeks they took over five hundred dollars out of the pockets of the superstitious, ignorant, and hard-working coal miners of that little Nova Scotia town, and then went via Halifax to Bermuda on free transportation to put in a winter under the shade of the orange and palmetto groves of that tropical clime, while the underground dungeons in which their silly dupes had to continue working "with their noses to the grindstone," possessed *litæ* short of all the horrors and tortures of the alleged lower regions.

Now what can your Nova Scotia correspondents say when I tell them and readers of The Truth Seeker that one of the most dreadful crimes which ever put a blot on the pages of the world's history took place in Nova Scotia, and was allowed without even a protest to be direfully perpetrated there, and it was all done in the name, and under the deceitful cloak of religion. If they (S. & L.) have lived sufficiently long to forget the principal historical event of their much lauded land of freedom, etc., I must remind them of the cruel and heartless expulsion "vi et armis"—of the innocent Acadians from their happy valley. No more heartrending story than this do the bloody pages of history unfold, and never can the province by the sea be washed of its stain, even though the "graveyards of the Atlantic" were to splash its turbulent waves from the French fortress of Old Louisburg, over the bold brow of Old Blomidon and "Gahogan's fields of grain," and to roll down from Cape North to Great Barrington passage, and sink Sable Island.

This is not by any means "all the arrows I have in my quiver" for Mr. S., if he again puts up his false shield—the "shield of defense" as he called it, to covertly try to disparage a more patriotic writer than he ever was, or ever will be, of even Nova Scotia, really a very small and comparatively insignificant part of Canada, outside of its scenery and its fish, its "Digby chickens and Yarmouth bloaters." He would not call me unpatriotic had he read the following writings of which I have the honor to be the author: "Southern Nova Scotia. Its Charms and its Chalices of Beauty." "Some Days' Adventures in Cape Breton." "Down in a Cape Breton Coal Mine." "Along the South Coast." "Along the Intercolonial." "Old Louisburg Revisited." "The Two Sydneys." "The History of the Fortress of Louisburg, Rewritten." "The Expulsion of the Arcadians from Their Happy Valley." "Evangeline's Land." "The Mines of the Micmacs," and many others published at various times in Nova Scotia papers, Toronto dailies, and New York magazines. And what about the vanishing Micmacs, the most innocent and harmless tribe of Indians who ever inhabited the American continent, and the cruel and unjust treatment meted out to them? but that is another story.

Yarmouth, my dear old favorite stamping-ground in Southern Nova Scotia, though in close touch with Boston, and the New England states, is not entirely free from the prevailing bigotry and superstition as already described, but it is a little less aggressive than in other parts of the province.

Far be it from me to libel my native country, Canada, or any part of it, for I both admire it and love it well, and I never want to see certain of the same social customs prevailing here as are rampant in portions of the United States, but I am no bigot, and will never put up the "Shield of Defense" of the shallow apologist, or the astute and cunning schemer. I may be too candid, probably am, but I am at least sincere, and I thought we were truthseekers and that we should be conscientiously sincere, even to aggressiveness if necessary, in the search after all that is good and true.

Memo.—My friend, or enemy, Mr. Lawrence need not feel slighted, and need not flatter himself that he has put up any unanswerable argument. Most of the above will answer him, and I may further attend to his case in the near future.

## THE BLASPHEMY LAW—HUBBARD AND A REVIVAL.

From H. A. McCaleb, Pennsylvania.

"That a man should be tried in secret merely for attacking certain institutions affects me as merely meaningless. A man who attacks, say, the Christian religion in the modern world is not an unheard-of or extraordinary person. The extraordinary person is the person who defends the Christian religion; I (for example) am an extraordinary person—I mean in that respect. If a man violates verbal decency, let the Government prosecute him for violating verbal decency, of which all modern men approve, instead of prosecuting him for violating religious orthodoxy, of which nearly all modern men, except a few of my personal friends, strongly disapprove. Why should they dig up an old Act of Parliament which, taken literally, applies quite as much to Mr. John Morley or to Mr. Lecky, when they might take other ground, or, best of all, leave the matter to a public opinion which can really distinguish between one class of cases and another? One can only explain it by that mysterious and universal law which leads persons in a position of authority to manage to be wrong even when they happen to be right.

"As I am myself one of those who do believe in orthodoxy, I may be allowed, perhaps, to say that I am certain that orthodoxy loses, at this moment, even in a worldly sense, every time it uses these legal and official weapons. For the weapons are not merely antiquated weapons; they are such very weak weapons. We cannot give our enemy a gag; we only give him a grievance! Cynically, these powers do us no good. Ideally, they do us harm. It is as if two duellists had to fight with sharp swords, but one was allowed to wear a shirt and not the other. The shirt would be a privilege; but yet not a protection. It would not be enough to give him the victory; but it would be just enough to make his victory unpopular."

Dear Macdonald:

Inclosed find clipping from the editorial page of the London Illustrated Weekly pertaining to the Harry Boulter blasphemy case. The editor states that he is an orthodox Christian, but from the opinion he holds one would naturally consider him very unorthodox, as it is the orthodox who are only too willing to take advantage of any bigoted law that their own superstition has had enacted. As the editor appears to be a very fair-minded man, I think it would be a very good idea to devote a little space to showing him how far he is from being an orthodox person.

Evangelists Davis and Mills closed their very entertaining performance here (in Altoona) on Monday night after a (from a monetary view-point) very successful stand of about five weeks. Of course, through the agency of his majesty the devil, there was a little opposition introduced in the shape of Elbert Hubbard, who lectured to a packed house at the Mishler Theatre several weeks ago, but still that hardly detracts from the glory of the Lord's own. As it was only the better class of people who went to hear Hubbard's lecture any way, it would not diminish the gate receipts at the Tabernacle.

## THE LAW OF EQUAL FREEDOM.

From C. C. Lichtenberger, Nebraska.

E. M. Macdonald—Dear Sir:

I am up against a logical difficulty. Can you help me surmount it?

You and I both believe in the utmost liberty to worship, or not worship, as we please.

We both believe that when Catholics and Protestants want to worship, it is their place to pay for it—that we should not be taxed to help support their places of worship. Now, this is all self-evidently fair and just, but how to apply this principle in regard to the school problem is where the rub comes in. A Catholic has no right to make you help pay for his religion; have you the right to make the Catholic help pay for your kind of education?

My opinion is that you both should have a right to do as you please in the case. Can the law of equal freedom be applied here? If so, how?

[The education a Roman Catholic pays for in the public schools is the same as that which he pays for in the parochial school, minus the catechism. The three R's and the rest of the natural knowledge imparted are not sectarian, so that "our" kind of education is identical with the Roman Catholic's so far as his education and not religious instruction. We do not believe that the Catholic ought to pay for Protestant teaching, nor vice versa, nor that the Freethinker ought to pay for any form of religious teaching; but as long as the common schools are to be maintained at common expense the law of equal freedom would exempt the Catholic no more than any other citizen.—Ed. T. S.]

## FOR THE CAUSE.

From Joe Spiegelberg, Georgia.

E. M. Macdonald—Dear Sir:

In a late number of The Truth Seeker one of our friends speaks of raising money for the promulgation of the *Truth of Freethought*. I have thought of making you a proposition, which may be acceptable to all. If a majority of the Freethinkers are willing to contribute 50 cents per year for five years, I am willing to give \$1 per annum, payable at any time, for five consecutive years. I think it extremely necessary to raise money for the furtherance of the noble cause we uphold. The Christians are paying liberally to uphold their miserable doctrines.

I would like to see you print as many as possible of Rensburg's Thirty-six Reasons Against the Inspiration of the Bible. It will down them every time.

A few weeks ago a Freethinker who is a telephone lineman was sent into a section of country where the late cyclone went through. A preacher requested leave to accompany him that he might see the destruction wrought. When they arrived the preacher told of the power of God to destroy this section of country in a few minutes. My friend asked him: "Is this the only way your God can show his power—to destroy innocent children and women, and property? How much worse could the devil have done?"

## THE APOSTLES.

From Mrs. W. Hetherington, So. Dak.

E. M. Macdonald—Dear Sir:

I take a privilege to ask you a question if it is not too much. I wish to know if any of the apostles died a natural death and what was the matter with each? The question was referred to me and I would like to make a correct answer.

[There are traditions that the Apostle Peter was martyred at Rome; that Andrew suffered martyrdom in Patros, in Achaia; that James was killed by King Herod Agrippa; that Philip died a natural death at Hierapolis, etc. Nothing is certainly known except that the traditions are untrustworthy.—Ed. T. S.]

## 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, 242 President street, Brooklyn, N. Y.

# Why We Are Where We Are.

Church and State Tolerate Too Much Corruption, Which They Conceal Rather Than Expose.

BY JAMES H. BOLITHO.

For more than eighteen hundred years, the church in one form or another, has been trying to bring mankind up to the meaning of the word "civilization." Has it succeeded? Look over the past—not as it has been revealed but as it has been concealed—and answer!

In truth, has it not been a repeated case of corruption, growing out of intoxicated success? Honor bright! Has it not proven that power, and control, are the most minute illustrations of the dominance of the evils they have attempted to suppress? Is it not apparent, therefore, that either the system, or the conduct of the system, is a fallacy.

Have you ever stopped to think that history, complete and accurate, has never yet been written? And why it has not?

History should be a truthful narrative of the actual events which have occurred in the march of the human race from the dawn of creation to the present day, together with a candid description of the causes producing such events.

No such work has ever been written, because historians have not been brave enough, or free enough, or disinterested enough, to write such history.

The proof of this is the fact that here and there the corruption, so apparent in individual, ordinary man, forces its way to the surface in the annals of the great—both individually and collectively—despite all efforts to keep it under cover. And, now and then, some partially brave man makes statements, based upon a knowledge of facts gleaned from association with those foremost in propagating the so-called great beneficial systems which have been devised to benefit mankind to the effect that there is rottenness in this feigned virtuous thing—and then the little corruptionists grin back the sneer of contempt which had been preached into them by those theretofore undiscovered villains, and actual virtue and goodness feel less secure, while vice and wickedness march on, hungering for other fields to devastate. For the fact is too true, that where one would expect to find the most virtue and progress—because of the dominance of those systems which claim to protect and foster those things—is seen, instead, an orthodox decay, which is gradually dragging down those nations, while others round about, not tolerating the said systems, are moving onward and accomplishing things beneficial to the human race. But, profiting not by such examples, we find said systems not trying to heal themselves by vomiting out the corruption within, but rather endeavoring to infest those progressive nations with the same disease, which is the best evidence that they are not sincere when they advocate the progress of the human race along the line of right living.

Ingersoll says that the Roman Catholic church had reduced Ireland to a harp, Spain to a guitar, and Italy to a hand-organ. Chiniquy says: "But if we turn our eyes from the humble confessor priests to the monsters whom the church of Rome adores as the vicars of Jesus Christ—the supreme Pontiffs—the Popes, do we not find horrors and abominations, scandals and infamies, which surpass everything which is done by the common priests behind the impure curtains of the confessional box?" And is it not a fact that to-day a large proportion of the crimes are committed by people who claim to be Christians?

Dr. Buckley, editor of the Christian Advocate—the leading and official Methodist newspaper of the United States—said: (In the edition of May 18, 1899)

"The number of ministerial crimes is rapidly increasing."

The reason why this so-called great civilizing system, founded on the meek and lowly life of Jesus Christ, does not accomplish that which it pretends to accomplish, is because thinking men and women are losing confidence in its sincerity because it does not drive such villains out of its fold, but rather tries to shield them and cover their crimes. Why does not the church—both Roman Catholics and Protestant—drive those people out? It would be a more honorable and respectable organization if it did—but it does not, and it thus proves that it is not its intention to civilize the world, but rather to gratify its own desires by the propagation of a system which it does not believe in itself.

It follows that the social system of the world is incorrect; and it cannot be otherwise founded, as it is, upon a system of deceit.

Just so long as we do not educate the masses in the truth, as to all things, and fail to give to them examples of real morality; just so long as they can see that it is possible to corrupt juries; that most criminals are Christians; that insurance companies can buy presidencies; that Wall street can throw more than eighty millions of people into a panic; that examinations for entry into the professions are keen discriminations in favor of those who have influential friends, regardless of merit; that insane asylums, for the most part, are places where rational human beings are incarcerated for revenue only; that bribery laws are mere shams upon which the public have expended money with no intention of actual enforcement; that a great commonwealth will permit itself to be represented in the United States Senate by two imbecile ex-crooks; that alms-houses, hospitals and jails are operated in any manner to suit the tastes of those who derive financial aid from them; that the test—examinations for admission to the Civil Service are conducted in a discriminating way, best fitted to promote the welfare of the dominating party; that the churches have millions of dollars hoarded up to their credit, and still cry for money to send the missionary to the heathen, instead of using the surplus for that purpose; that the high priests of both religion and politics are impure, dishonest and unmanly; and just so long as the shining dollar charms the heart of woman, and woman charms the heart of man insincerely; and the creator—labor—is subservient to the creature—capital—just so long will we have crime and misery and woe; and just so long will our advancement toward civilization be motion without progress.

We want clean, honest, fearless, independent, manly men; we want noble truthful virtuous, womanly women; and, above all else, we want an unbiased and candid system of education, morally, religiously and socially.

We must look in disgust at, but learn from, the unseemly past; we must strive with all our intellectual, moral and physical strength to make the future better; if we desire that man shall develop a social system in which there shall be real justice, without the crime which comes from the sordid worship of self, with all its attendant evils; such as barbarous fashion, false society, and miserly greed for financial success.

There can never be peace among men, without brotherly love and freedom of inquiry, and these will never be reality so long as man strives to crush his fellow man; but nothing except real education can produce a race which will appreciate these things.

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**SECRET INSTRUCTIONS OF THE JESUITS.** Paper, 15 cents.

Our reprint is from an edition of 1723, of which the Society of Jesuits on the Continent purchased and suppressed all the copies obtainable. The work is replete of Jesuit craft and is a plain index to the chicanery, dishonesty, and underhand working of that order against the welfare of individuals and society.

**SECRET OF THE EAST.** By Prof. Felix L. Oswald. Cloth, \$1.

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

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Here we have not only the story of the Inquisition, but chapters on the Persecution of the Jews, Expulsion of the Moors from Spain, The Crusaders, The Popes and the Inquisition, Persecution of the Waldenses, Persecution of the Albigenses, Persecution of the Huguenots, The Jesuits, The Killing of Witches, The War Between Religion and Science, and The Attitude of the Church Toward Slavery. There are more particulars about the Inquisition than any other one volume contains and as the work has been written from a Freethought point of view, there has been no attempt to conceal the responsibility of religion and the church for the horrors and infamies of the institution. The chapter on the War between Religion and Science is full and inclusive. The attitude of the church toward Slavery will be a revelation to many readers. The presentation of the subject in this book is unique.

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This work consists of two parts, "The Fathers of the Republic," and "The Saviors of Our Republic." In regard to Paine's religious views, Mr. Remsburg establishes the negative of the following: (1) Was Paine an Atheist? (2) Was he a Christian? (3) Did he recant? Page after page of the most radical Freethought sentiments are culled from the correspondence and other writings of Franklin and Jefferson, which show that these men were as pronounced in their rejection of Christianity as Paine and Ingersoll. That Washington was not a church communicant, nor even a believer in Christianity, is affirmed or admitted by more than a score of witnesses, one-half of them eminent clergymen, including the pastors of the churches which he and his wife attended. In support of Lincoln's infidelity, he has collected the testimony of more than one hundred witnesses. These witnesses include Mr. Lincoln's wife; his three law partners, Maj. Stuart, Judge Logan and W. H. Herndon; his private secretaries, Col. Nicolay and Col. Hay; his executor after death, Judge David Davis; many of his biographers, including his companion and confidant, Col. Lamont; his political advisers, Col. Matheny, Jesse W. Fell, and Dr. Jayne; members of his cabinet, and scores more of his most intimate friends and associates. The refutation of Grant's alleged Christian belief is complete, and the proofs of his unbelief are full and convincing.

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The Mosaic Cosmogony according to (Continued on page 381.)

## 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."

### Boum-Boum—A Tale by Jules Clarette.

There is no French writer now alive whose name is more widely known than that of Jules Claretie. He has been for more than twenty years the director of the Theatre Francais, is a member of the French Academy, an officer of the Legion of Honor, and author of a large number of plays, novels and histories. This little tale, which appeared several months ago in one of the Paris dailies, is translated for Current Literature by Edward Tuckerman Mason.

The child, deadly pale, was lying stretched out in his little white bed, and his eyes, grown big from the fever, gazed fixedly in front of him, with that strange look of dying people, who seem already to see things invisible to others.

At the head of the bed the mother, biting her fingers to keep from crying, anxiously followed the progress of the disease upon the thin face of the poor little creature. The father, a good workman, forced back into his red eyes the tears which burnt his eyelids.

The sun rose, clear and sweet, on a beautiful June morning, and the early light filled the room on the Rue de Abbesses, where little Francois, the child of Jacques and Marie Legrand, lay dying. He was seven years old, and only three weeks ago he had been fair and rosy, gay as a sparrow. But a fever had attacked him. One evening he came home from school with an aching head and hands as hot as fire. And while he was there in bed he sometimes said in his delirium, as he looked at his carefully polished shoes, which his mother had placed in a corner:

"You can throw away little Francois's shoes, for he will never wear them again. Little Francois will never go back to school—never, never!"

Then the father said, "Be quiet!" and the mother buried her blond head in the pillow so that little Francois should not know that she was crying.

That night the child had not been delirious, but for two days past he had made the doctor very anxious by a sort of strange prostration, which seemed like that of giving-up of everything, as if, at seven years old, the sick child had already grown weary of life. He was tired, silent, sorrowful, turning his head upon the pillow, not wanting to take anything, without a smile upon his poor shrivelled lips, and his haggard eyes still searching, seeing one knew not what, very far off. When they wanted him to take his medicine or some soup he utterly refused.

"Do you want something, Francois?"

"No, I want nothing!"

The doctor said: "He must be roused out of this state. His torpor alarms me. You are his father and mother, and you know your own child perfectly. You must find something to bring back the life to this little body, and to recall to earth this spirit which is hovering in the clouds." And he left them.

They must find something! Yes, surely the good people knew all about their little Francois. They knew how he enjoyed plundering the hedges on Sunday, and coming back to Paris loaded with hawthorn blossoms, and seated upon his father's shoulders. They knew how he loved to go to the Champs Elysees to see Punch and Judy.

Jacques Legrand had bought paper toys for the little one, gilded soldiers, queer Chinese figures. Now he cut them

out, put them on the child's bed, made them dance before his eyes, and tried to make him laugh, though his own heart was full of grief.

"See, Francois! That is a broken bridge, and there is a General! Do you remember? You saw a General one day in the Bois de Boulogne. If you take your medicine I'll buy you a bigger one, with a cloth uniform and gold epaulets. Tell me, do you want the General?"

"No!" the child answered, in his dull, feverish voice.

"Do you want a pistol, some marbles, a cross-bow?"

"No," repeated the little voice, clear and almost cruel. And to all that they said to him, to all their offers of balloons and jumping jacks, there came the monotonous answer, "No, no, no!" while the unhappy parents looked at each other despairingly.

"But what do you really want, my little Francois?" his mother asked. "Let us see, there surely must be something which you would like to have. Tell me, tell your own mamma!"

She laid her cheek upon the sick boy's pillow, and whispered this into his ear as though it were a secret.

Then the child, in a strange tone, sitting up in bed, and stretching out his eager hand toward something invisible, answered all at once in a voice which was earnest, beseeching, imperative:

"I want Boum-boum!"

Boum-boum!

Poor Marie turned her frightened face toward her husband. What was the little boy saying? Was this another attack of delirium?

She did not know what he meant, and she was frightened by these strange words which the child kept repeating as if, not having dared until then to give any expression to his dream, he clung to it with an obstinacy nothing could change.

"Yes, Boum-boum! Boum-boum! I want Boum-boum!"

The mother seized her husband's hand, and said, "Oh, Jacques, what does he mean? He has lost his mind!"

But the father's rough face had an expression which was almost happy, although bewildered; the smile of a condemned man who had caught a glimpse of the possibility of freedom.

Boum-boum! How well he remembered the Easter Monday when he had taken Francois to the matinee at the circus. He still seemed to hear the boy's shouts of delight, his bursts of laughter when the clown, all covered with gold spangles, and wearing a glittering butterfly on the back of his costume, frisked across the ring, tripped up a rider, stood upon his head in the sand, or threw the felt hats high up in the air, skilfully catching them on his head, where they formed a pyramid. And at every trick, at every joke, his broad mouth uttered the same cry, like a merry refrain, repeated the same word:

"Boum-boum!"

And whenever he appeared the whole audience cried Bravo! and the little boy laughed joyfully. It was this Boum-boum, the great clown, whom Francois wanted to see, and whom he could not see, because he lay there, without any strength, on his white bed.

That evening Jacques Legrand brought the child a jointed clown, covered with spangles, which he had bought, very dearly, at a toy-shop. It had cost him his wages for several days' work. But he would have given much more to bring back a smile to those pale lips.

The child looked for a moment at the toy glittering on the white sheets, then said sadly:

"This is not Boum-boum! I want to see Boum-boum!"

Ah, if Jacques could only have wrapped him up in the bed-clothes, carried him off to the circus, and said to him, "See, there he is!"

Jacques did better than that. He went to the circus, asked for the clown's address, and timidly, with legs trembling from anxiety, he went up the steps which led to the artist's apartment at Montmartre. What he was doing seemed very rash; yet, after all, the actors often went to the houses of rich people to sing or to recite monologs. Perhaps the clown would be willing to come to say Good day to Francois. And then he wondered how Boum-boum would receive him.

But this was not Boum-boum! It was M. Moreno, a charming man who greeted Jacques in his beautiful home, full of rare books and choice paintings. Jacques looked at him, not able to recognize the clown, and stood helplessly twirling his felt hat between his fingers, while the other man patiently waited. Then the father made his excuses. He had come to ask a most astonishing thing. It was all about the poor little one. A pretty little boy, Monsieur, and so intelligent! Always at the head of his classes at school—except at arithmetic, which he could not understand. A dreamer, Monsieur, yes, a dreamer; and the proof of it is that he wants to see you, that he thinks of no one but you, and that you are before him, like a star which he longs to have, and at which he is always gazing.

When he had finished, Jacques was pale, and the big drops stood upon his forehead. He dared not look at the clown, who stood with his eyes fixed upon the workman. What would Boum-boum say? Would he send him off roughly, would he take him for a crazy man?

"Where do you live?" Boum-boum asked.

"Oh, quite near—in the Rue des Abbesses!"

"All right," said the clown. "Does your boy want to see Boum-boum? He shall see him!"

When the door opened, Jacques Legrand said joyfully to his son:

"Francois, be happy, my boy! Here is Boum-boum!"

A gleam of joy lighted the child's face. He raised himself upon his mother's arm, and turned his head toward the two men who were coming to his bedside. He looked earnestly for a moment at the gentleman in the frock coat, smiling so gaily at him, and whom he did not know. But when they told him that this was Boum-boum, he slowly and sadly let his head fall back upon the pillow, and his eyes became fixed again, his beautiful, large blue eyes, which looked beyond the walls of the little room, still searching, searching so anxiously for Boum-boum's make-up, his tinsel, spangles, and butterflies, even as a lover pursues his dream.

"No," the child said, and his voice was no longer dull, but sorrowful, "No, this is not Boum-boum!"

The clown, standing near the little bed, gazed upon the boy's face with an earnest look, very serious and infinitely tender. He shook his head, glanced at the anxious parents, and said, with a smile:

"He is quite right! This is not Boum-boum!"

And he went away.

"I shall never see him! I shall never see Boum-boum again!" said the child.

All at once—it was not half an hour since the clown had gone—the door was suddenly thrown open, and there stood the real Boum-boum, in his black spangled tights, with the little yellow tuft on his head, the golden butterflies upon his breast, and his back, and a broad smile, like a slot in a money-box, spreading across his jolly powdered face. Yes, it was the real Boum-boum of the circus, little Francois's Boum-boum!

The joy of life shone in the child's

laughing, weeping, happy eyes. He clapped his thin hands, and cried "Bravo!" and exclaimed with all his old gaiety:

"That is he! That is he this time! There is Boum-boum! Good-day, Boum-boum!"

When the doctor came back that day he found, seated on the foot of little Francois's bed, a white-faced clown, who was making the boy laugh and laugh again, and who said, as he stirred a lump of sugar at the bottom of a cup of herb-tea:

"You know, if you don't drink this, Francois, Boum-boum won't come back any more!"

And the child drank.

"Isn't it good?"

"Very good! Thanks, Boum-boum!"

"Doctor," said the clown, "don't be jealous! But it really seems to me that my grimaces have done him as much good as your prescriptions!"

The father and mother were weeping, but this time it was from joy.

And until little Francois was on his legs again, every day a carriage stopped before the workman's door, at Montmartre, and a man got out of it, wrapped in a cloak, with the collar turned up, and underneath it he wore the circus costume, and his merry face was powdered.

"What do I owe you, Monsieur?" said Jacques Legrand to the great clown, when the child went out of doors for the first time.

The clown stretched out his big hands to the parents, like a gentle Hercules, and said:

"Only the clasp of your hands!"

Then, kissing the rosy cheeks of the child, he added laughingly:

"And you must permit me to put upon my visiting cards: 'Boum-boum, acrobatic doctor; physician-in-ordinary to little Francois!'"

### A Practical Suggestion.

It was his first Sunday school and he sat in the infants' department eagerly watching the superintendent illustrate the lesson on the board. The superintendent drew the path to heaven—one straight line—and started the figure of a man on it. Gradually the man became larger and larger and finally when he arrived at the gate of heaven he could not get in.

The superintendent turned to his small audience and, in a tragical and sorrowful tone, said: "You see he is so puffed up with sin that he cannot enter in."

"Try him sideways, mister, try him sideways," came the small shrill voice from the infants' department.—Philadelphia Ledger.

### The Heathen.

When Sunday is, w'y I'm so bad  
My folks they don't know what to do  
'Cause wicked things they make me glad  
'Ap I do what I oughtn't to!  
So I'm a heathen! Yes sir! I'm  
A sit-in-darkness kind, 'at don't  
Do good things ever any time  
'Cause what I got to do, I won't!

An' I wish 'at I could go wild  
'Ith just some feathers in my hair—  
An' my aunt Sue say: "Such a child!  
A perfeck heathen, I declare!"  
'Cause I don't like th' Sunday school,  
An' I won't learn th' golden tex',  
An' I won't know th' golden rule,  
An' they don't know what I'll do nex'!

An' I don't care, utceptin' it's  
So hard to keep on actin' queer  
With everybody givin' fits  
To me—th' only heathen here.  
But if you watch me close, w'y, you'll  
Know w'y I'm doin' it. You see,  
Th' children in th' Sunday school  
Will give their pennies all to me!  
—Wilbur Nesbit.

### Second-Hand Goods.

A small city child, on visiting the country for the first time, was taken to the barn to see the milking. She was much amused, but refused to drink any milk during her visit because "she did not want it after the cow had had it."—Harper's Monthly.

**Freethought Books.**

Continued from page 379.)

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**What is Religion?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1899. To which is appended the poem, "Declaration of the Free," the last verse written by the great Free-thinker. 5 cents.

**What Must We Do to Be Saved?** Analyzes the so-called gospels of Matthew, Mark, Luke, and John, and devotes a chapter each to the Catholics, Episcopalians, Methodists, Presbyterians, and Evangelical Alliance, and answers the question of the Christians as to what he proposes instead of Christianity, the religion of sword and flame. Paper, 25 cents.

**Why I Am An Agnostic.** Lecture. Paper, 25 cents.

**Which Way?** This lecture is a consideration of the difference between the natural and the supernatural, with some reasons why the former is the better way to go. Perhaps no one of Colonel Ingersoll's orations has won more general applause from enlightened audiences than this. It contains that most magnificent of perorations, his visions—"This Was. This Is. This Shall Be." It is splendid. Paper, 25 cents.

**Why We Honor Thomas Paine.** The oration delivered by Colonel Ingersoll at the Academy of Music, New York, on May 14, 1899, for the benefit of the Paine Bust Fund. 10 cents.

## Gems of Thought.

How can we ever be thankful enough to those who accept our help!—Carmen Sylva, Queen of Roumania.

When a fact can be demonstrated, force is unnecessary; when it cannot be demonstrated, force is infamous.—Ingersoll.

The most popular form of religion is a kind of spiritual self-coddling. We hire men to tell us the things we should like to believe.—The Papyrus.

### Life.

"Life is a delicate shell,  
Thrown up by eternity's flow,  
On time's bank of quicksand to dwell,  
And a moment its loveliness show!  
Gone back to its element grand  
Is the billow that brought it ashore;  
See, another is sweeping the strand—  
The beautiful shell is no more!"

"Life, I know not what thou art,  
Eut know that thou and I must part!  
Life, we've been long together,  
Through pleasant and through cloudy weather.  
'Tis hard to part when friends are dear!  
Perhaps 'twill cost a sigh, a tear.  
Then, steal away! give little warning;  
Choose thine own time.  
Say not, Good-night—but in some brighter clime  
Bid me Good-morning!"

Age detaches a man gradually and insensibly from life. Little by little he lets go of the things that were dear to him—pleasures, tasks, recreations, until at the end, as Stevenson beautifully pictures in "Will o' the Mill," comes Death in no unwelcome guise to bear him off, arm in arm, like an old friend long awaited. The fear of death in the fulness of years is not in truth a rational thing and as such was unknown to the ancients: evidently it came in with the Christian conscience and the threat of a punitive Hereafter. For why should you fear that which is as natural as life? You do not remember when the latter was thrust upon you; nor will you be any more conscious when it is at last taken away.—Michael Monahan.

### My Dog.

The curate thinks you have no soul:  
I know that he has none. But you,  
Dear friend! whose solemn self-control  
In our four-square, familiar pew,

Was pattern to my youth—whose bark  
Called me in summer dawns to rove—  
Have you gone down into the dark  
Where none is welcome, none may love?

I will not think those good brown eyes  
Have spent their light of truth so soon;  
But in some canine Paradise  
Your wraith, I know, rebukes the moon.

And quarters every plain and hill,  
Seeking its master. . . . As for me,  
This prayer at least the gods fulfil:  
That when I pass the flood, and see

Old Charon by the Stygian coast  
Take toll of all the shades who land,  
Your little, faithful, barking ghost  
May leap to lick my phantom hand.  
—St. John Lucas.

### Opinions of the Wise.

Socrates thought that if all our misfortunes were laid in one common heap, whence everyone would take an equal portion, most persons would be contented to take their own and depart.

When Demaratus was asked whether he held his tongue because he was a fool or for want of words, he replied, "A fool cannot hold his tongue."

Marcus Aurelius asserted: "How much time he gains who does not look to see what his neighbor says or does or thinks, but only at what he does himself to make it just and holy."

Aristippus, being asked what were the most necessary things for well born boys to learn, said: "Those things which they will put in practice when they become men."

Simonides said that he never repented that he had held his tongue, but often that he had spoken.

Aristotle was once asked what those who told lies gained by it. Said he: "That when they speak truth they are not believed."

Marcus Aurelius said: "Let not thy mind run on what thou lackest so much as on what thou hast already."

Sophocles said: "Think not that thy word, and thine alone, must be right."

## Not for Parsons.

### Foxy.

"I'll foil them yet!" the hare exclaimed.  
(The hounds were at his back.)  
He donned a pair of rubber boots,  
And thus erased his track.  
—Yale Record.

**Figure it Out.**—"I notice she bowed to you. Is she an old acquaintance?"  
"Y-yes; we're slightly acquainted. In fact, she's a sort of distant relation. She was the first wife of my second wife's first husband."—Chicago Tribune.

**In Other Words.**—"I received your majesty's message," said the new missionary. "Did I understand you would do me the honor to call upon me and dine to-morrow?" "Almost correct," replied the cannibal chief, "I said I would call and dine upon you to-morrow."—Philadelphia Press.

**Had Her Own.**—"Can you be trusted with a secret?" he asked.  
The woman drew herself up proudly.  
"You have known me for ten years, haven't you?" she replied.  
"Yes."  
"Do you know how old I am?"—Washington Herald.

**Papa is Cautious Now.**—Little Johnnie.—"Mother, tell me how papa got to know you."

Mother.—"One day I fell into the water, and he jumped in and fetched me out."

Little Johnnie.—"H'm! that's funny; he won't let me learn to swim."—Tid-Bits.

**He Knew.**—"Do you know the value of an oath?" asked the judge of an old darky who was to be the next witness.

"Yes, sah, I does. One ob deses yeah lawyers done gib me foah dollars to swear to suffin. Dat's de value of an oath. Foah dollars, sah." And then there was consternation in the court room.—St. Joseph News.

**The Unprodigal Son.**—Otto E. Schaar, president of a club of New York waiters, said the other day of a parsimonious young man:

"He resembles a chap they tell about in Bucks county.

"This chap lived alone with his father. On the old man's death he would inherit the farm.

"Well, finally, the old man took sick. His end drew near. The son sat up with him a night or two, expecting him to pass away; but he lingered on.

"On the fifth or sixth night the son, instead of sitting up, put a lamp, turned very, very low, on a table by the bed and went off to his own room with the caution:

"When you feel that it is all over with you, father, don't forget to blow out the lamp."—Washington Star.

### Nightriding.

To judge from all the evidence that comes to an outsider,  
I'd rather be most anything than be an old nightrider—

One of that queer and bitter bunch that work with tar and feathers  
And beat old dames and murder kids in every sort of weathers.

To thrash a young and pretty girl, to slice a little baby,  
To burn one's own grandpa—such things would start me blushing, maybe;

To depredate, assassinate, to slaughter and to arson  
Would not at all suit Little Me—the young embryo parson!

If I nightrode through all the dark and staggered home next morning,  
What could I say to wife, then?—oh, how appease her scorning?

What would I have to think about, while awaiting Morpheus hovers?  
What would grim conscience scream at me—crouched there beneath the covers?

I've packed away my train of thought,  
I've backed it on a siding;  
Whatever else I do or don't, I'll never go nightriding.

Nor will men nightride after me, for I'll stay here—how lucky!

I'd rather dine on chips in Va., than "bread in old Kentucky."

—Richmond Times-Dispatch.

## 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 pariyodapanan;  
"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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