

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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PERSONAL LIBERTY.

Does the Average American Know the Meaning of the Words, or of Justice?

We boast of our country, "the land of liberty," because we have a government by the people, make our own laws and rule by majority. Every one though ought to know that this does not imply full personal liberty and justice.

Rule by majority is only a mode of compromise agreed upon in order to settle finally disputed questions. This, however, does not imply that rule by majority cannot be as tyrannical as that of any absolute ruler. For it is not true that the majority is always in the right, "that majority rule is freedom" as we often hear.

That the rule of the majority is as tyrannical in many cases as the tyranny of absolutism in other old countries, is well known among us. Our Sunday laws, our prohibition laws, our exemption of church property from taxation, our maintaining of chaplains in the army and halls of legislation are all proofs of this. For all these tread as much upon the rights of individuals and of the minority as any despotic laws issuing from an absolute ruler. And these laws are defended and supported by some of the most enlightened persons of our country, men who stand on the heights of modern education and knowledge. People who know that Sunday as a day of rest, for instance, has no divine foundation whatever, or that in the complexity of modern civilization one and the same day of rest for all is an absolute impossibility, or who ought to know that just the enforced idleness of all on one and the same day creates more temptation for overstepping the limits of right and wrong than if the choice of a day of rest were left to the individual or circles of individuals, since those inclined to do wrong to human society or to go to immoderate excesses, will more easily band together on a day of enforced idleness for all on the same day than otherwise; people who ought to be so enlightened that, if they demand for themselves the religious right to rest on their so-called "Lord's day," arbitrarily fixed by the church, they should also concede the same religious right to those who, on the supposition that the Bible is divine, with more right demand to rest on Saturday, or allow the Mohammedan, Taoist, or Shintoist, to rest on Friday, Tuesday, or Wednesday—these persons will defend and support Sunday laws of the most oppressive kind.

And with what inconsistency! For not seeing any possibility to longer defend Sunday from the standpoint of the Bible, which the church never had a right to do any way, Sunday is now defended from social and economic grounds. Rest is demanded for all. Even a good theater or concert hall is to be closed on Sunday in order to give the actors and musicians their much needed rest, instead of leaving it to these to choose their days of rest; but a church is not to be closed, in which the preachers or organist or other musicians and singers work on the same day. At bottom of all this inconsistency lies the old principle of forcing the Christian religion on others, or, since you cannot do that any more by making people attend church, at least taking

BY A. KAMPMEIER.

away all opportunities which might draw people away on Sunday from the church. This principle is so deeply rooted in the hearts of the majority of Christian believers in this country that they can't see that it is a principle which at bottom is entirely unchristian itself.

When still an orthodox minister I was opposed to Sunday laws altogether, from the purely Christian standpoint. Of course I was standing alone. I said: If Jesus and his first followers intended to found a belief by which people should be drawn away entirely from the pursuits of this world in order to be always prepared for the expected near coming and inauguration of the future world, the indisputable basis of primitive Christianity; and if this belief should be an absolutely voluntary one, not founded on any outer force to bring believers to it, for Jesus and his first followers forbade any force whatever to make believers in his name, the power to be used being entirely religious and moral persuasion, then the church has not the least right whatever to demand Sunday laws. If, further, the Christian belief is a divine foundation, it will save itself from being destroyed and needs no worldly help or state laws to support it.

This standpoint, which I then rightly took, the church ought to have ever followed. Where were the Sunday laws during the first period of Christianity, when it was not recognized but persecuted by the Roman state-religion, before Christianity became itself the state church under Constantine the Great? And yet the church grew without Sunday laws or other support from the state. And the dangers and opportunities for immorality, private and public, so much dwelt upon nowadays as being nourished by an unrestricted Sunday, were surely not any less at that time than now. If the church had had the least sense of reason or of purely Christian politics, it would have refrained from any outward force whatever in regard to Sunday laws and that kind. For nothing has ever aroused more hatred against the Christian church than gloomy Sunday laws, which even in our days forbid such harmless plays as baseball and the like.

That there are any Sunday-laws on our statute books speaks very little for the sense of liberty and justice in the average citizen of our country. He is as much an obedient subject to ecclesiastical authority in this respect as the Russian peasant to his state church. The idea that Sunday is a sacrosanct day, which by all means must be protected in its holiness by state law, is so deeply ingrained in the majority that hardly the most enlightened men can rid themselves of this thought.

An absolutely free Sunday and the downfall of all public morality, this is the bugbear that lurks in the heart of the average American citizen. The morality the church has taught up till now would not be very deep if this were so.

That the holding of one day or days more holy than others has nothing to do whatever with real religion and morality, is a view even expressed in many places in the Old Testament prophets; for instance, Isaiah ix and Amos x, 5. If the church wishes to have Sunday honored as a religious day again it must offer other religious food in its temples than that generally offered so far, consisting mostly in a gloomy view of this world and man. A Sunday devoted to art, science, and the religion of humanity will very probably not be objectionable to any one.

And further if Sunday as a day of rest and recreation is not to be dishonored by immoderate and immoral excesses, then educate mankind to know what recreation is wholesome and what not. I hardly believe that man, individually and as society, will wilfully throw himself into recreation, harmful morally and physically, if he knows and is offered something better. I think education will any time do more to reform man than stringent laws, which attempt to force morality and reason into man.

This is true also in regard to prohibition. I do not object to local option at all. Communities surely have the full right to forbid any saloon in their midst, because the American saloon is in general no very respectable place, although there are drinking places which are conducted in as respectable a way as any other place of business. And if our saloon is in general not a respectable place, this is perhaps not so much the fault of the saloonkeeper as that of the people whose training and breeding is neglected too much at home and in the schools. But I say the saloon may go, as generally objectionable and in many cases dangerous to public order, but no majority of the people has the moral right and justice to forbid the use of intoxicating drinks altogether, especially of the weaker beverages as beer and wine. A people may have the right, in order to protect itself, to forbid the use of drinks with such dangerous ingredients as absinthe, which will drive men to murder without their knowledge—a prohibition existing for instance in Switzerland—but even in the case of the most dangerous drinks and the use of intoxicating beverages altogether it is better to educate than to prohibit absolutely. Temperance will always be inculcated better by education than by prohibition. It is against general human nature to be treated arbitrarily and despotically; it wants to be treated in a reasonable way and not be forced to morality and soberness. Total abstinence is entirely honorable and highly commendable if voluntarily practiced and stuck to; and I do not believe that any reasonable man, even if he himself does not practice total abstinence, will ever condemn any total abstainer and scoff at him; but if he respects a total abstainer for his principles, he with full justice expects to be treated by the total abstainer with the same respect, unless he degrades himself by drink, for this is something different. A voluntary abstainer, who thinks that total abstinence is the best method for remaining temperate and

avoiding the evils following the use of intoxicants, is highly praiseworthy; but a sanctimonious abstainer, who will be shocked at the slightest hilarity though keeping entirely in the bounds of propriety and order, shown by people enjoying a glass of beer or wine; or who puts these insultingly in the same class with the rummy, not considering a man or a woman who would drink a glass of beer or wine a gentleman or a lady, as I have repeatedly heard from fanatics personally, is unbearable and despicable. Both the total abstainers and the moderate non-abstainer ought to honor and respect each other's principles and not only tolerate them. Goethe truly says: "Tolerance should really be a passing feeling. It must lead to honorable acknowledgment. To tolerate only is to insult." Absolute prohibition has so often in this country propagated hypocrisy, lying, perjury, the meanest espionage and delatorship and hatred among fellow citizens that the average American, who boasts so much of the self-legislation of the people, shows very little wise statesmanship if he again and again enters upon the same old methods of tyranny, which do not consider the rights of the minority.

The same injustice pertains to the exemption from taxation of church property and the maintenance of chaplains in the army and our halls of legislation. Just speak to the average American citizen about the injustice of these things, and you will find him so astonished at your opinion that you will be tempted to drop the subject immediately because you fear that he will be simply incapable of seeing the justice of your view, so ingrained is it in his mind that church and religion by divine right ought to have and has these prerogatives.

I recently, after hearing an otherwise good lecture by the well known "tainted money" Gladden on the evils and injustices in our national life, in which he also spoke of the wrongs of taxation, said to a gentleman, whom I knew and who is well educated: "The lecturer might have mentioned also the wrong of exempting the churches from taxation." The gentleman was astonished and answered: "This exemption hardly presses upon any, as most all belong or stand in connection with churches." As if the fact that the majority belonged to churches justified the fact that a minority not belonging to them is forced to help to pay the taxes of the majority in this respect. And similarly to the salaries of our chaplains the dissenting majority must pay as well as the majority. In principle we have in this country the same state church as in Europe. And perhaps if any one would take the pains of counting up throughout our whole country the contributions not paid to the treasuries in consequence of exemption from taxation in the shape of the property of such numerous denominations as this country can show up, each of which has the same rights as the other in this respect, including the salaries for chaplains, perhaps this sum would not differ so very much from the sum drawn from the people for the support of the state church in European countries, where churches are by far less numerous than here and where, for instance, as I know well from personal knowledge, a town with surrounding country of about 4,000 inhabitants or more in many parts of Germany, only has one church and two ministers, while here a town of the same size would have very probably a half dozen or even more churches exempt from taxation. We surely ought not to boast too much in this respect of our liberty and justice, when thinking of this.

In principle and by right I think that women ought to have the same political rights as men, but considering the still imperfectly developed sense of liberty and justice among my own sex, I often think it may perhaps be good that so far women have not had the same rights of suffrage as men. Women in general are more submissive yet to the church than men, and in this country especially play a predominating role in the church, the side of the feelings, an essential part in religion, being with them more developed than in men, and in the demand of the church for stringent Sunday laws and keeping it exempt from taxation or having other privileges accorded to it, women would perhaps only swell the majority in its domination over the minority if they had the right to vote. And in regard to the matter of absolute prohibition, if women had the right to vote, this question would perhaps also be settled in its favor, feeling would perhaps also de-

side here, because the curse of intemperance is great and undeniably many women especially suffer under it, but would the decision be just and would it work? Suppose, because many men suffer undeniably under the curse of the extravagance of their wives in regard to apparel, etc., that sumptuary laws should be enacted by some majority against such luxuries, as has been done in history, would this be just and would it work? Or that a dress reform would be enacted by a majority of men and women, which would prescribe for all women the otherwise very sensible, comfortable, practical, no dust-raising and less dirt-gathering dress of a pair of Turkish trousers with short skirt falling down to the knee, freeing woman's hand from perpetually gathering her skirts—would this be just and would it work?

People do not want to be treated all their life like children. They wish to be trusted to use their own judgment and make the right use of their personal liberty. Society of course must have laws to protect itself, but these also have their limits. Our people ought to finally outgrow the stage of continually bullying the minority and evolve to so much manhood as to quit treating its own minority in matters which pertain to individual liberty, ever as an old-fashioned pedantic schoolmaster always standing with the rod behind his boys.

Catholic Indulgences.

"Semper idem," always the same, is the boasted motto of the Catholic church. The hierarchy declare "Catholic doctrines never change." That is as questionable as many other absolute assumptions.

"The Holy Inquisition" or "destruction of heretics" has changed in promulgation and practical operation, and this conflicts with semper idem.

Several years ago I read the sermon of a Catholic bishop, and wrote the following criticism at the time: The statement that "Catholic doctrines never change" is a mistake, according to a Lenten sermon by Rev. Bishop Conaty, on the subject of indulgences, at the cathedral in Los Angeles, and reported in the Los Angeles Herald. He explains it all away.

He says: "Indulgence is not license to commit sin—does not mean remission of punishments—it is not a permission to commit sin, or pardon of sin—no power can grant such a permission—no sin is remitted except through confession—after guilt has been removed by pardon there remain punishments unexpiated."

These averments are the best proof that the indulgence was or is a fraud.

Moreover, Rev. Conaty declares: "The church teaches that indulgences are not for sale, and such sale is crime."

Well, indulgences have been for sale and have been sold, and brought millions of dollars into the church treasury, and the church stands responsible for the crime. The money for building the church of St. Peter at Rome by Pope Leo X. was raised by the sales of his indulgences. He said it was "A profitable fraud." The price was very high, and those who had plenty of money could buy them. In the time of Martin Luther the indulgence was absolution from all past sins, excesses and penalties, with the liberty and license granted the buyer to commit any excesses, sins or crimes, with a pardon in advance and passport to heaven.

This matter of indulgence was the cause of antagonism between Martin Luther and the Catholic church; and it was the cause of Protestantism. Rev. Conaty now uses the same arguments employed by Luther and his church in their warfare against Catholicism.

If this doctrine has never before been repudiated, it is now by Conaty; for when a Roman bishop declares a thing in a Lenten sermon, that settles it. This is an encouraging sign of progression.

Now I want to ask the editor a few questions, which, if answered, I surmise would interest and edify many readers of The Truth Seeker.

Is there any record that the Indulgence has been interdicted or abolished by the infallible pope or church? If so, when? by what pope?

Has the Indulgence ever been sold in the United States?

Is there any truth in Conaty's statements above quoted?

A. H. NICHOLAS.

Piety is the other name for stupidity.

BIBLE STORIES RETOLD.

Blasphemy, Extravagance, Absurdity, Profanity and Demoralization in the Inspired Volume.

So far from being a source of strength, the dogma of Biblical infallibility is the weakest point of "orthodox" Protestantism.

While I do not accept the doctrine, the Roman Catholic idea of an infallible church is far more reasonable; for a church can progress, while an unchangeable book can not; and when the book for which infallibility is claimed is proven fallible, "orthodox" Protestantism must either abandon that claim or fall to the ground.

Now let us review some of the more palpable errors of the alleged infallible book.

Once upon a time, an old man drank too much wine and exposed himself in a most disgraceful fashion. The incident was witnessed by one of his sons, who, thoroughly disgusted, informed his brethren of the fact; and they, for the sake of the family's reputation, agreed to cover their father's shame. After awhile, their father awoke from his slumbers, fighting drunk; and not finding anyone else to vent his drunken wrath upon, he proceeded to curse the infant son of the one who had "told on him." On account of this drunken man's ravings, we are told that God authorized the wholesale slaughter of his unoffending grandson's descendants, and in after ages permitted the enslavement of the negro race, which (by the way) was not descended from him.

This extravagant and blasphemous story is to be found in Genesis ix, 20-27.

At a later date an aged man who had lost his eyesight directed his elder son to bring him some venison, so that (being thus put in a good humor) he might bless him with due fervor.

Now this old man had a wife who loved his younger son better; and, taking advantage of her husband's blindness, she effectually disguised the younger son in order to enable him to deceive his father and steal the blessing. This the younger son did; and by the most unscrupulous lying and hypocrisy he deceived his father and stole the blessing.

Instead of striking him dead for his wickedness, the Lord is said to have confirmed the blessing, and at a later date the Lord himself was beaten in a wrestling match with the same rogue.

For this story I refer you to Genesis xxvii, 1-33, and also to Genesis xxxii, 24-30.

As an allegory, illustrative of the fact that a wicked man may reform himself, the tale (taken in connection with other circumstances in the career of the same man) may be of some value; but historically interpreted, it is hard to see how anyone can read the story without laughing at its utter absurdity.

At a yet later date, two men were crossing a desert, when they were caught in a violent whirlwind, accompanied, presumably, by a sandstorm. The older of the two was caught in the whirlwind and was never seen again. The younger one escaped and spread the report that his companion had been taken to heaven without dying; and this same ridiculous tale is implicitly believed to this day by countless millions. (See 2 Kings ii, 11-18).

Shortly afterward this same man (who seems to have been baldheaded) was mocked by a number of little children who called after him, "Go up, thou baldhead; Go up, thou baldhead." This angered the so-called prophet, who turned about and swore at them with considerable fluency.

After he had gone, several of the children were killed or otherwise injured by two bears whom they had disturbed; and in their superstitious ignorance their parents believed that the "prophet" by his profanity had caused the bears to appear. (See 2 Kings ii, 23-24).

It is a pity that the bears did not devour the swearing "prophet," for he lived to do great mischief later on.

The most demoralizing of all the Old Testament narratives, however, is the story of Jehu, as told in the ninth and tenth chapters of the same book as the last story.

Jehu was military commander-in-chief of the Israelitish army under King Jehoram. Jehoram was the son of Ahab; and Jehu (according to secular history) was either the uncle or the cousin of Jehoram.

Taking advantage of the absence of his royal master, who had gone to Jezreel to be healed of

wounds gotten in battle, Jehu caused himself to be proclaimed king by the army.

Leaving the seat of war, Jehu then hastened with his army to Jezreel, where he killed his sovereign, caused the queen mother to be barbarously cast from a window and trampled under foot, and instituted a general massacre of all the partisans of the house of Ahab who did not swear allegiance to himself.

He then secured the murder of Ahab's seventy sons in Samaria; and, on his arrival in the latter city, instituted a massacre similar to that of Jezreel.

He then treacherously caused the many Baal worshippers to assemble for the purpose of worship, threatening with death any who should fail to attend.

Having thus gotten them within his power, Jehu caused them all to be massacred; and converted their temple into a "draught house."

Having also murdered the king of Judah, who had been so unfortunate as to be found within his reach, and having also destroyed forty-two of the same king's brethren who had met with the same misfortune, Jehu is represented as being commended by the Lord, who says, "Because thou hast done well in executing right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel" (2 Kings x, 30).

That such a bloodthirsty wretch should receive the thanks of God for his wickedness is bad enough; but that Jehu should be held up as a hero, as he is by more than one "orthodox" commentator, is positively disgusting.

Some years ago, the international Sunday School lesson books contained one entitled "The Good and Evil in Jehu," and I well remember hearing my then Sunday school teacher say that he "was unable to see where the good came in."

A similar view seems to have been taken by the "prophet" Hosea (himself a libertine), who declared (Hosea i, 4, 5), "And the Lord said, Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel; and it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel."

Whether Hosea was inspired or not, I must confess that I think he took a more sensible view of the subject than did the writer of the second book of Kings.

And yet there are those who declare that Christianity must stand or fall with the doctrine of Biblical infallibility. Heaven pity them in their weakness and stupidity! CALIGULA.

Catholics and Protestants, Governor Hughes and the Gamblers.

BY L. D. CRINE.

The immediate cause of the following outburst is page 484 of The Truth Seeker of August 1, and the editorial thereon about Cardinal Gibbons. The following quotation is from a leading agricultural paper:

"Investigation as to the religious preference of the candidates of the two leading parties for president and vice-president shows the following: Mr. Taft is a Unitarian. Mr. Sherman is a member of the Dutch Reform church. Mr. Bryan is a Presbyterian and Mr. Kern is a Methodist, but usually attends a Presbyterian church of which his wife is a member."

The religious opinions and church habits of candidates for office are traced out and passed about among the voters so that on election day voters can vote their religious convictions, and when any one religious sect or denomination wins and as long as in power we have a government that is at least tainted with an established religion. And that taint would become very strong in case the Catholics could win dominance in the national government. Protestants have been affected by the arguments of equal rights of all in government irrespective of religious preference and are tolerant towards the admission of Catholics into salaried positions under the government. But if Catholics were in the supremacy, we would expect no tolerance from them towards Protestants, Atheists, or any other class of thinkers or believers. They would place only Catholics in positions under the government in order to strengthen the pope's church and perpetuate themselves in power. Unless Protestants and all others want to suffer themselves to be squeezed out altogether, they need to study very closely the question of tolerance towards Catholics in office. William McKinley gave us an empire, the people in two presidential elections have indorsed the empire, and our present emperor (still called president) of course understands that only a monarchical church can properly fit into an empire; hence his friendship for the Catholic church has been manifest. Catholic dignitaries of the United States travel to Rome for instructions from headquarters, to deliver to the pope the fund they collect and call Peter's pence, and to bring back to the faithful the pope's blessing as the goods or merchandise received in exchange for the American gold carried over.

You say the Jews show no disposition to submit to Christian teaching in schools. My opinion of the Jews, as Jews, is in no wise laudatory.

For their usefulness, Catholics are far superior to Jews, but on what industrial basis do the Catholics operate? Slavery. Their religion makes them slaves and they teach that to endure work is a sacrament. Give the pope's church power and we would have Socialism, and that church and Socialism are one, and Socialism is slavery.

So we, as Freethinkers, certainly want to avoid the Romish church, even at the expense of supporting the Protestant system, as politically the Protestant church stands for individuality, intelligence, and liberty. And if the Protestant church in the past, in any single instance, has not stood or does not now stand for those three things which are so much desired, it is because it has been beset on all sides by Catholicism and has been obliged to do what was practical at the time being and under the circumstances. Politically does not mean religiously. Save all of us from preachers and preaching and Protestant theology as much as from Romanism or any other evil. What little individual political freedom Protestants, Freethinkers, or anybody else in this country enjoy, is because it is backed up by the Protestant denominations. As the late Moncure D. Conway maintained, the Protestant church is to be desired in matters of political freedom, but as to matters of personal freedom he expressed preference for the Catholics. But it has always seemed to me that the personal freedom believed in and supported by the Romish church is the kind that leads to vice, gambling, lying, stealing, murder, and so on down—down with no stopping-place, only the bottom of the grave. Such is not the kind of freedom we want. We want a constructive freedom, not a destructive. We want a freedom that brings life, not death; not misery, disease, and murder, but contentment, health, long life, prosperity and human happiness. Some of the things Freethinkers want and stand for are what the Protestant church wants also and stands for. Freethinkers cannot afford to tear to pieces the Protestant system and organization with the same relish they do popery, monarchy, despotism, and the accompanying tyrannies.

The United States has had its Ingersoll, and his voice is now silenced. At present he speaks to us only from the printed page. But what did he do? In the course of the next five hundred years he put us ahead, but for the next fifty or hundred years, back. He won victories for sense and reason as against stupidity and superstition, but being the mightiest, when he surrendered to old age, there was none great enough to take his place and follow up his victories. A general may win in battle, die in the effort, and if his army or organization cannot take the best advantage of the fruits of victory, then the victory eventually passes to the other side. That is the position Freethinkers are in today. Nearly four centuries ago (1517) Martin Luther, an Augustinian monk, trembled from the ranks of the Catholic church, and since that time Protestant has been against Catholic. The Catholic church has represented ignorance and Socialism, the mass; the Protestant church has stood for individualism and to some extent intelligence. Ingersoll and Freethinkers appeal to argument, reason, intelligence, and the Protestants likewise, only in lesser degree. Naturally, Ingersoll's appeal was heard and heeded more by Protestants than by Catholics, and the result was and is to make Protestants more like himself—that is, of a more advanced degree of enlightenment. But the Catholics, being sheep led by shepherds and more nearly in the stage of slavery, were little, if any, improved by Ingersoll's work. That is, the Protestant church as a church and organization was weakened, while the Romish church continued to hold its own. The weakening of the Protestant church to oppose, and the strengthening of Catholicism through immigration, afforded the Catholic church the opportunity sought for to advance itself nearer to political domination of the country.

And that is where we stand today. The Romish church may increase in numbers and power, but it never can totally destroy our science, learning, colleges and libraries, and throw down the more recently accepted teachings of evolution, but it can annoy and cause hindrance and delay. For a decade back it has been apparent that Protestants are retreating because they must; Freethinkers are in a state of wonderment and scientific men are anxious, but the retreat will sooner or later end and an advance again set in away from the Catholic church, and when that advance reaches its height, perhaps one or two hundred years from now, Freethought and individuality and liberty will be far beyond anything yet attained in the history of nations or of the race. Civilization advances and retreats, but every retreat is less far back, and every advance is further ahead. So we can work and wait and hope.

Referring again to your editorial, the reason why the Catholic church, or Gibbons at least, wants each denomination to have separate schools at public expense is to split the public schools into weak units; then the Catholic denomination being as strong or stronger than any other one, except possibly the Episcopalian, would one by one devour the weak units, eventually leaving the Romish church in complete control of infant education in this country. That is an important point not brought out.

In the third paragraph you say, "Because Protestants are fools and gullibles." With that opinion I am not in accord. They are neither fools nor gullibles. The leaders of the Protestants understand the situation perfectly and are as willing today as they ever have been to lead their flocks so as to keep Rome in subjection, but Romanism at present in this country is hopeful, aggressive, and trying the Protestant strength. Protestant preachers are wondering if, to hold their jobs in any church, they should be discouraged, give up, and seek the blessings of the pope.

Primarily, however, I want to write in commendation of the public work of Governor Hughes of this state. A graduate of Cornell University, known as an infidel school, we can safely assume that his private

thinking is greatly tainted with heterodoxy. Anyhow, thus far in office he has been the people's governor as no other man in recent years has been. He is not a mere office-seeker, considering that an easy way of getting a living, but because placed there by the people and accepted by him as a matter of duty and good citizenship. He is a man who prefers private to public life, and would accept a second term only as in the first instance. He first attracted attention as prosecutor of the crookedness in the big insurance companies in this city, and the Republican party, to save itself, named him for governor, and the majority of the voters indorsed him.

As governor he has made himself conspicuous by his fearless attack on race track gambling, and after one voting defeat in the legislature, turned the defeat into a victory by his own personal magnetism and leadership. For this work and victory he is both praised and condemned—praised by those who regard gambling as dishonest and without any proper place in an upright community, and condemned by the gamblers who call him a bug.

But who are the gamblers? Religiously, it is not missing the mark to say that they are the Catholics. Consequently, this battle has been against the Catholics on one side, and by whom besides Governor Hughes on the other? By the Protestants, of course. If any other organization or body of citizens has joined actively with the governor on this issue, I am not aware of it. It has been the governor and Protestants against Catholics; not openly against organized Catholics as Catholics, but against individuals of that faith. This is so self-evident that the gambling beast at the Brighton Beach race track, near Coney Island, since the defeat, has been fondling the Protestant Sunday school lambs by inaugurating a three days' festival, one day being devoted to a floral parade of the Sunday schools—at least so announced on bill boards. That is the method adopted to seek indulgence at the hands of the victors and be permitted to go on, in one way or another, with gambling operations. But the Protestants will enter into no compromise, and it looks as if this source of corruption in this state must end.

It follows from what has been hereinbefore asserted, that Governor Hughes has in fact won for this state and for Freethinkers a very great victory, and it is every such victory that more firmly establishes the environment in which the editors of The Truth Seeker can pursue their vocation, and enables Atheists and thinkers to feel that the day of hell fire (the stake, the real hell fire meant in the Bible) for them is postponed. Unless backed up by the principles of individual liberty for which the Protestant church or Protestant denominations stand, the day for other Brunos would be always near at hand. Ingersoll could not have traveled, lectured and talked for thirty or forty years as he did had not the Protestant church or the effect of the Protestant been back of him. Of course, Anthony Comstock would have done something to him could he have had the power, but Comstock was and is but one churchman. It may be that a John Calvin of an age gone by would have burned Ingersoll at the stake, but Calvin was not the Protestant church, only one individual of that church.

Governor Hughes has given us a public service commission or commissions in this state—another brilliant piece of statesmanship. Not a piece of work in which Freethought as such is specially concerned, but a piece of work from a master mind. Something had been wrong for a long time in the way industrial corporations were serving the public, and what was the way to better conditions? Mr. Hughes discovered that way and drafted a bill which was enacted into law by the legislature. The law is in operation and doing what it was drafted to do.

Hughes is a political scientist as Haeckel, Cope, and Darwin were scientists in their respective spheres. Political scientists are rare, and it is hoped The Truth Seeker will occasionally overreach its particular field of usefulness and applaud the achievements of a man whose work has placed it indirectly and true freedom on a surer foundation.

Gambling is not only dishonest but the companion of lying, stealing, embezzlement, and homicide, and undermines the strength upon which a popular government must rest, the correct training of its youth and integrity of its grownups. Let us praise Governor Hughes and feel fortunate that the right man was found when needed and put in the right place.

The Broader View.

Believers in the Holy Bible, the Koran, "Science and Health," the Book of Mormon—take, say, ten representatives of each, with equal intelligence, and not one will perceive any inspiration in any of the other books, and all will perceive inspiration, beauty, and truth in their own. Strange!

'Tis true the one hundred and fourth psalm is poetic, but the one hundred and ninth is a disgrace.

Many people say yes because they are afraid to say no.

In the faraway future will not the sex question be regulated from the standpoint of health, rather than morality?

A great novel is philosophy under the name of fiction.

The world is run by a system, the workings of which, apparently, are contained within itself, and all that occurs must occur—evil as well as good. Evil makes good possible, and virtue would be unknown without vice. If what we call evil, sin, and crime is a fault, it is the fault of the system, not the individual.

GEO. C. BARTLETT.

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E. M. MACDONALD - - - Editor and Proprietor
L. K. WASHBURN - - - Editorial Contributor

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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.

Give Us a Rest From This.

This proposition in political economy occurs at the close of Mr. Bryan's speech of acceptance, which was heard at Lincoln, Nebraska, Aug. 12:

"There is a divine law of rewards. When the Creator gave us the earth with its fruitful soil, the sunshine with its warmth and the rains with their moisture, He proclaimed as clearly as if His voice had thundered from the clouds, 'Go work, and according to your industry and your intelligence so shall be your reward.' Only where might has overthrown, cunning undermined or government suspended this law, has a different law prevailed."

If Mr. Bryan had only possessed the secular sense to say that there is a "natural" law to the above effect, how much strength his statement would have gained! He would then have paralleled the statement of Josiah Warren that governments have been the foes of equity. "Under the plausible pretext," declared Warren, "of protecting person and property, governments have spread wholesale destruction, famine, and misery over all the earth where peace and security might otherwise have prevailed." But the natural law that in the absence of interference a man will enjoy the fruits of his labors is not good enough for Mr. Bryan, who must lug in God and make a muddle of it. The New York Sun very pertinently inquires:

"Does Mr. Bryan mean—and the question may be asked without a particle of irreverence—that God has enacted for the benefit of human beings a divine law establishing the measure of the rewards of their industry and intelligence; that the divine law has been so loosely framed or so negligently enforced that God's definite intentions in this respect are continually thwarted by the might of the powerful or the wiles of the cunning among his creatures; and that supplementary legislation dictated by Mr. Bryan is therefore required in order to render effective the divine law which the creator has impotently proclaimed?"

That question upsets all theories of divine laws. We are told that there is a divine law of the Sabbath and a divine law of marriage, and a divine law of this and that, and yet they are so loosely framed and so negligently enforced that the ministers have to appeal to the legislature for supplementary statutes to keep them from falling into contempt. The application to any of them of the common sense applied by the Sun to Bryan's, does away with them entirely. They are fictions. There is natural law—that is, a record of experience upon which we base our interpretation of that which does happen and our anticipation of that which will happen—but unless this is called divine law, which it is not, then divine law exists only in the

minds of parsons and demagogues, who cite it for purposes of humbug. It is sufficient for a candidate for the presidency to admit that there is statute law and a constitution.

The Age of Truthfulness Yet to Come.

A dissertation on "Lying" by Prof. G. T. Knight, D.D., before the Twentieth Century Club of Boston appears in the Open Court for August. Professor Knight does not himself believe in lying, but he argues that if he did he could find plenty of authorities to agree with him.

Ruskin mentions "the amiable lie of society, the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of a friend, the careless lie of each man to himself."

The list is incomplete, and Professor Knight adds three other kinds: the lie of the lawyers and diplomats, that of the newspapers, and that of the theologian. They not only lie but defend the practice. The business man also lies on occasion, but makes no defense, and is ashamed when exposed. It is not on record that any lawyer, diplomat, politician or theologian ever committed suicide when shown up.

Christian authorities have defended lying. The first of them was the great theologian John Cassian. "He pointed out that the biblical worthies not infrequently indulged in prevarication unto the glory of God. For instance, there was Rahab, who, notwithstanding a serious blemish in her character, did great good by means of a lie; and as a reward was reckoned among the Patriarchs and the progenitors of our Lord; whereas if she had told the truth, nothing of all of this would have come to pass, but great evil instead. So, again he says, Jacob received a blessing by virtue of a lie. And so in general 'one man may be justified by means of a lie, and another may be guilty of sin unto everlasting death by telling the truth.'"

While the church has not "uniformly approved the reasoning of Cassian, but has perhaps equalled the pagans in practice," in the present day, says Dr. Knight, both theory and practice are openly approved and advocated. The church has agreed that we must lie whenever more good can thereby be accomplished than by telling the truth. Falsehood is approved in connection with creed subscription. False professions of belief are defended on the ground that opinions are comparatively unimportant in religion. Dr. Knight questions, however, whether sincerity in professing opinions is unimportant. "Indeed when one thinks of what the creeds contain, he must agree that those opinions at least are mostly unimportant. If they were unimportant, it might be worth while to profess to believe in them if we could do so with sincerity. But, being as they are, to compel an intelligent man to insincerely declare his belief in them is doubly harmful and entirely unjustifiable—especially when (as in many cases the fact is) the church requires the same man to declare that he is sincere in his profession and that the creed which he despises is of such grave import as to be necessary to salvation." He thinks that good consciences would reject this duplicity, but religious habit has squelched the conscience. "So the spiritual confidence game, the church bunco-steering, is thoroughly successful with great numbers of willing victims."

Besides the lying involved in creed-subscription, there is the double speech involved in the theory that "the creeds are capable of being understood in a sense opposite to their original purport." It takes an expert theologian, however, to maintain that view successfully. It is a theological fiction intelligible only to the elect and arises to the dignity of scientific lying.

Dr. Knight thinks there are signs of improve-

ment, not originating with the clergy, though, but with the press. Henry Watterson says: "People have already begun to tire of being misinformed, and will some day insist upon a newspaper that will be less interesting and more truthful." It is thought that "whenever it becomes more profitable for the clergy to tell the truth they can be relied upon," but while their living depends upon it they will continue to lie.

The author of the disquisition here reviewed makes one serious mistake. In advocating "a revival of genuine old-fashioned honesty and sincerity" he is talking of what never was. Truth-telling, when it becomes common, will be the newest thing under the sun. The ancients were incorrigible liars, or would be so considered today. It is to their disregard for the harmony of word and fact that we owe all of the miracles of the Bible which intelligent ministers like the Rev. Mr. Willett of the divinity school in Chicago are trying to explain away as expressing "the growth of ethical ideas."

Without the liars we should have had no supernatural religion in the past, and except for their successors of today that kind of religion would now be extinct. The fact that a thing was not so has never been a good reason for not stating it, or, in fact, for not believing it. Science, with the necessity for accurate observation and description, introduced truth telling, which was not needed in religion. The imagination can supply the religious person with all the facts he needs, but it cannot furnish the man of science with the data for his conclusions. The universe has been explored for the scientific knowledge we have. Our religious "knowledge" was doped out by monks in their cells—places favorable for meditation but not for verification.

What we have to hope for, therefore, is no "revival" of honesty such as existed in the past, for the past had it not. What we must ask for is the scientific method applied everywhere. Sincerity will not allow assent to untruths to be inferred from silence. Honesty will say of religious myths and fables and creeds: "I do not believe."

When this kind of honesty arrives it will have the dew on it.

Free Thoughts.

Prayers all go to the dead-letter office.

Dress never elevated a man or a woman.

Kill the parochial school and save the child.

What will Peary do with the pole, if he finds it?

Jesus died for his own follies, not for anyone's sins.

Self-respect is more important than any other respect.

Fire is very useful in this world, why not in the next?

It is better to give a cent to man than a dollar to God.

Early breakfasts are better for mankind than late suppers.

Too many men see nothing to a woman only what is invisible.

Anyone who wants another to suffer for his sins is a scoundrel.

Statues of great men make images of saints look like thirty cents.

Who can furnish us with God's present address? He has left Sinai.

The diseased in body should be confined as well as the diseased in mind.

Royalty comes high; but the people need not have it if they do not want it.

A man need not necessarily be a sinner because he is the friend of sinners.

When a consecrated building is burned, is the consecration destroyed by the fire?

Romanism is, more than any other ecclesiastical system, religion without morality.

Some persons go through life making bent-pins of themselves.

That man is a public benefactor who gives two dollars where he only gave one before.

The twentieth century does not depend upon Latin and Greek, but upon knowledge and enterprise.

One thing stamps all Orientalism as unjust and harmful to human interests: its attitude towards woman.

Can a man have a father and not have a mother? If one has a father in heaven, where is one's mother?

If you want real good mental exercise, take a course of study in intellectual violets and moral dandelions.

The beatitudes, so-called, may be all right and good, but we notice that most people try to keep out of their reach.

The man or woman who chases after that funny thing, "Christian Science," must have a saddle-board off his or her roof.

Get as high as you can wherever you are, and you will get higher thoughts, higher feelings and a higher satisfaction out of life.

The happiest person in the world is the person who is always on the alert to catch the first change in conditions for the better.

Vice flourishes in the dark; virtue in the light. If people went to bed at nine o'clock p. m., the world would be healthier, wealthier and more moral.

Housework is more important than any other work done by women, and no mother should allow her daughter to grow up without a knowledge of it in every detail.

The Lord must have had little knowledge of the nations of the earth when he chose the Israelites for his people, and a people must have had little sense to have chosen Jehovah for their God.

Most of our colleges are places where dead ideas are taught by half-dead men. A classical education is a useless education. It is time to stop maintaining an institution just to pay good salaries to a lot of out-of-date professors.

Mother Goose's melodies have more sense, more humanity, more truth even than Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Haggai, Zechariah and Malachi all put together. What a pity that God did not inspire men to write something that is worth reading!

The women's clubs would do a great service to humanity, and especially to women, if they could establish schools where the female immigrants could be taught the different branches of housework before they were allowed to apply for situations in our homes, and a law should be passed obliging these girls to attend such schools for at least one year.

Hostility to the Church in Rome.

The "Most Rev." Sebastian Messmer, archbishop of Milwaukee, who has just returned from a visit to Rome, says in an interview reported in the New York Times:

"There are places in Rome where it is not safe for a priest to go, especially at night. If the holy father were to go outside the Vatican into the streets there is no doubt that his life would be in danger.

"There is the utmost hostility to the pope and the priesthood among the lower classes. It is not political, but is due to the contemptible sheets published there. These attack the pope and all pertaining to the Catholic church. They are obscene and degrading, and endeavor to drag everything to their own level.

"The government does not interfere with them so long as their attacks are not directed against itself. The government should step in and prevent these attacks, but it does not. The king, I understand, is kindly disposed toward the church, but he is powerless in the hands of the government.

"The unfulfilled wish of Leo XIII to be buried in the church of St. John Lateran is an instance of the feeling that exists in Rome against the church. This church is one of the most beautiful basilicas in Rome. Leo XIII spent large sums of money in beautifying it, and desired that his body might rest there. They have

not dared to bury him where he wished for fear of a hostile demonstration."

The "sheets" complained of by Archbishop Messmer are those which the American government has suppressed and excluded as blasphemous. The accusation of obscenity does not lie against them. They are up to the literary standard which centuries of Catholicism have established in Rome. They are anticlerical, but there are pro-clerical papers published in Rome that are not superior to them in tone. Of course, this fact is not mentioned by the clericals, who say nothing about the character of their own press, which is as much like the anticlerical as inferior ability can make it.

Regarding a man named Van Wyck, who has been posing in Burma as a former private secretary to Colonel Ingersoll and a lecturer for the Freethought movement, but who now professes to have "found Jesus," we have a letter from Mr. C. P. Farrell, Colonel Ingersoll's brother-in-law and publisher. Mr. Farrell writes from Greenwich, Conn., under date of August 6: "Mr. Thomas McLean Van Wyck was a ne'er-do-well of a young man who was in the theatrical business when he came to me to sell the Colonel's books on the lecture tours in 1898-99. He was a great reader and fond of arguments. His father was a New York lawyer—some connection of the Mayor Van Wyck. 'Tom' was a Catholic. When he left me he was shy in his account \$150. He went into the army and went to the Philippine Islands. I think he was much impressed by the Colonel's lectures. He never spoke for or did anything for Freethought that I am aware of. He was never in any way employed by Colonel Ingersoll. He still owes me the \$150, and I guess always will. I do not think he has ever been any comfort to his family, and I think he will pose as anything to make a dollar." The best that can be said of Van Wyck is that had he been a Freethinker his character was such that his joining the church would have benefited both parties.

The Catholic church is reported to be satisfied with the adjustment, which has finally been reached, of the church property matter that has occupied the government and church authorities of Porto Rico for some years. By the arrangement decided upon the insular government receives the market place, the San Francisco barracks and the insane asylum and lot, at San Juan, the church receiving as compensation \$180,000, payable in three instalments. The federal government gets the infantry barracks and lot and the Santo Domingo Convent and lot, paying therefore \$120,000. In addition to the money payments the church is allowed a chapel and sixty-two acres of land near San Juan. Thus the church receives \$300,000 for property to which it never had any title, and gets a title to valuable land which does not cost it anything. It ought to be satisfied. Considering this easy way the church has of acquiring cash and land, we are surprised to learn from a late dispatch from Porto Rico that there are no further church claims.

Mr. Roosevelt has expressed a preference for Julia Ward Howe's "Battle Hymn of the Republic" as a national anthem before either "America" or the "Star Spangled Banner." Our President is a Jehovist, and is caught by the picture of a fighting deity loosing the fateful lightnings of his terrible swift sword. The god he conceives of as "marching on" is the one who whets his glittering blade and makes his arrows drunk with blood. The Battle Hymn of Mrs. Howe is not saved to civilization by the final picture of a Christ born "in the beauty of the lilies," because it is not truthful, Christ having been born in the beauties of a cowstable. Moreover, if he died

to make men holy his sacrifice was vain. He died only to make a living for holy men. The words "let us die to make men free" shows that Mrs. Howe's view of the purpose of the civil war is unhistorical. The soldiers who sang the hymn died not to make men free but to rivet the bonds of the union of states. Our national hymn should have neither god, nor wrath, nor a sword nor a lie in it.

So that Mr. Taft may not be unjustly turned down by negro voters, President Roosevelt has issued a statement in which he takes to himself all the blame for the Brownsville affair and exculpates the then secretary of war from all responsibility for the discharge without honor of the negro regiments. The President might further purge Mr. Taft of guilt by saying it was by his orders that the inheritor of his policies, while holding office under the government, acted as counsel before government committees in behalf of the Roman Catholic church. Some senators have been disgraced for employing their influence in a capacity similar to that in which Mr. Taft exercised his, although, of course, their clients were not church functionaries.

We recently noticed a pamphlet on "Cremation" by Mrs. L. S. Carter of Wichita, Kansas. The notice led to so many inquiries that Mrs. Carter has supplied us with copies of the pamphlet, which are placed on sale. They may be obtained at The Truth Seeker office for ten cents each. All arguments against cremation are answered. The prejudice and stupidity of the church is yet to be overcome.

Wilson Macdonald Dead.

James Wilson Alexander MacDonald, the well-known Liberal and Spiritualist, and the dean of American sculptors, died at Yonkers, N. Y., Aug. 14. Mr. MacDonald was born of Scotch-Irish parents in Steubenville, Ohio, August 25, 1824. As a boy he spent so much of the time which he supposedly was devoting to work about the farm in drawing pictures upon the barn doors that his father declared unless he stopped such foolishness he would be apprenticed to a blacksmith. He went to St. Louis in 1841 to become a clerk in a publishing house. He studied art diligently at night, and although after a term of eleven years his employers took him into partnership he gave up the business two years later to devote himself to his chosen profession. He remained in St. Louis until the outbreak of the civil war, and while there made the first portrait bust cut in marble west of the Mississippi—that of the Hon. James T. Benton, United States Senator from Missouri. The first order he executed in New York was a marble bust of Charles O'Connor, the lawyer, which is now in the centre hall of the Appellate Court. Soon after he made the bust of James T. Brady now in the Law Library. The bronze statue of Edwards Bahr, Attorney-General in Lincoln's Cabinet, which stands at the head of the main drive in Forrest Park, St. Louis, is his work, as is also the bronze statue of Fitz-Greene Halleck in Central Park. Among his other works are a colossal bust of Gen. Winfield Scott Hancock in Hancock Square at 122d street, another of General Hancock in the Metropolitan Museum of Art, a colossal bust of Washington Irving in Prospect Park, Brooklyn, and the bust of Thomas Paine in New Rochelle. The most notable achievement of his later years is the portrait of George Washington, more than 300 copies of which have been placed in the public schools of New York city. Shortly before his death Mr. MacDonald completed a companion bust of Lincoln. Mr. MacDonald was an active member of the Microscopical Society and was associated with the late Andrew Green and Luther Marsh in trying to obtain more public parks for New York city. He interested himself for many years in a scheme to establish a national school of art and delivered many lectures on various subjects connected with art. He was for many years a subscriber to The Truth Seeker, and twenty-five years ago executed the medallion for the monument of its founder, D. M. Bennett. Until about two years since, when he met with a severe accident upon the street, he was a constant attendant at the Liberal Club and a favorite speaker. He belonged to the Old Guard of Freethinkers.

SHUTTING OUT THE LIGHT.

Library Committee in Hubbard's Town Declines to Receive Ingersoll's Works.

Another library committee has shown the narrow dimensions of its intellect by declining to receive the writings of Ingersoll as a gift. Mrs. Marilla M. Ricker generously offered to place a set of these writings in the public library at East Aurora, N. Y. Mrs. Ricker's offer was made in these words:

To the School Board.—Gentlemen: An edition of the complete works of Robert G. Ingersoll has recently come from the press. There are twelve volumes in all. They are printed in large, clear type and handsomely bound. These books are filled with noble sentiments and are models of utterance. No man, living or dead, in my opinion, has spoken such thrilling words on life, liberty, and love, on home, happiness, and humanity—no man has left to the world such beautiful word pictures, as these volumes contain. I believe that every young person in the country should read the works of Ingersoll. They ought to know that America has produced this master of the English language. I am aware that in these books are opinions on religious questions that many do not accept, but they are honest opinions of a great man, perhaps the greatest man who has ever lived on this continent. Are not such opinions worthy to be read? No one can read these books without being intellectually larger, broader, and deeper than before. It is not necessary to agree with all that Mr. Ingersoll says in order to be benefited by reading his works. No man was more prominently before the public for a quarter of a century. He was criticised and condemned most brutally. In all that time he set the world a splendid example of silence. He did not once defend himself. He lived to serve truth, to serve his fellow-men, and how well he did this is manifested in the incomparable lectures, speeches, addresses, and tributes contained in his published works. I admired the man living. I honor him dead, and I want his countrymen to know how great and good a man he was. The only way for the people to get a correct idea of what Robert G. Ingersoll said is to read his words for themselves. To enable the people in East Aurora to have this opportunity, I hereby offer you for your library the complete works of Robert G. Ingersoll. I shall be pleased to forward them to you upon your acceptance of the same.

MARILLA M. RICKER.

The library committee, which is composed of the members of the school board of East Aurora, took about ten days to think the matter over, and then declined the gift in the following terms:

REPLY OF THE BOARD.

East Aurora, N. Y., July 21, 1908.

Miss Marilla M. Ricker, Dover, N. H.—Dear Madam: The members of the Board of Education of East Aurora (who also have charge of the public library located in the East Aurora Union School buildings) desire to express to you their thanks for your generous offer to contribute to the library an edition of the complete works of Robert G. Ingersoll, but they feel themselves constrained to decline the offer.

While we agree with you that these books contain "noble sentiments" and are "models of utterance," we cannot overlook the fact that they also contain a celebrated Atheist's attack upon the religious faith upheld by the parents of the children whose education is committed to our charge. An edition of Ingersoll's selected works would be very acceptable to us, as so many of his speeches, addresses, and tributes are incomparable for eloquence and beauty; but an edition which also contains the Atheistical lectures and writings of this celebrated man could have no proper place in a library intended for the use of the young. We desire our youth to cultivate and cherish a steadfast faith in God. Mr. Ingersoll's writings on religious subjects can accomplish no good purpose. He attacked the religious faith of the American nation, but offered nothing in place of the religious belief he sought to destroy. He made slighting and blasphemous allusions to the holy scriptures, which we believe contain a code of moral and ethics which, if followed, cannot fail to guide the American people safely along the paths of rectitude and virtue. The doctrines inculcated by the Sermon on the Mount are worth more in practical value than all of the sentiments and utterances of all of the philosophers that have ever lived. And because we entertain the views here briefly expressed, we find it necessary to decline your kind offer with thanks.

Yours respectfully,
BOARD OF EDUCATION,
E. Aurora High School.

The tone of the reply suggests that some of the mental force of the local parson was consumed in its preparation, for few except ministers talk about the religious faith of "the American nation," as though this country were committed by its organic law to a belief in the Christian religion. Mrs. Ricker will later have something to say in rejoinder. Meanwhile Elbert Hubbard, while offering to contribute a set of his own writings, takes occasion to protest against being denied access to the works of Ingersoll by the board's rejection of Mrs. Ricker's offer. This is Mr. Hubbard's letter:

Board of Education, East Aurora, N. Y.

Gentlemen: I hereby tender to you a complete set of my printed books, this as a gift from me to the Vil-

lage Library for the use and benefit of my neighbors, the citizens of East Aurora. To convince you that these volumes are worthy of a place on your shelves as fairly good specimens of the book-maker's craft I will explain that the books I propose to give you are printed on Italian hand-made paper in three colors, under the direction of Mr. Charles Rosen, and are bound by Mr. Louis H. Kinder. They are valued at ten dollars per volume. There will be forty volumes in all.

As to the text of the work, I must in frankness explain that in various places it parallels the thought of Robert G. Ingersoll, a set of whose works you recently declined to accept as a gift.

Personally, I lay no claim to being a better man, nor a greater writer than Robert G. Ingersoll.

And may I here explain that for over twenty years I have been a taxpayer and citizen of this village, and have always taken an earnest and active interest in the cause of education. May I also explain that at the present time I receive about three-fourths of the mail that comes to the village, and am the largest taxpayer in the town. You will pardon a father's pride, when I also tell you that my daughter, Miriam, had the highest general average of marks, for scholarship and conduct, of any pupil in our High School, at the last term—and she has read Ingersoll since she could read at all.

When the children graduate from, or leave our public school, if they do not go away from the vicinity, they usually apply to me for work. At the present time there are on my pay-roll over two hundred persons who are or have been pupils in our excellent public school. And the value of the service of these people I assume does not turn on the fact that they are orthodox.

I freely admit that all or any of these things do not prove that I should have a greater voice in school affairs than any other citizen, but I state them simply to show you that I am not indifferent to the best interests of the people in our town. These people in one sense are my people, doing my work for me, and in their keeping, in great degree, lies my happiness and prosperity. The peace and good order of the town are to me very vital matters. In East Aurora are several families who have moved here for the sole reason that they are in complete sympathy with me. So it seems that you are in error in assuming that all of the parents in East Aurora are opposed to the philosophy of Robert G. Ingersoll.

Ingersoll took from the Christian religion two things—its devil and its hell. I admit that he gave us nothing in place of them but love and service.

I also note that you make invidious comparisons between the writings of Ingersoll and the Sermon on the Mount. But you should know that Ingersoll never had any words but those of admiration for the Sermon on the Mount, and the man who preached it—even for that very doubtful proposition that "The meek shall inherit the earth."

Personally, I see no reason for you to suppose that you could not have both the Sermon on the Mount and the complete writings of Ingersoll in one Village Library, which, by the way, is not merely a library for school children, but for all of the people in town, myself included. Nor do I see yet why you should deprive me of the right to use these beautiful volumes which you have declined to place on the shelves of our library, simply because there are good people in the town who do not want to read these books.

When you say "Mr. Ingersoll's writings on religious subjects can accomplish no good purpose"—I quote your exact words—you are presuming to sit as censors on what the people of East Aurora shall read. If Ingersoll's works were debarred by law from circulation you might then well decline to house them, but on a mere matter of dogmatic belief, or question of taste, your refusing this generous gift is an injustice and a hardship for the community you are supposed to serve. The fact should here be stated that no person is compelled to read any book in any library.

In your letter to Mrs. Ricker you use the phrase "the religious faith of the American nation." Need I call your attention to the fact that the American nation has no distinct religious faith—Thomas Jefferson looked after that for all time. Religious faith in America is purely a private matter, and that it may be kept so the writings of all good men should have a place on our public shelves, that our citizens may choose for themselves what they would read, and worship in their own way, without restriction, let or hindrance.

In his "Freeport Speech," Abraham Lincoln quotes the words of George Washington, thus, "In order that absolute freedom shall prevail in the matter of personal religious belief, it is necessary that this country shall never have a national religion."

When you state that Ingersoll did not believe in God, you make a statement which he never did. What you mean, probably, is that Ingersoll did not believe in your conception of God. That he believed in love, and work, and kindness, and helpfulness his work anywhere attests.

In all of the works of Ingersoll there can be found no passage that would bring the blush of shame to the cheek of innocence and which could not be read in any assemblage of ladies and gentlemen.

Can as much be said for the Bible?
Only those who have never read the book can say yes.

In my writings you will find freely scattered sentiments of a similar nature to these herein expressed, for you are not unique in refusing the public access to the works of Ingersoll.

All of which I frankly explain in order that you may not act in ignorance in accepting or declining the complete edition of my writings which I now offer you.

Sincerely yours,
ELBERT HUBBARD.

The logic of the rejection of Ingersoll's works by a library committee is their suppression al-

together. The committee men "desire our youth to cultivate and cherish a steadfast faith in God" and therefore withhold from them the writings of this "Atheistical" author. As, however, Ingersoll's writings may be found in private libraries, or purchased at the bookstores in low priced pamphlets, the excluding of them from the East Aurora or any other Public Library will not save "our youth" from handling them. Indeed, such exclusion is likely to arouse the curiosity of the mentally alert. We believe that men who, as public officials, would keep Ingersoll from the patrons of a library would keep him from the patrons of the bookstores if they had that power. As Hume remarked, though the feeling which breaks out in acts like this "has not the cruelty of the old persecutors, the state of mind indicated is fundamentally the same."

CHRISTIAN MISSIONS TO JEWS.

Conversion of Hebrews Involves "Mummery, Mendicancy, and Mendacity."

Mr. Samuel Freuder, who was formerly a Jewish rabbi and afterwards a Christian minister, and who later resigned from the pulpit, offers to The Truth Seeker for publication the following letter to his bishop. It is dated New York, June 25, 1908. Mr. Freuder's relapse, which he announced to the Hebrew-Messianic Conference in Boston about two months ago, caused great consternation in that body and was featured by the press. The matter was dealt with in The Truth Seeker of June 20. The letter which Mr. Freuder had addressed to his bishop, stating his reasons for abandoning Christianity, is as follows:

"To the Rt. Rev. O. W. Whittaker, Philadelphia, Pa.—My Dear Bishop: In accordance with Canon 31, Section 1 of the General Digest, I hereby request to be deposed from the ministry of the church.

"For some time the conviction has been growing upon me that I am out of place in the ministry of the church, because of the following reasons:

"I. I cannot believe in the doctrine of the Trinity.

"Apart from the fact that it is inconceivable how one can be three and three one, it seems to me that this doctrine runs counter to the pure monotheism taught and insisted upon both in the Old and New Testament. No amount of juggling with words and their meanings can ever satisfy a student's mind that this doctrine could have had its origin and growth upon Jewish soil. It was a great misfortune to the human race that the early Greek and Roman fathers of the church could not divest themselves entirely of their inherited polytheistic notions.

"II. I cannot believe in the divinity of Jesus.

"The matchless beauty of the character and life of Jesus has been a most potent factor in drawing me to Christianity. I still love and shall ever delight to think of Jesus, in the words of Rabbi Hirsch of Chicago, as 'the lowly and holy rabbi of Nazareth.' But it is impossible for me to worship him as 'the only begotten son of God,' for even if it be admitted that Moses in the law and the prophets pointed to Jesus as the coming messiah, there still remains an impassable gulf between the Jewish expectation of the messiah and its realization as believed in by Christians, who invest the messiah with all the attributes of deity and worship him as the son of God. I am inclined to think that Jesus himself, and all the apostles, inwrought and ingrained as was in their mental constitution the monotheistic idea, would repudiate the deification of a man, no matter how transcendent his character was.

"When these heretical views concerning the essential points of the Christian creed first began to press upon me, and ere they assumed their present full force and weight, I used to lull my disturbed mind into quiet by the soothing thought that after all, as far as its moral teachings are concerned, Christianity was superior to the faith of my youth; but closer study and observation has shown me that I was mistaken in this also. For there is no difference between the Jewish and Christian moral standard. The fountain of the New Testament rises no higher than its source—the Old Testament. The writers of the New Testament were men imbued with the Old Testament spirit. The loftiest ethical principles enunciated in the New

Testament find their parallels in the writing of the rabbis in the Talmud and Midrash.

"And as it is in theory, so it is in practical life. If Christian commentators of the Bible are in the habit of speaking about 'Jewish bigotry,' 'Jewish greed for money,' 'Jewish vindictiveness,' and other uncomplimentary Jewish characteristics, they may be correct as far as the contemporaries of Jesus are concerned; but when they try to prove by those supposed characteristics the superiority of the New over the Old Testament, they are mistaken. As a matter of fact Judaism has produced just as great and noble characters as can be found among Christians. The life of Sir Moses Montefiore, for instance, or the life of my sainted father—representatives of orthodox Judaism—or the life of the late Rabbi Isaac M. Wise—the champion of reformed Judaism in this country—will not suffer by comparison with that of any of the saints in the Christian calendar.

"Pardon me, my dear bishop, if I refer in this connection to the work of converting the Jews to Christianity, a work in which you, inspired no doubt by the highest motives of religion and philanthropy, have been so deeply interested. That work is carried on for the most part by those who are converted Jews themselves. The stock-in-trade argument used for the necessity of converting the Jews is the low moral condition of the Jews, which is depicted in the most lurid colors by the Hebrew missionaries, who, like a rare kind of bird, will befoul their own nests. As you will kindly remember, I have been engaged in this proselyting work for some time, but without success. I am now not sorry that I failed to baptize any of my Jewish brethren, for my experience and observation have shown me that in most cases the baptismal font becomes to the Jew a fountain of sorrow and despair. To be successful in the work of converting the Jews one must not shrink back from mummery, mendicancy, and mendacity. Were the true facts known about the methods used in getting Jews to be baptized, the Hebrew Christian missionaries, with a few honorable exceptions, would soon find their occupation gone, and they would be forced either to make an honest living, or, if that be impossible, to turn their faking abilities into some business channels less destructive of true manhood and morality.

"My happiness over the relief from an unnatural position is marred only by the necessity I am under of expressing these views, which must be disappointing and distasteful to you, my gracious benefactor on so many occasions, and to others in the church whose loving kindness I shall ever gratefully remember. But 'Plato is my friend, Socrates is my friend, but truth is a friend I prize above both.' Very respectfully,
SAMUEL FREUDER."

Women a Bachelor Would Like to See.

- The young woman who will tell you her age.
- The young woman who honestly says she never wants to get married.
- The woman who thinks her baby is not the best looking in the world.
- The woman who can get off a street car properly.
- The woman who never gets mad—sometimes.
- The woman who will not squeal if a mouse runs across the floor.
- The woman without a temper—who can not be angered.
- The rich woman who will marry a poor man.
- The millionaire's daughter who will marry an American man in preference to a duke, earl or count.
- The woman who will take the liberty to pop the question.
- The married woman who has a good looking husband and is not jealous of him.
- The woman who always speaks kindly and pleasantly to her servants.
- The young woman who does not like jewelry.
- The young woman who does not like to have a nice young man for a beau.
- The young woman who does not like ice-cream or candy.
- The young woman who would rather be called sales-woman than saleslady.
- The young married woman that likes to live in the house with her mother-in-law.
- The young woman that does not like to go to theatres, parties, or balls.
- The young woman that does not like to be dressed in the fashion—no matter how strange she may look.
- The woman who is not afraid to ride a horse in a man's saddle.
- The young woman that won't wear a large hat or high-heeled shoes.
- The young woman with short hair, short clothing and a sheath gown.

JOHN HENRY SMITH.

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER VIII.—(Continued).

Character and Teachings.

602

What are Paul's teachings regarding woman and marriage?

"It is good for a man not to touch a woman" (1 Corinthians viii, 1).

"I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry; for it is better to marry than to burn" (8, 9).

"Art thou loose from a wife? seek not a wife" (27).

"He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy in body and spirit; but she that is married careth for the things of the world, how she may please her husband" (32-34).

"So then he that giveth her in marriage doeth well; but he that giveth not in marriage doeth better" (38).

"This coarse and insulting way of regarding women, as though they existed merely to be the safety-valves of men's passions, and that the best men were above the temptation of loving them, has been the source of unnumbered evils."—Annie Besant.

"Wives, submit yourselves to your own husbands" (Colossians iii, 18).

"As the church is subject unto Christ so let the wives be to their own husbands in everything" (Ephesians v, 24).

"Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for a woman to speak in the church" (1 Corinthians xiv, 34, 35).

"Let women learn in silence with all subjection" (1 Timothy ii, 11).

"That she [woman] does not crouch today where St. Paul tried to bind her, she owes to the men who are grand and brave enough to ignore St. Paul, and rise superior to his God."—Helen Gardener.

603

Did Paul encourage learning?

"The wisdom of this world is foolishness with God" (1 Corinthians iii, 19).

"Knowledge puffeth up" (viii, 1).

"If any man be ignorant let him be ignorant" (xiv, 38).

"Beware lest any man spoil you through philosophy" (Colossians ii, 8).

"The clergy, with a few honorable exceptions, have in all modern countries been the avowed enemies of the diffusion of knowledge, the danger of which to their own profession they, by a certain instinct, seem always to have perceived."—Buckle.

"We know the clerical party; it is an old party. This it is which has found for the truth those two marvelous supporters, ignorance and error. This it is which forbids to science and genius the going beyond the Missal and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is which caused Prinelli to be scourged for having said that the stars would not fall. This it is which put Campanella seven times to torture for saying that the number of worlds was infinite and for having caught a glimpse of the secret of creation. This it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety, to find a world was a heresy. This it is which anathematized Pascal in the name of religion, Montaigne in the name of morality, Moliere in

the name of both morality and religion. There is not a poet, not an author, not a thinker, not a philosopher, that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasures of civilization, the venerable inheritance of generations, you reject."—Victor Hugo.

"There is in every village a lighted torch, the schoolmaster; and a mouth to blow it out, the parson."—Ibid.

604

What admissions are made by Paul regarding his want of candor and honesty?

"Being crafty, I caught you with guile" (2 Corinthians xii, 16).

"Unto the Jews I became as a Jew, that I might gain the Jews" (1 Corinthians ix, 20).

"I am made all things to all men" (22).

"For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" (Romans iii, 7.)

"I robbed other churches, taking wages of them, to do you service" (2 Corinthians xi, 8).

605

What is said of the persecutions of Paul?
"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women he might bring them bound unto Jerusalem" (Acts ix, 1, 2).

This was Saul the Jew.

"But there be some that trouble you, and would pervert the gospel of Christ. . . . If any man preach any other gospel than that ye have received, let him be accursed" (Galatians i, 7, 9).

"I would they were even cut off which trouble you" (v, 12).

This was Paul the Christian.

The leopard changed his name but did not change his spots.

The alleged cause of Paul's sudden conversion and the transference of his hatred from Christianity to Judaism may well be questioned. The story of the apparition will not account for it. A genuine change of belief is not usually effected suddenly. Men sometimes change their religion for gain or revenge. It has been charged that Paul twice changed his, the first time for the hope of gain, the second from a desire for revenge. The Ebionites, one of the earliest of the Christian sects, claimed that Paul was originally a Gentile, that becoming infatuated with the daughter of the high priest he became a convert to Judaism for the purpose of winning her for a wife, but being rejected, he renounced the Jewish faith and became a vehement opponent of the law, the Sabbath, and circumcision (Epiphanius Against Heresies, chap. xxx, sec. 16).

606

What was Christ's final command to his disciples?

"Love one another" (John xiii, 34).

Christian writers prate about brotherly love, and yet from the very beginning the church of Christ has been filled with dissensions. Christ himself quarreled with his apostles. Paul opposed the teachings of James (Galatians ii, 16-21); James condemned the teachings of Paul (ii, 20). Paul proclaimed himself the divinely appointed apostle to the Gentiles: "The gospel of the uncircumcision was committed unto me" (Galatians ii, 7). Peter contended that the mission had been assigned to him: "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel" (Acts xv, 7).

Paul declared Peter to be a dissembler. "But when Peter was come to Antioch, I withstood him face to face, because he was to be blamed. For before that certain came from James, he did eat with Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him" (Galatians ii, 11-13).

John denounced Paul as a liar. "Thou hast tried them which say they are apostles, and are not, and hast found them liars" (Revelation ii, 2).

From these seeds of dissension death has reaped a bloody harvest. Dr. Talmage says: "A red line runs through church history for nearly nineteen hundred years—a line of blood; not by hundreds, but by millions we count the slain."

Lord Byron says: "I am no Platonist; I am nothing at all. But I would sooner be a Paulician, Manichean, Spinozist, Gentile, Pyrrhonian, Zoroastrian, than one of the seventy-two villainous sects who are tearing each other to pieces for the love of the Lord and hatred of each other."

607

Quote Paul's characterization of Christians.

"Not many wise . . . not many noble are called" (1 Corinthians i, 26).

"Base things of the world, and things which are despised, hath God chosen" (28).

"We are made as the filth of the world, and are the offscouring of all things" (iv, 13).

"We are fools for Christ's sake" (10).

608

What did Christ say respecting the intellectual character of his converts?

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew xi, 25; Luke x, 21).

Commenting on this expression of thanks, Celsus, who lived at the time the Four Gospels made their appearance, says: "This is one of their [the Christians'] rules: Let no man that is learned, wise, or prudent come among us; but if they be unlearned, or a child, or an idiot, let him freely come. So they openly declare that none but the ignorant, and those devoid of understanding, slaves, women, and children, are fit disciples for the God they worship."

Concerning the Christian teachers of that age Celsus writes as follows: "You may see weavers, tailors, fullers, and the most illiterate of rustic fellows, who dare not speak a word before wise men, when they can get a company of children and silly women together, set up to teach strange paradoxes among them."

609

Whom did Christ declare to be among the first to enter the Kingdom of Heaven?

Harlots and thieves.

"The harlots go into the Kingdom of God before you" (Matthew xxi, 31).

"Today shalt thou [the thief] be with me in paradise" (Luke xxiii, 43).

610

What promise did he make to his followers?

"In my Father's house are many mansions. . . . I go and prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself" (John xiv, 2, 3).

"Christians believe themselves to be the aristocracy of heaven upon earth, they are admitted to the spiritual court, while millions of men in foreign lands have never been presented. They bow their knees and say they are 'miserable sinners,' and their hearts rankle with abominable pride. Poor infatuated fools! Their servility is real and their king is a phantom and their palace is a dream."—Winwood Reade.

The Christ is a myth. The Holy Ghost Priestcraft overshadowed the harlot Superstition; this Christ was born; and the Joseph of humanity, beguiled by the Gabriel of credulity, was induced to support the family. But the soldiers of Reason have crucified the illegitimate impostor; he is dead; and the ignorant disciples and hysterical women who still linger about the cross should take his body down and bury it.

A Unitarian Umbrella.

Among the friends of Henry Ward Beecher was one old broker in New York—an aggressive Unitarian, which sect he often said bore "the trade mark of honesty." One day he met Mr. Beecher hurrying toward Wall street ferry to avoid the downpour of a sudden rainstorm.

"Take my umbrella," said the broker. "I don't need it; the coming bus takes me to my door."

At the ferry Mr. Beecher met a lady, a prominent church worker of the Presbyterian church, who having no umbrella, was lamenting her inability to reach her car safely. The urbane preacher forced the umbrella upon her as he said: "I will be out your way to-morrow and will call and get it."

Two hours later as Mr. Beecher was sitting in his study the doorbell rang and when he responded to the call a boy hurriedly presented him with an umbrella, together with an unsealed note, which read:

"Dear Mr. Beecher: My husband demands that I return the umbrella you so kindly loaned me at once, and join him in saying that under the circumstances the pleasure of an anticipated call is unregretted. Upon opening the umbrella you will become more fully advised of our united action."

The great expounder of truth and honesty was horrified when upon opening the umbrella he discovered a pasted slip upon which was written in the bold round hand of its owner: "Stolen by some Presbyterian thief!"—New York Sun.

THE ALIA-HEINDRICHS AFFAIR.

The Priest Removed for Reasons Now Believed to Be Domestic, and Not Economic.

Just before Giuseppe Alia was hanged for shooting the Rev. Father Heindrichs at Denver, Colorado, he made an interesting statement of his reason for ending the clergyman's career, to wit: that he had recognized in Heindrichs the man who, after wrecking his home in Portugal had fled the country, and whom he had since been tracking for the purpose of enjoying vengeance when he came across the guilty priest. This having been said, Alia went to the gallows without exhibiting any sign of fear, asserting that he did not believe there was a God, else he would not have been permitted to be in his present predicament. Governor Harper says that he would have granted a stay of execution in order to investigate the story if Alia's statement had not been made too late.

After the Italian's previous stubborn refusal to repent or make further confession than that he was positive he had found his man, one would imagine this clearing of the mystery would furnish material for a column or so of good newspaper stuff, with incidental remarks about the record of the church in the Philippines, etc., but if there was anything about it in the Chicago newspapers (except The Daily Socialist), it must have been placed in the classified advertising or among the death notices. Certainly it did not appear on the front page.

Odd, too, remembering the comments made by this same "secular" press at the time this shooting took place, about "dangerous bands of anarchists" who menaced the lives of holy men; the accounts of policemen conspicuously on guard in churches; and the ranting of Archbishop Quigley's paper, the New World, which plainly demanded the police suppression of the Giordano Club of Chicago, because, forsooth, its members were also Italians, and opposed to priests in politics—as if that of itself were any reason for molesting them, more than for descending upon the church because it maligns and anathematizes Liberals! Nay, there is even more reason for calling for the suppression of the New World, which, in the face of an established principle of our government, had the audacity to tell us (Sept. 28, 1907) that the church "condemns and has always condemned the principle of liberty of worship"; and which in another issue states that "only those marriages (in this country, as well as in those under the Concordat) are valid which are contracted before a parish priest or the ordinary of the place, or a priest delegated by either of these, and at least two witnesses."

Perhaps a quotation from the New World of November 16, 1907, may help to explain the newspaper editor's curious lack of interest in Alia's domestic affairs. The Record-Herald, in accusing a certain Chicago personage of favoring the telephone trust, innocently remarked that he "had no interest in the public schools, as none of his children were attending them."

Thereupon the New World, assuming this to mean that the aforesaid children might possibly be found in the parochial schools, comes promptly to the front with the inquiry: "Is it wise to make such an offensive insinuation in a community so dominantly Catholic?"

One gathers from the disregard of Alia's story that the great "free" press of Chicago answers this question in the negative. As to the Record-Herald, with its account of Alia's "desecration" in ejecting the "blessed morsel" (of the consecrated wafer) from his mouth, it is evident that at least one editor now realizes that the fear of the Lord and his anointed constitutes the beginning of wisdom in so far as the circulation department is concerned.

Notwithstanding the fact that there has been no shred of evidence offered to show that Alia was a non-believer in organized government, the New World of July 18 cheerfully crams down the throats of its readers the assertion that "Alia was an anarchist,* and was filled with anarchy's implacable hatred to religion and its ministers. His fate may go far toward convincing the Red Terrors that there is, at least, a God who punishes." If Giuseppe Alia did not mistake his victim, it would appear

*The (Deadwood, S. Dakota) "Lantern" has an article about Giuseppe Alia, stating that just before Alia was hanged, he asserted that he did not know what Anarchism was.

that there was, at least, a warm-blooded son of Italy, filled with a not altogether inexplicable "hatred of religion and its ministers," and that at last he punished without waiting for a final Day of Reckoning.

On further investigation I find that the Chicago Tribune did incidentally mention the fact that Alia accused "Father" Leo of breaking up his home, the paragraph being headed, "Fancied Wrong Is Cause" (of the killing of Heindrichs). This same paragraph stated that "he (Alia) said he felt no sorrow whatever for having killed Father Leo. He was certain that Father Leo was the man he had been searching for for many months, and claimed that he had recognized the priest by a scar on the side of his face." How then, do you happen to be so positive, Mr. Tribune Editor, that the wrong was a fancied one, and why assert with such conviction that "the real reason for the crime has never been discovered?" Considering the record of ghostly fathers in these matters, Alia's story is much more plausible than many that you have unhesitatingly published, with scare heads, on the front page of your paper, about the "rioting" of working folk.

LOUISA D. HARDING.

Canadian News and Notes.

The Rev. George W. Snell, Methodist minister of North Augusta near Brockville, Ontario, has been summoned to appear in the police court on two separate charges resulting from an exciting time at a recent church picnic of his flock of sheep, the complainants being two "black sheep" of his aforesaid flock.

One charge is that the reverend grafter, while on the grounds, rushed into a refreshment booth where he found two boxes of cigars on sale. These he immediately seized and trampled upon. Joseph Vout, one of his devout quarterly meeting love-feasters and wine-bibbers, remonstrated with him, saying it was "a mean ministerial trick," when the preacher hit back by saying, "Anyone who would water milk would do the same."

Ezra Dales, "the man behind the bar," charges the minister with malicious damage to property, while Joseph Vout has taken out a summons for insulting language.

The church picnic broke up in a wild state of disorder. No one can tell what might have happened if an unobtrusive down eastern Free-thinker had attempted to enter into a friendly discussion with the infuriated preacher, who has now engaged legal assistance to help arbitrate the weighty matters in dispute.

Preacher Eats Humble (Picnic) Pie.

Reports of the trials of the above mentioned cases have just now come to hand, to the effect that before a crowded court room held by Police Justice Murphy, the Rev. George W. Snell apologized to the two complainants for his obstreperous conduct and agreed to pay all damages and court costs, amounting to over twenty-five dollars, besides the lawyers. A few years ago anyone would be afraid to enter a case against a preacher in Canada. H. R. HOLMES.

The Humanitarian Review, Los Angeles, Cal., enlarged and improved, is now one of the handsomest magazines published, either in behalf of Freethought or any other cause. Its pages, numbering 58, are long and broad, the typography and press-work are first-class, and the editor's skill as a practical printer is in evidence throughout. The August number, besides being full of good reading matter, is embellished with a cut of the home of the magazine and its editor, Mr. Singleton W. Davis. Five two-cent stamps sent to Mr. Davis at 854 E. Fifty-fourth street, Los Angeles, will bring returns in the form of a sample copy. Judge C. B. Waite of Chicago, Thaddeus B. Wakeman, and Austin Bierbower are among the contributors to the Review.

Mr. Theodore Schroeder has interviewed the secretary of the Personal Liberty League, the organization of which was caused by recent legislation in New York infringing what the members regard as their rights. It is feared that the League does not carry its limits of personal liberty far beyond the right to "play the ponies" and to have an open Sunday outside of church hours. But perhaps Mr. Schroeder will give his version of the matter in The Truth Seeker.

Minor Editorial Note and Comment.

The Catholic church is coming into line with the Puritans on the Sunday question. In the platform of the General Federation of Catholic Societies adopted at the meeting just closed in Boston, an appeal was made to "all Catholics, and to all our fellow-citizens without distinction," not only to take part in any movement tending toward the relaxing of the Sunday, but to use their influence in civil, social, and private life to prevent the desecration and to uphold the observance and sanctity of the Lord's Day. Along with this the Federation of Catholic Societies rejected "the main tenets of Socialism, that collective ownership of the means of production and distribution is necessary for the welfare of the human race," and all Catholics were urged against affiliating with the movement, which was characterized as "materialistic and Atheistic" in its leaders, literature, and theory. This denunciation by Catholics will not help Socialists politically, but it is a good moral testimonial. The Catholic Federation abstained from the worst it might have said about the philosophy of Marx and Engels, which is, according to some of its advocates, that it attacks marriage by providing for the equal support of mothers regardless of the legitimacy of their offspring. But the Federation could not have heard that Socialism is "applied Christianity," or it would never have denounced its leaders, literature, and theory as "materialistic and Atheistic."

Correspondents of the New York Times Saturday Review of Books have been discussing the origin of the epigram, found in the report of an address by Elbert Hubbard, "The dead carry in their clenched hands only that which they have given away." Converse Cleaves of Philadelphia suspects that Hubbard got it from Ingersoll. It does sound like Ingersoll, but there are some writers and orators nowadays whose admiration for the great Freethinker has caused them, unconsciously, to imitate his style. Mr. Cleaves does not say where this selection is to be found in Ingersoll's gems. Several other correspondents of the Times would have us observe that it is a paraphrase of two lines of Joaquin Miller's tribute to Peter Cooper:

"For all you can hold in your dead, cold hand
Is what you have given away."

But if Emily Noble of this city is right even Mr. Miller did not originate the sentiment, for an old Sanskrit proverb (India) reads: "All we can hold in our cold, dead hands is what we have given away," while Martial, who composed sayings in the times of Nero, Domitian, and Tatian, according to another investigator, wrote: "What you have given away are the only riches you will always have." And there are other parallels. The epigram seems to be the property of anybody who has occasion to use it.

New York is so much in need of assistance, morally, from Atlanta, Ga., that about once a year the Rev. Len G. Broughton, who winters in Atlanta, comes here to save us. He seems to have no further use for the gospel as a regenerator, for the burden of his message is man-made law. He boasts not of the number of souls he has saved in Georgia, but brags of wiping out race-tracks, bucket shops, open Sunday, and licensed saloons, none of which the Jesus of the gospels ever heard of, or would have interfered with if he had. His purpose in coming to New York now is to impress upon us the necessity of re-electing Governor Hughes, who forced the legislature to prohibit race-track gambling. It was proper for the evangelist to have reformed his own state first, but he might have stayed there until his state

had realized and proved the benefits of the innovations by forging ahead of New York commercially, industrially, educationally, and otherwise, before insisting that New York should undergo the same operation at his hands. While working for the destruction of personal liberty in Georgia, the pulpit of that state has been tolerant of the cruel convict labor system existing there. Broughton says that "we," meaning the clergy, are going to "wipe out" that system, but it happens that while Broughton is boasting in New York, the newspaper press, and not the pulpit, is doing that service to his state.

Because the Filipinos of Manila have elected some alleged-to-be unworthy persons to membership in the Municipal Council, the government is asked to withdraw the elective franchise from the people. It is the history of new and popular parties, however, that they are generally unfortunate enough to be represented by a certain proportion of undesirables. The Populists had that experience in the West; the Labor party elected Schmitz and his board of supervisors in San Francisco; some of the candidates of the Municipal Ownership party in New York turned out to be scoundrels; one of the Socialist parties nominated a convict for President, and another of them had a narrow escape from burdening itself with a standard-bearer who had been on trial for his life. The Filipino experiment therefore cannot be regarded as a failure or as unique. The native party will attract men of average integrity now that it has demonstrated its strength, or if it does not it will be defeated. It is a curious fact, to be noted in this connection, that when the "better element" gets busy and elects officials, the administration is disappointing. There is a probability that the Philippines elections are a protest against the alliance of the resident Americans and Spaniards with the Roman Catholic party.

As the dispatches put it, "an organized effort to get Taft's scalp" is being made by some Methodists of Nebraska, and those engaged in the work say that the movement is not sectional. Rumors to this effect were in circulation during the session of the Epworth League convention at the Chautauqua Assembly, and these are officially confirmed by George E. Tobey, secretary of the association. "The Methodist preachers at the assembly," said Mr. Tobey, "have gone wild over Bryan. They make no secret of their opposition to Mr. Taft. They buttonholed everybody they met and impudently tried to vote against the Republican nominee. They assert that no good Methodist can vote for a man who openly declares he does not believe in the divinity of Christ, and it is an argument that was very effective. If a general concerted effort to defeat Taft on that ground is to be made, as I am informed, it will constitute a serious menace to his success. I did not meet a single preacher that was not against Taft because of his being a Unitarian." The opposition of the Methodists will offset the Roman Catholic influence which Mr. Taft has purchased with gifts of public money.

The revolution in Turkey has a significance to women, many of whom, it is reported, worked on behalf of the Young Turks. It involves their liberty to the extent of appearing in public without veils and of sitting thus in the presence of their husbands' visitors. A correspondent of the London Express asserts that he was actually introduced into the harem of a merchant who belongs to the Young Turk party. He found his host's wife and sisters unveiled and wearing European dress. The people of Turkey were evidently well prepared for

the revolution. Their emancipation had already taken place, and the revolution is a recognition of the fact.

A letter circulated in New York by a Protestant missionary in Porto Rico describes the Easter celebration there by Catholics: "Sunday morning very early there will be two processions, coming from opposite directions, one with the image of the Virgin Maria robed in a black velvet gown, and in the other an image of our risen Lord. When the processions meet the Mother and the Son will embrace and then there will be a great time; then they will have a Sunday dance, get drunk and do everything they like because they kept Holy Week." Pious observances prepare the penitent to sin again.

The Jews of New York are interested in the statement of Police Commissioner Bingham that "of the 2,000 pictures added to the rogues' gallery during the last year more than 60 per cent or above 1,200 were those of Russian Jews." The statement refers to the year 1907. One of the secretaries in the commissioner's office adds the curious information that "it is the custom of Jewish criminals to give names of other nationalities, especially Irish." Is it not possible that at police headquarters other nationalities are sometimes mistaken for Jews?

Governor Deneen of Illinois was stung when he engaged St. Mary's African Methodist church in Chicago to make a political speech in. The speech was a defense of the governor's administration, and after its delivery he received a bill from the pastor, the Rev. W. H. Saunders, itemized as follows:

For use of church	\$5
For choir (female)	5
For pastor's influence	75

And that church is exempted from taxation because used solely for religious purposes!

In a poem by Judd M. Lewis in the Houston Post, a father is represented as filled with all sorts of dreadful emotions when he hears his child pray at night, "If I should die before I wake," and creeping to the bedside the parent repeats, "If you should die before you wake?" and then shudders, "No! no! not you! for Jesus' sake!" Why do parents teach their children to repeat a prayer so suggestive of a remote but terrible possibility? Calamities anticipated are suffered in advance—which is folly.

Although all French officials who had a hand in passing the law for the separation of church and state have been excommunicated, the presence of President Fallieres, who is guilty with the rest, was "tolerated," August 10, at his daughter's marriage in the Madeleine church. It seems that the excommunicate may be permitted to enter consecrated places when they have not been personally and particularly and by name anathematized, cursed, and damned in all their functions and members.

Governor Hughes of New York is doing what he can to make his calling and election sure. On Thursday of last week he addressed a Young Men's Christian Association and gave a talk in a Catholic school. The popularity of Hughes with the parsons is relied upon to carry the ticket through in this state despite the Universalism of Taft.

"Are the Stokers hard at work rounding up the Roman Catholic vote for Taft?" is a question appearing in the Sun which recalls a painful incident in the public life of Mr. Roosevelt, when the question of veracity was raised between the President and a Catholic prelate and led to the founding of the Ananias Club.

The ruling passion does not weaken in an emergency. When a big fire was in progress in Detroit last month, the Rev. W. K. Spencer of the Presbyterian church notified his congregation of the approach of the flames, and having taken up a collection, dismissed them to go their several ways.

THE WORSHIP OF AUGUSTUS CÆSAR

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

BY ALEX. DEL MAR,
Formerly Director of the U. S. Bureau of
Commerce, Navigation and Statistics.

This great work, now in its eighth year of popularity, is in fact a Date-book or Encyclopedia of Messiahs, of whom it gives the dates and lives of over 500, with every detail of birth, miracles, sacraments, sufferings, expiation and death. Some of these the author traces back by reliable indications to nearly 2000 B. C., finding them in Babylonia, Judea, Egypt, Greece, Rome and even distant Mexico, Guatemala and Peru. The work concludes with the Apotheosis of Augustus Caesar, A. D. 1, and his universal worship as the Son of God and Savior of the World, throughout the entire Roman empire.—Cambridge Encyclopedia.

Thanks to Mr. Del Mar the key to the Roman syncretism is now in our hands to open the Past and view the Future. "The Worship of Augustus Caesar" does not avowedly touch upon the great Question, but it lays the broad foundation of knowledge necessary for its intelligent solution. A significant and important work.—Thaddeus B. Wakeman, President of the Liberal University.

To criticize Del Mar's great work, "The Worship of Augustus," demands a very thorough knowledge of ancient writings and inscriptions down to the time when christianity replaced paganism as the State religion of Rome. We shall therefore not attempt to criticize, but to describe it. The book is of such absorbing interest and unfolds such a little dreamed-of vista of possibilities that it were churlish not to invite others to read and enjoy it as we have done.—J. W. Hart, Editor of the Bookseller, Newsdealer and Stationer.

The learning displayed in these pages entitles the work to a high place in American literature. It analyzes and exposes the false story of religion, dismisses it with polite contempt and substitutes the truth of history. The work is a revelation.—Dr. G. W. Brown in the Progressive Thinker.

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

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The Mangasarian-Crapsey Debate

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

Affirmative

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

Negative

M. M. MANGASARIAN.

The debate was held in Orchestra Hall, Chicago.

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

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

Price of the Debate, 25 cents per copy.

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

LETTERS OF FRIENDS.

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

HIGH TIME FOR TAXATION.

From J. Osborne Lunt, New York.

E. M. Macdonald—Dear Sir: My business has taken me into twenty-seven different states, the past nine months, and it has really startled me to see how much ground is covered even in little towns throughout the country with the Roman church. Not alone is it the church, but parochial school, nunnery, Brethren of This, and Sisters of That, and buildings of all descriptions, taking up so much land, you wonder and look amazed to think how they have obtained it. Not alone is it the Romanists, but the Christian Science church has wonderful edifices throughout the land—that magnificent tabernacle (the Mother church) in Boston, with its eight galleries, and the million dollar church on Capitol Hill in Denver, Colorado, the finest church edifice in the city. The question arises, Is it not time that church property was taxed?

I am very glad that "Christian Science" is making what headway it is, if for no other reason than that it is pushing very fast indeed this paganism and idolatry of other churches, this bowing to images in the background.

While I am on this subject I would like to ask one question, and I wish some one would answer it for me. On my travels I noticed that all these buildings belonging to the Roman Catholic church, such as nunneries, monasteries, "sisters' homes, homes of Brethren, etc., in all cases were walled up high, with ground glass windows—in fact, all in darkness. What kind of a religion is this that shuts out God's beautiful sunshine, and broods in darkness away from the green fields and nature? Excuse me from any such dark, horrible religion. It is a mystery to me that you can get anybody with good common sense to dwell for years in these subterranean places. None of it for me.

"HELL" TREATED LIGHTLY.

From Frank Swancara, Kansas.

E. M. Macdonald—Dear sir:

A Christian handed me a copy of a religious weekly containing an account of Gladstone's religious life. This article recounted the many essays and other writings of Gladstone on Christian subjects, many of them of trivial importance, and nearly all of them are works with which even Christians are not acquainted. But in this list was no mention whatever of Gladstone's contributions to the North American Review in his controversy with Ingersoll. This was evidently omitted in order that the young Christian reader's curiosity may not be aroused and prompt him to read Ingersoll, should his attention be called to the fact that there is another side to these religious questions. I have also a copy of this religious sheet containing an article about the religion of Longfellow. The alleged views of Longfellow coincide with those we hear every day from Christians. There is no discussion of hell. The great men who have given their testimony in favor of Christianity failed to explain anything about hell. Where is it? Of what does it consist? When was it made? For what purpose? How is it to be avoided? Sometimes they tell us that hell is the trouble conscience gives for the misdeeds which we have committed. That is not enough, for they still claim that be a man ever so good, yet without Christ he is "lost." What would hell consist of in the case of a man who had done no wrong, but failed to believe in the Trinity? This frightful dogma of the Christians is

seldom discussed, but tender as the Christians claim to be, they have the habit of making hell the subject of their jokes, and a story with hell in it tickles the Christian ear. This is remarkable in view of the fact that hell is the central idea of the Christian scheme, for from what else are we to be "saved"?

THE VINTNER OF CANA.

From W. H. Spanhake, Chicago.

E. M. Macdonald—Dear Sir:

I got into an argument the other day with Mr. Speicher, one of Dowie's lieutenants, in regard to the drink question. When I asked him why Jesus didn't turn the first wine used at the marriage feast of Cana into water, and thus set the world an example of total abstinence, he replied that they always used the fresh juice of the grape, and made it as wanted and destroyed the vessels after using. If what this priest says is true, then the point made by Rensburg in "The Christ," paragraph 558, is lost. What was the custom in those days, and were the Jews as careful to abstain from alcoholic drinks then as the Moslems are today? Please reply through The Truth Seeker if you can.

[Overseer Speicher talks without knowledge or with evasive intent. The people of Palestine in the days assigned to Jesus did not have the drink evil of today, but they had wine, and it was intoxicating. Also they kept it until it fermented, leading to the precautionary proverb against putting new wine in old bottles—the bottles (make of skin) would not stretch when the contents worked. That wine, even the "new wine," caused drunkenness is proved by the second chapter of Acts. When the apostles began speaking with "tongues" some of their hearers, taking notice of the babblement, mockingly said, "These men are full of new wine." Peter had to explain the matter: "Be this known to you and hearken to my words: For these men are not drunken, as ye suppose, seeing it is but the third hour of the day." He would not admit that his companions were intoxicated at 9 a. m., and in doing so left it to be inferred that they might become so later in the day. The story of the wine-making at Cana (John ii) reads exactly as though the wine had been an intoxicating beverage. The governor of the feast, the best man, expressed surprise that the bridegroom should bring out superior goods when men had "well drunk" and were impliedly incapable of appreciating good liquor. The Bible Temperance people declare that biblical wine was a temperance drink, and then they claim the Bible to be a temperance book because it forbids it to be taken. The Encyclopedia Biblica declares that there is no reason to doubt new wine was a fermented drink, or that it was included in the condemnation of "strong drink."—Ed. T. S.]

THE PROCESS OF SELECTION.

From J. W. Stapleton, Missouri.

E. M. Macdonald—Dear Sir:

I have discovered that even Nature itself sometimes miscarries and goes wrong, its product being deformed or so disfigured that it is hard to recognize. But though Nature is the cause of the many seeming miscarriages, yet there is no divine revelation given to man outside of Nature's revelation.

• We have been talking about divine revelations, and laws to prohibit, preaching the gospel to civilize the people; and now what progress have we made in our undertakings? We have laws to prohibit murder, drunkenness, adultery, theft, and almost every crime. Do we still commit crime? We have been preaching temperance doctrines to the people. Do we still drink and get drunk? We have laws prohibiting adultery. Does anyone commit adultery? Now, what is the matter? Are we getting away from crime? I think not. I can discover no apparent reforms going on along these lines, which have taken effect in the past few years, except what Nature has done without the aid of man through the process of the natural laws of evolution and selection. None but the fittest of the fit is allowed

to survive or live. Now, what seems to be the matter? Are we on the right trail? I think not. Well, then, what shall we do? Shall we still continue legislating, preaching the gospel, praying to the gods to bring about reforms to create morals, or what shall we do?

Do we believe in correcting the defects of the beast of the field by law or preaching, invoking the presence of the Lord to assist us in our adventures in the improvement of our stock, or do we select the fittest of our herd, the strongest; in fact, the best male and female, and begin to propagate the best of their kind? What do you think? Would it do in our homes, the family, among our boys and girls? What have we been doing? We have been licensing drunkards, murderers, thieves, diseased criminals, to marry our girls, and taxing the people to build prisons to put their offspring in; and still we cry out for more law and gospel doctrine, which has cursed the world of mankind for these many years. I hate it!

FREETHOUGHT TRACT SOCIETY?

From J. W. E., New Hampshire.

Dear Truth Seeker: In spite of all philosophy, I have been not a little pained by the affliction of your brave and fearless E. M. Macdonald. It is my earnest wish and hope that his recovery may be speedy and complete, and that he may long survive to carry on his valiant work in the cause of truth and liberty.

I am decidedly interested in the controversy between Nummus and Kampmeier. The latter is obviously a disciple of the historian and philosopher Thomas Henry Buckle, one of the greatest of great writers.

It is my guess that Kampmeier is correct in his theory that there might have been such a person as the fanatical Jesus; and my further guess that Nummus is correct in his theory that there never was such a person! One may read books and books on the origin and early history of Christianity; but the more one reads, the less he seems to know.

It is not difficult, however, to learn and know that the accursed religion is a mixture of barbarian superstition and priestly humbug.

Are there not a sufficient number of well-to-do Agnostics to organize and maintain a Freethought Tract Society? "Eternal vigilance is the price of liberty."

PARASITES OF BODY AND MIND.

From W. S. Dean, New York.

E. M. Macdonald—Dear Sir:

It is interesting to hear from those who by their physical condition are compelled to hie themselves to the open country, leaving their labors to other hands while they try to regain their lost or failing strength. Especially so to those of us who by our own experience can give that true sympathy to the truth seeker who is looking for light in every direction. And while the editor is trying to free himself of those parasites that have weakened his physical strength we trust such periodicals as The Truth Seeker will continue to give the true remedy that will free humanity from the parasites of superstition. It seems humanity is obliged to be continually at war with parasites of body and mind, and as long as the parasites of superstition dominate the minds of people, they are fit subjects for the quacks of bodily ailments. People, in their different occupations, work harder to gain the material with the stamp of the dollar mark attached than they do to learning the causes of physical and mental evils. They, as a rule, seem ever ready when physical weakness comes to them, to accept the mental parasite, while their reason tells them they have no use for the quacks of the body. It is a good thing to know there are people willing to give of their ample means to establish institutions for the betterment of physi-

cal health, where diseases can be studied for their cause and remedies found for their cure. But is it not just as much or more important to establish institutions for the mind that will expose humanity's blights of ignorant superstition? May the time soon come when people of means will not only see the necessity of providing institutions to eradicate disease bugs from the body, but also provide the means to clear the bugs of delusion from the minds of people.

"THE CHRIST."

From Robert Gunther, California.

E. M. Macdonald—Dear Sir:

Some time ago you said you would receive subscriptions to Mr. Rensburg's new book "The Christ." I thought of sending you my subscription then, as I have been very anxious to get the book, but seeing his articles were continued I did not send. The book was apparently intended to prove that Christ did not exist, and the early articles were written for that purpose, but is Mr. Rensburg not going too far, since, in his later articles, he makes it appear that he did exist? It seems to me that Mr. Rensburg devoured the kernel some time ago, and is now eating the husks. For over fifty years I have not believed that Jesus Christ ever had an existence, and I have had several discussions on that subject, but not having the data at hand that Mr. Rensburg has, my defense of my position was always imperfect, and I hate to oppose an adversary without crushing him. For that reason I have been so desirous of getting that book. I have the articles, but they are scattered. What Mr. Rensburg is writing about now is all right in its place, but it does not seem to fit the intention he started out with.

I feel very sorry for E. M. Macdonald. The world cannot afford to lose him. We could spare the pope, or Roosevelt, or the Peerless One, as they have encumbered the earth too long now, but we cannot spare E. M. Macdonald. I wrote him a letter of condolence. But he will find it as empty as a contribution box after the lord's anointed has gone through it. For what consolation can a man give whom age has crowded to the jumping-off place? Well, I hope Mr. Macdonald will soon recover, and live many years after I am dead. Death is no enemy to anyone, rightly considered, but it is a misfortune when death calls at the door of one who has the ability and willingness to improve the human race and make it happier.

WITHOUT RELIGIOUS MUMMERY.

From C. A. Riek, Missouri.

E. M. Macdonald—Dear Sir:

My wedding was sanctioned by a judge of probate and I have raised six boys, neither of whom received any attention from preachers, nor the religious sacraments, which proves that we can easily exist and prosper without God's blessings. Since 1842, when my grandfather emigrated from Germany for religious freedom, our family has been working on the other side of the dividing line from where churches, priests, and preachers are at home; and since the road over to the other side is totally rotten, we expect to stay until The Truth Seeker moves over with us.

OBJECTIONABLE TITLES.

From M. C. Coomer, Kansas.

E. M. Macdonald—Dear Sir:

It is distasteful to me to call a priest "Father Ryan" when he is no father of mine. "Priest Ryan" is better and is truthful. If anything can be done to discourage the custom of bestowing the title "Father" or "Sister," on priests and nuns I wish it would be done. Old women are not fond of being "Grandma" to the whole community, but fakirs arrogate the titles of closest relationship.

Sometimes I send a Truth Seeker to a friend, and he writes: "The Truth

Seeker dishes out a whole lot of good sound sense on politics, or religion. Honesty in politics is about out of the question, and religion mixed in makes it rotten throughout. But it is anyway to get votes."

Perversion of Language.

Why mix up Rome's priests with our fathers

And, likewise, our sisters, with nuns,
For what shall we do to know who is who
Or which the true father of sons?

If some one of wide education
Will hunt up a title for Dad
Which priests will not feel it worth
while to steal,
The world will be grateful and glad.

And why do those brides of the heaven,
Whose clothing was fashioned in hell,
Snatch hold of the name of "Sisters,"
yet claim
That home is far worse than a cell?

Ye scholars, please give us a title
For daughters our mothers have borne,
Greek, Dane, Hottentot, not much matter
what,
So not by Rome's bondwomen worn.

GIVING PUBLICITY TO CRIME.

From F. S., Kansas.

E. M. Macdonald—Dear Sir: I have attended a lecture at a Chautauqua which lecture contained some fairly good reasons for not giving undue publicity to the details of crime. The following evening the manager announced that "by special request" the motion pictures would show the life of Christ. Among the series of views thrown upon the canvas was that of the slaughter of the infants. Fleeing mothers were pictured, overtaken by soldiers, who tore from them the children. The infants were then chopped up with knives, and the soldiers rushed away to search for living babes elsewhere.

Were these pictures called for because of their being instructive? Instruction may not have been desired, since the views were contrary to the instruction given by a lecture which preceded them.

Chautauquas, like many other institutions, engage in home missionary work. No matter on what subject the lecture is given, some evangelistic slogan is injected into it. Something is said to strengthen faith, or to weaken the minds which harbor it.

There was a lecture given by Chas. A. Bayne on Rome. Pictures were shown of Christians being burned by Nero. Views were shown of the methods of persecution of the early Christians. Nothing was said about the persecutions which were practiced by the Christians themselves.

OUR "MAINSRING."

When we look deep into our hearts we discover a longing, a special need for something. We may not have time to study this mysterious feeling, but we yearn, all the same. Worthy or unworthy, this must be the mainspring of our lives.

If it be the lust for fame we bend every energy to obtain it. If it is to outshine our neighbor, that, too, will bespeak the straining of every nerve. If it be ambition to climb the ladder of literary or artistic fame, we strive for rung after rung, even if it take the blood of our heart and the last gasp of the lungs.

Not all persons will admit the possession of an ambition; it is a big word, and failure is its henchman. The world is apt, in smiling at the failure, to overlook the ambition and what it has cost its possessor. Yet each and all of us happily possess some longing, some aspiration—there would be little hope for us if we didn't! So long as we exist we live for something, be it for good or evil. The man who refuses to discover for what he is best fitted, who takes life as it comes, making no effort to be more than an atom, is actuated by the mainspring of indolence, mental and physical. He may not realize it, but his ambition is to be lazy and shiftless, to forget time, to live the life of a well-fed, comfortable animal.

The woman who complains that the world has no need for her, and there is no special niche that she can fill, is not far wrong. The world has, indeed, no need for the drone and fault-finder; she has but to look with seeing eyes and all about her are broken threads to splice, hearts to mend, loads to lighten and the thousand and one little "helps" which make "the wheels go round." The man or the woman who sees nothing in life is far better under the sod, and the family is decidedly more comfortable in his or her absence.

MY RELIGION.

The works of nature I adore.
Her laws we must obey.
She teaches us to live aright,
Drives all our fears away.

The "gods" that rule with anger,
Of them she does not tell
Who created man, then damned his
"soul"
To everlasting "hell."

She ordains no "minister" or "priest"
To dictate laws to man.
She says "Love your neighbor as your
self,"
And do the best you can.

She builds no mansions in the sky
Where "saints" immortal go,
But teaches us that we should make
Our "heaven" here below.

She guides us by a mighty power,
All others it's above;
'Tis by the power of wisdom and
The gentle law of "Love."
T. C. WIDDICOMBE.

THE ROMAN PONTIFF.

The Pontiff of Rome—so religious,
His head with a mitre is crowned—
Is roaring as lion prodigious;
His thunder is shaking the ground!
He threatens eternal damnation
To him who has mind of his own;
He proveth his "holy" vocation—
By logic of growl and the groan!

Forbidding to meddle with science,
Or history's lesson to learn,
On darkness he places reliance—
And fear of the "fires" that burn,
His teeth he is gnashing in fury
At the sound of the Liberty Bell;
He fain would be judge and the jury,
And damn the Freethinker to hell!
C. C.

"The country is endangered," says the Rev. Dr. Aked in warning tones, "if the reign of graft is not checked." What the country needs is an example of graft relinquished and renounced by parties now enjoying it. Someone should set the ball of reform in motion. Who has enjoyed graft longer than the church which never pays taxes, and gets favors from all directions? What an inspiring example—how the church would rise in the esteem of mankind, if it should from this day on refuse to be the recipient of the bounty of the state, should renounce its graft and cease to be a pious pauper! But like the preacher who treads the primrose path of dalliance and reck's not his own rede, the church protests against graft and takes it.

Speaking of "something beyond," the editor of the Chicago Inter-Ocean says that "shallow souls may call it the unknowable." Wise men call it God." It is because he is so much more profound that the editor of the Inter-Ocean chooses the savage's nomenclature rather than Spencer's.

Like Other Sabbatarians.—A New England clergyman was taking breakfast one Sunday morning in a hotel in a little Western town, says Appleton's Monthly. A rough old fellow across the table called over to him:
"Goin' to the races, stranger?"
The clergyman replied: "I don't expect to."
"Goin' to the ball game?"
"No."
"Well, where are you goin'?"
"I'm going to church."
"Where do you come from?"
"New England."
"Oh, that explains it! That's where they keep the Sabbath and every other blamed thing they can lay their hands on."

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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."

True Nobility.

'Tis not the wealth that makes a king,
Nor the purple coloring,
Nor a brow that's bound with gold,
Nor gate on mighty hinges rolled.

The king is he, who, void of fear,
Looks abroad with bosom clear;
Who can tread ambition down,
Nor be swayed by smile or frown;
Nor for all the treasure cares
That mine conceals, or harvest wears,
Or that golden sands deliver,
Bosomed in a glassy river.
What shall move his placid might?
Not the headlong thunder-light,
For all the shapes of slaughter's trade,
With onward lance, or fiery blade.
Safe, with wisdom for his crown,
He looks on all things calmly down;
He welcomes Fate, when Fate is near,
Nor taints his dying breath with fear.

No—to fear not earthly thing,
This it is that makes the king;
And all of us, who'er we be,
May carve us out that royalty.
—Seneca, translated by Leigh Hunt.

Coppers.

The original copper cents weighed 264 grains each; the common bronze cent of to-day weighs but forty-eight grains. It consists of ninety-five per cent copper, three per cent tin, and two per cent zinc. The alloy gives it a better surface, and is less brittle.

A Connecticut concern takes the bronze bricks, cuts them into strips, rolls them to sheets of the proper thickness, out of which the blanks are punched.

The blanks are fed to machines, which mint them at the rate of eighty a minute, stamping by dies both side of the coin at once, and automatically disposing of one while receiving another. The completed pennies are dropped into boxes beneath, and all that remains to be done is the counting of the newly-made pieces, which is done with marvelous rapidity by the worker, who thinks nothing of reckoning 3,000 of them in thirty seconds. He uses a device known as the counting board, which receives 500 at a time. This is an inclined plane with columns the exact width of a cent separated by metal partitions, which, in height, exactly equal the thickness of the coin. The cents are spread over this board, and drop into the grooves prepared for them, all surplus pieces falling off.

One pound avoirdupois of the cent blanks makes one dollar and forty cents' worth of pennies when coined; in other words, there are 140 blanks to the pound. The blanks are shipped to the mint in strong wooden boxes.

The stream of copper which flows out continually from Philadelphia has a history like that of many rivers in western deserts, which are lost finally in the sand. Nobody knows what becomes of the millions on millions of cents that are minted annually (the production varies from 25,000,000 to 90,000,000 per annum); they simply vanish from sight and are gone forever. The phenomenon seems strange, and is not easily accounted for.

People say, "What becomes of all the pins?" That is easily answered. Pins soon corrode, and thus are soon transformed into nothing that is recognizable. A copper cent, on the other hand, is indestructible, comparatively speaking. But the solution of the problem seems to be that cents are subject to more accidents than any other coins; they change hands ten times as often as dimes, for example, and, being of small value, they are not cared for.

Thus it is that the mint in Philadel-

phia is obliged to keep turning out pennies at an average rate of about 4,000,000 a month in order to keep up the supply. The penny-in-the-slot machines have greatly increased the demand for cents. It is said that a single automatic vending machine company in New York city takes in half a million cents a day. Inasmuch as there is hardly a cross-road village in the country that has not a chewing gum, kinetoscope, music, or weighing machine operated in this way, the number of coins required to keep them all going is enormous. The craze for forty-nine-cent and ninety-nine-cent bargains makes a lot of work for pennies. The penny newspapers have also increased the demand.

From the treasury record of the cents and nickels now outstanding and unaccounted for, one gets an idea of the number of minor coins lost. Of course, this account goes back to the beginning of the issue of the old-time copper cents, specimens of which are so rarely seen nowadays, and of which there are extant 118,405,000. The quantity of metal represented by these antiquated coins, nearly all of which seem to have been lost, is enormous.

What has become of them? Nobody knows. The same remark applies to the old copper half-cent, of which 3,903,600 are missing. None of these half-cents are in circulation now. Grown men to-day remember the copper-nickel cents which were marked with a flying eagle, but nobody ever sees one now. There are millions of them out somewhere; but no one knows where. Long ago, the coinage of the bronze two-cent pieces was discontinued, and yet to-day there are extant somewhere 57,578,400 of them.—New York Tribune.

The Best Philosopher.

"Children and fools," we say, "tell the truth." But while the fool speaks the truth through accident or ignorance, the child often speaks it by virtue of his instinctive reading of character. The five-year-old boy may be a better practical psychologist than his mother.

A feminine caller regaled Jack's mother with the village gossip, and interspersed it with rather acid comments on the neighbors, the teacher, the church soprano, and the family cook. One and all were found wanting in her judgment. As she talked, Jack listened. At last she noticed him, standing before her, his eyes fastened upon her gloomy face.

"Jack," said she, "I don't like little boys who stare!"

He gravely continued to look at her, and replied, after due consideration:

"You don't seem to like much of anything!"

So the child's instinct pricked the bubble of the woman's critical ill nature.

"Why don't you go to play at Willie Morgan's house?" asked a friend of the small Donald.

"Well," he said, meditatively, "my mamma likes noise; but Willie's mamma only pretends to like it when she has company—and sometimes she forgets she's pretending."

It is evidently not worth while to "pretend" with this penetrating child.

Two small brothers were invited—happy pair!—to take tea with a large-hearted and lonely spinster. On their return they were questioned.

"Were you good boys, Russell?"

"Yes, mother, we were."

"Were you polite?"

"Yes, we were, sure! We hugged her a good deal and kissed her a good deal, and ate up all her supper!"

What could be more gracious politeness than this? And where should we look for more wholesome truth telling or keener human knowledge than may be

found in him whom Wordsworth wisely called "Thou Best Philosopher, Thou Little Child"?—Exchange.

The President Writes to Boys and Girls.

President Roosevelt has written a letter to the boys and girls of Washington mingling compliments with comments and advice. The letter was sent to Dr. Curtis, superintendent of children's playgrounds, who had informed the President of the athletic skill of his charges. This is the President's communication:

"Oyster Bay, N. Y., Aug. 8.

"To the Boys and Girls of Washington: Through Dr. Curtis I have learned that many of you are taking an active part in various athletic contests and athletic events in your city. I am glad to see this. I believe in work and I do not believe in sacrificing work to play; but I most emphatically believe also in play. A boy or girl who has a healthy body will be all the better fit for serious work, and if the health comes through vigorous sports pursued in an honorable, straightforward manner, not only the mind but the character is benefited.

"To the boys I wish to say a special word. I emphatically believe in manliness, in courage, in physical address, but I believe quite as much in good comradeship and a spirit of fair play. I hope that wherever you enter a contest you will do all that is in you to win, and yet you will remember that it is far better to fail than to win by any unfairness, by any underhand trickery. Keep in mind that it is only by persistent effort in the face of discouragement that any of us ever do anything that is really worth while doing.

"The fellow who gives up when he is once beaten is made of mighty poor stuff, and if he thus gives up as soon as he is beaten in a sport he does not stand much chance of success in the serious conflicts of after life. The true spirit, the spirit which wins victories in after life is the spirit which fights hard to succeed, but which takes defeat with good nature and with the resolute determination to try again.

"It is a good beginning for this serious work of after life if on the playgrounds you learn how to cooperate with your fellows and to do your best to win while at the same time treating your antagonists with fairness and courtesy. THEODORE ROOSEVELT."

The Umbrella.

Umbrellas and parasols were used by the Eastern nations many centuries before the Christian era. The oldest chinaware shows pictures of ladies and mandarins shaded by parasols of patterns similar to those now in use. So little known, however, were those articles to Europeans that a dictionary published not more than 150 years ago defines the word "umbrella" thus: "A portable penthouse to carry in a person's hand, to screen him from violent rain or heat." The first umbrella ever seen in the streets of London was carried by the philanthropist, James Hanway, who died in 1786.

For many years after the introduction of umbrellas a man could not be seen carrying one without being hooted for his effeminacy. For a long time coffee-houses and inns were accustomed to keep a single umbrella of great magnitude for the purpose of shielding customers from the rain as they passed from the door to their carriages.

It was not until about the year 1800 that the use of the umbrella became so general throughout Europe and America that a man could carry one without attracting the attention of passersby to a disagreeable extent. In Spain and Italy the article was first domesticated and France adopted it next.

A Submarine Nap.

As showing how much at home a man may be to-day under water, I may relate an amusing story. Some months ago, while the great battleship Dreadnought was at Malta, one of the seamen divers went down to clear her propeller from some flotsam that had become entangled; and he failed to come up. It chanced that the rest of the battleship's divers were ashore, and grave concern was felt on the ironclad for the missing worker. Sig-

nals by telephone and lifeline were sent below, without avail. In the launch above, the throb, throb of the air pump's cylinders went on; but the attendants looked at one another in dismay, fearing some strange tragedy deep down in those heaving green seas.

The worst was feared when some big brushes and other tools came floating to the surface; and thereupon the navigating lieutenant sent ashore an urgent message for one of the other divers. The man came on board, dressed immediately, and went below, only to come up full of indignation.

"Why, that fellow's been asleep all this time!" he said, wrathfully. It was true. The man had just had his lunch, and finding the work much less serious than he had thought, he finished it in a few minutes and then sat comfortably on one of the giant blades of the Dreadnought's propeller and went to asleep, with inquisitive fishes swarming around him, attracted by the dazzling searchlight on his breast! The officers were so amused at the occurrence that no punishment was inflicted on the lazy one.—Saint Nicholas.

How James Got the Hammer.

The old parish church of Plumstead, which has just been reopened, is probably at least a thousand years old, says the Westminster Gazette. The picturesque churchyard, a cherished haunt of the poet Bloomfield during his visits to Shooter's Hill, contains a delightfully choice "derangement of epitaphs." One of these, on "Master James Darling, aged ten," teaches a lesson of moderation during the present cherry season to the youth of other places besides Plumstead. Speaking from his tombstone, Master Darling exclaims:

"The hammer of Death was give to me
For eating the cherries off the tree."

A New Theory of Zones.

"Bobby," said the teacher, "how many zones are there?"

"Two," answered Bobby, with a little questioning note in his voice. Then, seeing the puzzled look that came into the teacher's face, he rattled on without a stop; "One male and one female; the male can be temperate or intemperate, the female frigid or torrid—" and he stopped for breath.—Everybody's Magazine.

I Wonder.

My papa he was born some place away
up in New York,
And mamma in Chicago, where they
manufacture pork;
And I was born in Pittsburg; and I'm
awful glad, you bet;
But ain't it awful funny that we three
ever met?
—John A. Simpon.

Something In It.

"I guess my father must have been a pretty bad boy," said one youngster.
"Why?" inquired the other.
"Because he knows exactly what questions to ask when he wants to know what I have been doing."—Washington Star.

The Cowboy's Lament.

The school is empty now, 'cause she has
went
Back east, vacationing, and seems to
me
The plains look darker sence the day
that she
Got in the stage that's druv by Loco
Kent;
My heart ain't ever had so deep a dent,
And nothin' that I eat seems to agree;
And cow talk bores me to death—O,
Gee!
I hate the low-browed gang in that mess
tent.
But it is lonely out upon the range,
And I jest dread the job of huntin'
strays,
'Cause all the old familiar ways look
strange,
And long and doleful are the brightest
days,
O solitude, you make life to mere
man
As empty as a used tomato can!
—Denver Republican.

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(Continued from page 539.)

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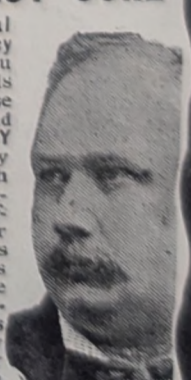
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Gems of Thought.

A death bed is a matter of nerves and constitution, and not of religion.—Byron.

The Bible has not made religion, but religion has made the Bible.—Professor Swjng.

If a man empties his purse into his head no one can take it from him.—Benjamin Franklin.

A man only understands that of which he has already the beginning in himself.—Amiel's Journal.

Religion, far from acknowledging the power of reason, boasted of having subjected and humbled it.—Condorcet.

You are accepted into a church on what you believe, but you are put out of it for what you know.—Elbert Hubbard.

Where does Christ come from? He comes from every place where superstition is stronger than science.—Annie Besant.

All the gods are of a barbarous origin; all religions are antique monuments of ignorance, superstition, and ferocity.—Jean Meslier.

A healthy nature needs no gods or immortality. There must be a morality which suffices without this faith.—Freidrich von Schiller.

Wasn't that a queer story they used to tell us about God working six days and then getting tired and never doing anything afterward!—The Philistine.

I abhor two principles in religion. The first is obedience upon authority, and the other destroying them that differ from me, for God's sake.—William Penn.

There is this difference between the church of Rome and the church of England—the one professes to be infallible, the other to be never in the wrong.—Sir Richard Steele.

Comprehend the phenomena of physical objects in their general connection, and represent nature as one great whole, moved and animated by physical force.—Humboldt.

It's good to have money, and the things that money can buy, but it's good, too, to check up once in a while, and make sure you haven't lost the things that money can't buy.—George Horace Lorimer.

Who does not see that the same authority which can establish Christianity in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians in exclusion of all other sects?—James Madison.

It seems necessary to remind Christians, with regard to the question of susceptibility, that those of orthodox faith do not hold a monopoly either of conscience or feeling. The constant reiteration of illogical dogmas and insults is as distasteful to a Freethinker as are the fearless analyses and criticism of religion at the hand of the Freethinker distasteful to the believer. The susceptibilities of the Freethinker deserve as much consideration as those of the Christian. In the words of Carlyle, "He who builds by the wayside has many masters," and members of a church militant need not be surprised if the enemy they are attacking use as effective, or even more effective, weapons than they use themselves.—G. W. Foote.

It seems almost impossible for religious people to really grasp the idea of intellectual freedom. They seem to think that man is responsible for his honest thoughts; that unbelief is a crime; that investigation is sinful; that credulity is a virtue, and that reason is a dangerous guide. They cannot divest themselves of the idea that in the realm of thought there must be government, authority and obedience, laws and penalties, rewards and punishments, and that somewhere in the universe there is a penitentiary for the soul. In the republic of mind, one is a majority; there, all are monarchs, and all are equals. Upon every brow is the tiara, and around every form is the imperial purple. Only those are good citizens who express their honest thoughts, and those who persecute for opinion's sake are the only traitors. There nothing is considered infamous except an appeal to brute force, and nothing sacred but love, liberty and joy.—Ingersoll.

Not for Parsons.

On Probation.—"Is Margaret going to join the Christian Science church?"
"Yes, but she says she wants to have one more operation first."

Of Course.—Little Millie—Grandad, what makes a man always give a woman a diamond engagement ring?
Grandfather—The woman.—Punch.

Incomplete.—The Youngest.—There's no doubt about it. I was cut out for an orator.
The Old Man.—Pity you were never made up.—Illustrated Bits.

A Compromise.—Lola.—Last night young Borem declared he would willingly go to the ends of the earth for me.
Grace.—And what did you say?
Lola.—I finally got him to make a start for home, and let it go at that.—Chicago News.

Spoke Better Than He Knew.—"Why is she getting a divorce?"
"On the grounds of misrepresentation. She says that before they were married he claimed to be well off!"
"And what does he say?"
"He says he was, but didn't know it."
—Exchange.

A Practical Woman.—"Darling," pleaded the infatuated youth, "I would willingly die for you."
"Nothing doing," replied the practical maid. "What I want is a man who is willing to live and earn a living for me."
—Chicago News.

Practical Points.
The meek may inherit the earth, but the mortgage is held by the other fellow. Don't hide your light under a bushel—use a reflector and make the most of it. Success is the ability to forget failure. You can't play hooky from the School of Experience.
The reason that babies are so expensive is because the stork has such a long bill.
—Walter John Wilson.

Effective Kilgore.—"Did I ever see General Grant!" exclaimed Veteran Kilgore in response to an idle query. "Did I ever—why, child, at Shiloh I was a-layin' in th' tall grass a-shootin' jest as fast I could load an' fire, when I heard boss tracks approachin' an' a voice calls from th' road:
" 'Hey, there, ain't that you, Kilgore?'
"I knowed th' voice instnat an' says, 'Yes, Grant, it's me,' an' kep' right on shootin'.
" 'Come here,' he says.
"I riz, reluctant, an' sauntered over to th' road, an' Grant says t' me:
" 'Kilgore,' he says, 'I want ve t' go home. Ye're killin' too durn many people.'"
—Chicago News.

In the Eddies.—"Ah, good morning, madam," said the man who was taking the local census. "What is your husband's name, please?"
"Eddy."
"Ah, yes! Eddy. That's your pet name for him, I presume. What is his last name?"
"That's it, Eddy. E-d-d-y."
"And his first name," continued the caller, beginning to write.
"Edward. Some folks call him Eddie Eddy; some say double Eddy, just to joke him."
"What's his occupation?"
"He's an editor."
"Ah! Um!" muttered the scribe, drawing a long breath. "Have you any family?"
"Of course. A daughter, who is the oldest, and some boys."
"Daughter's name, please?"
"Edwina Eddy."
"Ah! remarkable coincidence. What's the boys' names?"
"Well, there's the oldest; his name's Edwin Eddy. Then the next one's named Edgar; then follows Edmund; and the baby we just call Ed."
"What's his full name?" gasped the surprised one, feebly.
"Edgewomb. After my family, I'm an Edgewomb. My brother boards with us and his name's Edgerton Edgewomb."
"And your religion. Of course, you're all Christian Scientists?"
"No, we're not. We are New Thought people, and we figure that's a long way ahead of Christian Science, though people have their own opinions, of course."
"Goodness!" exclaimed the man slamming the book together and getting ready to run. "Where do you folks hail from?"
"Edgartown, Massachusetts! And I'd have you know that my full name's Edna Eddy."—Judge.

News of the Week

Goldwin Smith, who despite his heresies is the citizen of whom Canadians are with reason the most proud, celebrated his eighty-fifth birthday at Toronto, August 13.

In the new Chicago city directory there are 758,100 names, an increase of 20,700 over last year. On this basis the publishers estimate that the city's population is now 2,425,000.

Troops succeeded in breaking up the mob in Springfield, Ill., after a half dozen lives had been sacrificed and a score of persons injured in a race riot growing from an attempt to lynch a negro.

Julia Lichtenstein appeared before Justice Goff of this city the other day and asked to have her name changed to De Lumen, which name her brothers had assumed. The justice denied the application and advised the lady to get married.

The overflow of the West River in South China, which rose forty feet in a single night and overwhelmed a vast area, drowning several thousands of persons, has left hundreds of thousands homeless and starving, according to mail advices just received at Vancouver, B. C.

Tony Pastor, who has conducted a variety theatre in New York so long that the memory of man runneth not to the contrary, was reported dying last week, and took the count from a priest. He has since revived, and hopes for his recovery are now entertained. He is 76 years old.

The Chinese authorities have seized 10,000 rifles and 2,000,000 cartridges in the harbor of Chin-chau. Japanese merchants have filed a protest, claiming that the rifles and cartridges belong to them. It is probable that a serious international question will arise out of the incident, as the Chinese believe that the munitions of war were intended for the rebels.

The Methodist Episcopal church, or at least the Baltimore contingent of it, has begun a war on Speaker Cannon of the House of Representatives, who is accused of preventing Congress from voting on the Interstate Shipment bill. It is not believed that a speaker who should coerce Congress into voting on that measure would be popular with its members.

A new sect just incorporated in Chicago, takes the name of the "Kingdom of Heaven Church of the First Born." A man and woman of the name of Blakeley are the incorporators and say that they received a "divine manifestation" out of the clouds. Formerly they were Mormons. It is an off year when two or three new sects do not come out for followers and graft.

Ira D. Sankey, the singer who shared the notoriety of Evangelist Dwight L. Moody, died at his home in Brooklyn, Aug. 14, at the age of 68. He had been totally blind for years. Royalties on his song books netted him a fortune. He leaves two sons, one a publisher of religious music. The other was not long ago placed in the psychopathic ward of Bellevue Hospital.

The intimacy between the Rev. Marvin V. Jacobs, a Baptist minister, and Mrs. Husted of Pine Plains, near Poughkeepsie, N. Y., has stirred the population of the village to act. The last time the minister visited the lady eggs were thrown at the house at midnight while he occupied it, and a few days later the Rev. Jacobs received notice that if he came to Pine Plains again he would be tarred and feathered.

The Rev. J. Frank Cordova, formerly of South River, N. J., has served the term in prison, to which he was condemned for deserting his wife and taking up with Julia Bowne, a member of his choir, who is now living with her parents at Atlantic Highlands and taking care of her child of which Cordova is the father. She is expected to rejoin her affinity. Mrs. Cordova is prospering as the keeper of a boarding house.

The woman, Miss Elizabeth Robinson, who is called bishop of the First Assembly of Christ, in Brooklyn, is held for trial for causing an assembly for immoral purposes. The police raided the place where the sect meets about a month ago. The ceremonies in which the worshippers participate are said to be lewd and lascivious. They meet in a former Methodist church, and after holding services on the main floor descend to the basement, where rites are enacted called "chasing the dragon." Witnesses say that the worshippers discard their clothing,

Mrs. Belle De Rivera, president of the Women's League of New York state, which was organized about six months ago to take up, among other things, the finding out of channels of work for unemployed women, estimates that there were about 75,000 women out of work in this state. Statistics of persons out of work generally do not include women, she says. She estimates that about 10 per cent of the women in all vocations throughout the state are out of work. A committee will form plans to assist in putting unemployed women in touch with persons who can employ them.

Capt. Peter Conovan Hains of the Forty-eighth Regiment, United States Coast Artillery, accompanied by his brother, T. Jenkins Hains, the writer, went to the Bay Side Yacht Club on Little Neck Bay, Aug. 15, and waited an hour until William E. Annis, a member of the club, came in with his racing sloop. Then T. Jenkins Hains held the crowd back with a revolver while Captain Hains fired six shots from a magazine pistol into the body of Mr. Annis. The two men gave up their revolvers, sat down on the veranda of the yacht club house and waited for policemen to come. Captain Hains made an informal statement to the police in which he says that his wife, whom he is suing for a divorce, has been intimate with Annis. T. Jenkins Hains was tried for murder in Virginia in 1891, when he killed his friend, Edward Hannegan. The Hainses are sons of Gen. Peter C. Hains, U. S. A., retired. Both are held without bail.

Driven insane by religious mania, H. J. Dufty, 60 years of age, of Los Angeles, attacked and killed his son and daughter with an axe, and then cut his own throat with a razor. He is likely to recover. Dufty lived at the home of his son, Fred Dufty. He had been on the verge of violent insanity, it is said, for weeks. On the night before he attended a religious meeting, and worked himself into a frenzy. When he arose on the morning of Aug. 13 he entered the bedroom of his son while the latter lay asleep. He crept close to the side of the bed and brought an axe down with terrific force across the neck of the son. The head of the victim was severed completely from the body. With a maniacal shout Dufty rushed from the house and down the street, waving his bloody weapon. Reaching the house where his wife and daughter resided, he opened the front door and entered. Mrs. Ada Lacombe, the daughter, with her mother was in a rear room. Mrs. Lacombe stood with her back to him. Without a word of warning the religious maniac swung the axe high in the air and cleft his daughter's skull. Her head was crushed in. Mrs. Dufty fled through a rear door, closely pursued by her husband, striking at her with the axe. The woman succeeded in eluding him, but not before she had received a severe gash on the elbow. Dufty then walked to the street, where he drew a razor from his pocket and slashed at his own throat.

A Catholic newspaper of Chicago challenges the Reverend Professor Willett of the University Divinity School, who repudiates miracles, to duplicate by any other means the cures alleged to have been effected by attendance at Catholic shrines. The newspaper asserts:

"A young woman whose leg, through an accident of some years ago, was shortened three inches, suddenly had it restored to its full length. Auto-suggestion is powerless to produce such effect. Lourdes has witnessed eleven cures of the kind, two of necrosis, one of cancer of the heart and three of leprosy—all these cures instantaneous. Moreover, forty-eight cases of total blindness have been cured there and eight cases of pulmonary tuberculosis cured and seventeen cases of cancer. In St. Joseph's church, New York, last July, a woman was instantly cured of a ghastly cancer of the cheek, and at St. Anne de Beaupre, Canada, the same day, a Protestant woman from Rochester, New York, was instantly cured of a malignant cancer of the breast. In neither of the last-named cases did the trace of a scar remain."

Perhaps Professor Willett is not in the miracle business, and cannot take up the challenge, but Christian Science ought to have no hesitation in accepting the defl. The competition is not one of healing but of mendacity.

Ministers are agitating for the enforcement of a law against delivering ice on Sunday. If Sunday deliveries are to be stopped all around, how about a law to stop the delivering of sermons?

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