

THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

BELIEVE EVERYTHING THAT IS TRUE, AND NOTHING MORE. PROVE ALL THINGS.
AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.

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THE COMING FAITH.

Reason Is the Torch Lighting Man to Perfection and Highest Happiness.

BY J. P. BLAND.

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In religious matters the heresies of yesterday are the commonplaces of today, and may be the superstitions of tomorrow, for religion at its best is simply man's attempt to live rightly with the Power which the universe manifests, and with his fellow-men. But his conceptions of this Power and of his duties to his fellows are more or less variable, being dependent on the stage of his intelligence, and the quality of his moral sense; while to the evolution of these there are no apparent limits. The actual result of the operation of these factors is the Babel of religious and moral confusion by which we are everywhere surrounded. From pole to pole, one man's God is another's demon, and the moral code of one people is the criminal code of some other. The main cause of this rabble of creeds and codes, of course, the differing mental and moral natures of those professing them; but there is also another cause which tends to make permanent these divisions that should be only transitory, and thus impedes man's religious and moral unity, and stays his general progress. This cause is that grave error which still is part of most of the world's great faiths, and is to the effect that religion is not something which has naturally been created by man, and which should constantly be recreated and improved by him; but, on the other hand, that it is something which has been supernaturally revealed to him by God, and as such is to be accepted as final, both in its substance and its form. It is this "Thus saith the Lord" of the fanatic, fool, and fakir, from Moses to Mrs. Eddy, that still holds the world in bondage, has seared at times its conscience as with a red-hot iron, and stifled its intellect as with the fetid air of the tomb.

Is it not, however, possible to rise above this Babel of religious and ethical confusion, to get away from its jarring discords, and to strike some clear, true notes that may vibrate at least for a time, and in harmony with the world's best thought and feeling? Let us try.

Religion, we repeat, is partly man's attempt to live rightly with the Power which the universe manifests. But it is clearly evident that this can be done only in so far as this Power is rightly understood; that is, in so far as we really know its nature and the ways in which this nature shows itself. If this Power be personal and self-conscious, one which knowingly initiates and more or less controls both the outward world of nature and the inward world of man, then will our right relationship with it consist in our fulfillment of its desires; if we can but find out what they are, in return we may reasonably expect its blessing with whatever such implies. This is the conception of Judaism, of Christianity, and of the masses among whom we live. It is the conception held by Abraham, and that appears in his mythical covenant made with a mythical God; it is that of Jesus with his sparrow-watching, hair-counting, prayer-answering Father in heaven; as it is that, too, of the seemingly wily Peerless, who neglects no opportunity to tell our sovereign

people how boundlessly he believes in God—and himself. Is this belief true, and have we so much as one particle of valid evidence for its support? Certainly one seems entirely justified in answering no. For it is not from nature and life as they appear to us today that this belief is drawn, nor do their manifestations give it any support; but it is drawn rather from so-called sacred books, whose acceptance as authority upon any question is a reproach to our intelligence. It is mainly in books of this kind, books that are the mere guesses and conclusions of the ignorance and superstition of the past, that the Power which the universe manifests appears as personal. Thus in our Bible the Almighty talks with Adam, covenants with Abraham, wrestles with Jacob, buries Moses, enthrones David, seduces Mary, and then impales the issue on Calvary's cross. It is, too, in this veraciously valueless volume, that a personal and persuadable God makes a universe out of nothing and man out of mud, turns rivers into blood and water into wine, stops the sun in its course and the moon from its changing, leads iron to swim and furnace fires to be as summer's balmy breezes, makes the ass to humanly orate, and the whale to become man's habitation, feeds ten thousand with a basket of food and fills with the fragments ten baskets more, makes the second part of himself to shriek in agony's complaint to the first part, while the third part may have gone a-wooing. Why, these divine stunts beat Munchausen to a standstill! Indeed, between the possibility of this Jewish Jehovah, the gentile Jove, and all the personal deities that have ever charmed and cursed man, there is no choice. All alike were born of his ignorance and die with the growth of his knowledge. Great nature, as she is known to us, shows no sign of personality, save as she attains it in ourselves and in the life about us. She lies before us as a seemingly self-determined and inevitable whole, as unconscious of our existence as she apparently is of her own. Her winds and waters, earthquakes and eruptions, lightnings and plagues, come and go as if man was not, wrecking his habitations, destroying his life, and smiting him with ills that make life's end a boon. No prayers can move her, no praises soothe her, no sacrifices appease her; for to all such appeals she is deaf, dumb, blind and dead. Is there a God above or behind her? No man knows, for none can get there. The Power, there, which the universe manifests, does not present itself to us as a God to be appeased and worshiped, but rather as an energy to be studied, utilized and beneficently cooperated with. But by whomsoever this conclusion is reached, it puts for such the priest of every name and nation out of his seeming business; dooms his altars, ends his supplications, silences his Te Deums. Above all others, how-

ever, it smites the triple-crowned pontiff, who still sits enthroned in the city of the Caesars as God's vicegerent; the king of Christendom's fakirs, the unique apotheosis of its ignorance, the supreme incarnation of its graft, the superquintessence of its hypocrisy.

Thus speaks the reason and conscience of today as to our right relations to the infinite all; what, then, say they of our kindred relations to each other? To begin with, two things seem certain: first, that nature has brought forth whatever of life there is here; and next, that she furnishes the various means by which its desires may be more or less satisfied. Upon what principle, then, should the satisfaction of these desires be determined? That is the question, the supremest ethical question, both of our day and of all days. Now there are but two great and fundamental principles that appeal to us for the settlement of this question, the two by whose actual operation man's state for good or ill is forever being determined; namely, those of contention and of cooperation. Which should we choose? In the lower life from which we have come, contention is almost universal; nature, there, is ever red in tooth and claw, and in the fierce and endless struggle for existence and the satisfaction of its desires, a thousand oftentimes perish that one may live. Nor was it probably much other or different with the primitive and Ishmaelitic man, while his moral progress from then till now has been exceedingly slow; slow and sad to contemplate. For man did not cease to consume his kind till he found it more profitable to enslave such than it was to eat them; and from ages before Israel was till our own, he has continued their enslavement and exploitation. Should this go on forever? Should this contentious and galling competition for life's good things never cease? Must earth's prizes unendingly be struggled for by all, gained by but the very few; while the multitudinous masses, oftentimes weary and hopeless, drag on to the not unwelcome end? Will there never come a race of men as intensely eager to struggle for the common and general good, as the average man now is for his own? Will not the captains of industry some day serve man with the same tireless and unselfish devotion, that so oft has appeared in the captains of war? Mr. Carnegie has told us that it is a crime for one to die rich; but when will man's conscience reach the height which will tell him that it is a crime for him to live rich, while there are about him the suffering and deserving poor? These, and such as these, are of the chief moral issues of our day, and many are now looking forward to their eventual settlement, by the substitution of the principle of fraternal cooperation for that of our present system of fratricidal contention. But this change seems destined to come, if at all, with an almost insufferable slowness, while its course is beset with nigh insuperable difficulties. Not but what men know, but that they will not or can not do. Ages upon ages of efforts put forth by

man for self have bred an ingrained human nature which has hitherto foiled every endeavor to lead him to put forth like efforts for the common good. Hence, every secular attempt at man's cooperative living has failed; and again and again, men have gladly returned to the strife and bitterness of individual contention, from the greater strife and the keener bitterness of attempted communism. But, just the same, in fair and fraternal cooperation lies our ideal and final goal. There is our Promised Land, divinely visible even now from this Egypt of our bondage, with the treacherous sea and the stern, pitiless disciplining and educating wilderness stretching far between; but sure as that nature is nature and man is man, he will yet get there, and stay. And it is for us to help him on this upward, striving way, till he reaches his only true and perfect Eden, to be finally found in the helpful and harmonious union of all men, and of all their various and now conflicting interests.

But in the shaping of this coming faith, what is to be man's chief guide, his cloud by day and his pillar of fire by night? Faith, says the church, and by that it means faith in its teachings. But it is just this faith that is largely responsible for the hades of suffering in which Christendom now finds itself, and from which the best in it are seeking to escape. "You are to be saved by faith," says the church. "We have been lost by faith," say the intelligent of the world. Now to talk to such about the present value of the Christian faith is as useless as it would be to lecture them on the present wisdom of crossing the Atlantic in a dugout, our continent in an ox team, or of sending a message round the world by a string of bell boys. For to the really knowing the whole thing has gone by, as clearly as have the ages of the mastodon and the troglodyte, since to such God is nothing, Christ an impossibility, heaven but as a pipe-dream, and hell as a nightmare. Moreover, the church's faith has already had a most signally notable trial. For a thousand years Western Europe lay in this faith's lap, and drank as a babe the milk of its teachings. For a thousand years men had eyes but saw not, ears, but heard not, reason, but left it unused. Their faith in the church was boundless and complete. Did this faith save them? Did it save or help them in any way whatever? Not so, but the reverse. These thousand years loom up as the foulest blot in man's history, and as the nadir of his degradation. They stand forth, as Spencer reminds us, as an age "of spiritual fervor and moral paresis," that will glare as a warning through the mists of time, till man shall be no more. What chiefly raised man from this greatest of his falls, what still is raising him, and what forever must, if he rise at all? Reason! Reason illumining conscience and showing the way to our highest and best happiness. That is the torch which has blazed man's path towards perfection and paradise. There is his supreme savior, the one which goes before all others, and without which they are impossible. She is the tree of knowledge which makes possible our clear and final distinction between good and evil, as also between truth and error. She has led the monera up into man, and the fish into the philosopher. She was the midwife of the renaissance, the eye of the Reformation, the guiding star of the French Revolution, as she is the searchlight in the age that now is, for the age which ought to be. It was reason that led Bruno to see the nothingness of the church's God, Galileo to note that it was the earth that moved and not the sun, Newton to discern the force which binds together all suns and worlds, Laplace to perceive the heaven's self-acting mechanism, Lyell the natural origin of the earth's strata, Darwin and Haeckel the like origin of its life, Spencer the evolution and oneness of its inorganic, organic and super-organic whole; as, meanwhile, she guided the master-pen of Voltaire, the unanswered one of Paine, and the unanswerable one of Ingersoll. Fires may for centuries burn for her, racks restrain her, and dungeons dim her splendors, but "fresh with the force of a deathless youth" she comes again to lead our upward and perfecting way. Nor can she be destroyed while the world-stuff lasts, for she is of its very substance. Truly she has brought light out of darkness, order out of chaos, and we can not too deeply reverence her. Ofttimes has the Christian world reproached the men of the French Revolution for their raising of reason to the rank of a goddess; but this was really their most supreme

and memorable inspiration, one forever praiseworthy, and one whose general achievement would pale into insignificance the lifting up of the Nazarene to his vaunted cross. The greatest of all the church's many sins has been and is, its war against this queen of all goddesses. For while the crimes of man, alas! are many and various, blighting his hopes, blasting his life, hastening and embittering his death; yet is there one crime which seems to out-crime all others and to be his most capital offense. That is his crime against reason, the crime which fetters its use and bans its clear conclusions. That crime strikes at the primal cause and preserver of our well-being, and is a blow at the divinest of all our attributes. The crucifying of Christs, an offense forever deplorable, as compared with that is venial.

But what is the goal towards which this new faith seeks to lead man, what its conception of his chief end? It is, of course, his perfect happiness. That has been the goal of every faith which the world has seen, from the fetichism of the savage to the philosophy of the most highly civilized. Indeed, happiness, present or prospective, for one's self or for others, has ever been the sole and supreme aim of our whole race, in every stage and form of its life, and apparently will be so long as our race endures. One of the two distinctive characteristics, however, of the best faith of our day, is that it solely and exclusively aims at the realization of this happiness in life's present possibilities, and this without the slightest regard to any alleged possible future life. It walks by sight and not by faith, and therefore has it done, not only with all gods and devils, but also with all future heavens and hells. The only heaven it seeks to gain is that of a present perfect and contented humanity, and the only hell it seeks to escape is that of the miseries that now distort and distract us. To this end it seeks to understand the natural conditions on which this happiness depends, and to teach men to know and to fulfill them. It thus presents to man his only really certain good, life's substance in place of the church's shadows, life's realities in place of the church's dreams. And its course in so doing is certainly one which appears to be perfectly sound; indeed, the only sound one there is in this matter. For, in the first place, as from Spencer to Metchnikoff we have been told a thousand times, there does not exist so much as an iota of scientifically verifiable evidence that man's soul either survives or can survive his body's death. In fact, to the biologically and psychologically intelligent any such survival is absolutely inconceivable. For what is man's soul? It is simply his consciousness. What, then, is his consciousness? It is simply one of the many products of his body's vital activities, and just as much and as certainly so as is his blood or his bile. How, then, can this consciousness possibly continue to exist after the death of the body, whose living functions have produced it? No man can tell. In truth, as the intelligent on this matter everywhere know, man's present and general belief in his personal immortality does not rest upon anything that can properly be called evidence, but exists in spite of such. In the next place, Christendom's popular conception of the future life, as of the conditions on which its nature depends, are completely negated by our knowledge of nature's unity and uniformity of procedure; by our knowledge of the law of the continuity of all her processes, from those that evolve the suns and their satellites, to those that from these have evolved ourselves. This law ordains that man's every tomorrow shall be the natural outcome of his today, and that his every possible future shall be but the product and continuance of his present. It makes Theodore Parker's answer to the Millerite who warned him of the world's immediate ending, our answer on this matter to the church of today. Parker told the fanatic that the world's ending concerned not him, for he lived in Boston, as now we tell the church that life's ending and the alleged beyond concern not us, for we are living here, and that it is only by rightly living here that we are prepared to continue life in any possible elsewhere. But just as the knowledge of nature's impersonality puts the God-monger out of business, so does the knowledge of her uniformity of procedure put the future life monger out of business, too. It leaves the heaven, hell and purgatory fakirs without occupation, stops their prayers and masses for the dead, ends their thus fleecing the living. It leads the earth-

pilot to supplant the sky-pilot, the man of knowledge to expel the man of faith, the scientist to displace the seer. It stops, too, all pious gambling in futures, all exchanging of the long green here for yellow halos in the hereafter, all giving of cash on earth for mansions in heaven, all praying for goods of any sort that are not to be delivered right here.

The church rises to this new and rational faith but slowly, very slowly indeed, for it still is wedded to its idols, and is extremely loth to let them go. Hence, ever greater and greater grows the gulf that lies between it and the world's intelligence. Hence, too, is our work as yet not done, nor will it be, till the church of God has become the church of man, and his every hope of heaven and fear of hell have been lost in the bliss of an earthly paradise.

"Infidelity" in a Religious School.

Are the students of our universities the last to be supplied with information which is current outside? Those of the University of Chicago have just received the following through Prof. Herbert L. Willett, an instructor in the divinity school of that institution. Lecturing to the students on July 31, Professor Willett, as reported in the Chicago Inter-Ocean, declared the Old Testament to be fiction. He said the miracles of the book were fabrications and nothing more than fables.

Professor Willett classes the following stories as fiction:

Jonah being swallowed by a whale.

The Red sea opening up to allow the children of Israel to escape from the bondage in Egypt, Part of the story of Adam and Eve in the garden of Eden.

Lot's wife turning to salt when she turned and looked back at the forbidden city.

Abraham taking his son Isaac into the mountain and offering him as a sacrifice.

Samson slaying 10,000 Philistines with the jawbone of an ass.

The falling of the walls of Jericho.

Professor Willett prefaced his disbelief in the truth of the Old Testament by telling of how Christ instructed by parables, and that the church since that day has used fiction to teach moral and ethical truths.

"We teach our children about Santa Claus," he said, "and in the olden days truths were taught the Jews in the same way by the use of the Old Testament.

"Considering the larger works of fiction in the Old Testament, the Book of Esther was written to arouse the Jews from their lethargy at a time the race was in captivity. It was read with inspiration by a distressed and homeless people, because it told of a Jewish maiden becoming a Persian queen, and of the slaughter of 75,000 of the oppressing race in one day. The manifest inaccuracies of the book are too numerous for us to imagine its writer had any intention of misleading any one of his own day into a belief that the work was anything else than a piece of fiction, pure and simple. Two reasons why the book is not good reading today are its curious moral point of view and its delight in bloodshed. Like the book of Joshua, with its spoils and slaughter, the story does not belong to this age of peace.

"The story of Jonah was exceedingly valuable in its day to teach the Jews, then drifting into provincialism and race prejudice, the universal love of God. The book foreshadowed the later teachings of Christ. Jonah, a Jew, was sent to convert Nineveh, the city of all the world which the Jews hated most. When Jonah heard that Nineveh was to be destroyed unless he brought the people salvation in forty days he was greatly elated, and, instead of hastening to save the city, took ship and tried to go the other way. But by means of the whale he was brought back, limp and penitent, to his starting place. Then, when again the Lord asked him to go to Nineveh, he went. He began preaching, saying under his breath, 'I hope they don't repent.' But everybody was converted. Yes, according to the story, the king, and even the beasts of the field, put on sackcloth and ashes. Imagine the beasts putting on sackcloth! That's as marvelous as the whale episode."

Among the parables and fables pointed out were the Nathan's story of the lamb, Ezekiel's account of the valley of dry bones, and Jotham's recital of the trees choosing a king.

CHRISTIANITY AS A SYSTEM OF GRAFT.

The Christian "World Duped to Serve the Vile Ends of Sacerdotal Greed and Lust.

BY D. THEOPHILUS.

X.

A Retrospective View: Two Contrary Standpoints.

In the above sketch of the civilization of the Middle Ages, I have aimed to accomplish two things: I have endeavored to make clear, on the one hand, what that civilization was in fact; and, on the other, what it pretended and claimed to be in theory, and also, indirectly, a third, namely, what the people in general believed it to be. I pointed out that unless these wholly divergent points of view were kept steadfastly in sight, no true understanding of its significance—no scientific explanation of its nature—was possible.

Viewed from the one standpoint (the claim of the church), we saw that it was perfection itself, as it was the work of deity. To criticize it accordingly was a crime; to advocate its reformation was treason punishable with torture and hell-fire. Viewed from the other—the scientific standpoint—and gauged by correct human standards, we found that it was the extreme opposite—a shapeless abortion, a hideously abnormal monstrosity, abnormal in structure and in execution, in theory and in practice; shockingly deformed socially, economically, religiously, and morally.

The Two Horns of a Dilemma.

I pointed out that these two views were mutually contradictory of each other; that if the last was true—and of that there could be no doubt—the first must be false. Then I showed that whether we assumed it to be true or false, the consequences involved in either assumption would prove equally damaging to the church, inasmuch as both alternatives entailed logical and moral contradictions of most glaring and shocking character. The assumption of its truth, for example, would involve that the deity who planned that civilization and who with his coadjutors in heaven and on earth also executed all its details, was an ultra-fiendish being, incompetent, arbitrary, selfish, vindictive, and horridly immoral and brutal; that Christ and his mother, the apostles, and the saints, since their translation to heaven, had all become arrant apostates, time-serving renegades, arrogant, snobbish, frivolous; in a word, a pack of egotistic, hard-hearted, unprincipled knaves who, in league with an equally unprincipled gang of rascals on earth, played the daily role of cunning intriguers and thereby gratified their vanities, carnal ambitions and brute propensities at the expense of inflicting perennially through the centuries untold misery, grief, degradation and suffering on countless millions of the human race, and those the most useful and morally far the best of their kind.

But if, instead of assuming its truth, we took the other alternative and assumed its falsity, which also all the facts of the case compelled us to do, we saw that the ensuing consequences were not one whit less damaging than were those of the first alternative; for in the second it is implied that the church lied scandalously; tricked and hoaxed both heaven and earth; slandered, personated, blackmailed, and forged the name of deity; played the same blackguardly game on Christ, his mother, Peter, Paul, the saints and other good names in sacred history, and withal cruelly duped, practically, all the Christian world, and all for a vile end—personal and corporate greed and lust.

Conclusion: The Civilization of the Church a Conscious Fraud.

Then I drew the conclusion—conclusion that was imperatively demanded by the facts produced—that the men who thus acted, and who withal, in flagrant violation of their professed beliefs, lived the scandalously immoral and irreligious lives which authenticated history attests them to have lived, could not possibly be sincere in their beliefs, could not believe in a divine governor of the world: in a conscious life after death; in heaven or hell; in a resurrected Christ or a living spiritualized Peter or in any other dogma of their faith; in fact, could not sincerely believe in the fundamental principles of either morality or religion. And at the same time I showed that this logical deduction of reason was more than

substantiated by the actual facts of experience; contemporary testimony assuring us that radical unbelief and moral insincerity and libertinism prevailed universally amongst the educated, the governing, and literary classes of the time, both clerical and lay, and to a large extent also amongst the uneducated clergy and monks. Both religion and morality being viewed in the light merely of cunning contrivances, to be utilized in the interest of the church and the state or even of individual greed, for the subjugation, the circumvention and the exploitation of the populace. In the words attributed to Boniface VIII., already cited, religion and morality were simply "crafty devices intended to keep the vulgar in awe." That is to say, this civilization which the church succeeded in establishing and which it upheld for upwards of ten centuries, was undoubtedly a fraud, an astoundingly daring fraud, and in so far as the directors of its policy and the possessors and enjoyers of its fat revenues were involved, a fully conscious and deliberate fraud, all the rest concerned being mostly unconscious agents or duped sufferers.

Seeming and Being; Fraud in a Mask.

Next, I pointed out that notwithstanding the undeniable fact that the latter of the two standpoints just discussed was alone the correct one, the first being palpably a self-contradictory falsehood, nevertheless it was absolutely necessary for the church to persuade and convince the credulous world that the first alone was the true view. Why do I say that? Because otherwise its policy would not succeed; the civilization it was supporting would fall on its head; a belief on the part of the multitude in its honesty being an indispensable condition of its permanence. No civilization, be it observed, known to be founded on injustice and upheld by an avowed fraud ever did, or ever could, last a day. If wrongs and frauds and lies have prevailed for any length of time, they have done so always and can do so only on one condition, namely, that they be made to appear to the intended victims of the deception, under the mask of right, truth or honesty, or in the guise of an irresistible necessity not subject to human control. And this is what the church succeeded admirably in doing. It performed a splendid piece of legerdemain. It was a stupendous task. Let me review in outline its dimensions:

Dimensions and Success of the Fraud.

To evolve such a civilization as the one in question, it was absolutely necessary, as I had pointed out, on the one hand, to do violence to every sound principle in social science, in economics, in morality and even in religion; it was necessary to infringe every precept of the Decalogue and of the Gospel; subvert morality utterly, change wrong to right, false to true, or the reverse; make hypocrisy masquerade in the garb of piety, vice in that of virtue, nay more, it was necessary to commit if possible an even still more daring fraud, namely, personate, and forge the name of deity, personate, blackmail and defame the character of Christ, the apostles and the saints; while at the same time it was equally necessary, on the other hand, to persuade the multitude the flat contrary; it was indispensably requisite to convince them that the morality, the religion, and the policy of the church were all hallowed and righteous, above even the possibility of an error or a defect; that its priests were holy men, the authorized deputies and close confidants of the deity; that their thoughts and their acts were inspired and sanctioned by Christ, Peter and the blessed virgin, and that both their persons and their properties were sacred and safeguarded from all harm, at every instant of time, by the sleepless watch of the hosts of heaven; that, in a word, the whole of that civilization was just the ordering of human affairs as God himself would have them ordered.

The credulous millions of Christendom utterly unconscious of the gigantic game of fraud played upon them, acquiesced in the last view, placed implicit faith in this version of the priests; believed the lie. And so long as that belief lasted, lasted also the false civilization founded upon it, but not a day longer.

The Fraud Detected by "the Vulgar."

Early in the sixteenth century medieval civilization at last came to an end; and did so for

the reason just specified, because its falsity had been found out by "the vulgar." At this time Christendom's millions, or, to speak more accurately, a considerable number of them, awoke into a consciousness of the great fraud which without their knowledge or suspicion had been perpetrated upon them for centuries. A complete consciousness, however, it was not; it was, in fact, no more than just an uplifting of a corner of the veil a little ways; still enough uncanny things were revealed so as to render it impossible thereafter to carry on the game much longer, at any rate not on the old lines. "The vulgar" of the states of Christendom now discovered for the first time such secrets as the following: They discovered that Rome was not the chaste city which they believed it to be, but the whore of Babylon; that the papal court was not filled with men devout and glowing with holy zeal for religion, but with a crowd of horrid hypocrites, confirmed unbelievers, scoffers, and blasphemers who in the morning wrote elaborate arguments for money in defense of the holy symbols of the faith, and in the evening (amongst jovial companions) pronounced them idle fictions, made them subjects of banter, jests, gibes, and derisive mirth. They learned that the successors of the Apostles were not men given to secret prayer, fasting, and devout meditations, but men who devoted their days to hawking, hunting, and gambling, and their nights to feasting, drinking, and all night carousals in the company of buffoons, harlots, and beardless youths; that the monks, while they were supposed to be holding spiritual communings with Christ in their solitary cells, were actually having carnal intercourse with his brides in the secluded recesses of the convents. And above all, they learned that the impudent claim that God, Christ, Peter, and the angels kept vigilant watch over the persons and the properties of priests, was all an infernally cunning lie.

The Final Collapse.

The outcome of that discovery was that one day a Christian mob, under the name of an army, and composed of various nationalities, made for Rome, surrounded the city in a menacing attitude, and finally effected a forcible entry within its walls. The scene that followed baffles description. Suffice it to say, that it transcended in horror anything Rome had experienced at the hands of either Goths, vandals or Huns at the time of the overthrow of pagan civilization.

Forty thousand ruffians, remarks Creighton, made up of the various nations of Christendom, brutalized by hardships, by poverty and suffering, now free from all restraints and scruples, gave full vent to their elemental passions. To them now there was in Rome nothing sacred, nothing holy or venerable; all that the city contained being viewed as mere material for the satiation of the raw animal appetite. So they plundered and slaughtered and burned, deflowered and ravished to their hearts' content.

Church dignitaries were stripped and led naked through the streets by way of extorting money from them or of forcing them to reveal their hidden hoards.

Such was the fitting end to which, after a thousand years of successful evasion, a career of lying and defrauding at last led; precisely the same doom that overtook the same city a thousand years earlier, and precisely for the same reason.

The Bible as It Is Read.

This morning I called on an old woman who lives down by the cider mill, with only a cat for company. I found her reading the Bible. I said: "Do you read a good deal?" She answered, "Only the Bible and the papers." I replied that there was much in the Bible I could not understand. "Oh," she said, "I cannot understand it, but I know when I am reading it that I am reading the word of God." Is it not so with many of the Christians, who read the Bible without understanding, believing that they are reading the word of God?

G. C. BARTLETT.

The strongest power arrayed against free institutions and the principles which America stands for is the Roman Catholic church. This enemy of liberty has but one mission the world over—to establish and perpetuate religious tyranny. It enslaves the child's mind in the narochial school, and rarely are the shackles broken. Ecclesiasticism never emancipates its victims,

L. K. W.

THE TRUTH SEEKER.

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

Biblical Ethics for School Children.

The solicitude of the ministers and the religious press for the morals of public school children and for their instruction therein is something touching. The Chicago Interior, a Calvinistic paper, declares: "The right of the state to teach morals in the public schools, wholly or partly on the basis of the biblical ethics, is at bottom the right of self-preservation, because moral nations live." The Interior is of course concerned about the life of the nation and not about the life of the church and the Bible!

Morals to be effectively taught in public schools must be exceedingly simple. Those moral laws are of no use which the pupils are incapable of understanding or of breaking. The Ten Commandments are ill-adapted to the purpose. Even were there any harm in doing so, the common school pupil would not be likely to make himself gods or graven images, nor bow down and serve them, if he had never heard the First Commandment; and he will never take the name of any lord or god in vain if he is not required to take it at all. His observance of the Sabbath will be governed by his parents, and the Fourth Commandment will not liberate him from the duty of doing what is required of him on that day.

The child told to honor his father and his mother does not know what the command means. To tell him it will make his days longer in the land does not interest him. His parents exact from him such obedience as they see fit, and the teacher need not trouble him on that score.

The sixth command, to do no murder, could profitably be replaced with a warning against the destruction of harmless animal life; against throwing stones at sentient or fragile objects, and against injuring the property of others. "Thou shalt not commit adultery," as a precept, may be incontinently "chucked out" of the school. It has no more place there than have the statutes against unnamable practices. Instead of the injunction not to bear false witness, the general habit of truthfulness should be recommended. "Biblical ethics" are woefully weak on veracity. Ten minutes of the Washington and the cherry-tree myth are worth a cycle of the Bible. It is a serious fact that religious profession is irreconcilable with honesty of speech. Children are taught to say they believe on matters of which they have no information whatever and

consequently no grounds for belief. The suggestion of a newspaper correspondent that a chair of truthfulness be established in our colleges is timely, for our youth, under Christianity, have little training in the practice of segregating fact from fancy. "Thou shalt not steal" is an accusation and an insult to the child, and as for the tenth commandment, are children likely to "covet" the objects mentioned in the final word of the decalogue? How can a child be expected to distinguish between covetousness and a legitimate desire to possess? He comes into the world with nothing, and beyond necessities of life he usually gets nothing until he earns the means to procure it. He would not earn it if he did not covet the wage?

When morality is taught in conjunction with religion, the child gets a bushel of chaff to a grain of wheat—a yard of religion to a line of morality. And there is more to life than morals. People with the best of moral and religious systems are often the least agreeable. A code of morals sufficient for all human purposes could be printed in one issue of The Truth Seeker. A recent traveler in Arctic regions discovered a tribe of natives whose morals left nothing to be desired; they had no written code at all, and to them "Biblical ethics" are as unknown as the equator.

We must discount materially the apparent interest shown by the pulpit and religious press in the moral and religious welfare of the public schools. They exaggerate the need of the schools for such teaching. If perfectly candid, they would admit that the schools do not need the church at all, but that the church needs the schools very badly; and that is why, having assumed that morals and religion cannot be divorced, they demand that moral teaching shall be provided for all the pupils.

Concord Notes.

We have just returned from a visit to Sleepy Hollow, the cemetery that holds the dust of Emerson, Thoreau, Hawthorne, the Alcotts, father and daughter, the Concord Hoars, and Bull, the originator of the grape that made Concord famous quite as much or more than her literature. Man can go days and weeks and years without reading, but only a few hours without eating. This is why a new grape, if it be a good one, is as important to the world as a new poem or a new essay. We cannot all be philosophers or live on philosophy, and the farms of Concord contribute to the town's prosperity quite as much as her school.

Concord is noted for her dead men and living trees. The glory of her elms cannot be surpassed in the country. Her trees make the place a thing of beauty and a shade forever. They hang over the streets like a huge, green umbrella, protecting her inhabitants from the sun's too warm rays. Blessings on the man who first set out a tree on the highway.

There are many noted houses in the town. Most people view them as they look at graves, with awe. The home of Ralph Waldo Emerson is the most attractive of them all, and perhaps the object of most interest. Emerson is the Mt. Washington in the Concord range, and his name reaches above the clouds. The Emerson house is large and is set in a large lawn. The whole place has an air of quiet thrift, but there is no attempt to advertise its dead lord and master.

Perhaps the Alcotts' home comes next as an attraction, but not for outward appearance. It lacks care and appreciation.

The Old Manse, where Hawthorne dreamed his dreams and picked his "Mosses," is seen from the road with much curiosity. It sadly needs a coat of paint and considerable repairs.

The house which Thoreau built is no longer

seen. There is just a pile of stones to show where it stood. But it was never better than a shelter for tramps. The house which Thoreau lived in for ten years or more before he died has no characteristic of the peculiar man who occupied it.

Concord has a large number of elegant estates, houses of the wealthy, but no one comes from Texas or Oregon to see them. They add to the appearance of the town and to its taxes. One of Emerson's essays gives more fame to Concord than the thickest cheque-book ever carried in the hip-pocket of her wealthiest citizen.

L. K. W.

Things That Happen "Under God."

Quarrels and fatalities among ministers and the elect, who are mortal and have parts and passions, are common at all times. Just at present there are more of them than usual. Newspaper clippings relating to a few of them are impaled on our stick file, and we will take these as they come off.

The Rev. Artemas J. Haynes, pastor of the United church of New Haven, Conn., went canoeing on Lake Pleasant, Mass., and a few hours later his hat, the overturned canoe, and his drowned body were recovered. He was one of the most widely known of New England's Congregationalist ministers.

Joining in a cake walk with Mrs. Wilbur C. Mann, wife of the pastor of the Elben Evangelical Lutheran church, Elrama, Pa., Superintendent of the Sunday school William Atkins became party to a scandal which caused the congregation to ask the Rev. Mann and his spouse to leave. The lady, it is charged, did not carry herself becomingly through the cake walk, and neither did the Sunday school superintendent.

A policeman was bitten, another stabbed, and four arrests made at the services on a recent Sunday in the Greek Catholic church of St. John the Baptist, Newark, N. J. Women participated in the row, which grew out of hostilities that previously had caused the calling out of the reserves.

It required the presence and active assistance of the police to effect a change of pastors in the B. M. E. church at Windsor, Ontario. The Rev. Davis was appointed to succeed the Rev. McGowan, but the latter would not abdicate. The newspapers say that "pandemonium reigned."

George Shehog, an ex-accounting warden, attempted to cop the collection plate in the Emanuel Protestant Episcopal church, Philadelphia. The pastor, the Rev. E. G. Knight, clad in his vestments, grabbed the receptacle, and a rough-and-tumble fight followed. The floor was strewn with money and Shehog went to the police station in a patrol wagon.

A general fight took place in front of the Lithuanian Roman Catholic church in Williamsburg, Brooklyn, because Greek Catholics endeavored to entice the congregation to their place of worship near by. An impartial clubbing of the fighters by the police quelled the disturbance.

The Rev. Samuel Prickett of Metuchen, N. J., was shot dead by a dissolute resident of the town whom he once, in his capacity as magistrate, sent to jail for thirty days, more or less.

The Rev. Dr. Lyle and the Rev. Orrin C. Baker were carrying on the gospel business in a tent uptown. Applicants for their wares were few, and Dr. Graff wanted to move the tent to another stand. Although Dr. Lyle objected, his partner went ahead and took down the canvas tabernacle. Thereupon Dr. Lyle had Dr. Graff arrested for grand larceny.

The Rev. James Malley of the First Christian church in Colorado Springs found himself in a critical condition from being struck by lightning while ascending Cambridge Cone, July 22. His gold-rimmed eyeglasses and his watchchain were melted and his clothing torn to shreds.

The dead body of a Catholic girl wearing a charm called a scapular was found on a burning mattress in the ashdump in Williamsburg, across the river from Manhattan. A Roman Catholic newspaper comments:

"According to the daily press the body of an unidentified Catholic girl, burned and charred, and evidently due to the deed of some infamous murderer, was found Thursday morning in New York. The most remarkable thing in connection with the mystery is that a scapular worn by the unfortunate victim was not burned, although it had been soaked with oil and saturated with vitriol. The fact is held to be a greater mystery than who she is and why she was murdered."

As enough of the girl's gown was left unburned to be photographed to show the figure in the goods, the preservation of the less inflammable scapular is not much of a mystery. The mystery, as viewed by an unbelieving woman contributor to The Truth Seeker, is why God did not save the girl instead of the scapular.

When the Rev. W. A. Brown of St. John's Episcopal church, Norfolk, Va., returned to his home for dinner the other evening, he found his wife and two children suffering from poison administered with suicidal and infanticidal intent by Mrs. Brown. The papers do not say where the husband had been, but perhaps Mrs. Brown knew.

In St. Louis, as children were singing a requiem mass at the new St. Francis De Sales church, a scaffold broke under two plasterers, and they fell fifty feet to the floor, near the feet of the Rev. Dr. Holweck, who was celebrating the mass. One man was killed and the other fatally injured.

The Rev. Henry F. Belcher of the Christian church

at Hilton, N. J., was "stricken" while in a swing at Verona Lake Park, and died in the Mountainside Hospital, Montclair, without recovering consciousness.

Just as he was shaking hands with the converts he had made at the revival he was conducting in the village of China, Texas, the Rev. T. H. Feagin, one of the most prominent Baptist ministers in the state, was killed by lightning. Unconverted sinners were not harmed.

A dispute has for months rent the congregation of historic and fashionable St. George Episcopal church at Hempstead, L. I. The dispute is over the administration of funds. This is the church that furnished to the world the Rev. Jere Knobe Cooke, who left wife and children to elope with his spiritual ward, Florence Whaley, aged seventeen.

As the Rev. Dr. James Y. Boice of the Fourth Reformed Presbyterian church of Philadelphia had received an anonymous letter in which the writer threatened to "bombshell" the church if he preached in it, policemen in plain clothes attended the service on a recent Sunday. The congregation had withdrawn the right hand of fellowship from the pastor because he opposed instrumental music.

The Rev. J. A. Fox, a well known preacher living near Grand Fields, Arkansas, was struck down and badly shocked by lightning during a rain storm. His left arm and leg were completely paralyzed for several hours.

It is written in the gospel and told of Jesus that he said: "If my kingdom were of this world, then would my children fight." In another place Jesus tells his disciples that a heavenly father looks after the sparrows, and that since each one of his disciples is of more account than many sparrows, they may draw their own conclusions as to the amount of watching the heavenly father does over them. The incidents depicted in this article do not support the inference usually drawn from the scriptures cited that the followers of Christ are peaceable citizens and that a protecting providence holds them in the hollow of his hand. Their meetings are more disorderly than the meetings of economic reformers which the police are detailed to attend. They scrap exactly like the unregenerate, while God does nothing to protect even the preachers from death by fire or flood, by the lightning's stroke or the assassin's bullet.

A Doubtful Reminiscence.

A scrap from the Steuben Republican (Indiana) contains a letter written by a Rev. J. H. Hutchinson, dated Feb. 10, 1880, in which mention of The Truth Seeker occurs. The Rev. Hutchinson writes of his ministry at Angola, Ind., and of building a Methodist church at that place. He then says:

"The infidels ran a vile paper in Angola. They called it 'The Truth Seeker,' but I christened it 'The Truth Killer.' They said all manner of vile things about the enterprise, and one, two or three notices each week would come out in the paper about 'Hutchinson's Gag Pen.'"

The writer of the letter gives the further information that "Angola was then the headquarters of Infidelity and Spiritualism in all its phases and forms." Spiritualists and Infidels, he avers, "were in the habit of frequently interrupting me when I was trying to preach; but I did not know much and consequently did not fear much, and would sometimes handle them without gloves." All of which would be an interesting reminiscence if it were true.

From the letter of the Rev. Hutchinson we are unable to determine the year when these things occurred. He speaks of having been appointed to the Angola Circuit or Mission in 1854, but The Truth Seeker was not started until 1873, and then not at Angola, Ind., but at Paris, Ill.

The editor of the Republican adds this paragraph:

"The Truth Seeker, referred to in a letter elsewhere in this paper, was, as there stated, first published in Angola, but later was removed to New York city, where it is still published, and was then and is now an advocate of Agnosticism."

The editor is mistaken in his well-meant notice. If there was a Truth Seeker published in Angola when the Rev. Hutchinson was there, or at any other time, it could not have been this paper. We have looked over the numbers of The Truth Seeker published in the West (there are but four of them) and find no mention of "Hutchinson's Gag Pen." Did the reverend gen-

tleman get his facts and dates mixed, or was there a paper called The Truth Seeker published in Angola, Ind., in the third quarter of the last century?

Spread of Mohammedanism.

We hear more of the progress of Christianity than of other faiths. Yet it is doubted that Christianity is holding its own in the Orient with Buddhism, while in countries under Mohammedan influence it confessedly falls far behind the religion of Islam. We read that German missionaries who have lately been making a study of the comparative strength of Christianity and Mohammedanism in Africa discern a "growing vigor in the Moslem propaganda," and prophesy that "when the heart of the Dark Continent is opened a condition will be revealed that will surprise the Christian mind." Dr. Wurz, mission director of the Basel Society, has written in a book on "The Mohammedan Danger in Western Africa" the following:

"While the colonial powers are opening up dark Africa and are dividing it among themselves, there is another conquest of a different sort going on in the dark continent, conducted not by Europeans, but by Africans themselves; characterized not by a temporary and feverish haste, but by a systematic progress extending through centuries; not by a division of territory, but by assimilation. The consequences of this conquest are partly ethnological, partly political, and partly religious. The conqueror is Islam, employing as means toward its ends bloody wars and hostile treaties, and, behind these, an army of priests and dervishes."

To the same effect a mission director named Kennig laments:

"Two generations ago the negro states of the Guinea coast scarcely knew anything of the existence of Islam. Now the Mohammedan tribe of Haussa, the peaceful protagonists of Mohammedanism, have already in German Togo reached the coast, and in the Hinterland of the Cameroons the German colonial authorities have repeatedly been compelled to engage in bitter warfare with the powerful and aggressive sultanates of the Fuebe tribes. Everywhere in the heart of Africa the Fuebes are establishing independent states in the interest of the propaganda of Islam, using fire and the sword as the chief instruments in the advancement of their cause."

The facts are verified by a third authority, the Rev. J. Flad of Leipzig, who tells at length how Mohammedan tribes, trading throughout Africa, combine their religion with their commerce, and draw thousands to the Mohammedan standard. It appears the Moslems have their revivals and waves of fanaticism also. The missionizing ardor of these religionists is not equaled among the men sent out by any other faith. The Rev. Flad says gloomily:

"In the heart of Africa the Moslem missionary is doing most effective work, and when these districts become better known, Christians will probably be amazed and deeply saddened by what they will see to be the condition of affairs."

But it is a matter of indifference to civilization whether these African tribes embrace one religion or another. An enlightened Mohammedan is the equal of a Christian of the same degree of culture, and an ignorant and uncultivated Christian is not superior to a Mohammedan of his class. Neither Christianity nor Mohammedanism, but the civilization which the missionaries of either carry with them, will benefit the tribes who embrace it. There is a monotonous sameness about religions, Mohammedanism being as much like the various Christian sects as those sects are like one another.

The tribes will adhere to this religion and that without benefit until at length improved economic and social conditions, with mental freedom, and the discarding of belief in the supernatural, raise them from barbarism.

In a book which Count de Lesdain has published, describing his honeymoon journey "From Peking to Sikkim," the author says, as quoted by the Hongkong Daily Press:

"Is it advantageous to have Christian servants when traveling in China? I should answer the question in the negative. The fact is that Christians, accustomed to being constantly helped and pampered by their missionaries, consider themselves specially unlucky unless they always receive the same amiable and confidential treatment. But the chief of a caravan must keep his men at a distance and make himself respected,

and this is impossible in dealing with Chinese Christians, who become insolently familiar, and discuss their orders as soon as they cease to grovel. After a few days they are discontented, and constantly threaten to report to their missionaries the cavalier treatment which they are receiving. With this nation above all others fear is the beginning of wisdom. I should always recommend travelers to take with them heathen Chinese, opium smokers, if possible, to pay them liberally, and to punish them mercilessly for the least fault. For money the Chinaman will go anywhere, and usually behaves well when his evil instincts are held in check by the hope of a large reward. The Christians are as great thieves as the heathen, but they are more hypocritical, and certainly more deceitful. Finally, there are opium smokers among them, as I proved later on."

Orientalism is proverbially untruthful, according to Christian authorities, and the defect which if it exists is national is laid to their religion. The Greeks, however, are not exempt, and they are Christians. Moreover, if the Chinese and Japanese and Hindoos disregard the truth because they are pagans, how does it happen, as is testified to by unprejudiced observers, that they are worse after conversion to Christianity than before? We occasionally receive English newspapers printed in the East in which the doings of the missionaries receive considerable attention. The tone of all of the newspapers is hostile to Christian interference with native beliefs and customs, these it is maintained being quite as good as those which the missionaries seek to substitute for them. The sentiment of John Burns, that he would send all the missionaries home, was applauded in India. The Hongkong Press (China) places in its editorial columns this skit: "A certain wise man refused to subscribe to any missionary society other than the Patagonian mission. Asked why, he said, 'Because they tell me the Patagonians eat all missionaries.'" Subscribers to missionary funds do not see the Oriental newspapers. They get only the reports of the missionaries and of the candidates who love church members as Christians and voters.

The "soul" of Thomas Paine, the Father of Republics and advocate of constitutions, has marched on as far as Turkey. The Young Turks, as the revolutionary party of that country is called, have secured from the sultan an irade granting a constitution which guarantees personal liberty; no punishment without trial, religious toleration, a free press, equality of all Ottoman subjects, security of property, inviolability of domicile, and abolition of torture. It required a mutiny in the army of Abdul Hamid II.—by Dr. Parker profanely called the damned—to bring about the reform. Let us hope that the promises of the new constitution of Turkey will be better kept than are some others.

The treasury of Franklin county, Ohio, is \$45,000 richer through the recent decision of the state Supreme Court that priests' houses and certain Catholic schools are subject to taxation, and that Roman Catholic real estate must pay street assessments. Shortly after the decision had been rendered, Bishop Hartley of Columbus came forward with \$25,000 and several priests with sums aggregating \$20,000. The Catholics have been fighting the payment of their just dues to the state for the past ten years. There must be good laws and good courts in Ohio to bring about so desirable a consummation as that the church should pay for the protection it receives from the community.

The Washington Post observes, with reference to current inquiries about the religious faith of one of the leading candidates for President, that "orthodoxy is striving fanatically this year to get into politics." The Post alludes to the attack of Bishop Morrison on the faith of Taft, concludes that "it would be prudent for Mr. Bryan to call the bishop off," and makes this definite and true statement: "Thomas Jefferson, the greatest of the Democrats, and Abraham Lincoln, the greatest of the Republicans, were Freethinkers and rejected most of the gospels, and yet Jefferson and Lincoln are embalmed in history as two of the greatest of the Presidents."

WHAT TOM WATSON SAID.

The Truth Seeker printed on August 1 some paragraphs found in a Roman Catholic newspaper and alleged to be from "a recent issue of his periodical, Watson's Jeffersonian Magazine." An article containing identical paragraphs is quoted by an exchange and credited to Watson's paper, April 23, 1907. In the year 1896 the author ran on the Democratic ticket with Bryan. The man who is now the presidential candidate of the Populist party then said:

"We think we state the exact truth when we say we are free from bigotry upon the subject of religion.

"We have no prejudice whatever against a citizen because he is a Methodist, Episcopalian or Catholic—we being of the Baptist faith.

"But the difference between one church organization and another may be a matter of extreme political importance, and we cannot understand how any student conversant with political history can be indifferent to the peculiar hierarchy of the Catholic church.

"No other church organization claims and exercises the right to say what books its members shall read; no other church openly takes part in political affairs; no other church sends and receives ambassadors; no other church holds a court at which royal ceremonial is observed, embassies from foreign governments received, and far-reaching questions of international policy debated and decided.

"There is not a government of the civilized world at whose capital the Catholic church is not represented by a resident representative. No question of national policy, which may directly or indirectly affect the Catholic church, is decided until the Pope has been heard from.

"Throughout the civilized world run the threads of papal diplomacy, and the most prominent feature of recent political progress has been the wonderful success of Catholic statesmanship.

"Spain, Portugal, France, Italy, and Austria are as loyally Catholic now as in the days when the Jesuits and the Inquisition met and turned back the Reformation of Huss, Wycliffe, Calvin and Luther.

"Not only has the Catholic church held its own ground, but it is invading Protestant territory and stamping out Protestant influence.

"We state this without passion and without malice; we state it simply as a remarkable fact which challenges attention.

"Protestant Prussia under Bismarck's lead expelled the Jesuits in 1870. The Catholics have patiently struggled to reverse that policy and they have succeeded. The law of expulsion has been repealed, and the Jesuits have re-entered Protestant Prussia.

"In Protestant England, the Catholic church is now the power behind the throne. The most powerful members of the aristocracy are devoted Catholics. In social and political influence the cardinals of Rome wield vast power. When Bayard, the United States ambassador, gave his grand feast to the nobility of Great Britain, not a single Protestant divine was invited. Catholic cardinals were there upon equal footing with the Prince of Wales, but no man of God, tainted with the touch of the Reformation, was present.

"In Protestant America the strides of the Catholic church to political power are not less gigantic.

"Time and again Congress has bent before that invisible and invincible force. Our politicians are so mortally afraid of angering the priest-led vote of the large cities that they dared not instruct the state of New Mexico to teach the English language in the public schools. The English language would carry with it the English Bible; and the Catholic church did not want any Protestant Bibles in New Mexico. By teaching Spanish in New Mexico, the Catholic church preserves its monopoly; and our cowardly statesmen voted as the priests demanded.

"McKinley's cabinet was partly Catholic, and the influence which the Pope exerted during the administration (through Mr. Odell) is shown by the way in which the war department hastened to grant to the Catholics a portion of the national domain at West Point. The Catholics asked for some of the government land to build a church on—and they got it. Other denominations outnum-

bered the Catholics at West Point, but these other denominations have not been able to get any of the national property.

"Wherever the Catholic church controls it persecutes. No Protestant can preach or sell Bibles in Spain, Italy, Portugal, South America or even in Cuba, except at the risk of his life.

"In the Philippine Islands, not many months ago, the priests tortured some captives in the same manner as millions of Protestants were tortured in the Middle Ages.

"The Literary Digest (N. Y.) copied last year an article from a leading Catholic paper in South America in which the Inquisition was eulogized, and the holy work of the rack, the wheel, and the stake was hysterically praised.

"In Canada, within the last three months, the Catholic priests became so enraged at a liberal Catholic newspaper, which opposed the church policy on the school question, that they compelled the local postal authorities to throw the offending newspaper out of the mails. The government did not dare to punish the priests who had thus violated its laws and destroyed its mail.

"In this growth of power in the Catholic church (of which we have given a few instances) it is to be noticed that the radical Catholic is crowding out the liberal Catholic. The extremists are in control, and these extremists have secured the Pope's endorsement to the doctrine that the Protestant religion is no better than no religion at all. The orthodox Catholic doctrine is that Protestantism must be uprooted and cast out as wholly damnable heresy.

"What we have stated is truth—plain, unvarnished truth. It seems to us that these things are deserving of serious attention.

"Where a church claims and exercises the right to exert political influence, it behooves good citizens to study the history of that church and the tendency of its teachings.

"To judge a tree by its fruits is a good rule. Now that the Catholic church is likely to take such a controlling part in our national affairs, it is well that we should ask ourselves a few questions.

"When and where has the Roman Catholic church done anything for the masses of the people—for the sacred cause of freedom, of labor, freedom of vote, freedom of speech, freedom of thought, or freedom of conscience?

"When has it ever failed to side with enthroned tyranny as against reform—from the days of Philip II., when it burnt one hundred thousand men who dared to think for themselves, down to the day in 1806 when the pope's blessing was breathed upon the Spanish flag and his prayers went with the troops who were to burn Cuban houses and fields, torture and slay Cuban patriots, insult and outrage Cuban maids and matrons, and make a smoking hell of a country whose people demanded no more than the Catholics of Ireland demanded of Protestant England, and upon far better grounds.

"To the very last the Catholic church stood by the institution of slavery, and was the last to give up her slaves. To the very last the Catholic church opposed freedom of conscience and worship. To the very last it opposed the separation of church and state. To the very last it opposed the general education of the masses, and is to-day the mortal enemy of the public schools. To the very last it opposed self-government by the people, and is to-day the staunch defender of the divine rights of kings.

"A particular reason why the people of this country should be concerned about the startling growth of Catholic power is that the Catholic church boasts that it never changes. The good Catholic claims to-day that the Pope is infallible and that all the popes have been true and worthy vicegerents of Christ.

"He claims that the Protestant is a heretic, and he believes that it would be a mercy to said Protestant to bind him upon a jagged iron wheel, and beat said heresy out of him with a club.

"He believes that his priest can pardon sin, and that the money liberally spent in buying prayers can lift the sinner out of hell.

"He believes that the wine of the sacrament is the actual blood of Christ, and the bread the actual body.

"We are all prone to believe that which is constantly said and never denied. The profound

policy of the Catholic church is to cut off its converts from the world and keep them from hearing, reading, or thinking anything which might encourage doubt.

"The Catholic church wants its converts to have faith in the Catholic statement of every case.

"To reach this result the pope dictates the books which shall be read, what newspapers shall be patronized, and what pictures shall be used.

"Pope Leo XIII. has just revised the list of 'forbidden books.' He says that the new rules on the subject are so mildly formulated that it will be easy for good Catholics to obey the new rules.

"What are these new rules which a good Catholic must observe in choosing his reading matter?

"1. 'All those writings which were prohibited previous to the year 1600, except where special decrees have since made exceptions, are prohibited now.'

"What books were published previous to the year 1600, and which of those books have been acquitted of blame during the 397 years since 1609?

"2. 'All books written by apostates, heretics, schismatics,' are forbidden.

"Away goes your Milton and your Shakespeare, your Burns and your Byron, your Cowper and your Wordsworth, your Tennyson and your Scott! They were all heretics.

"Macaulay must not be read, nor Hume, nor Gibbon, nor Hallman, nor Froude, nor Carlyle.

"They were all heretics.

"The good Catholics must not drink the pure delight of Goldsmith's 'Deserted Village,' nor must he ever hang enraptured over 'The Grecian Urn' of Keats, nor must his eye ever grow dim as he reads Byron's verses to his sister. He must never walk the rich fields of Charles Reade and Charles Dickens—never laugh with Thackeray nor sigh with Hood; never soar with Shelley, dream with Coleridge, nor view the gems of Walter Savage Landor.

"All the golden fruits of genius, choicest apples of literature's Gardens of the Hesperides, is fruit forbidden to a good Catholic—for when God lit the lamp of Genius in the minds of those wonderfully-gifted heretics and touched their soul into celestial music he forgot that the pope would measure all the mental universe with the contemptible little tape-line of denominational intolerance.

"To be a good Catholic all the eloquence, wit, wisdom and patriotism of American history is lost land, for the deadly brand of heresy lays upon the whole of it. Excepting Charles Carroll of Carrollton, and a baker's dozen besides, the whole outfit, from Washington, the Episcopalian, to Jefferson, the Infidel, and Thomas Paine, the Deist, were rank heretics, deserving to be burnt.

"What sort of intelligence would a good Catholic have if he should obey the rules which the Pope Leo says are so mildly framed?

"What sort of knowledge does any man have when he is forbidden to read on both sides of the case?

"What better scheme could be devised for putting power into the hands of the priests?

"How could a good Catholic ever be anything, mentally, but a child if he is denied the privilege of reading, thinking, comparing and judging?

"But the rules which Pope Leo XIII. has so mildly framed, do not stop here. They forbid the good Catholic to read any book on religion except those written by Catholics. They forbid good Catholics to read any edition of the Bible except the Catholic edition. Books which criticize the popes, cardinals, priests, church doctrines and usages, are forbidden. The amiable Leo does not wish that his people shall be told a great many things which they ought to know. He wants them to know nothing beyond what the priests see fit to tell them.

"No good Catholic must read any book or other publication which treats of religious subjects, without submitting said book or publication to the judgment of the priests.

"Such rules as these sound strangely out of place in this age of progress and of research.

"Conscious error could not possibly show more guilty timidity in screening itself from honest inquiry than the Catholic church displays in these rules which command good Catholics to read no books excepting those which

have been inspected, tagged and branded by the pope.

"Of all the slavery in this world the most degrading is mental and spiritual slavery; and we look upon the huge growth of the Catholic church in political power as an ominous fact, because the natural tendency of its creed is to make the people superstitious, intolerant, and priest-ridden.

"But while our politicians continue to be cowards, and our Protestant ministers continue to be dupes, Catholic diplomacy will march onward triumphantly, until the day will come when Protestantism will have to fight for dear life in a land which its blind devotees believe is dedicated forever to free speech, free thought, and free worship. T. E. W."

The Last of the Dreadnoughts.

We are manning the mightiest Dreadnought—exceeding by tons and tons,
And nothing yet can equal it in weight and range of guns.

Now what care we for other craft, whatever flag they fly?

It is in our power to send them down or blow them to the sky.

The lookouts sweep the horizon line at every time of day,

And for stealthy submarines and things all night our searchlights play.

So, shipmates of the Dreadnought, we are masters of the sea,

We are rightly named, there is nought to dread, wherever we may be.

But suddenly out of the air one day there came a little speck,

And the wonder grew as the wonder flew and brought all men on deck.

Then overhead a foeman's flag flashed as a bolt from the sky,

And then we knew whence came that speck and ceased to wonder why.

In straightest line it steered its course till it circled and circled above,

As the hawk to its prey came that thing in the air, the great Dreadnought was the dove.

As the dove to the hawk was the Dreadnought to that craft that hovered on high.

What value her tons? What use for her guns? She was built to float, not fly.

Then dread struck the hearts of the Dreadnought men—the ship without compare.

They were ready for anything else afloat, but how could they fight the air?

What happened then the men aloft in the speck in the air best know.

But the Dreadnought never came back to port; all her brave men went below.

—George Crouch, in the Sun.

How Arthur and Blaine Were Caught.

President Arthur, with Secretaries Blaine and Windom and some others, once made a trip down to the eastern shore of Maryland. Sunday it was their luck to listen to a sermon by the Protestant-Episcopal bishop of Maryland, who was there to administer the rite of confirmation. To quote from the Philadelphia Enquirer:

The President and two secretaries sat in quiet satisfaction. But their peace of mind was suddenly dispelled. The offertory was sung. At the familiar words: "Let your light so shine before man," etc., the President and the secretaries each quietly dropped a hand into a pocket.

"Lay not up for yourselves treasures on earth."

Windom drew forth a crisp one-dollar note and held it between his thumb and forefinger ready for the approaching plate. The President and Mr. Blaine went a little deeper into their pockets. One brought up a nickel and the other a dime. Their faces flushed. It would never do to make such a contribution.

"He that soweth a little shall reap little, and he that soweth plenteously shall reap plenteously. . . . God loveth a cheerful giver."

The President went to his pocketbook, and the Secretary of State explored his vest pocket with nervous fingers.

"Zaccheus stood forth and said unto the Lord: 'Behold, Lord, the half of my goods I give to the poor, and if I have done wrong to any man I restore four-fold.'"

The plate was about four pews away. What the President found in his pocketbook was one fifty-dollar note and a ten-dollar greenback—nothing smaller. What Mr. Blaine found was two ten-dollar notes—nothing smaller. To put in a nickel or a dime only was not to be thought of. To give \$10 was more than either cared to do. Each looked at Windom sitting there calmly with his dollar note in hand. He shook his head.

"Charge them that are rich in this world that they be ready to give and glad to distribute."

There was no time for a further pocket exploration or consideration. With a smile of commiseration at each other, and something like glee on Windom's placid countenance, the President and the Secretary of State each planked down his ten-dollar note for "the poor of this congregation." And the worst of it is, said one of the party afterward, that the Lord would probably give them credit only for a dollar or two which they intended to give.

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER VIII.—(Continued).

Character and Teachings.

592.

Who was his favorite female attendant?

Luke: "Mary called Magdalene, out of whom went seven devils" (viii, 2).

Referring to this woman, Dr. Farrar says: "This exorcism is not elsewhere alluded to, and it would be perfectly in accordance with the genius of Hebrew phraseology if the expression had been applied to her in consequence of a passionate nature and an abandoned life. The Talmudists have much to say respecting her—her wealth, her extreme beauty, her braided locks, her shameless profligacy, her husband Pappus, and her paramour, Pandera" (Life of Christ, p. 162).

In a chapter on "Sanctified Prostitution," Dr. Soury writes: "The Jewess is full of naive immodesty, her lip red with desire, her eye moist and singularly luminous in the shade. Yearning with voluptuousness, superb in her triumphs, or merely feline and caressing, she is ever the 'insatiable,' the woman 'with seven devils' of whom the scripture speaks, a kind of burning furnace in which the blond Teuton melts like wax. So far as in her lay, the Syrian woman, with her supple and nervous arms, drew into the tomb the last exhausted sons of Greece and Rome. But who can describe the grace and the soft languor of these daughters of Syria, their large black eyes, the warm bistre tints of their skin? All the poets of the decadence, Catullus, Tibullus, Propertius, have sung this wondrous being. With soft and humble voice, languid and as though crushed by some hidden ill, dragging her limbs over the tiles of agynaecium, she might have been regarded as a stupid slave. Often, her gaze lost in long reveries, she seemed dead, save that her bosom began to swell, her eye lighted up, her breath quickened, her cheeks became covered with crimson. The reverie becoming a reality by a matchless power of invocation and desire, such is the sacred disease which, thanks to Mary Magdalene, gave birth to Christianity" (Religion of Israel, pp. 70, 71).

593.

Who were his apostles?

"A dozen knaves, as ignorant as owls and as poor as church mice."—Voltaire.

"Palestine was one of the most backward of countries; the Galileans were the most ignorant of the inhabitants of Palestine; and the disciples might be counted among the most simple people of Galilee."—Renan.

"His followers were 'unlearned and ignorant men,' chosen from the humblest of the people."—Farrar.

594.

What power is Christ said to have bestowed on Peter?

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew xvi, 19).

On this remarkable bestowal of power, which has exerted such a mighty influence in the government of the church, but of which Mark, Luke and John know nothing, Greg comments as follows: "Not only do we know Peter's utter unfitness to be the depositary of such a fearful power, from his impetuosity and instability of character, and Christ's thorough perception of this unfitness, but we find immediately after it is said to have been conferred upon him, his Lord addresses him indignantly by the epithet of Satan, and rebukes him for his presumption and unspirituality; and shortly afterwards this very man thrice denied his master. Can any one maintain it to be conceivable that Jesus should have conferred the awful power of deciding the salvation or damnation of his fellow-men upon one so frail, so faulty, and so fallible? Does any one believe that he did?" (Creed of Christendom, p. 189).

595.

When Peter discovered that Jesus was the Christ what did he do?

Mark: "And Peter took him [Christ] and began to rebuke him" (viii, 32).

What did Jesus do in turn?

Mark: "He rebuked Peter, saying, Get thee behind me Satan" (33).

What a spectacle! The incarnate God of the universe and his vicegerent on earth indulging in a petty quarrel!

596.

Give an account of Peter's denial of his Master.

Matthew: "Now when Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came up to him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man" (xxvi, 69-74).

597.

What did Peter say to Jesus in regard to compensation for his services?

"Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matthew xix, 27).

What request was made by James and John?

Mark: "They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory" (x, 37).

This shows that self-aggrandizement inspired the actions of his followers then as it does today.

598.

What is said of John in the Gospel of John?

"There was leaning on Jesus's bosom one of his disciples whom he loved" (xiii, 23).

"The disciple standing by whom he [Jesus] loved" (xix, 26).

"The other disciple whom Jesus loved" (xx, 2).

"Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper. . . . This is the disciple which testifieth of these things, and wrote these things" (xxi, 20, 24).

If the Apostle John wrote this Gospel, as claimed by Christians and as declared in the Gospel, he was a vulgar egotist.

599.

What is said regarding the conduct of his Apostles on the evening preceding the crucifixion?

Luke: "And there was also a strife among them, which of them should be accounted the greatest" (xxii, 24).

This was immediately after he had announced his speedy betrayal and death and when his disciples, if sincere, must have manifested the deepest sadness and humility. If the Evangelist is not a base calumniator the Apostles were a set of heartless knaves.

600.

When the Jews came to arrest Jesus what did the disciples do?

Matthew: "Then all the disciples forsook him, and fled" (xxvi, 56).

Mark: "And they all forsook him, and fled" (xiv, 50).

Justin says: "All his friends [the Apostles] stood aloof from him, having denied him" (Apology i, 50).

One scarcely knows which to detest the more, the treachery of Judas in betraying his Master, or the imbecility and cowardice of the other apostles who took no measures to prevent it and who forsook him in the hour of danger.

601.

What became of the Twelve Apostles?

The New Testament, a portion of which is admitted to have been written as late as the latter part of the first century and nearly all of which was really written in the second century, is silent regarding them. Christian martyrology records their fates as follows:

St. Peter was crucified, at his own request head downward, and buried in the Vatican at Rome.

St. Andrew, after having been scourged seven times upon his naked body, was crucified by the proconsul of Achaia.

St. James was beheaded by Herod Antipas in Palestine.

St. John was "thrown into a cauldron of boiling oil" by Domitian, but God "delivered him."

St. Philip was scourged and crucified or hanged by the magistrates of Hierapolis.

St. Bartholomew was put to death by a Roman governor in Armenia.

St. Matthew suffered martyrdom at Naddabar in Ethiopia.

St. Thomas was shot to death with arrows by the Brahmans in India.

St. James the Less was thrown from the pinnacle of the temple at Jerusalem and dispatched with a club where he fell.

St. Simon was "crucified and buried" in Britain.

St. Jude was "cruelly put to death" by the Magi of Persia.

St. Matthias, the successor of Judas Iscariot, it Christian tradition is to be credited, was put to death three times, crucified, stoned, and beheaded.

Nothing can be more incredible than these so-called traditions regarding the martyrdom of the Twelve Apostles, the most of them occurring in an empire where all religious sects enjoyed as perfect religious freedom as the different sects do in America today. Whatever opinion may be entertained respecting the existence of Jesus, the Twelve Apostles belong to the realm of mythology, and their alleged martyrdoms are pure inventions. Had these men really existed Christian history at least would contain some reliable notice of them, yet all the stories relating to them, like the story of Peter at Rome, and John at Ephesus, are self-evident fictions. In the significant words of the eminent Dutch theologians, Dr. Kuenen, Dr. Oort and Dr. Hooykaas, "All the Apostles disappear without a trace."

Di Rudini Dies an Agnostic.

Marquis di Rudini, Italian statesman and former premier, died Aug. 7 after a long and painful illness. The latest bulletin concerning his condition having declared that he was dying, the king sent the court chaplain, Mgr. Beccaria, to his residence with a farewell message of sympathy.

It is stated that Mgr. Beccaria before quitting the bedside earnestly urged the Marquis to receive the last sacrament. Di Rudini with difficulty raised himself and said, with quiet emphasis:

"Since you were not summoned this cannot be part of your mission. In view of my life's history I cannot at my age and at this solemn moment renounce my Agnostic convictions."

He subsequently took leave of his household, bidding all its members to cherish undying love for the fatherland.

Antonio Starrabba, Marquis di Rudini, was born in Palermo in 1839 of parents whose ancestry began in the ninth century. He grew to manhood as a Conservative and entered politics at the age of 20, casting his lot with Garibaldi and helping him to build barricades in the streets of Palermo. In spite of his youth he played a prominent part in the revolution which freed Sicily from the rule of King Francis.

When affairs had quieted down he went to Naples and was about to be imprisoned when he found refuge in a French man-o'-war, for which country he had since had the warmest sympathy and regard.

A few months later he took part in the Garibaldian expedition which resulted in the expulsion of the Bourbons from Naples, and then went back to Sicily, where he was made mayor at the age of 26. There was at that time a terrible epidemic of cholera, complicated by famine and an incendiary insurrection attributed to the Mafia, the flesh of murdered gendarmes being exhibited for sale by the pound. The courage, energy, and resources displayed by the young mayor in this crisis resulted in the speedy restoration of order, and di Rudini was first appointed governor of Naples and later minister of the interior in the Menabrea cabinet. He was then barely 28.

A year later he was called upon to choose between the interests of his party and what he considered the interests of the nation in connection with the ordering of a general election. He decided adversely to his party, bringing about the downfall of the Menabrea cabinet. For this he was excluded from office for the next twenty-one years. Seats in the cabinet repeatedly were offered to him by Premiers Depretis, Minghetti, and even Crispi, but he refused on the ground that he could not consistently approve of a policy that he regarded as diametrically opposed to the economic interests of the country.

Finally, in 1891, he yielded to the urgent solicitations of King Humbert, and accepted the task of forming an administration, going so far as to accept the condition of affairs created by Italy's participation in the Triple Alliance, of which he did not approve. He made the mistake of thinking he could rely on the supplanted Crispi, and when he appointed one of the latter's friends minister of the interior the minister intrigued with the other cabinet members so that Rudini was compelled to sanction the renewal of the Triple Alliance and to sanction a number of other things of which he did not approve.

He resigned in 1892 because he could not have a free hand, but after the downfall of the second Crispi cabinet, in 1896, he again became premier. In December of the following year the ministry was defeated on a military bill and when the minister of war resigned Rudini also gave up his office.

One of his sons, the Marquis Carlo di Rudini, married Dora Labouchere, daughter of Henry Labouchere of Truth,

IS SOCIALISM CHRISTIANITY?

From Its Advocates One May Prove Either That It Is or That It Is Not.

From five to ten years ago the attitude of Socialism was somewhat different from its present position. We have no criticism to offer on the party platform, sound and true. However, all Socialist papers reiterated "Socialism Defined," containing sentiments adverse to the platform. For instance, the following: "The ethics of Socialism are identical with the ethics of Christianity."

They are as different as right and wrong.

A leading member of the party wrote: "I believe the things that Christian Socialism stands for. It is God's way out of the wilderness into the promised land. It is Christianity applied." Add to this the dire consequences uttered by the wise Zola: "Whoever is content to scoff at the new gospel—Socialism—is a fool. Whosoever treacherously stifles it is a criminal." This is quite similar to the Christians who call their opponents fools and say, "believe or be damned."

The statements above quoted were baits to catch Christians; and the scheme was a success; it caught many; and now they want to control and run the party on Christian principles. They are usurpers and interlopers.

The term Christian Socialism is as incongruous as Christian Republicanism or Christian Democracy. Would either party feel themselves complimented by such an appellation? They would spurn it with indignation.

In Socialism Defined are statements from dictionaries and the eminent writers Morris, Ruskin, Wilcox, Creelman, Clarke, all true, sensible ideas, free from the slightest allusion to religion. Many party leaders declare "Socialism has nothing to do with a man's religion." However, if it is "Christianity applied" and "identical with it" and is "Christian Socialism," as alleged, it has so much to do with a man's religion that he must be a Christian; and that implies that he is a God-worshiper and believer in a crucified savior who will save him from hell and damnation.

"Applied Christianity" interferes materially with the religion of Jews, Buddhists, Mohammedans, who spurn the party pretensions. Moreover, that Christian bait will not catch Spiritualists nor Atheists nor Freethinkers. We don't want to follow any "God's way out of the wilderness." We (millions of us) want nothing to do with Christianity with its fabulous god; its formulas of worship; its confused system that makes men competitors, antagonists in hundreds of independent, selfish sects, conflicting parties.

Socialists will be defeated, crushed by their heavy burden. At one time they profess to be allied to religion—at another time repudiate it. Socialism Defined opens with: "The ethics of Socialism are identical with the ethics of Christianity," and closes with the remark by Mark Twain, "I bring you the stately matron Christendom, returning bedraggled, besmirched, and dishonored from pirate raids in Kiachow, Manchuria, South Africa, etc., with her soul full of meanness, her pockets full of boodle and her mouth full of pious hypocrisies. Give her soap and towel, but hide the looking glass."

Thus they profess alliance with religion, then dismiss it with a slap in the face. Mark Twain expresses a truth—a scandalous fact.

We can scarcely read a Socialist paper without seeing a thrust at popular religion. To show their estimate of it I have gathered at random the following extracts:

"God of the wealthy, the pulpits breathe forth libel in thy name."

"Since the days of Constantine Christianity has been imprisoned in the ironbound environment of feudalism and capitalism, both of which are necessarily prohibitive of the concrete application of its teachings. Socialism promises more than the teachings of Christianity, because it postulates a more highly organized economic environment than the gospel calls for."

"This is that strange thing Religion,

Write it, read it, con it well;

Who so takes another's product

Thereby makes his bed in hell."

"Socialism is a science, not a religious creed." (Yet identical with Christianity.)

"Christians do not practice or preach the ethics of Christianity. If ministers had spent as much ability in showing people how to arrange their affairs in harmony as they have in picking out the points of dispute in the creeds, the millennium would long ago have been realized. Men

cannot be brothers while they have conflicting personal interests, while they are competing with each other in business, in religion, in politics."

"The competitive system will unmake Christians faster than all the churches can make them. You cannot teach the gospel of love from the text-book of strife. The Socialists are doing more for the kingdom of heaven on earth than all the churches put together."

We have no fault to find with the above statements, but we want to say they are incompatible with the pretense of alliance with Christianity. Socialists must correct their blunders and drop the Christian prefix, or else intelligent people will drop Socialism. A. H. N.

Nansen on Atheist Morality.

In his excellent article in the current Hibbert Journal, Dr. Fridtjof Nansen, the Arctic explorer, tells the following anecdote in illustration of the point that Atheists are moral by the force of their own logic:

"I once witnessed a discussion between a very prominent and intelligent clergyman and an Agnostic. The clergyman asked the Agnostic whether he did not believe in a life after death. The Agnostic answered that he did not. The clergyman said that he could not understand such a thing, and still less could he understand why the Agnostic led a moral life. If he, the clergyman, did not believe in a life and a reward after death, he could not see the purpose of a moral life, and he would certainly take all the enjoyment of its pleasures that life could give him. The Agnostic answered that he feared their tastes did not quite agree. He saw his happiness in harmony, and such a life would hardly bring harmony into his existence."

Such is Atheistic logic on the subject of ethics, and if he puts that logic into practice the Atheist is bound to be a highly and rationally moralized being. How foolish as well as false and misleading, therefore, is the assertion that "there is no place in a Godless Universe for any approach to a moral sense," and that "unless an Atheist is a fool he will cease to talk of rationalizing morality." Whoever writes in that insulting style either wilfully misrepresents or is culpably ignorant of the real teaching of Atheism.—J. T. Lloyd in the London Freethinker.

A reader has discovered the following in the philosophy of Jean Jacques Rousseau: "Citizens must believe in God and in future rewards and punishments; citizens may also believe other dogmas not inconsistent with these. The sovereign may not compel belief, but may banish unbelievers and put backsliders to death." That was Rousseau's ideas of religious toleration. Rousseau was devout. He deserted the circle that gathered about Holbach, author of the "System of Nature," because its members were Atheists. He advocated a return to nature—to about the stage where man would be content with "food, a female, and rest." The jocular Voltaire said he was so impressed with Rousseau's eloquence on this score that he felt a strong inclination to go on all fours.

The Hackensack Liberal Club is now "marking time" in the River Edge school case, of which considerable has been said in late numbers of The Truth Seeker. Having put State Superintendent Baxter in communication with the local Board of Education, the Club awaits the next move of the enemy.

It is better for a human being to believe in dentistry than in the trinity; in good teeth than in the divinity of Jesus; in a clean and wholesome mouth than in the immaculate conception; in tooth-brush and tooth-powder than in holy water and extreme unction; in cleanliness than in godliness.

The church (outside of Romanism) as an institution is dead, absolutely dead. Let it speak and no one listens. Good music, a good speaker in the pulpit, will attract an audience, but the church itself has no power in the community, whether it be Methodist, Unitarian or Baptist.

Minor Editorial Note and Comment.

Sterling P. Bond, prominent lawyer and political leader, says a St. Louis dispatch, "has started a movement to obtain the enactment of a law providing for the holding of primary and general elections throughout the state on Sunday, to give all the citizens an opportunity to cast their ballots. Mr. Bond declares that the legislature, by proper enactment, can legalize many official acts performed on Sunday. In order to make sure, the matter will be referred to the Supreme Court for an opinion at an early date. Attorney-General Hadley will also be asked for an opinion. 'The only way to obtain an honest election,' said Mr. Bond, 'is to give every voter a chance. Sunday is a good day for an election. It is not a sacrilege to perform a citizen's duty. To vote right is just as right in God's sight as it is to attend church and pray.' What is "right" in "God's sight," about which Mr. Bond seems to have inside information, does not count. A thing must be right in the sight of the parsons if it is to be allowed. Benjamin Franklin, after traveling in Flanders, observed that Sabbath breaking was less offensive to the Deity than to a New England justice of the peace. Sunday primaries and elections would indubitably add to the usefulness of the day. If the churches were opened to the boards of registration, the usefulness of those structures would likewise be enhanced. The rent could be credited on account of their taxes, which are perpetually delinquent.

Justice William J. Gaynor of the State Supreme Court in Brooklyn has rendered a decision on the new anti-gambling law. He says it does not apply to private betting. These paragraphs are from the decision:

"The charge against the relator is that he violated section 351 of the Penal Code by making a bet with another upon the result of a game of golf to be played between them, and recorded or registered the said bet on a card. This was no crime. 'Ordinary betting has never been made a crime' (People vs. Stedeker, 175 N. Y., 57, 62). The law has never descended to thrusting its nose into the personal conduct of men and women to that extent, and those who try to make out that it has only tend to create a disrespect for it.

"In the administration of the laws no one should set himself up as better or stricter than the laws. No law can be enforced except by public opinion, and wise legislators never pass a law which lacks public opinion in its favor. Such laws are dead letters except as they are stirred up from time to time by the few among us who delight in meddling with the conduct of others or to levy blackmail. The community sheds them as a snake sheds its skin."

In making these observations on the law and private conduct Justice Gaynor overlooked the Sunday statutes, which certainly do thrust their nose into the personal affairs of the citizen; the courts being permitted to decide for him what labor is "necessary," and he may be arrested and fined or imprisoned for personally working on his own premises on Sunday.

After searching fourteen years for her son, born to her in 1894, Mrs. Annie Okstein of this city finds the child was "indentured" by its father at the age of three and one-half years to a Roman Catholic foundling asylum. Sister Therese Vincent, head of the institution, is called upon by the courts to produce the person of the boy, but replies through her counsel that no information as to the boy's whereabouts can be given because the records relating to the disposition of him have been lost. Although the child is gone it is likely that the institution is still charging the city for keeping him.

The courts of Muncie were invoked to decide on the propriety of the new director's or sheath gown, which Miss

Isabelle Turner, an actress, wore on the streets of that Indiana town. The lady was arrested at the instance of local ministers. On the witness stand Miss Turner "scored Dr. Clark Crawford of the High street M. E. church, Dr. B. M. Nice of the First Presbyterian, and the Rev. Charles E. Watkins of the Seventeenth Street Baptist church for the part they took in the matter." Justice Pierce acquitted the lady of immodesty, declaring the revelations made by the director's gown to be modest compared with the exhibitions witnessed on the street in rainy weather. As usual, the indecency lay with the ministers who exposed their minds.

The St. Ann miracle joint in Chicago is again open for business. As usual it exhibits a star patient. This is Emma Gutfleisch of St. Louis who, some time ago, as the press agent states, was accidentally shot in the leg. The limb became shrunken as to size and three and one-half inches shorter than its mate. Many physicians pulled it without avail. She heard of the miracle joint, took six weeks' treatment, and is now all right, thanks to the relic of St. Ann, the grandmother of God. The girl is in the convent connected with the shrine, and displays a brace as evidence that she was formerly short-legged on one side. The age of miracles surely is not past. If it were, the public would not be so miraculously gullible as at present.

An English vicar has refused the "holy communion" to a man who married his deceased wife's sister contrary to the canons of the church. As the marriage is a legal one since the passage of the Deceased Wife's Sister Act by Parliament in August, 1907, the action of the vicar sets church and state at odds. The state, which is supreme over the church in England, is expected to rebuke the vicar for implying that the excluded person is "a notorious and evil liver." However, the man is at liberty to quite the church. His voluntary membership exposes him to the snub he has received. He cannot retaliate more effectively than by withdrawing and telling the vicar to go to the devil, or words to that effect.

If an excusable mobbing could ever take place, that of Justice of the Peace George Thum, of Spring Garden, Pa., comes under that head. Thum has been prosecuting boys and men who play ball on Sunday. The other evening he was surrounded by a gang of them and seriously jarred. He is himself in the habit of playing ball on week days, because he has leisure then for the sport; but he denies the right of those who do not enjoy week-day leisure to play on the only day they are not at work, while he attends church. He says that they disturb church-goers. That cannot be helped and is not the fault of the players. It disturbs a church-goer in Pennsylvania to know that Sunday ball is played in San Francisco.

The Tolstoy jubilee will not be a success if the Russian ecclesiastics can defeat it. At Kiev, on August 4, the Missionary Congress passed a resolution against the participation of members of the Orthodox church in the forthcoming celebration of the eightieth anniversary of the birth of Tolstoy. Furthermore, it requested the Synod to issue warnings, to be read in all churches, against the jubilee and to order prayers on the Sunday preceding the anniversary for the return of Tolstoy to the church. When a hundred years from, now the birthday of Tolstoy is celebrated by Russians, the names of these reactionaries will be rotting in forgetfulness with those of Bruno's judges.

The policeman's club is not thought by Missouri's governor to be deadly enough for Sabbath-breakers. Following his declaration that he would send the National Guard into St. Louis county to enforce the Sunday liquor laws and to preserve order, Governor Folk issued orders to Brig-Gen. H. C. Clark, commandant of the National Guard of Missouri, to assemble the First Regiment in St. Louis county the following Saturday and Sunday. And it is all for the love of him who said that the Sabbath was made for man.

Says Jeannette Miriam Goldberg, field secretary of the Jewish Chautauqua: "The Jew stands to-day the living exponent of the indestructibility of truth." So does the Christian when the Christian tells it. So also the Mohammedan. There are thus three indestructible truths, each denying and excluding the two others. Paine shrewdly observed that the Christian proves the truth of his religion by the testimony of the Jew who denies it. What these various religionists "stand as" is the indestructibility of man's belief in superstition.

The marriage of Miss Anna Fallieres, daughter of the President of the French republic, to J. Lanes, the President's secretary, in the Church of the Madeleine, Paris, Aug. 10, raised the question whether or not the President might participate in the ceremony, owing to the fact that all French officials who were concerned in the adoption of the law providing for the separation of church and state have been excommunicated. There is no information that President Fallieres lost any sleep over the matter.

The First Church of the Disciples of Christ, in West Fifty-sixth street, this city, "withdraws confidence" from its former pastor, the Rev. J. Q. Denham, because he left the neighborhood in an "unexplained" and "unsatisfactory" manner. That is not altogether frank. The reverend gentleman's leaving is entirely explainable: he eloped with the wife of E. Bartol Hall; and as he has not come back it is almost certain that his leaving was quite satisfactory to him.

Evidently an unbeliever is the correspondent of the New York World subscribing himself M. F. Matteson. Observing that one writer avers that "God called Abraham Lincoln in a great crisis, Mr. Matteson remarks: "It seems rather peculiar to me that God should call an infidel to his aid. Are they the only people to be trusted?" It is appropriate that an infidel should have been called to preserve a Republic which infidels had founded.

It is one day reported of the American Cardinal Gibbons, Roman Catholic, of Baltimore, who is now in Rome, that he is much displeased that he was invited to a meeting of the Propaganda Committee and ignored when he got there. The next day's papers say he is confined to his room with a high temperature. It is hoped that disappointment did not drive his eminence out under the flaring lamps of Rome.

We wish that some of our friends who write to The Truth Seeker to demonstrate why every Freethinker should be a Socialist would communicate to their Socialist papers the reason why every Socialist should be a Freethinker. This would double the effects of the argument provided the other papers proved as hospitable to side-issues as this one.

The Bible Society sends The Truth Seeker a brief report on affairs in Korea. It says that a Bible is a passport for a foreigner in that kingdom, provided the possessor can read it. If he cannot read it he is taken to be a spy and shot forthwith. A country like that hardly needs the lessons of the Jewish historians. It is savage enough already.

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

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

PERSONAL EXPERIENCES.

From Frank Swancara, Kansas.

E. M. Macdonald—Dear Sir:

If it is in order to recount some personal experiences with Christians, I will mention a few. Charles J. Baskerville, an able revivalist, was holding meetings in Grand Island, Nebraska. His work and his cause was being discussed at the boarding house where I was taking meals. Being very young and timid I did not join in the discussions, but finally ventured to say: "I don't see how any one can be happy if he believes there is a hell where many of his fellow-beings are suffering eternal torment." Thereupon the landlady gave a look of terror and said: "Are you an Infidel? Had I known you were that way, you never could have boarded here in the first place." On another occasion a Christian friend remarked to me after I had expressed an intention to lecture in behalf of Agnosticism: "I hope you will never live to deliver the first lecture." That same Christian afterwards boasted of his success in various vicious adventures. I once heard a preacher who had a grievance against a business man speak of the latter in terms which he considered the most derogatory that could be uttered, and which were "He is an Infidel."

I heard a preacher in commenting on Ingersoll say that there used to be Infidel societies organized on account of Ingersoll's work; that these societies found it difficult to maintain their Infidel opinions, and that they used to send for Ingersoll to talk to them in order that they might keep their Agnostic opinions, which were otherwise hard to maintain. A few days ago a friend of mine told me that a Christian told him that he (the Christian) could murder him and that none of the Infidels present would be allowed to testify against him, to which my friend replied, "Is that a just law?" The Christian replied: "Yes, any one that holds such a belief as you is unfit to testify in any Court." I see that certain mail order houses are selling a book called "Ingersoll's 44 Lectures, Complete" or something like that. I secured one at a book auction. This book seems to contain the newspaper reports of Ingersoll's lectures, and while they sound good, I don't think they are accurate.

Some time ago the associated press gave out a report of a sermon preached by Robert M. Patterson at Philadelphia in which he advocated the burning of heretics. I wrote him and received a reply denying the newspaper reports. Only a few days ago I heard a religious Ingersoll story that evidently has had an extensive circulation among Christians, although it reflects nothing to their credit. It is to the effect that Ingersoll once asked an old lady what good Christianity did, to which the lady is said to have replied: "It kept Bob Ingersoll from becoming governor of Illinois."

We have heard a great deal about the movement in Kansas to evangelize the state. In a local paper to-day I find that the last Sunday in June has been set apart as a day of prayer in behalf of this movement. I herewith inclose the article, which is quite amusing. It is about a month since the union revival closed here, but there is as much sinning here as there ever was, and the only way for a newcomer to learn that there was a spiritual awakening here is to examine the back numbers of the local paper. If the Christians were to read the accounts again they would probably look

to see in what month and year the paper was printed.

CHRIST, CHIRINUS, CHRISHNA.

From Norman Murray, Montreal.

E. M. Macdonald—Dear Sir:

It is really astonishing, in the light of Jewish ancient and modern history, Greek and Roman mythology and modern Jewish anarchy, Socialism and free-love theories that any one should look to the Orient for the origin of Christianity. Till recent years the Far East was a world by itself with little or no exchange of ideas with Europe. The sanguinary features of Christianity as exemplified in the Inquisition in Spain and the Blue Laws of the Puritans in New England have their foundation in the Mosaic laws. The everlasting quarrels of the various Jewish sects have brought the curse of persecution into Europe and thence to America. The Jews are starting the same game right here in Montreal. The serious mistake the Gentiles first made was to interfere in the quarrels of the Jews at all. They still want Jewish bakers and Jewish butchers, and even Jewish rag-pickers will turn up their noses at meat which they say is only fit for Gentiles to eat. If "Nummus" will read Renan, Voltaire, Ingersoll, Juvenal and Tacitus he may get the cobwebs off his brains as to the origin of Christianity. We got this evil legacy, the Christian superstition, from the Jews. As for the Messiah myth, every intelligent student of history knows that the Jews have always been looking for a Messiah. Why, they are looking for one now to lead the Zionist movement! When people are looking for fakers the faker is bound to appear. No race has ever produced as many fakers as the Jews, and no race has made so few useful discoveries. The Jews are absolutely outside of the real Freethought movement. When Jews really become Freethinkers they cease to be Jews, and they become Americans, English, French and Germans. They will then eat at the same table with other people, and they will not require Jewish bakers and butchers.

SOCIALISM AND LIBERTY.

From Channing Severance, California.

E. M. Macdonald—Dear Sir:

The above title adorns a few remarks made by Mary Dick, and in them she attempts to show that Socialism would destroy individual liberty; but just how, is not made clear by the incidents mentioned. In one case certain persons referred to as "his party" forbid a Socialist speaker to debate with an anarchist, but how they could prevent him if he saw fit to debate is not stated.

Just about such a case was recently seen in Los Angeles, for a member of a Socialist organization attended one or more of Emma Goldman's meetings, and rendered her some assistance in securing a hall and making arrangements.

For this offense, which they could not prevent, he was suspended for thirty days, or made an outcast one month by his society. Now supposing Socialism was an established fact and the whole world was being run under its principles—equal opportunities to all and the producer to have all he produces—what would these incidents or the alleged treatment of Hurt and those editors in Germany have to do with personal liberty? Let us grant for now, while Socialism is fighting for domination in government, that certain enthusiastic but narrow-minded persons can exert, through organized bodies of individuals, a little petty tyranny; but how does that go to show that a majority of all the people, who will vote and decide questions of personal liberty, will be in favor of destroying it? It shows nothing of the kind; and if there is no greater reason than these cases mentioned for thinking Socialism would be despotic and tyrannical, we can sleep sweetly nights and

dream of the good time coming when it gets here. Of all the ill-grounded fears that perturb the opponents of Socialism, none are more visionary and absurd than the one that Socialism means the end of individual liberty, or that it will be a religious institution run for Christ's sake and the glory of God. To suppose a majority of the people will enslave themselves and everybody else by damnable laws, is an idea wild enough to be classed with a pipe dream; and to suppose that a minority of Christians in this country—as shown by the census—can control and do as they please with a large majority, is to nurse imaginary ills about as likely to be seen as the second coming of Jesus Christ or the man who can lift himself with his boot-straps. Let us not be unduly worried about personal liberty under Socialism, and if we stop to think how little we have under Capitalism, I do not think we will.

The majority of the people in this country are now wage slaves without homes of their own or a foot of land they can abide on without paying some individual for the privilege; and just now millions of these wage slaves have no master, and can find none to employ them enough to make a decent living. "Personal liberty" that don't insure a man a home or give him a foot of land to live on, is not so attractive to me that it obscures the great principles of Socialism and keeps trivial things uppermost. If "personal liberty" under Capitalism, which drives men to suicide, produces crimes of every description, and is fast filling our prisons and insane asylums, is the kind some people want to retain, then, indeed, is their taste peculiar, like that of the woman who kissed the cow. Socialism offers every man an opportunity to work and will give him all he produces. Capitalism denies men the right to work unless some capitalist or employer can make a profit off from him; and yet many wage slaves prefer Capitalism to Socialism, for fear they will lose something they do not now possess—real, genuine personal liberty; or that church attendance will be made compulsory if Socialism is established. The personal liberty we have got now when unable to find a job, is to become a tramp, steal and get into jail, or commit suicide. I therefore rise to remark with a loud voice that this personal liberty don't suit me, and I prefer the kind that Socialism offers and shall vote for it next November.

From William Drake, Ohio.—E. M. Macdonald—Dear Sir: I am not very prompt in remitting my dues. I am old and have been thinking of discontinuing The Truth Seeker, but each number has several articles or communications that interest me, so I inclose \$5 for two years' subscription. I think by the time this expires we will have no use for the teaching of your paper. I am prompted to this belief by the effort that Teddy is making for universal peace. The beautiful idea of sending sixteen battleships around the world to the other Christian nations demonstrating to them that we will give them hell if they do not behave—I think the Lord must have come unto Teddy directing him to do this. Perhaps Teddy will receive a further communication from the same source directing him to tell the people to arm themselves with stilettos, revolvers, etc., to increase neighborhood peace. I trust that Teddy's idea of bringing about universal peace does not prevail at the International Peace Congress.

From Edward Secrest, California.—

Dear Brother: I have passed the 75th milestone on life's journey, so shove the great old Truth Seeker along another notch also. You may make up your mind to this pleasant little job for me every time I leave a mallepost behind. No paper gives me the solid comfort in my old age, by day and night, as The Truth Seeker. Long may it wave.

FABIAN FREETHOUGHT FAVORED.

From Philip Holloway, British Columbia.

E. M. Macdonald—Dear Sir:

Believing there is some misapprehension afloat in the "Land of the Free" regarding the people of Canada and their institutions, I would contribute a little to the end that some vision may be clarified.

To begin with, Canada is truly democratic in that legislation and government is in the hands of the representatives of the people. The monarch of England, through his representative, holds the beginning and the end of authority in a figurative and not in an actual sense, as it is well understood that the people rule. This system may be weak, it may be poor, but it is not apparently so; nor more easily perverted to a general detriment than the republican system under which an association of judges decide what must or must not be done by virtue of the constitution.

In Canada, as elsewhere, representative government is in the experimental stage and a questionable success. Voters, when not born into a party, are drawn there by friends, usually, and led to believe the opposing faction composed of the very arch rascals of graft and corruption. A few possess independent judgment and by their vote switch the policy of the country this way or that according as the mood strikes them. The affairs of the state are as completely in the control of the political party securing a majority vote as is the case in any other part of the world. Clearly, then, the law and administration is such as the majority of people wish.

As to the matter of religious tolerance and individual liberty, one can only speak from experience, and in making a general statement, the truth is most apt to be colored according to the temperament and intellectual calibre. It is difficult to be entirely unbiased. My opinion is, that from Winnipeg to the Pacific a person is safe and free to exercise any, all, or none of the religious feelings. He may choose any course and remain uninterfered with in a religious way except in the matter of Sabbath observance. A law prohibiting all supposedly unnecessary labor on Sundays is in force in all parts of Canada, I believe, excepting in this province of British Columbia; any province may decline to enforce the provisions of the Act if it so chooses.

Now, an Agnostic who is violently hostile to the orthodox faith will naturally declaim against the above-mentioned law, and pour out his supply of uncomplimentary phrases on the people he holds responsible. Possibly, he may invite martyrdom by refusing to conform. The question is, What is accomplished for the cause of enlightenment? Does not hostility arouse hostility? Friction beget heat? If we agree that religious illusion is rooted in ignorance, then I submit that the violent hostility so often practiced by Agnostic writers and speakers is non-productive of good or great results.

I submit that the Agnostic movement lacks both prestige and power because of the intemperate and undiplomatic attacks made by the devotees on the orthodox fortress, and because of not infrequent squabbling in its own camp.

I submit that the flank movements being executed by the forces of Spiritualism, Socialism, Theosophy, Christian Science, New Thought, Ethical Culture, Natural Philosophy, and Psychological Research are at the moment undermining the castle of our common foe to a degree that renders inconsiderate almost the stamping and shouting and unholy defiance that we so resolutely enjoy.

On its own ruins, orthodoxy will reconstruct itself and live in lofty indifference to the "hard shot" that falls short

because of its very weight, fired from the ranks of Freethought. Orthodoxy deserves to die, and that it perish utterly is my established persuasion; but that it can be induced to expire by weapons other than the unvarying exhibition of good sense and sound integrity on the part of its avowed enemies, is neither to be expected nor seen. Religious feelings of awe and reverence for the unseen and unknown, combined with human limitations and race tradition, and the capacity of the mind to construct elaborate pictures of what it most loves, will long suffice to dominate the masses of mankind in whom a dependence on reason and observation is as yet unborn. Therefore, when a majority of our Christian cohabitants insist that we shall not desecrate the day of the Lord by labor that is not for him, let us say in effect, "Very good, my friends, you hold the tiller, but we rest, not in the fear of the Lord, because we do not apprehend his person. We rest because rest is good, and because of the custom of progenitors for centuries, even from the time of sun-worship, preceding the dawn of history." A seed thus planted may safely be left to its own development, and it will be found that a policy of non-resistance when the persecution is limited to compulsory cessation from ordinary labor, will do more to advance the Agnostic cause, and beget for it more respect than any quantity of abuse or spiteful denunciation.

I do not believe in being docile under laws that restrict unnecessarily, but would confine my disapproval to what I conceive to be temperance.

My experience has been limited to Western and Northwestern Canada, but I have also trodden on a few of the states, and know that misconception is confined to neither place. Western Canada is young and concerned with home affairs mostly, but wait! her voice will presently be heard, and if I mistake not, it will be the voice of sturdy good sense with no apology for its own existence. If religion remains, it will take on a form that will bear little resemblance to the religion of fifty years ago; thanks to Paine, Ingersoll, and the many others whose enterprise and courage in the cause of Truth is even now moving forward the regeneration of the world.

From Wm. E. DeLong, Michigan.—E. M. Macdonald—Dear Sir: Find inclosed \$3 for another year's subscription. I am very sorry to learn of your illness and your battle with the tuberculosis "bugs." Do not be discouraged, but go after the bugs in a scientific way same as you have gone against superstition, and finally both will have to yield. While Bryan is not much of a drawing card for Free-thinkers, neither is any other presidential candidate in sight. They all cater to the church, and if a Freethinker intends to vote at all this Fall, he might just about as well close his eyes and take his choice. If the church element keeps on much longer making dupes of our officials and dictating the affairs of state, it is only a question of time when it will be considered blasphemy to support the Constitution of the United States.

From J. B. Mooney, Seattle, Wash.—Editor Truth Seeker: Inclosed you will find \$3 for my subscription. I am sorry the editor is sick. May he soon be able to resume his work. I cannot refrain from stating that I am surprised at your pro-capitalist position. A Freethinker who is not a Socialist! Every Freethinker should be a Socialist, not for the reason given by one of your correspondents, but because he is a Freethinker. Every Freethinker will subscribe to the principle, "He that will not work, neither shall he eat." This principle cannot be enforced till the common ownership of the means of life is substituted for the private ownership.

MEDITATING DEEPLY.

From Leander Woodie, North Carolina. E. M. Macdonald—Dear Sir:

Now and then I am constrained to deep meditation. For instance, I see in the World an account of a twin brother being drowned in the quicksand. A sister, 12 miles away, faints at the same moment, and says her twin brother is drowning. If this be true, it is a step in the dark for me, and I don't expect any Christian creed to explain such phenomenon. I look to the scientific organizations, and such publications as The Truth Seeker to lead me out.

[Probably a coincidence. We are always concerned for the safety of absent ones, and getting "impressions" that something is happening to them. Out of a million or ten million such impressions, one may occur simultaneously with the fact.—Ed. T. S.]

From G. W. Roberts, Texas. Gentlemen: All that I have done has been accomplished without prayers or the help of any God, but I have wasted some time with preachers, trying to show them the light, though I have never found a man of reason among them. I find The Truth Seeker a great help in holding the fort. My wife, though a church member when we were wed, is your strongest sympathizer, and it is by her wish that I renew the subscription, inclosing \$5 for that and books. She also sends a poem which she thought you might put in the paper.

Why?

Prior to the great beginning
When there was no heaven or earth,
When there was no sun or starlight,
Before creation had its birth,
When a blank and boundless nothing
Harmless, lifeless, round him fell,
What occurred to break his slumbers,
What was there to break the spell?
Breathless, lifeless, all-pervading
Deep, boundless, starless, rayless
night,
No, not night, for there was nothing
Out of which sprang worlds of light,
Out of which was made the heavens,
Countless worlds remote and near,
And every living, moving creature
In the depths of sea and air;
Yet we know not what aroused him
To begin his mighty plan
Of creation in its vastness
Forming lastly sinful man.
Why did he not leave great nothing
In its harmless, sinless space,
Rather than make man so sinful
As to wreck the human race?
When there was no grief nor anguish,
When there was neither joy nor pain,
Why create both good and evil?
Why not let great naught remain?
If creation brings forth evil,
And from evil comes forth good,
Where then is the point dividing
Satan's works from those of God?
When there was no place for sinning,
Nor for sinful man to dwell,
Why did God create a devil
And conceive an endless hell?

From Edgar Robertson, Utah.—E. M. Macdonald—Dear Sir: Behind again as usual with my subscription, but ready once again to come through with just a little extra to help meet expenses. Inclosed find \$15. Send me one copy each of the two books by the man I consider one of the best writers whose works I ever became familiar with, John E. Remsburg, "Bible," and "Six Historic Americans," and "A Short History of the Inquisition," and keep the change.

From Robert Prandy, Iowa. Mr. E. M. Macdonald—Dear Sir: I was born in Ireland of Catholic parents in 1842. Came to America in 1848. Father died in 1850. At the age of 13 I used to serve mass in the morning, then saw wood all day. My good old mother washed, while the priest lived high. I inclose \$1.15 for books.

A Catholic prayer book in the pocket of a young man killed by an Erie express train near Goshen, N. Y., has been the means of his identification as Michael Ruane, son of Anthony Ruane, a prominent resident of Avoca, Pa. Prayer books and Bibles which miraculously intercept bullets directed at the breast are carried in front. And yet a miracle should not be defeated by so trivial a circumstance as that a railroad train came up from behind.

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Paganism, and appropriated most of the property to its own use. Christianity furnished new steam for an old engine. Fables, like most other things, wear out and have to be patched, gilded, or replaced.

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Col. ROBERT G. INGERSOLL said: "This work demonstrates the fact that there is nothing new or original in Christianity; that its maxims, miracles, and mistakes, its doctrines, sacraments, and ceremonies, were all borrowed; that its virgins mothers, miraculous babes, courier-stars, crucifixions, resurrections, and ascensions, were familiar things hundreds of years before the founder of Christianity was born. It shows that all the machinery of the supernatural has been in active operation for countless generations; that all the nations of antiquity had about the same religious experience, and substantially agreed as to the correctness of about the same mistakes. Catholicism administered on the estate of

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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."

Home.

You may talk about apartments or the finest kind of flat;
And tell about your grand hotels—the swellest ones at that—
You may rave about a mansion or a villa in far Rome;
But I'll go you one still better yet—and that's my home.

The dearest wife that ever lived, and still a bride, by jing!
Her hair is getting gray; but say! you ought to hear her sing!
When she puts the kids to bed at night, she murmurs soft and low
Those dear old tunes our mother sang years and years ago.

And when the babies, tired out, are off to Bylow Land
She kisses 'em and tucks 'em in with tender mother hand,
And then we sit together there and talk awhile and dream,
A-building castles of our own in the fire-light's dancing gleam.

The king may have his palaces—no envy stings my heart;
For, grant him all his soul desires, I have still the better part.
Ah! give the rich their mansions fine where'er they chance to roam,
But for me my little cottage neat—'tis home, sweet home!
—Grace G. Bostwick.

Suspending a Great Bridge.

If the reader should by accident or design go to the lower—that is, the eastern—end of Pike street, in this city, he would find, two blocks back from the waterfront, about the most impressive piece of masonry in New York. It is the anchor structure to receive and hold the Manhattan ends of the big suspension cables of the new Manhattan Bridge over the East river.

There is much in this vast and solid structure to interest, but perhaps the liveliest interest will be felt by those who study it in four short granite towers rising above the main structure near the river front end. These granite towers do not rise at the same angle as the slightly sloping front of the main structure, but stand back at a somewhat sharper angle, and when you know what they are for it is easy to think of them as four great granite giants leaning backward under the effort to withstand a tremendous strain. The courses of granite of which they are built are not in horizontal layers, but themselves are at an angle, thus adding to the impression of something that has uprisen there to withstand the strain.

These four leaning granite towers will support the saddles on which will rest the four great suspension cables of the Manhattan Bridge before the cables disappear from view in the mysterious depths of the rear portion of that main structure which is their anchor. They rise as they do above the main structure in order to give an added height to the saddle, so that the great cables themselves at the lowest point of their sag over the East river shall be above the highest point of the main structure of the bridge.

Some, it may be, who have studied the Brooklyn and Williamsburg bridges have grieved to observe that the beautiful curve of the cables is interrupted and marred because at the lowest point of the curve the lines of the cables are lost in the jumble of rigid lines of the superstructure. This will not be so in the new bridge.

Those granite giants will put their shoulders under the shore ends of the cables and so uplift them that the cables

at the lowest point of their curve over midstream will be wholly above the platform structures and be clearly defined in the whole length of their lovely curves. A smooth faced, darkly tanned man in his shirt sleeves, the superintendent of the wire construction, who explained this to the reporter, added:

"That does not help in the strength or utility of the bridge, but it will make it the most beautiful of all the four bridges over the East river. It seems to me that when a great city like this is building an important and permanent structure it is right that architects should be called in to study and advise about the plans so that the structure, when completed, shall be beautiful as well as useful."

As he said this he and the reporter were watching the men making fast the last of the steel guy ropes connecting the four foot bridges and what is known as the storm cable beneath the foot bridges.

"What is the next thing you will do toward getting the cables built and in place?" the reporter asked.

"The next thing we do," answered the superintendent, "is to string from anchor to tower, then from tower to tower and from the second tower to the other anchor sixteen three-sixteenth, steel wire guides. These guides are stretched and adjusted to give us the exact adjustment of the cables themselves.

"That is, the engineers have figured out just the amount or the degree, as you might say, which the main cables must slope in their curve over the river to perform their duty of carrying the main bridge structure. You will understand that we must have guides for this, because each cable is built up of thirty-seven strands and each strand is composed of 256 wires.

"That is to say, we have to build up in the air four cables each composed of 9,472 wires, or a total for all the cables of 37,888 wires, and each of those wires must be laid exactly with the same curve, with the same strain upon it, in other words, or else it becomes a useless part of the cable to which it belongs.

"You understand that none of these strands is twisted or braided. Each strand is composed of its 256 single wires laid parallel, and each cable is then composed of its thirty-seven strands laid parallel. Now, a guide rope gives us our measurements, but when we have stretched, according to the measurement of the guide, say, sixteen wires, the guide is dropped to the foot bridge and we continue adding wires, using those first stretched as our guide.

"We make these strands four at a time for each cable, so we are making sixteen strands at a time. They are, of course, slightly separated, but when a strand is completed it is laid parallel with other completed strands until we have thirty-seven completed strands snugly laid alongside of each other, and that makes a cable as we know it.

"If you should take thirty-seven lead pencils, and lay them parallel with each other, trying to make them as nearly a round bundle as you could, and imagine each pencil made of 256 slivers of wood, you will have a notion of what a completed cable looks like to us. The public never sees it in that form, but I'll tell you about that later."

"How do you get each of those wires stretched over its 3,200 feet?"

"That is done by what we call a carrier. Now, I'll try to explain that to you so that you can think you're seeing it going on. We'll take the case of a carrier at work.

"It consists of a sheave and wheel. A carrier starts, we'll say, from the New York end; it is brought close to a spool of wire.

"The end of the spool of wire is taken from the spool, passed around the wheel of the carrier and brought back and made fast to its permanent fastening. Then by machinery we begin to draw that carrier from the anchorage up over the tower and from there over the foot bridge to the other tower, and thence to the other anchorage. Now you will see that that carrier is carrying two wires, one the dead wire, the end of which has been already fastened to its permanent fastening, and the other the live wire, which is being unwound from the spool of wire and paying out as it passes around the wheel in the sheave of the carrier.

"So you see that carrier, starting from New York, when it arrives in Brooklyn has laid not one stretch of wire but two, as if you were to take a loop of string over your two index fingers and move one until you had reached the limit of your stretch, and you would have two stretches of string.

"As the carrier travels, we'll say, from New York to Brooklyn, it spins along behind it these two threads of wire, which the cable men along the foot bridge adjust to the curve of the guide wire. As they are doing that, taking up slack, perhaps a little, or asking a little more slack, the carrier has started from Brooklyn to New York, carrying two more threads of wire. In that way over each foot bridge four strands are being laid at the same time.

"But the cables that the public see on the bridges," said the reporter, "show wire wound just the other way, 'round and 'round, like a long spool of thread."

"Yes, that is weather protection winding, but it is not done until the superstructure of the bridge has been added and the strain of its weight has stretched the cables. Then we apply to each cable a wrapping or winding of wire 'round and 'round, as you say, and paint it and make each cable weatherproof in that way. But until the superstructure workmen are finished, the cable hangs as we have stretched it, thirty-seven strands, each composed of 256 wires."

The superintendent explained further what he meant by this being strictly and in all respects a suspension bridge. Every foot of the bridge, that is, the structure which pedestrians and vehicles of all kinds will use, even the highest part of the structure, will be below, that is, suspended from the lowest part of the cable.

Thrifty Children.

Over 3,000 school children of West Des Moines, Ia., have been induced to save money and to start bank accounts. More than 1,500 of them have deposits of about \$10 each.

The principal of each building is supplied with stamps and folders in which fifty one-cent stamps can be pasted. Every Friday at a certain hour the principal is in her office to sell stamps to the children.

When the child has filled the folder with the fifty stamps, he may go to the bank, always on Saturday morning, and either get 50 cents in cash for the book or open an account, receive a pass book and have an account entered in it.

The bank pays him 4 per cent interest on the deposit after it has remained six months. The principal receives the stamps and all other necessary printed matter from the bank without any expense to the district and she makes an accounting to the bank every week for the number of stamps she has sold.

The financial affairs are controlled by a board of directors representing the bank, the school and the Mothers' Congress. This board meets the first Tuesday in each month from October to June to receive the report of the banker and discuss the affairs of the association. It has worked admirably, without any difficulties or complaints, and has educated not only the children but in many cases the parents as well.

The principals, as a rule, do not find the work much trouble, for they have only to get a cent for every stamp and have no accounts to keep with the children. They are even allowed carfare for taking the money to the bank on Saturdays.

The deposits now amount to nearly \$20,000. Since its organization the Penny Provident Association has induced the saving of about \$35,000, of which less than half has been withdrawn. The youthful depositor to draw out his money must have the written order of his parents or guardian.

The amount of the deposits, however is of secondary consideration. The object of the system is to establish the habit of saving among the children and teach them a little about business methods. The results have been very satisfactory. The decrease in gum chewing and candy eating has been noticeable.

Saving the Birds.

The census of the bird islands on the Louisiana coast has been completed and shows a considerable increase in the number of the birds in spite of heavy losses through recent storms. The islands are nineteen in number and were given by the federal and state governments to the Audubon Society as a bird reservation. At the time of the gift the sea birds on the Gulf coast were nearly extinct. The census shows that 62,000 more birds have been added to the population of the islands this summer. They are mainly laughing gulls. Next in number are the Louisiana herons, the royal cabots and Forster's terns and black swimmers. Some of the varieties are nearly extinct. There are only twenty-five snowy herons left, twenty-two black crowned night herons, and thirty-five Caspian terns, all once abundant on the Gulf coast, but killed off for their plumage. A number of eggs have been destroyed and young birds killed by recent storms and there are still some depredations by millinery pot hunters. A warden may have to be stationed at the islands to keep off those pests. Several species of the most beautiful sea birds of the Gulf coast have been exterminated in the last ten years for their aigrettes, the birds being killed for a single feather. The Audubon Society hopes to save those varieties that still exist.

When Papa's Sick.

When papa's sick, my goodness sakes!
Such awful, awful times it makes,
He speaks in oh! such lonesome tones,
And gives such ghastly kind of groans,
And rolls his eyes and holds his head,
And makes ma help him up to bed;
While Sis and Bridget run to heat
Hot water bags to warm his feet,
And I must get the doctor quick—
We have to jump when papa's sick.

When papa's sick ma has to stand
Right side the bed and hold his hand,
While Sis she has to fan an' fan,
For he says he's "a dyn' man,"
And wants the children round him to
Be there when "sufferin' pa gets
through";
And kiss us all and then he'll die;
Then moans and says "his breathin's
thick"—
It's awful sad when papa's sick.

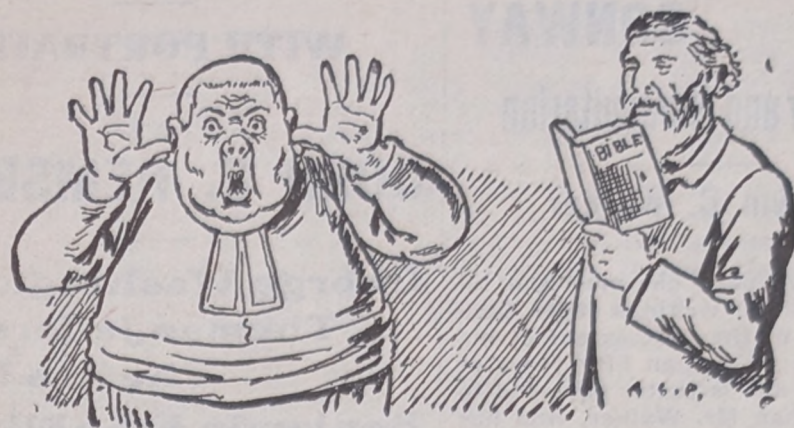
When papa's sick he acts that way
Until he hears the doctor say,
"You've only got a cold, you know,
You'll be all right'n a day or so."
And then—well, say! you ought to see,
He's different as a man can be,
And growls and scolds from noon to
night
Just 'cause his dinner ain't cooked right,
And all he does is fuss and kick—
We're all used up when papa's sick.
—Joe Lincoln.

Unusual.

The little child of the tenements was enjoying her first visit to the country and was enthusiastic in her admiration of the farmyard.

"Just look at the chickings!" she exclaimed in ecstasy. "They're all running around raw!"—Exchange.

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Next to the devil, professional religionists dread men of understanding.—William Cobbett.

"Blessed is the hand that prepares a pleasure for the heart of a child, for there is no saying where it will blossom forth."

The menace of hell makes as many devils as the severe penal codes of inhuman humanity makes villains.—Lord Byron.

A Drop of Ink.—The colored slave that waits upon thy thought, and sends that thought, without a voice, to the end of the earth.—Anonymous.

I was brought up by women and priests, and therein lies the whole explanation of my good qualities and of my defects.—Ernest Renan.

The only question which a wise man can ask himself is whether a doctrine is true or false. Consequences will take care of themselves.—T. H. Huxley.

Like acts upon like. Therefore do not amend by reasoning, but by example; approach feeling by feeling; do not hope to excite love except by love. Be what you wish others to become. Let yourself, and not your words preach.—Amiel's Journal.

Whene'er contending princes fight For private pique or public right, Armies are raised, the fleets are manned, They combat both by sea and land.

When, after many battles past, Both, tired with blows, make peace at last,

What is it, after all, the people get? Why, taxes, widows, wooden legs and debt.

—James Russell Lowell.

Is it asked, how can the laboring man find time for self-culture? I answer, that an earnest purpose finds time, or makes it. It seizes on spare moments, and turns fragments to golden account. A man who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at command. And it is astonishing how fruitful of improvement a short season becomes, when eagerly seized and faithfully used. A single hour in the day, steadily given to the study of some interesting subject, brings unexpected accumulations of knowledge.—William Ellery Channing.

Hope.

Hope, of all passions, most befriends us here;

Passions of prouder name befriend us less.

Joy has her tears, and transport has her death;

Hope, like a cordial, innocent though strong,

Man's heart at once inspirits, and serene;

Nor makes him pay his wisdom for his joys;

'Tis all our present state can safely bear,

Health to the frame, and vigor to the mind!

A joy attemper'd! a chastised delight!

Like the fair summer evening, mild and sweet!

'Tis man's full cup: his paradise below!

—Edward Young (1683-1765).

The Undiscovered Country. Could we but know

The land that ends our dark, uncertain travel,

Where lie those happier rills and meadows low—

Ah, if beyond the spirit's inmost evil,

Aught of that country could we surely know,

Who would not go?

Might we but hear

The hovering angels' high imagined chorus,

Or catch, betimes, with wakeful eyes and clear,

One radiant vista of the land before us—

Ah, who would fear?

Were we quite sure

To find the peerless friend who left us lonely,

Or, there by some celestial stream as pure,

To gaze in eyes that here were lovelit only,

This weary, mortal coil, were we quite sure,

Who would endure?

—Edmund Clarence Mearns.

Not for Parsons.

Consoling the Poor Widow.—Candid Friend.—As your husband died intestate, you will, of course, get a third."

Merry Widow.—Oh, I hope to get a fourth. He was my third, you know.—Exchange.

The Deserving Poor.—Closefist.—No, sir; I respond only to the appeals of the deserving poor.

Openhand.—Who are the deserving poor?

Closefist.—Those who never ask for assistance.—Exchange.

A Slight Misunderstanding.—"Do you take any periodicals?" asked the new clergyman on his first round of parish visits.

"Well, I don't," replied the woman; "but my husband takes 'em frequent. I do wish you'd try to get him to sign the pledge."—Judge.

The Maxim Applied.—"You know, Sam, it is no disgrace to have to work for a living."

"No sah; I knows it, sah. Dat's wat I allus tells my wife, sah!"—Yonkers Statesman.

Possibly Deficient.—"For my part," said one, "I think Fred is very bright and capable. I am confident he will succeed."

"Yes," replied the other, "he is certainly a worthy young man, but I doubt whether he has head enough to fill his father's shoes."

Bill's Temperature.—A doctor in an isolated town in West Virginia tells of a case where he was forced to employ an inexperienced nurse.

The latter had been duly instructed, and so for several days was careful to record the temperature of the sick man.

One morning the physician met the new nurse at the door. "I hope Bill's temperature isn't any higher this morning," he said to her.

"I am just wondering about that myself," replied the nurse. "Bill died during the night."

The Land of the Free.—"There's eight nations represented in this ward of ours," said Mr. Halloran to his wife on his return from a political meeting. He began to count them off on his fingers.

"There's Irish, Frinch, Eytallians, Poles, Germans, Roosians, Greeks, an'—"

Mr. Halloran stopped, and began again:

"There's Irish, Frinch, Eytallians, Poles, Germans, Roosians, Greeks an'—"

ain't it queer I disremember the other wan? There's Irish, Frinch—"

"Maybe 'twas Americans," suggested Mrs. Halloran.

"Sure, that's it," said her husband. "I couldn't think."—Youth's Companion.

Couldn't Fool Him.—At a dinner recently, William J. Bryan was joking about his repeated attempts to be elected President, although Mr. Bryan considers them no joke, at that.

"After a time," he said, "I shall be in the position of the man, somewhat worse for wear, who came into a dance in Texas. The floor manager saw him and led him out. He came back. Then the floor manager pushed him out. He came back. Finally, the floor manager kicked him out, and he rolled down a flight of stairs. At the bottom of the stairs he considered the matter. 'I know what it means,' he said. 'They can't fool me. Those people in there do not want me to attend that dance.'"

She Consented.—A young colored man asked permission of his employer to use the telephone, as he wished to speak to a colored girl employed at another residence. Upon receiving consent, he explained, "You see, it's dis way. I loves dat gal an' wants to ask her to marry me, but, 'fore de Lord! I ain't got de grit to ask her 'word out of mouth' an' so I wants' to use de phone. I'll jest call her up."

"Hello! Is dat Dinah?"

"No. Will call her."

"Hello! Dat you, Dinah?"

"Ye-as."

"Dinah, you knows I thinks a heap of you."

"Ye-as."

"An' I been tryin' to make you think a heap of me."

"Ye-as."

"I more den thinks a heap of you. I loves you, Dinah."

"Ye-as."

"Now, Dinah—I—er—want to ask you if you will marry me?"

"Ye-as, indeedy! Who is dis what's talkin' to me?"—Judge.

News of the Week

Thousands of men were called out last week to save from forest fires the giant trees of Calaveras county, in California.

Mrs. Eliza Stewart, who organized the first Women's Christian Temperance Union at Osborn, near Springfield, Ohio, died Aug. 6 at the age of 92.

A band of American pilgrims saw the pope in Rome on August 6. It cost them \$1,500, which Archbishop Farley, who presented them, slipped to his holiness.

United States Senator W. B. Allison of Iowa died at his home in Dubuque, August 4, at the age of 79 years. He had been in the Senate for thirty-five years.

The fleet of American battleships made Auckland, New Zealand, last Sunday, and got a hearty reception. Officers and men were hailed as "brothers in blood and arms."

John Rull, author of the recent "anarchist" outrages at Barcelona, Spain, was executed Aug. 8. He confessed his crimes, received holy communion from a priest, and died calmly.

Archbishop Farley has handed over to the pope the largest contribution ever made by a Catholic diocese. The amount is kept secret as well as the source, except that it is from the diocese of New York.

President Roosevelt states that he has not pardoned the eight West Point cadets guilty of the cowardly act of hazing. The denial leaves his secretary, Loeb, and Secretary of War Wright in bad, and the case is in the air.

Because he spoke insultingly to Miss Maude Aiken, daughter of a prominent citizen of Tifton Lake, Ga., Charlie Lakie, a negro boy about 18 years old, was taken from jail Aug. 9 and lynched on the outskirts of the town.

Governor Hughes of this state is afraid that the Prohibitionists will nominate him at their convention next month and thus imperil his chances for nomination by his own party. He hastens to say that he is not a teetotaler.

The American athletes who attended the Olympic games in England are returning in groups. They complain of meeting with cold respect from the British public, and say that one athlete was robbed of a victory he fairly won.

The airship of Count Zeppelin, the German aviator, was destroyed by fire during a trial last week. The government at once subscribed \$125,000 toward building another airship, and \$500,000 has been privately raised to compensate him for his loss.

Harry Thaw, the slayer of Stanford White, has filed a petition in bankruptcy. He places his assets at \$128,012, and his liabilities at \$453,140. A memorandum which he has made shows that the lawyers and experts connected with his defense received enormous sums.

The destruction by the forest fires in British Columbia has caused losses reaching into millions. Fernie, a town of 5,000 inhabitants, is wiped out, but will rebuild. Michel is three-quarters in ruins. Deaths are estimated from 75 to 150. Insurance companies lose about \$4,000,000.

President Roosevelt, who does not like the water, has returned the Mayflower to the fleet, but the Sylph is still at the disposal of his family. Mrs. Roosevelt and her young came down the East river in her and up the Hudson last Saturday to see a play presented on South Field, Columbia University.

The Wright brothers of Ohio gave a successful exhibition of their flying machine in France last Saturday, and hope to do better. Meanwhile Henry Farman, a Frenchman, has been navigating the air at the Brighton Beach track on Coney Island, being successful in all respects excepting in collecting the money that was promised him.

It is alleged that the Rev. Maurice Samson, pastor of the First Reformed church, in Spring City, Pa., has yielded to the blandishments of Mrs. Mary E. Keeley, whom Mrs. Samson sues for alienating his affections, placing the damages at \$50,000. Both Mrs. Keeley and the pastor deny that injury to that extent has been inflicted.

The Confederate veterans of Texas have won their fight to have a Yankee text book banished from the public schools, and Governor Campbell approved changes to be made in the Myers books on elementary arithmetic. A number of problems relating to today's his-

tory are substituted for examples that referred to Northern generals who participated in the civil war, but omitted reference to Confederate military or civil leaders.

Bonda Kupperow, a Hindu hypnotist, made good at Cedar Point, Ohio, last Sunday, when he restored to her normal state, Miss Florence Gibson, who for nine days has lain buried in a coffin six feet under earth without having taken either food or drink during that time. Miss Gibson said she felt practically no effects from her sleep other than a weakness from being without food and from lying in one position.

The other day John D. Rockefeller visited the home of his boyhood, a little farm near Berea, Ohio. He found it occupied by an aged German couple and mortgaged for \$900. Desiring to see the mortgage, and being stirred by memories of the past, of home and mother, and moved by sentiment to do a generous deed, Mr. Rockefeller put his hand in his pocket and drew forth a dollar bill, which he handed to the woman of the house toward redeeming the farm.

The New York suffragettes gave President Roosevelt a bad half-day by announcing that they were about to move on his works at Sagamore Hill, Oyster Bay, L. I., N. Y. Mr. Roosevelt caused word to go forth that Sagamore was closed to visitors, and placed a guard at the entrance. The suffragettes, who had an automobile with a banner inscribed "Votes for Women," did not try to pass the guard. Rain prevented their holding a successful meeting in Oyster Bay.

Does the subsequent conduct of a minister who has performed a marriage ceremony affect the validity of the marriage tie? Charles Zahner, a young business man of Pittsburgh, Pa., thought it did. Zahner was, on August 6, married to his own wife in the office of Justice of the Peace Newton Petrie. The Zahners had been married last February in Boston by a minister, who they recently learned eloped the next day with a married woman and who has since been banished from the ministry. The couple decided that a ceremony performed by a minister who was about to break up the home of another man was hardly proper, so they went to the marriage license office, took out a license as Chas. Zahner and Harriet F. Zahner and the ceremony was performed by the justice.

In defiance of the Bishop's law of New Jersey and in the faces of confessedly indifferent officials, cafe proprietors and saloon keepers ran wide open at Atlantic City last Sunday without the least molestation by the authorities. To add to the wide openness of the day amusement men fell into line with the saloon-keepers and two of the big noisy amusement places on the piers, heretofore closed tight on Sunday, ran in full swing and catered to thousands of excursionists. It is believed that the action of the pier authorities is the opening of a battle to be made between the amusement men and the saloons, which will add another interesting phase to the fight presaged by the admissions of the State Excise Commissioners that they intend to recommend some move to force absolute compliance with Sunday liquor laws in the district.

We find this notice quoted from the Chillicothe Indian School Journal by the New York Sun: "For sale cheap—We have a line of disreputable Indian rain gods of whom we are tired. They are cut from 50 cents to 35 cents. They have caused it to rain every twenty-four hours for two months past, and if we can't sell them we shall dump them into the lagoon. It is our purpose to give them all the water they want." The deity reigning in the East has neglected his business so long that the ground in some sections is burning up and forest fires prevail. The deity who disposes the weather will be sold cheap. We had him of a Jew named Moses who selected him from a job lot put on the market by the Babylonians. Will be exchanged for the wettest of Indian gods. No references required.

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