

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

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

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

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## THE PAPAL DECREE.

### It Wars on American Law, Calumniates Parents, and Disgraces Their Children.

How a working man, secretary of an obscure sect composed principally of slaves, has left as his successor a territorial prince, who styles himself "vice-god" and sits on a gold throne between two carved cherubim to emphasize the assumption, and to identify himself with him who sits between the cherubim, is a mystery which must amaze everyone who gives any thought to the church of Rome, not as a superstition, but as an actual fact in the history of Europe for fifteen hundred years. Further, how this theocratic prince in the eleventh and following centuries contrived to obtain lordship over the greater part of Europe, and reduce its kings to vassals, is incomprehensible. The most successful means of producing this subjugation was the assumption that the natural function of procreation was an ecclesiastical act, and under the authority of the church. First marriage was declared a religious rite: it was discovered that it had become a mystery, made so by a Syrian carpenter some six hundred years before. Then it was asserted that its true performance was defined only by the church. Then king after king was vilified for his domestic arrangements and private conduct—deposed and robbed of his kingdom by this "man of sorrows" on earth, who thereon assumed them to himself.

But the world is changed. The pope no longer terrorizes kings and rules them through their marital conduct. America has no king. The German emperor is a Protestant. The eldest son of the church, the king of France, has ceased to exist. The king of Italy has usurped Rome and reigns in it in defiance of the church. The kings of Naples and the dukes of the Italian republics are extinct. The king of Bavaria is a vassal of the Protestant German empire; none remain Romanist but the kings of Spain, Belgium and Portugal and the emperor of Austria. The Roman faith is no longer the state religion of the Roman empire. It is the cult of a sect throughout the world, in conflict with the religions of the nations of the world—a conflict which, like the conflict of the Jewish race with civilization, is dissolving it by the mere contact with the enemy it has set itself to conquer. Only forty years ago it had the power to instigate the Emperor Napoleon III. to enter on a war to destroy Protestantism by crushing the kingdom of Prussia. Now there is no French empire—there is no Catholic France. Russia leads in an advancing Germanic empire which is hourly becoming more Liberal. The British empire is under an aggressive Puritanism. The Roman church in America is with difficulty retained in contact with Rome and has just celebrated the centenary of its solidification in New York with a deification of the American flag: an immense demonstration in which not one Christian, much less Roman, emblem appeared: a demonstration that might rather have been a threat of the state against all religion, than the parade of the army of a foreign theocrat, who claims both the private possession and the

BY GEORGE TREBELLS.

public right to rule the continent which contains the United States.

Holland, although largely Romanist, is becoming feudatory to Prussia. Sweden, Norway and Denmark are closing in with England, while the Russian empire is painfully hastening up to the common plane of civilization, instead of retrograding under papal direction. Moreover, the Protestant forces are estimable; its representatives are "respectable." The kings of Sweden and Norway, and as far as I know, of Denmark, are without reproach. But the kings of the Catholic countries, Belgium and Austria, have not a shred of character. Alfonso already has shown the Protestant influence of his wife and his mother-in-law, and, very sanely, seems intent on solidifying his own disjointed empire rather than entering on a crusade against France. Kings are no longer an asset of the Vaticanal imposture. It therefore turns to the individual, to the voter, and to the voter's wife and sweetheart. It has suddenly produced a whole chain of obstacles to marriage, by a decree on marriage issued by the present pope last year. By this it has raised a doubt as to the real validity of the majority of existing marriages by making that validity depend on the status of the priest who witnesses it; thus it has cast a suspicion of bastardy on practically all the children of Romanist families, and made the question of the legitimacy of existing and all future papists depend on matters wholly out of the power of the laity to affect, or even to be cognizant of.

Nothing demonstrates the imposture and bad faith of the papal sect more than its dealings in regard to marriage. Moreover, nothing demonstrates the audacity of ignorance which rules it more than its frequent pronouncements in regard to it. It constantly insists upon this ceremony or that ceremony in constituting a valid marriage, yet its statute law—its canons—emphatically declares that marriage is not a sacrament to which any ceremony is attached; or that it is administered in any mode or sense by the church. The utmost the church has to do in the matter is to approve of the event of a marriage, i. e., it blesses the spouses and nothing more—a definition, strangely enough, fixed in the Roman church by a general of the Jesuits: Lavnez, at the Council of Trent.

Here is the express form of the definition of marriage, which, until Easter Sunday of this year, has been the doctrine of the Church of Rome. I take it from a Breviarium Theologicum, published in Mechlin in 1729: "Sacramenti Matrimonii minister, non est parochus sed insi fideles contrahentes: quia insi sunt, qui applicant formam materiae." This expressly declares that the "parochus," the parish priest, does not ad-

minister the sacrament of marriage, and that the material form of marriage is administered by the faithful themselves. According to the Council of Trent, marriage is the consent of the parties—the simple intention to marry. The catechism of the Council of Trent, as translated by J. Donovan of Maymooth, says clearly: "Without consummation," the consent of the parties, expressed by words, or even by a nod, or the silence of the bride, with the spoken assent of her parents or guardians, constitutes a true marriage.

In all that the decrees or the catechism of the Council of Trent say, Scotland, and, moreover, this was declared to be the law of the Roman church, and an attempt was made to get it recognized as English law so recently as 1898, only ten years ago; when a doctor of Manchester endeavored to have his connection with his housekeeper declared to be a valid marriage in English law. This gentleman, under the direct control of a priest, omitted the marriage ceremony, and was given the assurance by his "parochus" that it was not needed. At the present moment this case is of vital importance as it demonstrates that the doctrine of the Roman church was held by priests to exclude the "parochus" and witnesses from the essence of this sacrament. (The account of this most interesting and amazing case will appear later.)

Now at first this new decree appears to be nothing other than the insistence that every marriage not performed by the parish priest, or his duly authorized representative, or substitute, is invalid or illicit. Six of the ten articles of the decree deal with the parish priest in regard to the celebration of marriages. Yet it is to be observed that the decree nowhere says that the couple is married by the priest; or that he performs a marriage ceremony. It makes him merely the recorder of an event wholly apart from him. It speaks of the marriages as "contracted before the parish priest" and says that "he assists at them."

So on the one hand the law of this sect declares that marriage is solely the intention to be married, and a mutual consent to the union. Nevertheless, on the other hand, the head of this communion, in his decree, denounces all supposed marriages as void which are not contracted before a parish priest, his ordinary, or their representative.

This is an assumption that the presence of a private citizen, in no way representing the community, intruded into the domestic life of individuals, in some magical manner renders moral common actions, which, without their self-assumptive presence, would be incomprehensibly and irredeemably immoral and reprehensible. This assumption, which formerly was regarded as applying to a limited number of parishes, is now made universal, and restraint

has thus been placed on marriage throughout the Roman communion. But the status of the priest himself affects the validity of the marriages contracted before him. Thus, only a very few persons are absolutely assured within their own minds that they are not living a life "in sin." This may occur if the priest should have been suspended by his superior and have concealed the fact of suspension; if he has not been validly in possession of the benefice, or has not duly entered on the office, or has not been strictly within the limits of his own territory—which in some cases would make his having stood on one side of a room instead of another invalidate the marriage performed before him; it would also occur if he omits to ask the consent of the contracting parties, when acting as deputy for a neighboring priest, or should the priest omit to ascertain if the parties are free to contract the marriage.

The pope is not content thus to check marriage in his own communion, and to carry scandal, doubt, and social fanaticism throughout his own adherents. He has boldly assumed the power to dictate to the whole world as to the status of their wives, and the legitimacy of their offspring. He has the magnanimity to assure non-Catholics that they are not bound by this law, provided that they never have been baptized by a Romanist. Should this have ever happened, their marriages contracted in their own manners are null and void. The effect of this decree is to proclaim as concubines all women married to men who reject Romanism, after having been by any means, either by treachery of servants when children, or by their own will, baptized by a Romanist; or women who themselves repudiate Romanism after a Romanist baptism. Even Christians of cognate sects, orthodox Greeks and Anglicans, are thus outraged.

Here is a clear advance in that aggression over the individual, which formerly was effected over the state. This imposture starts with the easy and acceptable proposition that marriage is mutual consent. It goes even further and declares that the expressed consent to a marriage constitutes a valid marriage, even though the parties are then unable to cohabit. But it winds up with the insolent declaration that such of its opponents as may ever, by any circumstance, have been "baptized" by one of its members, are living in open immorality, "in sin," because they had not asked its consent to their marriages—a consent, by the way, which is granted to no one, male or female, until that person has informed a priest of such circumstances in his career as would make him amenable to the law of the state.

This Bedlamite conspiracy recognizes no law but its own. The Vatican does not talk about this or that being right "in the eyes of the church," as The Truth Seeker reports the Rev. William Fitzgerald to have said in regard to the marriage of Mrs. Giuffra. It claims to rule the whole world and to command all mankind. A pretension which was the root of all the horrors which stultified Europe from the Lateran Council in the middle of the eleventh century to the expulsion of the French from Rome in 1871.

The Rev. Isaac J. Lansing, in "Romanism and the Republic," p. xi, gives, on the authority of Dr. G. F. von Schulte, professor of canon law at Prague, the following as fundamental and unalterable laws of the Roman communion: All human power must stand under the pope and the temporal powers must act unconditionally in accordance with the orders of the clergy. The church is empowered to grant or take away any temporal possession, to give away nations which are non-Catholic to Catholic regents (i. e., deputies of the church itself), which "regents" can reduce these said non-Catholic nations to slavery.

The pope has the right to annul state laws. The pope can annul all legal relations of those under its curse (i. e., non-Catholics), especially their marriages.

These claims appear to us non-Catholics, brought up under Protestant rule, to be merely the antiquarian relics of past ages—horrors dragged from the lumber cellars and forgotten dungeons of the Vatican. There is no greater delusion. And this is a delusion created by invertebrates posing as Protestants, or as Catholics, according to the phases of the moon. It is not a delusion created or fostered by the authorities of the Roman church itself. That has never ceased or varied in putting forth these pre-

tensions, save to intensify and enlarge them. In the bull for the deposition of Queen Elizabeth, issued by "Our Sovereign Lord, the Pope Pius V.," as he styled himself, Pius V. declared that Christ had set him "over all nations, and over all kingdoms, to root up and to destroy, to waste and to scatter, to plant and to build."

The late Cardinal Manning, in a sermon preached about fifty years ago in England, said of the English race: "We have to subjugate and subdue; to conquer and rule" it. We have to "bend or break" its will.

Here in America fifty years appears an eternity, but the Roman bishop in that time has kept pace in madness even with the American republics in their evolution. Since then the pope has had himself declared infallible, and has issued a dozen encyclicals and two syllabuses of Modern Errors, which emphasize all that was claimed by his ancient predecessors. Among them, Leo XIII. declared that Jesus Christ commanded the successors of the apostles (i. e., the popes) to the end of time to rule the nations; and that he ordered the nations to obey their authority. Cardinal Manning, in a preface to Leo the Thirteenth's Encyclical on Liberty, asserts that his church is independent and sufficing in itself with powers to legislate, to judge, and to punish all. He derides the idea that this power is confined to "those who are willing to submit to it." He says: "Such a theory banishes the church into a land of dreams, beyond the conflict of human action, surrendering mankind to the state."

Observe that he puts the whole position in the one word "surrendering." With this imposture the fiction is that the Roman church existed before men acquired that coherence in conduct which constitutes numbers of individuals into a society—into the state—an imposture which is obviously false, and is, moreover, historically and scientifically false. Nevertheless, I especially call the attention of those adherents of the pope, who were so loud and so eloquent in their denunciations of the French government two years ago, to the fact that this pretension of the bishop of Rome is not dropped. In the very meeting in the Academy of Moral and Political Sciences, called to protest against the action of France in resisting the pope's claim to intrude bishops into French sees, Archbishop Ryan declared that "the pope is the head of all, of every nationality under the sun. As God is father of all humanity in general and equally father of each member of the human family, so is the pope in his vicarial character." Later still, in this very year, in the sermon preached by the Dominican friar, Father L. F. Kearney, at the placing of the pope's halter on the neck of the archbishop of Boston on January 28, he said: "Jesus Christ established a visible kingdom. . . . It was necessary that he should place over his earthly kingdom a head; a visible sovereign, vested with supreme authority—authority not only to pronounce in doctrinal matters, but to govern and to rule, to administer and control the world—embracing society and all its parts and all its members." This is the proclamation of a wholly different institution from any other religious communion in the republic. This is the pretension of an individual, a man. This is no longer a church, an ecclesiastical association, but a king with a direct appointment from God for secular dominion, with whom the American republics have to deal—a king, it must never be forgotten, who has already divided America between the kings of Spain and Portugal, a fact, by-the-by, we never hear from the loud-voiced proclaimers of the Monroe doctrine. This assumption of overlordship over a country anywhere but in America would be treated as an invasion. It would be recognized as warfare; and the adherents of the claimant of overlordship would be incontinently expatriated as traitors. Unhappily these encroachments are not recognized here; the history of America does not show a thousand years of horror created by this imposture. It has no crusades, no ages of contention between the federal authority and a vice-God. It has had no Inquisition nor is the President under sentence of anathema maranatha because he is the President. The encroachments of Rome are recognized in France, and are met with in a virile manner, as they have been within almost living memory in Austria, Mexico, and are still in Italy. But this decree of the pope is merely the same assumption of ownership of the present sovereign of civilized

countries, the voter, that was made formerly over the autocrats of the middle ages. And by the same means—the creation of doubt as to legitimacy—the pope, not the state, is declared the sole authority on bastardy; and consequently in papist countries the final disposer of inheritances, and here and in Protestant nations of the honor of matrons and the status of their children.

This decree is a clear supplanting and nullification of the state by the Vatican. It goes directly and boldly beyond the limits of the sect which the pope rules; and traduces the families of all who have unhappily once been deluded by its monstrous lying to have entered that sect; or have been treacherously "baptized" by a servant, a nurse, or midwife in infancy. This does not ignore American laws; it goes farther and declares war on them. In effect, this decree declares that American law is powerless to make a marriage valid in America. It goes beyond the pope's own following, and, irrespective of law, declares what is and what is not legal for American citizens repudiating this sect.

That the warning of this article is not far-fetched is demonstrated by the event which has caused it to be written. This decree was issued on the second of August of last year, and already its pretensions are enforced here, where we sing we live in a "sweet land of liberty." A Protestant lady, in no way connected with this usurpation, has now to appeal to her country for protection from this official of a foreign organization, who has had the temerity to declare that an American woman, acting in conformity with American law, has thereby entered on a "life of sin," a phrase which is a mere euphemism for lewdness. She has been publicly denounced to the society in which she lives, and the denouncer boldly puts forth the law of a mediated European prince as superior to, and nullifying, the law of the United States.

This claim to override states and to dictate to its rivals its own grotesque regulations—in this instance a regulation so grotesque that it ignores and reverses its own doctrine—is a demonstration of that insanity which in ordinary individuals is produced by congestion of the brain. When surgical means are taken to relieve his surcharged brain. Now the Roman sect again is in frenzy, the sixth or seventh time since the orthodox Greeks and the Protestants were demented enough to restore the papacy in 1813. Since the battle of Waterloo the Protestant sects have gradually succumbed to the opiates of the Tory reaction to feudalism and operative slavery. It is time they stirred themselves not merely to preserve their liberty to remain in existence as sects, but to preserve their own freedom from social ostracism and to defend their wives and children from the taboo of imbecile superstition.

P. S.—Since the above was written Cardinal Gibbons has gone a step farther in the reconquest of the state by calling on all the other Christians to combine with him in establishing an Inquisition in the public services, which would give effect to a conspiracy to exclude all Jews, Atheists, Agnostics, Mormons, Mohammedans, Buddhists and Parsees from all offices of authority; while it treasonably defies the Constitution and steals public money for the creation of the dementia in the children of the love of a figment. This is as crude a piece of treason and as direct a provocation to civil commotion as the Roman church has yet contrived throughout the whole length of its awful and horrifying career; also it is as straightforward a call as can be made on citizens to conspire to subvert and defy the basic law of the Republic of the United States—the law of Liberty.

### An Ingersoll Story.

Colonel Ingersoll was to speak in a western town. As an antidote the good people announced for the following night, "An Answer to Ingersoll." Circulars were even scattered about the hall the night before, and one was handed to Ingersoll by mistake as he made his way toward the platform. He was fairly into his subject when a mule attached to one of the vehicles about the entrance opened up an opposition after the manner of mules. Ingersoll paused, listened intently till the music ceased for an instant; then, shaking a menacing finger in the direction whence the sound had come, he cried:

"Hold on, there! You stop! Can't you play fair? This is my evening! You are advertised for tomorrow night!"—St. Louis Republic.

CHRIST-KRISHNA.

A Rejoinder to the Correspondent "Nummus,"  
The Truth Seeker, August 1.

BY A. KAMPMEIER.

If my view about the origin of the word "Christ" is a "hasty one," and that "there are many valid reasons for the opposing view," as "Nummus" said, wasn't this criticism? What else? But what of it? I simply defended my view. Did I "grudgingly" admit Jesus to have been a mortal, how does Nummus know? On the contrary, I did this cheerfully. How further does Nummus know that I cherish the Christian theology as he intimates? I threw it overboard some time ago, perhaps would have done it even earlier if it had contained such, as Nummus says, "Indian idiotic" traits as those related of the Brahminic Krishna, who once held a mountain up with its roots as an umbrella and at another time married 16,100 maidens. Though not cherishing the Christian theology, have I not the same right as Nummus to trace its origin historically without going to India? I have good reasons for my view, but will capitulate if philological and other grounds will prove the equation: Christ=Krishna. Further, is Nummus so sure that Jesus wasn't historical, when similar legends were told of historical persons as Caesar and Augustus, namely, that heavenly lights announced the birth of the first, and the Senate tried to destroy the latter when a child? If such stories could gather about world-known persons, why not about some obscure Jew Jesus in Palestine? While at any time ready to admit the possibility of Indian Brahminical incarnation ideas influencing Western Asia, though not Indian alone (for why?) and seeing no necessity so far of making Christ=Krishna, the latter not being the only Indian incarnation of Vishnu, I admit Buddhist ascetic thought on historical grounds as having influenced Christianity in its origin. But even if we do as little cherish the gloomy monkish Buddhist asceticism as that of Christianity, shall we therefore condemn the ethics of Buddha when we will gladly retain the same fine precepts? Christian ethics are Buddhist according to the Christians. Are there not some things in these ethics also which are retainable? If Buddha and Jesus both taught and practiced rigid renunciation of this world even to the severing of family bonds, shall we not try to understand this psychologically and pity them rather than rail against them? They were humans, and their gloomy attitude was rooted in the conditions and spirit of their times, which deluded them. Yet, I don't doubt they deeply loved those nearest them. It is our duty, though not following them in this deplorable rigid self and world renunciation, to try to understand them and judge them fairly. Shall I rail at and condemn a surely otherwise noble and great Socrates because he was so narrow as to call his contemporary Anaxagoras an "impious man" for declaring the sun a fiery ball, a glowing mass of stone and no god, or because the same Socrates, though otherwise very abstemious, could at religious or social occasions drink more wine than any one else without getting intoxicated? Perhaps I will some time attempt to picture the "real Jesus" in The Truth Seeker with his preferences and blemishes on the background of the gloomy-hell and demon-fearing and the near-end-of-the-world expecting times, which produced him. Too many are apt nowadays to make Jesus the scapegoat of everything condemnable in Christianity from his times till now. While the pendulum has once swung too far in deifying him, the pendulum now swings too far the other way, and because no truly harmonious picture can be gotten of Jesus from the conflicting gospels, some deny his existence altogether. I as yet see no necessity of doing this, and think the problem of a real personal Jesus can be historically and psychologically explained. Now for the final question. What Hebrew text has Nummus? Mine reads (Ps. xxiv, 8), I give it in English letters: "Mi se melech habahod Jahve issus ve gibor Jahve gibor milchamah" and the English Revision (Edition 1895) gives it rightly: "Who is the king of glory, the Lord (really Jahve) strong and mighty, the Lord mighty in battle." Where now is "Nissus"? I find only "issus" and this is no proper noun but simply the adjective "strong" derived from the verb "asas" which means "to make strong."

But what has this adjective to do with Dionysus? In order to knock the bottom out of this whole "Nissus" thought to be found in the Old Testament, I refer Nummus to Isaiah xliii, 17, where the same adjective occurs in the Hebrew text, reading: "Chajel ve issus jachdav jischkebu," meaning, "the army and the strong will lie down together." In the name of modern grammatical-historical interpretation of the Bible, which lets the Bible say what it intends to say and which threw overboard all the old, orthodox, mystical, allegorical interpretation, which squeezed most any meaning out of the Bible, let us not return to this mode of interpretation and torture the Bible to prove whatever theory we wish to put up.

Day Divine!

O Sabbath day—the day of bliss—  
When everything is done amiss,  
Unless we read the holy Book  
And learn the safest way to look—  
To shun the serpents in our path  
And flee from God's infernal wrath!

O Sabbath day—that holy day!  
The time for man to groan and pray;  
To prove the power of saving grace  
By wearing long and lantern face;  
To hear the pastor saintly drone,  
Repeat his Creed in solemn tone!

O Sabbath day—the woman's day!  
When she aside her cares can lay;  
Can don her plumes and silken gown  
And seek the grandest church in town,  
To learn how joyful she will be  
In Heaven—from husband ever free!

O Sabbath day—the children's day!  
On which they dare not romp or play;  
For fiends are lurking everywhere,  
To catch them with a hook or snare,  
To grab them by the foot or hand  
And drag them off to Bugbear Land!

O Sabbath day—the rich man's day!  
When he repents of boodling way;  
While hearing parson groan devout,  
Again has every sin washed out;  
Then prays the Lord to help the poor—  
And keep the hoboes from his door!

O Sabbath day—the poor man's day!  
Who oft has wandered far astray:  
Forgotten duty to the Lord—  
Neglected preacher to reward!  
Let him be barred from hall and door,  
That will of God he then may know.

When saints partake of bread and wine,  
And bring to mind the furious Lamb  
Who by and by the world will damn—  
Will end his work begun so well,  
By hurling heathen down to Hell!

CHARLES CHURCH.

Argument.—Ye shall keep the Sabbath day, therefore: for it is holy unto you; every one that profaneth it shall surely be put to death, . . . whosoever doeth any work therein (Exodus xxxi, 14). Think not that I am come to destroy the law. . . Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law (Matthew v, 17, 18). \* \* \* One man esteemeth one day above another; another man esteemeth every day alike. Let every man be fully persuaded in his own mind (Romans xiv, 5). Let no man judge you . . . in respect of a holiday, . . . or of the Sabbath (Colossians ii, 1).

The Dead.

Under the pure light of the stars, the dead sleep.  
Wrapped about in a silence unutterable.  
The ages come and go like a tale that is told;  
Time stretches out to the golden, unbarred gate of  
Eternity;  
But the dead sleep on. Yes, the dead sleep on.

The moon goes out in the starry vault of night;  
The earth dies and returns to her mother sun;  
New stars wink in the immeasurable distance of space;  
New systems spring from the womb of infinity;  
But the dead sleep on. Yes, the dead sleep on.

The spirit of Nature breathes and broods over the  
Cosmos;  
And under the potent spell life springs like a flower  
There is life in a million forms on a million worlds,  
Forever progressing from old shells unto the new.  
We say that death has smitten the shells left void;  
And the dead sleep on. Yes, the dead sleep on.

—J. A. Edgerton (adapted by A. Roscoe).

Definitions Out of the Dictionary.

God.—Variously defined in different countries. Among orthodox Americans an imaginary creature with a long beard, who sits on a throne and dispenses injustice.

Ancestor Worship.—A form of religion among the Chinese. Also practiced among so-called aristocratic people of the Caucasian race in America and England.

Matrimony.—An antidote for love taken usually only in extreme cases or when the money microbe has penetrated the heart and brain. H. R.

When Jesus complained that he had no place to lay his head, why did he not make a place? By his life he condemned the home, the family, and all that makes life worth living. And yet this person had the gall to ask men to follow him.

FOOLISH PREACHING.

Astonishing Conceptions of the Deity Revealed  
in Sermons by Orthodox Preachers.

BY CALIGULA.

"The foolishness of preaching" is one thing. Foolish preaching is another.

Some years ago I heard an aged clergyman declare that when we got to heaven God would wipe away all tears "with his big pocket handkerchief."

Believing, as I always have, that God is the invisible and all-pervading soul of the universe, it need scarcely be said that this utterance touched my risibilities quite strongly. Such nonsense should be confined to the kindergarten—not served out to grown-ups.

It was some time after this that I heard another clergyman declare that he "would sooner feed rats than give to beggars." Truly a worthy sentiment for a follower of the lowly Nazarene.

On another occasion I heard a preacher tell his congregation that the reason why so many children died in their infancy was because their parents "loved them more than they did God" and that this "roused God's jealousy."

What a detestable fiend that preacher must have worshiped; and what a puny, miserable being his god must have been.

Clergymen in many churches still denounce dancing, theatre-going, and every other harmless amusement, though nobody with sense heeds them; and the whole nation was recently agitated because a prominent man connected with a popular sect drank cocktails, though I know of several clergymen who do the same.

When will this nonsense stop? When will people do their own thinking, and work out their own salvation? When?

Just think of accusing God of the motives which inspire the tomcat to slay kittens, or the turkey gobbler to destroy its mate's eggs! It is such pabulum as this which is making Atheism so dangerously popular.

A short time afterward this clergyman was conducting a "revival service," and in the course thereof he said: "Many cases, you know, have been cured by the power of the Holy Spirit."

Don't you want to give your heart to the Lord? cried the clergyman. "Don't you want to give your heart to the Lord?" echoed a class-leader who stood near the young man.

"I'm sorry," the young man replied, "but I've only got a gizzard." The clergyman was highly offended; but to my mind the God who would slay innocent children because of jealousy would deserve no better gift than a good tough "gizzard."

Fortunately, the high education now demanded of clergymen is weeding many of the more foolish ones out of the pulpit; but there is still much preaching which is either ignorant or insincere.

The whole trinitarian dogma is founded on a single text; and that text is well known to be absolutely spurious.

Evangelists still proclaim that "he that believeth not shall be damned," although every well-informed clergyman knows that the text is a forgery, and therefore without authority.

The American Secular Union takes up cases of Sunday prosecutions which are unconstitutional and defends them from headquarters by the distribution of literature. Persons who are not themselves prepared to fight Sunday cases of this kind should communicate with Mr. E. C. Reichwald, Secretary of the American Secular Union, 141 South Water street, Chicago. A number of Sunday law enforcement crusades have been squelched by the Union's literature.

"The idea of the preachers and the politicians combining for pure politics," said Judge John C. West in the county convention last Saturday, "is a brand new idea and takes the rag off the bush. When the preachers and the politicians lie down together, I don't know what's going to become of the politician." Which would seem to intimate a belief that preachers ought to attend to religion and let politics alone.

—Exchange

Good men and women come out of the Roman Catholic church; so does a rosebush grow out of a tomb.

# THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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.

## Prayer Fables.

The Christian Statesman, a Pennsylvania publication whose constituents call themselves the National Reform party and advocate the recognition of God, Christ, and the Bible in the Constitution, is out with a demand for "Praying Men for Civil Rulers." Incidentally, the editors make it known that Mr. Taft is unavailable because "a Unitarian who denies the divinity of Jesus, the savior."

The National Reform party condemns the Constitution of the United States, "with its failure to require even moral qualification and its sweeping prohibition of any religious test."

The Statesman has a compilation on Washington and Lincoln intended to show that our best Presidents have been praying men. It is an informing study in mythology, for nothing more than mythology are the stories recited about these men.

Before treating of our praying Presidents the Statesman gives these incidents:

"Sir Robert Peel was found one day by a friend praying over a bundle of letters. His friend apologized for disturbing him in his private devotions. 'No,' said Peel, 'these are my public devotions. I was just giving the affairs of state into the hands of God, for I cannot manage them myself.'"

"Lady Aberdeen, the wife of the Earl of Aberdeen, late governor-general of Canada, tells of a visit of Mr. Gladstone, when he was prime minister of England, to her father's house. He had been taking tea with the family, and as he was leaving the room he turned and said impressively: 'Pray for me. I have decisions and appointments to make, and I know not what to do or what to say.' All were deeply impressed with the humility and earnestness of his request."

In the Washington myth, the Statesman refers to that caricature of the Father of his Country which is stuck on the walls of the sub-treasury in New York, and quotes Parson Weems's fabricated incident which has Quaker Potts of Valley Forge discover General Washington on his knees praying fervently in a thicket.

Potts was able to remember the purport of the alleged prayer. "At the moment," says Weems, "when Friend Potts, concealed by the trees, came up, Washington was interceding for his beloved country. With tones of gratitude that labored for adequate expression, he adored that exuberant goodness which, from the depths of obscurity, had exalted him to the head of a great nation, and that nation fighting at fearful odds for all the world holds dear. He utterly disclaimed," so Weems said that Washington said, "all ability of his own for this arduous conflict; he wept at the thought of that irretrievable ruin which his

mistakes might bring on his country, and with the patriot's pathos spreading the interest of unborn millions before the eye of Eternal Mercy, he implored the aid of that arm which guides the starry host."

As Jonah, praying out of the belly of the whale, expressed himself in the language of the psalmist, so Washington's words were those of Weems. And the story of Jonah and the whale is as historical as this one.

As evidence of the prayerfulness of Lincoln, the latest revision of the Sickles narrative, as given to the Christian Advocate by the Rev. Mr. Carr, is reproduced by the Statesman. It makes Lincoln say, some days after Vicksburg had surrendered, that "Grant will win down there," and that he (Lincoln) and God entered into a defensive alliance—Lincoln to stand by God if God would stand by him and the Union forces at Gettysburg. Lincoln, according to this myth, speaks as follows to Sickles in the latter's private apartments just after his leg had been shot off at Gettysburg:

"I went into my chamber and prayed to God mightily for victory at Gettysburg. I confessed I had done all in my power to save the cause, that I was unable to do more, and my only hope now rested with him, and in his mercy and favor I trusted. I told him we could not stand another Fredericksburg or Chancellorsville. I told him it was his cause and his country that was at stake. I was only an instrument in his hands, and would depend upon him, and I then and there made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him, and he did, and I will. I arose from my knees with a feeling of comfort, and I felt that my prayer was answered, and that all would come out right and had no more anxiety, and that is why I had no fears about you."

With superior numbers, equipment and resources the Union army won a battle. These biographers of Lincoln present this war President to us as a man fat-witted enough to believe that some words he had spoken to an imaginary gaseous vertebrate had given the Northern troops the victory when otherwise it would have gone to the rebels. They show us a man who believed that the ever-watchful deity would heal the wounds of Sickles after allowing his leg to be shot off in an engagement. The real friends of Lincoln implore posterity not to judge him by the foolish invention of the preachers who use him as a religious asset.

Myths are sure to gather about the names of great men. A book full of them grew up around Ingersoll. A new one has been attached to Charles Bradlaugh within the present year. One day last spring an English lawyer, one Reader Harris, K.C., delivered at Milton Congregational church, Gravesend, an address on "How I Became an Agnostic and How Afterwards God Saved Me," in which this appears:

"Bradlaugh was announced to speak at Colston Hall, Bristol, and, while the Christians of the city were alarmed, six of them banded themselves together for prayer, the outcome being that though Bradlaugh arrived in the city, he was taken ill, and could not deliver his speech. The remarkable answer to prayer made a tremendous impression upon him" (upon Mr. Reader Harris, K. C.).

That statement is just as probable as the ones we have quoted about Lincoln and Washington, and it is no more improbable; it is the same sort of statement, and it is a lie. There is a living witness in the person of Mr. W. H. Morrish of Bristol, who arranged all of Bradlaugh's lectures in that city and in Colston Hall. Mr. Morrish writes to Bradlaugh's daughter, Mrs. Bradlaugh Bonner:

"Mr. Reader Harris, K. C., must have a very vivid imagination to make such an assertion. There is not the least truth in it. There is no one in a better position to know than myself, as I had the management of each of his lectures in that noble hall, and each of them attracted an immense audience! He was in excellent form on each occasion, and in the best of health."

When Mr. Reader Harris, K.C., shall have reached the age of General Sickles, and when Mr. Morrish has been gathered to his fathers, and the principals and witnesses are dead, some minister will "interview" him, as the Rev. Carr did Sickles, and this Bradlaugh myth will bloom again, to

become immortal in the literature of the Sunday school. Although Jesus spoke in parables (which are myths or fables), Christians will be the last to learn that other narrators have adopted his method who do not regard their veracity as impeached if the material part of the lesson is disputed. Prayer and result cannot be demonstrated to be cause and effect. The theory, however, must be maintained, and since there are no facts to support it they must be invented. So the Washington incident was manufactured by Weems, the Lincoln incident was invented by a man named Rusling and approved by Sickles for the glory it reflected on himself, and the Bradlaugh incident was made out of whole cloth by Mr. Reader Harris, K.C.—all for the one purpose of demonstrating the undemonstrable.

When a scientific fact is seriously disputed, those who maintain it are quick to accept the challenge, and they ask only for a chance to verify it by experiment, to be made in the present. If the disputed tenet be a religious one, like the efficacy of prayer, investigation is not invited. The champion of faith resorts to the invention of such incidents as Washington at Valley Forge, Lincoln after Gettysburg, and Bradlaugh in Colston Hall, Bristol.

## A Line From The Editor.

Liberty, N. Y., Aug. 24, 1908.

I owe a whole lot of friends a whole lot of letters, and more than that, I owe them for the heartiest and best expressions of goodwill any one ever received; and for invitations to visit and get cured all the way from here to the Coast. One of these days I will acknowledge the letters personally.

I must confess that the hot weather put a cramp in me. Except to kill a woodchuck yesterday (which my fox terrier "caught"), I have not been fifty feet from the tent for a month. I have done nothing but to communicate with the office. I have not seen the doctor, but I can report cough less, raising less, and appetite better. Which is a gain, I take it.

Again, thanks!

Yours sincerely,

E. M. MACDONALD.

## Free Thoughts.

That man is not educated who can talk in a dead language, but cannot think a live thought.

Those persons who go about trying to get people out of trouble usually get in themselves.

We are living to move the circumference of civilization outward, or else we are not living right.

Jesus did more for the world when he was on his feet than when he was on the cross, or he did not do much.

The tree of liberty is a flag-pole covered with the blossoms of stars and stripes, not a church spire surmounted by a cross, with a man nailed to its arms.

The man who gives his life to help his fellow man in this world performs a nobler service than the man who dies to save his race in another world.

Whatever Adam's fall was, he evidently fell in the right direction. It was the only decent thing he ever did. It enabled him to know the truth, and the truth set him free.

Of course we do not pretend to know what Adam's fall means exactly, but if it let him out of Eden and out of the clutches of the Lord God he was to be congratulated that he fell.

It is up to the Christian church to show that what Adam did made every child of humanity a tainted being. Adam did what was perfectly

natural for a man to do, and what was right for him to do—judged by the results.

The Lord God did the only foolish thing that was done in the Garden of Eden, namely, to forbid the man and woman to eat of the tree of knowledge. The fruit of that tree was worth that of all of the other trees of the garden. God make a mistake in putting that tree there, or in putting man there.

We believe in giving the serpent his due. If Adam had not had sense enough to listen to his wife, all of his descendants would be Roman Catholics. Obedience has cursed the world, that is, obedience to a priest. The sin of Adam was a blessing to the human race. The only way that man has advanced has been by disobeying orders.

Was the man who was created in God's image perfect physically, mentally or morally, or in all three ways? If the latter, did he fall in all three ways, or in two ways, or just in one way? And how did the fall affect him? Did it make his body smaller, his brain less active, or his conscience less sensitive? What was the fall, anyway?

Now let us look at what took place in the Garden of Eden. The man and woman had been condemned to ignorance, stupidity and darkness. The serpent turned on the light, and the man and woman saw things as they were. The fact is, that the Lord God told a plain lie and the serpent told a plain truth. It is sometimes best to listen to our enemies.

Adam was punished for his disobedience, but there was nothing said about all of his descendants being eternally damned for it. And there was no hint when Adam and Eve were driven out of the Garden of Eden that thousands of years afterwards a greater tragedy would have befallen them for their misdoings. Christen of Eden.

L. K. W.

### Is He Musing or Gone Aside?

Providence is not improving in its treatment of ministers. In fact, its unkindness would appear to increase.

In Cleveland, Ohio, the Rev. Father George Vehay, formerly of Boston, was riding in an automobile, when the machine jumped an embankment and his neck was broken by the steering wheel.

In New Brunswick, N. J., the disgraced affections of one Miss Orszi caused her to throw red pepper in the eyes of the Rev. Ladislaus Szoba, pastor of the Hungarian Reformed church, to his great hurt; and Michael Singer, editor of a Hungarian newspaper, printed the whole affair in his ribald sheet.

God does not hold back the hands of his ministers from self-destruction. The Rev. Dr. James Duane Phelps of Syracuse, a Methodist minister, financial secretary of Chancellor Day's University, and a member of the staff of the Northern Christian Advocate, put a bullet through his own head on August 19. "I believe," he wrote in his valedictory, "that Christ died for me, the uttermost man."

Probably the Rev. Stephen B. Shipman, pastor of the Washington Methodist church in Hurlock, Md., thinks it better that he were self-slain than in his present plight. Sojourning in the home of Nathan Todd, he was surprised to awake in the night and find the daughter of Mr. Todd, who is the wife of Thomas Carew, sitting on the side of his couch and imploring him to love and pray for her. Arising to eject the woman, he ran against her husband, who propelled him from the house and followed him for some distance with a large club, with which he beat him most unmercifully, and then left him in a cornfield to be tormented by mosquitoes until break of

day. This is the minister's account. Carew tells another story.

The community throws about the persons of ministers such protection as it may give, and leaves the rest to God. But God does not fulfil the trust. He is not on the job. Perchance, as Elijah surmised of the god Baal, "he is in a journey or sleepeth and must be awaked."

Was the poet Byron a Christian? We reprint from the London Freethinker Mr. G. W. Foote's demonstration that he was not. Nobody can read Byron without seeing that he was as thorough a "pagan" as any that lived before the Christian era. Christian belief did not inspire him at all. He was a rebel—one of those

"Souls who dare look the omnipotent tyrant in  
His everlasting face and tell him that  
His evil is not good."

His mentor, if he had one, was Jean Jacques Rousseau, for his philosophy of life is that of the French dreamer. Rousseau's ideal was a primitive state of man, a "state of nature," and Byron sang much of the "simple life." He turned with disgust from the society of man, and his politics was "an utter detestation of all existing governments." The men he admired were the martyrs, not of religion, but of liberty and so he wrote:

"They never fail who die  
In a great cause: the block may soak their gore,  
Their heads may sadden in the sun, their limbs  
Be strung to cities' gates and castle walls,  
But still their spirit walks abroad."

The Christian spirit would have prompted a tribute to those who gave their lives for a creed. Byron had great wit, and he had also a sense of humor. The labors of the commentators to prove him a Christian would have filled him with hilarious joy and inspired a polemical mate to "English Bards and Scotch Reviewers."

... called the "Garb law" was adopted in Pennsylvania its purpose being to exclude Roman Catholic sisters in their religious garb from the public schools of the state as teachers. On the 15th of this month Judge Landis of Lancaster declared the law to be contrary to the bill of rights and therefore unconstitutional. Judge Landis said:

"Such a law appears to me to be contrary to the spirit of our institutions. As the statute stands, a teacher may cover himself with partisan political badges, or herself with the white ribbons of personal liberty; he or she may dress as fop or flirt, or may masquerade as clown or coquette, may display badges of Free Masonry, Odd Fellowship, or Knights of Pythias, or may 'sport' the Elk's tooth or the Eagle's talons, in the class room, and this law will not touch them; but if they wear the plain iron cross of the Episcopal order of St. Andrew, the modest button of the Society of Philip and Andrew, or of the Epworth League, or the Society of Christian Endeavor, they are disqualified as school teachers. If they don the plain skirt and the straight bonnet of the Mennonite, or wear the straight coat and shaven upper lip of the Dunkard, or the buttonless garb of the Amish, they are to be banished into outer professional darkness and stripped of their office and their rights. The legislature, carrying the point to its natural conclusion, should have also provided that our present efficient state superintendent of public instruction, under penalty of losing his office, must abstain from wearing the white tie indicative of his ministerial profession, because, forsooth, it shows to the school children that he still adheres to his religious faith."

We have a similar regulation in New York, the constitutionality of which has always been in doubt. It is a compromise, a makeshift to satisfy Protestants. There was cause enough for it, for where a majority of a school committee were Catholics they chose religious instead of secular teachers. The "sisters," or "nuns" as they were generally called, wore their sombre dress in the school room, and thus became a perpetual, and to many an offensive, advertisement of the Catholic church. It is not charged that they taught the Catholic catechism in school hours, but they in some instances, as reported, set up an altar in the school room and opportunity was thus afforded all of the pupils to attend Catholic forms of worship immediately before or after school hours. The situation should

have been met by excluding all religious exercises from those premises devoted to school purposes. The state superintendent was not ready for that step; hence the rule against Catholic sisters in the garb of their order. Dictating a teacher's apparel verges on the sumptuary in legislation. Forbidding that a public school room should be turned into a place of worship is only carrying out the secular principle of the government. Freethinkers rearing their children without superstition would not object very strenuously to a teacher donning a habit calling attention to what the church denominates her "chastity," so long as she let the pupils alone on the subject of religion; but they would condemn her taste in dress and would not employ her if they could procure another teacher just as good who garbed herself according to the custom of the secular world. On other grounds the engaging of Catholic "sisters" as teachers is objectionable, for it is encouraging a padrone system—the women earn the money and their superiors collect it.

Some yellow logic is produced by the editorial writer of the New York American, who quotes a sonnet on "Light and Life" by Joseph Blanco White, and infers therefrom a future life. This is the sonnet:

"Mysterious Light! When our first parent knew  
Thee from report divine and heard thy name,  
Did he not tremble for this lovely frame,  
This glorious canopy of light and blue?  
Yet, 'neath the curtain of translucent dew,  
Bathed in the rays of the great seething flame,  
Hesperus with the host of heaven came,  
And, lo! Creation widened in man's view.  
Who could have thought such darkness lay concealed  
Within thy beams, O Sun, or who could find,  
While fly and leaf and insect lay revealed,  
That to such countless orbs thou madest us blind?  
Why do we, then, shun Death with anxious strife?  
If Light can thus deceive, wherefore not Life?"

The writer on the Journal makes the comparison:

... may it not be even so with the brightness of life, and the much dreaded darkness of death?

"Life is our sunshine, our happy, limited hour of brightness. Will not death be the soul-satisfying night, revealing the beautiful infinite truths that are hidden by the blinding light of passing life? We must hope that it is so."

All right; but, while hoping, let us build no expectations on false comparisons. The light of day and the things it discloses we recognize by means of our eyesight, which we retain after night has fallen. We then see the stars because the light of the heavenly bodies is not lost in the superior effulgence of the sun. The change from day to night leaves us in possession of all our senses, so that we may still take cognizance of external things. Night changes not our capacity for seeing; it changes the aspect of the objects seen. Our death, on the other hand, leaves the objects as they were, but destroys our sense of perception. "Infinite truths" may be "hidden by the blinding light of passing life," but when we are dead we have lost our only chance of ever seeing them. To make the comparison good, it would be necessary to show, not that we can see more stars at night, but that those orbs are revealed to us most clearly without eyes, as in death. The poet and the editor argue that more glories may be revealed to us when we are incapable of seeing anything, which is nonsense, or in other words religion.

The Buckeye Secular Union will hold a convention, in conjunction with the Materialist Association, at Canal Dover, Ohio, on September 6. Mr. Samuel Toomey of Canal Dover will deliver the address of welcome to delegates, and Otto Wettstein of LaGrange, Ill., will respond. Mrs. Eliza Mowry Bliven, representing the Materialist Association, will give an address on "What Women Ought to Do Instead of Church Work." A cordial invitation by Mr. George O. Roberts to the Editor of The Truth Seeker unfortunately does not find him able to be present.

# THE IRRELIGION OF BYRON.

The Poet Was Not a Christian in Any Honest Meaning of the Word.

BY G. W. FOOTE.

Mr. Cecil Chesterton, in a letter which appears on another page of this week's *Freethinker*, protests against our calling Byron a "skeptic," and claims him as a good Christian. Mr. Chesterton appeals to Byron's letters and Byron's "works." We also will appeal to both, and show Mr. Chesterton that he is mistaken.

Byron did repudiate "the religious dogmas of Christianity," and did not merely assail the "folies and hypocrisies of religious people."

There are many evidences of this fact scattered over his letters. Writing to Ensign Long, on April 16, 1807, he said:

Of religion I know nothing, at least in its favor. We have fools in all sects, and impostors in most; why should I believe mysteries no one understands, because written by men who chose to mistake madness for inspiration, and style themselves Evangelicals?

Byron was then in his twentieth year, and it may be objected that his mind was not then ripe, but the earlier facts of his mental history will help to interpret the later.

Four years afterwards, in 1811, writing to his friend, the Rev. Francis Hodgson, he said:

I do not believe in any revealed religion . . . I will have nothing to do with your immortality; we are miserable enough in this life, without the absurdity of speculating upon another . . . The basis of your religion is injustice; the Son of God, the pure, the immaculate, the innocent, is sacrificed for the guilty.

We will now jump forward to 1822, the year of Shelley's death, and two years before the death of Byron. Mr. Chesterton quotes from a letter of Shelley's to Horace Smith, in which he says that if he had any influence over Byron he would "employ it to eradicate from his great mind the delusions of Christianity, which, in spite of his reason, seem perpetually to recur." Mr. Chesterton regards this as decisive. But we are astonished that he does not see how it helps to prove that Byron was a "skeptic." The delusions of Christianity could not "recur" without having been absent, and if they recurred in spite of his reason, we must infer that his reason had rejected them.

Shelley's "speculative opinions," with which Byron desired to have nothing in common, went very much beyond the distinctive truth of Christianity. Shelley was an open and notorious Atheist; he also held strong and "startling" views on political, social, and ethical questions. Byron was, if anything, a Deist; and, except in regard to Republicanism, he had little sympathy with Shelley's numerous "heresies"—above all with his Atheism, which at that time was worse than the cry of "mad dog."

Mr. Chesterton ought really to have read Byron's two letters to Moore in March, 1822, more carefully. They should be taken, also in connection with a letter to Mr. Hoppner, dated April 3, 1821. Byron placed a natural child of his in a convent school. He meant her not to have an English education, and thought that by living "abroad, with a fair foreign education and a portion of five or six thousand pounds, she might marry very respectably." It was a part of such an arrangement, of course, that she should become a Roman Catholic. But it was natural that Byron should not put it in that way. "It is, besides, my wish," he wrote "that she should be a Roman Catholic, which I look upon as the best religion, as it is assuredly the oldest of the various branches of Christianity." These are surely not the words of a believer. If they are, it follows that Byron was a Roman Catholic—which is quite a novel view of his religious condition, and one that Mr. Chesterton would hardly welcome.

Now for the two letters to Moore. Mr. Chesterton quotes just enough for his own purpose. Had he quoted a little more freely he would have spoiled his case. Byron does say, "I am educating my daughter a strict Catholic." He does say, "I incline, myself, very much to the Catholic doctrines." But between these two statements he gives a reason, and Mr. Chesterton has omitted it. "For I think," Byron says, "people can never have enough of religion, if they have any." It appears that Mr. Chesterton is blind to Byron's humor when it plays the deuce with his argument. That it was humor is corroborated by a

striking passage in the second letter to Moore. Byron says:

I am really a great admirer of tangible religion; and am breeding one of my daughters a Catholic, that she may have her hands full. It is by far the most elegant worship, hardly excepting the Greek mythology. What with incense, pictures, statues, altars, shrines, relics, and the real presence, confession, absolution—there is something sensible to grasp at. Besides, it leaves no possibility of doubt; for those who swallow their Deity, really and truly, in transubstantiation, can hardly find anything else otherwise than easy of digestion.

Mr. Chesterton must pardon us for saying that the brother of "G. K. C." cannot, in his heart of hearts, regard this as serious. Byron's humor, not his piety, is speaking in these sentences.

A little later on, Byron says, "I do assure you I am a very good Christian." So far Mr. Chesterton is right. But there is an important addition. "Whether you believe me in this," Byron says, "I do not know." The very expression implies that he did know. Moore did not believe him. In the "Conclusion" of his "Life of Lord Byron" he says that "Lord Byron was, to the last, a skeptic." He denies, what does not need denying, that Byron was, like his friend Matthews, an Atheist. He even denies that Byron was ever a "confirmed unbeliever." But he does not say in what. The poet was evidently an unbeliever in Christianity when he wrote those letters to Long and Hodgson, and there is no serious evidence that he changed his mind subsequently.

Is there not a certain trickery in the adjective? Byron was or was not a "confirmed unbeliever" according to the meaning attached to the word "confirmed." Certainly he was not like Shelley; he did not think out his opinions to definite issues, and stand by them. But it is perfectly obvious that he was not a Christian in any honest meaning of the word.

Turning now to Byron's poems, it is all very well for Mr. Chesterton to attribute the poet's satirical treatment of Christianity to his "humor" and "combattiveness"—with or without the adjective; but Byron was consciously and deliberately a soldier of freedom, and his satire was not mere rollicking fun or wild audacity; it was the gleaming whirl of his bright keen sword when it played around falsehood, wrong, and oppression. He hated, for one thing, the doctrine of heaven and hell and exclusive salvation. The strong and almost cynical lines upon his dog's grave are well-known. In the magnificent *Vision of Judgment*—the very top of English satire—he speaks of hell contemptuously as

that immortal fry  
Of almost everybody born to die.

In the great shipwreck scene in "Don Juan" he damns the same wretched doctrine:

And their baked lips, with many a bloody crack,  
Suck'd in the moisture, which like nectar stream'd;  
Their throats were ovens, their swol'n tongues were black,

As the rich man's in hell, who vainly scream'd  
To the beggar, who could not rain back

A drop of dew, when every drop had seem'd  
To taste of heaven—if this be true, indeed,  
Some Christians have a comfortable creed.

In the same splendid epic—for such it is—Byron takes his own way of pouring ridicule upon other Christian dogmas:

The truth is, I've grown lately rather phthisical:  
I don't know what the reason is—the air,  
Perhaps; but, as I suffer from the shocks  
Of illness, I grow much more orthodox.

The first attack at once proved the Divinity  
(But that I never doubted, nor the Devil);  
The next, the Virgin's mystical virginity;  
The third, the usual Origin of Evil;  
The fourth at once establish'd the whole Trinity,  
On so incontrovertible a level,  
That I devoutly wish'd the three were four,  
On purpose to believe so much the more.

The first half of the second line is entirely serious—"That I never doubted." We have already said that Byron was not an Atheist. The second half of the sentence is either quizzical, or it is the poet's subtle way of suggesting that God and the Devil hang together, each being the other's logical complement. All the rest of the stanza is unadulterated satire—even to the wicked wish that forms its fitting conclusion.

Byron saw clearly enough that if Theism, or perhaps Pantheism, survived in the future it would be independent of all the deities of the world's worship. He did not add "Christ" to the

following passage in "Childe Harold," but it inevitably suggests itself:

Look on this spot—a nation's sepulchre!  
Abode of gods, whose shrines no longer burn.  
Even gods must yield—religions take their turn:  
'Twas Jove's—'tis Mahomet's—and other creeds  
Will rise with other years, till man shall learn  
Vainly his incense soars, his victim bleeds;  
Poor child of Doubt and Death, whose hope is built on reeds.

There is not a line or a word in Byron implying the slightest belief in the deity of Jesus Christ, but many a line and word implying the contrary. Even the expression "diviner still" in connecting his name with that of Socrates is necessarily a tribute to him only as a man and a teacher. Three lines in "Don Juan" represents the poet as a Pantheist, far removed from all the special doctrines of Christianity:

My altars are the mountains and the ocean,  
Earth, air, stars—all that springs from the great Whole  
Which hath produc'd, and will receive the soul.

The pantheistic conception is also expressed, with regard to the whole life of this planet, in another powerful stanza of the same poem:

Between two worlds life hovers like a star,  
'Twixt night and morn, upon the horizon's verge:  
How little do we know that which we are!  
How less what we may be! The eternal surge  
Of time and tide rolls on, and bears afar  
Our bubbles; as the old burst, new emerge,  
Lash'd from the foam of ages; while the graves  
Of empires heave but like some passing waves.

Man's personal immortality is a ridiculous idea in view of that conception of the life of the world. And it must be confessed that Byron constantly recurred to the idea in a spirit of skepticism. The following lines present a very pertinent reflection:

Our days are too brief for affording  
Space to dispute what no one ever could  
Decide, and every body one day will  
Know very clearly—or at least lie still.

All the talk of all men, and all women, and all clergymen (Sydney Smith's three sexes) does not alter the fact that we must die to ascertain whether there is a future life, and that, after all, there may be nothing to be known—and nothing to know it.

The eternal Whence and Whither, questions which George Meredith's mind without ever finding an answer:

What are we? and whence came we? what shall be  
Our ultimate existence? what's our present?  
Are questions answerless, and yet incessant.

In the very first Canto of "Don Juan" the skeptical position with regard to a future life is stated with a brilliance that fools might mistake for frivolity, and a force that leaves nothing to be added:

Few mortals know what end they would be at,  
But whether glory, power, or love, or treasure,  
The path is through perplexing ways, and when  
The goal is gain'd, we die, you know—and then—  
What then?—I do not know, no more do you—  
And so good night.

How a man of intelligence can read Byron and conclude that he was really and truly a Christian, passes our comprehension. Not only in the text, but in the spirit—not only in the lines, but between them—the skepticism of this great writer seems to us as obvious as the sun on a glowing summer day. The whole tone of his compositions—and there is such a thing as tone, although it is indefinable—is either non-Christian or anti-Christian. It was a true instinct on the part of those who denounced him as a lost soul, denied him burial in Westminster Abbey, and tried their utmost to keep his writings out of young people's hands. The idea of fondling "Infidels" had not arisen in those days. It only arises when the battle of Faith and Reason is practically decided. Then the great skeptics who were cast out as a disgrace are brought back as a credit. They were misunderstood, forsooth! Perhaps they were misunderstood themselves! They were good Christians without knowing it! Yes, the prodigal son is welcomed home again with feast and dance, and the cooking and consumption of the fatted calf. Voltaire himself has been treated in this way—to say nothing of the grave Darwin and the valiant Bradlaugh. And it appears that the same posthumous appropriation is to be attempted in the case of Byron. What a cynical smile would flit over that handsome face of his if he could see this odd game being played! Byron's face and Voltaire's together would make a superb picture in front of such a spectacle.

Byron was not a Christian. Great writer as he was, he was not an exact thinker in the sense that Shelley was; moreover, there was a morbid

taint in his mind and blood, and this inherited defect asserted itself in many ways, one of them being the occasional recrudescence in his feelings of the superstition he had expelled from his intellect. One sees something of the same thing in the great Robert Burns. His penetrating intellect saw through all the dogmas of religion, but he never quite got its influence out of his nerves and blood. We believe that Shelley's words contain the essential truth about Byron.—London Freethinker.

### Judea or Bithynia?

It is a very remarkable fact, hitherto not sufficiently commented upon, that the earliest image, picture, or representation of the imaginary divinity called Jesus Christ, is the image of "Ies Chres" (for so it is spelled on the coins themselves) on the golden solidi of Justinian II., A. D. 705. Now there are a great many wild hypotheses that may be offered to explain away this fact, but there is only one straightforward, honest, candid reply, and that is, that until Justinian fetched him from Khazaria, neither Greek nor Roman emperor worshiped an image of Christ Jesus. This is not to deny that Christianity existed before Justinian: it is merely to doubt that the present conception of its Founder ever prevailed before that time. What the previous conception was, and in what respects it differed from the present conception, we will permit Mr. T. W. Doane to inform us.

Says that accomplished author, in his "Bible Myths," 503: "It was not till the Council of Constantinople, called in Trullo, held so late as the year 707, that pictures of Christ Jesus were ordered to be drawn in the form of a Man. It was ordered that in the place of the figure of a Lamb, the symbol used down to that time, the figure of a Man nailed to a Cross should in future be used."

It is only necessary to restore, as far as perversion and vandalism enable it to be done, that lost chapter of history, which embraces the career of the Khazars, from their advent in the the messiah of Bithynia, 90 B. C., to the religious faith of this vanished people. Bearing in mind the history of Justinian II., it can scarcely be doubted that this religion was the worship of Ies Chres, but not the Christ of Judea. We have only to retrace the history of the messianic year to be sure of it. In A. D. 705 Justinian brings the name and image of Ies Chres from Khazaria and stamps them upon the coins of his Restoration, at Byzantium. This name and image commemorate the Incarnation period of A. D. 568. Now go back one divine year. In B. C. 90 the Roman Senate orders the crucifixion of the Bithynian messiah. Now go back another divine year, that of the eighth century B. C., when the Khazars, who at that period appeared to control substantially the whole of Scythia (Russia), gave or permitted currency to the messianic pretensions of Targitaus upon the occasion of his second imaginary appearance or avatar. Next we learn that one of the several maritime colonies affiliated with the Khazars, that of Iesygia in Tarentum, fixed its messiah, Taras, and its foundation aera, in 748 B. C.

These various dates make the astrological tale complete. There are just 658 years between each of them, precisely the same as there is between the Greek Chres, 2064; Jasius, 1406; and Nabonassar, 748 B. C.

It would therefore appear that either the Greek Christians copied their messianic chronology from the Khazars, or else the latter copied theirs from the Greeks, or both came from a common source, for they are alike. And being alike, it follows that the imaginary messiah of Christianity is simply a copy—and that too a pale copy—of the imaginary messiah of Bithynia, who, as a king, but not as a messiah, was crucified 90 B. C., upon the information of Gaurus the eunuch, and by order of the Roman Senate. (Justin, xxxviii, 5.) NUMMUS.

Would it not be a good thing for a minister to say to his congregation, Let us think, instead of saying, "Let us pray"?

There are new paths for the brain to tread. The universe has not all been fenced in by previous thinkers.

## THE CHRIST.

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

BY JOHN E. REMSBURG.

#### CHAPTER IX.

##### The Christ a Myth.

The conceptions regarding the nature and character of Christ, and the value of the Christian Scriptures as historical evidence, are many, chief of which are the following:

1. Orthodox Christians believe that Christ is a historical character, supernatural and divine; and that the New Testament narratives, which purport to give a record of his life and teachings, contained nothing but infallible truth.

2. Conservative Rationalists, like Renan, and the Unitarians, believe that Jesus of Nazareth is a historical character and that these narratives, eliminating the supernatural elements, which they regard as myths, give a fairly authentic account of his life.

3. Many radical Freethinkers believe that Christ is a myth, of which Jesus of Nazareth is the basis, but that these narratives are so legendary and contradictory as to be almost if not wholly, unworthy of credit.

4. Other Freethinkers believe that Jesus Christ is a pure myth—that he never had an existence, except as a Messianic idea, or an imaginary solar deity.

The first of these conceptions must be rejected because the existence of such a being is impossible, and because the Bible narratives which support it are incredible. The second cannot be accepted because, outside of these incredible narratives, there is no evidence to confirm it. One of the two last is the only true and rational conception of the Christ.

Jesus Christ is a myth. But what do we understand by the term myth? Falsehood, fable, and myth, are usually considered synonymous terms. But a falsehood, a fable, and a myth, while they may all be fictions and equally untrue, are not the same. A falsehood is the extensible is an avowed or implied intention to instruct or entertain. A myth is a falsehood, a fable, or an erroneous opinion, which eventually becomes an established belief. While a falsehood and a fable are intentional and immediate expressions of fiction, a myth is, in most cases, an unconscious and gradual development of one.

Myths are of three kinds: Historical, Philosophical, and Poetical.

A Historical myth according to Strauss, and to some extent I follow his language, is a real event colored by the light of antiquity, which confounded the human and divine, the natural and the supernatural. The event may be but slightly colored and the narrative essentially true, or it may be distorted and numberless legends attached until but a small residuum of truth remains and the narrative is essentially false. A large portion of ancient history, including the Biblical narratives, are historical myths. The earliest records of all nations and of all religions are more or less mythical. "Nothing great has been established," says Renan, "which does not rest on a legend. The only culprit in such cases is the humanity which is willing to be deceived."

A Philosophical myth is an idea clothed in the dress of historical narrative. When a mere idea is personified and presented in the form of a man or a god it is called a pure myth. Many of the gods and heroes of antiquity are pure myths. John Fiske refers to a myth as "a piece of unscientific philosophizing," and this is a fairly good definition of the philosophical myth.

A Poetical myth is a blending of the historical and philosophical, embellished by the creations of the imagination. The poems of Homer and Hesiod, which were the religious text books of the ancient Greeks, and the poetical writings of the Bible, which helped to form and foster the Semitic faiths of Judaism, Christianity, and Mohammedanism, belong to this class.

It is often difficult, if not impossible, to distinguish a historical from a philosophical myth. Hence the non-agreement of Freethinkers in regard to the nature of the Christ myth. Is Christ a historical or a philosophical myth? Does an analysis of his alleged history disclose the deification of a man, or merely the personification of an idea?

The following hypothesis, written by Mrs. Besant, of England, is, to a considerable extent, an epitome of the views of Strauss, who, in his masterly "Leben Jesu," adopts the historical myth:

"The mythic theory accepts an historical groundwork for many of the stories about Jesus, but it does not seek to explain the miraculous by attenuating it into the natural. . . . It attributes the incredible portions of the history to the Messianic theories current among the Jews. The Messiah would do this and that; Jesus was the Messiah; therefore, Jesus did this and that—such, argue the supporters of the mythical theory, was the method in which the mythus was developed. . . . Thus, Jesus is descended from David, because the Messiah was to come of David's lineage; his birth is announced by an angelic visitant, because the birth of the Messiah must not be less honored than that of Isaac or of Samson; he is born of a virgin, because God says of the Messiah, 'this day have I begotten thee,' implying the direct paternity of God, and because the prophecy in Is. vii, 14, was applied to the Messiah by the later Jews; born at Bethlehem, because there the Messiah was to be born (Micah, v, 1); announced to shepherds, because Moses was visited among the flocks, and David taken from the sheepfolds at Bethlehem; heralded by a star, because a star should arise out of Jacob (Num. xxiv, 17), and 'the Gentiles shall come to thy light' (Is. ix, 3); worshiped by Magi, because the star was seen by Balaam, the magus, and astrologers would be those who would most notice a star; presented with gifts by these Eastern sages, because kings of Arabia and Saba shall offer gifts (Ps. lxx, 10); saved from the destruction of the infants by a jealous king, because Moses, one of the great types of the Messiah, was so saved; flying into Egypt and thence returning, because Israel, again a type of the Messiah, so fled and returned, and out of Egypt have I called my son' (Hos. xi, 1); at twelve years of age found in the temple, because the duties of the law devolved on the Jewish boy at that age, and where should the Messiah then be found save in his Father's temple? recognized at his baptism by a divine voice, to

dove-like, and the spirit was to be especially poured on the Messiah (Is. xlii, 1); tempted by the devil to test him, because God tested his greatest servants, and would surely test the Messiah; fasting forty days in the wilderness, because the types of the Messiah—Moses and Elijah—thus fasted in the desert; healing all manner of disease, because Messiah was to heal (Is. xxxv, 5-6); preaching, because Messiah was to preach (Is. lxi, 1-2); crucified, because the hands and feet of Messiah were to be pierced (Ps. xxii, 16); mocked, because Messiah was to be mocked (Ib. 6-8); his garments divided, because thus it was spoken of Messiah (Ib. 18); silent before his judges, because Messiah was not to open his mouth (Is. liii, 7); buried by the rich, because Messiah was thus to find his grave (Ib. 9); rising again, because Messiah could not be left in hell (Ps. xvi, 10); sitting at God's right hand, because there Messiah was to sit as king (Ps. cx, 1). Thus the form of the Messiah was cast, and all that had to be done was to pour in the human metal; those who alleged that the Messiah had come in the person of Jesus of Nazareth, adapted his story to the story of the Messiah, pouring the history of Jesus into the mould already made for the Messiah, and thus the mythus was transformed into a history."

The foregoing theory, with various modifications, is accepted by a majority of Freethinkers at the present time.

The hypothesis that Christ is a philosophical myth, based, like the preceding one, upon the Messianic idea, is thus presented by T. B. Wakeman:

"Never was there an example of a word becoming a believed person, under this law of materialization, more plainly and evolutionally than the 'Messiah' and 'Son of Man' of the Hebrew prophecies. . . . The Christ, 'Jesus,' was no man, for the reason that he was prophesied and visionated into this world and life to do a work that it would be utterly absurd to suppose a man could ever do. The Romans had killed, and could easily kill, every man who had tried to resist their oppression. Now the God Yahweh by his 'eternally begotten son,' spiritized as the 'Son of Man,' that is the 'Soul of the State,' as Shakespeare makes Ulysses say it, must, in order

to be of any avail appear with supernatural powers. He was the personified people, Israel; he had been crucified alive, in their subjection and massacre even to the death and Hades. But by supernatural power he, the Israel, would rise again and bring the final judgment backed by the infinite power of the nation's Father, Yahweh. It was only a Spirit-God who could do this—nothing less could be originated, or thought of, or provided, for such a superhuman purpose. A person, a man, a reformer, a weak edition of Socrates, or Savonarola or Bruno! How absurd! The human heart in its despair by its imagination, brought a God into the world to do a God's work. 'No man,' said Napoleon; 'nor a God,' says Science, except the idea. Such it was that finally united the millions of Asia, Africa, Europe, and America, in a dream so intoxicating that it dares not to be awakened though the dawn of Science is here."

Mr. Wakeman argues that the silence of history for one hundred years after the alleged appearance of Christ can be explained only upon this hypothesis of an ideal Christ. To this the advocate of the historical mythus may, I think, very properly reply: History, for the most part, takes cognizance only of noted men and important events; and while this silence precludes the existence of the supernatural Christ of Christians, and even that of the human Jesus of Renan, it does not necessarily preclude the existence of an obscure religious teacher and an insignificant sect which subsequently, by a chain of fortuitous circumstances, became the mightiest among the religions of the world.

### A Clergyman's Loose Thought.

In the true sense of the word science and religion do not conflict, but if by religion be meant Christianity as commonly taught in our churches, then the conflict is very bitter.

In confirmation of this, we have but to read the Bible and note what we find in Genesis, when the writer undertakes to describe from his limited standpoint the process of creation. Light appears on the first day, but its source (the scriptures) until the fourth day. Many other inconsistencies exist and marvelous stories are told.

We have the account of Noah and his little ark which is out of all proportion to the number of living creatures which he is ordered to take, to say nothing about their food, which must be stored somewhere; and then the miracles of Jonah and the whale, the loaves and fishes, and many other fabulous stories which will not bear any investigation.

The Bible account of the creation of man and animals is also in utter conflict with evolution and any attempt to harmonize them is fruitless—a simple juggling of words.

The Darwinian theory of natural selection has so established itself in the scientific world that it has ceased to be a theory except in name, and the same can be said of the antiquity of man as taught by Lyell and others.

Sometime ago Dr. Van Allen of Boston preached a sermon headed, "Truths of Science Aid to Religion," which simply showed loose thought. He claimed that no conflict exists between religion and science, and of course by religion he meant Christianity as taught by his church. If by the term he meant morality, ethics, and a good life, then his statement would have force, but this view would be antagonistic to his church. In one place he says:

"If the issue should ever be joined between physical or natural science and religion," he is "confident that physical science would be abandoned on the ground of the witness of man's own soul!"

The doctor then pictures what he thinks a "plain man in the street" might say in the way of criticism.

He will contrast the statements of science with some self-evident truth like "love," or the more negative one "immortality," and perhaps express himself in this way:

"What you tell me about atoms, molecular, originals and the rest, is all very pretty—but I don't know it for myself: I know that I love, I feel the love of others; I hope for God's love and don't believe death ends it all; so your science may go hang. I will cling to religion."

Because some men would reason in this shallow way, it shows poor judgment for a preacher

to bring up such wretched sophistry and it is no compliment to his congregation.

In another place the preacher says:

"It would be absurd for a man with a smattering of physical knowledge to go into the Institute of Technology and attempt to instruct the workers there as to the essentials of chemistry."

This statement is perfectly true, but the same can not be said of the doctor's analogy, that it is equally absurd "for a man of physical knowledge like President Pritchatt to instruct an assembly of Christian workers in things of a spiritual world."

It is however to be remembered that "Christian workers" have no royal road to spiritual truths unopened to the man of science and to all persons who will read and think.

It should also be borne in mind that systems of religion unchecked by science always lead to errors and superstition and they have caused thousands of cases of persecutions and deaths. We however need not be surprised at these cruelties, when we consider that Christianity was the first religion that "ever taught hopeless anguish."

Professor Huxley defines true religion as follows:

"That man should determine to devote himself to the service of humanity—including intellectual and moral self culture under that name; that this should be, in proper sense of the word, his religion—is not only an intelligible, but I think a laudable resolution. And I am greatly disposed to believe that it is the only religion which will prove itself to be unassailably acceptable as long as the human race endures."

Yarmouth Port, Mass.

FRANCIS ALGER.

### The Thing-God.

O Sacred Holy Property! We lift  
Our voices reverent in prayer to Thee;  
Before Thine altars bend adoring knee;  
Rich tribute bring Thee of the mind's best gift,  
And pledge our lives to Thine idolatry.

In Thy high service no crime is too mean,  
No sin too sordid and no crime too base;  
For Thy grand sake we taint the human race  
With yellow leprosy of gold unclean,  
With dishonesty, dishonor and disgrace.

To gain Thy blessings, lo! we prostitute  
Heart, brain and hand; hope, truth and pity slay;  
Defy the Law, blind Justice cheat; betray  
Great Liberty; and, stifled conscience mute,  
Before Thy shrine obeisance make each day.

What fool hath called Thy shining dust-grains dross?  
What scoundrel said that Thou art robbery?  
We glorify Thy loot; in praise of Thee  
Love crucify upon Thy golden cross,  
And take Thy thirty pieces as our fee.

Thy true religion, pure and undefiled,  
Doth teach false witness, envy, malice, hate;  
Doth bid us rob the poor, the weak, the State,  
Destroy each right of woman, man and child,  
And keep Thy shameless creed inviolate.

Thy priests are money-changers, and Thy fane,  
Cemented with the people's sweat and tears,  
Was built of lives crime-quarried through sad  
years

From pits of greed, extortion, fear and pain—  
The children's blood its cornerstone besmears!

What matter spirit's wreck, decay and death?  
What matter greed-mad soul's soul-suicide?  
What matter that we murdered, stole and lied?  
We worship Thee, the Thing-God, and each breath  
Declares that Matter has been deified.

Great Mammon of Unrighteousness, we pray  
That Thou wilt bless our hoard, increase our store,  
And give to House of Have much, most and  
more—

O Deity of Dirt, High God of Clay,  
Thy name and graven image we adore!  
—Capt. W. E. P. French, in the Daily Call.

### The Wonders of Christian Science.

"A Brooklyn Bank Cashier" writes to the Times about some curious cases of the application of Mrs. Eddy's doctrine. Merely remarking that if the absurdities were offered by orthodox Christians as evidence of the efficacy of prayer, the writer would not see anything queer in them or the Times print them, we quote:

"I found the following cases in the Aug. 15 number of The Christian Science Journal: One case was that of a man who had a responsible position with a firm and evidently handled large sums of money. In making up his pay roll at one time, he discovered a shortage of about \$900. Immediately, and naturally, he began to worry and get nervous about it, and worked himself

up to a point of prostration. He was about to hypothecate his insurance and make restitution to the firm, when he was advised to try Christian Science. How many doses he took is not stated, but soon after taking the treatment he awoke several times one night with the impression that he ought to count the money in the safe again. He did, and to his great relief found that he had been counting a \$1,000 bill for \$100, and, as usual in these cases, he is duly grateful to 'our beloved leader,' Mrs. Eddy, for his great 'find.' Another case was that of a merchant with outstanding credits over which he was worrying. It seems that these debtors had been swindling others and he was fearful of not getting his own, and was persuaded likewise to try the 'treatment.' He did. Just how many bottles he took is not stated, but he followed directions on the package, and lo! the wicked men lined up before his office and settled in full, before the debt was due. He also is duly thankful to his beloved, etc., and strongly recommends the treatment.

"May I suggest that banking institutions quit employing high-priced men and experts at their trade, and business houses discontinue with Dun and Bradstreet, and instead employ a 'healer' who will be 'on the job' all the time? Whenever any error occurs, or a debtor is slow in paying his bills, never mind, take a dose or two, follow the book, go to bed to sweet dreams, and in the morning walk into the office and find the error, or in the case of delinquent debtors, a line of anxious men with checks in hand, eagerly pressing toward the cashier's window!"

The series of articles on "Christianity as a System of Graft," just closed in The Truth Seeker, uncovers facts in the church's history which one would consult many volumes to find. Credit is due to the author, Mr. D. Theophilus of Compton, Cal., for industry and ability. It is unfortunate that owing to causes unnecessary to state some errors and transpositions occurred during the publication of the series. For the benefit of those who may return to a consecutive perusal of the indictment against the church, the following may be noted: "Kene and Memento Frauds" are part of the article published April 25, forming a continuation of Section 3, entitled "Holy Men, Holy Things, and Holy Places." Next: The place of the article which appeared July 18 is in the middle of the article in the next issue, p. 470, col. 2, and connecting with the quotation of Urban V. and preceding the section "Priests as Types of Depravity." The first heading of the same article should read, "After This the Deluge," not "After the Deluge." Verbal errors are: absolution for absolutism, plainly for pliantly, and predicted for predicated. The responsibility for these errors is not the author's; his is the annoyance; ours the fault and regrets. The reader will have found the writings of Mr. Theophilus readable and informing, whatever their arrangement. We did not dissent from the opinion of a New York reader who said: "You cannot print too much of Theophilus to suit me."

It is with heartfelt regret that the Gazetteer learns that E. M. Macdonald, the editor of the New York Truth Seeker, is afflicted with tuberculosis which has necessitated giving up editorial work and taking to the mountains and pure air to give Nature an opportunity to combat the pestiferous microbes. The writer formed the acquaintance of Mr. Macdonald many years ago and has met him on several occasions. He is a pleasant gentleman socially, a conscientious worker in behalf of the cause so dear to his heart, and one of the best informed men in this or any other country on the rise and progress of the religions of the world. As a logical writer he is the equal of the late Charles Bradlaugh of England and possesses all of his energy and zeal. There are few clergymen that care to meet him in newspaper debate where facts of history and the revelations of science are the issues, and faith is tried at the bar of reason. Nevertheless he is always courteous to opponents and when discussing doctrines does not resort to misrepresentation and abuse of his antagonist so characteristic of not a few of the members of "the cloth" when cornered in argument. The Gazetteer wishes for its old friend a speedy recovery.—The Sunday Gazetteer, Denison, Texas, B. C. Murray, Editor.

## Minor Editorial Note and Comment.

Dr. Paul Haupt of Baltimore, editor of the Polychrome edition of the Bible (work on which, by the way, is apparently suspended), created a "storm of discussion" among German theologians at the International Historical Congress in Berlin, August 15, by his address "The History of Galilee." The title was only a veil for his real subject, which was based on the question, "Was Jesus a Jew?" This inquiry Professor Haupt answered negatively, stating that Jesus was born in Nazareth, not Bethlehem, and he cast doubt on the gospel by stating that the assessment which necessitated Joseph's journey to Bethlehem was levied eleven years after Christ's birth. As a conclusion the Johns Hopkins professor found it improbable that Jesus descended from David. "It was probable, on the other hand, that he was a descendant of the Aryan colonists of Galilee. Possibly if his genealogical tree could be traced far enough it would be shown that he was a descendant of Zoroaster." This seems to have been too much for the German professors, who set themselves to work picking to pieces Professor Haupt's arguments and facts. "The leading German Biblical expert present expressed the pith of the German idea when he said it was impossible to decide scientifically whether Christ was a Jew by race. The point of importance was that Christ was unquestionably a Jew by religion." The orthodox certainly must defend the Jewish nationality of Jesus, for the gospels represent him as a Hebrew. The woman of Samaria to whom he offered the water of life recognized him at once as of that race, and he was admitted to read the law in the synagogues as a Jew at least on his mother's side.

Alleging that the prohibition law of Georgia is unconstitutional because it prevents the public from worshipping according to the dictates of its conscience, the Christian Moerleen Brewing Company of Cincinnati has filed a bill in the United States court asking that the law be declared null and void. It is alleged that the prohibition law restricts public worship in that under the law it is a crime to purchase wine in Georgia for holy communion use. The following quotation from the state constitution is set forth: "All men have the natural and inalienable right to worship God according to the dictates of their own conscience, and no human authority shall in any wise control or interfere with such right of conscience." There is no doubt that, strictly construed, the Georgia law forbids the sale even of communion wine. This was brought out in the debate on the measures when it was asked, "How will wine be got for communion without violating the law?" In reply the advocates of the bill said: "We will leave that to the ingenuity of the church officers." It is not believed that the churches of Georgia have passed any communion days on account of the law. Owing to the fact that serving intoxicants to anybody is a crime in Georgia the appeal to the rights of conscience in this case cannot hold. The statutes guaranteeing religious liberty cannot be construed to excuse acts of immorality or practices inconsistent with the peace and safety of the state.

The story of a dead woman coming to life in New Britain, Conn., and describing the beauties of heaven, as featured in the New York American, attracts the attention of Dr. Max Moeller, who writes in the Berliner Tageblatt: "In America, the home of the gigantic falsehood, a great swindle once more triumphs." Then he quotes the report. "Possibly,"

says Dr. Moeller, "the physician who certified to the death of this American woman may be able to place some knight of the pen in this transitory death condition, and then a logical, sensible report may be received in this vale of tears from the world of the hereafter." And yet Dr. Moeller might find an object for his sarcasm nearer home. The Virgin Mary, long since deceased, has a habit of materializing in all parts of the Continent. The story of the Connecticut woman does not transcend the gospel miracles in improbability, and it is better attested than any of them.

"Evidently," writes John Spargo, "those who depend upon the Catholic church to stem the flowing tide of Socialism are living in a fools' paradise." Mr. Spargo offers the following facts showing that the church has not been able to prevent its members from joining the Socialist party: "Among the delegates to the National Convention of the Socialist Party, held in Chicago last May, there were a number of devout Roman Catholics, who attended mass on the Sunday morning just prior to the opening session of the convention. Also, that two of the reporters of the Chicago Daily Socialist who reported the proceedings were likewise good Catholics. There are to-day thousands of Roman Catholics in the Socialist Party as regular dues-paying members." The newspaper organ of Archbishop Quigley of Chicago recently asserted that any man who claimed to be both a Socialist and a Catholic was a fool and a liar.

The English vicar who refused communion to a man who had married his deceased wife's sister, as the civil law allows but as the canon law does not, between church and state, has been admonished by his dean. The vicar said that the man, because of his marriage, was "an open and notorious evil liver." The dean decides that the vicar failed to justify his exclusion of the offender from "holy communion," but the vicar at last accounts remained obdurate in his determination to defy the law; and one Lord Halifax writes that "the decision of the dean places an act of Parliament higher in authority than the word of God." Well, it took an act of Parliament, did it not, to make an authority of the "word of God" in England? Can the word rise higher than its source?

Transmitted to the New York newspapers from South Bend, Ind.: The Rev. Mr. Rawee, a New Zealand minister, who has been holding services at Goshen, has lost favor with the women of that quaint little city of retired farmers and business men. In a sermon last night on "Wives and Their Places in the Home," the preacher advised the husbands in his congregation as follows: "Husbands, tattoo your wives. Its a sure cure for the divorce habit, and makes them immune from the affinity bug. Do the work well by putting the tattoo marks on their chins, and they will stick to you closer than ever." The advice comes too late to benefit the husbands whose wives have run away with ministers in the past.

Acting Captain Henry of the Mercer street station, this city, caused the arrest the other Sunday morning of Joseph Bauman, the owner of 11 Livingston place, and Mariano Parna, the janitor, on the charge of breaking the Sabbath by beating carpets. The acting captain lives near Livingston place. He stated his grievance to Magistrate Butts as follows: "I didn't go to bed until 3 o'clock this morning, and I was awakened at 7 o'clock by this man beating carpets. I couldn't get to sleep again because of the racket," he said. The court dismissed the janitor

with a reprimand, but fined the owner \$5. "It doesn't matter what your religion is, the law says you shall not work on Sunday," the magistrate said to the prisoners. With cases like this occurring every week, who can doubt that ours is the land of religious freedom?

The foreign missionary conference, with delegates from all parts of the world, which is to meet about two years hence in Edinburgh, already enjoys the commendation of President Roosevelt, who has written a letter in which he says: "The forces of evil are more mighty than ever before, but so are the forces of good." But missions have nothing to do with good and evil. Their business is to substitute the Christian religion for the religion now held by heathen. That the heathen are worsened by the change, as all familiar with the facts are agreed, is no deterrent to the work of the missionary societies.

Having access to the ear of the pope, while in Rome priest A. P. Doyle, rector at the Apostolic Mission House at the Catholic University, in Washington, predicted that, "through the work of the mission house, in a few years the Roman Catholics in the United States will be four times as many as they are now, reaching the figures of 60,000,000 to 75,000,000, so that America will be practically a Catholic country." It is a safe guess that within another century the country will be either Catholic or much nearer secular in its government than it is now.

Mrs. Mary Beals Hoffpauir's little paper, the Southern Clarion, published at Maryville, Tenn., is under ban of the postoffice on account of a chapter in "The Stepchildren of Russia," a novel now running in its columns. Mrs. Hoffpauir is under ban, but that term, by the latest contortion of the statute, is now made to cover matter of a revolutionary character, which "The Stepchildren of Russia" possibly is.

In preparing for death at his own hand, Alfred T. Wimberley, state manager of the Bankers' Life Association of Des Moines, Ia., wrote: "I am neither drunk nor insane. I have no domestic troubles or business troubles. I have committed no crime. I am simply tired of life. I have always had despondent spells, for which my creator is responsible." Laying the blame on the creator is a gratifying variation from the orthodox custom of laying it on Ingersoll.

The Rev. John W. Craig, an Episcopal minister in good standing, is under arrest in Newark, N. J., charged with conducting a swindle through the mails. The concern with which he is connected, advertises that it will send a solid silver service to the solver of its rebus for \$1.35. The minister should stick to religious mysteries, with halos and books as rewards for their solution.

The Catholic diocese of New York is going to put \$500,000 into new church buildings. This means that another half million is to be exempt from taxation. If the church would furnish an example in morality it should pay the community what it owes before imposing further burdens on the taxpayer.

The new religion called Kingdom of Heaven Church of the Firstborn, appearing in Chicago, has for its battle cry, "Doubt and be damned." The cry is not a new one. It is the warwhoop of Christianity.

The Kaiser has subscribed \$25,000 to the fund for the Koch Institute at Berlin for combating tuberculosis. This makes up the \$250,000 that was necessary to obtain the \$125,000 promised by Andrew Carnegie.

## 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, News-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.

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## LETTERS OF FRIENDS.

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

### ORGANIZATION.

From Nathan Spiro, San Francisco.

E. M. Macdonald—Dear Sir:

Ever since I became a reader of The Truth Seeker, and after all those years reading and reviewing the opinions of fellow Freethinkers and their different suggestions in the way of strengthening our position against the attacks of opponents, as an individual have I come to the conclusion that, in order to stand off all the calumny, defamation, and abuse that is heaped upon Freethinkers by the crafty priesthood and the empty-headed vehement fanatics, the way to improve our condition in general is to set ourselves up as an integral body, that is, to form a permanent organization of all Freethinkers in the land. It is not an idle proposition. If Freethinkers would only give the matter some consideration they would surely see the magnitude of this proposition.

I am fully convinced of the good results that would follow it. All would agree with me if they would look at it in the same light as I do. I take the financial aspect of it because it is the main point. Every one of us knows full well that, as it is impossible to force one's self through the eye of a needle, so it is to accomplish anything without money. Money is the means to attain the end, and there are many ends to attain. Now, then, I ask Freethinkers, if they admit the fact that there is any merit in propagating Freethought? and if there is—and there is no doubt of it—I ask every

every one of us contribute something to this end?

We could make better use of our contributions than the Christian missionaries, who spend thousands upon thousands every year to poison the minds of the heathen abroad, and their own kind at home. There are thousands of Freethinkers in every big city—many of them in the small towns and mining camps. I discovered that fact lately, having done some work in a big mining camp in Calaveras county, California. But they are unorganized, every one for himself. Never was any attempt made to gather all those scattered individuals into an integral whole. In this way Freethinkers are abused, in the public schools and from the pulpit, by the ever-lying clergy, and over-taxed through non-taxation of the church. All because it is very easy for those well paid sinecurists, backed by a well organized church, to assail defenseless individuals; but, on the other hand, if those insolent clericals could know that there is a strong organization back of the other party, there would be a different song. If a fight should ensue, there would be equal strength on both sides, and no doubt the Freethinkers would come out victorious, as their principles, unlike the Christian, are based on immutable scientific facts. All we need is organization, and whatever contribution may be agreed upon, to fight that malignant monster, the church. It is the church that we have to fight tooth and nail to gain our freedom, economic, moral and mental. There are a thousand reasons for this. The Socialists made a great mistake in fusing themselves with the church. It will not be long before the cunning clergy will gain the upper hand, and then everything is lost. Just think of it, the advantages we would gain from organization with a small regular payment at the start. Suppose we will say twenty-five cents a month. Not knowing the available num-

ber of individuals at the present writing, I will put it at the low estimate of \$1,500 a month. With that amount on hand, we could engage a well known able lecturer on Freethought and other scientific subjects to come west to California and some other states where they are wanted, for three months in the year, and distribute Freethought literature. This alone would have the effect of bringing thousands into the fold of Freethought, thereby helping to spread The Truth Seeker and enlarging its scope and putting it on a sound foundation. Engage a lawyer to fight our legal battles, if need be. And would it not be a boon if we would have an available fund on hand to help our struggling friend in Liberty Hills, N. Y., to get rid of his bugs? I mean our friend E. M. Macdonald, who, because of his zeal and devotion to the cause of Freethought, overwork, and worry, is brought to his present affliction, and for this reason I call to all Freethinkers and say: In justice to the cause of Freethought and to the editor, E. M. Macdonald, who has devoted all that is dear to him for the same cause, let us unite and stay by him by all means. I therefore reiterate. Let us organize, each and everyone, Freethinkers, wherever we are—in clubs, lodges, with regular dues to be paid monthly, at a rate to be agreed upon later, as soon as we can.

Being strongly organized, we can carry our influence openly into politics, into Congress, and even to the White House. If Mr. T. Roosevelt knew that there are perhaps a million or more voters Freethinkers, he would probably hesitate to bestow the Presidential epithet (the "filthy little Atheist") upon our national benefactor, the immortal Thomas Paine. And the prayer of Cardinal Gibbons to exclude Atheists and non-Chris-

Almighty.

Organization is a mighty big stick; let us get hold of it and wield it to our advantage. I would like to hear the opinion of the readers of The Truth Seeker on this subject.

### BRYAN'S OBJECTION TO TOLSTOY.

From Frank Swancara, Kansas.

E. M. Macdonald—Dear Sir:

Mr. Bryan is reported to have expressed the opinion that Tolstoy is the greatest living thinker on sociological subjects, but that his one objection to him is his lack of faith in Christ.

Christians consider a "lack of faith" as a fault rather than a matter of opinion, a moral defect rather than an intellectual tribute. On the other hand, "faith" is presumed to be the highest virtue. Obituary notices give prominence to the "faith" of the deceased, making it the climax of all the virtues recounted. Faith covers more sins than charity. Probably the fame of Harry Orchard, the Christian, will eclipse the infamy of Orchard, the criminal. Christians excuse crimes when mixed with religion, and refuse to recognize virtues without it. They have made their God like themselves in this respect. He rewards faith, and holds out no promise for the good who do not fear him. Christians either hope for an eternal reward or fear a hell, and object to any one doing good deeds for any other reason. This is the explanation of Bryan's objection to Tolstoy.

### SOMETHING EASILY OBTAINED.

From T. C. Kelley, Alabama.

E. M. Macdonald—Dear Sir:

I would like something to show what Thomas Paine and other skeptics did to secure the freedom of America during the Revolutionary war. Baptists claim the honor of securing American independence and about every other thing worth having. I am not an Agnostic, but I am inclined to the idea that skeptics, including

Paine, deserve about as much credit as Baptists for the freedom and soul liberty enjoyed in this country at the present time. Any information along this line will be appreciated by me.

[Paine was the pamphleteer of the Revolution, and it was said with justice that his pen had done as much for independence as the sword of Washington. General Washington himself admitted that Paine's argument convinced him of the necessity of separating from Great Britain. A list of testimonials to the merits of Paine, including his services in the Revolution, was compiled in the middle of the last century by Joseph Moreau. It is convincing, but besides read Paine's Life by Conway. When it comes to the services of skeptics, we must include Washington, Jefferson, Franklin, and Adams. No doubt the Baptists helped give us a republic without a state religion.—Ed. T. S.]

### "BIGOTRY IN CANADA" AGAIN.

From H. R. Holmes, Ontario.

To the Editor of The Truth Seeker:

No one, except with a desire to contradict, or to enter into a controversy, can dispute my charges that intolerant bigotry and superstition exist in Canada. Nova Scotia was not particularly referred to by me until the welcome attention was drawn to it by your loquacious correspondent from that small and backward section of the Dominion.

Now that they have forced themselves and the little northeastern peninsula of Canada into the discussion, they should take their medicine with a better grace. They now are compelled to admit that bigotry, superstition, and intolerance do exist in Canada, but they still weakly claim, not to such an extent as I pictured it.

There may be and doubtless are "some" religious people in Canada "not as black in bigotry and intolerance" as the majority, but here, as in other places, there are three classes in the religious game. First, those who are in it for revenue only; second, those who cling to it from ignorance and superstition; third, the few honest persons who adhere to it through innocence and an earnest desire to follow the precepts of the Golden Rule. No one can deny that the first named class largely predominate. They are in it for social, commercial, and political interests—and as they are the ruling class, it stands to reason that any one standing out independently against their tenets and belief is likely to be and is ostracized and in many ways placed in an unenviable position, at least socially, and with injury to his business interests, and his political aspirations, if he dares to possess any.

Now this embodies my main arguments, and I repeat that none can honestly charge that my statements are in any way overdrawn, if they are at all acquainted with the general conditions of affairs in this country, and in this "sweeping statement" I am prepared to include all of Canada and most of the United States, and what fair-minded, thinking reader of The Truth Seeker can conscientiously dispute it?

If a friendly feeling (though we have no means of analyzing or proving it) perchance exists between your Nova Scotia correspondent and one or two clergymen, it is certainly a rarity—especially if genuine and true—for the opposite is generally certainly the rule.

The very fact that Freethinkers (I object to Spiritualists being included with them) found it necessary to organize a "society or club," as alleged in the little coal mining town of Amherst, N. S., only goes to prove my statements that intolerant bigotry and superstition prevail and are rampant there, else it would not have been found necessary for the minority to organize and band together in the nature of a trades union for their self protection.

I will warrant they are in dire straits

and a woeful minority; and in connection with this I would like to ask the circulation manager of The Truth Seeker how many subscribers the greatest liberal organ of this continent has at Amherst, N. S. I venture a guess at not more than three. It may be that not a single Truth Seeker goes to enlighten the sombre darkness of the coal pits of that place, or to dispel the poisonous vapors and sulphurous fumes of their superstitious night.

Mr. Shatford is far astray if he thinks I write from any ill feeling, or even disappointment or temper, for not one of these has any part whatever in my writings. He mistakes earnestness for what he calls temper.

In the town that I am writing from now there is a population of about four thousand. No one professing any of the nine demands of Liberalism dare show his colors, and though several maintain secretly Freethought ideas, there is but one single subscriber to The Truth Seeker from this place, and I have the honor and temerity of being that one; but remember, my liberal-minded friends, not exactly in my own name; that would be too much like looking in the vindictive face of danger.

The little fishing hamlet Mr. Shatford writes from—Hubbard's, N. S.—has a population less than the proverbial four hundred. I can well understand that in such a small place as that both the clergymen and their parishioners are so few that their discussions would naturally partake of the rural patriarchal style, and that more the nature of a family community would prevail. A poor place to judge, however, of the widespread bigotry, intolerance, and superstition that so largely prevail through the wide "arpenst" of the Dominion of Canada.

From H. R. Holmes, Ontario.

E. M. Macdonald—Dear Sir:

"Justice, only Justice, shalt thou pursue that thou mayest live."—Isaiah.

"There is no room for miracle in a universe crammed with law; there is no damnation more deplorable than that of the parasite who is willing to eat unearned bread, to shelter in another's strength, and profit by the purity of another's soul; the whole scheme of vicarious atonement belongs to the credulity of ignorance, the evidence of damnation of one who sets convention and tradition against science and the ever-expanding mind of the wise."—Rev. Jenkin Lloyd Jones, Editor "Unity," Chicago.

When Pope Leo X. placed the sale of "indulgences" on the market, Martin Luther protested—"God's forgiveness could not be purchased for money." But Luther ignored a far more satanic rot—the induction of scalawag parasites into heaven by the sufferings of another—the "vicarious atonement." The great Hebrew prophet Isaiah voiced Deity: "I am the first, and I am the last, and besides me there is no Lord." Since the advent of that other Belial invention, "new dispensation," there has been about 37 millions of human beings slain in "holy wars," burnings, torture and by massacres, and to-day Russia is raiding the Chosen People, and this, the most potent of the so-termed civilized nations, utters no official protest against the infamy. The demoralization by the promulgation of such pernicious doctrines is enormous. Five millions of dollars annually for militarism wasted by the so-termed civilized nations and this Republic, founded on the ideals and policies of the Chosen People—Justice, Liberty, Peace and Fraternity—is submerged in the race, squandering millions for satanic purposes. Truly could the eminent scholar and pulpit orator, Rev. Dr. Emil G. Hirsch, declare: "Never since history was written was there so great a need of men who will interpret life in

## The Coming Paine Anniversary

BY B. O. FENTON.

Glory follows in the train of great men, and increases after their death.—Plutarch.

Justice is the virtue of rendering every man his due.—Aristotle.

A day is approaching when the Free-thinkers of this and perhaps other lands will meet around the monument of the man "whose country was the world," and whose religion was "doing good," to commemorate the services that this great and grand and self-sacrificing philanthropist rendered to mankind and in two of the most perilous revolutions that ever engulfed the earth in human blood. Born in the humble walks of life, he was taken from school at thirteen years of age. He met Dr. Franklin at 27, and was advised by him to come to America. Acting on that advice, he landed upon this continent in 1774, bearing a letter from Franklin to his nephew. He was soon engaged on the Pennsylvania Magazine and attacked African slavery therein. He attacked the British ministry in his "Common Sense" with such powerful rhetoric and argumentative demonstration against all England in general and "the royal brute of Britain" in particular for the independence of this nation, as to cause an alarm. Washington and Franklin were both opposed to Independence at this time; a reconciliation was all that they asked for. A committee was appointed to answer "Common Sense." Casting about for arguments, they embraced the ideas that were set forth in "Common Sense." Then let the rising generation be taught the truth, viz., that the separation of America from Britain, and the independence of the United States was born from the brain of Thomas Paine. The disheartened and critical condition of Washington's army scribe.

When doubt and fear pervaded the land And Washington maintained his stand With trembling honor for the cause Or bow to England and her laws;

The "Crisis" came in this distress, Hope sprang anew in every breast; A Kingdom crumbled 'neath its blows— Columbia from the ruins rose.

A new system of government was established upon the soil of North America. Thomas Paine went to France; later to England, and there he penned the most irresistible argumentative demonstration against monarchical power that the world has ever seen, "The Rights of Man." This work laid the foundation for

all of the liberty that England now enjoys. He was outlawed and driven from her shores, embarking twenty minutes too soon for his intended capture by the British officers. Again he found himself upon French soil. Thinking that his days upon earth were liable soon to terminate in death, he resolved to bequeath to mankind his views upon religion, and he had completed only the first part of his "Age of Reason" six hours before his arrest. While incarcerated in the Luxembourg prison, he wrote the second part, which struck the combined priestcraft of the world such a blow that they began raving as if under a fit of hydrophobia. He was liberated through the efforts of James Monroe and returned to the United States in 1802 and passed away quietly and serenely from an ungrateful world, June 8, 1809. It is nearly one hundred years since the pen that shook kings, empires and nations, priests, cardinals and popes, ceased to move upon sheets of paper; but his written works have lived on and will continue through the aisles of time as long as the stars glitter in illimitable space. All of his labors were gratuitous.

To make the most of the Thomas Paine day around and about his monument at New Rochelle, N. Y., by the meeting of his admirers, I will offer a suggestion, viz., that one representative of each state be requested to give advice and instructions, as to by and through what means this gathering can be best looked after and reached. I would nominate, Wakeman, Conn.; Foote, N. Y.; Elliott, Pa.; Bowles, Ind.; Remsburg, Kas.; Underwood, Ill.; Shaw, Texas; Ladd, Cal.; Jamieson, Mich.; Wettstein, Ga.; Maddock, Minn.; Wash-

When we take into contemplation the great services performed by Paine for the enfranchisement of the human race, and that for more than a century all of the vile calumnies that hypocrisy could coin and the malicious lying that Christian priests could invent have been poured out against this man, it behooves every one of us to buckle on the armor and swell the crowd into thousands. One hundred years from that day another generation will gather there. While most of those on this occasion will be forgotten, the name of the one we honor will shine on and on, the champion of Liberty, a benefactor of the race—Thomas Paine.

I mentioned having a History of the Inquisition, and told him it related solely to showing what monsters human beings could be turned into by firmly believing in the Christian religion. He asked to see the book, and on looking through it he asked me where he could buy a copy, as he would like to have one. I told him as I was not bothered with preachers very often I would make him a present of the one. I was very sorry indeed when I read E. M. Macdonald's "Personal." I hope that he will soon recover from his illness and be spared many years to labor in the cause to which he has devoted his life. For, when we take into consideration the aggressions of the church on the rights of the people and the slavishness of our politicians to it, there was never a time when such men as he were needed worse than at present.

Forget not, I pray you, the right of personal freedom. Self-government is the foundation of all our political and social institutions, and it is by self-government alone that the law of temperance can be forced. Seek not to enforce upon your brother by legislative enactment that virtue which he can possess only by the dictates of his own conscience and the energy of his own free will.—John Quincy Adams.

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(Continued on page 557.)

terms of sanity and sanctity, of duty and righteousness."

### Sympathy and Help.

From M. M. Murray, Tennessee. Dear Sir: I hand you money order for \$37, for which please mark up for another year the three subscriptions heretofore paid by me, and add a fourth, which I enclose. The remaining \$25 pass to the hand of your suffering brother in the wilderness fighting the "bugs," with my hope that he will "win out" in that desperate battle for life, as the world needs his continued services in the cause of liberal enlightenment. I am about to start on a vacation trip north, and if fortunate enough to escape a knockout on the railroad, and other transportation disasters, will, on my return, give you a substantial order for Liberal and scientific books.

From R. M. Powell, Texas. Editor Truth Seeker: Inclosed find a renewal of subscription to The Truth Seeker for another year. When times get better I will order another copy of "A Short History of the Inquisition," as I gave the one I had to a young Mormon preacher not long ago. He spent the day with me, and during a conversation on religion

**CHILDREN'S CORNER** FOR BOYS AND GIRLS  
OLD AND YOUNG

Edited by MISS SUSAN H. WIXON,  
Fall River, Mass.

"Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations  
That is known as the Children's Hour."

**The Great Orator, Ingersoll.**

Good judges tell us that Robert G. Ingersoll was the greatest orator who ever spoke the English language. Mr. William Jackson Armstrong recently contributed to the Los Angeles Times Magazine an article in which he gives his impressions and recollections of Colonel Ingersoll as a speaker. We quote here a part of the article.

"On the platform, the stump, or in the forum, Ingersoll was more than princely; he was a monarch. He was kingly in person, and possessed all the mental powers and passion that attract and hold human admiration and interest. He was an orator, employing, seemingly without artifice, all the arts of eloquence, although undoubtedly a careful student of all its requirements. Behind all was the man, bold, powerful, intensely and dramatically passionate. These were the elements that made him, so to speak, a part of his audience objectively, rather than a factor, or performer, standing aloof; the audience again participating in the orator's work as in the movement of a play. Webster was once characterized as a 'steam engine in breeches,' Ingersoll even more fitly filled the description. But as in the case of the powerful engine, it was, in its effects, in the energy felt, rather than consciously noted, his audience being wholly and intensely absorbed. His delivery was as passages of an opera oratorio. There was nothing of ranting or boisterous extravagance.

"He was an artist in elocution as in words; and his art was consummate in both provinces, or respects, since it concealed art. His lectures and orations, delivered with the apparent ease and spontaneity of a stump speech, were carefully prepared and memorized to a comma. This fact would seem marvelous to those hearing him. But his speeches had a significantly marked difference from offhand eloquence. The efforts of spontaneous oratory in its most effective flights, rarely, if ever, bear the test of the types. Having in their delivery all the fervor and glow popularly believed to be confined to such productions, Ingersoll's speeches when reported read like copy plate. Webster's orations as spoken bear no such reproduction. Go into the retired upper gallery of the Senate's archives in Washington and examine the report of his 'Reply to Hayne,' as taken from his lips on the Senate floor, and compare it with the classic production read by the American schoolboy, and you will not recognize the celebrated effort, which, as now seen, was the result of much painful revision. Ingersoll took no such chances with his reputation. Precisely as they were heard, his speeches were read with the same admiration as that to which they were listened. This was the marvel of his eloquence—that it was equally effective with the auditor and reader. He was a purist in speech, in words as in sentences. He never for the sake of effect descended to slang or commonplace phrases to accommodate the supposed defect of taste with his hearers.

"With sentences as correct and clean as English could make them he held his audiences bound with increasing interest for hours. Grave and severe churchmen, whom his radical Agnosticism affronted, coming covertly to hear him,

were frequently seen with faces aglow with admiring astonishment bending lower and lower over the rim of the upper galleries to catch every syllable of his pointed utterances. Not for a minute would he wait for an elaborate effect. With him every sentence was a climax, carrying its meaning sharply defined.

"He came on the rostrum without introduction; there was no exordium, no explanations. From beginning to end there was a rush of words, of telling sentences, without a break. He usually held his audiences for two hours with increasing interest, his listeners eagerly waiting for more, and feeling, when he had finished, that they had assisted at a great performance as at a theatre or circus. There was never a dull word. This has been a rare feat with other orators, even the greatest. Save in exceptional instances, neither Webster nor Beecher nor Clay ever accomplished it in extended discourse.

"Once a scholarly clergyman came to Washington with a manuscript lecture on Shakespeare, and solicited the famous orator to act in the way of advertisement, as a sounding board on the occasion of its delivery in the National Theatre. Attracted by the theme, Ingersoll consented. Promptly on hand, the evening of the lecture, he advanced to the front of the stage to introduce his learned friend with a few appropriate sentences. But carried away with the enthusiasm of his favorite subject, he continued his remarks for more than half an hour, entrancing the large assembled audience with his glowing periods, each one of which as it ended was caught with an echo of applause urging the speaker to further statement. Suddenly

introduced the lecturer of the evening. The venerable Shakespearean expert arose, advanced in turn to an arranged desk and, wiping his spectacles, began in a monotonous tone reading his laborious essay. The spell of eloquence was broken! Slowly at first, one by one, but then more rapidly, the great audience dissolved, emptying the seats and leaving the lone reader to wrestle with his 'Shakespeare' in a vacant theatre!"

**Dangers the Young Bird Meets.**

So many dangers beset young birds between the time they are hatched and the time when they are able to take care of themselves, says a writer in the Cleveland Plain Dealer, it is a wonder that so many of them reach maturity. That any of them do so is probably due to the fact that this period of helplessness is short averaging perhaps three weeks with the majority of our perching birds.

During the period of incubation the nest is comparatively safe; as a rule it is inconspicuous, often carefully hidden, and the sitting bird is usually silent.

As soon as the tender chicks break through the shells of the eggs it becomes a difficult matter indeed for the parents to keep their secret from a hundred enemies more pitiless than any storm and whose eyes, ears, and noses are ever ready to detect the presence of such dainty and available morsels as nestling birds.

The feeding of the little ones and the cleaning of the nest necessitate scores of visits daily on the part of the old birds, and, quietly as the work is usually done, so much passing back and forth to a given point is very often apt to attract undesirable attention. Then the young birds themselves seem very indiscreet and frequently make so much ado when their parents arrive with food that they

seem to invite every enemy within sight or hearing.

The young of birds which build on the ground are perhaps the ones which are subject to the greatest number of dangers. Fortunate it is for them that they know no evil—that their inborn fear is latent and does not develop until such time as it shall profit them to be afraid, until they are able to fly and thus escape the dangers they are afraid of.

White footed mice in all probability destroy young birds occasionally, since they are fond of animal food. Personally, I have never seen a gray squirrel injure a bird's nest, but I think there is enough good evidence forthcoming to convict him of at least occasionally eating both eggs and nestlings. Red squirrels and chipmunks have been caught in the act so often that they may be regarded as habitual criminals.

In proportion to their numbers, however, it is doubtful if squirrels do anything near the damage that is wrought by the domestic cat. The latter is larger and requires much more food, and it is also more apt to kill merely for sport. The cat problem is a serious one with bird lovers, the more so because of the strong hold pussy has on thousands of good people.

**The Sleepless Brother.**

Bud Hicks is going to run away—he's got his plans all made;  
He's going to be a circus clown or else he'll learn a trade.  
When he makes plans to have some fun his baby brother cries  
Until Bud rocks him back to sleep and fans away the flies.  
They had a ball game yesterday, and Bud was going to play,  
But just as he was going to start his mother made him stay  
Until the baby went to sleep, and when we all went by  
And called to him he couldn't come—and that's the reason why!

It always wakes right up again and starts to cry some more;  
And he lays down his fishing pole and goes back in, and when  
He thinks he's got it sound asleep it starts to cry again!  
Sometimes it takes a little nap, just long enough for him  
To tell his mother it's asleep, and can't he go and swim,  
And while she's making up her mind he hears an awful cry  
And knows that he can't go and swim—and that's the reason why!

Bud says for all the fun he has there might as well not be  
Vacation days at all, because the only times that he  
Might have a bit of fun he has to rock the cradle by  
The hour, and when he starts to go the baby starts to cry!  
Just when it's nice and hot outside, and he would like to, so,  
He has to come out on the porch and tell us he can't go  
To swim to-day because he has to stay at home and try  
To put his brother back to sleep—and that's the reason why!

Bud says he hates to run away—he never did before—  
But he has rocked so much he cannot stand it any more;  
For every time he gets his hat and tip-toes out, why then  
It seems to know he wants to go and starts to cry again!  
So if he gets it sound asleep some time he's going to go  
Away for good and stay away from home a year or so,  
And get some rest until it grows up big enough to stay  
Alone in summer time, he says, so he can go and play!

—J. W. Foley.

**When an Inch Is a Hundred Tons.**

The rain fell in bucketfuls, the thunder racketed terribly, and the lightning drew zigzag lines of bright gold upon the violet sky.

"So you too don't know what an inch of rain is exactly," said the weather

clerk, as he looked at his rain measuring instrument. "Very few people do, it seems. I'll explain it to you.

"An acre is 6,272,640 square inches. An inch of water on an acre is therefore 6,272,640 cubic inches. That amount, at 227 cubic inches to the gallon, equals 22,000 gallons, or 220,000 pounds, or 100 tons.

"An inch of rain is, in other words, rain falling at the rate of 100 tons to the acre."—Philadelphia Bulletin.

**What's in a Name?**

I know a man whose face is long,  
He never laughs or sings a song—  
His name is Hope.

I know a man so grum and cross  
For happiness he's at a loss—  
His name is Smiles.

I know a man who couldn't tell  
What year it was that Carthage fell—  
His name is Wise.

I know a man who mops his brow  
And says, "Good Lord, it's sizzling now!"—  
His name is Snow.

I know a man who's always blue,  
No matter what he tries to do—  
His name is Brown.

I know a man who vows that he  
Will never, never happy be—  
His name is Bliss.

I know a man who's very high  
And people praise him passing by—  
His name is Lowe.

I know a man who drags his feet  
And seems too blooming tired to eat—  
His name is Swift.  
—Birmingham Age-Herald.

**A Near-right Answer.**

Some funny things happen in the schoolroom. A Brooklyn teacher called upon a small boy to define "multitude."  
"A multitude," said the boy, "is what we get when we multiply."—Lippincott's.

"Tommy," said a young lady visitor at his home, "why not come to our Sabbath-school? Several of your little friends joined us lately."

Tommy hesitated a moment, then suddenly he exclaimed, "Does a red-headed kid by the name of Jimmy Brown go to your school?"

"Yes, indeed," replied the new teacher. "Well, then," said Tommy, with an air of interest, "I'll be there next Sunday, you bet. I've been layin' for that kid for three weeks and never knew where to find him."—Philadelphia Public Ledger.

**Caught the Comet.**

The family had been watching several nights for the new comet—"the star which has a tail." We were seated on the lawn in the early evening when chubby four-year-old Stanley came excitedly around the corner. "I've seed it! I've seed it!" he exclaimed. "Have seen what?" "The comic! I've dot it in my hand!" All crowded around, and the little fat hand was opened, showing a firefly. And he gleefully shouted: "See it! the comic! A tail with a star to it!"—Advance.

**Where Clocks Don't Strike.**

It seems to me I'd like to go  
Where bells don't ring, nor whistles blow,  
Nor clocks don't strike, nor gongs don't sound,  
And I'd have stillness all around—

Not real stillness, but the trees'  
Low whisperings or the hum of bees,  
Or brooks' faint babbling over stones  
In strangely, softly tangled tones.

Or maybe a cricket or katydid,  
Or the songs of birds in the hedges hid,  
Or just some such sweet sounds as these  
To fill a tired heart with ease.

If twern't for sight and sound and smell  
I'd like the city pretty well;  
But when it comes to getting rest,  
I like the country lots the best.

Sometimes it seems to me I must  
Just quit the city's din and dust  
And get out where the sky is blue,  
And say, now, how does it seem to you?

—Eugene Field.

**Freethought Books.**

(Continued from page 555.)

- VINDICATION OF THOMAS PAINE. By Col. R. G. Ingersoll. Paper, 15 cents. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference.
- WAIFS AND WANDERINGS. A novel, By Samuel P. Putnam. Cloth, \$1. Paper, 50 cents.
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- WHAT CHRISTIANITY HAS DONE. By John Peck. (Tract.) 10 cents.
- WHAT DID JESUS TEACH? By Charles Bradlaugh. (Tract.) 5 cents.
- WHAT IS RELIGION? By R. G. Ingersoll. (Tract.) 5 cents.  
This is Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1899. To which is appended the poem "Declaration of the Free," the last verse written by the great Freethinker.
- WHAT WE OFFER IN EXCHANGE. By W. A. Croffut. 5 cents.  
The tract answers an oft asked question of the Christians.
- WHICH: SPIRITUALISM OR CHRISTIANITY? By Moses Hull and W. F. Parker. Paper, 25 cents.
- WHY DO MEN STARVE? By Charles Bradlaugh. (Tract.) 5 cents.
- WHY DON'T HE LEND A HAND? Poems by Samuel P. Putnam. Paper, 10 cents.  
By R. G. Ingersoll. (Tract.) 10 cents.  
The oration delivered by Colonel Ingersoll at the Academy of Music, New York, on May 14, 1899, for the benefit of the Paine Bust Fund.
- WOMAN: FOUR CENTURIES OF PROGRESS. By Susan H. Wixon. Paper, 10 cents.
- WOMAN: HER PAST AND PRESENT, HER RIGHTS AND WRONGS. By B. F. Underwood. Paper, 10 cents.
- WORLD PROBLEMS SIMPLIFIED. By Otto Wettstein. (Tract.) 5 cents.  
An address at the 1898 Freethought Congress. Mr. Wettstein has got the universe before him, like a body on a dissecting table, and in this address he tells his readers how it is made.

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1. Piety and the Slave Trade. The Record of Methodism. By John E. Remsburg. 5 cents.
2. Real and Ideal Christianity. Review of Religion, Historical and Popular. By F. W. Crosby. 5 cents.
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Three things I hate: autocracy, orthodoxy, and militarism.—Count Tolstoy.

Creation is a continuous process of which man is a factor.—Edward Atkinson.

To live in two worlds at once is to unfit oneself for life in any world.—David Starr Jordan.

We believe in making the best of this life, which is the only one we know anything about for certain.—Wu Tingfang.

To insist on explaining everything as a part of the divine plan seems to be trying to glorify God by a lie.—Frederick May Holland.

The fact that the women no longer worship the minister as they once did is what cuts so deeply in many cases.—Gail Laughlin.

Theology is a thing of unreason altogether, an edifice of assumptions and dreams, a superstructure without a substructure.—Ambrose Bierce.

Christianity appears as a combination of the weaker to subdue the stronger. It is a slave morality against Greek morality, which replaced it.—Nietzsche.

Let bigots rear a gloomy fane,  
Let superstition hail the pile,  
Let priests still spread the sable reign,  
With tales of mystic rites beguile.  
—Byron.

I am aware that the assumed instinctive belief in God has been used by many persons as an argument for his existence. But this is a rash argument.—Charles Darwin.

Upon the ground of what is termed evolution, God is released of the labor of creation, and in the name of unchangeable law he is discharged from governing the world.—Gladstone.

Dogmas of every kind put assertion in the place of reason and give rise to more contention, bitterness, and want of charity than any other influence in human life. Religious excitement is used as a source of pleasurable thrills it is as destructive to the nervous system as any other form of lying that may be forced upon it.—David Starr Jordan.

A man of character and energy, who expects to be something worth while in this life, and hence has to labor, strive, and struggle daily, leaves the future world to take care of itself.—Goethe.

To assume, as many do, that those who do not accept the social and political ideas of Christendom are pagans, is, perhaps, the most impressive exhibition of intellectual arrogance.—John J. Ingalls.

And of all manner of debtors, pious people building churches they can't pay for are the most detestable nuisance to me. Can't you preach and pray behind the hedges, or in a sandpit or in a coal hole first?—Ruskin.

It must seem strange to a Confucianist that with all our boasted influences of Christianity it should be necessary, for instance, to organize a society for the prevention of cruelty to children, the ill-treatment of children being quite unknown in China.—Dr. Allen Giles.

In the democracy of death all men are equal. There is neither rank, nor station, nor prerogative in the republic of the grave. At this fatal threshold the philosopher ceases to be wise, and the song of the poet is silent. Dives relinquishes his millions and Lazarus his rags. The poor man is as rich as the richest, and the rich man as poor as the pauper. The creditor loses his usury, and the debtor is acquitted from his obligations. There the proud man surrenders his dignities, the politician his honor, the worldling his pleasures, the invalid needs no physician, and the laborer rests from unrequited toil. Here at last is Nature's final decree of equity. The wrongs of time are redressed, in justice is exalted, the irony of fate is refuted, the unequal distribution of wealth, honor, pleasure and opportunity, which makes life so cruel and inexplicable, ceases in the realm of death. The strongest has no supremacy, and the weakest needs no defense. The mightiest succumbs to that invincible adversary who disarms alike the victor and the vanquished.—John J. Ingalls.

A Blessing in Disguise.—Maud—But do you believe in vaccination?

Bessie—Rather. It kept my sister from playing the piano for nearly a week.—Philadelphia Inquirer.

No Exception.—The Maid—Do you believe it's unlucky to get married on a Friday?

The Abominable Bachelor—Certainly. Why should Friday be an exception?—Black and White.

Couldn't Deny It.—She—Sir, I understand you said I had hard features.

He (suavely)—I plead guilty to saying you had a marble brow, arched eyebrows, eyes like diamonds and lips like rubies.—Chicago Journal.

Only a Figure of Speech.—"Mammy," said Pickaninny Jim, "dat speech-makin' man done tole me dat if I was a good boy I might be president some day."

"Go 'long, chile!" was the answer: "you's gwinter be lucky if you gits a chance to walk up to de polls an' vote."—Washington Star.

Proper Enough.—"Gracious! children, stop that noise," cried mamma.

"But we're playing war," replied the eldest.

"What? You musn't play 'war' on Sunday!"

"But, ma, this is a religious war."—Philadelphia Press.

Faith in Oratory.—"I suppose, Uncle Jim, you remember a good deal about the politics of the early days?"

"Well, I never tuk much int'rest in pollytics, but I kin recollect when John C. Fremont was 'lected President."

"Fremont! Why, Fremont was never elected."

"He wun't? Well, now, thet gits me. I heerd a leadin' speaker talk the night 'fore 'lection, an' he said if John C. Fremont wun't 'lected the country would fall to ruin an' everybody would have to shut up shop. 'Course I didn't take the papers; but, noticin' thet things went on 'bout same as before, I calculated John won. So he wun't 'lected? Well, b'jinks! thet gits me!"—Judge.

newspaper is a nice thing. If we publish jokes people say we are unbrained. If we don't we are fossils. If we publish original matter, they say we don't give them enough selections. If we give them selections, they say we are too lazy to write. If we do not go to church, we are heathens. If we go, we are hypocrites. If we remain in the office, we ought to go out and hustle. If we go out, then we are not 'tending to our business. If we wear old clothes, they laugh at us. If we wear good clothes, they say we have a pull. Now, what are we to do? Just as likely as not some one will say we stole this from an exchange. So we did.—Bremen (Ga.) Gateway.

### Why Sarah Was Sad.

Upon the kitchen table, with her work unfinished yet,  
Sat Sarah Ann, intent upon a thrilling novelette.

The baker and the grocer's man knocked loudly, but in vain;  
Then kicked the paint all off the door and went away again.

The fire went out, the light grew dim, but Sarah Ann read on,  
Intent upon the fortunes of Lord Algernon Fitzjohn,

Whose proud and wealthy father designed his son and heir  
For the beauty of the season, the Lady Maud de Vere.

She loved him, but Lord Algernon, much to his pa's distress,  
Disliked the Lady Maud and loved a modest governess.

She came to where the beauty accidentally o'erhears  
The wilful lord proposing to the governess, who fears

She's unworthy of the honor, but she loves him as her life,  
And will do her very best to make a true and worthy wife.

She still reads on, and as she neared the bottom of the page  
She learned how Lady Maud became convulsed with jealous rage,

Forgot herself, and, maddened by the sounds of rapturous kissing,  
Sprang forward—Sarah turned the leaf—the other page was missing!  
—London Tit-Bits.

## News of the Week.

The Independence Party holds its notification ceremonies in this city on Aug. 29.

John A. Johnson was on Aug. 19 nominated for governor by the Democrats of Minnesota.

The United States battle fleet dropped anchor in the harbor at Sydney, New South Wales, Aug. 20.

Ainsworth R. Spofford, librarian of Congress between the years 1864 and 1897, is dead. Mr. Spofford was born in Gilmanton, N. H., Sept. 12, 1825.

George W. Fitzgerald was arrested in Chicago, Aug. 22, on a charge of stealing \$173,000 from the Chicago sub-treasury. Fitzgerald was assorting teller in the sub-treasury when the theft occurred nearly two years ago.

Eugene Chafin, Prohibition candidate for President, and James S. Sherman, Republican candidate for vice-president, were on August 19 notified that they are running. Chafin was so informed at Chicago and Sherman at Utica, N. Y.

The Rev. George Fitzhugh, rector of St. Barnabas's Episcopal church, Curtis Bay, Md., has been taken to Spring Grove Asylum for the Insane. He is sixty-seven years old, and his aberration consists in wanting to marry a ten-year-old girl.

The pope has not fulfilled the expectations which his jolly about love for America raised in the breast of Cardinal Gibbons, who supposed that he would appoint Archbishop Farley of New York to the cardinalate. Gibbons is much disappointed.

The semi-centennial of the first debate between Abraham Lincoln and Stephen A. Douglas was celebrated at Ottawa, Ill., Aug. 21, on the spot where the "Great Emancipator" and the "Little Giant" stood during their argument fifty years ago.

At Winona Lake, Ind., Aug. 17, Eva Booth, commander of the Salvation Army of the United States, was prostrated while addressing an audience of 4,000 persons at the Bible conference. It was apparently a warning dispensation, for Mrs. Booth recovered.

A fine imposed by Judge K. Landis was filed in the United States Circuit Court of Appeals at Chicago, Aug. 21. The oil company will have twenty days in which to file an answer.

Victory which may cost Kentucky millions of dollars in trade is now conceded to the night riders who for many months have waged war with fire, rifle, and prayer against the American Tobacco Company. It is now said that the tobacco company has decided to give up the fight and withdraw from the state.

In preparing the case against an accused bigamist awaiting trial in Baltimore, Md., Deputy State's Attorney Raymond Williams has discovered that a law dating back to the English law of 1604 and transferred therefrom to the code of Maryland, makes death the penalty, without alternative, for the crime of bigamy, and so far as he can learn this old law is still in force.

A dozen Oklahoma girls, chosen by the governor as the prettiest in the new state, have been in New York and are now on their way home. The verdict of those who have seen them is that Governor Haskell is a good judge of beauty. The girls looked at New York and talked about Oklahoma, which they say has the East whipped to a frazzle for attractiveness of scenery as well as for vegetable productiveness.

A report to the President in the case of the eight West Point cadets charged with hazing was made public Aug. 23. After canvassing the subject, President Roosevelt, Secretary of War Wright, and Colonel Scott, superintendent of the academy, agreed that extenuating circumstances might be pleaded in mitigation of the punishment of the six members of the third class. They will be suspended for one year. The two others are expelled.

The Ministers' Union of Newport, R. I., has adopted a rule that no member shall marry divorced persons. The Catholics and Episcopal priests refused long ago, and ministers of other denominations, in their progress toward Rome, now go to the same lengths. The rule throws the marrying business into the hands of justices of the superior courts, who will attend to it so long as those positions are

not filled by Roman Catholics, when they will probably follow the lead of their priests and decline to perform the ceremony.

Eugene V. Debs, presidential candidate of the Socialist party, will make his canvass in a red automobile. He writes: "The Red Special will throb with the spirit of the Revolution and along its track the scattered embers of revolt will be fanned into a sweeping conflagration. It will vitalize our propaganda, increase our power and augment our numbers. The announcement has already gone forth and it has struck dismay into the ranks of the enemy. We cannot now retreat. The Socialist Party must make good."

Miss Flora Draper, a reader in the First Church of Christ, Scientist, at Ninety-sixth street and Central Park West, this city, was placed in the insane ward of Bellevue Hospital Aug. 20, suffering from hysteria and paranoia. She said she lived at the San Remo, Broadway and Central Park West. Miss Draper is said to be an intimate friend of Mrs. Stetson, the leader of the Christian Scientist movement in this city. The church in which she is a reader is the second biggest of the denomination in the country.

A Times dispatch from St. Louis says: "Kneeling in suppliant attitude beside their cots before retiring last night, each member of a St. Louis county jury, which was deliberating in the case of Wash Woods, a negro charged with murder, offered prayer, asking divine guidance in arriving at a verdict. On the first ballot taken this morning (Aug. 21) Woods was acquitted. The invocation followed unsuccessful efforts by the jury to reach an agreement as to the negro's guilt or innocence." A shrewd plan for evading responsibility for a verdict likely to be unpopular.

A man who calls himself James Alexander Dowie, and says he is a brother of the late John Alexander Dowie, of Zion City, Chicago, has reached St. Louis, Mo., with the announcement that he and Healer L. D. Schrader are about to spend \$15,000,000 founding a new city on the order of Zion City. The two came from Omaha and established quarters at No. 108 North Eighth street. They said they were preparing to buy land for their new city near Pacific, Mo. Schrader is the founder of the "Divine Catholic" church, which he proposes to merge with Dowie's religion, who has been searching in the Sierra Madres in the western part of Chihuahua, Mexico, for homes of cliff dwellers, has found a house on Carabato creek, a tributary of the Rio Chico, containing eighty-two rooms. There are two or three houses on the Rio Chico and two near Guaynopa. Flipper says all are typical cliff dwellings similar to those in the United States. They are made of stone, with mud cement and plastering of mud. The roof is the overhanging cliff. The houses are from one to three stories in height, with walls about five inches thick. Mr. Flipper says the most remarkable thing was the tininess of the rooms, which were about five by five feet, with doors about 21 inches high by 12 inches wide. He believes that the cliff dwellers were a very small people.

In a book on "The Sorrows of Ireland," by "Pat," published in Dublin by Maunsell & Co., the author tells of his experience as "the editor of a Catholic paper for peasants." "In this capacity," he says, "I wrote so true to the Christian doctrine that the priests were greatly alarmed, especially when I quoted the pope to them on their own duty and the liberty of the individual. The local bishop was so kind as to cause a whole issue of my paper to be destroyed, for preaching Catholic liberty, but he did not burn any of the staff, and then the circulation ran up so remarkably that I passed them on among the cardinals, helping them to look after the bishops. As if recognizing the greatness of my mission, the cardinal relieved me of my editorship and set me free to write 'Economics for Irishmen,' which has already done so much for the spiritual discipline of the clergy, and when the book came out he advertised it free for me by abolishing the paper, as if to make my income worthy of my great work. From beginning to end the peasants refused to boycott me, even when called upon by the priests to do it, and I believe it is the only case of the kind in Ireland. The boycotting was done almost wholly by the criminal and publican classes, who are always the priests' allies in killing intellect to dominate life as their stock in trade." The author asserts that rebellion in Ireland is defeated by subsidized clericalism.

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