

THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

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

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A PRIMATE'S PLATITUDES.

Cardinal Logue of Ireland on Divorce, Race Suicide, and Socialism.

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Cardinal Logue, lately with us, is still giving his views on religious, political and other matters, and I am now going to call your attention to his recent utterance on divorce, race suicide and Socialism. Here is what he says on divorce: "I have watched and studied the divorce problem here with a good deal of interest. The welfare of the state demands that something should be done in this country to check this evil. A continuation of the divorce evil means the degradation of the race." Now, in thus speaking, the cardinal voiced the belief of his church, which is that divorce is an evil. But is it, or rather is it necessarily so? Let us see.

What, then, is the evil in the matter, if evil there be? It certainly is not in divorce, and just as certainly is it in the inharmonious and possibly revolting conditions that lead to its seeking. In fact, for any one to unqualifiedly talk of divorce as an evil is almost as unwise as it would be for one to denounce the practice of medicine as an evil. But we all know that such practice is not an evil but a good, the evil being not in it, but in the sickness and disease that make it both necessary and beneficial. So with divorce. It is a specific remedy for a class of specific evils, and, so considered, the divorce court is as essential to our welfare as is the hospital; and, upon the whole, it is probably as beneficent in its operation.

And in saying these things I would not have you think that I regard either marriage or divorce as other than matters of the most serious nature. I certainly regard marriage as the most sacred and important relationship into which any one can enter, and I as certainly regard divorce as one of the most serious steps that any one can contemplate. I believe, and very strongly believe, in the life-long and loving union of one man with one woman, together with all that such a union implies; provided they have any sort of fair reason to be satisfied with each other, and that it is their bounden duty to seek to be thus satisfied. But yet at the same time we all know that such unions are far from being too common, and that in not a few cases the very opposite of these conditions prevail. Let me illustrate: One of our Boston ministers has just closed a series of sermons on love, courtship, and marriage; and in his last one he said that the newly married usually began their honeymoons with mutual bliss, but that these honeymoons sifted them into four classes, namely, the delighted, the doubtful, the disgusted and the desperate. Now the delighted are all right, the doubtful may become so; but what about the disgusted and the desperate? What about those who come out of this initial experience with a

sickening repugnance that makes death seem as a friend, or with a reckless madness which has stripped them of both hope and fear? What, too, about race continuance under these conditions, where both nature and environment shriek against it? Should any one be so foolish as to say that such should be legally compelled to remain married, or if divorced that neither party should be permitted to remarry while the other lived? You and I say no, but the Catholic it so say? Because, as Cardinal Gibbons has told us in his well-known essay on this matter, "Thus saith the Lord," and in so far as either authority or wisdom is concerned, it would be just as much to the point to say, "Thus saith the devil." It seems almost impossible that any man, or any body of men, could base so important a teaching on so utterly valueless a foundation. Jesus, the Cardinal's "Lord" in this matter, is reported to have said: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery." But what of that? What has anything which Jesus possibly said in Judea some 1900 years ago got to do with us here and today? Nothing, next to absolutely nothing at all. The Cardinal and his church ask us to submit to the authority and the teaching of Jesus in this matter, but if in this matter, then why not in all matters? "Resist not evil," says Jesus, "but whosoever shall smite thee on thy right cheek, turn to him the other also." Does either church or priest counsel obedience here, and if not, why not, and why elsewhere? "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also," said the Nazarene, but does the church either accept or obey? "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." So spake the man of sorrows, but not of sense, and we have yet to learn that the church believes in his teaching; and if it rejects here, why should it insist on acceptance elsewhere? Jesus said: "If thy right hand offend thee, cut it off," and "if thy foot offend thee, cut it off," or "if thine eye offend thee, pluck it out;" but does any sane person pay the least regard to these teachings, and why should they to any other? The only thing of real importance in this divorce question is not what Jesus said, but what the intelligence and moral sense of our day say. And what do they say? They say that, fundamentally and essentially, marriage is purely a civil contract, one in which the contracting parties usually agree to give to each other love, honor, comfort and help, so long as they both shall live. What, then, warrants and justifies divorce? Any serious or continued breaking of the contract by either party. Such divorce, sought for such cause or causes, is not an evil but a good, the

evil being in the ignorance which so commonly leads to inharmonious marriages, and the selfishness that so frequently brutalizes them.

But in the interview which I have taken as our text, the Cardinal not only spoke against divorce, but he also denounced race suicide, as follows: "Another evil has been referred to a number of times by your president. The families here are not so large as they should be. There is no excuse for this, for this is not a poor country. This matter of small families is directly opposed to the welfare and glory of your country." Now here, as before, the Cardinal voices the general teaching of his church. It a few weeks ago, most strongly affirmed that it defeated the very purpose of marriage, which he regards as race continuance; while Archbishop Farley some time ago issued a pastoral letter on this theme, instructing his subordinates to refuse the rites of the church to those who resorted to any preventive means in this matter; and a priest in one of our neighboring towns recently had the baptismal font in his church draped with mourning, because the members of his flock were not bringing forth in sufficient numbers to satisfy him. Well, now, it is really very singular indeed, that these priests should be so continuously and strenuously eager for race continuance, when they, one and all, are solemnly pledged to the practice of race suicide. For if race suicide is, as they affirm, a bad thing, then why have they avowedly adopted it? and if race continuance is a good thing, then why do they refuse to take part in it? There is something positively ridiculous, absolutely farcical, in one's protesting against race suicide, when he himself has chosen a course in this matter which, if universally followed, would in less than 100 years leave the earth without a single human inhabitant. Why, the position of these men is unspeakably ludicrous! From public altar and in private confessional, they are forever urging others to "be fruitful and multiply, and replenish the earth;" while they themselves, from generation to generation, are never supposed to father as much as one child. Now, we can stand this race suicide notion from a Methodist minister, for we know that he will practice what he preaches, and that he usually has not cerebral matter enough to know any better. We know that no matter how small his salary, nor how frail his wife, he will keep at it just the same. But when this monition comes from a Catholic priest we have but one main answer, the kindly answer of common sense, which is, either get down to business yourself in this matter or shut up.

But let us now consider the Cardinal's statements on this topic. He says that our small families here are an evil, that this is not a poor country, that there is therefore no need of limiting our human output, and that a small output is opposed to our welfare and glory. But are small families necessarily an evil? and does not the essential goodness or badness of a family

depend, not upon the number of its members, but upon their quality? That is certainly how it appears to the averagely intelligent, who are not Catholics, and who, therefore, do not consider it their chief duty to beget children in order to furnish the church with baptismal burial and other fees. Then, too, there are other considerations. We have here in our public institutions, and as a public charge, more than 800,000 defective offspring. Would it not have been better if these had never been born? Of course, if one believes with the Catholics that these children may, by the church's grace and rites, be sent at death to endless felicity, then is there some justification for their being begotten. But really, really and truly, is there any one, short of an idiot, who would knowingly beget defective offspring here because he believed they would be O. K. in the hereafter? Then again, we have about four millions of people here who are dependent on public relief, four millions more who are destitute and on the poverty line, and ten more millions who are reported as just keeping their head above the turbulent economic waves that constantly threaten to submerge them. Would it not, upon the whole, have been fully as well, nay, a little better, if many of these had never been born? Not a few of them, we have every reason to believe, think so, and not only think so, but act accordingly. Last year we had here 10,782 suicides, nearly 30 a day. Is not race suicide better than adult suicide? We have here hundreds of thousands of women who are so poorly paid that they are compelled from time to time to sell their souls in order to keep their bodies alive. Had they not better have never seen earth's light? Who among you, having a daughter, would not rather end her as did *Virginus* in old Rome, than ever see her come to that? But this is not a poor country, says the Cardinal. Quite true, but not entirely to the point. Our country is not poor, it is the richest in the world; but, as I have already said, many of its people are poor, fearfully poor, with a poverty, in some of our great cities, that is probably not exceeded by that of any other people in any civilized country in the world. There are thousands of women in our

not more than \$3 a week, and our national Commissioner of Labor, Mr. Neill, told us here in Boston a few weeks ago, that there are men now working on our railroads as section hands for 80 cents a day. Can a man earning but 80 cents a day wisely go into the marriage and large family business? The common sense of this whole matter really appears to be very simple and very clear, and it is not to be seen in unqualified denunciations of race suicide, nor in like exhortations to race suicide; but in that intelligence which perceives that race continuance should be obeyed only by those whose natures are fit for continuance, and who can welcome their offspring into an environment which is fit to receive them.

I now come to the last topic on which the Cardinal was interviewed, namely, Socialism. The Cardinal here very clearly declared his economic faith to be that of Christian Socialism, and this he defined as one which sought "the welfare of the employees, without interfering with the material advantages of the employer." Now it is only a man of the Cardinal's genial race and casuistical training, one twice born wrong, who could possibly create a rib-tickler of this sort. As a matter of simple fact, no employer can possibly advance the real welfare of his employees without in some way interfering with his own material advantages. It can't be done, any more than one can fill a pint measure from a milk pail without lessening the material advantages of the pail. Then, too, this Christian Socialism of the primate is a totally different thing from that of Jesus and the early church. The Socialism of both these was that of economic equality, the industrial principle of each for all and all for each. It was individualist production and communist distribution, each contributing according to his ability and each receiving according to his needs. There is no mistaking the record, which I will read to you: "And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men, as every man had need." Now I do not wish, for the moment, either to defend or attack this course; but wish simply to call your attention to the fact that the Socialism here described, and which is the only Socialism that can truly be called Christian, is a wholly different Socialism

from that which the Cardinal describes and calls Christian. It is not a Socialism in which the helper can help without interfering with his own material advantages, as the Cardinal alleges; but it is a Socialism, on the other hand, that leaves this helper without any material advantages at all, that wholly strips him of them for the good of others, and hence Ananias balked at it, and the rich young man whom Jesus told to sell all that he had, and give to the poor, "went away sorrowful," his money with him. But this Socialism of the New Testament, which in principle is one with that of today, this Socialism which means cooperation and harmony in industrial production and equality in its distribution, is one which the Cardinal distinctly and emphatically opposes, on the ground that it "is against religion." What he ought to have said, however, was not that it is against religion, but rather that his religion is against it. For Socialism, fundamentally and essentially, is not a religious question, as the Cardinal understands religion, but is an industrial and sociological one. And as such the Catholic church, here at least, is against it from one end of our country to the other. And this opposition is in keeping with its almost entire career. It is against industrial justice today as it was against human justice and our slaves' liberation but as yesterday, as it was against political justice and with the tyrant the day before, and as it was against intellectual justice and with the Inquisition the day before that; and it is partly because of these things that the world's best moral sense and clearest mental insight have turned away from it, and view it with mingled feelings of pity and contempt. For it has become but as a larder for the fakir, and a prison for the fool, a menacing survival of organized ignorance, superstition and fraud, such as no one can accept without something of both mental stultification and moral impediment; and one which it is our duty everywhere and at all times to oppose.

The Hall of Fame.

I dreamed I stood within the fame-decked hall
Trying to write my name upon the wall
Like a dull object on the polished stone,
And not a mark was left to tell to all
That one had struggled to inscribe his name.
And thus I stood bewildered marking down
Invisible scrolls with curvatures divine.
I saw a thousand others at the game.
Some wrote quite easy, others tried in vain—
Some wrote for money, others wrote for fame.
And whether 'twas the nature of the pen,
Their mode of writing, or the way they held
The instrument, I could by no means tell;
But some wrote smiling with apparent ease
A name that could be seen from every part
Of the great wide hall. Others scratched away
First here, then there, and, weeping in dismay,
They changed their pencil—tried to change their way
Of writing letters, but of no avail.
The floor was wet with tears of those who tore
In bitter disappointment from the door.
And others smiled, but would not tell the plan
By which they overcame the obstinate wall.
I saw the great ones of our time. I watched
How easily they registered, and I tried
To mimic them, but still without success.
I saw the names of ones long dead, whose work
Survived their mortal span of life; I bowed
My head in reverence to the same, and watched
Again the favored great ones of our day.
They drew my admiration. I adored
Their style and manners, but I was too weak
To follow in their steps or gain their ranks.
I saw again with sympathetic heart
The tear-stained hopeless rushing from the door.
I wept and dropped my pencil to the floor
And joined the bitter torrent home, and then
I humbly wrote a tribute to great men.

DAVID DALZIEL.

What's the Odds?

Town Cynic—I don't like th' way they're doin' business over in our court house.
Friend—Why?
Tom Simmonds, the court crier, tells me that some one stole the court Bible more'n a month ago, an' since then he's been swearin' th' witnesses on th' town directory.—Bohemian.

Here's a Hit.

Now that Dreyfus has been shot by the editor of a Clerical reactionary paper it is in order to call an international conference to abolish all churches and forbid the circulation of all papers preaching such dangerous doctrines.—Chicago Socialist.

THE SON OF JOSEPH.

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

BY JOHN I. RIEGEL.

(Conclusion.)

Of all things most strange and highly improbable is the alleged intimacy between Jesus and Simon Bar Jona (son of Jona or Giora). Although Simon was appointed general of the Acrabattene toparchy (Wars II, xxii, 2; III, ix, 3) to the south of, and adjacent to the territory over which Jesus was appointed general in A. D. 66 (Wars II, xx, 4), the gospels are very emphatic that Jesus first met Simon on the Lake of Galilee or Tiberias after the former had moved from Pella and Edumea to Tiberias (Capernaum) and become governor—"in authority" as magistrate—of that city in A. D. 66 (Matt. iv, 18; Mark i, 16; Luke iv, 31—v, 8; John i, 35). The fact is that Simon was driven from the Acrabattene toparchy, with the women whom he held in concubinage, soon after his appointment (Wars II, xxii, 2; III, ix, 3), and thereafter confined himself to depredations south of Samaria, especially in Jerusalem, to which Jesus did not return (John x, 39—xi, 8). Further, the gospels assert that Simon was called to be an apostle between the time Jesus fled from Tiberias by night and the day when he arrived at Taricheae in A. D. 68 (Matt. x, 2; Luke iii, 16; vi, 14). This was clearly impossible—that time being but ten hours at the most (Mark iii, 20), hence Simon was not a follower of Jesus, and most likely was not even an acquaintance. The alleged "confession" of Simon that Jesus was the Christ, and the "commission" of Jesus giving the keys of heaven and hell to Simon after the death of Jesus, are pure fabrications (Matt. xvi, 16-19, and Mark viii, 29, near Caesarea Philippi; Luke xi, 20, near Bethsaida Julias; John vi, 66-71, at Tiberias). If Jesus knew Simon at all it is most probable that they were enemies (Luke xxii, 31; John xiii, 36). The familiarity asserted of Simon should, instead, be ascribed to Saul (Acts i, 21-22; Antiq. XX, ix, 4; Life §65).

It is also improbable that Jesus ever took Gallilean. His reference to twelve disciples (Matt. xix, 28; Luke xxii, 30) instead of one, if authentic, although certainly posthumous, would preclude this. It is more probable that his ambition was confined to keeping the governorship or magistracy of Tiberias, the city of Agrippa, the king (Jos. Life §61). The statement that he escaped to the mountain when the people wished to make him their king by force—a ridiculous undertaking (John vi, 15)—is erroneous and based on a misreading of the first sentence in Wars III, ix, 8, by the author of this gospel. His denial that Manahem (Comforter) could be the Messiah on the strength of being a descendant of David (Luke xx, 41), and his promise of another comforter (John xiv, 16—xvi, 7), can not be taken to read that he thought himself the Messiah; at any rate both are represented as having been made after his execution at Gamala. Nor was he conscious of being the victim of a vicarious atonement or even of martyrdom; the accusation of assassin (John xvii, 30; Jos. Life §§12, 22, 27 and 28) stood all too clearly before him. It is positively known that he was not even acquainted with Judas, the traitor, who fell headlong, burst asunder in the midst, and lay disemboweled in the akeldama at the foot of the wall of Jerusalem (Acts i, 18-19; Wars V, xiii, 2); consequently he had no thought of being "lifted up" to draw all men unto him (John xii, 32-34), or that of the twelve whom he had chosen to occupy the thrones one was a devil (John vi, 70).

His Kingdom.

There is, however, an indication on the part of Jesus to claim to be the founder of a new society or kingdom, which is implied in the messiahship. Accepting for a fact the selection of twelve apostles or generals, we find his "doctrine" to be as follows (Luke vi, 20-38): "Happy are you that are destitute; for to you belongs the kingdom of God. Happy are you that hunger at this time, for you shall have plenty to eat. Happy are you who weep at this time; you shall henceforth laugh. Happy are you that men hate, and that they divide or separate (shun), and reproach, and reject as worthless or radical men—all you who have taken up my cause; thus fared all the prophets up to this time. But alas! you wealthy ones; for you now possess your only consolation. Alas! you

who are filled with food; you shall hunger (in my kingdom). Alas! you who are laughing now; for you shall mourn and weep. Alas! you of whom all men speak well; for the treatment you now are receiving is that which has heretofore been accorded the false prophets. But I say to those of you who are listening (wealthy, filled, laughing, respectable, from Judea, Jerusalem, Tyre and Sidon): Be loving to your enemies (my disciples); do well to those who hate you; bless those who curse you; pray in behalf of those who wantonly insult you. To him that strikes any of you on one cheek, offer the other also to be struck; and from him who takes away your mantle, do not forbid—rather offer your tunic also; and to every one that asks you for anything, give it up; and do not endeavor to get back your property and possessions from those who have deprived you of them; as you should like to be done by (if you were in our position), do the same to them—your enemies; . . . then your reward shall be great: you shall be sons of the Most High, because he is gracious to the ungrateful and the loiterers. Be compassionate, as your father is compassionate. Do not judge (us), then you shall not be judged (by us). Do not condemn (our efforts), and you shall not be blamed. Release (our prisoners), and you shall be made free. Give (to us), and all will be appreciated from our hearts. Accordingly as you deal by us, we will deal by you in return."

This is nothing short of that Zealotism which was the word that "began from Galilee" (Acts x, 36), which finally brought about the destruction of Jerusalem, and which was an effort by which these men (called Zealots, Galileans and Nazoreans), hoped to establish the kingdom of God in place of the Roman empire, by which Jesus would bring the "enemies" of the Zealots to bow before his foot-stool and the twelve thrones. According to the gospels (Luke vii, 28) the Baptist had incensed Jesus to that extent that John could not be admitted to this kingdom; and (Luke viii, 19-21) the mother and brothers of Jesus who thought him "beside him" by the Biathanati ("self-murderers" and worshipers of Moloch), so that he could touch (haptetai, from hapto, to grasp, or fasten upon—from a root meaning "to set on fire") them, were despatched by "the laying on of hands" (Jos. Antiq. XVI, xi) in such a repulsive manner by him in the establishment of his "kingdom of heaven," that even his boon companions and adherents "rebuked" the people for sacrificing their children under the plea of Jesus to "suffer (aphete, release) little children to enter the kingdom of God" (Matt. xix, 13-15; Mark x, 13-16; Luke xviii, 15-17).

The gospel writer, who knows nothing of the preparation of the Passover meal or the institution of the "Lord's Supper," is emphatic that Jesus insisted that his followers should eat his flesh and drink his blood (John vi, 53-60 and 66) after the notion of savages that it is possible thus to impart virtues and flush away devils.

It is evident on analysis of his doctrine of the kingdom, at first to consist of taxgatherers and prostitutes, that he had become insane on the subject, and was the creature of the madness of his followers (Luke xxi, 16-17; Wars IV, iii, 2). It was this malady that brought about his downfall at Tiberias, caused him to fear all men and flee from place to place, and alienated the common people from him near the end of his flighty career (John vi, 66; Matt. xi, 21-25; Luke x, 13-16). His assertion, "I am come to cast fire on the earth, and what will I, if it be already kindled? I have a baptism to be steeped with, but how am I satisfied without its accomplishment? Suppose you that I am come to place peace on earth? I tell you, nay; but rather division; for from henceforth a man's foes shall be they of his own household. He that loveth father or mother, son or daughter, more than me, is not worthy of me," and the like repelled the people who rightly said he was "beside himself," and who would not give him the substantial support he needed to fight his losing way against Vespasian and Titus.

Conclusion.

Handicapped by the circumstances of his birth; audacious and hot-headed; obsessed with vain ambitions, densely ignorant when judged by the standards of his own time—"having never learned" except by hearing; so grossly superstitious as to see a Satan in lightnings and earthquakes, and numerous devils in the ills of the flesh; having for his "heavenly father" the

triumph god of Chaldean mythology; banished by his people and disowned by his own family; outlawed by the Samaritans; rising temporarily to power through the influence of Agrippa and his own biographer—Saul; defeated and badgered by Josephus; routed in his "own city" by Vespasian; driven to futile desperation by his own mad followers; become an adventurer, a drunkard and the companion of prostitutes, Jesus' chief service to the world was the destruction of the works of an imaginary devil born of dementation, and his fate was that swift destruction which awaited him at Taricheae and Gamala expressed most tersely and most truthfully—for "not even his brethren believed on him"—"Rejected of Men"—everywhere.

This constitutes all of importance that is known of Jesus as is borne out by the historic facts which are easily available and open to the investigation of all. The truth concerning him may not be agreeable to those who have accepted his pretensions; but they have only themselves to blame if they have allowed themselves to be persuaded to abandon the exercise of reason and common sense, and to accept in "faith" the incredible, contradictory and preposterous stories which have been handed down in support of these pretensions.

CATHOLICISM ON ITS DEFENSE.

Events Have Put Catholics in the Position of Rioters and Incendiaries.

I learn by The New World that "The Asino has been ignominiously driven out of San Francisco, thanks mainly to the splendid anti-vice campaign carried on there by that excellent Catholic paper, the Monitor;" but that the Italians have a different idea of vice, the Court of Appeals having adopted the view of the attorneys defending The Asino, that "it would be absurd to condemn it for something that was tolerated every day of the year in music halls and in other publications." If Thomas Paine were, at this present writing, about to select for his party, do you suppose he would head for Italy or America?

"Here's hoping that East Side Socialists, 'over in New York' may now feel perfectly content with the city feeding their children in the public schools. It is a startling departure, and soon we may expect to see it duplicated in this and other large cities—a Greek horse more easily drawn into the public school system than will be found amiable when efforts are made to drag it out by the tail. Now, why are not the parents of the children brought to school and fed and clothed at public expense?"—Catholic New World, June 6.

This miserable snarl at the feeding of poor little ones, so that they may not faint at their school desks nor have their attention so distracted by empty stomachs that they lose the mental pabulum the state provides, ought to disillusion anyone who believes that the Catholic hierarchy, while bigoted, is really well-intentioned and charitable. "Feed my lambs," said the good Jesus (if there really was a good Jesus), but the church interprets this language, too, as figurative. The lambs are to have spiritual dope only, to be administered by the appointed shepherds—also "at public expense" whenever the shepherds aforesaid can manage it. Of course, when we arrive at Archbishop Quigley's millennium, there will not be any public schools at all; and the lambs will be fleeced individually, and foot the bills in the same way.

"The certainty that five seats more will be gained by the Socialists in the Berlin election, June 23, indicates that Kaiser Wilhelm is again facing a mountain of trouble. A day will come in which he will be compelled to rely upon his Catholic subjects to keep him on the throne."—New World, June 6.

And an editorial in the same number asserts that, "The church most unquestionably has always made for human freedom." How is this, Mr. O'Malley? The discrepancy is troubling to the mere lay mind.

The fact that Gregori is a Catholic, says the New World in commenting on the riots precipitated by anti-Zolaists in Paris, "will be played up to the utmost." Not by the capitalist newspapers, if the editors know themselves, and it is to be presumed they do. Our fearless press said that bands of students, roughs "and others," caused the disturbance; but it requires a careful reading to find out that the Catholics took a hand in the proceedings. The Chicago Tribune stated near the end of its report that a band of five hundred members belonging to the associa-

tion known as "La Jeunesse Catholique" stationed themselves on a corner opposite the Pantheon, and shouted "Down with Dreyfus!" and "Long live the army!" Several other purveyors of all the news suppressed even this one sentence identifying the clericals with the rioters, and gave no intimation that a single Catholic took a hand in the affair. The Tribune says that Gregori is an authoritative writer "on military subjects"—but that he was the editor of a clerical reactionary publication I should never have suspected without assistance from a Socialist paper; and for the statement that he was a Catholic, the New World itself was the first authority. And yet the official organ of the Chicago archdiocese has scarcely finished demanding governmental rack and tweezers for the Giordano Bruno Society for inciting the murder of a Denver priest—not the slightest evidence ever having been produced that the Giordano Bruno Society did anything of the sort. Now there is the clearest proof that French clericals "incited to riot," but where are all those newspaper accounts of policemen descending on church societies and carrying off Bibles filled with commendations of murderers, and other "suspicious and incendiary" documents?

Suppose that at the recent Catholic centennial celebration in New York, some miscreant Agnostic or Atheist editor of a "revolutionary" paper had crept up behind a good bishop and shot him in the back, and that five hundred anticlericals had stood at the street corner and shouted "Down with the church!" The columns of our "secular" press would have been full of "anarchist plots," and the church papers would have set themselves up as the champions of good government, insisting on the suppression of all propaganda for freethought. And if any liberal paper, following the example of The New World in regard to the Gregori-Dreyfus affair, was sufficiently the enemy of good order and justice to attempt to excuse such disorder fomented by Agnostics and Atheists, on the ground that governmental honors to Catholics were "insulting" to the memory of the church dignitary in this supposed case (The New World refers to "the foul, filthy, ineffably nasty" spirit of Zola, and says his removal to the Pantheon was an insult to Catholics calculated to sting Catholics into open rioting), Theodore Roosevelt would exercise his imperial authority and have it shut out of the mails. It would not be considered that such affronts to anticlericals could justify rioting and attempted assassination. However, as things now go, is there any danger of The New World losing its second-rate postal privileges? I rather think that this calamity is not exactly imminent, with Messrs. Roosevelt, Taft, Fairbanks, and Bryan prominent in national affairs.

Cardinal Logue, who stirred up the Liberals over in Erin last year by ordering the suppression of the "Irish Peasant" (all the numbers of one offending issue being burned after the good old way), has just called upon our own John D. Mr. Rockefeller thinks the Cardinal is a "fine gentleman," and the newspaper reports quote Father Lannon, a friend of Mr. Rockefeller, to the effect that the two men, being "simple," naturally "understood each other quickly. They talked of the vast amount of work for good [query: Whose?] that was to be done in this country, and Mr. Rockefeller explained how he was trying to do his part." "There are quite a few people," observes the editor of The (Irish Socialist) Harp, commenting on the arrival of Cardinal Logue in the country, "who believe that His Eminence stands for conceptions of human society, and holds ideas on intellectual development that properly belong to the darkest of the dark ages, and make him a greater menace to free American institutions than the most violent anarchist that ever was barred out of the United States." But John and the Cardinal "understood each other" on the spot!

Max Mueller said that Buddha, the Atheist philosopher, was the first to set forth the doctrine of the brotherhood of man. "A sense of duty, extending from the narrow limits of the house, and village and the country, to the widest circle of mankind; a feeling of sympathy and brotherhood of all men, the idea, in fact, of humanity; were first pronounced by Buddha." What is the reason the Christian-Socialists do not call themselves the Buddhist-Socialists?

LOUISA HARDING.

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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 Socialism.

If the Christian tells the story, the Christian church abolished slavery, and is furthermore responsible for all the good there is in the world—good actions, good institutions, good thoughts, "good everything." Although it has never been the pioneer in any movement for the betterment of mankind, but always a clog and a hindrance all completed progressive movements, and has tented to claim any which bade fair to be great popular waves. The attempt, therefore, on the part of some of the clergy to make Socialism to be really another form of Christianity, is readily explicable. The cuckoo is trying to steal another nest.

The matter we print this week on "Socialism and Christianity" is interesting reading. It shows plainly that the Socialists as well as the Christian clergy are becoming mixed in mind. With some of them it is evidently "good Lord, and good Devil;" who has got the votes?—Mr. Lewis would try to dodge the question or tell the truth. So long as Socialism is a popular economic theory the clergy and their followers will butt in, bringing with them their superstition, which they will endeavor to graft upon the social scheme, as they have grafted it upon the democracy of our republic. The matter may as well be dealt with at once. "Comrade" Maynard, a woman, is full of words, with no ideas. "Cosmic theism" is a mouth-filling phrase, but what does it mean? No dictionary that we possess, nor cyclopedia nor commentary, will enlighten us. And why "superficial" Atheism? Will a descent to any depth reveal the ideal of the theist?

Of course, Catholics cannot remain affiliated with their church and act with the Socialists. Mr. Devine will ultimately find that out. And we do not believe that Mr. Robert Hunter will be able to keep the Socialist party secular. The Christians are too obtrusive, always desirous of thrusting their inconsequential other-world views upon their neighbors. Socialism is as yet the same sort of an ideal as the Christian heaven, and the two can be made to coalesce very readily. Talk to a Christian of the inequalities, miseries and tyrannies of life, and he points you to heaven. Show a Socialist the improbability, not to say impossibility, of forming an altruistic society of the selfish, brutal, cruel, tyrannical, unfeeling, self-centered race of bipeds now living on the earth, and he will point you to Socialism,

saying it will all be right then. Men will have no object in stealing and being selfish and tyrannical, and they will become perfectly kind, gentle, unselfish, altruistic. But ask if he ever knew a man to quit when he was gorged, and he will remain silent. When did Rockefeller stop accumulating?

The trouble is that Karl Marx sprang his dream of what evolution would finally accomplish upon the world too soon, as did the Anarchists whose schemes we canvassed a few weeks since. They would all better have set themselves to righting the wrongs in the world than to describe heavens to distract the people. Imagination answers desire only to the confusion of the dreamer. As a political or economic scheme, Socialism lacks one imperative need of mankind. That is, a safeguard for liberty. It takes no note or care of the minority. It provides nothing for them. It is a mob despotism. It grabs the earth as the capitalists it denounces have done, and those who do not want to be dominated by delegated bosses may go hang. The individual is nothing. He cannot be. As the Socialist scheme contemplates the control of all production and of all distribution, the individual has no place in it. A cog to a machine, like a convict marching in lock-step, he must have no will of his own, for there is no opportunity to use it.

But the world cannot exist part Socialist and part free. Men would fight then as now for ownership of natural utilities. A hundred bosses are a hundred times worse than one, and a mob despotism would be as cramping to liberty as the autocracy of the czar.

But all that is aside from the point of interest, which is: Will the clergy control the Socialist vote? Socialism is a political philosophy well adapted for use by religion. *ment—no dream of government—can be more paternal than Socialism. If the church gains control of the party, and some popular wave places the party in power, will we have a distinctly religious political party? That is something Messrs. Hunter and Hillquit, and the other leaders, should think about. The Clarion editors, as quoted by Mr. Foote, have reached the idiotically religious stage already. Comrade Maynard, with her cosmic theism to be bulwarked by Socialism, is not far behind them, and if such persons are to guide and govern the party's future it will be well for the Freethinkers in the party to come out before they are made tools to enslave themselves. Let not a dream be put ahead of the eternal verities. Liberty is the one thing worth striving for; without it, life is a flat failure. Enslavement to a religious ideal is the depth of intellectual degradation.*

Liberty in the Dominion.

Perhaps the following inquiry could have been addressed with more success to our Freethought contemporary, Secular Thought, of Toronto, Ontario:

Baltimore, June 1, 1908.

Editor Truth Seeker: What are the conditions in Canada with respect to personal liberty? It seems to me that we don't know as much about our neighbors across the border in this particular as we ought to. I have read the letters which have appeared in The Truth Seeker, but they appear to have caused more heat than light. Won't some one give us the cold facts?—someone who can speak for the whole Dominion.

About three years ago I spent one Sunday in Halifax, and saw an exhibition there of one of the tightest closed Sundays I had known since I left my native Vermont village. I was told that Good Friday, also, was so carefully regulated by law that if a shopkeeper should venture to open for business on that day he would be arrested. I am wondering if the entire country is as bad as Halifax.

Baltimore, Md.

HENRY WHITE.

We suspect that conditions in Canada vary with the locality, or with local sentiment, as they do in the United States—that in some places Sunday freedom exists and that in others

it is denied. Sunday prosecutions will be found there, as here, to be instigated by clerical and other busybodies. They have their Sunday law, more stringent in some instances than with us. Still, it can scarcely be supposed that anywhere in the Dominion could be found a worse one than that which is enforced say in East Orange, N. J., where laundry men were arrested for delivering clean clothes and a caterer for delivering ice cream on Sunday morning. There are places in this country—in the Western states—where little or no attention is paid to Sunday beyond suspension of the principal industries. Many stores are open, saloons and barber shops are not closed, and games of ball are permitted. Such freedom is unknown in Eastern states. In this state Sunday ball seems to have been effectually suppressed. Barber shops must close at noon or thereabouts. If a store is open, some lookout for a trade union makes a complaint and the proprietor is arrested and fined. Saloons that do enough business on Sunday to make it worth while, "square" the police and keep an open side door. A year ago Missouri could boast of Sunday liberty, but a political criminal judge, with an eye on a state office, invoked the Sunday law and made a bid for the religious vote by closing the theatres on Sunday night and prosecuting the stage people.

The obnoxiousness of the Sunday law everywhere depends on the way it is enforced. Where there is a chance for a merchant to persecute a rival, or for some Sundayite to impose his notions on a dissenter, the law is invoked. Among men of good will, who are ready to extend to others the rights they wish for themselves, the Sunday law would be a dead letter. It is only the unfair, the mean, and the malicious who appeal to it. Unfortunately this class of people ways with us; and until they have become extinct, or the malignity implanted by religion is bred out of them, Canada and the United States will look much alike on Sunday.

Will the Pals Work Together?

A United States postoffice inspector has, "in a casual way," notified the Blue Grass Blade people that the Canadian government objects to the Blade. Having first stolen from the subscriber to whom they were directed two copies of the paper, the Canadian officials became "moral" and told the United States postoffice officials at Washington that the Blade was not the sort of publication the Canadian government should assist in circulating. The complaint was referred by the Washington officials to Inspector Keys of the Lexington, Ky., postal district. This was some ten months since, but it was only a week or two ago that the inspector mentioned the subject to the Blade publisher, and then only "in a casual way," seemingly as a matter of little moment.

The Blade of May 31st describes the complaint of the Canadian fellows and the notification by the inspector as "espionage," and announces its willingness to perish in the last ditch. "The liberty of the American press and the religious liberty of every citizen in the republic are at stake," it says. And, further, "should it ever become necessary," and the financial means are furnished it, the Blade is ready to "carry the case to the Supreme Court of the United States, should an adverse ruling be made, before submitting to any arbitrary authority." Thereupon a lawyer has been retained, a stenographer will be hired, and, "having no doubt or fear concerning the result," the editor "can state that the report of the proceedings will be given in full in the columns of the Blade." This readiness to eat a crocodile and drink up eisel is commendable, but there is no opportunity for heroics in this matter. A lawyer can do nothing

that the publisher cannot, and there is nothing for a stenographer to report.

The Canadian postoffice department has a list of papers it will not circulate. Some Canadian postmaster, a dirty whelp of an official spy, has called the attention of his postmaster-general to the Blade, and the department has brought the subject to the attention of the Washington postoffice department, probably with the request that the paper be refused transmission to Canada. And therein lies the sole danger to citizens of this republic. So far as Canada is concerned, there is no appeal from the order of the postmaster-general excluding any publication. But when our postoffice department permits itself to be made the cat's-paw of the ignorant bigots across the line, and refuses mailing privileges to a publication which is not in conflict with any law of this land, and which violates no rule, even of the postoffice department, then the danger is practical and great. A personal official censorship is established and we are governed by the desire of an executive of the government to oblige another executive (a pal) of another government—a government not coming up from the people, but down from the throne—responsible to God and not to the voters. Noblesse oblige; there is a fellow feeling between thieves and grafters, clergymen, even, and why should there not be between the officials in one department in the government of one country, and those in a similar department in the government of another country? The people's rights? you ask. What are we here for? reply the gods in office, who are very common clay images before getting the government job. And what is the Constitution between friends? The Canadian postoffice officials are Catholics—except a renegade Free Religious secretary to His Greatness—and, owing to Mr. Roosevelt's partiality for Catholic votes, other to steal the people's rights?

There is nothing for the Blade to do in this matter but accept the exclusion from Canada, because our secretary of state is too busy to make it a matter for international correspondence and settlement. But if the postoffice department at Washington orders the rejection of the Blade by the Lexington postmaster, then the publisher should turn to his files of The Truth Seeker and extract therefrom our letter to the postmaster-general, written when The Truth Seeker was excluded from the mails of this country to oblige the postmaster-general of Canada. "Interchange of international official courtesies," we suppose they called it, but we called it an illegal suppression of our paper and a theft of our rights as a law-abiding citizen. The postmaster-general finally saw the light, and revoked his order. We can mail The Truth Seeker to any one in Canada, who orders it, paying the proper, that is legal, postage, and it is up to the minions, the dirty spies, of the Canadian postoffice to stop it. Our letter to the postmaster-general of this country is at the service of the Blade. There is no use writing to the postmaster-general of Canada. He is a religious bigot, who would have made a good inquisitor in the olden times, and his brain is fossilized.

The Blade should take this matter seriously, and not print rodomontade. There is no supreme court case in it. It all rests with the authorities at Washington. If they are willing to be the cat's-paw for the Canadian bigots, nothing, practically, can be done. It will be just an official outrage added to the many illegal executive rules of the department. But The Truth Seeker case is a good precedent, unless it be that the articles marked in the Blade are tainted with obscenity, or open to the charge of being blasphemous. All that the church's hound could allege against The Truth Seeker was that it was not the kind of paper the postoffice department

should circulate, which is an allegation of some merit, considering the mental capacity of the censor, because The Truth Seeker is not printed for fools.

Free Thoughts.

Some people are pious to meanness.

Faith in God does not pay much of a dividend.

How much more is a God-damn than a man-damn to be feared?

No one knows what he believes when he says he believes in heaven.

There is more than one way to help man, but there is no better way than to be a man.

There is no doubt but what a great many bad men are better than a great many good ones.

A man will save himself better by thinking about the salvation of others rather than his own.

It is the boast of Roman Catholics that their church alone stands for pure Christianity. We admit the claim and simply say that the purer this thing is the worse it is.

A man may possibly throw a trolley car off the track by lying upon the rail when the car is approaching, but what will happen to him? That is worth thinking about by those persons who get in the way of progress.

There is a saying that to judge others by yourself is not righteous judgment. To do so is frequently to judge others too well. When a good man judges a bad one by himself, the latter gets the best of it.

I want to see Romanism take down the cross from its schools before putting up the flag. A house divided against itself cannot stand. You cannot serve two masters. And there is no more relation between the flag and the cross than between a white rose and dogwood. There

thing that Romanism represents.

When Jesus "ascended up to heaven," how far up did he go? At what rate of speed did he travel? Where did he land? The ascension of Jesus is one of those religious notions that lived before science was born. A human body cannot get any farther above the earth than it can be carried. Is heaven no higher than the flight of a balloon? Religion is responsible for most of the foolish faith of mankind.

Do the dead grow old? If not, do they grow young? And if they neither grow old nor young, what do they do? If there is no growth, no change in the condition of the dead, what sense is there in what is called an endless life? Would such a condition not mean an endless death instead? Upon the whole, would it not be wiser to study the conditions of the living, with the view to improve them, rather than waste our time in trying to learn what is beyond our power?

L. K. W.

The relapse of Mr. Samuel Freuder, the converted Jew, to the religion of his fathers, caused the utmost consternation in the Hebrew-Messianic conference in Boston. Mr. Freuder, converted to Christianity when seventeen years of age, has been for years a salaried missionary to his people. Now he does not believe in missions or that Christianity has anything of value to offer to Jews. In making his renunciation the other day, and giving the reasons for it, he said: "The criticism against missions is twofold: First, that those in the work don't believe what they are preaching; second, that the missionary is in it for money." A very succinct statement of an undoubted fact. He told of meeting a converted Jew—or one who had been baptized—who asked him for five cents to pay carfare, the minister who baptized him having refused it. Mr. Freuder cast doubt on the genuineness of that conversion, but the baptized Jew had made enough

out of it to pay his way to Europe. President Niles of the Hebrew-Messianic conference, who received a "terrible blow" from the Freuder defection, laid it all to the Higher Criticism. "If God don't bare his arm," he declared, in denouncing said criticism, "America will become a cesspool of intellectualism and culture." Intellectualism and culture are fatal to belief. Mr. Freuder is at a loss to know where he shall now take refuge, for he does not expect that either Christians or Jews will have him. In his confession of insincerity he has given the experience of other proselytes. None of them are sincere in their new professions. While they may heartily reject the religion they quit, their acceptance of the new one is uniformly a case of expected advantage. There is profit in it. Nevertheless, as one religion is essentially like another, to renounce one is to renounce all. Professions to the contrary are hypocritical. There was never but one good reason why a Jew should turn Christian, and that reason was furnished by the Christians, of a few hundred years ago, who gave him the choice of turning Catholic or getting off the earth. If he apostatized, the Inquisition burned him, and so there were few Freuders. Did the Hebrew-Messianic conference possess the machinery of their predecessors, President Niles would not feel the Jew's relapse as a blow. He would rather rejoice at the opportunity afforded him to prove his own zeal, and he would rush Freuder to the stake. America having become "a cesspool of intellectualism and culture" since the days of Torquemada, such a benevolent proceeding would not now be possible.

The citizens of New Jersey who love their beer on Sunday turned out in force on Pflingst Monday to parade and protest against the Bishops' law which is depriving them of their foam-restriction of their liberties. We wonder they had not thought of it before. The Sunday law is an old one. They should have made their protest fifty years ago, and kept it up. But there are some friends of freedom who do not see any danger in the encroachments of the church until their own rights are invaded. These Pflingst Monday paraders had witnessed the assaults on liberty in many forms—such as the prohibiting of work, business, amusements, and recreation on Sunday; and so long as the saloon interests were strong enough to beat the law they did not raise their voice. But when the drouth, which they ought to have foreseen, really came, and they found themselves "spitting cotton" on the Lord's day, they suddenly became conscious that there was too much law. Better late than never. We trust they will now perceive that not Pflingst Monday parades but eternal vigilance is the price of liberty. That is the standing quotation in the market where rights are bartered, and it is hopeless for anybody to defer paying the price in the expectation that there will be a drop.

We have received a copy of the Bohemian journal Volna Myslenka (Freethought), which, as its editor writes us, is the official organ of the Freethought movement in Prague, the capital of Bohemia. Last year the Bohemian Freethinkers held in Prague their fourteenth universal Congress, which was reported for the Truth Seeker by Dr. Jicinski of Cedar Rapids, Iowa. The same city has been selected for the congress of 1915 to commemorate the burning of John Huss, which took place in 1415. "Taking into consideration the manifold important tasks our movement has set itself," writes the editor of Volna Myslenka, "we are sure that Prague, the city of John Huss, will become one of the first centres of Freethought propaganda." The Truth Seeker will be glad to receive from its Bohemian contemporaries anything concerning the progress of the cause in their country which they may find occasion to communicate.

SOCIALISM AND CHRISTIANITY.

WILL THE CHURCH CAPTURE THE SOCIALIST PARTY?

The Question Here and in England—Socialism an Evolutionary Conception of Materialists, but Now Claimed by Unthinking and Unreasonable Clergymen as Fundamentally Christian.

The question of the attitude of the Socialist party toward the subject of religion brought out one of the warmest discussions of the session of their national convention held recently in Chicago. The "storm," as it is designated by the Chicago Daily Socialist (May 16), was precipitated by Arthur Morrow Lewis, of Illinois, in speaking on the plank "which declared that religion is a private matter, but that the Socialist party is opposed to all clerical political activity." This utterance, after discussion, was found unpalatable, and a substitute, proposed by Morris Hillquit, of New York, was adopted, which ran as follows:

"The Socialist movement is primarily an economic and political movement. It is not concerned with religious beliefs."

The address of Mr. Lewis, as reported in The Daily Socialist, was as follows:

"I am among those who sincerely hoped the question of religion would not be raised at this convention. I am willing to concede that we should let sleeping dogs lie.

"I know that the Socialist position in philosophy on the question of religion does not make a good campaign subject. It is not useful propaganda in a political campaign, and therefore I am willing we should be silent about it. But if we must speak, I propose that we go before this country with the truth and not with a lie.

"I believe in Socialist scholarship, and I voted to have scholars on this platform committee, men who understand the Socialist philosophy, and we have at least half a dozen men on the platform committee who know that religion is a sociological question, an anthropological question, a question of chronology, of economics, of theosophy. There are few forms of modern thought when you say that it is merely a question of private conscience, you fly in the face of the science and learning of your day.

"I do not propose to state in this platform the truth about religion from the point of view of the Socialist philosophy, as it is stated in almost every book of standard Socialist literature. But if we do not do that, let us at least have the good grace to be silent about it, and not make hypocrites of ourselves.

"Kautsky says: 'So long as Christianity ruled the minds of men the idea of revolution was rejected as a sinful revolt against divinely constituted authority.' But we must not go before the people of this country in this campaign telling them that so long as Christianity rules their minds they will reject the idea of the Socialist revolution."

This speaker was followed by a woman delegate, Mila Tupper Maynard, of Colorado, who said:

"Are we really anxious for working-class solidarity and revolutionary victory, or to air our special theories of religion or anti-religion? Can we seriously say that a movement which must be world-wide must accept some particular form of materialistic, monistic, negative position, or any kind of a positive position, for that matter? Those of us who are Socialists and read with reverence and respect the words of a Ferri and Kautsky do not quarrel with them because they do not understand religion as we do.

"The German and foreign Socialists altogether, so far as I know, who express themselves on religion, have a perfectly ignorant and utterly childish notion of modern theological thought. The Socialist philosophy is the best bulwark that was ever made for a genuine cosmic theism, and when superficial atheism is made to appear identical with Socialism, those who are trying to identify it are putting an impediment in the way of our progress."

At this point Mr. Hillquit offered his amendment, and in supporting it, he said:

"The fact that Comrade Maynard and myself take absolutely opposite views on religion, she believing in a cosmic theism, I being an agnostic and always having been one, and both of us nevertheless good and useful members of the Socialist party, proves to you that religion is not connected with Socialism, either for or against it.

"When Comrade Lewis and 99 per cent of us take the position of the agnostic, that does not make Socialism agnostic. Socialism is neither agnostic nor is Socialism Christian nor is Socialism Jewish. Socialism has nothing to do with that side of our existence at all. The trouble is, we have not always the courage of our convictions.

"We should not go out in our propaganda among the people who are still groping in obscurity and tell them that they first must become materialists before they can become members of the Socialist party. After we have disposed of the things that affect their material

welfare it will be time to approach them with the full consequences of the Socialist philosophy. Therefore I would retain this plank in our platform."

Several other speakers, such as a Catholic named Devine, of Ohio, and Robert Hunter, of New York, contributed to the discussion. Mr. Devine is reported as saying:

"I find myself in a different position from the other speakers. I am one of the few here who are actively engaged in the factories. And I want to say here we must be careful on this question. I stand here as one actively engaged in the factory, trying to bring the workers into the Socialist movement. I find they are men of all religions.

"I am accused by a certain class of people in the factory—I am asked how can I be a Catholic and a Socialist. What I am doesn't matter. They don't know and you don't know, and it is nothing to either of us what the other is. Now, I have to be in a position where I must do the best I can to harmonize those things.

"I recognize that the Church has taken an attitude against the Socialist party. I know of a comrade in the factory who was refused absolution because he was a Socialist. I find myself in a position where I have to take a stand to keep that comrade in the Socialist movement, not for his vote, but for his strength. Therefore I am in favor of striking out entirely any reference to any religious position that the Socialist party take."

Mr. Hunter is reported to this effect:

"The reason I wish to have this plank in the platform is because I wish this question settled so that everybody in the party can have absolute freedom to say what they please upon the question of individual conscience, so that it can be said with authority that this political party advocates no religious view whatever. You know why the plank was put in the German party platform. For years and years the reactionaries went about trying to divide and keep divided the working class. How? By saying that it is a party of atheists and agnostics. They are trying that in every part of Europe.

"This religious question is going to become more and more heated. There is a church in this country which is going more and more to attack Socialism along this line, and I do not want to have to discuss it. If some one rises and presents the views of Bebel or Lewis or somebody else, and then they say, 'You do not express the views of your party, because these are the leaders of the party,' we can answer these men.

"We need every man in the cause of the proletariat, no matter what his religious view is. Let him talk as he likes as an individual, but don't let him go about and say that his political party is a party of atheists, and, on the other hand, don't let him go about and say that this is a party of Christians."

The Same Problem in England.

In the London Freethinker of May 31, Mr. G. W. Foote, the editor, writes as though the Infidel Socialists, like Mr. Blatchford, author of "God and My Neighbor," were toadying to the church, and permitting the pious eleventh hour converts to have their own way. Mr. Foote says:

We are neither for nor against Socialism in this journal. We are for Freethought all the time. Conservatives, Liberals, Radicals, Socialists, Anarchists, may all have their place in the world, and go their own way, as far as we are concerned. We take no part in their controversies. We advocate something that is good for all men and women of all parties. There are only two things in the world of any real importance—Reason and Humanity. The first is the only true guide; the second is the only true inspiration. And when this gospel is generally accepted, every problem of human society will become simpler and easier, and the worst difficulties of human progress will gradually disappear.

Socialism may be, for all we know, the political and social faith of the future. We express no opinion on the subject. But we do say that Socialism—or anything else—that has to work with human material which is poisoned by superstition, and corrupted by priestcraft, will do very little good for the world. A change in human nature is necessary to every change in human society. To imagine that the old human nature, under the old influences, will produce a really new civilization, is as absurd as to imagine that oxygen and hydrogen, in certain proportions, will combine as something else than water.

We rejoiced, therefore, when Mr. Robert Blatchford broke through the conspiracy of silence maintained by Socialist leaders on the subject of Freethought. We welcomed his crusade against Christianity, and we are pleased to see that he had the active support or good wishes of his colleagues in the Clarion. We could not help seeing, however, that there was danger ahead. Socialism was spreading rapidly, and that very fact involved a peril. When it was powerful enough, when it commanded votes and decided elections, when it had its representatives in parliament, it would be worth patronizing. It might also be worth nobbling. And all sorts of people are patronizing it—and the more astute clergy are nobbling it. In ten years time, unless the freethinking Socialists have the courage of their convictions, Socialism will belong to the Christian churches.

Mr. Campbell's irruption into the Socialist movement is but one instance out of the many, but it is a typical

one. He had been a Socialist only a couple of years, if as long as that, when he published his "New Theology"; yet he boldly claimed that the New Theology was the religious expression of Socialism, and that Socialism was the economical expression of the New Theology. In his more recent book on "Christianity and the Social Order" he explains that he really does not mean that all unbelievers should be driven out of the Socialist movement. It sounds very generous—of course; but such generosity shows how the wind is blowing.

Many people do not know that there was a strong Socialist movement in England in the first half of last century, and that it died right out, and was succeeded by Chartism. Why did it die out? The answer is simple. It was killed by religion. Christians got hold of it and strangled it. On the one hand, they declared that Socialism would only do good and prosper by becoming Christian Socialism. On the other hand, the Socialist leaders who were also bold Freethinkers—such as Southwell, Holyoake, Paterson, and Matilda Roalfe—were cleared out of the way by "blasphemy" prosecutions. Holyoake, 1842, lecturing on behalf of the fund for the defence of Southwell, spoke as a Socialist missionary, and this was his complaint: "During the last two years," he said, "the wet blanket of orthodoxy has been drawn round the shoulders of Socialism, and it seems to have stood shivering between Christianity and Infidelity, with too much honesty to adopt the one, and too much expediency to own the other." Two years later, Matilda Roalfe, fresh from Calton Jail, declared that "Socialist leaders had proved the very best enemies of Socialism." They had "set about religionizing themselves," and talked nonsense about the red-hot Republicanism of Moses and the whole-hog Socialism of Jesus Christ. And what was the result? "Socialism," she said, "is practically defunct—considered as an element of political progress, it is nothing." And the event proved that she was right.

The Socialism of to-day is encountering the peril which overwhelmed the Socialism of last century. And the worst of it is that even the Clarion is beginning to show signals of distress. Mr. Blatchford himself wrote as follows a few months ago:—

"Some Socialists regard Socialism as a political creed, and would keep their religious ideas apart from it. But to me Socialism is a part of a great humane religion; and I cannot sacrifice the whole to a part. With us of the Clarion, Socialism is part of a religion. We are, as I have told you, religious men and women."

In that same article Mr. Blatchford denied that he was an Atheist. Yet he is obviously as much an Atheist as Bradlaugh and Ingersoll were; and his anxiety to clear himself of the odium of the term is not reassuring.

Mr. A. M. Thompson went further than that in last week's Clarion:—

"To us, whose Socialism is also based upon religion, the evidences of its spread amongst religious people is and contend that the scientific light of the last fifty years has necessitated the readjustment of religion to a newer theory of life; but yet we remain infinitely nearer in attitude to the Christian or Buddhist whose religion means the succor of the fallen and suffering than to the skeptic whose irreligion merely means license to self-indulgence."

This is the very twang of the tabernacle. Mr. Thompson has caught it to perfection. "Irreligion"—"license"—"self-indulgence." How familiar it all sounds! And what cant it is! Mr. Thompson is not inside the church yet, but he wears a reverential face on the doorstep, and flings stones at his fellow Freethinkers who pass by. We tell him plainly that "the skeptic whose irreligion merely means license to self-indulgence" is a creature of the pious imagination. And what about Determinism? Can men believe as they would, or do they believe as they must? The idea of a man being "a skeptic" for any other reason than because his intelligence turns that way by the weight of evidence, is worthy of two places—a gospel shop and Bedlam.

Mr. Thompson had something more to say on the subject:—

"Religion is the basis of our Socialism as it is of the great majority of those middle-class people who have been converted to Socialism by the Clarion. It is the religion of Humanity which has brought together in our Fellowship those who have become Socialists by suffering and those who have become Socialists by sympathy. And whatever our differences of opinion as to the details of our beliefs, religion may well draw into one common Fellowship those Christians as well as those Agnostics who sincerely believe."

What on earth is Mr. Thompson driving at? If he means this seriously his mind is in a sad state of confusion. What resemblance is there between the "religion" of Humanity and the "religion" of believing that a child was born without a father and that a man worked miracles and rose from the dead? Monmouth and Macedon both begin with an M, and comets and peacocks both have tails. In the same way, Humanists and Christians both have a "religion." But in no other way. And we daresay the Christians are sagacious enough to see it. They are not offering toasted cheese to Mr. Thompson; he is offering it to them. Neither are they likely to nibble at the bait. But he had better take care that he does not make a mistake some fine evening and walk into his own trap.

We hope the Clarion men will pull up in time and cease talking about their "religion." There are enough Socialist leaders already playing that foolish and not too honest game. A cause can be given away in spite of its growth in numbers and influence. There is such a thing as too rapid expansion. You may win over the mob only to find in the end that the mob has won over you. And where are you then?

A Fairly Clear Statement of the Case.

The "Rev." Robert F. Horton, an English

Congregationalist clergyman, in a late number of the Christian Commonwealth, the organ of the "Rev." Mr. Campbell, the champion of Christian Socialism in England, instructs the readers of that journal as to what Socialism is, showing that it is no more allied to Christianity than any other political party, and that its realization is no more practical, or probable, than the golden heaven of the Christians. He writes:

"The term Socialism has . . . its scientific meaning. In that scientific sense it is a very definite economic theory with corresponding political proposals. It was made in the first instance by a very solid thinker in Germany—Karl Marx. The doctrine of Marx was that by the inevitable process of evolution the next step of human development will be that the material and means of production will be concentrated in the hands of the commonwealth for the good of all. The state will own the land and the capital, and it will therefore assume the control of the industries and as a necessary result will have the control of individual life, determining what men shall do and what their reward shall be. This definition of Socialism happened to be advocated by Karl Marx and a number of German Socialists who were in direct antagonism to religion, and particularly Christianity. That was really an accident. It might be, and in England at the present moment it actually is the case, that men believe in State Socialism and yet are Christians. Therefore it is important to point out that State Socialism has just as much and just as little to do with Christianity as any other great political or economic conception, such as Liberalism or Conservatism, Free Trade or Tariff Reform. State Socialism is a practical proposal based on a theory of economic development for realizing a social constitution which many Christians desire, and if Christians believe that this is the way of realizing the Kingdom of God they should feel that the Socialist method is approved by their Master. But observe this: No one is entitled to say that Christianity enjoins that method. And still less is any one entitled to say that those who do not believe in that method are to be unchristianized. To identify State Socialism with Christianity is not only a confusion of ideas, but it must have a disastrous effect. We are no more justified in identifying Christianity with the principles of Socialism than with the principles of the French Revolution."

As to the method by which Socialism proposes to realize its end, continues Dr. Horton, "I am not aware of any part of the sayings of Jesus that would justify us in saying that Christianity adopts that method." Further:

"It is evident that Christianity is looking at a state in which the material possessions are all-important; in Christianity they are secondary. In Socialism the great thing is to work for the redistribution of wealth. Christianity's reply is, Beware of covetousness. It is not therefore possible to maintain that Christianity adopts the economic methods of State Socialism."

"However attractive Socialism may be as an ideal, it has not yet been shown to be possible. And even if by a stretch of imagination we grant that it is possible, there are grave doubts in the minds of many as to whether it would be desirable. The more you know of the people who call out for Socialism the more you find they have not a glimmering impression of what it means. It would make it certain that all should get their food, that all should be fairly clothed and housed, and that all should have the necessary conveniences of life; but it would eliminate personal freedom and check some of the noblest tendencies in our human nature. The individual would have to consent to be merely a part of a great machine. He would have to surrender the liberty for which men have struggled for centuries. We have to ask whether a state would be preferable where you got plenty to eat, sufficient clothes, and where you lived comfortably—at the price of liberty."

Permit to Go to Hell.

The scorn in which the Moslem, even of the educated class, regards Christians is well illustrated by the following literal translation of a burial permit given by a Turkish official in Syria 100 years ago. Times have changed since then. The Mussulman has been taught at least an outward respect for the Giaour, but in his heart he feels the same as ever. The burial permit is as follows:

From the Most High Court, &c., &c.
Seeing that a petition has been presented by the Bishop of the infidels on behalf of the deceased (here follows his name), and as he has perished and we know that if he is left unburied his smell will pollute the air breathed by the true Believers, we give hereby permission for him to be buried in their well-known dung-hill and to go to his company in hell.
(Here follow the seals of the signatories.)

An Italian on Top in Both Cases.

A gentleman walking down one of the streets of Harlem on St. Patrick's Day, overheard a Catholic priest chaffing an Irishman at work in a trench with a gang of Italians.

"Well, Pat! You here? A fine son of old Ireland you are, to be working on this grand holiday of St. Patrick," said the priest. "How do you like your Italian boss?"

"Faith, how do you like yours?" responded Pat.—Judge.

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER VIII.—(Continued).

Character and Teachings.

510

Let us examine the religious teachings ascribed to Christ. For what purpose was his blood shed?

"This is my blood of the New Testament which is shed for many" (Mark xiv, 24).

"This cup is the New Testament in my blood, which is shed for you" (Luke xxii, 20).

"This is my blood of the New Testament which is shed for many for the remission of sins" (Matthew xxvi, 28).

The above is one of the most significant discrepancies in the Bible. The Atonement is the chief doctrine connected with Christ and orthodox Christianity. The text quoted from Matthew is the only text in the Four Gospels which clearly teaches this doctrine. Two other texts (Matthew xx, 28; John i, 29) are adduced in support of it, but do not clearly teach it. Now Matthew has falsely ascribed to Jesus the revelation of the Atonement, or Mark and Luke have either ignorantly or intentionally omitted this greatest of Christian doctrines. They contain no mention of the Atonement as understood by orthodox Christians.

511

For whom did he say his blood was shed?

"This is my blood of the New Testament, which is shed for many [interpreted by the church to mean all mankind]" (Mark xiv, 24).

"This cup is the New Testament in my blood, which is shed for you [addressed to his disciples alone]" (Luke xxii, 20).

512

Was his blood really shed?

The crucifixion was not a bloody death, and blood and water flowing from his corpse, the Evangelists do not state that a drop of blood was shed.

513

Christ, it is affirmed, was both God and man. Was it the human, or the divine part of him that suffered death?

If only the human, this sacrifice was not an exceptional one, for thousands have died for their fellow men. If the divine part was sacrificed does God cease to exist?

514

His death is called an infinite sacrifice. If only the man died can this be true?

The offering of a finite being, it must be admitted, would not constitute an infinite sacrifice.

515

If the God was crucified does he suffer endless pain?

If not, then his suffering was not infinite, and the sacrifice in this case was not an infinite one.

516

If God died, but subsequently rose from the dead, was there not an interregnum when the universe was without a ruler?

If so, then it must be conceded that the existence of the universe is not dependent upon the existence of God.

517

Are all mankind to be saved by Christ?

"And I, if I be lifted up from the earth, will draw all men to me" (John xii, 32).

"Many be called but few chosen" (xx, 16).

518

What does Paul affirm concerning the Atonement?

"Christ died for our sins according to the scriptures" (1 Corinthians xv, 3).

By "scriptures" Paul means the Old Testament, and according to the scriptures of the Old Testament, "Every man shall be put to death for his own sins" (Deuteronomy xxiv, 16).

Like nearly all the doctrines ascribed to Christ, the atonement is in the highest degree unjust and absurd. Referring to this doctrine, Lord Byron says: "The basis of your religion is injustice. The Son of God, the pure, the immaculate, the innocent, is sacrificed for the guilty. This proves his heroism, but no more does away with man's sin than a schoolboy's

volunteering to be flogged for another would exculpate a dunce from negligence."

Greg justly charges Christians with "holding the strangely inconsistent doctrine that God is so just that he could not let sin go unpunished, yet so unjust that he could punish it in the person of the innocent." "It is for orthodox dialectics," he says, "to explain how Divine Justice can be impugned by pardoning the guilty, and yet vindicated by punishing the innocent!" (Creed of Christendom, pp. 338, 339.)

519

It is claimed that the sacrifice of Jesus was necessary for our salvation. Through whom was this sacrifice secured?

All: Judas Iscariot procured it, and Pilate and the Jews offered it.

Are not Christians, then, in condemning these men, ungrateful to their greatest benefactors? A man is dangerously ill. The druggist provides a remedy, the physician administers it and saves his life. When restored does he show his gratitude by praising the drug and damning the doctor?

520

In permitting the crucifixion of Jesus, who committed the greatest sin, Pilate or God?

John: "Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he [God] that delivered me unto thee hath the greater sin." (xix, 11).

Hon. Allan L. McDermott, in his memorable speech in Congress, in 1906, protesting against the persecution of Jews by Christians, said: "If an omnipotent God orders anything done, the human instruments selected to carry out his orders cannot be charged with the acts commanded. The doctrine of respondeat superior applies. If what happened could have been prevented by the Romans or by the Jews, then the New Testament is worthless. Let us assume that the Jews crucified Christ. Could they have done otherwise? Were they greater than God? According to the Bible, the crucifixion was arranged for by the Father. Why blame the Jews

not know what they were doing. The Roman soldiers did not believe that they were crucifying the son of God; they did not know they were crucifying God himself. Why blame the instruments? Why persecute the descendants? According to the Synoptic Gospels and according to John, the arrangements for the crucifixion—every detail—were made by Almighty God, and were known to Christ."

521

What was the character of his death?

Homicide. "Jesus of Nazareth, a man . . . ye have taken, and by wicked hands have crucified and slain" (Acts ii, 22, 23).

Regicide. "The Lord God shall give unto him the throne of his father David" (Luke i, 32). "This is the King of the Jews" (xxiii, 38). "There they crucified him" (33).

Deicide. "The Word [Christ] was God" (John i, 1). "I and my Father are one" (x, 30). "They crucified him" (xix, 18).

Suicide. "I [Christ] lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John x, 17, 18).

522

What did Jesus teach respecting the resurrection of the dead and the doctrine of immortality?

"For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth" (John v, 28, 29).

"Search the scriptures; for in them ye think ye have eternal life" (39).

"As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more."—Job (vii, 9).

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psalms (cxlvi, 4).

"For that which befalleth beasts. . . . As one dieth, so dieth the other; yea, they have all one breath, so that man hath no preeminence over a beast."—Ecclesiastes (iii, 19.)

523

His resurrection is accepted by Christians as a proof and type of man's resurrection and immortality. What was the nature of his resurrection?

According to all of the Evangelists it was merely a reanimation of his undecayed body. Other bodies supposedly dead have been revived,

but neither these resuscitations nor the supposed reanimation of Jesus' corpse affords proof that bodies which ages ago crumbled into dust and whose particles subsequently entered into the composition of myriads of other bodies will be reunited into the original being. And as Jesus almost immediately disappeared after his alleged resurrection and has never since been seen this resurrection did not evince his own immortality, much less that of mankind in general.

524

Did Christ descend into hell?

Peter: He did (Acts ii, 31; I Peter iii, 19).

Peter states that "his soul was not left in hell," which necessitates the assumption of his having gone there. He also declares that after his death he "went and preached unto the spirits in prison [hell]."

The Confession of Faith (Art. III) says: "As Christ died for us, and was buried; so also is it to be believed that he went down into hell."

For what purpose did Christ descend into hell and preach to its inhabitants? If it was to redeem them his mission was fruitless; if it was not to redeem them his mission was useless.

Early Christian writers almost uniformly spelled the name of Christ, not "Christos" (the Anointed), but "Chrestos." Chrestos was a Pagan name given to the judge of Hades or the lower world.

525

What is taught regarding justification by faith and justification by works?

Paul: "A man is not justified by the works of the law, but by the faith of Jesus Christ, . . . for by the works of the law shall no flesh be justified" (Galatians ii, 16). "If righteousness come by the law then Christ is dead in vain" (21). "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Romans iv, 5). "Therefore, we conclude that a man is justified by faith without the deeds of the law" (iii, 28).

James: "But wilt thou know, O vain man, that faith without works is dead?" (ii, 20). "Ye see, then, how that by works a man is justified, and

The church accepts the teachings of Paul and condemns or ignores the teachings of James. Martin Luther, in his "Table Talk," thus defines the position of the Protestant church: "He that says the gospel requires works for salvation, I say flat and plain he is a liar." "Every doer of the law and every moral worker is accursed, for he walketh in the presumption of his own righteousness." "If men only believe enough in Christ they can commit adultery and murder a thousand times a day without periling their salvation." Luther rejected and denounced the book of James because it teaches the efficacy of good works.

The English "Confession of Faith" affirms the following: "That we are justified by Faith only, is a most wholesome doctrine, and very full of comfort" (Art. XI). "Works done before the grace of Christ, and the inspiration of the Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ. . . . Yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin" (Art. XIII).

"Morality! thou deadly bane,
Thy tens o' thousands thou hast slain!
Vain is his hope, whose stay and trust is
In moral mercy, truth and justice!

"No—stretch a point to catch a plack;
Abuse a brother to his back;

Be to the poor like any whunstone,
And haud their noses to the grunstone;
Ply ev'ry art o' legal thieving:
No matter, stick to sound believing.

"Learn three-mile prayers, and half-mile graces,
Wi weel-spread loaves, and lang wry faces,
Grunt up a solemn, lengthen'd groan,
And damn a' parties but your own:
I'll warrant, then, ye're nae deceiver,
A steady, sturdy, staunch believer."

—Robert Burns.

"Sweetness and Light."—That most famous of Matthew Arnold's phrases, "Sweetness and Light," he avowedly adopted from Swift, who, however, used it as relating to bees because they make honey and wax. Arnold transferred it to the operation of culture, in making Love and Truth prevail.—Pall Mail Gazette.

JESUS CHRIST AUGUSTUS.

It has been repeatedly shown by archeologists and numismatists—a class of historical experts whose testimony, derived from ancient inscriptions and coins, is of that positive character which cannot be gainsaid—that Augustus Caesar was the Roman Savior and Son of God ("divus filius," on his coins), whom we have been taught to worship as Jesus Christ; and that the latter is a mere name substituted for the actual and historical Augustus, whose favorite surname was Janus Chirinus, the anagram for Jesus Christ. Two inscriptions, recently dug up in Asia Minor, can now be added to the vast monument of evidence on this subject. Jesus Christ is a myth of the cloister, invented toward the close of the second century, when the worship of Augustus was rendered odious by the misconduct of his imperial and pontifical successors. In adoring this myth we are merely worshipping a pagan Roman puppet.

The inscriptions alluded to consist of two ancient Greek petroglyphs, pertaining to the year 15 B. C. They were recovered in recent years from the ruins of Priene and Halicarnassus in Asia Minor: Priene being in Lydia, between Ephesus and Miletus, while Halicarnassus is in Caria on the gulf of Jasius. Both of the inscriptions relate to the worship of Augustus Caesar and are published in the Journal of the German Imperial Archaeological Institute at Athens, Vol. XXIV. The following are the English translations:

Inscription of Priene: "In the restoration of peaceful industry and virtue, which in these times heaven has been pleased to accomplish, it has missioned the Holy One (Ton Sebaston), whom it imbued with desire for the public salvation and whom it sent to us and to ours, as the Savior (Soter), who should bring peace and reestablish order. In His Advent, the Caesar has fulfilled the sacred prophecies, surpasses all previous benefactions, and left nothing undone for the future. With the Natal day of this Mes- (evangelion)."

Inscription of Halicarnassus: "The eternal and immortal ALL has in its divine beneficence conferred upon mankind not only its bounties but its grace, by enhancing our felicity in sending to us Caesar, the Augustus, the Father of our country, divine Rome, and the God (the zeus) and Savior (Soter) of the entire human race. Thus has Heaven not only fulfilled, but exceeded, the universal expectation and prayers of mankind. Peace reigns over all the earth and its waters; the cities flourish; the love of order, concord, and good will is reestablished; abundance smiles upon prosperity; and the future is filled with hope."

From these revelations it is to be hoped that the Episcopal clergymen, who at the present time are flopping so thoughtlessly to Rome, will begin to perceive into what sort of a fly-trap they are entering.

NUMMUS.

Books Received.

Bruce Rogers of Girard, Kansas, has reprinted in part Senate Document No. 190, Fifty-sixth Congress, second session, under the title "Immorality and Political Grafting of Roman Catholic Priests in the Philippine Islands"; being extracts from a message of the President of the United States transmitting in response to a resolution of the Senate of January 26, 1901, a report from the secretary of war, with accompanying papers, etc. Transmitted to the Senate on February 25, 1901, by William McKinley. The above are the extracts and many more which appeared in The Truth Seeker of May 30, 1908. The pamphlet is 10 cents a copy. The purpose of Mr. Rogers in publishing it is to show that the Catholic church cannot cast odium on Socialism on moral grounds.

"The Conspiracy of the Privileged" is an exceedingly thoughtful pamphlet published by Commonweal Workers, 231 E. 77th street, New York. The writer, whose name is not appended, sees a growing despotism in this country, manifesting itself in government persecution of free speech and press under the specious guise of "reform." A plain, matter-of-fact and convincing document is this pamphlet—a picture of conditions to-day that intelligent men and women should regard. The price is 10 cents.

Advance sheets of the first forms of Bolton Hall's new book, "A Little Land and a Living," are at hand. They are made up of a letter by William Borsodi of New York, which prompted the book. We see more hope for the masses in Mr. Hall's project of getting them back upon the land than in any other movement for industrial improvement, and we trust he will send us another sheet or two of the work under notice.

How They Love One Another.

We read the other day part of a letter written by one of the most eminent Christian women in New York—we mean eminent in work which some Christian women think it their duty to do for the correction of their fellow men. A copy of The Truth Seeker of May 9 had been sent her by a relative. She thus expressed her appreciation:

"I have had every word of the article by Marilla Ricker read to me. I rejoice over the little good that she has brought forth in her life's service, but deplore the horror, misery, or vapid blattings of such a hopeless influence as she exerts over her fellows, in view of the ability for good which she possesses and might magnify. I have never known a non-believer in my life's experience in comparison with one of equal natural gifts who possessed faith in the living truth of Christ's gospel who did not render ten thousand times the valuable service to his (Christ's) human kind."

There are various ways of doing good. Some conceive that when they procure the enactment of laws which if enforced will put people in jail, without adding to the sum total of human happiness, they are doing Christ's work, although he forgave the same class of offenders.

The lady's pastor has recently been misbehaving himself. Of him she remarks: "He brought the woman with him who went away with him, and who gave him \$27,000 for his orange enterprise. His wife and children did not appear. The World and American management beckoned him on when he went to their offices and threatened suit for libel. They informed him that they would like nothing better, as they had a lot of matter ready on the Kansas City exploits, as well as Tona-wanda, and they should be glad to bring the evidence of his indecent exposure of person before the grand jury if he would please to enforce his threat of suit. Evidently he thought it best to leave town before another opportunity of the pulpit could be opened to him."

The reverend gentleman in question "possesses faith in the living truth of Christ's gospel." Conceding him one-half the natural gifts of Mrs. Ricker, has he done five thousand times the valuable service to Christ's human kind?

We read further that the lady forced the arrangement she favored regarding the election of officers on the Missionary Society. "Three of these officers," she says grimly, "are my personal friends, and only one the enemy of justice. What will the Lord bring forth before the next campaign?" With so much activity as we see displayed by the Lord's representatives in the pursuit of sinners, supplemented with the management they exercise in choosing their colleagues, there does not seem to be much left for the Lord to bring forth except the ejaculation: "How these Christians love one another!"

The religious opinions of Secretary of War William H. Taft are under discussion, according to a Washington dispatch to the New York Times:

"Friends of Secretary Taft discovered to-day, according to reports reaching here, that plans are being made to attack the secretary on religious grounds, and, in case he is the Republican nominee for President, to charge openly that he is an Agnostic.

"This elaborate programme occasioned broad smiles, inasmuch as the secretary's speech on 'Christian Missions' delivered to the Laymen's Missionary Movement at Carnegie Hall in April, is being circulated by six different religious denominations throughout this country and in their missionary fields abroad.

"The address is said to be one of the greatest tributes ever paid to Christianity as a civilizing agent."

The Times prints also a special from Cincinnati, the home of Secretary Taft, as follows:

"Any attempt at placing Secretary W. H. Taft in the ranks of Agnostics is objected to strenuously by those who know him in this, his home city. Although it is not known that he ever formally united with any local church, he certainly has always thrown his influence frankly, earnestly for the causes such organizations stand for here. His grandfather and grandmother were Baptists and his father and mother Unitarians.

"Secretary Taft attends the Union church at Murray Bay, Canada, regularly every Sabbath, which has been his custom for years while spending his vacation at that place. Secretary Taft is a trustee of that church, which was organized by summer visitors at Murray Bay of various church denominations."

We have information that Secretary Taft (like his father Alphonso Taft, who was one of Moncure D. Conway's supporters), makes or has made professions of Agnosticism when with unbelievers. This renders all the more contemptible in our view the course which Mr. Taft has chosen to pursue in conducting his canvass for the presidential nomination. Taking his cue from Bryan, he has prepared a speech on Christian missions in which he praises the work of both the Catholic and Protestant churches and of the sects indiscriminately, and has made a pet of the Young Men's Christian Association. But unlike Bryan he does not condescend upon doctrines and defend them against the inroads of science, making amends for that by using his influence on Congress in behalf of church appropriations from public funds. While he pursues this course his Agnosticism will be forgiven him.

Minor Editorial Note and Comment.

A priest named McMahon, who is pastor of the Church of Our Lady of Lourdes and runs a miracle joint, complains of the political inactivity of Catholics generally. He advises Catholics to "go to the city hall and say to the politicians, 'Give us what we want, what our conscience demands, or we will gather the Catholic voters of the city and smash your party—send it to oblivion.'" What the Catholic "conscience" demands is public money that the church may have schools where "scientific and historical heresies" are not taught. The present institutions of higher learning to which Catholic parents must send their sons or daughters if they want them well educated, are teaching the doctrine of evolution, and the priest McMahon declares, "If the theory of general evolution as taught in the public schools is right, then you and I, my friends, are the greatest fools on earth." To this the honest teacher of evolution will yield his assent. If evolution is true, it is certain that Christianity is not. The Rev. McMahon in a late sermon told his congregation that a committee of archbishops, meeting in Milwaukee, refused to make the attendance of Catholic children at Catholic schools a matter of compulsion on the ground that "an inferior course would be given them"; and, said the priest, "Catholicism is fast losing its children by the hundreds of thousands because it makes no provision for education in Catholic principles." The "provision" Father McMahon wants is to force political parties to establish Roman Catholic parochial schools and colleges on pain of being "smashed" and "sent into oblivion." The church has not as yet made this a political issue, and does not care to at present, but it is on the Catholic program.

Among the signatories to an anti-suffragette circular issued in London is that of Mrs. Humphry Ward, author of "Robert Elsmere." The circular is also signed by Lord Dunraven, the man who once came to this country with a yacht designed to lift the America cup, and who went away angry. The organizers of the Woman's anti-Suffrage Association offer no new or cogent argument. They say that they wish to combat the spirit of sex antagonism, which the woman suffrage propaganda is arousing, and they want the fact recognized that men and women are not antagonistic but complementary. They believe that women's sphere is the home, and while granting that women's work in municipal and local bodies has been valuable and should be continued, they protest against bestowing the parliamentary franchise upon them. They contend that the effectiveness of women's legislative power could not exceed the limits of the moral force exercised by their influence on men. This influence is immense without a vote, and it would naturally be lessened proportionately as women attempted to become the competitors and rulers of men. The promoters add: "Not a few women object to having the franchise forced upon them. They are well aware that in a majority of cases women would simply echo the views of their male relatives, in which case the franchise would be useless, and that in others discord might result from their opposition, in which case it would be pernicious."

"A case which has attracted much attention in Washington," says the Army and Navy Register, "is that which has recently engaged the attention of an Army court martial at the Presidio of San Francisco, where Private William Buwalda, of company A of the engineers, has been on trial for attending and participating in a meeting of anarchists. This

was the meeting in San Francisco where Emma Goldman, the notorious female haranguer against government, delivered one of her characteristic defamations of the United States with particular malediction upon the Army and Navy. The soldier, who appears to have had a pretty good record previously, made himself conspicuous by attending the meeting in uniform and loudly applauding the speaker, to whom he rendered a special tribute at the close of the session. The court sentenced Buwalda to imprisonment for five years, which sentence was reduced by Brigadier General Funston, reviewing authority, to three years' imprisonment, an action based on the previous good record of the soldier during his fifteen years of service." The military court would have done itself just as much credit if it had declined to take any notice of Private Buwalda's indiscretion. A man ought not to lose all of the rights guaranteed a citizen of his country when he enlists in its defense.

The Socialists of Los Angeles, Cal., applied for a permit to hold meetings in the streets, and were denied that privilege by the city attorney on the ground that "the streets were intended for travel and transportation," and by the mayor on the pretext that he had no power to grant it. The Socialists held the meeting anyhow, were arrested, and now have their case in the superior court. Following the refusal to allow the Socialists to talk out of doors, the authorities have given permits to religious ranters to hold meetings on no less than seven street locations. Our assiduous correspondent, Mr. Channing Severance of Los Angeles, know hold that religious freedom has been gained, and we no longer need to fight the ecclesiastical forces. If this discrimination does not change their views, it is hard to see how their reasoning faculties can be in good order." Although the constitution of the state of California forbids the reading of the Bible in public schools, the Ministerial Association of Los Angeles has lately decided to spend \$500 to carry a test case to the Supreme Court in the hope of procuring a decision in their favor. The competitions of politics are making the California officeholder subservient to the black-coated gentry.

The winning of a large sum of money, said to be \$25,000, in a lottery was the undoing of the Rev. Father Gneilinski, a Roman Catholic priest of St. Louis, according to a newspaper clipping handed us. He first purchased leave of absence from his archbishop, and made a tour of the world. He announced that he would devote his money to pious uses. A year later he was heard from in Poland, where he had been arrested for kidnapping young girls. Gaining his release through the American consul, he returned to St. Louis, where he had a flattering reception from his parishioners. In a little while a young woman arrived at the parsonage and became his housekeeper. He introduced her as his niece, but suspicion was aroused and both went to Europe.

The New York Times says this: "In a somewhat drab hour, if not actually a dark one, the example of Protestant Episcopal Bishop Brent of the Philippines is inspiring. He declines the comfortable bishopric in Washington, left vacant by Dr. Satterlee, because God has bid him stay where he is." If the bishop has not yielded to the example of the Catholic clergy in the Philippines and formed connections which he would rather not break off, then there is indeed, as the Times recognizes, inspiration in his example. The French have a motto:

"Chercher la femme," which is to be ignored only in the case of queer actions on the part of a bishop.

What is there about the chalice in a Catholic church to excite the crank? The man who shot a priest at the altar in Denver a while ago says that he aimed at the chalice. In a Newark church last week John Collins got into the chancel and grabbed the chalice and started to walk off with it, at which act of sacrilege several women fainted. When Collins was overtaken and asked what he meant by his conduct, he replied that Father Toomey, a priest who died fifteen years ago, and is now with the saints according to Catholic belief, had told him to get it and bring it to him.

Judge Parsons of Binghamton, N. Y., may have held either of two thoughts when he sentenced three thieves to attend church regularly for two years. He may have thought that such attendance was a severe punishment, or that it would reform the criminals. But if the prisoners were in a position to appeal from the sentence of the court the judgment would not stand. A judge cannot lawfully use a church either as a penitentiary or as a reformatory.

The residents of Montclair, N. J., have induced the local Catholic priest to discontinue the ringing of his chimes at 6 o'clock on Sunday morning and to give them a chance to sleep. The priest intimates that it is conscience that keeps his neighbors awake, but consents to give less swing to his bells. There are thousands in New York who wish the churches would have the civility to defer their clatter until a later hour.

The "bogus nuns," Sister Mary Agnes and Sister Mary Adele, who have made a fairly good living at soliciting alms in for six months by Magistrate Wahl, because they used the money themselves instead of turning it over to the priestly complainant, the Rev. Father McMahon. It was the slip between the graft and the priest that proved their undoing.

Policeman Thornton, one of the Finest, bought a ten-cent necktie of Benjamin Yankowitz, who keeps a small store at 421 First avenue, and then arrested him for violating the Sunday law. We remark that we are a civilized and liberal people, and that this is a free country, in order that appearances, which are against it, may not obscure the fact.

A New York doctor named Auspitz was shot dead last week by a nurse who said he had robbed her of her honor. The woman told the reporters that in her extremity she appealed to God for guidance and she was advised to kill her betrayer. Does God do such things as this? Would he violate a law of the United States by giving "anarchistic" advice?

The Woman's Congress in Rome voted by a small majority for the complete abolition of religious instruction in the schools of Italy. The moral as well as religious question is involved. Revelations concerning the relations of teachers and pupils have caused distrust of religious instructors.

The widow of Hugh McLaughlin, the late Brooklyn politician, has been made a marchioness in the papal nobility by Pope Pius X. Mrs. McLaughlin inherited a large fortune from her husband, and it was with this that the title was purchased. The pope has no antipathy for tainted money.

Anthony Comstock is reported as saying that if the new-fashioned gown called the "Directoire" is introduced in New York he will cause the arrest of the women wearing it. If Comstock has actually made this threat it is time he were sent to an asylum.

Crimes of Preachers



"There is an increasing number of Doctors of Divinity in the United States who have committed crimes and immoralities."—Christian Advocate, New York, March 4, 1897.

"The number of ministerial crimes is rapidly increasing."—Christian Advocate, May 18, 1899.

In 1899, a Christian minister, the Rev. Charles E. Preston, who disappeared from the Sound steamer Puritan of the Fall River line in circumstances suggesting suicide, left a letter in his stateroom, in which he said, "Let not those 'insane babblers' or 'infidels' get hold of this for their miserable, God-dishonoring, yearly book on the crimes of preachers." We were not deceived; we put his name in the book and in the names of the Rev. Mr. affinity.

THE SEVENTH EDITION. of the book so feared by the clergy is on sale, and when it is exhausted we shall print another. It is called

CRIMES OF PREACHERS

and is a record of the clergy who have committed crimes and immoralities. About three thousand figure in its pages. The record is startlingly instructive and will open the eyes of the people, proving as it does that in thousands of cases the Bible and the Christian religion have totally failed to keep even their expounders from committing acts of grossest immorality and deeds of darkest crime.

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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.

THAT IMAGINATIVE STORY ABOUT LINCOLN.

From W. L. Wever, New York State.
E. M. Macdonald—Dear Sir:

In its issue for May 23 the Christian Advocate gives the Rev. William M. Carr's report of an interview he had with General Daniel E. Sickles in February this year. General Sickles, according to Mr. Carr, states that Lincoln called on him at the hospital in Washington on the Sunday after the battle of Gettysburg, which was July 5, 1863; the battle being fought on Wednesday, Thursday and Friday, July 1 and 3. He states that in the course of their conversation the President told him that at first he had felt great fear as to the result of the battle, but one day he had prayed for victory and felt that his prayer was answered, and had no more anxiety as to the result.

Continuing, the general says he asked him (Lincoln), "How about Vicksburg?" "Oh, Vicksburg will come out all right. Grant will win down there; my faith is strong. I am convinced he will be successful."

Now let us see what history says. The fighting at Gettysburg ended July 3, Friday. On the noon of that day, Grant and Pemberton met and agreed upon conditions for the surrender of Vicksburg. The formal surrender took place the next morning, Saturday, July 4. According to General Sickles' story, as related by Mr. Carr, Lincoln on July 5 had not heard of the surrender two days after the agreement between Grant and Pemberton. Old soldiers who were stationed at distant points tell me that the news reached them on July 4. That apparently disposes of the theory that telegraphic communications were interrupted. If they were not, either Mr. Carr has misquoted the general or the general has drawn heavily upon his imagination.

AS TO THE HABITATION OF GOD.

From A. W. Lever, Philadelphia.
E. M. Macdonald—Dear Sir:

If we could plainly demonstrate or point out the exact location of God, no infidel would ever dare to doubt his existence.

This proposition being true, let me ask all those who believe in the existence of a God, where is he to be found?

If God, as a personal being or spirit or power, is above and beyond nature; if God embraces nature or embodies it, then those who admit that must also admit that nature is limited and within the limits of God, who is unlimited.

But who, among all possessing intelligence, would dare to say that positive knowledge is mistaken by declaring the grand universe full of planets and stars and life? Astronomy and chemistry both say that even the interstellar spaces are filled with ether; they say with absolute certainty that there is no limit to the universe, and, broad and grand as it is, it is populated with worlds of suns and planets.

So God could not be there, for there is no limit to nature, nor can we conceive of a beyond nature.

If, on the other hand, we suppose that God, as a personal being or spirit or power, be within nature, then we must also admit that God is a part of nature, one of its forces, such a God would be embraced by nature and limited within nature, and hence we must conclude this God could not have created matter nor be above it.

Now, where is God? He is not to be found outside of nature, nor is he to be found within nature. Where is he?

Surely, in our imagination.

Nevertheless, all those who admit the scientific and rational theory of cause and consequence as a part of their conception—or religion, if you please—must also admit that, in very far and remote times, there must have been a Prime Cause wherefrom the universe sprang as a consequence.

As our life is the consequence of the life and death of other bodies, the bodies themselves having gone, so the Prime Cause may have gone, the universe being its consequence and survival.

Just as bodies burned and consumed leave heat and smoke behind them, so also we and this whole universe are but the heat and the smoke of some remote Prime Cause, call it God if you please.

Astronomy tells us of stars that have been disintegrated like rocks and gone centuries ago, but their light can still be seen in the skies.

We and this whole universe are but the light of the long-gone Prime Cause.

PROBABLY TRUE.

From George T. Sheldon, California.

E. M. Macdonald—Dear Sir:

I here take the liberty (being a fond admirer of your paper) to ask your opinion of that book you sent me, "The Priest, the Woman, and the Confessional." Do you think it is true? I believe it is, and if it is, that church is the most damnable hell on earth. I thought I despised a priest before I read it, but now I despise them a thousandfold. Also their adherents. Every Catholic woman I see, I look at with pity and contempt. Now, dear sir, will you please tell me your opinion of it, concerning its reliability. I asked a young Catholic lady all about it, and she stoutly denied it; said it was a lie, etc.

I wish I knew if it is so or not, so I want your opinion.

Could you furnish me the first edition of Mark Twain's "Yankee at King Arthur's Court"? If you can I wish you would write me, stating price. Also please send me your catalogue of publications.

[The first edition of Mark Twain's book cannot be had. The reprint costs \$1.75. We have no doubt that the statements of facts in "Priest, Woman, and Confessional" are true. Why shouldn't they be? Catholic theology permits the closest inquisition into the minds of its adherents. The priests are men, with men's instincts, and their curiosity is aggravated by celibacy. We do not believe that priests corrupt all of their penitents or that all priests try to corrupt any of them. But the confessional provides the opportunity, and priest and penitent the material. The rest naturally follows.—Ed. T. S.]

DR. NOYES TAKEN TO TASK.

From W. C. Freeman, New York.

E. M. Macdonald—Dear Sir:

The following quotation is from Dr. Rufus K. Noyes's letter in the Truth Seeker of June 6:

"It ought to be every man's business to hurt religion, and any Freethinker and hater of religion ought to have the right to hate and hurt religion without having the questionable honor of being grouped with Free-lovers, Spiritualists, Socialists, Theosophists, etc."

I am a Freethinker and Socialist, and I fail to see where my belief as a Socialist conflicts with my belief as a Freethinker. Dr. Noyes considers it a questionable honor to be classed with Socialists. If I were as narrowminded as the doctor I might retort that as a Socialist I consider it a questionable honor to be classed with a Freethinker. Does Dr. Noyes know anything about Socialism? If so, in what does he consider the honor questionable? Will Dr. Noyes please answer? In these days when so many professing Christians are joining the Socialist ranks, it seems to me that Freethinkers should hasten to do likewise, and thus

offset any undue or harmful influence the Christians might have.

Socialism is not a religious movement—it is a political movement, and I might add a moral movement also. It concerns itself with "the life that now is," leaving to each individual the right to believe in a future life or not as he pleases. It is the one great world-wide movement that cannot be ignored. It is a movement which I believe Thomas Paine—were he living—would indorse with all his heart, for above all it persistently and consistently advocates the "rights of man."

[Since "Socialism is not a religious movement," and since according to the national platform, it "is not concerned with religious beliefs," can our correspondent inform us why a Freethinker in religion should necessarily be a Socialist? Mr. Freeman is of the opinion that Freethinkers should hasten to join the Socialist ranks to offset the Christians. He might ask us to join the church for the same reason. If Socialism does not mean Freethought, and the national convention says it doesn't, what part or parcel has a Freethinker in the movement? Socialist doctrine "listens good" to thousands of Christians, also to thousands of Freethinkers; but the Christian accepts it as "political Christianity," while nobody would ever identify it as practical Freethought. Any Freethinker who does not esteem it an honor to be classed as a Socialist has a right to say so; and the Socialist who thinks it no merit to be a Freethinker may exercise the same freedom of expression. The interest of clear thinking requires that they should do so. It is no symptom of narrowmindedness that a man objects to being mistaken for what he is not.—Ed. T. S.]

FEELS IT IN HIS BONES.

From Wilby Heard.

E. M. Macdonald—Dear Sir:

How wonderful are the works of the Lord! I saw the mountains last week, and could not help thinking now kind it was of God to lug all that earth into such tremendous heaps just mortals might have summer resorts—places to escape, so to speak, from the scorching sun. And to think of what a superhuman task it must have been to pile the dirt so high!

I also could not help but admire his patience. A man told me that about two hundred thousand years ago all of the Catskill district was a vast sea. Now, that convinced me that God purposely waited till 1495 before creating the man that was to discover America. For had Columbus been born in the days of Noah, what a vain trip his would have been! And where, I ask, could be found the man that would silently wait a dozen centuries or so just to create an erring being?

I likewise noticed and marveled at the deeply bedded creek—miles of rock, mind you, skillfully worked and carved by the bare hand of the Maker of all things; I say bare hand, for surely he has not, nor ever did have, nor will ever stoop to have or use the puny implements that we, the ordinary subjects of the Lord, need depend on. And why were these channels dug? Just so that the waters might not spread over the dry land. What forethought!

Another thing which I find is that too many people pass off with a mere gesture of wonder and admiration, that heavenly gift, the Hudson. I feel confident God put it there to draw off the waters from the hills and give Columbus a chance; and later, seeing that it was good, he still lets the waters flow for the sake of his ever-sinning children. God did the same with several other things, as is proven in the first chapter of Genesis, fourth verse; i. e., the separating of the light from the darkness, etc.

How anyone can belong to those God-forsaken people who deny the Bible and explain all things by the aid of science, is beyond me. How can they be what they are? Science may be science, but surely a fact remains a fact.

Now if there be any among your readers who differ with me I would like to have them know that I don't care, for one on God's side is a majority. I am on God's side. I know it, I feel it, that's proof enough.

The Creation Problem.

BY B. F. MACK.

The beginning of things, or how did the universe happen to be, is a question involving many perplexities and vast differences of opinion. The Theistic, the Pantheistic, and the Materialistic form the three leading hypotheses. The first of these presents a theory that the universe was brought into being by an agency external to itself and usually called the first cause or God. This hypothesis presupposes the absolute absence of all matter in any form and that at sometime in the past the Creator brought the universe from a state of nonentity into a state of being. The universe, as we conceive it, is boundless. A boundless universe would depend upon boundless space. But now the question confronts us, What is space? Philosophy has failed to define it. It seems to be not only insolvable, but unthinkable. We cannot conceive it an object unless we conceive it an entity. But an entity would reduce it to substance, and our senses deny that it is a substance. We cannot think of it as something, neither can we think of it as being extended, neither can we think of it as being contractive. We cannot conceive it is boundless, neither as having bounds. It evades us in all of our efforts to perceive it. We do not know what it is. And yet we know that all things depend upon it. Now if all things depend upon space for the measure of their existence and if God is something in contradistinction to nothing then he must depend upon space for the measure of his existence. We cannot conceive of God existing without space to exist in. Now if he is dependent upon space to exist in he could not have created the space in which he exists. But this would reduce him to a dependent being, and would desecrate not have created an infinite universe. To have created the boundless universe the creator would have had to be equivalent in his own extent to the extent occupied by the universe. But if the creator fills all space, what are we to conceive him to be like? In what way does he differ from the space which he fills? If he is coextensive with space, in what way does he differ from that with which he is coextensive? We have seen that space baffles us in all of our efforts to perceive it. Now if the Creator depends upon space for the extent of his own existence and completely fills space with his presence, in what way would his presence differ from his absence? If the Creator was absent from space would the constitution of space be in any way impaired? If we should extract all there is of God from space would there be any more or less of space than now is when filled by God? If there would be no difference in the constitution, quantity, or quality of space with God extracted from it, then God must be identical with space. Now if God is identical with space, and as we assume space is a nonentity, then that which is identical with space must be a nonentity also. Admitting, however, that God-like space may not be perceptible to our senses and that by some means he did create the universe, have we not a right to inquire how he created it? Did he create it by physical means? If he created it by physical means he must have employed physical powers. If the creation was an act of the Creator then there must have been some kind of action on the part of the Creator. In order to have had action there must have been, on his part, some kind of motion. In order to have had motion he would necessarily have had to be less in extent than the space in which he moved. But to reduce him to less than boundless space would necessarily reduce him to a finite being and would render him incapable of creating the boundless universe.

To give him infinity by making him co-extensive with space would make him incapable of motion. If some huge animal should fill the entire space in the room in which I now write and if said animal should wish to move in order to perform some act, how could it move? and how could anything else occupy the same space at the same time? It is not possible then that a being occupying all space could have created the universe. We see then that the universe could not have been created by a being filling all space, neither by a being not filling all space. But again, for the sake of argument, if the universe was created there was a time when it was created. If a time when it was created, there must have been a time before it was created. Then it was not created from eternity. Now if the universe had a Creator that Creator must have existed prior to the creation. If he existed prior to the creation, and if he created all things in what and of what did his attributes consist? Did he possess intelligence? If so, what was he intelligent about? Can there be intelligence without thoughts, and can there be thought without an object or subject, without something to think about? About what did God think during that precreative period in which there was nothing in existence about which to think? Intelligence depends upon the senses to perceive the things that act upon the senses, and it is not possible to conceive of intelligence in any other way. We see then that no being could possess intelligence prior to the existence of that upon which intelligence depends. Admitting that the Creator did exist for an eternity prior to the creation, what did he do during that long period? He had created nothing. How did he while away that eternity? And finally, what caused him to begin to act after having spent an eternity in inaction? which had a cause. Why did that cause begin to act, then, when it had never manifested itself before? When God did finally resolve to act, upon what did he act? There was nothing to act upon. Did he begin to act upon nothing, and did nothing, as a cause, give forth something as an effect? Thus we see that from every point of the Theistic conception we are met by the dictates of reason and are compelled to yield the ground that the universe could have been created by an external agency or first cause. A first cause is not thinkable. A cause cannot be conceived except in relation to an effect. By the effect we perceive the nature of the cause, but we cannot conceive of a first cause because there had been no effect to constitute it a cause. The Pantheistic philosophy differs from the Theistic, in that it represents the universe as being self-created. Instead of an external Creator it represents an internal creator. Instead of an extra-mundane god, it conceives an intramundane creator. As I have shown, the Theistic philosophy represents God as being identical with space, or nonentity, the Pantheistic represents him as being identical with matter, or entity. Spinoza says: "By God I mean a being absolutely infinite, that is, a substance consisting in infinite attributes, of which each expresses eternal and infinite essentiality." While this concept represents God or the Creator as an actual entity, and as being self-created, it fails to show how an effect could exist without a cause. Pantheism, while it approaches modern philosophy, yet mystifies its mission by the use of the term God as a representative of the phenomena of nature. The Materialistic, or Atheistic concept, while we do not claim for it a full solution of the riddle of existence, yet bears the fruit of the nearest approach to our mental conceptions. Absolute knowledge is not obtainable and the most that

we can hope to know is that derived from our experiences. All of our knowledge is relative and belongs strictly to the range of our observations. The nearest to what appears to be a true judgment of the mystery of existence is that born of the indestructibility of matter. All philosophy of today concedes the axiom of the eternity of matter, since no law has been discovered by which it can be annihilated. It is at least a plausible conjecture that that which is incapable of having an end of existence is incapable of having had a beginning of existence. We do not claim to have had an eternal observation of the eternity of matter, but that in so far as our observations go they seem to indicate a plausible acceptance of that hypothesis. We are unable to grant that there can ever be an effect without a cause. If matter is not eternal then there must have been a time when it did not exist. If then it began to exist after having previously nonexisted, there must have been a cause of that existence. Whether that cause was the direct cause, or whether there had been an eternal correlativity of causes culminating in that effect does not matter. It is not possible to go far enough back in the law of causation to arrive at a first cause. The assumed first cause, as I have before shown, must have been an effect of some pre-existing cause, and so on ad infinitum. If we did not know that matter exists; if we did not know that it possesses the qualities of formation, of dissolution and reformation; if we did not know that one form is capable of being dissolved and its properties entering another form, and did we not see that this law in so far as we know is universal we might be able to accept some other solution. But so long as we are confronted by these facts we are surely bound to accept the decree of our own minds, founded upon "universe is governed by law." But our Theistic friends are unable to see why we are able to accept the eternity of matter and are unable to accept their theory of the eternity of God. The reason is manifest: We have no evidence that a God exists. If the Theistic hypothesis could render us any assistance in our difficulties of the mystery of existence we would gladly accept it. But it does not, it only adds another mystery to be accounted for. It assumes something of which there is not a particle of evidence and then asks us to believe that assumption. Why should we do this? Having now summarized the leading hypothesis of speculative creation, or evolution, I leave to my readers to judge for themselves as to what is the most plausible solution. To do this all prejudice should be debarred. In so long as we cannot arrive at a knowledge of the absolute, we should accept that which comes nearest to our experience as intelligent, rational beings.

"ONLY A DREAM."

(Submitted as Poetry by a Valued Subscriber.)

Why, human, grieve in strife?
Why die from Religion's knife?
Why obey the same old story?
Heaven promised with the glory—
Which is only dream!

Yes, it's a dream, you see;
Angels presented to thee,
Hate devils—'twas their brothers,
One coaxes to heaven, but what others?—
Coax us to hell . . .

Long, long ago, before our birth,
Devils then e'en flirt on earth,
Nowadays only picture we see,
But no real devil—where's he?
In Church and Religion.

Church teach of God, with devil scare,
Must every person really care?
Sure! If to prevent money donate,
Then you'll be saved from devil's fate.
But will starve in heaven.

—J. S. M.

The original noise is what counts—most people are merely echoes.—Hubbard.

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The Mosaic Cosmogony according to (Continued on page 397.)

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."

In the Wood.

"Keep sweet!" the robin in the tree
Chirps forth his cheery song to me
So many times, as though he knew
That I was sorrowful and blue;
Still from his perch, high overhead
"Keep sweet! Keep sweet! Keep sweet!"
he said.

And if you listen you may hear
His message musical with cheer.

"Cheer up!" I heard it all along
The way, from trees came forth the song
So many times as though the words
Were messages from cheery birds.
Through all the wood their music rang,
"Cheer up! Cheer up! Cheer up!" they
sang,

And if you listen you may hear
The message hopeful with good cheer.

"Don't fret!" I heard the branches stir
With many a hopeful messenger
Who in his wisdom seemed to know
That I was worn and grieving so.
So from the branches overhead
"Don't fret! Don't fret! Don't fret!" he
said,

Until in listening I forgot
My troubles all and fretted not.

—J. W. Foley.

Japanese Women and Girls.

Henry George, Jr., writes in The Circle, a New York publication, on "The Rise of the Japanese Woman." He says that to arrive at the real position of the Japanese woman it is necessary to look into social as well as legal conditions.

The largest part of the remaining half of the nation—the physical laborers—those who from ten years of age or less upward work in the paddy fields or on the diminutive farms, in the newly established mills and factories, and at the countless variety of mercantile and mechanical pursuits, her following which, on first sight, startles the American traveler.

In the cotton mills may be seen children as young as eight, in spite of the law against child labor, and, occasionally, under the same roof, women with very young infants tied on their backs, tending to the whirring machinery.

In the government cigar and cigarette factories are thousands of girls whose fingers move with a speed that tires the eye to follow. Every such factory has its champion operative. Generally she is young, and often pretty, conscious, and flattered by attentions. She is a kind of local Carmen. She earns, perhaps, as much as fifty cents a day! This is extraordinary high pay.

Or, observe the women who pole the heavy barges along through the canals; or those who, in company with men, coal the ships at Kobe and Nagasaki, carrying the mineral upon their backs; or those who drag heavily laden vehicles through the narrow streets of other cities; or those who mix mortar and carry bricks in building operations; or those who, their babies toddling about nearby, all day long, to the rhythm of their own cries and songs, sway on ropes of pile-driving machinery.

Then there are the women above these in the hierarchy of employment—those who tend store; those who serve as clerks and can and do keep accounts; those who are in the government departments, especially in the Department of Communications, embracing telegraphs, railroads, and telephones. The telephone girl is an important institution even in Japan.

Moreover, women have made their appearance and are more than holding their own in printing offices and also on

newspapers; while the fame of the Japanese trained female nurse spread over the world during the recent war. Women are even now appearing on the stage, and with distinction. The most notable are Madame Kumehachi and Madame Sada Yakko. The latter made a success in Paris. She is now to be seen by turn in the larger cities of Japan in modern plays, after the European type.

The peculiar significance of this feminine stage appearance is seen in the fact that while the founders of the Japanese theater seem to have been two women, O-Kuni and O-Tsu, practically down to the present generation it was thought immoral for a woman to appear on a stage with a man. The female parts were assumed by males.

The wages paid in these and other lines of women's vocations are not high. To us they would seem very low. But then the Japanese standard of living is also very low. Yet low as these wages are, they are generally higher than women could earn formerly; and they have, as a consequence, made for the dignity and independence of women as a whole.

A silk merchant told me, for instance, that in his native province of Kaga field laborers get twenty sen (ten cents of our money), a day, while their wives, in the silk industry, get forty sen; and that, as a consequence, the wives are asserting themselves.

Economic conditions are, therefore, having a material effect in the ascendancy of Japanese women. Another element in this transition is the public school, which is modeled on the American system and is established in every part of the country. Girls have the same studies as boys, at least in the primary and grammar divisions. To a degree at least there is a corresponding higher education, too.

So that at the threshold a strong equalizing impression is being given to the young girls' minds, such as would have scandalized, and, perhaps, frightened their grandmothers. Bevises of these schoolgirls—"students," they are called—may be seen in certain hours in the streets of Tokyo, without hats, their black hair brushed smoothly, and tied with ribbons, wearing dark Japanese waists, dark brown Europeanized skirts, and European stockings and shoes, or here and there the short, native ankle-socks ("tabi") and straw or wooden sandals. Carrying bundles of books on their arms, they have all the unconscious charm and freedom of American schoolgirls.

Ambidexterity.

Persons using both hands with equal skill are called ambidextrous.

Right-handedness and right-eyedness came with genus homo (man). Dr. George M. Gould, the Chicago Tribune says, has watched for them in squirrels that use their front paws to hold nuts, cats that strike at insects in the air or play with wounded mice, and in many other animals, but he is certain no preference is given to the right side over the left.

But in the lowest human savages all over the world choice in greater expertness of one hand is clearly present. One cause for its development is in primitive military customs. In all tribes and countries since man used implements of offense and defense the left side, where the heart lies, has been protected by the shield, and the left hand was called the shield hand, while the right hand was called the spear hand.

Next to fighting came commerce. The fundamental condition of bartering was counting with the low numbers, one to

ten. The fingers of the free or right hand were naturally first used, and all fingers to-day are called digits, as are the figures, themselves, while the basis of our numberings is the decimal or ten fingered system. Every drill and action of the soldier from ancient Greece to modern America is right-sided in every detail. Firing from the right shoulder and sighting with the right eye brings the right eye into prominence.

It is significant that with the decline of militarism comes the suggestion of schools for ambidexterity and the establishment of a movement for promulgating the gospel of two-handedness and its obvious advantages.

The Real Sun Invisible.

The great ball of fire which we call the sun is not really the sun. Waldemar Kaempffert explains in Harper's Magazine that a series of concentric shells envelop a nucleus of which we know absolutely nothing except that it must be almost infinitely hotter than the fiercest furnace, and that it must amount to more than nine-tenths of the solar mass. That nucleus is the real sun, forever hidden from us. The outermost of the enveloping shells is about five thousand miles thick, and is called the "chromosphere." It is a gaseous flood, tinted with the scarlet glare of hydrogen, and so furiously active that it spurts up great tongues of glowing gas ("prominences") to a height of thousands of miles. Time was when this agitated sea of crimson fire could be seen to advantage only during an eclipse; now special instruments are used which enable astronomers to study it in the full glare of the sun. Beyond the chromosphere, far beyond the prominence even, lies the nebulous pallid "corona," visible only during the vanishing moments of a total eclipse, aggregating not more than seven days in globe and you could transport yourself to its surface, you would find yourself pulled down so forcibly by gravitation that you would weigh two tons, assuming that you are an ordinary human being. Your clothing alone would weigh more than a hundred pounds. Baseball could be played in a solar drawing-room; for there would be some difficulty in throwing a ball more than thirty feet.

The Cake Pointer.

In the sideboard apprehension
Thrills the hidden gingerbread;
Doughnuts, shrinking from attention,
Shiver with a nameless dread.

In the pantry devastation
Now begins its ruthless rule;
Hungrier than all creation,
Little Willie's home from school!

As the pointer scents the rabbit,
As the needle seeks the pole,
Willie moves by force of habit
Toward each gastronomic goal.
Sniffs the air and tiptoes slyly
To the sideboard with a smile;
"That there boy," says uncle, dryly,
"He can smell a cake a mile!"

Once we had a maid named Tillie,
Who was sly as any mouse.
"Me for angel cake!" said Willie,
As one day he searched the house.
Later Tillie cried, "I did it!"
(Saved the cake was what she meant.)
'Neath the onions Tillie hid it,
Throwing Willie off the scent.
—Earle Hooker Eaton.

His "Voluntary" Confession.

It becomes evident from the following story, which hails from a North country town, says Tit-Bits, that there are widely varying ideas in existence as to what constitutes voluntary testimony on any subject.

"Did I understand you to say that this boy voluntarily confessed his share in the mischief done to the schoolhouse?" asked the Magistrate, addressing the determined looking female parent of a small and dirty boy charged with being concerned in a recent raid upon an unpopular schoolmaster.

"Yes, sir, he did," the woman responded. "I just had to persuade him a little, and then he told me the whole thing voluntarily."

"How did you persuade him?" queried his Worship.

"Well, first I gave him a good licking," said the firm parent, "and then I put him to bed without supper, and I took his clothes away and told him he'd stay in bed till he confessed what he'd done, if 'twas the rest of his days, and I should lick him again in the morning. And in less than half an hour he told me the whole story voluntarily."

A Market for Cores.

The garden of the new house of the Rev. Mr. Brown backed against the play yard of an orphan asylum. Eight-year-old Johnny Brown was allowed to scale the fence and play with the orphans. Presently Mrs. Brown noticed that her apple barrel was dropping low. She asked Master Johnny if he were not eating a good many apples for a small boy.

"Yes, mother," he replied, "I gotto."

"Oh, indeed?" queried Mrs. Brown; "are you quite sure?"

"Oh, yes, mother; they're needed. I just gotto eat all I can stuff down."

"But why, my dear?"

"Because," said Johnny, earnestly, "the orphans need the cores."—Success Magazine.

Not Intentional.

The little girl was very fond of pleasant days, and at the close of a heavy rainstorm petitioned in her prayer for fine weather; when, the next morning, the sun shone bright and clear she became jubilant and told her prayer to her grandmother, who said, "Well, dear, why can't you pray, to-night, that it may be warmer to-morrow, so grandma's rheumatism will be better?"

sponse; and that night as she knelt she said, "O Lord, please make it hot for grandma."—Harper's.

Nature's Mat.

Effie, on her first visit to the country, saw a number of chickens from the front porch of a farmhouse. The child watched the fowls for some time as they industriously scratched around. Finally she turned and ran to her mother.

"Oh, mother," she cried excitedly, "come out on the porch and see the chickens wiping their feet on the grass."—Harper's Weekly.

His Future Occupation.

"What business is papa in, mamma?"

"Why, he is a tea sampler; he samples the different kinds of teas."

"Mamma."

"Yes, my boy."

"Do you know what I want to be when I grow up?"

"No. What, my boy?"

"A pie sampler!"—Yonkers Statesman.

His Hope.

"What do you expect to be when you come of age, my little man?" asked the visitor.

"Twenty-one," was the little man's reply.—The Herald and Presbyterian.

Did He Go to Church?

There has just died, the newspapers tell us, at the age of 89, a gentleman who never slept out of his own house. We trust this does not mean that he never went to church.—London Punch.

A Patriot.—"Johnny, what's a patriot?"
"A boy who'd radder miss seein' de game dan go in on a ball knocked over de fence by de visitin' team."—Louisville Courier-Journal.

Room for Hope.—"Wot's hup, Billy?"
"Fader says my big brudder's gorn to 'eaven."
"Don't cry (hopefully), mebbe 'e aint!"
—London Opinion.

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(Continued from page 395.)

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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.

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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.

Think.

When the clouds of gloom are blackest,
And when the skies are dark as ink;
Get away from things distracting,
Quit the sham, the useless acting,
Draw away from all the hustle,
All the turmoil and the bustle,
Go somewhere alone, and think.

When you're facing problems mighty,
And you stand upon the brink;
Steal an hour from the battle,
Leave its glamor, quit its rattle,
Draw away from all the hurry,
From the men and man-made worry,
And alone in silence, think.

Ah, the mighty men, who conquer,
And the men whose words we drink,
Are the men who quit the jangle,
Quit the turmoil and the wrangle
Of the world, and turn their faces
To secluded, silent places,
Where in solitude, they think.
—Detroit Free Press.

The Grass.

Around the world once more your banners sweep,
O thou triumphant legion of the grass!
You shake the hill and valley as you pass;
Across the rivers and the seas you leap
The music of your marching wakes from sleep
The forest and the field and the morass
And in thy fragrant train, a starry mass,
The blossoms all like constellations creep.

What power is thine, O army of sweet peace!
To you at last all victories belong;
All battlefields are thine beneath the sun;
To every sorrow thou dost bring surcease.
What vanquished empire but hath heard thy song?
Answer, O Egypt: answer Babylon.
—Edward Wilbur Mason.

Not in Books.

I lay upon the summer grass,
And looked at me, as loath to pass,
With questions in her lingering eye.
She stopped and wavered, then drew near
(Ah! the pale gold around her head!)
And o'er my shoulder stooped to peer,
"Why do you read?" she said.

"I read of a poet of old time,
Who sang through all his living hours—
Beauty of earth—the streams, the flowers—
And stars, more lovely than his rhyme.
"And now I read him, since men go,
Forgetful of these sweetest things;
Since he and I love brooks that flow,
And dawns, and bees, and flash of wings!"

She stared at me with laughing look,
Then clasped her hands upon my knees:
"How strange to read it in a book!
I could have told you all of these!"
—Arthur Davidson Ficke.

Humanitarian Proverbs.

Faith, Hope and Charity: three lovely ladies. But all blind and not to be trusted in the absence of their common chaperon.

Faith, though warm-hearted and sincere, leads her devotees along the shadowy by-paths of error oftener than along the sunny highway of Truth.

Hope is a very affable lady, and all men follow her as long as they live and willingly die when she deserts them; nevertheless she is much of a flirt and leads some to success and others to failure.

Charity is kind but indiscriminating; she smiles upon the undeserving and the deceiver as well as the deserving and sincere, and thus often defeats the ends of her kind intentions and self-sacrificing acts.

Reason, grave and prudent, entices not by seductive smiles and kisses, but charms by her sincerity, worth and wisdom. She it is who is the rightful and trustworthy chaperon of the three blind goddesses, Faith, Hope and Charity; trust them only when under her care and guidance.

"Gray hairs are honorable"—when they crown the head of an honorable character.

The brain organs of morality, like the muscles of motion, are strengthened by habitual use.

"Honesty is the best policy"; but what is better, it is the best principle and a sister of Truth.—Singleton W. Davis.

Not for Parsons.

The Census Taker.—What's your name, sir?"
"Wood."
"What's your wife's name?"
"Wood, of course."
"H—m; both wood. A—ah, any kindlings?"—Success.

Cheering.—Mother (in a very low voice)—Tommy, your grandfather is very sick. Can't you say something nice to cheer him up a bit?"
Tommy (in an earnest voice)—Grandfather, wouldn't you like to have soldiers at your funeral?—Lippincott's.

Names Too Aggressive.—"So you think the navy is not well organized?"
"I do," answered Mr. Serius Barker. "I have nothing to say against the ships. But look at the names they give some of the boats: 'Vesuvius,' 'Viper,' 'Scorpion!' As soon as the enemy reads a name like that, he's bound to get wary. What we want to do is to give 'em names like 'Little Pet,' 'Zephyr,' or 'Asphodel,' same as they have on the pleasure boats at the summer resorts. It's a pretty good navy in some respects, but what it needs is more strategy."—Washington Star.

Sleep Enough.
(An old farmer's idea of everlasting bliss in the world to come.)
Oh, I hate this gitten' up, gitten' up, gitten' up—
Oh, I hate this gitten' up wus'n dirt!
I would like to lie in bed till the evenin' sun was red,
And if folks would think me dead 'twouldn't hurt.

I've been a gitten' up, gittin' up, gitten' up.
I've been a gitten' up, forty year,
Since I used to live at hum, and my father used to come,
With his finger and his thumb on my ear.
I've been a-gitten' up, as I'm bound, as I'm bound,
For I reckernise the fact, as I'm bound,
Gitten' up before the fowls, with my eyes when the hunter owls.

And I've hustled round an' sparred, an' hustled round! an' hustled round!
And I've scratched and fit, and tore, and hustled round,
Till I'd like to take a berth in the cemetery earth,
And just sleep for all I'm worth under ground.
I will lead a righteous life! righteous life! righteous life!
I will lead a righteous life if I bust!
An' when Gabriel sounds his trump, startin' sinners on the jump,
I'll wait the final dump full of trust.

I will go to Angel Gabe, Angel Gabe, Angel Gabe,
I will go to Angel Gabe an' I'll say,
"Don't you go for to salute! I'm a common kind o' coot!
Just a ornery galoot, plain as hay!

"You don't need to make no show! make no show! make no show!
You don't need to put on style, not for me!
I don't want no harp or crown, nor no shinin' golden gown,
For my taste is all low down, like I be.

"You just put me anywheres! anywheres! anywheres!
So 'tis somewheres I can sleep, sleep to stay!
Any shakedown you kin fix, where 'tis allus half-past six,
Where it gits to that an' sticks all the day.

"An' jest send a nigger kid, nigger kid, nigger kid—
(If there's colored Angels here, as I 'spose)—
Send him twice a day to shake at my shoulder till I wake,
And bid me make a break for my clothes.

"Then I'll sort o' groan and yawn, groan and yawn, groan and yawn,
And I'll roll upon my back half a turn!
Then remember pretty soon, reckernise the oeteroon,
And just tell that angel coon, 'You be durn!

"Then I'll hear him crawl away, crawl away! crawl away!
An' he'll tell me as he goes, 'Don't you stir!
Then, I'll snuggle down just so,
Where 'tis sleepy warm below,
An' a-murmurin' as I go, 'Thank you, Sir!'"

News of the Week

William Leete Stone, Sr., historian and editor, died at his residence, 151 Park avenue, Mount Vernon, June 11, aged 73 years.

The new American ambassador to Germany, Dr. David Jayne Hill, was received by the Kaiser and presented his credentials on Sunday.

The government of Liberia, Africa, petitions the United States to intervene in the dispute between that country and England and France.

The actor Hitchcock, arrested on the complaint of some depraved little girls, that he had misused them, has been acquitted on two of the indictments and is free on bail.

The St. Petersburg correspondent of the London Times says that Premier Stolypin authorizes him to quote him as saying the czar is "greatly satisfied" with King Edward's visit.

A fund of \$200,000 will be raised to pay the expenses of Manila's celebration in honor of the visit of the battleship fleet, which will stop there for several days on its homeward trip.

The New York Board of Education has appointed a committee "to make an investigation and find out who is responsible for the sensational reports" regarding starving school children.

The Democratic state committee, after an all night fight on the question of the prohibition of the sale of intoxicants, voted to put the question before the party in a state primary election to be held on July 25.

John Mitchell's candidacy for the Democratic nomination for governor of Illinois is endorsed by officers of the American Federation of Labor. Mr. Mitchell was formerly president of the United Mine Workers of America.

Mrs. Anna Kiselcia, of Paterson, N. J., was told in a vision three weeks ago that she would die at 6 o'clock on the morning of June 14. On that date she found herself healthy and sound, and insolvent.

It is reported that "the first Catholic citizen of America," Attorney-general Bonaparte, will quit the President's cabinet. In the discharge of the duties of his office he has unwittingly prosecuted some of Mr. Roosevelt's friends, and cannot be forgiven.

Trains bearing the Tammany Hall delegates to the political convention in Denver the first week in July have made arrangements to stop two hours in Omaha and St. Louis on Sunday morning, July 5, so that the delegates may attend church.

The anti-racetrack betting bills passed the New York Senate on June 11 and were signed by the governor. They take effect immediately. It is predicted that their enforcement will close the racetracks and make state and county fairs unprofitable.

Hearst is gaining steadily in the recount of the votes cast for mayor of New York in 1905, but needs to gain faster in order to win. Mr. Hearst, through his newspapers, is raising a large fund to establish a rest for mothers and babies on the seashore.

Grave conditions in Panama, in view of the coming elections, which threaten to be turbulent and to involve canal laborers, give rise to the rumor that the United States will take charge of the country and set up a provisional government, as in Cuba.

Oliver H. P. Belmont, the New York club man, died at his home on Long Island, June 10, after an operation for appendicitis, aged 50 years. He was youngest of the three sons of the late August Belmont, banker, who left him \$4,000,000, and he had not spent all of it.

George B. Cortelyou, secretary of the treasury, came into prominence last week as nominee for vice-president—the first Roman Catholic candidate for the office. The publication of his name followed a visit to the White House by Eugene Philbin, a Catholic politician of New York.

The United States Brewers' Association had its convention in Milwaukee, Wis., last week. The brewers hope to make the states pay for their property made worthless by prohibitory laws. Mayor Rose in his address of welcome declared that the most contemptible kind of politics prevailing in Milwaukee was that got from the pulpit,

When Amy Laird, an actress, married Horace Phillips, an actor, she promised to tell him if she ever gave him grounds for a divorce. She has redeemed her word by writing him that she loves another, and he has got his decree from a New York justice without difficulty. Though scandalized, the public is not shocked by the sensational details which it crowds the divorce courts to hear.

Using the pistol her father used in former tragedies between the families, Mrs. Una May Weinstein, daughter of T. M. Houston, Tunica, Miss., who was recently killed by J. T. Lowe in a street duel, shot and mortally wounded Lowe on June 10, sending a bullet which penetrated the lungs from the back. The Lowe-Houston feud was political. Lowe was under \$10,000 bonds for the killing of Houston.

This dispatch appeared in the newspapers of June 11: "Tiflis, Russian Transcaucasia, June 10.—Revolutionists this morning shot Archbishop Nikon dead on the steps of the synodal building. The assassins escaped. Archbishop Nikon was exarch of Georgia. His assailants were revolutionists. A monk in attendance on him was severely wounded. Several of the assailants emptied their revolvers into the prelate's body. They all made good their escape."

The authorities of Vassar College, at Poughkeepsie, N. Y., would not permit the girl students to hold a suffrage meeting on the campus and it was held in a graveyard. The meeting consisted of about forty undergraduates, ten alumnae, two male visitors, and Mrs. Harriet Stanton Blatch, Mrs. Charlotte Perkins Gilman, Miss Helen Hoy, corporation counsel for the Equality League of Self-Supporting Women, and Miss Rose Schneiderman of the Cap Makers Union.

The osteopaths of this state won another decision June 12 in their fight to have osteopathy recognized as a regular school of medicine, the Appellate Division of the Supreme Court, in Brooklyn, sustaining the judgment of Justice Dickey in their favor. The proceedings were brought *osteoapatn.* After F. Bandel, a Brooklyn recognizing *osteoapatn.* Dr. Bandel, who certificate which the Health Department refused to accept on the ground that an osteopath was not a physician. The case may go to the Court of Appeals for a final decision.

Abraham Rosenberger, a Kansas City distiller, is ordered released from custody in an opinion by Judge Burgess of the Missouri Supreme Court. The case involved the C. O. D. shipment of intoxicating liquors into local option counties. The question was whether the sale of liquor was made where it was delivered to the common carrier or at the point where it was delivered by him. The Circuit Court held that the sale took place where the liquor was delivered. The Supreme Court reversed the judgment, holding that the selling place was where the article was delivered to the carrier for transmission.

Nearly 20,000 women, representing the more conservative element of the suffragettes, led by Dr. Anna Shaw of America, and a number of British leaders in the suffrage movement, formed in procession on the Victoria Embankment, London, last Saturday and marched to Albert Hall, where Mrs. Shaw made a strong speech. Those who took part in the procession included women doctors, educators, writers, artists, actresses, musicians, nurses, gardeners, clerks, and representatives of all the occupations in which woman has been identified. Besides delegates from America and Ireland there were representatives of France, Hungary, and Russia.

At Fort Smith, Ark., June 12, Elijah Skaggs, who says that he is the Prophet Elijah, come to do away with the second death, was put on trial for criminal assault on Mrs. Margaret Irene Taylor, one of his followers. At a preliminary hearing Skaggs pleaded guilty. Mrs. Taylor gave details of the assault and produced a garment which she said had been torn by Skaggs, but at the trial Mrs. Taylor testified that the criminal assault charged was spiritual and not physical; that she herself tore the garment, and that her complaint was in response to a covenant entered into between herself and Skaggs under which he was to plead guilty and be hanged that he might again rise the third day and redeem the world. Skaggs swore to the same effect, and maintained that as he had criminally assaulted Mrs. Taylor in his heart he was guilty and should be hanged. He explained his plea of not guilty by saying

that if they would hang him he was ready, but as they were not going to hang him he did not want to be sent to the penitentiary. The jury refused to consider the assault in a spiritual aspect, and Prophet Skaggs was found guilty and sentenced to twenty-one years in the penitentiary, while Mrs. Taylor was ordered into the custody of the sheriff on a charge of perjury.

A Battle of the Gods.

Because of a crowning with laurel
Olympus was plunged in a quarrel
And, visions of glory espying,
The Gods from all quarters came flying.

Osiris came up from his river,
From North, Odih brought a cold shiver,
Jehovah came down from his mountain
And Jesus from out his red fountain.

Silvanus from forests of timber
And Phoebus with horses a-limber
And Neptune from ocean waves hailing,
Came quick to the battle-ground sailing.

Gay Bacchus came eating and drinking
And Mercury looking and thinking;
Mars came with drums, arrows and
sabres
And Hercules fresh from his labors.

And hundreds of others were panting
For honors of war, so enchanting,
Who, scenting the carnage of battle,
Came raging like bellowing cattle.

They rush in disordered confusion
And struggle with bloody effusion,
Each greedy for conquest and power;
Sword-slashes and blows thickly shower.

The clanging war implements rattle
And loud is the roar of the battle
And fearful the shrieks of the dying
Whose souls to the heavens are flying.

Now Vulcan pours over them lava
Til all meet their death except Jahva
And Brahma and Buddha and Allah;
The others are all in Valhalla,

Or Underworld, Sheol, or Hades,
Or Heaven with Islam's fair ladies,
Or Pluto's Inferi, or Limbus,
Or floating on chariot-nimbus.

To join their companions, yet fating
To leave this world's rich territory,
Their kingdom and power and glory.

M. C. COOMER.

With the exception of the letter "j" the twenty-first verse of the seventh chapter of the book of Ezra contains all the letters of the alphabet. It lacks the "j" because its inspirer forgot to sign his initial to it.

The Mangasarian-Crapsey Debate

Resolved, That the Jesus of the
New Testament is a His-
torical 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.

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

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