

THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

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

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

Vol. 35.—No. 26.

PUBLISHED
WEEKLY.

New York, June 27, 1908.

SIXTY-TWO YESBY
STREET.

\$3.00 Per Year.

REVIVALS AND VIRTUE.

Candid Comments of Clergymen on the Consequences of Coming to Christ.

That there exists a psychic co-relation between religion and desire has been a matter of frequent surmise. Here it is my intention to quote some opinions connecting the two, and have chosen to quote only the opinions of clergymen. For several reasons these seem to me to be the most important; first, because these men had better opportunity for personal observation of the phenomena commented upon; second, because their viewpoint left them uninfluenced by the mental predisposition so natural to alienists and even other psychologists; third, because their deductions have been made from religious experiences that usually were quite normal or in the borderland, and seldom included the cases which are clearly pathological; fourth, their whole interest has been to support religion, and their admissions are all against that interest.

From these opinions, and other studies, I will, at the close of this essay, state a well supported working hypothesis for a psychologic solution of the whole riddle of religion. Later I hope to give some substantial support toward a demonstration of the correctness of this hypothesis.

Passion a Great Instrument of Devotion.

In the eighteenth century Bishop Lavington (1683-1762) reports one Mr. Norris (probably the Rev. Joseph Norris), "an ingenious and good man," as writing: "There is an amorous principle in a man which must necessarily have an object; and he thinks persons of the most amorous affections the most likely to make spiritual lovers. In the love of God, as 't is a passion, the motion of the will is attended with a sensible commotion of the spirit and estuation of the blood. 'Tis an experimental truth that passion is a great instrument of devotion." (Quoted from *Enthusiasm of Methodists*, part 3, p. 199.)

Bishop Lavington, after making an elaborate study of religious enthusiasm, records it as his own opinion that: "These excesses of spiritual and carnal affections are nearer allied than is generally thought, arising from the irregular emotions of the blood and the animal spirits, and the patient is hurried on either way according to the nature of the object. And I am much mistaken, and so is history too, if some of the warmest and most enthusiastic pretenders to the love of God have not entertained the violent passion (not quite so spiritual) for some of their neighbors." (*Enthusiasm of Methodists*, part 1, p. 59.)

The Rev. John Wesley, of Methodist fame, tells us that "young converts are very apt to ascribe to the operation of the Holy Ghost what is owing to the mechanism of the body." May not the old convert, with great enthusiasm, be doing the same thing?

The Rev. Jonathan Edwards (1703-1758), the distinguished father of the "Great New England Awakening" of the eighteenth century, had unexcelled opportunity for viewing revival excitements from within the circle of the elect. The literature of that period is full of covert insinuations of the sensual joy and irregularities which

BY THEODORE SCHROEDER.

accompanied the "spiritual" enthusiasm of the converts. In very chaste and guarded language Dr. Edwards confesses to the irregularities, and with the guilelessness of a child seeks to explain that this is Satan's interference with and imitation of God's work.

The Spiritual Alloyed With the Natural.

He says: "There are three things I would take notice of with regard to the experiences of Christians, by which the devil has many advantages against us. The first thing is the mixture there oftentimes is in the experiences of true Christians, whereby when they have truly gracious experiences and divine and spiritual discoveries and exercises, they have something else mixed with them, besides what is spiritual. There is a mixture of that which is natural and that which is corrupt, with that which is divine.

And, indeed, it is not to be supposed that Christians ever have any experiences in this world that are wholly pure, entirely spiritual, without any mixture of what is natural and carnal."

"There is very often with that which is spiritual a great mixture of that affection or passion which arises from natural principles, so nature has a very great hand in those vehement notions and flights of the passions that appear. And sometimes there is not only a mixture of that which is common and natural with gracious experience, but even that which is animal, that which is in a great measure from the body, and is properly the result of the animal frame.

"The children of God are not loved purely for Christ's sake, but there may be a great mixture of that natural love that many sects of heretics have boasted of. . . . Yea, there may be a mixture of natural love to the opposite sex, with Christian and divine love.

"It appears to be very probable that many of the heresies that have arisen, and sects that have appeared in the Christian world, with wild, enthusiastical notions and practices, began at first by these means, that it was such a degenerating of experiences that first gave rise to them, or at least led the way to them.

"The unhappy person that is subject to such a degeneracy, is not sensible of his own calamity; but because he finds himself still violently moved, and greater heat of zeal, and more vehement motions of his animal spirits, thinks himself fuller of the spirit of God than ever."

One Sort of Christian Love.

"And so love to the brethren may by degrees come to be but little else but fondness, and zeal for a party; yea, through a mixture of a natural love to the opposite sex, may degenerate more and more until it issues in that which is criminal and gross. And I leave it with those who are better acquainted with ecclesiastical history, to inquire whether such a degeneracy of affections as this, might not be the first thing that led that

way, and gave occasion to the rise of the abominable notions of some sects that have arisen, concerning the community of women. However that is, yet certainly the mutual embraces and kisses of persons of different sexes, under the notion of Christian love and holy kisses, are utterly to be disallowed, as having the most direct tendency quickly to turn Christian love into unclean and brutish lust, which will not be the better—but ten times the worse—for being christened by the name of Christian love." (*A Narrative of Many Surprising Conversions*, by Jonathan Edwards, pp. 279-292, edition of 1832, Worcester.)

In another volume Dr. Edwards again refers to this subject and says: "On the one hand it must be observed, that not everything which in any respect appertains to spiritual affections is new and entirely different from what natural men can conceive of and do experience; some things are common to gracious affections with other affections; many circumstances, appendages and effects are common."

"It was before observed, that the affection of love is, as it were, the fountain of all affection; and particularly that Christian love is the fountain of all gracious affection. . . . There are many high affections, great seeming love and rapturous joys which have nothing of this holy relish belonging to them."

Farther on in the same volume he is writing of how "gracious affections soften the heart and are attended and followed with a Christian tenderness of spirit." After elaborating how they thus come to consider their position to be thus made safe, they favor themselves more and "more easily yield to temptations and the solicitations of their lusts." (*Religious Affections*, pp. 140-154-179-314.)

Holy Joy a "Sensative" Experience.

Charles Chauncey, D.D. (1705-1787), gives us much of the "dangerous tendency" observed by him in the "awakening" for which Jonathan Edwards was so largely responsible. He writes of the use of scripture texts to justify "a liberty hereupon taken to have communion not only with other men's goods but wives also." Then he describes with some detail the swoonings and contortions, saying: "In some cases accompanied with indecencies I shan't mention," and sometimes "opening such a horrible scene as can scarce be described in words." Farther on comes the account of a man in a revival meeting who had so hard a fight with the devil that he "stripped off his upper garments." "Nay, some have been made sensible, their joy was nothing more than a mere sensative passion, and have owned they were under a delusion, while they imagined it was of divine origin. . . . Sure I am, that the sudden looseness of their lives answering their ignorant, loose, un-gospel-like doctrine did certify me that the spirit of comfort was not their comforter." Of some others it is said by him they were guilty of even "fouler sins which I here name not." Again he says that the loving kindness of God vented itself "by congratulations in the way of

kissing, etc. They continued in a sort of extasie, either lying as though in a sleep, or uttering extatic expressions of joy, of the love of Christ, and the love to him." (Seasonable Thoughts on the State of Religion in New England [Boston, 1734], preface and pages 63 to 132).

Dr. La Roy Sunderland, a famous Methodist revivalist of a century ago, observed the fact that his converts were almost exclusively young women, he being then a youth. In later years, having in the meantime "left the ministry," he hinted his explanation of this fact by saying, "human characteristics easily accounted for." (Ideology, p. 80, v. 2.)

The Rev. Frederick Robertson (1816-1853), in one of his essays, says: "The devotional feelings are often singularly allied to the animal nature. They conduct the unconscious victim of feelings that appear divine, into a state of life at which the world stands aghast; fanaticism is always united with either excessive lewdness or desperate asceticism. The physiological performance of the generative function is sure to be attacked by religious bigotry." (Requoted from Brinton's Religious Sentiment, p. 61.)

The Stimulation of Revivals.

The Rev. J. M. Wilson, the head master of Clifton College, England, when discussing the sexual vices of boyhood, remarks that boys whose temperament exposes them to these faults are usually far from destitute of religious feelings; that "there is and always has been an undoubted coexistence of religion and animalism;" that "emotional appeals and revivals are far from rooting out carnal sin;" and that in some places, as is well known, they "seem actually to stimulate, even at the present day, to increased licentiousness." (Journal of Education, 1881, cited and restated by Havelock Ellis.) In 1882, Spurgeon, the distinguished English divine, pointed out in one of his sermons that, by a strange yet natural law, "excess of spirituality is next door to sensuality." (Psychology of Sex [Modesty], p. 232.)

Elder Frederic [Evans?], the chief of the Shaker celibate establishment, told William Hepworth Dixon that "every great spiritual revival which has agitated America since his church was planted, has led to a new society being founded on the principles of Mother Ann. The eighteen unions represent eighteen revivals." (Free Love and its Votaries, p. 30-31.) This is a plain and distinct recognition by him of a connection between the abnormality of voluntary celibacy and revival emotion.

The Rev. John Humphrey Noyes, founder of the Oneida Free-love Bible Communists, doubtless had unsurpassed opportunity of viewing from within the charmed circle the phenomenon we are studying. He reached the same conclusions as other observers already quoted, and expressed them thus:

Social Irregularities Observed.

"It is evident from what we have seen that revivals breed social revolutions. All the social irregularities reported in the papers followed in the train of revivals; and, so far as I know, all revivals have developed tendencies to such irregularities. . . . Religious love is a very near neighbor to sex love, and they always get mixed in the intimacies and social excitement of revivals. The thing a man wants, after he has found the salvation of his soul, is to find his Eve and his paradise. Hence, these wild experiments and terrible disasters." He says further: "Revivals lead to religious love; religious love excites passions; the converts, finding themselves in theocratic liberty, begin to look about for mates and their paradise. Here begins divergence. If woman have the lead, the feminine idea that ordinary wedded love is carnal and unholy rises and becomes a ruling principle. Mating on the spiritual plan, with all the heights and depths of sentimental love, becomes the order of the day. Then, if a prudent Mother Ann [of the Shakers] is at the head of affairs, the sexes are fenced off from each other, and carry on their platonic intercourse through a grating. But if a wild Mary Lincoln or Lucina Humphreyville is in the ascendant, the presumptuous experiment of bundling is tried; and the end is ruin. On the other hand, if the leaders are men, the theocratic impulse takes the opposite direction, and polygamy in some form is the result. Thus Mormonism is the masculine form, as Shakerism is the feminine form of the more morbid products of revivals." (Freelove and its Votaries, pp. 30-31, Dixon's Spiritual Wives, v. 2, p. 181.)

The Rev. S. Baring-Gould, the author of sixteen volumes on "The Lives of the Saints," be-

sides many other kindred books, had great opportunity for knowing what history discloses on this subject. He says: "Spiritual exaltation runs naturally, inevitably, into licentiousness, unless held in the iron bands of discipline to the moral law. . . . It is apparently a law that mysticism should rapidly pass from the stage of asceticism into that of license. At any rate such has been the invariable succession of stages in every mystic society that is allowed unchecked to follow its own course. In the Roman church those thus psychologically affected are locked up in convents. . . . The mysticism of the gnostic sects, the mysticism of medieval heretics, almost invariably resolved itself into orgies of licentiousness. The religious passion verges so closely on the sexual passion that a slight additional pressure given to it bursts the partition, and both are confused in a frenzy of religious debauch." (Freaks of Fanaticism, pp. 14-267-268.)

The Rev. Geo. Wm. Knox, of the Union Theological Seminary, writes: "From its emotional nature, religion lends itself readily to immorality, and to superstition. To immorality, because the religious feelings are akin to other feelings, and unless carefully discriminated, are associated with sensuality, fear, anger, cruelty and the like. Religion then gives its sanction to these passions, and forms a combination of terrible strength and evil. The religious feeling, like all others, longs for gratification, is of great strength and may be readily misled into supposing itself gratified through the stimulation of other passions." (International Journal of Ethics, v. 12, p. 306.)

Conclusions Reached.

A study of years has led me to the following conclusions of fact: Every intense and widespread religious revival has produced increased sexual irregularity. Every organized effort toward ostentatious sexuality has found its justification in religion. Here I have in mind those numerous small sects, such as the Adamites, with whom parade or worship in nudity was esteemed a duty to God; and those other anomalous creatures (Roman Catholic "sisters") who go about wearing badges or uniforms, which unceasingly and ostentatiously advertise their claim to chastity. Were persons to announce through the newspapers their unsexed virginity, we would believe them sexually insane. When the same end is accomplished by conventional monastic methods of absurdly giving publicity to the same boast, we think nothing of it, only because we have become accustomed to it. Every concerted effort at the establishment of compulsory sexual excesses, either of repression or indulgence, has found its warrant in religion and its beginnings amid religious excitement. Every known type of sexual perversion, from sadist lust-murder up and down, has been credited with the indorsement of some god, and practiced and sanctified by some religious society.

In the interpretation of the normal phenomena of religious experience, I deem the foregoing matter of the highest importance, since I believe that what is thus shown to be conspicuously true of all intense religious experience must be true in proportionately lesser degree of all religious experiences of lesser intensity. Here can only be suggested in a sentence what sometime I will publish in elaboration, viz.: That the observed fact that religion is primarily a phenomenon of adolescence is but a special illustration of the fundamental law of evolution that in the development of the individual we have a brief, compressed reproduction of the long series of transitions through which the race has passed.

Taking all these facts together I deduce the following working hypothesis, viz.: All religion not based upon personal religious (subjective) experiences, is mere sympathetic imitation, and properly speaking is not religion at all. All religious experiences, in the special sense in which revival converts use those words, consist in the misinterpretation of an unidentified sex-ecstasy, founded upon the disturbances of the sexual nerve-centres as in adolescence, and that this sex-emotion, thus misinterpreted, certifies to the inerrancy of whatever doctrine is in the mind of the experiencing individual associated with that misinterpreted sex-ecstasy.

Thus it is that men think they "know because they feel and are firmly convinced because strongly agitated." This is why religion is not a matter of reason, and so we may explain away the seeming certitude of the testimony of faith and the inward miracle of grace, and without the assumption of the religionist we may account for his existence, consistent with the beliefs of the Materialist Monist.

THE RELIGION OF THE FUTURE.

A Theist Ventures Conjectures About What the Coming Man Will Believe.

"Ye have taken away my gods, and what have I more?"—Judges xviii, 24.

We are living in a momentous age. Never before has education been so widely diffused; and never before have so many people been able to think for themselves.

As a result, ancient dogmas and time-worn superstitions are rapidly crumbling; and thousands who once thought they "knew it all" are beginning to wonder "where they are at" religiously and spiritually.

Let us see wherein modern thought has seriously modified the dogmas of the past.

The evil one who once wandered about as a roaring lion, seeking whom he might devour, is now numbered with the dead.

The burning lake, whose lurid flames once formed a frightful background for religious exhortation, has been thoroughly refrigerated and its fires long since quenched.

We no longer believe that the earth was literally created in six days; and the once sacred tale of Adam and Eve is now relegated to the domain of allegorical fiction.

With the passing of Satan, the need for combating him has also passed; with the obliteration of hell, the need of revivalistic exhortation has become virtually a negative quantity; and without the fall of man there can be no need for a substitutional atonement.

What then shall be the religion of the future?

In the first place, it will not be based upon the assumption of either an infallible church or an infallible Bible. Both of these agencies are certainly productive of much that is good, pure, and ennobling; but neither of them is competent to take the place of private judgment.

In the second place, it will not be Atheism. Man is a religious being, and the hope of immortality is the most cherished longing of humanity, while the mechanism of nature conclusively proves the existence of a designing intelligence and even of special providence.

To my mind it seems reasonable to expect that the religion of the future will take the good from all creeds, and blend the various elements thus obtained into a beautiful, harmonious, and complete whole.

With the monotheism of the Jew will be combined the nature-worship of the Hindoo; with the piety of the Christian will be combined the intelligence of the Rationalist; and with the zeal of the Mohammedan will be combined the gentleness of the Buddhist.

Believing in God, man will continue to pray; believing in a life after death, man will seek to merit happiness; and studying the beneficence of nature, man will seek to thus emulate god-like virtues in his dealings with his fellow man.

Not believing, however, that the destiny of the soul is fixed at death, Protestants will pray for the dead; and no longer believing that unbelievers are destined to damnation, Roman Catholics will cease to anathematize other creeds.

Thus will the religious problem at last be solved. CALIGULA.

The Broader View.

Do we not hunger and thirst after something the desire of which we cannot explain even to ourselves, and which we never receive?

Is not a revolution in a nation much like a volcano in the earth, each forced to the result by a power—a force—which accumulated to such an extent that it had to burst forth at just such a time?

Millions of cells in the brain, like so many individuals, are working incessantly to bring man to the personality that he is. In like manner bees and ants work together in groups for a given end; likewise man unites and forms communities and governments; thus by evolution the world is carried on and on to what purpose or end—no one knows.

The gratification of the productive instinct appears to be the consummate desire of all living matter, and not entirely for the wish to reproduce, but for the supposed pleasure of the sensation. I say supposed, for the sensation is sometimes a source of pain, but it's a trick of nature; what nature wants is reproduction—and plenty of it—and to procure it she is willing to deceive and allure to any extent. The superman will not be controlled by passion or by gods.

GEORGE C. BARTLETT.

THE BOY AND THE BIBLE.

Few of the English Youth's Lessons Drawn from the Scriptures.

This article is the third one in reply to Ambassador Whitelaw Reid's speculation as to whether the American schoolboy would not be better-mannered and more respectful toward those in authority were the English system followed and more religion taught in the schools. The previous articles appeared May 2 and 23, 1908.

BY GEORGE TREBELLS.

Shall the American youth follow Paul, who was made to go to church by the other apostles to demonstrate that he "walked orderly, and kept the law"—a clergyman who got himself before the magistrate wherever he went, and seems to have been either judicially flogged or imprisoned, everywhere? Or shall he, like St. Peter, become a convict, and have his prison chains worshiped for two thousand years, with a special saint's day kept in their honor in America?

English hidebound subjection to tradition, English toleration of monarchy, aristocracy, landowning, and an established church; and English subjugation to the master on one hand, and English aggression, filibustering, piracy, and English spite on the other, both come from the evolution of the English race out of conquered and conquerors during a conflict of ideas drawn from the monks and the Bible; but English civilization has arisen upon a third cause; it has had an origin widely different from feudal traditions or Syrian morals. It is solely the outcome of classic literature, which has for four hundred years fought Christian savagery. And it is the priests of Christianity themselves who have put aside their own religion, and its history and traditions, for that learning.

The Church of England up to the time of the Duke of Wellington absolutely controlled the higher education of Europe. Even at the present moment the road to the great bishoprics is through the head-mastership of a public school. But the teaching that has been given has been purely pagan. Plato, Aristotle, Demosthenes, and Euclid, Homer, Eschylus, and Esop, are the authors of the works put in the hands of the students, not the creed-makers Jesus, Moses, and Paul, nor the "unsectarian" Solomon, Samuel, and Isaiah. Plautus is acted, not the Canticle of Canticles. Juvenal is read, not Ezekiel. No one has worked his way into a benefice by a translation of a Christian or Hebrew sacred book; but thousands have by new readings of the Greek philosophers.

What place religion has in the formation of educated Englishmen is to be seen at once by looking in any catalogue of school books, or at the lists of works printed on the fly-leaves of religious books. I have in my hand a copy of Bohn's Greek Testament which contains advertisements of other books, eight volumes of which are from the "Ecclesiastical Library"; while the "Classical Library" contains eighty-nine.

This continuance of pagan literature is not peculiar to the Anglican church. The Jesuits in England do not give their pupils Christian moralities to act, but Plautus. It is the same here. I have by me a portion of a speech of Cardinal Gibbons to the students of Holy Cross College, which gives Plato, Socrates, Alexander, and Aristotle as examples, with, for the one Christian, Daniel O'Connell—and Daniel O'Connell because he would not submit to a trial by ordeal—a mode of trial formerly not only permitted but commanded by the Roman church. He refused to submit to the judgment of God by the process of a duel.

Cardinal Gibbons wished by the examples of Plato, who thanked God for the teaching of Socrates, and of Alexander who made a present to Aristotle of a million dollars, to impress on the students the beauty of practical gratitude.

Obviously this factor in Christian civilization could not readily be exemplified from the history of God's chosen people, who rather destroyed the prophets, instead of making them millionaires.

In the same manner, at the Jesuit College in Boston, a lecturer likened Sir Thomas More to Cato, Aristides, and Cincinnatus. Now, in all consistency, why go to these men who lived in pagan darkness and horror? Surely Jesus had a chancellor, a man who was not only under his immediate influence, but was his sole confidant; the man who was, in fact, his partner in founding the first Society of Jesus, that visible kingdom on earth which we have been lately told Jesus actually founded. Why did the

lecturer lose so great an opportunity of utilizing the religion of that institution in which he spoke, and of those Companions of Jesus he addressed, by likening Sir Thomas More to the nobly poor Cincinnatus, instead of to him who bore Christ's own purse, Judas Iscariot? True, Cato was firm. He was mad with a fixed idea that a rival city should be destroyed, but was not Joshua an example of even greater firmness of the same calibre? Truly, also, Aristides was just, but has not religion the still more perfect justice of the pious yet unhappily disreputable tax-farmer who fined himself four hundred per cent for the benefit of any who may by accident have suffered from excess of assessment. The justness of Zaccheus is astounding (Luke xix, 8); while that of Aristides was merely irritating. By this insistence on pagan learning and examples, by thus ignoring their own nostrums of religion and creeds, the professors of the two Syrian savageries, Hebrewism and Christianity, themselves practically discredit their own ideals in the most emphatic and effectual manner.

If Americans—or rather the population of America—wish to have their younger members well-bred and self controlled they must do the work of making them so themselves, and not resort to magic either as the hocus-pocus of "unsectarian" religion, or as the revival of the fetid quackeries of creeds. If it is desirable to follow English methods to obtain any existing English condition, it must be remembered that a strong cause of the superior manners, not only of English, but of all northern and western European children, is that there is a general adoption of reason in the management of children in the home. Teutonic and Latin peoples do not educate or rule their families on homeopathic principles. They believe that "as the twig is bent so the tree grows," and they take care to keep the twig absolutely vertical. Young people in Europe have no "Buster Brown" forced on them every week. In two papers I have just received, one from Exeter and the other from Barnstaple, Devon—both cities which sent forth the merchant adventurers who created New England,—I find only one small paragraph, exactly two inches long, of special interest to the young, and this is of a new work by Lieutenant-General Baden-Powell, "Scouting for Boys." A Birmingham paper gives a page to children, but it is for their own essays and leaderettes, which come from everywhere—many from English children in America. As Baden-Powell's instance shows, the most eminent people write or draw for children. Naesmith, the inventor of the steam-hammer, passed his later life in drawing fairy scenes. Burne-Jones corresponded with a child for whom he drew most humorous caricatures of himself. Goldsmith, Wordsworth, and Dickens wrote for children, and Tenniel, Walter Crane, and Marks drew for them. Who would dream of putting Buster Brown into the hands of a child—or of a mother—who appreciated Kate Greenaway, or felt an interest in "Alice in Wonderland"? In fact, the law-abiding, elder-respecting English boy and English girl are far more intellectually mature than the children of the United States. They read the same books as their parents, they rush through the novels brought home by their mother before she has well begun them, and are greater authorities on popular authors than their father, who, in general, takes his literary opinions from them.

"Buster Brown" in England would be held to be an idiot, just as "Helen's Babies" were stigmatized as "horrid rowdy children." In real life he is treated as an idiot, and said to be "weak-headed." Vicious practical joking is not held in England to prove superior mentality, and any imitator of Buster Brown would soon find himself in a truant school or an asylum.

However, this is obvious—if parents sow Buster Brown as seed, they must not be surprised when they get the Rah! rah! rah! university student, with his ostentatious hate of the previous generation.

Is it to be conceived that the mongrel aliens of this continent, men who themselves were or are, or whose immediate ancestors were, wild Irish, French serfs, English ne'er-do-wells, uncivilized Africans, and tame red Indians; Russians and Poles, or Russian and Polish Jews, and Scandinavians and Germans, who now form the majority of the population of America, require creeds or religion?—men who themselves, or whose parents, fled from the horrors of "law," from "law" in every case founded on creeds and

religion? Were not all the eastern states founded by men who sought a refuge from a religion which they abhorred, and which rendered life impossible to them? Are not the Russian Jew, the Italian and Spanish Freethinker, the Irish Catholic, driven here by "law" and by the fanatic fury of a creed? And is it conceivable that they will give up Invincibleism, Anarchism, or Nihilism, or that the Sicilian, the Calabrian, the Hungarian, the Greek, the Arab, or the Turkish immigrant will give up their holy vendettas, by infusing into them the "unsectarian" religion of a nation which has imprisoned, tried, deposed, flogged, beheaded, pole-axed or atrociously murdered at least twenty-nine heads of the state, and has beheaded, burnt alive, or pole-axed at least four heads of the church; which killed sixty princes of the royal house in one dispute as to the succession; a nation in which the glory of every aristocrat is the number of his ancestors who were publicly executed for high treason? An "unsectarian" religion, moreover, whose narrative is simply that of a servile rebellion, commenced by a body of slave brickmakers, and carried through three hundred years of revolution to the establishment of a brigand state: whose story continues through a long chain of rebellions, regicides, and massacres; a religion whose great heroes are brigands—Moses, Joshua, and David—or revolutionaries and plotters—Joseph, the inventor of "single tax," by the way; Deborah, Gideon, Samson, Samuel, Saul, Elijah, Jehoiada, and Mordecai; a religion which has for its god and examples a workman communist who commenced his abortive reign by a riot in his national metropolitan cathedral, and got his face publicly slapped for insolence to its high priest, his judge? Is it conceivable that such an expedient as the adoption of this religion which has existed in a country with such a history as that of England, will civilize the offspring of such a babel of conflicting races as that which forms the American nation? Submission to authority comes solely from the inflexible rectitude and self-respect of the authority; and instinctive sense of obedience comes only from solidarity between the ruled and their rulers—a solidarity which can exist only where it is held as a truism that law is outside and unaffected by the passions, insanities, and freaks of its representatives. And, moreover, submission to authority, and respect for authorities, can come into existence only when commands are given, and given in the imperative, and where instruction is always given in the indicative; where everything is, and all things are; where subjunctives are kept out of the practical affairs of life, where they are reserved for the experimentalist, and such words as "And yet I cannot help feeling," "Would it be—if?" and "Is it improbable?" which were used by Mr. Reid in proposing a change affecting the very basis on which these republics are founded, are unknown to men entrusted with power.

Absurd Americans.

Extract from a letter of a Chinese living in America:

"What is queerer still, men will stroll out in company with their wives in broad daylight without a blush. And will you believe that men and women take hold of each other's hands by way of salutation? Oh, I have seen it myself more than once. After all, what can you expect of people who have been brought up in barbarous countries on the very edge of the world? We often think them rude and insolent when I am sure they don't mean to be; they are ignorant, that's all."

From a Chinese tourist's letter:

"You cannot civilize these foreign devils. They are beyond redemption. They will live for weeks and months without touching a mouthful of rice. They eat the flesh of cows and sheep in enormous quantities. That is why they smell so badly; they smell like sheep themselves. Every day they take a bath to rid themselves of their disagreeable odors, but they do not succeed. Nor do they eat their meat cooked in small pieces. It is carried into the rooms in large chunks, often half raw, and they cut and slash and tear it apart. They eat with knives and prongs. It makes a civilized being perfectly nervous. One fancies himself in the presence of sword-swallowers. They even sit down at the same table with women, and the latter are served first, reversing the order of Nature."

kissing, etc. They continued in a sort of extasie, either lying as though in a sleep, or uttering extatic expressions of joy, of the love of Christ, and the love to him." (Seasonable Thoughts on the State of Religion in New England [Boston, 1734], preface and pages 63 to 132).

Dr. La Roy Sunderland, a famous Methodist revivalist of a century ago, observed the fact that his converts were almost exclusively young women, he being then a youth. In later years, having in the meantime "left the ministry," he hinted his explanation of this fact by saying, "human characteristics easily accounted for." (Ideology, p. 80, v. 2.)

The Rev. Frederick Robertson (1816-1853), in one of his essays, says: "The devotional feelings are often singularly allied to the animal nature. They conduct the unconscious victim of feelings that appear divine, into a state of life at which the world stands aghast; fanaticism is always united with either excessive lewdness or desperate asceticism. The physiological performance of the generative function is sure to be attacked by religious bigotry." (Requoted from Brinton's Religious Sentiment, p. 61.)

The Stimulation of Revivals.

The Rev. J. M. Wilson, the head master of Clifton College, England, when discussing the sexual vices of boyhood, remarks that boys whose temperament exposes them to these faults are usually far from destitute of religious feelings; that "there is and always has been an undoubted coexistence of religion and animalism;" that "emotional appeals and revivals are far from rooting out carnal sin;" and that in some places, as is well known, they "seem actually to stimulate, even at the present day, to increased licentiousness." (Journal of Education, 1881, cited and restated by Havelock Ellis.) In 1882, Spurgeon, the distinguished English divine, pointed out in one of his sermons that, by a strange yet natural law, "excess of spirituality is next door to sensuality." (Psychology of Sex [Modesty], p. 232.)

Elder Frederic [Evans?], the chief of the Shaker celibate establishment, told William Hepworth Dixon that "every great spiritual revival which has agitated America since his church was planted, has led to a new society being founded on the principles of Mother Ann. The eighteen unions represent eighteen revivals." (Free Love and its Votaries, p. 30-31.) This is a plain and distinct recognition by him of a connection between the abnormality of voluntary celibacy and revival emotion.

The Rev. John Humphrey Noyes, founder of the Oneida Free-love Bible Communists, doubtless had unsurpassed opportunity of viewing from within the charmed circle the phenomenon we are studying. He reached the same conclusions as other observers already quoted, and expressed them thus:

Social Irregularities Observed.

"It is evident from what we have seen that revivals breed social revolutions. All the social irregularities reported in the papers followed in the train of revivals; and, so far as I know, all revivals have developed tendencies to such irregularities. . . . Religious love is a very near neighbor to sex love, and they always get mixed in the intimacies and social excitement of revivals. The thing a man wants, after he has found the salvation of his soul, is to find his Eve and his paradise. Hence, these wild experiments and terrible disasters." He says further: "Revivals lead to religious love; religious love excites passions; the converts, finding themselves in theocratic liberty, begin to look about for mates and their paradise. Here begins divergence. If woman have the lead, the feminine idea that ordinary wedded love is carnal and unholy rises and becomes a ruling principle. Mating on the spiritual plan, with all the heights and depths of sentimental love, becomes the order of the day. Then, if a prudent Mother Ann [of the Shakers] is at the head of affairs, the sexes are fenced off from each other, and carry on their platonic intercourse through a grating. But if a wild Mary Lincoln or Lucina Humphreyville is in the ascendant, the presumptuous experiment of bundling is tried; and the end is ruin. On the other hand, if the leaders are men, the theocratic impulse takes the opposite direction, and polygamy in some form is the result. Thus Mormonism is the masculine form, as Shakerism is the feminine form of the more, morbid products of revivals." (Freelove and its Votaries, pp. 30-31, Dixon's Spiritual Wives, v. 2, p. 181.)

The Rev. S. Baring-Gould, the author of sixteen volumes on "The Lives of the Saints," be-

sides many other kindred books, had great opportunity for knowing what history discloses on this subject. He says: "Spiritual exaltation runs naturally, inevitably, into licentiousness, unless held in the iron bands of discipline to the moral law. . . . It is apparently a law that mysticism should rapidly pass from the stage of asceticism into that of license. At any rate such has been the invariable succession of stages in every mystic society that is allowed unchecked to follow its own course. In the Roman church those thus psychologically affected are locked up in convents. . . . The mysticism of the gnostic sects, the mysticism of medieval heretics, almost invariably resolved itself into orgies of licentiousness. The religious passion verges so closely on the sexual passion that a slight additional pressure given to it bursts the partition, and both are confused in a frenzy of religious debauch." (Freaks of Fanaticism, pp. 14-267-268.)

The Rev. Geo. Wm. Knox, of the Union Theological Seminary, writes: "From its emotional nature, religion lends itself readily to immorality, and to superstition. To immorality, because the religious feelings are akin to other feelings, and unless carefully discriminated, are associated with sensuality, fear, anger, cruelty and the like. Religion then gives its sanction to these passions, and forms a combination of terrible strength and evil. The religious feeling, like all others, longs for gratification, is of great strength and may be readily misled into supposing itself gratified through the stimulation of other passions." (International Journal of Ethics, v. 12, p. 306.)

Conclusions Reached.

A study of years has led me to the following conclusions of fact: Every intense and widespread religious revival has produced increased sexual irregularity. Every organized effort toward ostentatious sexuality has found its justification in religion. Here I have in mind those numerous small sects, such as the Adamites, with whom parade or worship in nudity was esteemed a duty to God; and those other anomalous creatures (Roman Catholic "sisters") who go about wearing badges or uniforms, which unceasingly and ostentatiously advertise their claim to chastity. Were persons to announce through the newspapers their uneducable virginity, we would believe them sexually insane. When the same end is accomplished by conventional monastic methods of absurdly giving publicity to the same boast, we think nothing of it, only because we have become accustomed to it. Every concerted effort at the establishment of compulsory sexual excesses, either of repression or indulgence, has found its warrant in religion and its beginnings amid religious excitement. Every known type of sexual perversion, from sadist lust-murder up and down, has been credited with the indorsement of some god, and practiced and sanctified by some religious society.

In the interpretation of the normal phenomena of religious experience, I deem the foregoing matter of the highest importance, since I believe that what is thus shown to be conspicuously true of all intense religious experience must be true in proportionately lesser degree of all religious experiences of lesser intensity. Here can only be suggested in a sentence what sometime I will publish in elaboration, viz.: That the observed fact that religion is primarily a phenomenon of adolescence is but a special illustration of the fundamental law of evolution that in the development of the individual we have a brief, compressed reproduction of the long series of transitions through which the race has passed.

Taking all these facts together I deduce the following working hypothesis, viz.: All religion not based upon personal religious (subjective) experiences, is mere sympathetic imitation, and properly speaking is not religion at all. All religious experiences, in the special sense in which revival converts use those words, consist in the misinterpretation of an unidentified sex-ecstasy, founded upon the disturbances of the sexual nerve-centres as in adolescence, and that this sex-emotion, thus misinterpreted, certifies to the inerrancy of whatever doctrine is in the mind of the experiencing individual associated with that misinterpreted sex-ecstasy.

Thus it is that men think they "know because they feel and are firmly convinced because strongly agitated." This is why religion is not a matter of reason, and so we may explain away the seeming certitude of the testimony of faith and the inward miracle of grace, and without the assumption of the religionist we may account for his existence, consistent with the beliefs of the Materialist Monist.

THE RELIGION OF THE FUTURE.

A Theist Ventures Conjectures About What the Coming Man Will Believe.

"Ye have taken away my gods, and what have I more?"—Judges xviii, 24.

We are living in a momentous age. Never before has education been so widely diffused; and never before have so many people been able to think for themselves.

As a result, ancient dogmas and time-worn superstitions are rapidly crumbling; and thousands who once thought they "knew it all" are beginning to wonder "where they are at" religiously and spiritually.

Let us see wherein modern thought has seriously modified the dogmas of the past.

The evil one who once wandered about as a roaring lion, seeking whom he might devour, is now numbered with the dead.

The burning lake, whose lurid flames once formed a frightful background for religious exhortation, has been thoroughly refrigerated and its fires long since quenched.

We no longer believe that the earth was literally created in six days; and the once sacred tale of Adam and Eve is now relegated to the domain of allegorical fiction.

With the passing of Satan, the need for combating him has also passed; with the obliteration of hell, the need of revivalistic exhortation has become virtually a negative quantity; and without the fall of man there can be no need for a substitutional atonement.

What then shall be the religion of the future?

In the first place, it will not be based upon the assumption of either an infallible church or an infallible Bible. Both of these agencies are certainly productive of much that is good, pure, and ennobling; but neither of them is competent to take the place of private judgment.

In the second place, it will not be Atheism. Man is a religious being, and the hope of immortality is the most cherished longing of humanity, while the mechanism of nature conclusively proves the existence of a designing intelligence and even of special providence.

To my mind it seems reasonable to expect that the religion of the future will take the good from all creeds, and blend the various elements thus obtained into a beautiful, harmonious, and complete whole.

With the monotheism of the Jew will be combined the nature-worship of the Hindoo; with the piety of the Christian will be combined the intelligence of the Rationalist; and with the zeal of the Mohammedan will be combined the gentleness of the Buddhist.

Believing in God, man will continue to pray; believing in a life after death, man will seek to merit happiness; and studying the beneficence of nature, man will seek to thus emulate god-like virtues in his dealings with his fellow man.

Not believing, however, that the destiny of the soul is fixed at death, Protestants will pray for the dead; and no longer believing that unbelievers are destined to damnation, Roman Catholics will cease to anathematize other creeds.

Thus will the religious problem at last be solved.

CALIGULA.

The Broader View.

Do we not hunger and thirst after something the desire of which we cannot explain even to ourselves, and which we never receive?

Is not a revolution in a nation much like a volcano in the earth, each forced to the result by a power—a force—which accumulated to such an extent that it had to burst forth at just such a time?

Millions of cells in the brain, like so many individuals, are working incessantly to bring man to the personality that he is. In like manner bees and ants work together in groups for a given end; likewise man unites and forms communities and governments; thus by evolution the world is carried on and on to what purpose or end—no one knows.

The gratification of the productive instinct appears to be the consummate desire of all living matter, and not entirely for the wish to reproduce, but for the supposed pleasure of the sensation. I say supposed, for the sensation is sometimes a source of pain, but it's a trick of nature; what nature wants is reproduction—and plenty of it—and to procure it she is willing to deceive and allure to any extent. The superman will not be controlled by passion or by gods.

GEORGE C. BARTLETT.

THE BOY AND THE BIBLE.

Few of the English Youth's Lessons Drawn from the Scriptures.

This article is the third one in reply to Ambassador Whitelaw Reid's speculation as to whether the American schoolboy would not be better-mannered and more respectful toward those in authority were the English system followed and more religion taught in the school. The previous articles appeared May 2 and 23, 1908.

BY GEORGE TREBELLS.

Shall the American youth follow Paul, who was made to go to church by the other apostles to demonstrate that he "walked orderly, and kept the law"—a clergyman who got himself before the magistrate wherever he went, and seems to have been either judicially flogged or imprisoned, everywhere? Or shall he, like St. Peter, become a convict, and have his prison chains worshiped for two thousand years, with a special saint's day kept in their honor in America?

English hidebound subjection to tradition, English toleration of monarchy, aristocracy, landowning, and an established church; and English subjugation to the master on one hand, and English aggression, filibustering, piracy, and English spite on the other, both come from the evolution of the English race out of conquered and conquerors during a conflict of ideas drawn from the monks and the Bible; but English civilization has arisen upon a third cause; it has had an origin widely different from feudal traditions or Syrian morals. It is solely the outcome of classic literature, which has for four hundred years fought Christian savagery. And it is the priests of Christianity themselves who have put aside their own religion, and its history and traditions, for that learning.

The Church of England up to the time of the Duke of Wellington absolutely controlled the higher education of Europe. Even at the present moment the road to the great bishoprics is through the head-mastership of a public school. But the teaching that has been given has been purely pagan. Plato, Aristotle, Demosthenes, and Euclid, Homer, Eschylus, and Esop, are the authors of the works put in the hands of the students, not the creed-makers Jesus, Moses, and Paul, nor the "unsectarian" Solomon, Samuel, and Isaiah. Plautus is acted, not the Canticle of Canticles. Juvenal is read, not Ezekiel. No one has worked his way into a benefice by a translation of a Christian or Hebrew sacred book; but thousands have by new readings of the Greek philosophers.

What place religion has in the formation of educated Englishmen is to be seen at once by looking in any catalogue of school books, or at the lists of works printed on the fly-leaves of religious books. I have in my hand a copy of Bohn's Greek Testament which contains advertisements of other books, eight volumes of which are from the "Ecclesiastical Library"; while the "Classical Library" contains eighty-nine.

This continuance of pagan literature is not peculiar to the Anglican church. The Jesuits in England do not give their pupils Christian moralities to act, but Plautus. It is the same here. I have by me a portion of a speech of Cardinal Gibbons to the students of Holy Cross College, which gives Plato, Socrates, Alexander, and Aristotle as examples, with, for the one Christian, Daniel O'Connell—and Daniel O'Connell because he would not submit to a trial by ordeal—a mode of trial formerly not only permitted but commanded by the Roman church. He refused to submit to the judgment of God by the process of a duel.

Cardinal Gibbons wished by the examples of Plato, who thanked God for the teaching of Socrates, and of Alexander who made a present to Aristotle of a million dollars, to impress on the students the beauty of practical gratitude.

Obviously this factor in Christian civilization could not readily be exemplified from the history of God's chosen people, who rather destroyed the prophets, instead of making them millionaires.

In the same manner, at the Jesuit College in Boston, a lecturer likened Sir Thomas More to Cato, Aristides, and Cincinnatus. Now, in all consistency, why go to these men who lived in pagan darkness and horror? Surely Jesus had a chancellor, a man who was not only under his immediate influence, but was his sole confidant; the man who was, in fact, his partner in founding the first Society of Jesus, that visible kingdom on earth which we have been lately told Jesus actually founded. Why did the

lecturer lose so great an opportunity of utilizing the religion of that institution in which he spoke, and of those Companions of Jesus he addressed, by likening Sir Thomas More to the nobly poor Cincinnatus, instead of to him who bore Christ's own purse, Judas Iscariot? True, Cato was firm. He was mad with a fixed idea that a rival city should be destroyed, but was not Joshua an example of even greater firmness of the same calibre? Truly, also, Aristides was just, but has not religion the still more perfect justice of the pious yet unhappily disreputable tax-farmer who fined himself four hundred per cent for the benefit of any who may by accident have suffered from excess of assessment. The justness of Zaccheus is astounding (Luke xix, 8); while that of Aristides was merely irritating. By this insistence on pagan learning and examples, by thus ignoring their own nostrums of religion and creeds, the professors of the two Syrian savageries, Hebrewism and Christianity, themselves practically discredit their own ideals in the most emphatic and effectual manner.

If Americans—or rather the population of America—wish to have their younger members well-bred and self controlled they must do the work of making them so themselves, and not resort to magic either as the hocus-pocus of "unsectarian" religion, or as the revival of the fetid quackeries of creeds. If it is desirable to follow English methods to obtain any existing English condition, it must be remembered that a strong cause of the superior manners, not only of English, but of all northern and western European children, is that there is a general adoption of reason in the management of children in the home. Teutonic and Latin peoples do not educate or rule their families on homeopathic principles. They believe that "as the twig is bent so the tree grows," and they take care to keep the twig absolutely vertical. Young people in Europe have no "Buster Brown" forced on them every week. In two papers I have just received, one from Exeter and the other from Barnstaple, Devon—both cities which sent forth the merchant adventurers who created New England,—I find only one small paragraph, exactly two inches long, of special interest to the young, and this is of a new work by Lieutenant-General Baden-Powell, "Scouting for Boys." A Birmingham paper gives a page to children, but it is for their own essays and leaderettes, which come from everywhere—many from English children in America. As Baden-Powell's instance shows, the most eminent people write or draw for children. Naesmith, the inventor of the steam-hammer, passed his later life in drawing fairy scenes. Burne-Jones corresponded with a child for whom he drew most humorous caricatures of himself. Goldsmith, Wordsworth, and Dickens wrote for children, and Tenniel, Walter Crane, and Marks drew for them. Who would dream of putting Buster Brown into the hands of a child—or of a mother—who appreciated Kate Greenaway, or felt an interest in "Alice in Wonderland"? In fact, the law-abiding, elder-respecting English boy and English girl are far more intellectually mature than the children of the United States. They read the same books as their parents, they rush through the novels brought home by their mother before she has well begun them, and are greater authorities on popular authors than their father, who, in general, takes his literary opinions from them.

"Buster Brown" in England would be held to be an idiot, just as "Helen's Babies" were stigmatized as "horrid rowdy children." In real life he is treated as an idiot, and said to be "weak-headed." Vicious practical joking is not held in England to prove superior mentality, and any imitator of Buster Brown would soon find himself in a truant school or an asylum.

However, this is obvious—if parents sow Buster Brown as seed, they must not be surprised when they get the Rah! rah! rah! university student, with his ostentatious hate of the previous generation.

Is it to be conceived that the mongrel aliens of this continent, men who themselves were or are, or whose immediate ancestors were, wild Irish, French serfs, English ne'er-do-wells, uncivilized Africans, and tame red Indians; Russians and Poles, or Russian and Polish Jews, and Scandinavians and Germans, who now form the majority of the population of America, require creeds or religion?—men who themselves, or whose parents, fled from the horrors of "law," from "law" in every case founded on creeds and

religion? Were not all the eastern states founded by men who sought a refuge from a religion which they abhorred, and which rendered life impossible to them? Are not the Russian Jew, the Italian and Spanish Freethinker, the Irish Catholic, driven here by "law" and by the fanatic fury of a creed? And is it conceivable that they will give up Invincibility, Anarchism, or Nihilism, or that the Sicilian, the Calabrian, the Hungarian, the Greek, the Arab, or the Turkish immigrant will give up their holy vendettas, by infusing into them the "unsectarian" religion of a nation which has imprisoned, tried, deposed, flogged, beheaded, pole-axed or atrociously murdered at least twenty-nine heads of the state, and has beheaded, burnt alive, or pole-axed at least four heads of the church; which killed sixty princes of the royal house in one dispute as to the succession; a nation in which the glory of every aristocrat is the number of his ancestors who were publicly executed for high treason? An "unsectarian" religion, moreover, whose narrative is simply that of a servile rebellion, commenced by a body of slave brickmakers, and carried through three hundred years of revolution to the establishment of a brigand state; whose story continues through a long chain of rebellions, regicides, and massacres; a religion whose great heroes are brigands—Moses, Joshua, and David—or revolutionaries and plotters—Joseph, the inventor of "single tax," by the way; Deborah, Gideon, Samson, Samuel, Saul, Elijah, Jehoiada, and Mordecai; a religion which has for its god and examples a workman communist who commenced his abortive reign by a riot in his national metropolitan cathedral, and got his face publicly slapped for insolence to its high priest, his judge? Is it conceivable that such an expedient as the adoption of this religion which has existed in a country with such a history as that of England, will civilize the offspring of such a babel of conflicting races as that which forms the American nation? Submission to authority comes solely from the inflexible rectitude and self-respect of the authority; and instinctive sense of obedience comes only from solidarity between the ruled and their rulers—a solidarity which can exist only where it is held as a truism that law is outside and unaffected by the passions, insanities, and freaks of its representatives. And, moreover, submission to authority, and respect for authorities, can come into existence only when commands are given, and given in the imperative, and where instruction is always given in the indicative; where everything is, and all things are; where subjunctives are kept out of the practical affairs of life, where they are reserved for the experimentalist, and such words as "And yet I cannot help feeling," "Would it be—if?" and "Is it improbable?" which were used by Mr. Reid in proposing a change affecting the very basis on which these republics are founded, are unknown to men entrusted with power.

Absurd Americans.

Extract from a letter of a Chinese living in America:

"What is queerer still, men will stroll out in company with their wives in broad daylight without a blush. And will you believe that men and women take hold of each other's hands by way of salutation? Oh, I have seen it myself more than once. After all, what can you expect of people who have been brought up in barbarous countries on the very edge of the world? We often think them rude and insolent when I am sure they don't mean to be; they are ignorant, that's all."

From a Chinese tourist's letter:

"You cannot civilize these foreign devils. They are beyond redemption. They will live for weeks and months without touching a mouthful of rice. They eat the flesh of cows and sheep in enormous quantities. That is why they smell so badly; they smell like sheep themselves. Every day they take a bath to rid themselves of their disagreeable odors, but they do not succeed. Nor do they eat their meat cooked in small pieces. It is carried into the rooms in large chunks, often half raw, and they cut and slash and tear it apart. They eat with knives and prongs. It makes a civilized being perfectly nervous. One fancies himself in the presence of sword-swallowers. They even sit down at the same table with women, and the latter are served first, reversing the order of Nature."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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

SATURDAY,JUNE 27, 1908.

Subscription Rates.

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

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

Money should be sent by EXPRESS CO. MONEY ORDER, POSTAL ORDER, DRAFT ON NEW YORK OR BY REGISTERED LETTER. Since April, 1890, checks and drafts on cities other than New York are subject to a heavy charge for collection, and our patrons are respectfully asked not to subject us to that expense. Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER COMPANY or E. M. MACDONALD, 62 Vesey Street, New York.

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.

Personal from The Editor.

During the past year callers at this office have been lucky to catch me in, and very few subscribers who have written me have received personal replies. Since April 1 no one has found me in, and as for myself, I have looked upon the face of no Freethinker but that of my friend and his wife, who own the farm in the pasture of which I am now living, like Nebuchadnezzar turned out to grass, but, unlike him, enjoying it—except.

No man likes to think, much less announce, that he has got a possible death sentence, and so I have said nothing. But so many friends are now missing me that I feel that I should be slighting their solicitude did I not explain.

Last July I was taken sick. The visible sign was a cough. I was physically prostrated, and I myself knew pretty well what was the matter. But I hated to say it aloud, and I kept up and out of bed, going to the office two or three times a week, and even serving a jury term in the Essex county courts. And that was the last straw. I broke down on its completion and called a doctor. He said, "not specially affected," on sounding my lungs, but sent the sputum to a bacteriological laboratory for examination, nevertheless. My appetite was gone; raw eggs and milk kept me up, and medicines eased the cough some. The microscopists seemed to me a long time in saying anything, and I poked the doctor up for a knowledge of results. I wanted to know if the bugs were there. "Yes, they were present." How big? The microscopist didn't say. Only, present. That was last November. All winter I struggled on, trying to beat the bugs, but it was of no use. When March came the doctor ordered me out of town. I had big bills to pay and things to look after in March, and I could not leave town. But I made inquiries as to accommodations and cures both in the Adirondacks and in Liberty, N. Y., where is located the Loomis Sanatorium for consumptives. Both places reported cures—lots of them. Liberty being the

nearer, I chose that. My case, the doctor said, is not bad enough for a sanatorium; out doors, at high altitude, nourishing food, rest—the modern formula—I must have. So in making my inquiries I included the finding of a camping place. If air is good, I would have it. And I get it.

Readers of The Truth Seeker will recollect a former writer who signed himself "Cyrus Coolridge." He set type in this office in Lafayette Place. Two years ago he bought a farm in Liberty. In response to my camp inquiry (for he was one of the friends I wrote to), he said that his farm was open to me, and I was welcome. On April 1st I felt worn out. My friends were telling me to go away, and I was tired of the whole matter. I hated to leave home, but finally packed a grip sack and started on an experimental expedition. I landed in Liberty on the afternoon of April 1, and put up at the hotel, the Liberty House. There I stayed till the latter part of May, freezing and thawing, getting stronger and weaker by turns.

Liberty is a great resort for consumptives. "Lungers," they are called. They are the support of the town, together with summer boarders in July and August. Visitors any other time are either "sick or crazy," the old stagers say; and "sick" means tuberculosis. Liberty village is in a hole among the hills of Sullivan county, and is some fifteen hundred feet above sea level. Hills around rise two to six hundred feet higher. The wind blows all the time. In the winter the mercury drops to 30 degrees below for days at a time. Zero weather is moderate weather. In the village hot days occur in summer, but on the surrounding hills there is always moving air. It is this glorious climate of Sullivan county that heals the lungs, brings back the appetite, and gives the "lunger" a new lease of life. I will tell you more about the town later on.

Dr. Wells, of Liberty, to whom I went, was for several years one of the "experts" at the Loomis Sanatorium. He sounded me and reported right lung affected, with slight infiltration of the left. Prescription: air, rest, food. So I bought a tent and told Cyrus that I would accept his offer of a home with his cows. I am not ill enough for a hospital, a crowded hotel I do not like, and a big summer resort is too expensive for a Freethought editor. Besides, at the hotel I had no appetite, and the more medicine I took the less I ate. Raw eggs and milk, taken perpendicular, six times a day was the best I could do. The last of May I moved into the tent, and started housekeeping for myself. I live outdoors daytime, sleep in a wide open tent nights, and if there is anything in the air cure I am getting it. I am on a hill all alone, away from the road, out in the sun and wind all the time. I have eggs right from the nests, milk just from the cows, strawberries from the garden, and I cook such simple food as I desire, and my appetite is slowly returning. I feel like District Attorney Moran of Boston, who, the papers announce, has gone to the Adirondacks to cure himself of tuberculosis. He told the reporter that he was bound to get the better of the bugs, for if he couldn't drive them out of him, and they finally killed him, he would be cremated and so burn them alive. I feel some-

times a vexation of temper that I cannot get hold of them and crush them on one of the rocks around me.

I have not given up the supervision of The Truth Seeker and its little business. Liberty is only five hours from New York, and I receive and send mail every day by the rural carrier. But, of course, I cannot write much, though with returning strength I will do more, and I cannot attend to the details of the business of the office. My brother George you all know. He is the office editor, and Mr. Washburn assists by contributions. My brother-in-law, Mr. James Culbertson, is correspondence clerk, and Mr. James A. Conway looks after the business and everything else the others don't. And one of my objects in explaining all this is to ask your assistance for them. I want to ask you to be prompt in remitting for subscriptions and generous in purchasing books. The financial reports from the office for the past few weeks have shown a lamentable falling off in the receipts, and I want to ask you to take a squint at the tabs on your paper, and if they are behind, send in a year's subscription, and buy some books. Help us all along, the ones at the office by furnishing the means of continuing the publication of the paper, and me by giving me no cause for worry. It is bad enough to be alone in the wilderness, perhaps slowly dying, without having to worry over financial matters.

Letters should be sent to the office as usual as there is no change in anyway in anything. Those demanding my personal attention will be forwarded to me, though I cannot answer many personally. Liberty, N. Y., is my address, care C. P. Berylson, R. F. D. No. 1. By fall I hope to be back in the office, but that is a matter the bugs will determine. I wish I could crush them!

Yours feelingly,

E. M. MACDONALD.

Another Defamer of Ingersoll.

Marilla M. Ricker, one of the greatest of the women Infidels of today, calls our attention to one of the smallest of the male Christians of this era, one Mr. Hartford, editor of the Portsmouth, N. H., Daily Chronicle, who in a recent issue of his paper writes concerning nominating speeches, and having this to say of the one by Colonel Ingersoll placing his friend James G. Blaine before the Republican Presidential Convention of 1876:

"When Ingersoll nominated Blaine in 1876 his nominating speech reeked with dirty sectarianism and sectionalism, neither of which, it is to be believed, the 'plumed knight' sanctioned; yet it was sectarianism and sectionalism that defeated as great a Republican as modern times have known."

This is the speech. It has never been equaled in political nominating oratory, and had not a dull old colored gentlemen been put up to second the nomination, who killed all the enthusiasm the speech aroused, Blaine would have been nominated and elected:

"Massachusetts may be satisfied with the loyalty of Benjamin H. Bristow; so am I; but if any man nominated by this convention can not carry the state of Massachusetts, I am not satisfied with the loyalty of that state. If the nominee of this convention cannot carry the grand old commonwealth of Massachusetts by seventy-five thousand majority I would advise them to sell out Faneuil Hall as a Democratic headquarters. I would advise them to take from Bunker Hill that old monument of glory.

"The Republicans of the United States demand as their leader in the great contest of 1876 a man of intelligence, a man of integrity, a man of well-known and approved political opinions. They demand a politician in the highest, broadest and best sense—a man of superb moral courage. They demand a man acquainted with public affairs—with the wants of the people; with not only the requirements of the hour, but with the demands of

the future. They demand a man broad enough to comprehend the relations of this government to the other nations of the earth. They demand a man well versed in the powers, duties, and prerogatives of each and every department of this government. They demand a man who will sacredly preserve the financial honor of the United States; one who knows enough to know that the national debt of this country must be paid through the national prosperity of this people; one who knows enough to know that all the financial theories in the world cannot redeem a single dollar; one who knows enough to know that all the money must be made, not by law, but by labor; one who knows enough to know that the people of the United States have the industry to make the money, and the honor to pay it over just as fast as they can make it. The Republicans of the United States demand a man who knows that prosperity and resumption, when they come, must come together; that when they come, they will come hand in hand through the golden harvest fields; hand in hand by the whirling spindles and turning wheels; hand in hand past the open furnace doors; hand in hand by the flaming forges; hand in hand by the chimneys filled with eager fire, greeted and grasped by the countless sons of toil.

"This money has to be dug out of the earth. You cannot make it by passing resolutions in a political convention.

"The Republicans of the United States want a man who knows that this government should protect every citizen, at home and abroad; who knows that any government that will not defend its defenders, and protect its protectors, is a disgrace to the map of the world. They demand a man who believes in the eternal separation and divorce of church and school. They demand a man whose political reputation is spotless as a star; but they do not demand that their candidate shall have a certificate of moral character signed by a Confederate congress. The man who has, in full, heaped, and rounded measure, all three splendid qualifications, is the present grand and gallant leader of the Republican party—James G. Blaine.

"Our country, crowned with the vast and marvelous achievements of its first century, asks for a man worthy of the past and prophetic of her future; asks for a man who has the audacity of genius; asks for a man who is the grandest combination of heart, conscience, and brain beneath her flag—such a man is James G. Blaine.

"For the Republican host, led by this intrepid man, there can be no defeat.

"This is a grand year—a year filled with recollections of the Revolution; filled with proud and tender memories of the past; with the sacred legends of liberty—a year in which the sons of freedom will drink from the fountains of enthusiasm; a year in which the people hail for the man who has preserved in Congress what our soldiers won upon the field; a year in which they call for the man who has torn from the throat of treason the tongue of slander—for the man who has snatched the mask of democracy from the hideous face of rebellion; for the man who, like an intellectual athlete, has stood in the arena of debate and challenged all comers, and who is still a total stranger to defeat. Like an armed warrior, like a plumed knight, James G. Blaine marched down the halls of the American Congress and threw his shining lance full and fair against the brazen foreheads of the defamers of his country and the maligners of his honor. For the Republican party to desert this gallant leader now is as though an army should desert their general upon the field of battle.

"James G. Blaine is now and has been for years the bearer of the sacred standard of the Republican party. I call it sacred because no human being can stand beneath its folds without becoming and without remaining free.

"Gentlemen of the convention, in the name of the great republic, the only republic that ever existed upon this earth; in the name of all her defenders and of all her supporters; in the name of all her soldiers living; in the name of all her soldiers dead upon the field of battle, and in the name of those who perished in the skeleton clutch of famine at Andersonville and Libby, whose sufferings he so vividly remembers, Illinois—Illinois nominates for the next President of this country that prince of parliamentarians—that leader of leaders—James G. Blaine."

It was in another campaign that sectarianism killed the great Republican's chances. It was Mr. Burchard, a man of God, a "reverend," a clergyman, with his expression that the Democratic party stood for "Rum, Romanism, and Rebellion," who did it.

Mrs. Ricker herself properly describes the speech of Colonel Ingersoll. She says:

"I take issue with the editor concerning Ingersoll. Back in 1876 a Republican convention met to nominate a candidate for President of the United States. Similar conventions had been held in the land. Eloquence had placed the names of great men, of grand men before the conventions for the highest office within the gift of our people. But in Cincinnati in 1876 a speech was made on the 15th of June by Robert G. Ingersoll that electrified a continent. Every word of it was published in the papers from ocean to ocean and its glorified sentences have won political immortality. When Robert G. Ingersoll nominated James G. Blaine for the Presidency of the United States he stood the proudest political figure in the land. The convention went wild with enthusiasm over his achievement."

To prevent in future such fool errors as Mr. Hartford makes, Mrs. Ricker offers in the daily newspaper of Dover to present a set of Ingersoll's works to the Portsmouth Public Library. "These books," she says, "are filled with noble sentiments and are models of utterance. No man

living or dead has spoken such thrilling words on life, liberty and love, on home, happiness and humanity; no man has left to the world such beautiful word pictures as those volumes contain. I believe that every person in the country should read the works of Ingersoll; they ought to know that America has produced this master of the English language. He lived to serve truth, to serve his fellow men, and how well he did this is manifested in the incomparable lectures, speeches, addresses and tributes contained in his published works."

But we fear Marilla is casting pearls before swine in offering to place these books where Hartford can read or refer to them. He is a Christian bigot, evidently, who does not want to know the truth about a Freethinker. Just because Colonel Ingersoll believed in what he knew while Hartford believes in what he nor any one else knows, he wilfully, maliciously, and lyingly misrepresents Mr. Ingersoll. What respect can one have for a religion which produces such specimens of dishonest defenders?

Colonel Ingersoll was a partisan of his party in 1876, and he treated the Democrats of the North to some withering sarcasm. We heard him say in a public speech that the Democratic party bore the same relation to a penitentiary that a Sunday school does to a church, and we thumped the floor in applause—being young, the war scarcely over, and our father and other relatives sleeping uncoffined in trenches in Southern battlefields, and the Democratic party having been friendly in feeling toward the men who put them there. But Colonel Ingersoll harbored no hard feelings toward the South, and he did not hit the men who were down. For a Northern "copperhead" he had unutterable contempt. To a defeated and honorable enemy he paid respect.

Mr. Hartford seems himself to have found out but recently that the war is over, and evidently regrets it. He recalls, in the same editorial, the waving of the bloody shirt, "the delight and duty of every Northern congressman," chuckling over it, but finally admitting—in a reluctant spirit, however—that "it is not the prevailing fashion to cry down the soldiers or the people of the South." If he dared Mr. Hartford would fling the bloody shirt to the breeze instead of the flag of our Union. Are there no ducking-stools left in New Hampshire to cool off bellicose old women?

None of Them Cares.

In its opposition to Roosevelt, which is sometimes silly and always extravagant in invective, the New York Sun occasionally says something worth while. In its issue of the 16th instant, it asks:

"What is there in store for a people which sees its heritage violated and its shrines polluted and is content?"

This question it answered by heading the editorial "A People That Does Not Care."

That is true. The people of this country are the most indifferent of spectators to what is being done by the whelps they put into office. They let the police deprive them of all personal liberty; they let the clergy boss them in sociological matters; they see laws forbidding Sunday amusements enacted and enforced; they let executives make laws; they endure and support such polecats as Comstock; they flinch before an official of the meanest degree; they are afraid of the offices and officers they have created; they toady to power they have conferred, and they don't at all care how it is misused. And all The Sun cares is because the withers of its friends have been wrung by the Roosevelt policies.

The Catholic church finds itself under the necessity of taking steps for the proselyting of the "colored people." Under a mistake as to the

character of this paper, a circular signed by Cardinal Gibbons and a number of archbishops is sent to The Truth Seeker office soliciting funds to aid the work among the negroes. The situation is pictured in the following, which we extract from the circular, with reference to Protestant missionary successes:

"Apart from the advantages offered the colored people by the Southern states and municipalities, the work of education done for them by non-Catholic money sent from the North is comparatively stupendous, and should urge Catholic men and women to renewed effort. Over 20,000 young colored men and women are enjoying the advantages of higher education in the various schools, colleges, and universities of the South, where there are alone over 100 high schools supported by Northern donations. From all these centers of learning there go out, year after year, hundreds of recognized leaders of the race—school teachers, lawyers, ministers, physicians—all trained in opposition to the teachings of the Catholic church. Shall we Catholics pass idly by and leave the wounded colored man and brother to the kind offices of the Protestant Good Samaritan?"

Much has been written to show that Catholic forms of worship are not adapted to the vivacious negro race, whose members want a chance to "get the power" and to do some shouting. The stolid Indian falls easily into the ceremonial form of worship, but the livelier "coon" prefers the excitements of Methodism and the Baptist faith. We are paying our pro rata in the form of taxes for the education of the negro in the public schools, which we would secularize. Religion has been of no benefit to the race, which has improved in freedom by contact with white people and by education. Africans might have improved more rapidly in slavery, which brought them in closer contact with their superiors in culture, if education had not been withheld. Had we more than a taxpayer's contribution to make to the education of the negro we certainly should not give it to any scheme for Catholicizing him. He is sufficiently hoodooed by his own superstitions, which are much like those of Catholicism, including belief in charms and incantations. The intellectual emancipation of the negro is as necessary to his right development as was his emancipation from physical slavery.

Rabbi Shonfaber's orisons at the Republican convention were better than the platform. "May church and state forever remain separate," he prayed, "and may no one ever seek to form an alliance between them and thus turn the tide of civilization and progress backward." The Republican platform of 1876 recommended "an amendment to the Constitution of the United States, forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control." In 1892 it declared that "we are opposed to any union of church and state." In 1896 a reaffirmation of the declaration of the platform of 1876 was inserted in the platform, but on receipt of a letter from Archbishop Ireland, addressed to the chairman of the committee, it was dropped and has not since been recovered.

There are two parties in New York called Socialist. One is the Socialist party and the other is the Socialist Labor party. The former is the one which affiliates with the Christian Socialists, but the Socialist Labor party will have none of the ministers except in the rank and file. Such is the information we receive from a member of the party who feels the criticisms passed on Socialists for their association with the parsons and their tacit acceptance of Jesus as the original social economist. If The Truth Seeker has done the S. L. P. an injustice, it hastens to make amends. At the same time if the S. L. P. is favorable to Freethought, why does the editor of the Weekly People, its organ, begin an article with the words: "The ranting professional Atheist, with his customary superficiality," etc? (See the People of June 6.) We have managed to express our sympathy for the Socialists without using any of that sort of language, which has the genuine pulpit twang.

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER VIII.—(Continued).

Character and Teachings.

526

What does Christ teach regarding salvation? "Whosoever liveth and believeth in me shall never die" (John xi, 26).

"He that believeth on him is not condemned; but he that believeth not is condemned already" (iii, 18).

"He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life" (36).

A demand so preposterous could have been made only in support of claims that were realized to be untenable. Credulity was appealed to because convincing evidence could not be adduced. Claims which reason rejects are manifestly false, and it is only by a renunciation of reason that they can be accepted as true.

The absurdity of this requirement of Christ is thus exposed by the poet Shelley: "This is the pivot upon which all religions turn; they all assume that it is in our power to believe or not to believe: whereas the mind can only believe that which it thinks true. A human being can only be supposed accountable for those actions which are influenced by his will. But belief is utterly distinct from and unconnected with volition: it is the apprehension of the agreement or disagreement of the ideas that compose any proposition. Belief is a passion or involuntary operation of the mind, and, like other passions, its intensity is precisely proportionate to the degree of excitement. Volition is essential to merit or demerit. But the Christian religion attaches the highest possible degree of merit and demerit to that which is worthy of neither, and which is totally unconnected with the peculiar faculty of the mind whose presence is essential to their being" (Notes to Queen Mab).

527

Did Christ abrogate the Mosaic law?

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law" (Matthew v, 18).

"The law and the prophets were until John; since that time the Kingdom of God is preached" (Luke xvi, 16).

Paul: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster" (Galatians iii, 24, 25). "But now we are delivered from the law" (Romans vii, 6).

"Christ certainly did come to destroy the law and the prophets."—Henry Ward Beecher.

528

What is taught regarding the forgiveness of sin?

"He [God] is faithful and just to forgive sins" (1 John i, 9).

"The Son of man hath power on earth to forgive sins" (Mark ii, 10).

"Today I offer you the pardon of the gospel—full pardon, free pardon. I do not care what your crime has been. Though you say you have committed a crime against God, against your own soul, against your fellow-man, against your family, against the day of judgment, against the cross of Christ—whatever your crime has been, here is pardon, full pardon, and the very moment you take that pardon your heavenly Father throws his arms about you and says: 'My son, I forgive you. It is all right. You are as much in my favor now as if you never had sinned.'"—Dr. Talmage.

This doctrine of forgiveness of sin is a premium on crime. "Forgive us our sins" means "Let us continue in our iniquity." It is one of the most pernicious of doctrines, and one of the most fruitful sources of immorality. It has been the chief cause of making Christian nations the most immoral of nations. In teaching this doctrine Christ committed a sin for which his death did not atone, and which can never be forgiven. There is no forgiveness of sin. Every cause has its effect; every sinner must suffer the consequences of his sins.

529

What is taught regarding future rewards and punishments?

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi, 16).

These words, while appearing in the unauthentic appendix to Mark, yet express clearly the alleged teachings of Jesus. Above all they have formed the key note of orthodox Christianity in all ages of the church.

Between the lines of this passage the eye of the unfettered mind discerns in large capitals the word FRAUD. These words are the words of an impostor. Had Jesus been divine he would not have been compelled to resort to bribes and threats to secure the world's adherence. Had he even been a sincere man he would not have desired converts on such terms. These words are either the utterance of a false Messiah, conscious of his impotency, or the invention of priests who intended them to frighten the ignorant and credulous into an acceptance of their faith.

Concerning this teaching Col. Ingersoll says: "Redden your hands with human blood; blast by slander the fair fame of the innocent; strangle the smiling child upon its mother's knees; deceive, ruin, and desert the beautiful girl who loves and trusts you, and your case is not hopeless. For all this, and for all these, you may be forgiven. For all this, and for all these, that bankrupt court established by the gospel will give you a discharge; but deny the existence of these divine ghosts, of these gods, and the sweet and tearful face of Mercy becomes livid with eternal hate. Heaven's golden gates are shut, and you, with an infinite curse ringing in your ears, with the brand of infamy upon your brow, commence your endless wanderings in the lurid gloom of hell—an immortal vagrant, an eternal outcast, a deathless convict."

"A gloomy heaven above opening its jealous gates to the nineteen-thousandth part of the tithe of mankind! And below an inexorable Hell expanding its leviathan jaws for the vast residue of mortals! O doctrine comfortable and healing to the weary wounded soul of man!"—Robert Burns.

530

Did he teach the doctrine of endless punishment?

"And these shall go away into everlasting punishment" (Matthew xxv, 46).

That is the most infamous passage in all literature. It is the language, not of an incarnate God, but of an incarnate devil. The being who gave utterance to those words deserves not the worship, but the execration of mankind. The priests who preach this doctrine of eternal pain are fiends. There is misery enough in this world without adding to it the mental anguish of this monstrous lie.

Less than a hundred years ago, when Christ was yet believed to be divine, in nearly every pulpit, to frighten timid and confiding mothers, dimpled babes were consigned to the red flames of this eternal hell. Then came the preachers of humanity—the Ballous, the Channings, the Parkers and the Beechers—preachers with hearts and brains, who sought to humanize this heavenly demon, to make of him a decent man, and civilize his fiendish priests. To these men is due the debt of everlasting gratitude. With the return of every spring the emancipated of the race should build above their sacred dust a pyramid of flowers.

Not by the sects known as Universalists and Unitarians, small in numbers, though in the character of their adherents the greatest of the Christian sects, must we estimate the importance of the work of Ballou and Channing and other Liberal ministers. The influence of their teachings has permeated every Christian sect, and quickened every humane conscience. In the minds of all intelligent Christians, largely as the result of their labors, this heartless demon and this cruel dogma are dead. In their creeds they still survive. They are ashamed of the dogma; they abhor it. They should abhor its author, and banish both.

"What! I should call on that Infinite Love that has served us so well?

Infinite cruelty rather, that made everlasting hell, Made us, foreknew us, foredoom'd us, and does what he will with his own;

Better our dead brute mother who never has heard us groan."

—Tennyson.

"Is there any Modernism in Ireland?" Cardinal Logue was asked. "Thank Providence, no!" replied the prelate. The case of Ireland was never stated in fewer words.—The Papyrus.

BUDDHISM MISREPRESENTED BY CHRISTIAN MISSIONARIES.

That Is Their Last Resort, Having Failed to Convert the Buddhist "Heathens."

BY REV. U. DHAMMALOKA.

President Buddhist Tract Society, Tavoy, Monastery, Rangoon, Burma.

It is a patent fact that in every path of this life in this century, whether social, political, or religious, humanity is divided into two distinct classes, the specialist and the layman. Take, for example, the science of electricity. Unobtrusively, day after day, the specialist works quietly in his laboratory, maybe for months, maybe for years, unobserved by the layman—by the "man in the street." Suddenly the world is thunderstruck by some fresh marvelous discovery tending to the betterment of humanity.

So with religion—the specialist, either the Christian minister or the Buddhist Phonygi. These avowedly devote their lives to the study of the subject; and the layman, the man in the street, must perforce judge by reason, experience, and their fruits, of the efficacy or the reverse of the doctrines propounded by the leaders.

As long as Christian missionaries went to countries where the inhabitants had little or no religious system, tending rather to evil than to good, they had a fair field and no competition. But when they came to Buddhist countries they found a morality, a religious system, which, while several centuries older than Christianity, contains all that is good in that creed, and more that is good, which was and to this day has never been propounded by Christian creeds or sects. This being so, the easy-going tactics pursued by these missionaries in other countries possessing a depraved religious system failed miserably and in despair at their want of success in the proselytizing field they were thrown back on the ignoble last resource of a weak cause: they were reduced to misrepresenting to their supporters at home—from whom they get their funds—and to those Buddhists who, owing to their indifference to their own grand creed, or to circumstances of abode and life, are unable to receive full instruction from their own priests—misrepresenting to these the grand truths of Buddhism. It is among these lower classes, among those far from towns and villages, among heedless and enthusiastic youths, that missionaries get their so-called successes, which so gaily assist in filling up their lists of "converts," and which bring the £ s. d. rolling in from the "man in the street" at home, blindly fancying that he is assisting the sacred cause.

Now, for centuries, Buddhism has been passive, non-aggressive. Why? Because it was simply left alone, or even despised, by Christians. But when the Christian missionaries (the forerunners of the general and the consul), began to attack the gentle, passive Buddhist system, they were rudely shocked to find that, instead of a dying old man, who has seen his best days, it exhibited a vitality which reminds one of nothing so much as John Bull's national proverbs: (1) "We don't want to fight, but, by Jingo, if we do;" (2) "We've got the cause; we've got the men; we've got the money, too;" (3) "Defense, not defiance."

These three proverbs, then, exactly illustrate the attitude of Buddhism towards Christianity; and methinks that, after despairing in Siam and in Japan, after raising a storm in China which may yet shake the "civilized Christian world" to its foundations; after arousing, by their misrepresentations and underhand methods, a firm, but no less determined because quiet, challenge in Burma, and a challenge which is daily gaining ground and strength, even to the extent of 200 European converts—methinks that the best thing for the Christian missionary is to write home for special funds to pay his expenses to some really savage country; or for home, where he will find plenty of scope for his efforts (and his funds) in the filth, the ignorance, the moral depravity of the large cities of his own mother country.

Closing Out Cheap.

Outside a second hand book store not far from the old building of the College of the City of New York there is a large three-shelfed case full of shabby looking volumes. Above it this sign is displayed:

"Clearance sale of Theology—5 cents each—6 for 25 cents."—New York Sun.

GOSPEL INCENDIARISM.

Propaganda by Deed Was the Program of the Galilean Revolutionary Communist.

BY WILLIAM MACON COLEMAN, A. M.

II.

Whenever an occasion offers, he takes the part of the poor against the rich. Even in the Sermon on the Mount it is the meek who shall inherit the earth. "Beware of the scribes," he says, "who devour widows' houses and for a pretext make long prayers."

When the rich young man came to Jesus and wanted to know what he must do to become a citizen in the new kingdom, Jesus told him the condition was to sell all he had and give to the poor. But the young man was not willing to turn over his possessions to the Christian commune and went away. Then Jesus said that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven, meaning the new order of society.

Jesus told his followers that they would be persecuted and delivered into the hands of the priests and rulers and be cast into prison and be condemned to death and executed. Malicious libellers and slanderers and false swearers appeared against Jesus. And the path which the martyrs for the truth have followed since his day has been a thorny and bloody one.

Even in our so-called enlightened twentieth century, the viper of malicious persecution still rears its crest and strikes its poisonous fangs. But persecution is not let loose against those belonging to the official church. On the contrary, in this our day of hypocrisy, cant, and commercialism, the church is the best stepping stone to places of honor and profit. All the politicians know this; office-seekers know it; business men on the lookout for customers know it; aspirants in every direction know it; penitentiary convicts, perjurers, and murderers—the wise ones—know it, and "get religion;" all these know the commercial and other advantages of professing the received Christianity.

We are told that "the common people" heard him gladly. "Common people!" And who were they? Was Jesus stirring up class hatred? When his enemies of the ruling class wanted to arrest him and kill him, it was the fear of the "common people" that restrained them. They followed him by thousands and listened with rapture to his denunciation of the Pharisees, the priests, and the rulers, and to his words of love and consolation, and to the promise of the coming kingdom, "wherein dwelleth justice."

And, had you ever thought, friends, that this kingdom of heaven was actually organized politically and economically? It was. It consisted of the little commune at Jerusalem where the comrades of the society had all things in common and each man received according to his need. This society is referred to in the parables. It is the grain of mustard seed, the smallest of all seeds, which was cast into the ground and germinated. It breaks through the earth, grows, and becomes a great overshadowing tree. The birds of the air light and rest in its branches and the beasts of the field repose in its shade. A beautiful picture, showing the evolution of the coming state. This society was compared to the little lump of leaven which a woman hid in the meal until all was leavened.

The apostolic commune was extended in local organizations outside of Jerusalem. The original idea was everywhere carried out. The "comrades"—a word now translated "saints" (and which gives a totally false conception)—looked upon themselves as one solid body throughout the world, as a state within a state, separate and apart from the governing state, and under laws of their own. The solidarity was perfect. The Roman government did not persecute them for their religion, for the Romans believed in no religion and tolerated all religions alike. It was for their exclusiveness and their separation from the body politic that they were esteemed as a menace to social order.

After Constantine had degraded the Christian society to a police scavenger for the empire, the practical communism disappeared. But the idea was still cherished. Hundreds of thousands—two millions in all—flocked to the mountains and the deserts and formed groups and communities or lived as hermits.

Gregory the Great says: "They are robbers who appropriate to themselves the good things

which God has bestowed for the common benefit of all. They are the assassins of the poor who die for the lack of the means of life of which they are thus deprived."

St. Jerome says: "Riches is the product of theft; if not in the individual who possesses it, why, then, in his ancestors from whom he inherited it."

St. Ambrosius says: "Private property is born of usurpation."

St. Augustine, the greatest of the champions of the orthodox faith, says: "The right to private property does not exist by natural law, but is the creature of the civil authority." He says further that there never had been a just government on earth.

The troublous times during the break-up of old Rome and the fierce conflicts of Charlemagne's time and those of his immediate successors absorbed all interest and attention. But in the eleventh century the old idea again revives in Joachim of Calabria, and the "Eternal Gospel" condemned and burned by the Romish church. St. Francis d'Assisi contemplated a return to the primitive economy of apostolic times, and the left wing of the Franciscans are called Anarchists (in the old sense) by the church historian Mosheim, and they are properly described as communists by Renan. Arnold of Brescia was burned by the Pope for maintaining the same doctrine. In the thirteenth century Buonaventura, "the seraphic doctor," professor of theology at Paris, constructed an ideal Christian state which meets all the economic demands of the modern communism. In the same century the celebrated John of Parma declared himself a Christian communist.

Christian communism is the central idea of the Lollards under Wycliff. It passed into Holland and Germany and gave rise to the peasants' war, and appears in a grossly perverted form in John of Leyden. It was the cult of a few of the choice spirits of the French Revolution. When Camille Desmoulins, who had saved the revolution at the beginning, was condemned to the guillotine and was then asked his age he replied: "I die at the same age of the good sans culotte, Jesus." The same idea comes out in the Christian Socialism of England under the leadership of Maurice, Kingsley, and others, in the thirties, which resulted in the establishment of cooperative enterprises now valued at hundreds of millions. The cooperative institutions of England are directly traceable through a Christian influence to the Christian commune at Jerusalem.

I have made this little divergence from the main track of my argument for the purpose of showing that ecclesiastical history confirms my contention that the economic basis of original Christianity was communism. And now to return.

The ruling class at Jerusalem, composed of property owners, and headed by the priests, posed before the public as God-fearing men, while inwardly they were ravaging wolves. This phalanx of respectable bourgeoisie hated and feared Jesus. He had said, "Ye can not serve God and Mammon." This was a direct indictment of their class, as such. Paul voiced the doctrine of Jesus when he said: "The love of money is the root of all evil." Religious pilots of our day take this text in a Pickwickian sense. But Jesus and Paul meant exactly what they said.

Again, Paul denounced the organic law of the mother commune at Jerusalem when he wrote to the ecclesia, or section, at Thessalonica that "if any one does not work, neither shall he eat." And all the teaching of Jesus crystallized along this thread. In the kingdom of heaven justice would prevail, and this would consist in every one rendering an equivalent for what he received. Hence, Jesus dwells so much on the idea of service. "If any among you will become great," he says, "in the kingdom of heaven, let him become as a servant." At first sight it appears that the new kingdom is to rest upon both justice and love; on closer inspection, justice, as a sense of duty and right, is seen to fade away and disappear and become embodied in the higher and stronger principle of love, which renders service not from a sense of duty or expediency, but spontaneously and sweetly, and works outward from the vibrations of the innermost fibres of the soul. In this kingdom there was no place for loafers, for greedy money get- ters, for destructive parasites, or capitalist exploiters,

Such talk was incendiary. The old world thought (as our world acts) that God had created men unequal with respect to absolute rights. They thought he had created some to be masters and some to be slaves; some to drudge and others to enjoy; some to be beasts of burden and others to ride upon their backs. I, myself, have often heard from pulpits in the South that negro slavery was a Divine institution. And I can hear today from pulpits both North and South that poverty is a Divine institution.

Jesus carried the doctrine of the equality of rights into the state, and the nucleus of the new state had already been organized. This was the head and front of his offending. If he could induce a sufficient number to enter the new state there would be trouble. Vested rights would be in danger. If God was no respecter of persons, then the shepherd and the ploughman were as good as the priest and the landlord. And this would be to "turn the world upside down," as the conservative burghers of Thessalonica said when Paul and Silas came to their town. Naturally, they did not want it turned upside down, because they were on top. And so they killed Jesus as a revolutionist. They did what every other bourgeois society has done when it has had the power and what it would like to do when it does not have the power.

SOME GOOD NEWS.

The Paine House at New Rochelle Saved and Appropriately Relocated.

The New Rochelle "Paragraph" of June 12 contains an article on the Paine house, which first appeared in the illustrated supplement of the New York Tribune of May 31, with several illustrations, one of which is a good picture of the little park by the roadside which will serve as the new site for the house.

This park was laid out with a running brook and paths, along North street, and also bordering on Paine lane (that leads up to where the house and farm used to be). This pretty one-acre park was no doubt intended as a lure to buyers of real estate and home sites from the company that has cut up the adjacent land and the Paine farm—now all plotted and largely sold off for building lots.

The grave spot would be in the corner of this park where North street joins Paine lane, except that the broadening and improvement of both roads necessitated the including of that spot in the sidewalk, and the site chosen for the house is within thirty or forty feet of where the grave used to be. The house will stand about the same distance south of the monument; in fact, about as close as could be to both the grave and the monument. No more suitable place for it could be found, and being by the North street road, where trolleys pass frequently, it will be daily in evidence to many persons. Already the house has been moved almost to its new home, awaiting the stone foundations, and when located it will be overhauled like a piece of antique furniture, to make it presentable and attractive, while maintaining the old form and lines. Last winter the Paine Memorial and Historical Association talked of doing just this sort of thing, but I must confess that I doubted the possibility of finding the funds for it by inviting donations from the scattered friends of Paine among the readers of Liberal papers. The expenses must figure "up in the thousands," as the land alone is very valuable, but the Huguenot Association has assumed the burden, and the work is "well under way." This is not an association for religious propaganda, but rather for preservation of "any old" memorial relics, and the officers seem to find the Paine house in this category, but the Huguenot Association invites aid in its worthy purpose, and as treasurer of the Paine Historical Association I take it upon myself to say that I will accept any liberal donations, acknowledge them and apply them to this purpose. It is not necessary to call a meeting of members to pass upon this, for there was at last winter's meetings a general disposition to save the house if we could; and, furthermore, the society that has undertaken to do so promises to set apart a room for Paine relics, and keep it open to visitors. Probably a library with all Paine's works, and other books relating to him and his writings, could be kept there. This invitation is for those who would like to contribute to this Paine memorial and expedite its completion and success. It may take a thousand dollars to put the old

house in good shape, but it has a good frame and stood its long journey—half a mile—very well. The more support the society has in this worthy effort the better and sooner will it be done, and as I am now very optimistic about the preservation of this relic instead of the rank pessimist that I was, I write this to make some amend for the "cold water" I threw on the project, while acknowledging my surprise and gratification that the matter has been taken up by reliable citizens of New Rochelle. It matters not that their ultimate purpose may not be just like ours, for the preservation of the house and the monument almost over the grave will insure a shrine for the memory of Paine in just the right place.

Lastly, June 8th of 1909 will be the one hundredth anniversary of the death of Thomas Paine, and should be duly celebrated right there, where so many good meetings have been held in the past—the last and best about two years ago, when the city of New Rochelle officially adopted the monument as city property, after giving it a new place and base, with more prominence and space. To be "good and ready" for the coming event the house ought to be placed and "all fixed up" fit for exhibition, and a credit to the friends of Paine. This is another very good reason why we should aid in hurrying along the good work to insure its completion. The writer has joined the Huguenot Association and will do what one can to help in the proper presentation of this memorial. Living within a few miles of it I can keep an eye on it and report progress. Who else will help along?

E. B. FOOTE,

Treas. Paine His. Ass'n, 120 Lexington ave., New York.

The Proposed Servetus Monument.

The Journal de Geneve (Geneva Journal), Switzerland, throws cold water on the movement among European Freethinkers to raise a Michael Servetus memorial in Geneva, and is quoted with approval by a correspondent of Unity (Free Religious), of Chicago. The Journal de Geneve comments:

"A group of foreign Freethinkers in our city has formed a project for erecting somewhere in Geneva a statue to Michael Servetus. They have found the money, they have found the statue, and what is more, they have found, after months of active propaganda, a certain number of supporters in Geneva and elsewhere in the Confederation, among the adherents of Freethought.

"Michael Servetus already has an expiatory monument in this city of Geneva, where Calvin has as yet no monument. On the block of granite erected at the Champel crossroads, the 'respectful and grateful sons of the great Reformer condemn the error which was that of his century.' That ought to suffice. Another monument to the Spanish theologian can have no other object than to offer an indignity to the memory of Calvin and an insult to the past of our city, whose government it was, and not Calvin, that condemned Servetus."

It is true that there is already a monument to Servetus in Geneva, but the stone is obscurely placed, and, as The Truth Seeker pointed out at the time of its erection, it "is inscribed with an apology to his murderer." The Journal de Geneve makes the same exculpation for Calvin that Catholic priests now do for the Inquisition—that it was the secular arm which put the victim to death. The Journal says it was the government and not Calvin that condemned Servetus. Such a statement amounts to lying, because Calvin was the government of Geneva. The monument also bears the falsehood that Calvin's "error" was "that of his age." The "error"—think of characterizing a murder as an error, a mistake, a mere slip!—was not that of Calvin's age but of Calvin's religion. He was propelled into crime by his savage bigotry and by the malignity which was native to him and which was aggravated by his religious belief. The correspondent of Unity denounces the proposed Servetus monument as a project "not to honor Servetus, but to dishonor Calvin and through him to discredit religion and the church." But Calvin and religion and the church have condemned themselves. They are degraded by their own acts, and Freethinkers cannot add to their dishonor.

The Christians have erected a monument to Servetus that perpetuates a lie. The purpose of the Freethinkers is to erect one which shall record the truth,

American Freethinkers who wish to help may address the Hon. August Dide, 17 quai du Mont-Blanc, Geneva, Switzerland.

Last year when somebody proposed the organization of a Liberty party, with a church taxation plank in its platform, we were informed that such a party was unnecessary, as the national Socialist platform contained the plank. We did not see that platform, but we have studied all the copies of this year's we could find, without discovering any reference to equal and just taxation, including ecclesiastical property. From one paragraph of the Principles of the party we should infer that the framers must have dodged the question with difficulty, for they say that "to maintain their rule over their fellow men, the capitalists . . . own and censor the press" and "dominate educational institutions." With all the evidence, presented daily, that the pulpit is largely controlled by the rich, how could the authors of these principles avoid noticing and saying that the capitalists own the nation religiously as well as "politically, intellectually, and industrially"? The railroad pirate Thomas Fortune Ryan has the Catholic church subsidized, John D. Rockefeller holds the Baptist church by the nose, while Rockefeller's lieutenant Archbold stops the mouths of the Methodists with gold dust. In return the churches officially oppose political Socialism. The declaimers of Socialism do not see it, and yet—

"How powerless were the mightiest monarch's arm,
Vain his loud threat and impotent his frown!"
How short the shrift of predatory wealth,
Faint the defiance of the chastened trust,
And lean the spoils of contrite capital,
"But for thy aid, Religion!"

As the scheme of prohibition adopted in Southern states which makes it a crime to offer another person a drink of any intoxicating liquor does not interfere with the passing of wine at the communion, so the laws against betting exempt gambling games conducted for the profit of the church. A correspondent makes this reminder in the New York Times:

"Amid all the clamor and hysteria about racetrack betting, it is particularly noticeable that none of the reformers of either the press, pulpit, or legislature have anything to say in condemnation of the church fair lotteries which are being run in violation of both state and federal law."

The church is responsible for more violations of the principle of equality before the law than any other organization. It may serve intoxicants and conduct games of chance when those acts are forbidden by statute. It evades taxation where others must pay or have their property taken from them. It nullifies the constitutional inhibition of religious tests through chaplaincies. It procures the inculcation of its dogmas in schools and elsewhere at public expense. It has a day set apart when the conduct of its own business and none other is lawful. It establishes class legislation by closing other doors and opening its own. It vitiates the whole administration of the law by the procuring of privileges and exemptions granted to nobody else. It practices neither fairness, honesty, nor justice, and is the most conspicuous violator of its own (appropriated) Golden Rule.

"A distinguished German scholar who had devoted his faculties to what he claimed to be the demonstration of atheism came consistently to his death bed. He was prepared, he said, to prove out of the expiring sparks of his own life that it must become a quenched and blackened flame. He observed the processes of dissolution calmly, with the long habit of the scientific method. Friends, themselves unbelieving and unhoping, stood about him, waiting to catch the last flicker of defiance from a soul to its God. For some hours he had lain unexpectedly silent, and with eyes closed. He had very dark, large eyes, piercing and powerful. Suddenly he opened them, and from their caverns shot out a fire before which the coldest scoffer in the room shrank back. With a loud voice the old scholar cried out:

"There is another world!" and fell upon his pillow, dead.—Elizabeth Stuart Phelps, in Harper's Bazar.

Now, Elizabeth! are you also among the prophets? Will you please give us the name of the

distinguished German Atheist and tell us where to apply for confirmation of your story, which we do not hesitate to admit is a thriller?

The Book Reviewer.

We do not believe that any theory about the right relations of men and women founded on the story of Adam and Eve carries weight nowadays with thoughtful persons, but Dr. Nanny Randolph Ball Baugham of Burlington, Iowa, has chosen that legend as the basis of her book, "The True Way of Life." Dr. Nanny identifies the forbidden fruit as marriage based on sex, and holds that sex was unknown to the first couple until it was revealed to them by Satan. The author has a way of discovering that what she believes is what God meant, while anything else is the perversion of the divine plan by satanic intervention. In this she proves herself the true theologian. God means what they all think he ought to mean. Adam and Eve were of course created pure, according to Dr. Nanny, but fell by polluting the fountain head of human life. The lady, it seems to us, needs to take a glance at the history of the descent of man as set forth in works on evolution. She would then know that Adam and Eve, or any other "first man and woman," are pure myths and that the plan by which the race is continued is much older than intellect or morality. Her notion that the "system of reproduction" was placed at the "lowest extremity of the body" in order that its location might be "symbolic of its inferiority" is a delusion born of what our friend Schroeder would call "hyperestheticism." On the supposition that God placed the system where we find it, it would be reasonable to conclude that he regarded it as the gem of his creation, for he has located it in the most readily and impregably protected portion of the body and has insured its exercise through the most powerful of instincts. Let those who will take Dr. Nanny's advice in respect of freeing themselves from "the debasing appetites and passions of the flesh," but they should do so with the understanding that by that course they will become the last of their race, which perhaps would be just as well. Men and women will marry on the "spiritual" plan when they live on spiritual food. The author might have noticed that God did not tell Adam that Eve should be soul of his soul, and that no such marriage is recorded in the scriptures.

We venture little more than an announcement of a new edition of Mr. C. S. Wake's "Vortex Philosophy; or, the Geometry of Science." Were we to attempt to review the work we might find ourselves in a vortex from which extrication would be difficult. It is sufficient to say that Mr. Wake has the universe triangulated throughout and exposes it in diagrams of many corners and often in beautiful colors. We cannot help being charmed with pictures of radiative differentiation, and to know that sentiment resides in segmentation, and philosophy in cubes. Lines that radiate and cross and bisect one another represent in an interesting manner the psychical and mental characteristics of the sexes, besides proving to the delight of suffragettes that under proper conditions woman is capable of attaining mental equality with man. We are, however, inclined to distrust a science which has to base its conclusions on anything that can talk, for this is what makes social science so elusive and unsatisfactory. Mr. Wake is of the Field Museum of Natural History, Chicago, and we presume he has written of Vortex Philosophy as a diversion and not in the hope of making a fortune out of his book. The author will not begrudge us one paragraph if we transfer it from page 31 to this column: "Man and woman (he says) thus stand at the two opposite poles of organic existence, the former at the negative or radiative pole, and the latter at the positive or concentrative pole. Hence, while man is the chief embodiment of neuricity, with the function of sight as its chief physiological activity, the dynamic aspect of which is propagation, and answering to light on the physical plane, with undulation as its dynamic aspect; woman is the chief embodiment of muscularity with the function of sex as its chief physiological activity, the dynamic aspect of which is reproduction, and corresponding to gravitation on the physical plane, with spiritualization as its dynamic aspect. Sight and sex are molar in their character, that is, they affect the whole organism, but each has its representative in the atomic and molecular fields. Thus the atomic representative of sight is touch, whose reality is distinction, and its dynamic aspect diversity; the molecular representative of sight being hearing, the reality of which is isolation, and its dynamic aspect specialization, which sensory functions are therefore more highly developed in man than in woman. On the other hand, the atomic representative of sex is smell, the reality of which is excretion and its dynamic aspect nutrition; the molecular representative of sex being taste, the reality of which is secretion and its dynamic aspect adaptation, which sensory functions are more highly developed in woman than in man." Were these simple, natural truths, so luminously set forth, better understood by men and women, we might hear less of the divorce evil, while the Rev. B. Q. Denham and Mrs. Grannis, and the lion and the lamb, would come to some amicable arrangement.

The theists "know" that there is a God because his work is everywhere visible. Appearances testify to his existence so plainly that further proof is unnecessary. The evidence is prima facie. Nothing is needed by them beyond the surface indications, and when an Atheist looks behind these appearances they call him "superficial."

Minor Editorial Note and Comment.

A false story about the boyhood of General Grant printed by the Christian Advocate is corrected by a number of its readers, who refer the editor to Grant's Memoirs for the refutation. The story was that when General Grant was a boy his mother sent him out to borrow some butter from a neighbor. He went into the house without knocking and there overheard a letter read from the son of the neighbor who was then at West Point, stating that he had failed in examination and would have to come home. The story ran that the general got the butter, took it home, and without waiting for breakfast ran to the office of the Congressman for the district, the Hon. T. L. Hamer. The story puts this in the lips of young Grant: "Mr. Hamer promised. The next day the defeated lad came home, and the Congressman, laughing at my sharpness, gave me the appointment. Now it was my mother's being without butter that made me general and President." There is no truth at all in the narrative, as the editor of the Advocate now admits. One of his correspondents suggests that it may be placed alongside of "Washington and his hatchet." It ought to be stuck on that bronze tablet in Wall Street which perpetuates the myth about Washington praying at Valley Forge. And while the Advocate is correcting its mistakes, why not expose the error of the Rev. Carr, who in his contribution to that paper has Lincoln talking pious twaddle to General Sickles and predicting victory at Vicksburg two or three days after the surrender, and when everybody knew what had happened?

"A Catechism for Young Children" reaches us from the Presbyterian Committee of Publication in Richmond, Va. The Committee did not send it. It is sent by a Connecticut reader on whom it makes the impression that we are living in the dark ages. The work teaches the fall and redemption. This question and answer occur on page 16:

"Q. 61. How were pious persons saved before the coming of Christ?"

"A. By believing in a savior to come."

The Catechism proceeds to affirm that these pious persons showed their faith by offering sacrifices on God's altar and that such sacrifices represented the Lamb of God, who was to die for sinners. Then the subject is dropped. We think it could be dilated on to the profit of the pupils. For example:

"Q. Who were these pious persons who were saved before the coming of Christ by believing in a savior to come?"

"A. They were God's chosen people, the Jews."

"Q. And when the savior came did they believe in him?"

"A. They did not."

"Q. What then happens to God's chosen people since the coming of Christ?"

"A. They are damned."

God so loved his chosen people that he changed the conditions under which they were saved to conditions under which they must be eternally lost. A catechism which does not make this plain falls short of the mark.

More than a month ago we saw in the papers a notification that there were to be big doings in Brown county, near Nashville, Ind., on Sunday, May 9. The dispatch, dated May 7, said: "One of the Crabbites will permit a live, full-grown rattlesnake to bite him and will then demonstrate that prayer will save him and heal the wound. The Crabbites form a religious sect that has flourished in Brown county for some time. It is led by the Rev. Henry Crabb, and one of his beliefs is that the bite of a venomous reptile will not poison the person who has been bitten if that person is a firm believer in the faith, provided that

the parson and other members of the flock pray hard enough. The sheriff of the county captured a six-foot rattler, alive and very active. The Crabbites paid \$20 for the snake and say they will use it next Sunday in the demonstration." No advices have followed indicating that the test took place. In the appendix to the gospel of Mark it is promised that taking up serpents and not being harmed by them shall be one of the "signs" following "them that believe." The world is waiting for an authentic case where the promise has been fulfilled—that is, it is still waiting for a believer.

The following familiar extract from the Annals of Thomas Jefferson—that is familiar to readers of Mr. Remsburg's "Six Historic Americans"—finds a place in the columns of the New York World for June 19: "Dr. Rush tells me that he had it from Asa Green that when the clergy addressed General Washington on his departure from the government it was observed in their consultation that he had never on any occasion said a word to the public which showed a belief in the Christian religion, and they thought they should so pen their address as to force him at length to declare publicly whether he was a Christian or not. They did so. However, he observed, the old fox was too cunning for them. He answered every particle of their address particularly except that, which he passed over without notice. Rush observes he never did say a word on the subject in any of his public papers, except in his valedictory letter to the governors of the states, when he resigned his commission in the army, wherein he speaks of 'the benign influence of the Christian religion.' I know that Gouverneur Morris, who pretended to be in his secrets and believed himself to be so, has often told me that General Washington believed no more of that system than he himself did."

Bishop William Crowell Doane of Albany, N. Y., who is hyphenated with Mrs. Grannis as joint author of this state's adultery law, read a paper before the Pan-Anglican Congress in London in which he referred to the "shameful pre-eminence of America in what one might almost call the divorce habit," the statistics of which were "alarming and shocking to the last degree." The bishop raised a laugh, we hope, with the old "gag," of Roman Catholic origination, that in America we have "two kinds of polygamy, one synchronous, called Mormonism, and the other successive, called remarriage after divorce." If there is anything "alarming" and "shocking" about the divorce statistics of America the average American is unconscious of the fact. With his knowledge of the misfit unions that exist he would say there ought to be more divorces than there are.

A man asked Talleyrand how the religion of Theophilanthropy could be established, and the cynical bishop told him to get himself crucified and rise on the third day. Prophet Elijah Skaggs, who is forming a sect in Arkansas, may have heard of that advice, for he professes a desire to act in accordance with it. Skaggs has just been sentenced to twenty-one years in prison for an indecent assault committed on Mrs. Irene Taylor, and has offered the prosecutor at Fort Smith, \$600 to have him hanged so that he may make a third-day resurrection. The lady now states that the assault of the prophet was not actual but spiritual, and that she accused him of it at his request for the above purpose. She is as constant at the jail where he languishes as were the Bible women at the cross.

As the offense of which Skaggs stands convicted is a capital one, the court would not have exceeded its authority if it had granted his wish.

An article by Mr. Isador Ladoff which was printed in The Truth Seeker for September 28, 1907, entitled "The Common Enemy—Religion the Foe Alike of Freethinker and Socialist," reappears in the International Socialist Review for June, with some preliminary paragraphs by the author, under the head of "Socialism and Mysticism." Mr. Ladoff believes that the antagonism between Socialism and Christianity is fundamentally irreconcilable and irrepressible, and that every Socialist should be a militant Freethinker—while, of course, in his view, all Freethinkers should be Socialists. The editor of the International Socialist Review promises in a note that "a reply to this article by Dr. Thomas C. Hall of New York city will appear in the July Review." In the discussion we learn that The Truth Seeker, Socialistically considered, is bourgeois.

Having lost a foot and a portion of his leg through submitting a sore toe to the Christian Science treatment of "Dr." Julius Benjamin, Mr. Solomon Raisler, a Hebrew, sues the said Benjamin for \$25,000 damages. The strange feature of this case is that while all the parties to it are orthodox Jews, they are also believers in the pretensions of Mrs. Eddy. One of the witnesses against Benjamin is a woman, a member of the synagogue, who has had faith enough in Christian Science to pay Dr. Benjamin to treat her for "a boy." For fifteen months he held her hand and prayed, but she had no son. It is odd that persons who reject Christ as an impostor should believe to this extent in the professed expounders of his science.

Can slipshod legislation surprise us when we observe how little trouble our legislators take to know what they are talking about? Said Congressman John Dalzell of Pennsylvania: "There will be no compromise in the anti-injunction plank. There should be no such plank in a republican platform unless the party wishes to turn socialist—I might say anarchistic." If it is "socialistic" Congressman Dalzell could not have said "anarchistic" without telling a falsehood. Still, he might do that, too.

The true Christian spirit does not depart from the preacher when he becomes a Christian Socialist. The Rev. Mr. Carr of Chicago proves the proposition. The ablest advocate of Socialism in Chicago is Mr. Arthur Morrow Lewis, an avowed rejecter of Christianity. His attacks on religion displeased the Rev. Carr, who, not being able to answer them, applied to the office of the local Socialist newspaper and to the National committee to have the Lewis lectures suppressed.

Seventeen children were baptized in the First Presbyterian church of Washington, the other day, with water dipped from the River Jordan. When the Rev. Donald C. MacLeod visited the Holy Land recently he took the water from the river and brought it to Washington for use in the baptismal services of his church. It is impossible for any religion to rid itself of fetishism, which is the name given to the attribution of sacred qualities to natural objects.

Cash registers are the latest adjuncts to worship in Catholic churches. St. Casimir's church in Worcester, Mass., has just installed one. It will be the only cash register in the city working on Sunday. A cash register denotes "the amount of your purchase." What does the word "purchase" connote in this connection? Is salvation for sale in five and ten cent quantities?

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 due season the Rev. Mr. Preston was found in company with his 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 figures 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.

PRICE, 35 CENTS.

Address THE TRUTH SEEKER.

ANOTHER IMPRESSION OF

Thumbscrew and Rack

Pictures and Descriptions of

TORTURE INSTRUMENTS

employed for the

EXTIRPATION OF HERESY

and for the

Promulgation of Christianity

BY GEORGE E. MACDONALD.

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

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

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

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

Address THE TRUTH SEEKER,
62 Vesey Street, New York.

LETTERS OF FRIENDS.

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

Fraternal and Sympathetic.

From J. K. McIntyre, Pennsylvania.—E. M. Macdonald—Dear Friend: I am sorry to hear of your bad health, and hope you will soon recover. Inclosed find money order for \$15, which credit on subscription.

From S. F. Albert, Oregon.—Dear Macdonald: I sincerely sympathize with you in your ill-health. I am in the same fix myself for the last four years with rheumatism, and can hardly walk. I inclose a payment on my account, and will send the balance. You need not write again. I hope you will be able to resume your duties soon.

From Kelly Brothers, California.—E. M. Macdonald—Dear Sir: We inclose \$6 for your most valuable paper. From an oversight caused by press of other business we have neglected you. You have our sincere sympathy. May your recovery be speedy and may your life be long and useful in bringing people to the truth, is the wish of your admiring friends.

From Walter Runnels, Iowa.—E. M. Macdonald—Dear Sir: Inclosed find \$5 for two years' subscription in advance. I consider The Truth Seeker one of the best papers I take. We have been having some very heavy rains the past few weeks, delaying farming operations to a considerable extent. The "History of the Inquisition" is indeed interesting. I have lent it to a friend. I am pleased that it is meeting with favor and that you are publishing another edition.

From Henry Weihe, Pennsylvania.—E. M. Macdonald—Dear Sir: Inclosed please find \$5 for two more years of the grand old Truth Seeker. Long life to it and its principles and to the men who run it. This paper is my pole-star, sure and faithful among the myriads of false and doubtful lights. I have tried to get you some subscribers, but the best I can do is to get people to read my paper. I never destroy a copy, but always leave them in a car or barber shop, or give them to some one who might care to read.

From J. F. Nickerson, Saratoga.—Friend Macdonald: I remit this morning for "A Short History of the Inquisition" and for The Truth Seeker, the grand, Liberal, Progressive Freethought paper. I received the Crapsey-Mangasarian Debate, and it is exceedingly interesting. What a splendid courteous spirit the disputants manifested. Should you come our way, stop and camp and fish and eat with my boy and "Pop." Little Guy was up at 5 a. m. and got up a nice breakfast for a wayfarer. I feel proud of my son of 14, who is free from superstition. He has never been to Sunday school. Be good, do good, and keep at it, is our motto.

AN INTIMATION.

From a Wisconsin Friend.
Dear Friend Macdonald:
Another year for the dear old Truth Seeker is up; but as I am trying to get a Truth Seeker Club up, I will hope to report favorable progress soon. Otherwise, I will do as I have been doing since our old club died—send my single subscription for two years. But either way, I will not forget to add the balance due you on the "Short History," which I have not yet had a chance to read up

entirely, because it has been borrowed by several persons, and is still out doing "Missionary Work." Please send me your latest catalogue. I want to select a few more books as soon as I can afford to pay for them.

I was very much pained to learn through our mutual friend Dr. Foote, that your health is not as good as formerly. I think God ought to be good to you for the noble work you have done to shame his church into respectability.

Yours for Humanity,
J. W. H.

THE BOOK APPROVED.

From C. Severance, California.
E. M. Macdonald—Dear Sir:

Of all the books issued by The Truth Seeker Co. none exceeds in importance "A Short History of the Inquisition," and in presenting it to the public you have placed an arsenal of facts in the hands of its readers, to use on the great est curse that ever befel the human race—the Christian religion. Comparatively few people are familiar with the doings of Christian fiends and fanatics; and while many know in an indistinct way that Christians have been very cruel and intolerant, the average individual is not loaded with actual facts. Histories containing their damnable doings are not very accessible to people not in reach of city libraries, and a book of the kind you have issued has long been needed, for the horrible atrocities committed by Christians on each other, as well as unbelievers, should not be lost sight of while a vestige of their hell-fire religion remains to disturb and menace society. The record is certainly a hell of horrors, and must be somewhat depressing even to an optimist, who sees nothing wrong in the world. After reading the brutal and bloody transactions that century after century saw, one can fully appreciate the remark once made by Colonel Ingersoll: that this world has not long been a fit place for a gentleman to live. That human beings could be so cruel and heartless as Christianity made them seems in these days almost incredible; yet we know they were, and we further know that the same kind and class of fiends could be generated right now were there no restraining influence to keep them in check.

The fires of persecution slumber in every creed, and every believer in the Bible God would exterminate heretics today as in the past, had they the power. "Semper idem," always the same, is the boasted motto of the Catholic church that established the Inquisition and tortured, burned, and killed countless human beings; and this motto is not only an indorsement of its fiendish record, but an implied desire to repeat its history. If forces outside the church did not restrain it, who supposes it would not do for Christ's sake and the glory of God what it did when it had the power? It is naturally a mental despotism, and can no more tolerate Freethought willingly than it could in centuries past and gone. And the same is true of Protestantism, for fabled fiends in hell were never more heartless than its clergy were when possessed of power; and the spirit of intolerance can never be divorced from the mind of an ecclesiastic. The belief that they are here to carry out the wishes of God, when strong and sincere, makes toleration a crime, and no matter how humane a man might be naturally, when he imagines he is doing God's work, he ceases to be human and is converted by his belief into a monster of cruelty and heartlessness. Neither Catholics nor Protestants ever willingly gave up power and privilege, and both are secretly and persistently trying to regain what

they have lost; and while many optimistic persons seem to think no necessity now exists for strictly Freethought papers and propaganda, they never cherished a greater mistake. Let all warfare cease on the Christian religion and its priesthood, and in ten years' time we would see the reactionaries running things with a high hand, and feel the curb of restraint in a thousand ways. Free speech and a free press are not so firmly secured by constitutional guarantees that the loss of both is not possible; and that sneaking busybody Crafts, who has insured so much Sunday legislation by his activity, is credited with being back of the Penrose bill to establish legally what even now exists—press censorship. Along that line is to be a hard and determined conflict in the near future, and the apathy of the people in general in regard to this momentous matter is great and surprising. Both Catholics and Protestants clearly see the necessity of muzzling the press, and though cordially hating each other, they will combine forces to accomplish that result. With a muzzled press do we realize how quickly and seriously progress could be checked? To the printing press the world is indebted more for its progress than to any other factor, and it will be a sad day for humanity if Christian bigots and fanatics succeed in their efforts to limit its powers. Anything that renders aid to the Christian religion is a public calamity, and until reason can kill it out in the human mind, there can be no such thing as peace and safety in society. This world, when run as Christians want it run, is worse than hell in the next, and if anyone is inclined to doubt this statement, \$2 spent for "A Short History of the Inquisition," which also tells what our Puritan ancestors did in New England to make life miserable, will remove that doubt. It was the Christian religion that produced mental conditions in a young man in Cotton Mather's time, that led him to say: "I don't want to live and I am afraid to die." It was hell here and hell hereafter, and such are the blessings that attend this hoary-headed superstition wherever it flourishes without restraint. Do we want it that way? Well, I guess not!

[An estimate of the value of "A Short History of the Inquisition" to persons desirous to know of the career of that Christian institution, can be formed by anyone who will set out to gather from libraries the information it contains. The searcher will find the literature of the subject to be fragmentary or imaginative or entombed in ponderous volumes dry as dust. Llorente's History, which we could not find in America, is an authority all must consult, but it is about as readable as an arithmetic. Lea's History, which covers the whole subject, is in large and expensive tomes, and the writings of Dr. Lea, while exhaustive, are, to say the least, not exciting. Other histories are in foreign languages or are mere sketches. There is no work resembling The Truth Seeker's "Short History." We do not know why it has never occurred to anyone to collect the material for such a work, but that has never been done, and so "A Short History of the Inquisition" stands unique. The Socialists should be interested in it. The Inquisition was a capitalistic institution—a monopoly, a trust. It was maintained in part because it coined the blood of heretics into profits for the church and throne.—Ed, T. S.]

TORREY'S GRAFT IN ARKANSAS.

From I. I. Jacobs, Arkansas.
E. M. Macdonald—Dear Sir:
I have been a reader of your paper for some time and take a great deal of interest in it. If it had not been for my business position I would have mailed a number in which there was a good article pertaining to the evil of the church to our esteemed friend, the Rev. Torrey, who held a revival here. He made \$3,000 in Fort Smith in one month. Don't blame the old sport, as he has a good graft. One Saturday night he held a parade

and was followed by five hundred fools. If a man has been a drunkard and a loafer and then reforms and preaches in the pulpit, and uses his past as an example, do you see any manhood about such self-bragging? Nothing would please me more than to see a good Freethought lecturer come here. I often wonder why one doesn't come instead of these grafters.

DOWN EAST ITEMS:

From Wm. G. Hart, Maine.
E. M. Macdonald—Dear Sir:
With the baptism of 25 persons in the icy waters of the Androscoggin at Shiloh the other day, says the Portland Press of April 24, "it cannot be said that the propagation of the error of Sandfordism is subsiding, in spite of all. It is stated that many of those immersed were children and several were aged women from 65 to 78 years of age. If a crop of pneumonia is not the result it will be a wonder. Perhaps it is a case for the attention of the Society for the Prevention of Cruelty to Children."

The Peaks Island Methodist Episcopal church under the leadership of the new pastor, Rev. W. P. Merrill, according to the Portland Argus, "is to have a vested choir and other innovations along the line of progress." (Progress backward toward Romanism.)

So "we" still trust in God, do we, according to our coin motto, and continue to distrust our fellow with whom this God has made us "of one blood," and continue to build big navies and maintain armies in order the more effectually to break the commandment, "Thou shalt not kill."

"In God we trust"—what a lie! Another commandment broken! Thou shalt not bear false witness! But fanatics have to be catered to or some of our representatives might not be returned.

I inclose \$3 for the renewal of my subscription to The Truth Seeker.

CORRESPONDENTS CORRECTED.

From Norman Murray, Montreal Can.
E. M. Macdonald—Dear Sir:
Mr. McCaleb's letter of June 13th contains some slight mistakes. The item he quotes appeared first in "The Illustrated London News," and was written by G. K. Chesterton, the most famous living critic in the British Isles. He is the "Mark Twain" of England, and his private opinions about religion are as unfathomable as the private opinions of the immortal "Mark." He is not the editor of "The Illustrated London News" any more than Goldwin Smith is the editor of the "New York Sun." He is an institution all by himself with his extraordinary powers of satire, irony, and sarcasm which makes his remarks on the Boulter Trial all the more valuable as his sharp cutting made the prosecutors absolutely ridiculous.

The criticisms about Canada by Mr. Holmes and others are very interesting. Quebec is, of course, put down as the lowest on the list, but there is this much to be said in favor of Quebec, viz.: that the Puritanical Sabbath laws put in force in all the other provinces cannot be enforced in Quebec, as the French Canadian Catholic's Sabbath is practically over about noon, when he comes from mass, and he has no conscientious scruples after that to go either fishing, play the fiddle, or attend a horse race, ball game, or any other game. Mr. Holmes seems to be surprised that any pronounced Freethinker should be on friendly terms with any clergymen. I am sorry for any Freethinker that cannot be friendly with some of even the clergy. To give them all their due, some of them have still too much common sense to declare themselves personal enemies to even very pronounced Freethinkers. The immortal Ingersoll was a personal friend of his opponent, the Rev. Dr.

Field. I could name several of the most prominent clergymen in Montreal, Anglican, Presbyterian and Congregational with whom I speak and shake hands just as if I were one of their own congregations.

In private conversation with some of my old friends I put the issue thus: "When I was a member of the church I proclaimed my views, did I not?" Answered, yes. "Well, then, if I believe that Moses was an impostor, and the trinity, atonement, resurrection of Jesus, virgin birth, etc., etc., pure delusions, have I not the right to say so if I feel inclined to do so?" Answer again, yes. "Well, what is the 'casus belli'?" They don't know. My experience convinces me more and more that the cause of the disorganized state of the Freethought movement is as much the fault of Free-thinkers themselves as anything.

It is not enough that we have a strong conviction that Christianity is a huge farce and confidence game; we have also to study human nature and admit that many an honest and well meaning man and woman believes a lie.

DEBS AND CLERICAL COMRADES.

From Francis B. Livesey, Maryland. E. M. Macdonald—Dear Sir:

The "Christian Socialists" met in Carnegie Hall, New York, on May 31. Their president is Bishop Franklin S. Spalding of the P. E. diocese of Utah. Rev. Ellis Carr, editor of the Chicago Christian Socialist, in introducing Eugene V. Debs, the Socialist nominee and Atheist, declared that this "tall sun-crowned man is speaking his message in this generation as Moses and Christ did in theirs."

At the above-mentioned conference there were sixty-five vice-presidents from thirty states, and each one was a clergyman. In all they represented fifteen different Christian sects, and they all regarded Mr. Debs as a "comrade," while at the same time toeing the scratch of Socialism about as precisely as Mr. Debs himself could wish. What does all this mean? There is something for Free-thinkers to think about.

It all means that the education of the day has thrown upon the world an excess of professional men, preachers among them, notwithstanding they are thinning out of late. As these surplus professional men find it harder and harder to compete, they fly to anything that promises something for nothing in greater degree than they now receive. Socialism promises that, so off they go to it, with the expectation of holding their Christianity at the same time.

Everybody that takes up Socialism takes it up on this bread-and-butter point of view. A woman who replied to one of my articles in a Western paper stated that she had shouted for it for years, but that inasmuch as she had not yet received a cent's worth of material benefit from it, she was getting tired and thought she would drop it. It is the same with all the rest. Business and professional men who have failed to realize all they expected fly to Socialism, while the farmers, who depend on work only, are shy of it.

This mixing of Debs and the clergy proves, as I have long said, that old-time theological controversies are altogether out of date, and that, for the present at least, there are really only two great sides—the Socialistic and the Individualistic. Even the radical politicians of the two old parties have taken up Socialism, and if Bryan, Taft or Roosevelt is nominated a vote for either of them will count more for Socialism in its onward march than a vote for Debs. The above three are all insidious workers for Socialism and, as such, attract what Debs would repel.

Boys and girls that are raised from the cradle to young manhood and womanhood under the watchful eye of

the State are naturally prepared to demand state supervision all along through life. They have not been taught to stand alone and they can't do it if they want to. The rich, the social workers and the philanthropists, who are supposed to be the greatest opponents of Socialism are the ones who are most strenuously aiding in a practical way the Socialistic growth. It is time that they and all others opened their eyes to the situation and by both word and deed preached a reversal of the processes that have carried things on to the Socialistic brink.

As further showing how all old animosities are dying out Rev. John Gaylor, a Catholic priest of Sparrow's Point, Md., has called upon his flock to participate in a public school flag raising under the auspices of the I. O. U. A. M. His flock was dumfounded, but he persisted, stating that he called the members of the Order his friends. Everybody knows this Order to be the deadliest foe of Catholicism. But the priest loves the public schools—hence he loves the Order. Public schools and Socialism are, in a way, great peacemakers.

DEATH OF FRANCES CLOUGH.

From Mrs. L. H. Seitel, South Dakota. E. M. Macdonald—Dear Sir:

It is by request of our old friend Mr. Saul Clough that I write you these few lines and am more than glad to be able to do so. Mr. Clough, as you will observe, is a reader of The Truth Seeker. He asked me to send in a few lines to his paper, as he calls The Truth Seeker. His wife died May 24 and was quietly laid to rest without religious ceremony. I talked with Mrs. Clough several times on the subject of religion and the Bible. She told me at one time that her parents were very religious and that she was obliged to attend church and Sunday school when a child, but when about the age of fourteen or fifteen the teachings of the Bible all seemed rather mysterious and unjust to her, and the older she grew and the more she studied the more unjust they seemed, until she could no longer believe them as the word of God. Her parents noticed that she was losing interest in Sunday school work, and her father spoke to her about it one day and she answered him, saying, "Father, I can't swallow it any longer," and from that time on she was a strong Freethinker. She had been sick for over a year, but died without the least bit of fear. A few minutes before she died she looked up at those about her and said calmly and without a particle of fear, "I am dying." Her daily life was a noble example and I am glad we can truthfully say the world was made better for her having lived in it. She was a woman who was worthy of all good things. We may say of her, always kind and thoughtful of those about her, no matter what their belief, and beloved by all who knew her. She leaves a husband, two sisters, and a host of friends to mourn her loss.

Frances Shaw was born in Illinois, Feb. 10, 1835; died May 24, 1908. In 1846 she moved with her parents to Iowa and in 1848 she moved to Wisconsin. She was married to Saul Clough Feb. 10, 1854. In 1889 she moved with her husband to Charles, Mix County, South Dakota, where she remained until her death.

HOW IS THIS?

From Helm Bierstein, Ohio. E. M. Macdonald—Dear Sir:

God says: "Honor thy father and thy mother that thy days may be long," etc. Jesus says: "He that hateth not father and mother . . . cannot be my disciple." How are we to obey both?

"He made man a little lower than the angels," but "He" will not replace lost right arms for Union soldiers while readily doing so for ocean lobsters. Is there not inconsistency and favoritism in such discrimination? How is this?

FREETHOUGHT BOOKS.

From The Truth Seeker Company's Catalogue.

62 VESEY ST., NEW YORK.

All books ordered from The Truth Seeker Company are sent by mail or express prepaid on receipt of price. If your order amounts to \$10 or over, send us the list of books you have selected, and we will by return mail tell you what reduction we can make on them. We will do the best we can for you.

RIGHTS OF MAN. By Thomas Paine. Cloth, 50 cents; paper, 25 cents. Paine's famous answer to Burke's attack upon the French Revolution. A political treatise of great general value as advocating liberty and democracy. Contains the fundamental principles of true republicanism and government.

ROME AND THE COMMON SCHOOLS. By L. K. Washburn. (5 cents.)

RUBIAYAT (QUATRAINS) OF OMAR KHAYYAM. Edward FitzGerald's interpretation. With Original Introduction. Special Cover. Paper, 10 cents.

SABBATH (the). By M. Farrington. Paper, 10 cents.

SABBATH-BREAKING. By John E. Remsburg. Paper, 25 cents.

Giving the origin of Sabbath ideas, examining Sunday arguments, and showing that there is no scriptural authority for the observance of the day; also showing that the Christian "Fathers" did not specially regard the day and that the Reformers opposed its adoption by the church. A book brimful of good reasons why the Sunday laws should be repealed.

SCIENCE AND BIBLE ANTAGONISTIC. By Charles Watts. (Tract.) 3 cents.

SCIENCE AND THEOLOGY. By James Anthony Froude. Paper, 25 cents.

SCIENCE OF THE BIBLE. (Hebrew Mythology.) By Milton Woeley. Cloth, \$1.50.

SCIENCE AND THE BIBLE. (Tract.) 2 cents.

SCIENCE VS. RELIGION. By T. C. Widdicombe. Paper, 10 cents.

SECRET INSTRUCTIONS OF THE JESUITS. Paper, 15 cents.

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

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

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

SECULAR RESPONSIBILITY. By Geo. Jacob Holyoake. (Tract.) 2 cents.

SELF-CONTRADICTIONS OF THE BIBLE. By W. H. Burr. Paper, 15 cents.

One hundred and forty-four propositions embodying the most palpable and striking self-contradictions of the Bible, with a summary.

SEMITIC GODS. By D. M. Bennett. Cloth, \$1; paper, 50 cents.

Being the chapters on the Gods of the Semitic race and the Bible, taken from the "Gods and Religions of Ancient and Modern Times."

SHORT HISTORY OF THE INQUISITION. Illustrated with about 100 pictures and the instruments of torture used upon heretics; auto-da-fe scenes, etc. Nearly 800 pp., including pictures. Large 12mo. Price, \$2.00.

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

SHORT SERMON. No. 2. (Tract.) 2 cents.

SHORT SERMON. (Tract.) 2 cents.

SINAI AND OLYMPUS: PARALLELS IN HEATHEN MYTH AND HEBREW SCRIPTURE. By a Texas Pagan. Profuse humorous illustrations. Price, 50 cents.

SISTER LUCY AND HER DISCLOSURES AT THE NEWHALL CONVENT. Paper, 10 cents.

SIX HISTORIC AMERICANS. By John E. Remsburg. Large 12mo. Illustrated. Price, \$1.25.

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

SOME DISTINCTIONS BETWEEN MORALITY AND RELIGION. By John R. McIntosh. Paper, 10 cents.

SOME FUNNY BIBLE STORIES. By W. A. Croffut, Ph.D. Illustrated by Ryan Walker. Price, 10 cents; 15 for \$1.

Herein is revealed the richness of Holy Writ in humorous incidents. The Zoological Occurrence in the Garden of Eden, with its Lesson for Women—The Experiences of Abraham, who stood before Kings, and of Sarah, his wife, who went farther. Also the Relation of Lot to his Daughter's Children; the words of Isaiah, an old-time Forecaster; the Winding-up of Ananias; the Exploits of Judge Samson, and other amusing narratives.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT. By B. F. Underwood. Paper, 10 cents.

STAGE AND PULPIT. By R. G. Ingersoll. (Tract.) 3 cents.

An interview with Colonel Ingersoll upon the Comparative Merits of Pulpit and the Stage.

STORY HOUR. A Liberal Book for Children. Illustrated. By Miss Susan H. Wixon. Boards, \$1.

STORY OF CREATION. By D. M. Bennett. (Tract.) 8 cents. The Mosaic Cosmogony according to (Continued on page 413.)

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."

The Old Woman's Lullaby.

In weariness you lay your work aside,
Work that was once your pleasure and
your pride,
Hands long so busy now lie on your lap
And in your easy chair you take a nap.

Come dreams of school time in your
girlish days,
How pleased you were to gain a word of
praise,
How eagerly you joined in all the plays
And life was leading you through flowery
ways.

When you awake recall the long-ago,
And speak of girls and boys you used to
know,
And tell the self-same stories o'er and
o'er,
Nor recollect that they were told before.

Along your mind are running tunes and
rhymes
That you were wont to sing in youthful
times;
Anon you croon a song in tremulo
Or say some fancied verses that you
know.

Once you were rocked by Mother's
gentle hand,
You rocked your babes to dreamy slum-
ber-land;
Soon you'll be cradled in your narrow
berth
And ever rocked by rolling Mother
Earth.

M. C. COOMER.

A Giant Clock.

If anyone leaving New York by the fer-
ry near the foot of Vesey street will
glance across the North River, or the
Hudson, to where the Colgate soap works
are, a mile or two away, he will be able
to learn the time of day by the largest
clock in the world.

A writer in the Scientific American
remarks that this clock is not only larg-
er than any other in the world, but "it
has established a class of its own, be-
cause its dial area is more than twice as
large as that of its nearest competitor."
This does not take into account the great
clock of Mechlin, Belgium, which is cred-
ited in this article with a dial 37 feet in
diameter, but which Baedeker puts at
43 feet. The Mechlin clock was erected
in 1708, and the writer thinks it is "hard-
ly fair to make any comparison between
this crude mechanism, with its single
hand to mark off the hours, and the per-
fect timepieces of today." He goes on
to say of the Colgate clock:

"The dial . . . measures 38 feet in di-
ameter by day and 40 feet by night;
that is, the lights which serve for the
hour marks at night are set beyond the
periphery of the daytime dial, and form
a circle of 40 feet extreme diameter.

"Some conception of the enormous pro-
portions of this clock may be had from
a view of the hands. The hour-hand
measures 15 feet from end to end and
is 3 feet 10 inches at its greatest width,
while the minute-hand has an all-over
dimension of 20 feet and with its counter-
poise weighs 640 pounds. Every half
minute the tip of this hand moves 11½
inches, and in the course of a day it
covers a distance of more than half a
mile. The hands are made of copper
sheet-metal, secured to a brass frame
and stiffened by means of brass
truss-work. The copper sheathing
of the hands is painted black
with a sanded surface, so that
there can be no reflection of light
to confuse the observer in reading the
time. To lessen the wind pressure, the

dial is made of 6-inch pine boards spaced
three inches apart. In place of Roman
numerals or figures, coffin-shaped strokes
of black 5½ feet long are used. In large
tower clocks it is found unnecessary to
use the Roman numerals, as they cannot
be read at any great distance. It is
probable that few persons who have
looked at the Westminster clock or that
at Philadelphia are aware that the dials
bear no numerals. At night the dial face
will be illuminated by a ring of incan-
descent lamps. Each minute-mark will
be indicated by a 4-candle-power lamp,
and at the hour-mark, 96-candle-power
will be used in red lanterns. The hands
will be outlined with electric lights, forty
4-candle-power lamps being used on the
minute-hand, and thirty-four on the
hour-hand.

"The Colgate clock is driven directly
by a mechanical clock train. The clock
mechanism comprises two separate move-
ments; one, the 'time train' or master
clock, serves to keep accurate time, while
the other, known as the remontoir train,
is controlled by the time train, and acts
to drive the hands of the clock.

"The two trains are mounted on a
bed four feet long."

The advantage in having two separate
movements to drive the clock is, we are
told, that one acts as a relay for the
other. The remontoir movement, which
drives the hands, is operated by a weight
of over 1,100 pounds, enough to overcome
any jar caused by a high wind. The
time train is operated by a weight of
but 600 pounds, which permits a more
delicate movement. In case of accident
to the hands, they could be stopped with-
out disturbing the master clock, and,
after the repairs were made, the hands
could easily be reset.

"The form of escapement used on the
Colgate clock is similar to that invent-
ed by Sir Edmund Becket for use on the
famous Westminster clock, and is known
as Denison's double three-legged gravity
escapement. It consists of two very light
arms or gravity pallets, which alternately
give the pendulum a gentle push and
thus keep it swinging. In the Colgate
clock the pendulum is eight feet long,
the rod weighs 76 pounds and it carries
a bob weighing 330 pounds. The impulse
given it by the gravity arm is a slight
touch of less than two ounces at each
stroke."

Loafing Boys.

The loafing habit is a menace to the
boys of both country and city. Every
wise mother must be on her guard
against it for her sons. The grocery
store furnishes only too easy a lure for
village boys, and hundreds of idlers fre-
quent the public squares of the great
cities.

There is no accounting for the seem-
ing leisure of the army of grown-up loaf-
ers. Most of them are able-bodied, al-
though some are anemic or badly nour-
ished. But the sad truth probably is that
a doting mother began the useless car-
eer of each of them, and that a hard-
working wife continues the indulgence.

It is not easy for a mother to invent
occupations for her little son. The
daughter may early be taught the use of
the broom, duster and needle. Then the
doll is an unending and exacting task
mistress. She always needs new clothes.
But work for the boyish hands and feet
is less abundant. The coal-hod supplanted
the wood-pile. In the end the boy
sees through the device of trumped-up
work, and runs away from it.

Happy is the mother who discovers in
her boys some taste or talent. The pas-
sion of the carpenter for tools, of the
draftsman for pencil and paper, or the

gardener for growing things ought to be
hailed as a safeguard against the loafing
disease. If no occupation of the usual
boyish sort can be contrived, the boy
may better be put to bread-making or
sweeping than given over to idleness.
There is scarcely a boy to whom a paint
pot and brushes will not appeal, and
fence and blinds and steps will bear
fresh coats of paint at frequent inter-
vals.

Every device is worth considering if it
will erect one new barrier against the
loafer's habit—the destroyer of every
manly virtue, from industry to self-re-
spect.—Youth's Companion.

Sometimes.

Across the fields of long ago
He sometimes comes to me,
A little lad with face aglow—
The lad I used to be.

And yet he smiles so wistfully,
Once he has crept within—
I think that he still hopes to see
The man I might have been!
—Thomas S. Jones.

A Lion Tamer's Secret.

The boarhound growled, and the great
yellow lion leaped back in fear.

"The lion could kill the hound," the
trainer said, "but he doesn't think so. He
thinks the hound could easily kill him."
"Why?"

"When the lion was a cub this boar-
hound, full grown, lived in the cage with
him. The big dog could, of course, lick
the little cub, and the cub therefore fear-
ed and respected him. Now the cub is
grown up, but he still thinks the hound
is the better. We rear a cub with a full
grown hound in this way for a reason.
The hound is a protection to us trainers
afterward when the cub is grown, for
then should he become rambunctious
one look from the dog will send him, sub-
dued and ashamed, slinking off to the
cage's farthest corner."—Philadelphia
Bulletin.

Another Puzzler.

"How many seed compartments are
there in an apple?" he asked. No one
answered. "And yet," continued the
school inspector, "all of you eat many an
apple in the course of a year and see the
fruit every day, probably. You must
learn to notice the little things in na-
ture."

The talk of the inspector impressed
the children, and at recess the teacher
overheard them discussing it. A little
girl, getting her companions around her,
gravely said:

"Now, children, just suppose I am Mr.
Taylor. You've got to know more about
common things. If you don't you'll all
grow up to be fools. Now, tell me, Min-
nie," she continued, looking sternly at
a playmate, "how many feathers are
there on a hen?"—Philadelphia Ledger.

Nellie's Advice to Her Pastor.

"Mamma, I's got a stomach-ache," said
Nellie, six years old.

"That's because you've been without
lunch. It's because your stomach is
empty. You would feel better if you
had something in it."

That afternoon the pastor called, and
in the course of conversation remarked
that he had been suffering all day with
the headache.

"That's because it is empty," said Nel-
lie. "You'd feel much better if you had
something in it."

No Doubt of It.

Four-year-old Harry was spending the
day with his aunt. Dinner was late, and
the child began to grow restless.

"Auntie," he said finally, "does God
know everything?"

"Yes, dear," answered his aunt.

"Every little thing?" he persisted.

"Yes; every little thing," was the re-
ply.

"Well, then," he said in a tone of con-
viction, "God knows I'm hungry."

A Bunch of Daffodils.

O, memory! memory! pardon the tear
That falls on this relic so faded and dear.
This handful of crumbling leaves, as you
know

Was a bunch of bright daffodils long
years ago.

How warm was the sunshine, how glad
the bird's song,

How light was my heart as I bounded
along

With ringlets, the sport of the breeze
passing by,

And merriment dancing in each hazel
eye.

Away! I was trespassing; what did I
care?

A bed of bright daffodils tempted me
there!

And tempted me further, to laugh and to
sing

With all the wild joyousness born of the
Spring.

But what has befallen to silence my
glee?

And wherefore those blushes and tremb-
lings for me?

Not surely that sportsman with fish-
hooks and flies?

Aye, truly, that youth with the dreamy
dark eyes!

And was I then trespassing? "No," he
said, "No."

And straight to the daffodil bed he would
go

To gather the choicest, all nodding and
gay,

And, memory! these withered atoms are
they!

A lord was my lover! though we heeded
not,

That his home was a castle, while mine
was a cot;

For love made us equal as birds on the
bough,

But pride made us strangers, and
wounded us so!

Not pride that a nobleman kneeled at my
feet,

And wooed me in accents all tender and
sweet;

Nor pride in his heart at his own high
estate—

That I was so humble while he was so
great.

No, 'twas something within me that
made me rebel,

And scorn his affection, though loving
him well.

"Who gave you the land?" I would ques-
tion and scoff;

"The earth is the Lord's and the full-
ness thereof.

"I dwell with my people, who righteous-
ly hold

That the land is the people's and must
not be sold.

The land is in trust, under us to the
state,

And robbers can never be noble or great.
So, noble or ignoble, which you may
choose,

Take back all the love which I proudly
refuse,

The man I shall mate with must hold up
his head,

His hands free from plunder, must earn
his own bread."

And thus was our parting; while each
hungry heart

Went to solving the problem that kept
us apart,

While time only helped us the older to
grow,

And, memory, memory! where are we
now?

Oh take out the chapters between now
and then,

And make me a careless young school-
girl again;

With only the knowledge that life is as
sweet

As the bed of bright daffodils under my
feet.

E. E. CHEVELEY.

Using Her Advantages.

Mother.—Just run upstairs, Tommy,
and fetch baby's nightgown.

Tommy.—Don't want to.

Mother.—Oh, well, if you're going to
be unkind to your new little sister she'll
put on her wings and fly back to heaven.

Tommy.—Then let her put on her
wings and fetch her nightgown.—Punch.

For Another Purpose.

While a small boy was fishing one
Sunday morning he accidentally lost his
foothold and tumbled into the creek. As
an old man on the bank was helping him
out he said: "How did you come to fall
in the river, my little man?"

"I didn't come to fall in the river, I
came to fish," replied the boy.

Freethought Books.

(Continued from page 411.)

Genesis by the Founder of The Truth Seeker.

SUICIDE OF CHRISTIANITY. By Otto Wettstein. (Tract.) 2 cents.

SUNDAY QUESTION (THE). By W. S. Bell. Paper, 15 cents.

SUPERSTITION DISPLAYED. William Pitt's letter to the sects of Great Britain. (Tract.) 10 cents a dozen.

SYSTEM OF NATURE; or, The Laws of the Moral and Physical World. By Baron D'Holbach. Large octavo, 449 pp. Price, \$1.50.
The edition is H. D. Robinson's translation, with notes by Diderot, and is the most important of the learned author's forty-five works.

TALE OF A HALO. By Morgan A. Robertson. A Poem. Paper, 25 cents.

THEOLOGICAL WORKS OF THOMAS PAINE. 12mo. Cloth, \$1.
The collection includes the Age of Reason, Examination of the Prophecies, Letter to the Bishop of Llandaff, Reply to Mr. Erskine, Letter to Camille Jordan, etc., with a life of Paine.

TESTIMONIALS TO THE MEMORY OF THOMAS PAINE. Compiled by Joseph N. Moreau. Paper, 25 cents.
A collection of the sentiments of some seventy historians, statesmen, poets, and divines, many of whom were opposed to Paine's political, and almost all to his theological views.

THOUGHTS ON ATHEISM. By Austin Holyoake. (Tract.) 3 cents.

THUMBSCREW AND RACK. By Geo. E. Macdonald. Paper, 10 cents.
Many illustrations of the instruments of torture used in the Inquisition with a description of their various uses.

TRAVELS IN FAITH. By Capt. Robert C. Adams. Cloth, 75 cents. Paper, 25 cents.

TRIAL OF D. M. BENNETT, founder of The Truth Seeker. Cloth, \$1.

TRUTH: A POEM. By E. N. Kingsley. Paper, 25 cents.

TRUTH OF HISTORY. Colonel Ingersoll's comments on some of the stories told about him. (Tract.) 3 cents.

TRUTH SEEKER COLLECTION OF FORMS AND CEREMONIES. For all occasions. Paper, 25 cents.

TRUTH SEEKER IN EUROPE. By D. M. Bennett. Cloth, \$1.50.

TRUTH SEEKER TRACTS, 3 volumes in paper, 25 cents; 2 volumes in cloth, 50 cents, each volume.

TRY SQUARE. The Church of Practical Religion. Cloth, \$1.

TWELVE APOSTLES. By Charles Bradlaugh. (Tract.) 3 cents.

TWELVE TRACTS. By B. F. Underwood. Paper, 15 cents.

TWO LITTLE RED MITTENS. A Tale of the Rightway Almshouse. By Mrs. Jennie B. Browne. Paper, 5 cents.

UNION AND FEDERATION. Report of the Congress of 1896, and Memorial to Samuel P. Putnam. Cloth, \$1. Reports of Congresses 1897, 1898, 1899, 1900 and 1902. 10 cents each. 1904, 50 cents. Cloth, \$1.00.

UNREVEALED RELIGION. By J. K. Ingalls. Paper, 15 cents.

USELESSNESS OF PRAYER. By Chauncey M. Stewart. (Tract.) 2 cents.

UTILITY AS A BASIS OF MORALITY. By Annie Besant. (Tract.) 6 cents.

VIEWS OF RELIGION. By Rufus K. Noyes, M.D. Price, postpaid, \$5.
A compilation of over 6,000 quotations from more than 3,000 authors—poets, philosophers, editors, artists, clergymen, scientists, professors, statesmen, and others. All of the opinions quoted are against supernatural religion, showing that the thinkers of the world have always been opposed to theology and superstition. Ancient and modern, heathen and so-called Christians, are arrayed together in opposition to the false teachings of priests. The authors drawn from reach from Buddha to Premier Clemenceau of France. The book is a mighty arsenal of weapons against the pretensions of priestcraft and the falsehoods of dogmatic religion.

VINDICATION OF THOMAS PAINE. By

Col. R. G. Ingersoll. Paper, 15 cents.
Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference.

WAIFS AND WANDERINGS. A novel. By Samuel P. Putnam. Cloth, \$1. Paper, 50 cents.

WAS CHRIST CRUCIFIED? By Austin Bierbower. Paper, 10 cents.

WAS CHRIST A MYTH? By W. A. Croffut. (5 cents.)

WHICH IS THE WORD OF GOD? By John E. Remsburg. (3 cents.)

WASHBURN'S (L. K.) WORKS:
False Teachings of the Christian Church 5
The Foolishness of Prayer 5
Jesus and Paine 5
Man's Relation and Responsibility to the World 5
Protestant Menace to Our Government 5
Religious Problems 10
Rome and Common Schools 5
Roman Catholic Menace to Our Government 5
Sunday and the Sabbath 10
Was Jesus Insane? 10

WHAT CHRISTIANITY HAS DONE. By John Peck. (Tract.) 10 cents.

WHAT DID JESUS TEACH? By Charles Bradlaugh. (Tract.) 5 cents.

WHAT IS RELIGION? By R. G. Ingersoll. (Tract.) 5 cents.
This is Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1899. To which is appended the poem "Declaration of the Free," the last verse written by the great Freethinker.

WHAT WE OFFER IN EXCHANGE. By W. A. Croffut. 5 cents.
The tract answers an oft asked question of the Christians.

WHICH: SPIRITUALISM OR CHRISTIANITY? By Moses Hull and W. F. Parker. Paper, 25 cents.

WHY DO MEN STARVE? By Charles Bradlaugh. (Tract.) 5 cents.

WHY DON'T HE LEND A HAND? Poems by Samuel P. Putnam. Paper, 10 cents.

WHY WE HONOR THOMAS PAINE. By R. G. Ingersoll. (Tract.) 10 cents.
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.

WOMAN: FOUR CENTURIES OF PROGRESS. By Susan H. Wixon. Paper, 10 cents.

WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. By B. F. Underwood. Paper, 10 cents.

WORLD PROBLEMS SIMPLIFIED. By Otto Wettstein. (Tract.) 5 cents.
An address at the 1898 Freethought Congress. Mr. Wettstein has got the universe before him, like a body on a dissecting table, and in this address he tells his readers how it is made.

Truth Seeker Tracts

New Series.

We desire to call attention to the value of our new series of tracts for propaganda purposes. Each one of the lot is of sterling worth and the variety of subjects is so large that all our readers can select for themselves what in their opinion is the best for the work. The nature of the people you are to approach will largely influence the choice. Some need to have it flat-footed and some need to be coaxed along. Our tracts are for all kinds of readers, but they are all good. Send for some of them and pass them around the neighborhood. We will for missionary purposes send a dollar and a half's worth, postpaid, for one dollar. We hope all our readers will do something to propagate their opinions, and there is no better way than by distributing these tracts and copies of The Truth Seeker.

1. Piety and the Slave Trade. The Record of Methodism. By John E. Remsburg. 5 cents.
2. Real and Ideal Christianity. Review of Religion, Historical and Popular. By F. W. Crosby. 5 cents.
3. The Religion of Bloodshed. Salva-

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

A SHORT HISTORY OF THE INQUISITION

An Epitome of the History of what the Roman Catholic church has done in the way of destroying human life to preserve its dogmas.

Also what the Protestant church has done in the same direction.

And a record of how both organizations have opposed Science and destroyed scientists.

The Christian argument in support of chattel slavery, given from books by Christian ministers.

The contents of hundreds of volumes condensed into one.

A hundred pages of pictures of the Inquisition's instruments of torture, autos-da-fe, massacres, etc., some of the illustrations dating back to the 13th century.

The best book of reference on this subject ever printed. Over six hundred pages of text, and a voluminous index.

Printed in the clearest of type, on fine supercalendered paper, handsomely bound in cloth.

Price, \$2, postpaid.

Address THE TRUTH SEEKER CO. 62 Vesey St., New York.

News of the Week

Coney Island received 250,000 Sabbath-breakers on its shores last Sunday.

The Supreme Court of Arkansas has decided that the anti-racetrack betting law is constitutional.

The Prohibition party national chairman reports the largest campaign fund ever contributed to the cause of dryness.

Mrs. Alida Pitman, a Spiritualist of Washington, D. C., had received what purported to be messages from relatives in the spirit world, and wishing to join the writers swallowed carbolic acid and made the transition, June 18.

Louisiana is likely to pass a law suppressing race track betting. At Baton Rouge, June 15 the House of Representatives by a vote of 58 to 47 indefinitely postponed considerations of the bill providing for a referendum on state wide prohibition.

Private Marine Hagan was killed in a boxing bout, June 17, on board the battleship Mississippi at League Island, Philadelphia. His opponent, named Hogan, was a professional prize-fighter. The officers of the battleship witnessed the fight.

Jacob Klevenz was sexton of the church of the Most Holy Trinity, this city. Last Sunday, having beaten his six year-old daughter and been scolded by his wife, he shot the latter, inflicting a probably mortal wound, and then killed himself.

The negro piano player, Thomas Wiggin, known as Blind Tom, died last week. He had lived for many years in Hoboken, N. J., with a family named Lerche, and played the piano in different music halls. His age is unknown, and he is said to have been mentally sub-normal.

Three men were injured, two fatally, at the war game at Fort Wadsworth last week. The accident was caused by the flareback brought about by imperfect cleaning of a gun after a discharge and before reloading, bits of burning wadding igniting the fresh charge before the breech was closed.

A parcels post convention has been signed by the United States and France to become effective on August 15. The convention provides for parcels up to four pounds and six ounces at a rate of 12 cents a pound. Later Postmaster-General Meyer announces that the maximum weight will be increased to eleven pounds.

The papers in the extradition case of William F. Walker, the New Britain, Conn., deacon and bank embezzler who is being held in jail at Ensenada, Lower California, have reached the Supreme Court at Mexico City. It will take several weeks, it is stated, before a final decision is reached. The decision of the lower court will be strongly contested.

All the land and other church property in the province of Oriente, Cuba, for which an option was obtained by General Wood during the military government a few years ago, will be bought by the Cuban government at \$360,000. The option price was \$535,000, but this figure was reduced on the recommendation of Governor Magoon, who reported that it was excessive. The property is already in the possession of the Government.

William H. Taft, secretary of war, was nominated for President of the United States at the Republican convention in Chicago, June 18, on the first ballot, receiving 702 of the 979 votes. No other candidate got a hundred votes. The platform praises Mr. Roosevelt, returns thanks for God's bounty, and straddles the anti-injunction question. James Schoolcraft Sherman, a somewhat obscure politician of Utica, N. Y., was nominated for Vice-president.

The police of Staten Island did not at once recognize the suffragettes as entitled to a public hearing, or perhaps considered them "incendiary" or "indecent" according to a late ruling of authorities at Washington. Hence at their first attempt to speak in Stapleton the cops would not allow them to unfurl their flag. An order from headquarters stimulated by a visit from an indignant suffragette, brought light to the men on duty and the woman's right speakers were permitted to have their say.

The railroad connecting Guayaquil, the principal port of Ecuador, with Quito, the capital of that republic, is finally completed, and the event was celebrated at Guayaquil, June 18, with great enthusiasm. The first train was run over the line June 25, on which occasion

was held a series of festivities throughout the Republic. Quito is about three hundred miles inland from the coast, and the completion of this line throws open a large area that is one of the richest, agriculturally, in South America.

Postmaster Morgan, of New York, has received a copy of Postmaster-General Meyer's order relative to the enforcement of the amendment to the postal laws and regulations concerning "indecent" matter. The amendment referred to reads that "matter tending to incite to arson, murder or assassination" is unmailable and must be considered as indecent. The order requires newspaper, magazine and book publishers to file with postmasters translations into English of any doubtful article printed in a foreign language.

There is great surprise in Panama, S. A., caused by the alarmist stories that have been published recently in the American newspapers with regard to the alleged revolutionary state of the country and the imminence of internal warfare and American military control. The reports are declared to be unfounded. The cities of Panama and Colon are quiet, business is going on as usual and no word of disturbance comes from the interior provinces. The absurd canards that have been published, it is asserted, were with the object of provoking practical and premature American intervention and justifying final control of isthmian internal affairs by the United States.

The largest international woman's suffrage Congress ever held was opened in Amsterdam on June 15. Delegates were present from twenty-three different nations. The congress was presided over by Mrs. Carrie Chapman Catt of New York, who delivered an eloquent opening address, in the course of which she asserted that suffrage for women was sure to come in America within a few years. She declared that the suffragist's enemy was not man, but conservatism. On June 16 testimony was given by enfranchised women from America, Australia, Norway and Finland to the effect that women voters often differ from their husbands politically without discord. They are always making efforts to secure social, educational and temperance reforms.

The result of a police investigation has induced the authorities at St. Petersburg to order that Nicholas Tchaykovsky, the noted revolutionary leader, who is a prisoner in the Fortress of St. Peter and St. Paul, be tried by a court-martial on a charge of high treason. Tchaykovsky's career as a terrorist dates back to 1870. George Kennan called him "the Father of the Russian Revolution." He came to New York in 1906 on a revolutionary mission and while here made a number of inflammatory utterances regarding the czar and his government and conditions in Russia. Shortly after his return to Russia in December of last year he was arrested and shut up in the Petropovlovsk fortress. He has been there ever since despite movements here and abroad to induce the government to free him. A number of leading citizens of New York signed a petition in his behalf which Baron Rosen refused to forward. Russian agitators here have had no illusions as to the probability of his being ultimately tried for high treason.

Mr. Aaron Davis, who is now eighty-nine years old and a farmer of Frederick county, Maryland, has for the past thirty-eight years observed the anniversary both of the birth and death of Thomas Paine. On June 8 this year he was joined in his celebration of the ninety-ninth anniversary of Paine's death by a delegation of Freethinkers from Washington county, and addresses were made by D. Webster Groh of Hagerstown and others. Resolutions were adopted declaring that "Thomas Paine's early, radical, logical, and irrefutable arguments in behalf of universal liberty, justice, and progress provoked the unjust, tyrannical, and superstitious to more bitterly attack, misrepresent and slander him than any other man since his birth; that, as 'the pen is mightier than the sword,' Thomas Paine's writings, 'Common Sense,' 'The Crisis,' and other political works, foreshadowing and outlining the United States Constitution, did even more than Washington's sword to free the colonies from British tyranny; and that only by maintaining man's 'free moral agency'—free thought, free speech, free press, and free (uncen-

sored) mails—can men really 'do unto others as they would have others do unto them,' and promote justice, truth, liberty and progress." Next year there are two anniversaries to be observed—the hundredth of Paine's death and the centennial of Lincoln's birth.

MR. FREETHINKER!

Would you stand on a railway track and argue that railways do not exist?

"The man who to-day denies the reality of psychic phenomena is not entitled to the name 'skeptical'—he is simply ignorant."—Hudson.

Crookes* by a series of scientifically conducted experiments in physics lasting for more than three years, has proved by actual demonstration that these psychic phenomena ESTABLISH AS FACT THE CONTINUITY OF LIFE AFTER DEATH.

In this work of three years, supposition, theory, or belief, was not considered. Argument was discounted. The scientist sought knowledge. That he found it, the evidence is direct—not circumstantial; and the proof is absolute. What do you know of Crookes, Mr. Freethinker?

"Experimental Investigation of a New Force," is Sir William Crookes' own record of the researches he made in the privacy of his laboratory, where he weighed, measured, photographed, conversed with, and examined, by every test and with especially prepared apparatus, DISCARNATE SOULS. The calm, cold language in which the eighteen truly astounding experiments is related, and the thirteen illustrations in the book, combine, when one realizes of what tremendous significance this knowledge of another life will be, to produce a fascinating work that has confounded thousands of materialists.

*Sir William Crookes, F.R.S.; ex-President The British Association for the Advancement of Science; inventor of Crookes' tube; discoverer of the new metal, thallium; gold medalist French Academie de Sciences; etc.

Exclusive American edition; price 50 cents the copy.

REASON

Dept. 14 ROCHESTER, N. Y., U.S.A.

The Mangasarian-Crapsey Debate

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

Affirmative

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

Negative

M. M. MANGASARIAN.

The debate was held in Orchestra Hall, Chicago.

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

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

Price of the Debate, 25 cents per copy.

Address THE TRUTH SEEKER, 62 Vesey St., New York.

You can't talk politics ^{this year} without talking Socialism. If you want to hold up your end the book to read is THE COMMON SENSE OF SOCIALISM, by John Spargo; \$1.00 at the bookstores, but we will mail you a paper covered copy for 13 two-cent stamps. Catalogue free. Charles H. Kerr & Co., 153 Kinzie St., Chicago. 4t24

WOMAN WANTED.

Want a woman who will accept \$10 monthly and good home for light housework. Prefer one we can treat as a member of the family. BOWDEN, 38 Centre St., Newark, N. J.

"INGERSOLL AS HE IS."

Truth About the Life, Work and Character of COL. R. G. INGERSOLL

with

A refutation of the many baseless and false calumnies, libels, and slanders invented and circulated by the clergy of the United States and elsewhere. The work covers the career of Colonel Ingersoll in WAR, POLITICS, AND PUBLIC AND PRIVATE LIFE.

It disproves the statements contained in the slanders of his clerical vilifiers, and proves that:

1. He was brave in battle.
2. His army record is without a stain.
3. He was a friend of temperance.
4. His private life was above criticism.
5. He was always opposed to slavery.
6. He was one of the most charitable men in the world.
7. No member of his family ever joined the church.
8. He was sincere in his unbelief.
9. He never "advocated the circulation of impure literature."
10. His standing at the bar was high and irreproachable.
11. He was honored by the people of Peoria.
12. He did not "weaken" in his unbelief.

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

It includes the testimony and tributes of his army comrades and lifelong acquaintances.

The book is the most thorough expose of clerical mendacity, deceit, unscrupulousness, ignorance, vindictiveness, and incorrigible lying ever published. It will bring the blush of mortification to the cheek of every honest clergyman.

Indexed. 200 pages. Paper, 25 cents.

Address THE TRUTH SEEKER, 62 Vesey Street, New York.

THE WORSHIP OF AUGUSTUS CAESAR

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

BY ALEX. DEL MAR,

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

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

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

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