

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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BIBLES IN THE MAKING.

Compiling of the So-called Sacred Scriptures Went on for Many Hundred Years.

BY W. A. HINCKLE, M. D.

The evidence of science, opposed to the infallibility of the Bible, may be summed up in the words of Professor Huxley, who said that the order of creation as demonstrated by geology can not be harmonized with the process of generation as told in Genesis, even though the seven days of creation be considered as seven indefinite periods of time.

But the greatest of all testimony against the superhuman origin and authority of the Bible is the history of the growth of the Bible itself, and the formation of the Bible canon. The Bible canon is those books which constitute the Bible.

The Old Testament is a collection of thirty-nine books written by various authors during a period of about one thousand years. The Hebrews divided it into three divisions. The first division was called the Books of Law and consisted of the first five books of the Bible. These five books contain the early traditions, history, and laws of the Hebrew people up to about B. C. 1400.

The second division of the Old Testament they called the Books of the Prophets and included twenty-three books. Generally speaking, these twenty-three books are the records of the traditions, history, and customs of the Hebrew people from where the Books of the Law leave off, or from about B. C. 1400 to about B. C. 400.

The third group of the Hebrew Scriptures was called the Writings. It consisted of eleven books of a varied character, such as Psalms, Proverbs, Job, Daniel, Esther, and others.

The Jews held the Law in high esteem. It was regarded by them as more sacred and authoritative than the Prophets, while the Prophets were held as more sacred than the Writings. In fact, the Writings can hardly be said to have been regarded as sacred at all.

Before the Babylonian captivity the Hebrews appear to have had little knowledge or regard for those records which later came to be regarded as sacred. Just how much of them were in existence at that time is not agreed upon by Bible scholars. It is generally conceded, however, that at least the Ten Commandments and perhaps a part of Deuteronomy were written and were in the hands of the priests. When the people returned from the Babylonian captivity about 536 B. C. and began to rebuild their temple and renew their national life, a new reverence for ancient traditions and laws seems to have been kindled among them. In the fifth century before Christ, Ezra, the scribe, and Nehemiah came from Babylon to Jerusalem and brought with them certain Books of the Law. These books were doubtless substantially the same as we

This account of the formation of the Bible canon answering many frequently recurring questions, is from an instructive address delivered by Dr. Hinckle in the Universalist church of Peoria, Ill., and published "by friends who believe that there is a demand for a more general knowledge of the history of the Bible." The address based upon the best scholarship corrects the error commonly entertained by the orthodox, that the Bible, just as we have it, was miraculously bestowed upon mankind as a revelation from heaven, and that the inspiration and authority of any part of it has been questioned only by infidels and scoffers.

know them today. When, where, and by whom they were written is unknown. That they were not written by Moses, to whom they are generally attributed, is conceded by most Bible scholars. About four hundred and forty-four years before Christ, Ezra and Nehemiah called the people together and read to them these new Books of the Law and bound the people by a solemn covenant to accept and henceforth obey them.

The Encyclopedia Biblica, which represents the consensus of opinion of Bible scholarship, says this event took place somewhat earlier than B. C. 400, and that by B. C. 400 the canonization of the Law was complete.

Dr. Davidson, who is probably the greatest authority on the Bible canon, says that the public authority which Ezra conferred upon the Law was the first step in the formation of the Bible Canon. In other words, about B. C. 400 the people under the direction of Ezra had decided that the Books of Law were of more than human origin and authority. By what reason or spiritual insight they came to this conclusion we are not informed, but this event marked the beginning of the Bible.

At this date most of the other books of the Old Testament were in existence, but they had not yet been gathered together, nor were they then regarded as other than human documents. With a sacred book or Bible once adopted it was but a matter of time till other writings were also accepted as sacred. By about B. C. 200 the twenty-three books which are grouped as the Books of the Prophets were accepted as sacred by the Jews and were added to the canon. During the next century, or by about one hundred years before Christ, the third division of the Old Testament called the Writings was also canonized and so became a part of the sacred writings, or the Word of God.

After the canonization of the Law there was a complete and final estrangement between the Jews and the Samaritans. So while both of these people accepted the Law as the word of God the Samaritans never accepted the Prophets nor the Writings, which the Jews later added to the canon of the scriptures.

The Sadducees, too, are said to have accepted only the Law, though positive evidence of this is wanting.

These additions to the scriptures were not made by the unanimous consent of the Jews. Some of these books were regarded by many of the Palestine Jews as sacred, but their right to this distinction was hotly disputed by others. On this subject the scholarly Professor Davidson says: "The canon (of the Old Testament) was not considered to be closed in the first century before and the first century after Christ. There were doubts about some portions. The book of Ezekiel gave offense because some of the statements seemed to contradict the Law. Doubts about some of the others were of a more serious nature—about Ecclesiastes, the Song of Solomon,

Esther, and Proverbs. The first was impugned because it had contradictory passages and a heretical tendency; the second because of its worldliness and sensual tone; Esther for its want of religiousness, and Proverbs on account of its inconsistencies." It was not until ninety years after Christ that a Jewish synod settled the question that these writings were the word of God. They were accepted then not unanimously but by a majority vote.

Practically all the Old Testament writings were in Hebrew, a language which for centuries had been falling into disuse. At the time of Christ, Aramaic was the language of the masses and Greek the language of the educated. Naturally there was a demand for the Hebrew scriptures in the Greek language. By the second century before Christ they were translated, probably by some of the Alexandrian Jews. To the Greek translation there were added fourteen other books and supplements by the translators. These additions were originally written in Greek and were not accepted as sacred by most of the Palestine Jews, though they were thus regarded by the translators. This Greek translation, which was called the Septuagint, was the version most in use during the time of Christ, and was doubtless the text from which Jesus and his disciples quoted.

Thus at the time of Jesus there were three different sacred scriptures: (1) the Samaritan scriptures, consisting only of the Law; (2) the Hebrew scriptures, consisting of the Law, the Prophets, and the Writings, and (3) the Greek version of the Hebrew scriptures, consisting of the Law, the Prophets, the Writings, and fourteen other books and supplements.

The history of the twenty-seven books that constitute the New Testament is somewhat more definite than that of the Old Testament. After the death of Jesus certain documents began to appear among the Christians. The first of these were letters or epistles written by Paul to some of the churches which he had organized and which needed his encouragement and advice. Later other letters or epistles by other early Christian writers came into circulation. Still later various gospels or short sketches of the life of Jesus and his disciples were written.

These early writings were very numerous. During the first two centuries after Christ more than forty gospels were in use and a much larger number of acts, epistles and revelations. We have records of more than one hundred and thirty of these writings, many of which were regarded as sacred in the early Christian church. Some of these documents were in the hands of one bishop or church and some were in the possession of another. From this great number of writings, probably running into the hundreds, the twenty-seven books which now form the New Testament were selected by the early churchmen. This process of selection was slow and occasioned much difference of opinion and not a little hard feeling.

The first collection of these writings of which we have record was made by one Marcion, a heretic, about A. D. 145. His canon consisted

THE HISTORICAL JESUS.

Argument That There Was a Man Answering His Description, Within Limits.

BY A. KAMPMEIER.

Under this title the writer will attempt to picture Jesus in short sketches from the purely historical and psychological standpoint, without any dogmatical leaning, and with all the fairness that we are obliged to observe toward any member of our race, whoever he is. Thus far I do not see any necessity yet to relegate Jesus entirely to myth, though in fact we know very little of him, and it is difficult to get any harmonic picture of him from the available sources. The fact that many myths and much incongruous matter have gathered around Jesus as little justifies us in considering him unhistorical, as the myths and legends which have gathered about a Plato, an Alexander, Caesar, Augustus and especially an Apollonius of Tyana, a contemporary of Jesus, who shows very many resemblances to Jesus, would justify us in considering these men unhistorical. At least, to relegate Jesus entirely to myth, as much as I can see, does not simplify the problem; it rather makes it more difficult and only cuts the Gordian knot. Some may say it doesn't matter at all whether Jesus is historical or mythical, what do we care? This may be true, but a historical and scientific mind will not be satisfied with this; he will like to go to the bottom of the matter; and perhaps there is some practical worth in it anyhow, to know whether Jesus was historical or not.

There are some very strong indications that Jesus was historical. The oldest writings of the New Testament, written before any gospel was written, presuppose Jesus as historical. These writings are the Pauline letters, the Romans, the two Corinthians and the Galatians. Although other Pauline letters also stand a very good show of being genuine, I will only admit the four mentioned in evidence as being, so to say, unanimously received as authentic by the most impartial critics. There have of course been some who even attacked the authenticity of them, but they have made the problem of their authorship only more complicated thereby. The majority of the New Testament critics have always stuck to the view that the extremely personal, individualistic, polemical, passionate, and rabbinical character of these four letters, besides many other matters which I cannot mention here, point to Paul, the real beginner of dogmatic Christianity. Let me say that the defenders of the authenticity of these letters were not led in their view by any dogmatical grounds but simply by purely historical and critical grounds. Such men as F. Baur, the founder of the so-called "Tuebingen school," the one who started the most radical New Testament criticism, can not be accused of any dogmatical leaning, and yet he admitted the authenticity of these letters. But enough of this; these four letters, written all toward the end of the fifties of the first century, though saying extremely little about Jesus; though they know nothing yet of a supernatural birth of Jesus, and only speak of the metaphysical sonship of God as regards Jesus; further, though, Paul speaks of the resurrection of Jesus in a very vague way and places the apparitions of the risen one to his disciples on the same line with the vision he himself had of Jesus many years after (1 Cor. xv, 1-9), these letters nevertheless presuppose Jesus as a historical person. Paul clearly speaks of the yet existing married brothers of Jesus (1 Cor. ix, 5), and mentions of them one by name James (Gal. i, 19). This same James is also mentioned by Josephus in Antq. xx, 9, 1, completed before 93 A. D. The passage reads: "Festus was now dead and Albinus (the new procurator for Judea) was put upon the road; so Ananus (the high priest) assembled the sanhedrin of judges and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others. And when he had formed an accusation against them as breakers of the law, he delivered them to be stoned," etc. To my knowledge this passage has not been questioned so far as authentic, while the other passage in Antq. xviii, 3, i, which speaks of the death of Jesus under Pilate, is evidently much tampered with, because it clumsily makes Josephus a believer in Christianity, which is denied by Origen (died 254), who first cites Josephus, and doesn't know anything about the

passage concerning Jesus as it now reads in the text of Josephus, or else he would have cited it, but who cites the passage about James, the brother of Jesus. Josephus in this latter passage represents the death of James and the others as an arbitrary act committed by the high priest and as condemned also by the people. We may keep this in mind when we are sometimes told that no such arbitrary act as the crucifixion of Jesus could ever have happened, neither from the side of Pilate nor of that of the sanhedrin. If James could be arbitrarily brought to death by Ananus and his accomplices, why not Jesus? But about this later. The crucifixion of Jesus at least is mentioned by the earliest witness for Jesus, Paul (1 Cor. ii, 8), though the "rulers of this world," mentioned in that passage as bringing about the crucifixion, must not be understood, as commonly done, as human rulers, but, according to the whole Paulinian theology, as demons, under whose dominion he believed this world to stand.

The next witness for the historical reality of Jesus from secular writers is Tacitus in his well-known passage in Annals xv, 44, which speaks of Christ as having suffered punishment under Pontius Pilate. The genuineness of the Annals was impugned by the Scotchman Ross and the Frenchman Hochard in the eighties of the last century and are said by the first one to have been forged by an Italian as late as the fifteenth century. I have given a complete summary of all the points brought forward against this view by the best students of Tacitus in a paper, which I not long ago sent to Mr. Mangasarian for publication in his "Liberal Religious Review," as he is one of the main upholders of the unhistoricalness of Jesus in this country and seems to accept the view of Ross as fully proven. I hope Mr. Mangasarian will publish my paper, and if so, I would refer any one who wishes to make a closer study of this matter to that paper. According to that summary the authenticity of the Annals of Tacitus are not in the least to be doubted and thus the well known passage is a strong witness for the historical reality of Jesus, though written about 70 years after the death of Jesus, as Tacitus is otherwise known as a very exact historical writer. An exact study, though, of Jesus and his times will convince us more than anything else of his reality.

The only sources we have of the life of Jesus besides the very little mentioned of his brothers in the Pauline letters are the gospels of the New Testament and the apocryphal. The canonical gospels are written considerably later than the Pauline letters. None of them is written in their present form by any eyewitness or contemporary of Jesus. They do not pretend to be strict biographies, as their name "gospel" implies, which means that they were written mainly for missionary purposes, in order to spread the doctrine about Jesus. Though surely containing trustworthy historical matter, they are written under the influence of later speculation on the person of Jesus and even from the standpoint of a somewhat organized church which unhistorically traces its institutions back to Jesus.

These gospels must be used with very careful critical discernment, in order to draw from them truly historical matter in regard to the real Jesus. Among these four gospels the historical worth again is very different. One is hardly to be used at all as giving any historical insight into the real Jesus, namely the fourth, which, although pretending to come from an eyewitness and intimate disciple of Jesus, John, which the other gospels do not pretend (for the title of the first gospel is of a later date) is written under this fictitious guise (a custom extremely prevalent in antiquity) with the express purpose of idealizing Jesus and picturing him not as a man while living on earth but as a god. Yet the three first gospels are the most valuable for deriving from them a picture of the real Jesus. Of these again the oldest is very probably Mark, though even this is already tinged to a great extent by later legendary speculation. The three first gospels roughly correspond with each other chronologically in regard to the length of the public career of Jesus, that is probably a year, while the fourth extends it to over two years, a matter, besides many other details, which can never be brought into harmony with the three first gospels.

The earliest apocryphal gospels may similarly be used with critical discernment for detecting

of ten of the Epistles of Paul, and one gospel or story of Jesus. This gospel was neither of the Four Gospels as we know them. So the first New Testament of which we have record had eleven books in it. Maricon did not regard these books as of divine origin.

The next canon of the books declared as sacred was about A. D. 180 to A. D. 190. This was vouched for by Irenaeus, a man of much prominence in the early church. He laid the foundation for our present New Testament. His canon was composed of eighteen epistles, four gospels, and the book of Revelation, twenty-three books, in all. Twenty-two of these books are the same as those in our New Testament. Five of our books he does not include; in their stead he adds one book which we do not accept.

Irenaeus seemed to be gifted with more spiritual insight than reason. He argued that as there were four quarters to the earth, and four universal winds, and as animals had four legs, so there could neither be more nor less than four gospels. And to this man more than to any other we owe our present New Testament canon.

Clement of Alexandria, another church father, had a canon of the New Testament about A. D. 210. In it were five books which are not in ours, and three of the books which are in our Bible he ranked as of inferior authority.

Origen was another church father who had ideas concerning what was the word of God. He flourished about the middle of the third century and was one of the most learned men of the early church. In the Old Testament he includes three books not in our Bible, and he omits twelve books which we accept. In the New Testament he includes six books which we do not have, and five of ours he classes as uncertain.

We might extend this list to great length, showing how the spiritual insight which is said to have guided the church fathers in the formation of the canon failed to make them see the matter in the same light.

Up to the fourth century our knowledge of the different books which have at various times and by various churchmen been considered as the word of God is derived from the writings of these early churchmen. With the fourth century new evidence appears. The oldest Bible in existence dates only from about the middle of this century. There are three of these old Bibles which afford very valuable evidence about the disagreement as to the Bible canon. The oldest Bible is now in the Imperial Library in St. Petersburg. It contains all the books which are in the Protestant Bible and two others besides. The second old Bible is in the Vatican Library at Rome. It is about the same age as the first one, dating from the fourth century. This manuscript is incomplete. It ends by mutilation at the ninth chapter and fourteenth verse of the epistle to the Hebrews. Up to this point it agrees substantially with the third old manuscript, which is in the British Museum in London. This third old Bible dates from about a century later than the two preceding ones. These second and third old Bibles contain besides the books of the Protestant Bible nine additional books in the Old Testament, two in the New.

There is a fourth old Bible of a somewhat later date which is now in the Royal Library in Paris. It was written somewhere between the fifth and eighth centuries. From the Old Testament it omits three books which we accept, and instead has seven books which are not in our Bible. In the New Testament it omits three books that we include and includes three that we omit. So we see that the four oldest Bibles in existence differ greatly as to what is the Word of God.

(Concluded next week.)

Night-fall.

Kindly watcher by my bed, lift no voice in prayer,
Waste not any words on me when the hour is nigh—
Let a stream of melody but flow from some sweet
player,
And meekly will I lay my head and fold my hands to
die.
Sick am I of idle words, past all reconciling—
Words that weary and perplex and pander and con-
ceal;
Wake the sounds that cannot lie, for all their sweet be-
gulling;
The language one need fathom not, but only hear and
feel,
Let them roll once more to me, and ripple in my hear-
ing
Like waves upon some lonely beach, where no craft
anchoreth;
That I may steep myself therein, and craving nought,
nor fearing,
Drift on through slumber to a dream, and through a
dream to death, —Sully Prudhomme,

true historical matter. The most apocryphal gospels make use of the canonical gospels, but the earliest of them, even if now called apocryphal, may be as old as the canonical gospels or at least give trustworthy historical tradition on some points. It is this trustworthy tradition, oral or written, interwoven in the present gospels which we must try to get at.

Jesus was the son of Joseph and Mary. He was considered such by the people in the place he grew up (Luke iv, 22), who called him the son of the carpenter (Matt. xiii, 55), or the carpenter (Mark vi, 3), sons following in those times the trade of their father. The earliest Jewish-Christian sect, the Ebionites, who stood the closest to the person of Jesus and were his immediate followers, all considered him as the son of Joseph and Mary. Other early Christian sects did the same. Paul, as said before, the earliest Christian writer, says nothing whatever of a miraculous birth of Jesus when saying he was born of a woman (Gal. iv, 4), though, if he believed in a virgin birth, he would have surely made use of such a point—he who made the beginning with the doctrine that in Jesus the pre-existent Christ, a doctrine already existing before Paul in Jewish and Gentile circles, had become incarnate. In a Syriac manuscript, lately found by Mrs. Lewis in the library of the Sinai convent, the genealogy of Matthew reads: "Joseph, to whom was betrothed Mary the virgin, begat Jesus, who is called Christ." The genealogies of Jesus in the present Matthew and Luke are entirely meaningless. They give the genealogy of Jesus through Joseph. But if Joseph wasn't his father, what worth have they? They are evidently unnecessary ballast, deprived of their original meaning as they stood in earlier writings, which made Joseph the father of Jesus. Jesus was made to be born miraculously in the present Matthew and Luke in accordance with the general custom of antiquity, which made noted men of divine origin, such as Plato, Augustus, etc. Christians wouldn't stand back in this respect. The gospel of Matthew accordingly even makes Joseph act the lie of being the father of Jesus by divine command, when he according to the gospel wished to divorce Mary because he found her pregnant without him! The only difference between the many Pagan divine births and that of Jesus is this: that the former are brought about by the respective god embracing the woman in a human way, while Mary by the rigid Monotheist is made to conceive by the "spirit of God," the word "spirit" being in Hebrew (ruach) of feminine and in Greek (pneuma) of neuter gender, and both being comparatively inconcrete. It is interesting to have Diogenes Laertius (iii, 22) tell us that Plato's father similarly as Joseph (Matt. i, 25), did not consummate the marriage till after the birth of Plato conceived by his wife of the god Apollo. The miraculous happenings accompanying the birth of Jesus, as that of the heavenly chorus, the star, the murder of infants, old Hannah and Simeon predicting the future of Jesus, have their parallels in similar stories told of other persons, historical and mythical. They are the same embellishments as the angelic song at Buddha's birth; as the king hostile to Krishna and other worthies, or even a Senate who tries to prevent the birth of Augustus; as the star appearing at Caesar's birth; as the old woman blessing the child Buddha and the hermit predicting his greatness.

It is noteworthy that while Matthew and Luke alone relate the miraculous birth of Jesus, the oldest gospel, Mark, which immediately begins with the public career of Jesus, discredits the whole story by a little incident, otherwise little noted, which has a true historical ring, and which also otherwise throws a very interesting light on the character of Jesus. Mark says (iii, 21 and 31), that in the beginning of the public career of Jesus his own "folks" (I translate strictly from the original) his mother and brothers, when they heard of his enthusiastic teaching and work, went out to lay hold of him, i. e., "to bring him home," for they said, "he is out of his mind." Now if Mary was conscious of a miraculous conception, announced to her by a heavenly messenger, etc., how could she ever have doubts concerning the doings of her son, whom she anxiously wished to restrain from his work, as every fond mother is apt to do, when seeing danger? Extremes beget extremes. While the church not only was not satisfied with deifying Jesus and ascribing to him a miraculous birth, but even went so far, later, as to ascribe an "immaculate conception" to Mary, a term misun-

derstood by many Protestants and meaning the sinless birth of Mary herself, which is the same as a miraculous birth, others in a not very praiseworthy zeal and not showing very much reason, have tried to besmirch the character of Mary and to make Jesus "illegitimately" born. Stories sprung up that Mary was seduced by some Jewish priest, or by a Roman soldier Pandera (the latter a Jewish story of the eleventh century but picked up with great avidity by some in modern times and believed by them), or by Joseph himself. The fact appears that Mary was a worthy Jewish woman, who gave birth to four boys, James, Joses, Simon, Jude, besides her first born, Jesus, and to some girls, according to Matt. xiii, 55-56, and Mark vi, 3. Suppose her first son was "illegitimately" begotten by Joseph—what does that mean? It means nothing. I hope that none of my readers think that any blot attaches to a person by being born before his parents were joined in "holy" wedlock by the church or "legitimately" by the state.

NISSUS, ISSUS, OR JESUS.

An Appeal to the Hebrew Text and Type to Prove a Disputed Point.

BY NUMMUS.

In a communication published some months ago in The Truth Seeker I alluded to Nissus (or Hissus) as a messiah of the Jews, and stated that he was mentioned in the Hebrew version of Psalms xxiv, 8, and that his name had been suppressed by the translators of the Vulgate under the misleading and generic phrase of "the lord strong and mighty." Whereupon the Rev. Mr. Kampmeier, who before had doubted the appearance of this name in the Bible, now doubted its orthography. He asserted in The Truth Seeker of August 29 that there was no such name as Nissus in the passage referred to: that the word was "issus," and that it was not a proper name, but an adjective.

I have been waiting to reply to the reverend gentleman until The Truth Seeker had time to sort out its font of Hebrew letters. This has now been done and I again repeat my original statement, and assert it to be absolutely correct in every particular. The word is NISSUS, and not issus: it is a proper name and not an adjective; and the first letter is an "N" and not an "i," as Dr. Kampmeier would have us believe. Here is the word itself in Hebrew letters, נִיְסוּס, taken from the Hebrew Bible, the letters composing it being Ngyn, Zayn, Vau, and Zayn. The first letter (Hebrew always reads from right to left) is the Hebrew Ngyn, as anybody can see for himself by referring to a dictionary. The Hebrew Ngyn has no exact equivalent in English: it has a nasal sound, which, at the beginning of a word, may with equal propriety be pronounced in English as N, or Ng, or guttural H, as in Spanish. But no matter which of these ways it is pronounced, it is not a vowel, but a consonant; and in Psalms xxiv, 8, it is the first letter of a proper name, the name of the Hindu, Jewish, and Gaulish messianic myth and no other, whose history appears in Del Mar's "Worship of Augustus Caesar," p. 148, and a picture of whose altar and monument, erected in Gaul three centuries B. C., was published in the Truth Seeker July 12, 1902.

As I have much respect for Dr. Kampmeier, I can only imagine that he fell into this blunder through his unfamiliarity with the Hebrew language and his dependence upon some of the books of commentary or instruction, printed for the guidance of missionaries and colporteurs, than which there is nothing more misleading. Their main object is to conceal the fact, known to all scholars, that the worship of Nissus, Hissus, or Jesus is many centuries older than Christianity, and that Jesus as an historical personage never existed at all.

But since Dr. Kampmeier, or some of those who may read his obstinate and erroneous "explanation" of Psalms xxiv, 8, may want some confirmation of the antiquity imputed to this old heathen messiah, adopted and worshiped by ignorant Christians, I now quote from the Rev. Robert Henry, D.D., one of the ministers of Edinburgh, a member of the Society of Antiquarians of Scotland and of the Royal Society of Edinburgh:

"The Supreme Being was worshiped by the Gauls and Britons under the name of HESUS, a word expressive of his attribute of omnipotence, as Hizzuz is in the Hebrew (Psalms

xxiv, 8). Says Lucan, i, 445: 'Et quibus immitis placatur sanguine diro Teutates: horensque feris altaribus Hesus.' (From Henry's "History of Britain," I, i, 155; a work that has gone through many editions and one for which a grateful country and king munificently rewarded the author.)

For the benefit of students who may desire to pursue this subject beyond its etymological phase, I append a few particulars of Nissus or Hesus, gleaned from works in various languages.

Hesus (so runs the myth) was originally a Brahma-Buddhic messiah, but soon after his invention he was adopted by the Brahmins as the Eleventh incarnation of Vishnu. He was born on the New-year day of 470 B. C. and, according



HESUS MONUMENT.
(In the Cluny Museum, Paris.)

to the Brahmins, lived 33 years, whilst the Buddhists award him 80 years. His worship spread to Asia Minor, Sarmatia, Gaul, Britain, Egypt, Greece, and Rome. His name in various countries was Ies, Iesus, Issus, Hesus, Herichrisna, Nissus, Crissus, Assus, Assabinus (Arabia and Ethiopia), Iesamone, Shankara (parts of India), or Prydain (Wales), etc. His mother was a Virgin, who never knew man, so that the messiah's birth was due to a Spirit and therefore miraculous. About the time of his birth his mother and putative father went on a journey to pay their taxes. After escaping a Slaughter of Innocents, he became miraculously precocious, preached morality and charity to the rich and communism to the poor and performed numerous miracles, chiefly in order to prove his identity with the messiah foretold by prophecy. He was then betrayed and executed for sedition upon a cross. He descended to the nether world, below the earth, to judge the dead, then mounted corporeally to the blue dome above, where he reposes in glory until the period fixed for his future coming, which is to be upon a White Horse. His symbols were the cross, suastica, and the sacred number "300"; his zodiac was the Fishes, afterwards the Lamb; his favorite flower the margosa, or passion-flower; his sacrament, the lectisterium, or eucharist, etc. But he can always be identified by his date; for, unlike his shadow, of shadowy "Nazareth," he had a date; and that was 470 B. C. by the Caesarian, or 485 B. C. by the modern Christian calendar. Such was Hesus.

The public schools of Porto Rico have opened for the term with an enrolment of 95,000. There are 1,575 schools and 1,650 teachers. The school appropriation is \$1,429,590. The figures give an indication of the development that has taken place since the American occupation in 1898, when there were 525 schools, with an enrolment of 25,000, and the appropriation was \$285,000. Educational facilities have now been extended to all parts of the island. The Catholic church will regard this movement with hostility, for however it may be denied, popular education is the foe of ecclesiasticism. There is no popular education where the Roman Catholic church is united with the state.

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

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

Religious Tracts as Campaign Documents.

We animadverted last week upon the fact that Candidate Bryan is causing to be circulated great quantities of his printed lecture, "The Prince of Peace," as a campaign document, with a view to capturing the votes of Protestants. Mr. Bryan also circulates for a similar purpose a chapter from his "World and Its Ways," praising the work of the Catholic church.

We observed that this kind of campaigning was pure humbug, but as humbug is mighty, we expected that the opposing candidate, Mr. Taft, would hand out some of it, and our expectations are fulfilled.

Mr. Taft's offering is entitled "Christian Missions and Civilization," being an address delivered in Carnegie Hall, New York, April, 1908.

Mr. Taft alleges that "Christianity and the spirit of Christianity is the only basis for the hope of modern civilization and the growth of popular self-government"; that we are "dependent on the spread of Christianity in any hope that we may have of uplifting the peoples whom Providence has thrust upon us for our guidance"; that "the only reliable books that you can read, telling you the exact condition" of the heathen, "are written by these same foreign missionaries"; and that all others than missionaries in the Orient yield to the temptation "to get ahead of the Oriental brother in business transactions."

He makes this last assertion with full knowledge, we assume, that on the occasion of the Boxer uprising in China the missionaries were the most persistent of all in demanding an enormous indemnity for losses they professed to have sustained in the trouble they were largely responsible for creating; that while other indemnities were relinquished after being assessed, they stood like Shylocks for their pound of flesh; and that among the foreign residents of China none was ahead of them even when it came to looting the premises of the heathen.

And another thing: Mr. Taft declares that our hope of uplifting the peoples whom "Providence has thrust upon us for our guidance" (he means for their guidance) is dependent on the "spread of Christianity."

Those who recall the bargain with Spain will wonder where Providence came in on that deal. All conversant with the facts know that these "peoples" have had Christianity for centuries,

and that its priests are responsible for their present ignorance and corruption, as well as for their backwardness in civilization. For illustration, Christianity reached the Philippines and Japan at about the same time. The Philippines accepted it and Japan did not. Does Mr. Taft see any difference in the two countries, and if so to what does he attribute it?

For knowledge of true conditions in the Orient we do not, like Mr. Taft, depend upon the reports of the missionaries. We choose rather to believe the Orientals, who know more about the subject. They do not want the missionaries and do not feel that they have benefited from their presence as such.

All religious flubdub is necessary to the political aspirant. It makes some votes in the backwoods districts. But the player of the religious game should confine himself to generalities and prophecies. When he touches on the facts of the missionary and other Christian business he has to state them wrong to make out a case for his clients.

Jesus as a Caterer.

Jesus was the prize caterer of the race. He never came short at a banquet. No matter how many he had to feed he always had food enough, and to spare. Men got enough where as many ants would go hungry. He made people think they were feasting when they were starving. He passed a nibble for a whole meal. He did not ask men and women what they wanted; they took whatever he gave them. His menu was not prepared for the epicure, or even for the common appetite.

There is no evidence that Jesus ran a bakery, a restaurant, a market, or a lunch counter. He was not in the business of feeding mankind. His catering is the more remarkable from the fact that he was no cook, that he had not learned the trade of preparing food.

Upon several occasions, according to the accounts in the gospels, Jesus was called upon to furnish victuals for great multitudes of people. It made no difference to him whether he had sufficient provisions or not. He fed them, whether or not they got anything to eat. He might have fed all Jerusalem with a cracker if he had so elected.

There are some pretty tough stories about Jesus as a caterer related in the gospels. We must, however, not think for a moment that he fed men as a man feedeth them. No! He fed them as a god. Jesus was a divine caterer, not a human one.

The first display of his skill was in a desert, far from any place where victuals could be had. His disciples wished him to send the multitude away, as the night was coming on and as they ought to go where they could get something to eat, but Jesus said: They need not go away, Feed them! The disciples replied that they had only five loaves and two fishes. Jesus called for what they had, and after bidding the vast crowd to sit on the grass, he "took the five loaves and two fishes and looking up to heaven, he blessed and brake and gave the loaves to his disciples and the disciples to the multitude."

As a caterer, Jesus was unique. It was that look up to heaven and that blessing that distinguished him from all other dispensers of doughnuts and coffee. It was not the look at the meagre provisions which the disciples had that added to his stock, but the look to heaven. It was the power of divinity that made five loaves do the work of five thousand. It was this miraculous element in what Jesus did that cannot be duplicated by mortal. It would have been beyond even the power of a god to have fed twelve thousand men, women and children, with oyster cocktails, planked steaks, broiled live lobsters and ham omelettes without a moment's notice.

Of course, Jesus is not in the ordinary class of caterers. He is by himself. He is the only thing of his kind. He is IT. No one can compete with him.

Jesus made no profit in his contract. But more than this, after the bread and fishes had been touched by a miracle, they not only multiplied themselves so that the great host of human beings were fed, but so that there were left twelve basketfuls. Great is the power of a miracle.

Now, understanding the value of food materials and also the food capacity of men and women, we feel warranted in saying that Jesus did not do things straight. He was not a legitimate caterer. He employed a trick that is not known to the trade. No one can imitate him. Jesus set no example that can be followed. He is no good to the race as a person to follow.

We wish to say that this feeding miracle of Jesus was probably performed but once, although there are several accounts of it in the gospel narratives. Mark assures us that all did eat and were filled. Luke confirms the statement of Mark. John varies the miracle a little, but agrees substantially with the Synoptics.

They all tell the same lie.

No one who has been to a pious picnic and catered to religious stomachs and witnessed the quantity of edibles that fifty hungry Christians can make way with, will accept the story of Jesus feeding the multitude in the desert without wishing that it was not necessary to salvation to believe such a big falsehood.

L. K. W.

An Unamerican "Order."

The Junior Order United American Mechanics, if that is what Jr. O. U. A. M. stands for, comes forward as the champion of religious exercises in schools and the compulsory attendance of all children thereon, regardless of the belief or preferences of the parents.

At the regular meeting of Hackensack Valley Council of this order, on October 2, the late decision of the state superintendent of New Jersey schools, C. J. Baxter, that such compulsory attendance, or exclusion of pupils not attending, is a violation of constitutional rights, was attacked and denounced and its rescission demanded. The following resolutions were adopted by this theocratic council:

"Whereas, The state superintendent of Education, Charles J. Baxter, has rendered a decision excusing the children of one Watt, of River Edge, from being present at the opening exercises of school, during which the Bible is read and the Lord's Prayer repeated; and,

"Whereas, This decision not only menaces a cherished and sacred institution, but tends in its various ramifications to create chaos in the public school of New Jersey, and,

"Whereas, Because of this decision the board of education of Little Ferry has excluded the Bible from the public schools of that borough; now be it

"Resolved, That Hackensack Valley Council, No. 182, Jr. O. U. A. M., hereby demands a revocation of that decision and calls upon every council in Bergen county to indorse these resolutions to the end that they may be forwarded to every council in New Jersey; and be it further

"Resolved, That each council in New Jersey be asked to use its influence to secure a revocation of the decision, and be it further

"Resolved, That each council in New Jersey be asked to exert its influence upon members of the legislature to have the school law so amended that it will be impossible to rule the Bible out of the public schools of the state."

The case to which the Jr. O. U. A. M. has reference is that of Mr. A. Watts of River Edge, N. J. Last spring Mr. Watts, who is a Freethinker, requested that the three children attending school from his house be permitted to remain in their class room during the opening exercise, held in the assembly room, consisting of prayer and Bible reading. That arrangement was made and continued until the orthodox "batters in" raised an objection, when the permission was withdrawn. The children lost some days of schooling in the spring, and more when the fall term opened, because of an order that they must

come on time and assist at worship or consider themselves expelled from the school.

Meanwhile Mr. Watts had taken action. Through the Hackensack Liberal Club he corresponded with Superintendent Baxter at Trenton, and after presenting all the facts in the case finally received a decision in his favor. The ruling made by the Department of Education, and which the Jr. O. U. A. M. would have rescinded, is as follows:

"No person can be compelled to attend religious exercises contrary to his faith and judgment. If he refuses to permit his children to attend the opening exercises of the school his children must not be marked as tardy, and they must be admitted to the regular work of the school. The attendance of pupils at opening exercises of the school, if such exercises consist of reading the Bible and repeating the Lord's prayer, must be entirely voluntary."

When religious exercises are held in a school house, the premises become for the time being a place of worship, and it is a uniform rule in this country that attendance at places of worship shall be voluntary. The ruling of the New Jersey State Department of Education is therefore the only just one possible. There is an apparent illegality in the turning of the school house into a place of worship even temporarily; the illegality becomes obvious when attendance is enforced. Every parent in New Jersey whose children are compelled to attend the religious exercises against his wish should bring this decision of the Department before the local Board of Education and see that pupils arriving after the close of the exercises and in time for the regular school work are not marked as tardy. Besides that, the Board should see to it that the pupil is not questioned or otherwise harassed on account of his absence from "divine services."

The editor of the Hackensack Evening Record thinks he has thought on the question and says:

"From a common sense viewpoint it would appear as though a solution of the controversy regarding attendance at the public schools during the conduct of certain so-called religious instruction was very simple.

"A large number of persons want the brief and simple exercises continued. Reading of the Bible and the recitation of the Lord's Prayer will do no one a speck of harm and it probably will do many people a world of good by making them feel that they are good.

"There is absolutely no sound reason to hold that a boy or girl should not be allowed at least to listen to the sacred readings and it certainly would not be the part of wisdom to permit of the slightest deviation from rules inculcating punctuality and system."

The Record editor premises that the solution of the controversy is simple, but he fails to reach it, unless we are to understand that such solution is compulsory attendance. The only hint of a solution he has given is to keep up the imposition and continue the injustice. His dictum that "there is no sound reason to hold that a boy or girl should not be allowed at least to listen to the sacred readings" is the voice of a theocrat declaring there is no reason why all children should not be compelled to attend Sunday school and listen to the exercises if not to take part in them. It is equivalent to denying anybody's rational right to object to the state's teaching religion or to any union of church and state whatsoever.

The whole question of the divorce of the secular from the ecclesiastical is involved in this case, for if the state, through schools supported by general taxation, and with compulsory attendance, may inculcate religious tenets to which persons contributing to the maintenance of the schools object, then the rights of conscience are violated in the same manner they would be if the state were to maintain a church and compel the attendance of parents or children. As to "deviation from rules," it ought to be permitted and encouraged when the rule is a bad one, and the rule and not the deviation from it should be attacked. Courses are elective in New Jersey schools. No pupil is compelled to take Physics, Gymnastics,

or Greek, and he is excused from attendance upon these exercises. But unless Superintendent Baxter's decision shall stand the pupil may not be excused from religious exercises, so that religious teaching becomes not only established but preferred. It is bad policy, mischievous and trouble breeding.

Pressure brought upon the state superintendent of schools may induce him to reverse his ruling. In that case the Hackensack Liberal Club, which is in the fight to stay, will carry the case to the courts. The cause is so palpably and obviously just that it seems impossible that the judiciary can overthrow the decision of the Department of Education.

No Square Deal from a Priest.

From force of habit a priest is unable to give an opponent a fair deal even when the subject of religion is not under discussion. Mr. M. Youtz of Cleveland relates his experience of that fact for the benefit of Truth Seeker readers. One Rev. Father Deitz of Oberlin, O., was dated to lecture against Socialism, and Mr. Youtz attended.

"After his talk," writes Mr. Youtz, "I arose and asked permission to ask him some questions, whereupon the members became so unruly that the father was compelled to instruct some of his men to eject them from the hall, with the statement that he was vexed and extremely ashamed of such conduct in the face of strangers. In a few moments I turned his own arguments so fully upon him that it took the wind out of his sails, whereupon the Catholics again shouted, 'Get a rope.' I then asked Father Deitz to let me have the platform and he ask me questions. He objected. I then challenged him to debate and was deliberately insulted by the priest chairman. I then announced that I would answer Father Deitz on the public square the following Sunday. He immediately notified his congregation not to come and forbade them with the threat that it would be considered a violation of their faith, and they did not come."

Mr. Youtz remarks: "Our national (Socialist) convention decided that religion was a private matter, and so it is so long as the church doesn't lie about us." That is the very point. Nobody who does not believe in religion would take much notice of it if the church did not lie about unbelievers and attack them not only with abuse but with the weapons of the law.

It is stated in a special cable dispatch to the New York Sun from Rome, Oct. 2, that "the pope rejoices, in an autograph letter to Cardinal Gibbons of Baltimore, in the remarkable progress of Catholicism in the United States. Pope Pius especially praises the missions to Protestants, but exhorts the priesthood to be neither harsh nor offensive in their methods of preaching, keeping before them as their only object a simple exposition of the Catholic truth, which he says is grand in itself and needs only to be known to be sincerely loved." His holiness is certainly a humorist. "Needs only to be known to be sincerely loved!" The French know "Catholic truth," and how they have learned to love it! They simply adore it in Italy and especially in Rome, where a statue of the Freethought martyr, Giordano Bruno, fronts the Vatican, in which the pope boasts himself to be a prisoner. It is held in deep affection by the Portuguese, who lately demanded the dispersal of a Catholic congress. It is the idol of England, where the other day the man-milliners were warned by the government to confine their mummeries to their cathedral and churches. It was a cause of love at first sight in Japan, which cast out the missionary Jesuits who conspired to hand the country over to a Catholic power. It is loved in America for

the power it has to do evil and for the votes it can deliver.

M. M. Mangasarian, lecturer for the Independent Religious Society, Rationalist, has returned from Europe and has resumed his work in Chicago. His Society meets in Orchestra Hall on Sundays at 11 o'clock. He will speak on the 18th on "New Movements of Thought and Life in Europe," and the following Sunday his theme will be "Impressions of Modern Germany." The Society has this "creed":

"Recognizing the right of private judgment, the sacredness of individual conviction, and the moral obligation to be faithful to one's best thoughts, we require no assent to any theological or philosophical doctrine as a basis for fellowship, but cordially welcome all who desire to promote the religion of truth, righteousness, joy and freedom."

Mr. Mangasarian speaks to thousands and invites debate from the clergy with the ability to defend their creed. New York is awaiting a man of his attainments to gather its unchurched into an Independent Religious Society.

A circular of the New England Sabbath Protective League is received. The League is out for the dollars of the public. The argument is that observance of the Lord's Day makes good citizens. No emphasis is placed on the part of the commandment which enjoins six days of industry, and yet the person who obeys that injunction, whether he observes the "Lord's Day" or not, is a better citizen than the one who restricts his obedience to loafing on Sunday. The disorder of the first day of the week arises from the fact that industry is prohibited. One of the Sabbath Protective League's circulars asserts that belief in the Sabbath day "has made New England what she is." Yes, Puritanism did it, just as Roman Catholicism has made Ireland what she is. The trouble with New England has not been stated in fewer words.

The evils of Sabbath-breaking are always supposititious—that is, they exist only in the mind. Thus the discovery by the Ministerial Alliance of Butler, Pa., that one hundred members in good standing at church are given to playing golf on Sunday caused a special meeting at which resolutions were adopted declaring that the ministers "view with alarm the Sabbath desecration at the Country Club links," which "sets a demoralizing example to our young people." They do not say it demoralizes the players. They know better than that. It is always somebody else that is threatened with ruin. Man never is but always to be demoralized by disobedience to the church.

The Hackensack Liberal Club has engaged Elbert Hubbard to deliver a lecture in the Armory the evening of Saturday, October 24, for the benefit of the Club, when an admission fee of 50 cents and \$1 will be charged. The funds realized will be used as "sinews of war" in the fight the Hackensack Liberal Club is conducting for religious freedom in the schools.

The modern disciple of Jesus has several places to lay his head, although his God and Master had to bunk in with the birds of the air and the foxes of the ground.

The sleek, well-fed priest seems to say, If Jesus had only had any sense he would have escaped the cross. Bet your boots!

God grows kinder and more humane just in proportion as men and women do. When slaves were held in the United States, God was on the side of slavery, but when slavery was abolished God hastened to get on the side of freedom. God is slow to reform, but he always accepts the inevitable.

TENTKEEPING FOR THE EDITOR.

His Sister-in-Law Has a Week of It and Enjoys the Novel Experience.

The occasion of my being for a week the Editor's tentkeeper and nurse arose from Mrs. E. M. Macdonald's coming back to Glen Ridge, N. J., to see to the packing of their household goods, which have been removed to Liberty, where he has taken a house for the winter. It was for me a vacation and a picnic, and I enjoyed it as both.

The drive from the town of Liberty to the "tented field" where the Editor is fighting his battle for the possession of his lungs is along a hilly and winding road and lasts about an hour, coming to an end at the farmhouse where Cyrus Coolridge and his charming wife have made a home among the foothills of the Catskill mountains. Cyrus Coolridge is the pen name of Clemens P. Berylson, and under it he was for some years an employee of The Truth Seeker and wrote ingenious reports of the Manhattan Liberal Club in the late '90s.

The view along the way was made interesting by constantly changing as we climbed one hill after another. Coming in sight of the house, I spied the tent high up on the slope back of the farm buildings, and Cyrus informed me that this was the summer residence of the Editor. Then he led the way up the hill, which is enough of a climb to quicken the breathing of one who is not used to it. You crawl through a fence that is possibly meant to keep the cows from wandering too near the house, and go on up through the pasture. I found the tent pitched in the shade of several fine maple trees. The Editor



THE EDITOR AND HIS TENT.

This is the way the Editor "takes the cure," sitting out the autumn days on the platform before his tent. At the left is shown that precious stove; at the right, the dog Bobs, who can't be lost. The lady in the photograph is Miss Caroline E. Putnam.

was seated in a chair on a platform just outside the tent, with his feet up to the queerest stove I ever saw—the gift of Mr. Frank Hart of Pennsylvania. The Editor was looking better than I expected. He is tanned a deep brown, and his cheeks are somewhat fuller than when I said good-bye to him in his Glen Ridge home last March. But he is not as fat as I should like to see him, and he has a cough he should hasten to get rid of. He has been told that it is the proper thing for one in his place to keep as quiet as possible, to allow his lungs perfect rest and recuperation, and as a consequence of following the advice he needs a good deal of attendance and help. Except for this inactivity, he seems well and cheerful, ready to argue or tease—just the same old 'Gene I have known ever since I was a little girl.

Tentkeeping is primitive housekeeping, but has its advantages. The single room reduces the amount of the work to be done. Then my duties were shared by Miss Caroline E. Putnam, the sister of our always-remembered friend Samuel P. Putnam, with whom we had such splendid times in the glorious climate of California. Miss Putnam looks a little like "Sam"; has his florid complexion, and beautiful white hair of her own. She and I had rooms in the Cool Ridge farmhouse, and returning thither at night after the supper dishes were "done," we met with the misadventure of being lost in the barnyard among the cows. I am sure the cows showed themselves to be very polite and well-behaved,

for they must have been surprised to find us in their midst.

Cyrus, going out with the milkpails, awoke me at daybreak, but when I had climbed the hill to the tent I found the Editor was up and had started a fire. His appetite awoke with him and he was munching a piece of toasted bread. I saw it was my duty to make haste with the breakfast, which the stove helped me to do, since for all its queer looks it is a quick heater and a good cooker. That stove is the apple of the Editor's eye. If an object of such a shape came to me I should suspect the Black Hand of sending me a coffin, but his imagination does not run that way. I brought him out of his tent once in a hurry by innocently hanging the dish towel on the wire "wind guy" that keeps the pipe erect. He seemed to think it was debasing the purpose for which the guy was designed.

We had a breakfast of porridge, toast, and coffee. Rich cream and "sweet" butter, and eggs just laid, came from Cyrus's dairy and chicken ranch. Being previously advised that the Editor had lost his appetite, it pleased me to see he had found it that morning. After breakfast, and at other times during my stay, I persuaded him to let me "snap" him with the little kodak I had brought with me. If the pictures are dim it is the fault of the atmosphere, which was hazy with smoke from forest fires. The view from the tent is charming. The hills across the valley, not too far away, are gorgeous in autumn colors. A few of the trees nearby, one a large maple in front of the tent, changed from green to red in a single night. The air is fresh, cool, and bracing, and I can imagine the good it must do to lungs poisoned with the damp and smell and gas of the city.

Sunday was visitors' day at the tent. Mr. Armitage, Miss Robinson, the Berylsons, and Mr. and Mrs. Doll made the calls. Mr. Doll, who, I understand, bought the wreck of the battleship Maine and made watch cases out of the armor, surprised me by saying he had met me before. We concluded it was at one of the Sunrise dinners. He had just returned from a trip to South America, and what I caught of his conversation led me to believe that he had brought with him a species of lightning-bug which he intended to use for the illumination of his residence in Liberty. The lightning-bug was not the only one he had, for he came to the tent with his feet bare except for sandals, although he wore a warm cloth cap—which is reversing the prevailing style of bare heads. Then he tried to persuade the Editor that he ought to go without clothes and be an Edenite—an idea that Eugene did not appreciate at the value Mr. Doll set upon it. In fact, he said, one kind of bug at a time was enough for him and perhaps a bug in the head is worse than two in the lungs.

One day we drove to town, and while Miss Putnam and I went to the shops and laid in a supply of provisions for the tent, the Editor visited the barber's. When we returned to the carriage it was occupied by a boyish appearing man, for Eugene had parted with that nifty little mustache of his, and looked at least ten years younger for the sacrifice. Of course I must take some more kodak pictures of him, and we suggested that he dress up in the frock coat and white tie which he has diffidently worn on a few state occasions, but he objected, when I told him I was going to print the picture, on account of the effect it might have on his subscribers. He said it would make him look too prosperous, and delinquents would say to themselves that he did not need their renewals, whereas he had just been writing them to the contrary, which was the fact. I think, in this view, that the pleasant look he assumed as I snapped the camera was a mistake. More gloom was needed as an inducement to neglectful subscribers to square up. His contented and satisfied expression gives no hint that eggs and milk are going up, that the fowls are moulting and have forgotten that their whole duty is to produce food for the invalid. This is a case where mental science partially fails. You cannot make the hens believe that there are egg-producing qualities in pebbles and fresh air, nor Eugene that his health and strength will return without the nourishment supplied by fresh eggs and rich milk taken several times a day; but a properly forlorn countenance might wring the hearts of the indifferent and cause them to remit.

I visited the house in town where the Editor will spend the winter, and inspected the porch where he intends to "take the cure." I suggested blue glass, and we recalled how when we were young our families and friends had window sashes made and glazed with that color in the belief that the tint was sure death to microbes and all disease germs. Many cures were reported before the fad was abandoned for others, like Christian Science. I hope that the fresh air cure will hold out until the Editor has got his.

The house in Liberty where he will live this winter is set high on a sidehill, giving a view of the valley and town and hills beyond. If beautiful surroundings, plenty of pure atmosphere, nourishment in the shape of eggs, milk, fruit, and vegetables direct from the farm, can give health and strength to weakened lungs, our Editor will soon be himself again. I left



THE LATEST.

This picture of the Editor was taken after his trip to Liberty village, where he kept an engagement with the barber. The photograph does the subject gross injustice in some respects, adding an appearance of age to which his years do not entitle him. The face is not that of one who has lost interest in things good to eat, or in the world he looks out upon serenely.

him in a cheerful frame of mind, waiting for his household goods to arrive from Glen Ridge, so that he may leave the tent, which is getting too thin for the temperature, and go into winter quarters. He remarked that there was one advantage in being absent from the office. The Truth Seeker when he first sees it is all new and fresh, and he has a subscriber's opportunity to judge of its merits. The first sheet off the press is sent to him, and he reads it every word. He says it is a great paper, always improving, and that every time he gets a new number he feels like sending in his subscription.

GRACE L. MACDONALD.

From the Author of "Woman Pays."

My dear Mr. Macdonald: The printed news of this day regarding the divorce granted to E. Bartol Hall, Jr., from his wife, Mrs. Emma Conakirk Hall, is of so pertinent and timely interest that those clergymen who would bar certain books from libraries because, forsooth, there be therein portrayed the clerical villain as he doth exist in life as well as in fiction, must indeed hold up in protest their white, immaculate hands.

The court emphatically declined to "shield" the Rev. Benjamin Q. Denham, the clerical correspondent. Mrs. Hall confessed that she had been "hypnotized" by this particular clerical villain. The court said:

"Why should the Court protect this clergyman? You say that he has led a good woman astray, despite the fact that he has a wife and three children in Missouri and that he is still preaching out there. I see no reason why the Court should protect a clergyman if he is a guilty party. This man Denham is guilty, and I hope that he will get all the disgrace and publicity that the press can spread. He ought to get publicity, and get it hot. I think the records in such cases ought to be open to the newspapers; especially should it be given in this case. It is a very good thing that we have newspapers in which such scandals as this can be exposed. The newspapers are sometimes better than the courts in exposing crimes.

"I regard the press as our greatest moral force in the community. Fear of disgrace through publicity is the strongest deterrent operating upon those who would commit crime."

That clerical gentleman who protested in the New York Times against the clerical villain in my novel "The Woman Pays," was also averse to publicity, you will remember.

Faugh!
The truth, or any fiction, never hurt an honest man.
Sincerely yours,
FREDERIC P. LADD.

An advertisement from the "Petit Marseillaise" reads as follows: "Family Tomb for sale, southern exposure. Two places empty." If the southern exposure don't suit you, you must be hard to suit!

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER X.—(Continued.)

10. The Messianic Idea.

The desire for a deliverer naturally arises in the minds of a people who are in subjection and bondage. This desire was the germ of the Messianic idea. While there are traces of this idea in the earlier writings of the Hebrews, it reached its highest development during and immediately following the Captivity, and again in the Maccabean age.

The Messiah of Judaism and the Messiah, or Christ, of Christianity, were derived from the Persian theology, the adherents of each system modifying the doctrine to suit their respective notions. In its article on Zoroaster, "Chambers's Encyclopedia" says: "There is an important element to be noticed, viz., the Messiah, or Sosiosh, from whom the Jewish and Christian notions of a Messiah are held by many to have been derived. . . . Even a superficial glance at this sketch will show our readers what very close parallels between Jewish and Christian notions on the one hand, and the Zoroastrian on the other, are to be drawn."

Christians cite numerous passages from the writings of the Old Testament which they claim foretold the advent of Jesus. Not one of these passages, as originally penned, refers in the remotest degree to him, though many of them do refer to the office he is said to have filled. The Jews hoped for a deliverer, for a national leader who would reestablish the kingdom of Israel, and restore to it the glory of David's reign. They were loyal to the house of David and believed that this deliverer would be a descendant, a son, of David. Pietists, too, in the fervor of their religious enthusiasm dreamed of universal conversion to the Jehovistic theocracy. In the writings of their prophets and poets these hopes and dreams found expression. "I have made a covenant with my chosen, I have sworn unto David, my servant, thy seed will I establish forever, and build up thy throne to all generations" (Ps. xxxix, 3, 4). "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii, 27).

While the Messianic idea was originally a Persian idea, the materials used in the formation of the Christian Messiah were drawn largely from the Jewish Scriptures. There are passages in the Old Testament, as we have seen, which predict the coming of a Messiah. These furnished a portion of the materials out of which this Messianic deity, Christ, was formed. There are many more which have no reference whatever to a Messiah which have been made to serve as Messianic prophecies. The Old Testament, as we have it, is alleged to be a Jewish work. It is, rather, a Christian work. It is a Christian version of ancient Jewish writings, every book of which has been more or less Christianized. Much of it is scarcely recognizable to a Jewish scholar. This is especially true of so-called Messianic prophecies.

The Christian Messiah was, on the one hand, modeled, to a considerable extent, after the Jewish ideal, while the Jewish materials, on the other hand, were freely altered to fit the new conception. Referring to the work of the Evangelists, M. Renan says: "Sometimes they reasoned thus: 'The Messiah ought to do such a thing; now Jesus is the Messiah, therefore Jesus has done such a thing.' At other times, by an inverse process, it was said: 'Such a thing has happened to Jesus; now Jesus is the Messiah; therefore such a thing was to happen to the Messiah.'" (Jesus, p. 27).

That the so-called Messianic prophecies of the Jewish Scriptures were the immediate source of the Christ is apparent. That he was, however, merely a borrowed idea and not a historical realization of these prophecies is equally apparent. The Jews were expecting a Messiah. Had Jesus realized these expectations they would have accepted him. But he did not realize them. These prophecies were not fulfilled in him. He was not a son of David; he did not deliver his race from bondage; he did not become a king; the important events that were to attend and follow Mes-

siah's advent form no part even of his alleged history. His rejection by the Jews proves him to be either a false Messiah, or an imaginary being—a historical myth, or a pure myth—in either case a myth.

The Jewish argument against Jesus as the Messiah is unanswerable: "We do not find in the present comparatively imperfect stage of human progress the realization of that blessed condition of mankind which the prophet Isaiah associates with the era when Messiah is to appear. And as our Hebrew Scriptures speak of one Messianic advent only, and not of two advents; and as the inspired Book does not preach Messiah's kingdom as a matter of faith, but distinctly identifies it with matters of fact which are to be made evident to the senses, we cling to the plain inference to be drawn from the text of the Bible, and we deny that Messiah has yet appeared, and upon the following grounds: First, because of the three distinctive facts which the inspired seer of Judah inseparably connects with the advent of the Messiah, viz., (1) the cessation of war and the uninterrupted reign of peace, (2) the prevalence of a perfect concord of opinion on all matters bearing upon the worship of the one and only God, and (3) the ingathering of the remnant of Judah and of the dispersed ten tribes of Israel—not one has, up to the present time, been accomplished. Second, we dissent from the proposition that Jesus of Nazareth is the Messiah announced by the prophets, because the church which he founded, and which his successors developed, has offered, during a succession of centuries, most singular contrast to what is described by the Hebrew Scriptures as the immediate consequence of Messiah's advent, and of his glorious kingdom. The prophet Isaiah declares that when the Messiah appears, peace, love, and union will be permanently established; and every candid man must admit that the world has not realized the accomplishment of this prophecy. Again, in the days of Messiah, all men, as Scripture saith, 'are to serve God with one accord'; and yet it is very certain that since the appearance of him whom Christians believe to be Messiah, mankind has been split into more hostile divisions on the ground of religious belief, and more antagonistic sects have sprung up, than in any historic age before Christianity was preached."

With orthodox Jews the belief in a Messiah is a deep rooted conviction. For 2500 years there has been displayed in front of the synagogue this sign: "Wanted—a Messiah." During this time many, including Jesus, Bar-Cocheba, Moses of Candia, and Sabatai Zevi, have applied for the place, but all applicants have been rejected, and the Messianic predictions of the Jewish prophets are yet to be fulfilled. So, too, are those of the Persian prophet. In the meantime the followers of Jesus—turning from the Jews to the Gentiles—have from this borrowed idea evolved a deity who divides with Brahma, Buddha, and Allah, the worship of the world.

11. The Logos (Word).

The exaltation and deification of Jesus is thus described by the Dutch theologian, Dr. Hooykaas: "When Jesus was gone, those who had known him personally insensibly surrounded him with a glory that shone at last with a more than human splendor. The spiritual blessings which flowed in ever rich measure from his person and his gospel compelled the Christians to exalt him ever more and more. The title of Son of God, which his followers had given him as the future Messiah, was elastic and ambiguous enough to lend itself very readily to this process. The idea of his being the Messiah now no longer sufficed; he was something other and something far more than the Jewish Messiah. The philosophy and theology of the day were laid under contribution; and nothing could so well indicate his significance for all humanity and his unapproachable exaltation as the idea that he was the Word" (Bible for Learners, Vol. III, pp. 670, 671).

The doctrine of the Logos, or Word, as an emanation or essence of divine wisdom is very old. It is found in the ancient religions of Egypt and India. It was recognized in the Persian theology, and was incorporated into the Jewish theology by the Babylonian exiles. It constitutes an important element in the Platonic philosophy. It received its highest development and exposition in the writings of the Jewish philosopher Philo, a contemporary of Jesus.

Concerning the Logos, Dean Milman, in his "History of Christianity," says: "This Being was more or less distinctly impersonated, according

to the more popular or more philosophic, the more material or the more abstract, notions of the age of the people. This was the doctrine from the Ganges, or even the shores of the Yellow Sea, to the Ilissus: it was the fundamental principle of the Indian religion and the Indian philosophy; it was the basis of Zoroastrianism; it was pure Platonism; it was the Platonic Judaism of the Alexandrian school." Another English clergyman, Mr. Lake, says: "We can trace its [the Word's] birthplace in the philosophic speculations of the ancient world; we can note its gradual development and growth; we can see it in its early youth passing (through Philo and others), from Grecian philosophy into the current of Jewish thought" (Philo, Plato, and Paul, p. 71).

The presentation of Jesus as an incarnation of the Logos belongs to the second century and is prominent in the Fourth Gospel. The ideas are chiefly those of Plato and Philo. Plato's trinity was Thought, Word and Deed. The Word occupies the second place in the Platonic trinity as it does in the Christian trinity. That the author of the gospel of John, written more than a century after the time of Philo, borrowed largely from that philosopher, is shown by the following parallels drawn from their writings:

Philo.—"The Logos is the Son of God" (De Profugis).

John.—"This [the Word] is the Son of God" (i, 34).

Philo.—"The Logos is considered the same as God" (De Somniis).

John.—"The Word was God" (i, 1).

Philo.—"He [the Logos] was before all things" (De Leg. Allegor).

John.—"The same [the Word] was in the beginning with God" (i, 2).

Philo.—"The Logos is the agent by whom the world was made" (De Leg. Allegor).

John.—"All things were made by him [the Word]" (i, 3).

Philo.—"The Logos is the light of the world" (De Somniis).

John.—"The Word was the true light" (i, 9).

Philo.—"The Logos only can see God" (De Confus. Ling.).

John.—"No man hath seen God. . . . He [the Word] hath declared him" (i, 18).

Elimination of the Unfit.

Darwinism does, however, present the problem of evil in a new light. It shows us that evil is not on the surface of things, but is part of their very texture. Those who complacently dwell on the survival of the fittest, and the forward march to perfection, conveniently forget that the survival of the fittest is the result. Natural Selection is the process. And if we look at this more closely we discover that natural selection and the survival of the fittest are the same thing; the real process being the elimination of the unfit. Those who survive would have lived in any case; what has happened is that all the rest have been crushed out of existence. Suppose, for instance (to take a case of artificial selection), a farmer castrates nineteen bulls and breeds from the twentieth; it makes a great difference to the result, but clearly the whole of the process is the elimination of the nineteen. Similarly, in natural selection, all organic variations are alike spawned forth by Nature; the fit are produced and perpetuated, while the unfit are produced and exterminated. And how exterminated? Not by the swift hand of a skilful executioner, but by countless varieties of torture, some of which display an infernal ingenuity that might abash the deiftest Inquisitor. Every disease known to us is simply one of Nature's devices for eliminating our unsuitable offspring, and a cat's playing with a mouse is nothing to the prolonged sport of Nature in killing the victims of her own infinite lust of procreation. Place a Deity behind this process, and you create a greater and viler Devil than any theology of the past was capable of inventing. Accept it as the work of blind forces, and you may become a Pessimist if you are disgusted with the entire business; or an Optimist if you are healthy, prosperous, and callous; or a Meliorist if you think evolution tends to progress and that your own efforts may brighten the lot of your fellows.—G. W. Foote.

A Free Thought from La Flandre Libérale: "The priesthood has always posed as the most powerful protector of agriculture. Our personal observation leads us to surmise that the Golden Calf is the chief object of its solicitude."

FROM THE FOREIGN EXCHANGES.

Translations Made for The Truth Seeker by
F. E. Chandler, M.D., D.O., Boston, Mass.

Among our new exchanges we find the American edition of that much advertised anti-Catholic, Italian paper, L'Asino (The Ass)—the subtitle of which is "The People Useful, Patient and Mishandled" (bastonato).

An examination of several numbers thoroughly satisfies us that the holy church made no mistake when it tried to suppress this paper. It is without exception the most dangerous weapon to the cause of the holy fathers that has ever fallen into our hands, for being fully illustrated, it speaks to the uneducated as loudly as to those who have enjoyed better advantages. Although published purely for Italian readers, there is enough good, all-around interesting reading matter in every number to fill two pages of The Truth Seeker. We regret only that our space, time, and eyesight will not allow us to do full justice to this extraordinary publication.—F. E. Ch.

* * *

A few definitions from L'Asino:

Confession: A thieves' toll used by the priests to break down the consciences of those who seek their aid.

Courage: Often found in mankind; this quality is always wanting in certain species of lower animals, such as the rabbit, the hare, the sheep, most politicians, etc.

Lie: A hidden weapon not forbidden by the police; used commonly by the priests.

Truth: A shameless woman who loves to show herself entirely naked before everyone, shocking horribly the modesty of that most respectable matron, the Catholic church.

Brains: A product of a cerebral nature never to be found in reports emanating from parish priests.

Ignorance: Theological virtue held in supreme honor by the Catholic church as its best defense, and guaranteed as the most perfect defender of "the faith."

Reason: The most powerful disinfectant, destroying instantly all microbes of the faith and the parasites of divine worship.

* * *

Japan, a Godless Nation.

Joseph MacCabe, the well-known Freethinker, delivered recently, in London, a lecture entitled, "Japan, a Godless Nation." He showed that Japan has, popularly speaking, three religions: Shintoism and Buddhism with quantities of gods, and Confucianism, the chief religion, without a God or any idea of the kind. In ten centuries there has lived no highly instructed Japanese who was not an adept in Confucianism.

Shintoism, which is the religion of the country, is a mixture of nature-worship and ancestor-worship. It has absolutely no moral influence on the people. Buddhism, moral in its conception, has become a mass of formal ceremonies and has little influence on the higher aims of the nation.

In the Japanese schools no religion is taught, only the general principles of morality, and mention is never made either of God or heaven. The children are taught the duty of man toward his fellow man only! For one thousand years Japan has been satisfied to give a purely moral education to its children, and Confucianism has become deeply rooted in the heart of the nation; that is why every effort to Christianize the country has been in vain.—Journal de Charleroi.

* * *

A Religion of Assassins.

Catholicism is a religion of assassins. Judge for yourself from the following quotations:

"God knows perfectly well that it is right to kill."—St. Augustine.

"Murder is pleasing to God if the schism is avenged."—St. Optat.

"Cursed be the man who does not steep his sword in blood."—Pope Gregory VII.

"Those who, carried away by a holy zeal, kill excommunicated persons are not homicides."—Pope Urban II.

"Death by burning is the fitting punishment for heretics."—Pope Lucius III.

"The church has the right to spill the blood of heretics."—Pope Gregory IX.

"Kill them all. God will recognize his own" (Massacre of Beziers).—Arnold, Papal Legate.

"With Jews one should never enter into ver-

bal discussions, but with a good sharp sword only, cutting and slashing the unbelievers until no spot remains uninjured."—St. Louis, King of France.

"Heresy is a sin which merits not only separation from the church by excommunication, but also exclusion from this world by death."—St. Thomas Aquinas.

"Burn and kill all who renounce the church. Nothing is so agreeable to God as the death of his enemies and blasphemers."—Pope Martin V.

"Give no mercy! It is better to exterminate the present generation than to allow a fallacy to go down to posterity."—Ibid.

"Never a day passes but Rome is enlivened by the sight of an execution at the stake or on the gallows."—Ibid.

"Nothing is more cruel than mercy to heretics who deserve the most horrible torture."—Ibid.

"In the name of Christ we enjoin you to hang or behead the prisoners you have taken. Peace can never exist between the sons of Satan and the children of light. The race of heretics must be kept from future increase. Exterminate the miserable heretics to the last man. The most agreeable sacrifice to God is the blood of the enemies of the Catholic religion."—Ibid.

"You must hang, burn, roast, boil, flay, and bury alive these infamous heretics. You must rip open their wives and crush their little children against the wall in order to completely exterminate their abominable race."—Cornelius Adraiansen, Franciscan Friar.

"All who kill a Frenchman will offer a sacrifice agreeable to God and their names will be inscribed among the God's chosen people."—Pope Pious VI.

"When persuasion has failed; when warnings are in vain, then we must use force, wield the sword, strike off heads, and thus instil terror."—Rev. Father Didon.

If you compare the last citation with the first you will see that the Holy Church has not changed its opinion about assassination in 1500 years (400 A. D.—1900 A. D.).—Les Corbeaux, Paris.

Death Painless, Like Sleep.

Dr. Woods Hutchinson writes an article of interest on "The Curiosities of Sleep," in the October "American Magazine." On the subject of the painlessness of death he says:

"This opposition between death and sleep does not, however, destroy one consoling analogy which has been drawn between them and that is that they are both painless, and cause neither fear nor anxiety by their approach. It is one of the most merciful things in nature that the overwhelming majority of the poisons which destroy life, whether they be those of infectious diseases or those which are elaborated from the body's own waste products, act as narcotics and abolish consciousness long before the end comes. While death is not in any sense analogous to sleep, it resembles it to the extent that it is in the vast majority of instances not only not painful but welcome. Pain-racked and fever-scorched patients long for death as the wearied toiler longs for sleep. The fear of death, which has been so enormously exploited in dramatic literature, sacred and otherwise, is almost without existence in sickness. Most of our patients have lost it completely by the time they become seriously ill.

"While many of the processes which lead to death are painful, death itself is painless, natural, like the fading of a flower or the falling of a leaf. Our dear ones drift out on the ebbing tide of life without fear, without pain, without regret, save for those they leave behind. When Death comes close enough so that we can see the eyes behind the mask, his face becomes as welcome as that of his 'twin brother,' Sleep."

What has made this country? I say again, liberty and labor. What would we be without labor? I want every farmer, when ploughing the rustling corn of June—while mowing in the perfumed fields—to feel that he is adding to the wealth and glory of the United States. I want every mechanic—every man of toil, to know and feel that he is keeping the cars running, the telegraph wires in the air; that he is making the statues and painting the pictures; that he is writing and printing the books; that he is helping to fill the world with honor, with happiness, with love and law.—Ingersoll.

CHURCH AND STATE.

Where their Union Exists the Church Is Master
and the State a Servant.

In marking their union, church is usually placed before state, although the state includes not only the dominating church but all other churches, if they are allowed to exist, and all the people who are not in church harness. Yet church is placed foremost, because where the two are united the church is dominant. In an absolute monarchy perhaps a church, or priesthood, is necessary to keep the people in subjection to a despotic "state," but in a limited monarchy or a democracy there is no need of a church. The church that holds property which is exempt from taxation is a detriment to the public; and the church that asks and receives from the government any favors, whether sinecures, perquisites, gifts, or even employment, is a danger to the peace and liberty of the people. It is not the state that desires the union; it is the church that expects all the benefits at the expense of the state; and the more divine right the church has to control the world, the greater is its menace to the welfare of the state.

The Roman Catholic church claims to be the foundation, pillar, tower, and pinnacle of the palace, while the state is the stable; the church is the dining-room and throne-room, and the state is the kitchen and scullery. The church is the lord, the state is the servant. The church is the pope; the state is his steward.

Who is the state? Is it a man, or a few men who may deal with the pope without first consulting the public and giving the newspapers a full account of all the conditions of the bargain?

No wonder so many are turning to Socialism if our laws are such that a man who is chosen to look after the proper liberty and welfare of our own people can call himself the United States and pay millions of money for a foreign country and practically turn that country over to the people and then crown the outrage to our principles by paying Christ's vicegerent millions more for taking it.

When that Philippine deal was under deliberation, why were certain Protestant ministers called to the cabal?—were they sent as delegates to convey the approval of the churches over which they presided? Was Mrs. Eddy summoned, or the ghost of a noted Spiritualist, or Ingersoll? And the farmers who feed our nation were not invited. Editors seem to have been absent from the junto, although their influence is far above that of clergymen. Why did not they resent the disregard of their public services?—were they fearful of losing patronage?

When a corporation sets its heart on acquiring certain wealth or territory it is likely to be impatient of delay; so the ruler of the empire which is run by magic, the Roman hierarchy, is working to get beforehand some of the graft which it expects when it gains the power in the United States for which it is scheming. A few years ago a Catholic priest lectured here in Wichita, and an intelligent lady who heard his address told me that he advocated Catholic immigration, an abundance of it; that he said the church ought to do all that it could to encourage foreign Catholics to come into this country so as to gain a majority; that a mighty effort must be made to bring the United States under control of the Catholic church.

The "Holy Roman church," as it was once named, is a hierarchy of bachelors, whose whole interest lies in the prosperity and power of their order. These bachelors are not supposed to have a father's solicitude for offspring; their care is for themselves and the graft. They have no thought for children nor for the children of children's children of future generations. The well-being of the coming man is nothing to them except as it may perpetuate the hierarchy. Their vision of the future is a display of cathedrals, bishops' palaces, church property, nunneries, and arsenals, anything that will insure the perpetuity of that old Roman Empire which had a childish ambition to rule over people whom it could tread upon, and a savage's ambition to kill everybody that would not submit to its arrogance.

M. C. COOMER.

Symbols bow at the altar of shams.

Both Presidential candidates reckon on God's support, but a majority, not a divinity, elects.

Minor Editorial Note and Comment.

In a case like that of the Rev. B. Q. Denham or of the numberless other reverends who abscond with the wives of their parishioners, the husband may bury his sorrow in the deeper pain of a legal separation. A husband should have the same relief, if he wants it, when the thing happens as related in a dispatch from Pana, Ill., which we copy from an exchange, as follows:

"An unusual interruption came to the revival meeting held in the big gospel tent here last night when a strange man in a back seat arose and walked down the aisle. Rev. Albert C. Atherton, of St. Louis, was preaching at the moment and he stopped as the man approached the altar as though to confess his sins. Instead, however, he turned to face the congregation, announced his name as Frank Lemon of St. Louis, and pointed out his wife upon the platform back of the preacher.

"This evangelist with his cant has lured my wife from her place at home," declared Lemon. "I need her, but she has forgotten the vows she took at the altar and refuses to give up what she calls her 'holy mission' to fill her place in the little family circle. Once more, now I ask her to return home."

"Mrs. Lemon, much embarrassed, shook her head at the appeal, and Lemon left the tent. He returned to St. Louis to-day. Mrs. Lemon stayed to assist in the revival."

From this, turn to your preacher for comfort. He will tell you that loosening the ties of religion is breaking up the home.

A Western Socialist newspaper which has done much good in exposing the relations between the Catholic church and the government of the United States, challenges the reader to discover in its indictment "a single word or sentence that attacks any religion whatever." That is the weak point in the arraignment of the hierarchy and the administration. The papal hierarchy and its intrigues and bargains with the state are made possible only by the blind belief, the superstition, that is behind and supports them all. While people believe in a supernatural religion they will demand its recognition by the state, and they will vote for men from whom such recognition is to be expected. As all parties appeal to the religious impulses—the Socialist as well as the others—the form of government, whether monarchical, republican, or Socialistic, will make no difference. One form as readily as another may be used by the church, and there is no way of ousting the church except by removing its foundation of false work, which is supernatural belief. A community of Freethinkers would no more tolerate the grafting of religion upon the state than they would now tolerate the discredited teaching of astrology in the schools. There will be religion in the state as long as it exists in the individuals composing the state.

When Upton Sinclair wrote his "Jungle," revealing the conditions under which food is canned, the exposure was followed by the appointing of a government investigating committee and the passing of a Pure Food law. No such action will follow the publication of his latest "muck-raking" novel, "The Money-changers." This for the reason that the tale involves an exposure, in the higher departments of the government, of operations as scandalous as any that have taken place in the canneries. The financial world is also involved, as well as the morals of society. There will be no investigating committee in this case. The story, by the way (published by B. W. Dodge & Co., New York, at \$1.50) will repay the reader when considered as a novel. But why does Mr. Sinclair permit one of his characters, unrebuked, to allege the fact that a man is a Free-thinker as a reason for fearing that he will lead the heroine astray? In real life the rakes are not conspicuous for their avowal of unbelief. The Breckin-

ridge-Pollard incident is not ancient history, nor the Platt-Mae Wood episode. Every day or two an orthodox minister drops out to reappear as correspondent or defendant in a woman scrape. Why, then, the misleading and uncensored remark?

Professor Peuck, director of the Berlin Deep Sea Institute and American Exchange professor, may lecture in New York on the interesting anthropological discovery made in a wonderful cave named the Weldkerchlihole, at Santis, Switzerland. Dr. Eckerhardt, as told in the newspapers, discovered this cave and later on Dr. Bachler unearthed in it numerous remains of a colony of bears with a quantity of human bones of the pre-paleolithic period. The discovery showed that mankind dwelt in the cave and lived on the bears which they killed in hunting. Professor Peuck in the course of a visit to the cave ascertained that this state of things could only have occurred during the last interglacial era. He thereby proved that human beings must have lived in the mountains before the last glacial modification of the Alps, which, according to his calculation, was about 100,000 years ago. We have just seen an important part of the population of New York celebrating, of course as a religious observance, the 5669th year of the creation of the world!

The remains of three victims of an accident on the Toronto, Hamilton & Buffalo railroad were so marred as to be separately beyond identification, and were placed in one receptacle by the undertaker. Friends only knew that what was saved of the three persons was in the casket. Being of different faiths, three clergymen of three denominations were called to officiate, one of them being a Catholic priest. A question arose as to where the remains should be buried, and although the priest knew that the body of one of his parishioners was in the collection, he refused interment in the Catholic cemetery because it would involve the burying of two or parts of two who were not Roman Catholics in consecrated ground. The ground, it appears, is held to be more sacred than the flesh, and it is better that a true believer be cast with the heretics than that earth over which some priestly nummery has been performed should be contaminated by contact with the mortal relics of a Protestant.

The peace of Europe is threatened by recent developments in the Balkan states in which Turkey and Austria, if not other powers, are involved. Bulgaria declares its independence of Turkey, and Bosnia and Herzegovina are annexed by Austria, which causes in Serbia a desire to go to war with the latter country. Montenegro likewise revolts against Austria, while the Island of Crete goes over to Greece. It is believed that Germany is backing Austria. The proceedings nullify the treaty of Berlin. The Christian powers have exercised authority in the Turkish dependencies under the pretext of protecting missionaries and their converts. Liberty being now secure under the control of the Young Turks, that pretext will no longer suffice, and the Christian powers prefer annexation to evacuation.

A child whose birth was registered recently at Spaxton, England, is especially favored, having been born in Heaven, as the Rev. John Hugh Smyth-Pigott's establishment is called, and with a Messiah for its father. The Rev. Mr. Smyth-Pigott is the messiah, and the mother, Miss Ruth Preece, is his spiritual bride. As we are told that in the resurrection there is neither marrying nor giving in marriage, so the parents are not united by earthly ceremony, but are as the angels in Heaven, all of whom it is inferred, enjoy social freedom. When asked for the

name of the child, Pigott raised his eyes heavenward and said "Power," and that went. The ceremony was attended by Pigott's lawful wife, who is reported to have viewed the scene with equanimity. Of such is the kingdom.

In its reminiscences of Philadelphia, inspired by the celebration of Founders' Week, the New York Globe and Commercial Advertiser does not forget one who had much to do with founding the nation. "Here," remarks Frederic J. Haskin in a special article on the editorial page of the Globe and Advertiser—"here lived Robert Morris and Michael Hillegas, who financed the war of independence. Here lived Thomas Paine, who broke the shackles of century-old conservatism and taught Americans to think for themselves." Paine participated also in the work of Morris and Hillegas. The subscription which they raised to finance the war of independence, and which was the foundation of a bank, he headed by subscribing \$500, his salary as clerk of the Assembly.

Postmaster Morgan of New York gave all his Jewish subordinates permission to absent themselves during the recent Jewish holidays. A postal clerk writes to the press that no such privilege is accorded to Christian clerks during the Christmas holidays, and declares that this act of the department "establishes a dangerous precedent which cannot fail to be fraught with the greatest danger to this republic and to the constitutional requirements of keeping church and state separate." The precedent is already established by giving leave of absence to Christians on Good Friday.

If the law takes away a man's cloak, it is his duty, saith the scripture, to give the plaintiff his coat also. But when a church committee divests a preacher of his reputation, shall he let his job go with his character? The Rev. R. T. Cooper, Methodist of Hillville, Pa., evidently thinks not. The ecclesiastical conference at Jamestown, N. Y., alleging gross immorality on the part of the Rev. Mr. Cooper, removed him from membership and ministry, but he at once gave notice of appeal against expulsion to the civil courts. The pulpit is the Rev. Mr. Cooper's meal ticket.

Frederick Fickey of Baltimore devised a valuable tract of land in Ritchie county, West Virginia, to a trustee to be sold for the benefit of the First Spiritualist church of Baltimore. The will of Fickey is protested on the ground that the Spiritualist church is not a religious body, and that hence the bequest is illegal under the laws of West Virginia. It will be left for Judge Dayton of the Federal Court at Parkersburg to decide whether or not Spiritualism is a religion. If Spiritualism, which has its "churches" and its "reverends," is not a religion, what is it?

Learning develops in unsuspected places. It being necessary to insert a word of Hebrew in The Truth Seeker, and neither this office nor the printing office boasting of a Hebrew typographer, resort was had at a venture to a man selling shoestrings and collarbuttons on the sidewalk—one usually classed with the "fakers." He proved not only able to read and translate Hebrew, but to select the letters from a font of type. Besides that, he displayed a keen interest in the subject discussed, concerning which he was able to express a learned opinion.

Before taking his own life, Milton F. Cahill of this city wrote a note to the coroner explaining that he was too old to get a job, and "hat in the circumstances 'perhaps Cod points out the way.'" So he shot himself through the heart. Such cases are recorded in The Truth Seeker as evidence. It is asserted by the godists that believers in the deity do not destroy themselves.

The Catholic Archbishop Farley of New York got home from Europe last week, and one of the newspapers prints a picture of him on the pier, with a "red-neck" going down to kiss his hand. A man who will abase himself in that fashion ought to be seized by the nose and turned about, so that the sense which his head is too thick to admit may be kicked into him from another direction.

Crimes of Preachers



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

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

THE SEVENTH EDITION.

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

CRIMES OF PREACHERS

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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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THE LOVE OF GOD AN IMPOSSIBILITY

By DANIEL K. TENNEY

PRICE 10 CENTS.

The title explains the subject, and the case is made clear.

Address THE TRUTH SEEKER.

FROM THE FOREIGN EXCHANGES.

Translations Made for The Truth Seeker by
F. E. Chandler, M.D., D.O., Boston, Mass.

Among our new exchanges we find the American edition of that much advertised anti-Catholic, Italian paper, L'Asino (The Ass)—the subtitle of which is "The People Useful, Patient and Mishandled" (bastonato).

An examination of several numbers thoroughly satisfies us that the holy church made no mistake when it tried to suppress this paper. It is without exception the most dangerous weapon to the cause of the holy fathers that has ever fallen into our hands, for being fully illustrated, it speaks to the uneducated as loudly as to those who have enjoyed better advantages. Although published purely for Italian readers, there is enough good, all-around interesting reading matter in every number to fill two pages of The Truth Seeker. We regret only that our space, time, and eyesight will not allow us to do full justice to this extraordinary publication.—F. E. Ch.

* * *

A few definitions from L'Asino:

Confession: A thieves' toll used by the priests to break down the consciences of those who seek their aid.

Courage: Often found in mankind; this quality is always wanting in certain species of lower animals, such as the rabbit, the hare, the sheep, most politicians, etc.

Lie: A hidden weapon not forbidden by the police; used commonly by the priests.

Truth: A shameless woman who loves to show herself entirely naked before everyone, shocking horribly the modesty of that most respectable matron, the Catholic church.

Brains: A product of a cerebral nature never to be found in reports emanating from parish priests.

Ignorance: Theological virtue held in supreme honor by the Catholic church as its best defense, and guaranteed as the most perfect defender of "the faith."

Reason: The most powerful disinfectant, destroying instantly all microbes of the faith and the parasites of divine worship.

* * *

Japan, a Godless Nation.

Joseph MacCabe, the well-known Freethinker, delivered recently, in London, a lecture entitled, "Japan, a Godless Nation." He showed that Japan has, popularly speaking, three religions: Shintoism and Buddhism with quantities of gods, and Confucianism, the chief religion, without a God or any idea of the kind. In ten centuries there has lived no highly instructed Japanese who was not an adept in Confucianism.

Shintoism, which is the religion of the country, is a mixture of nature-worship and ancestor-worship. It has absolutely no moral influence on the people. Buddhism, moral in its conception, has become a mass of formal ceremonies and has little influence on the higher aims of the nation.

In the Japanese schools no religion is taught, only the general principles of morality, and mention is never made either of God or heaven. The children are taught the duty of man toward his fellow man only! For one thousand years Japan has been satisfied to give a purely moral education to its children, and Confucianism has become deeply rooted in the heart of the nation; that is why every effort to Christianize the country has been in vain.—Journal de Charleroi.

* * *

A Religion of Assassins.

Catholicism is a religion of assassins. Judge for yourself from the following quotations:

"God knows perfectly well that it is right to kill."—St. Augustine.

"Murder is pleasing to God if the schism is avenged."—St. Optat.

"Cursed be the man who does not steep his sword in blood."—Pope Gregory VII.

"Those who, carried away by a holy zeal, kill excommunicated persons are not homicides."—Pope Urban II.

"Death by burning is the fitting punishment for heretics."—Pope Lucius III.

"The church has the right to spill the blood of heretics."—Pope Gregory IX.

"Kill them all. God will recognize his own" (Massacre of Beziers).—Arnold, Papal Legate.

"With Jews one should never enter into ver-

bal discussions, but with a good sharp sword only, cutting and slashing the unbelievers until no spot remains uninjured."—St. Louis, King of France.

"Heresy is a sin which merits not only separation from the church by excommunication, but also exclusion from this world by death."—St. Thomas Aquinas.

"Burn and kill all who renounce the church. Nothing is so agreeable to God as the death of his enemies and blasphemers."—Pope Martin V.

"Give no mercy! It is better to exterminate the present generation than to allow a fallacy to go down to posterity."—Ibid.

"Never a day passes but Rome is enlivened by the sight of an execution at the stake or on the gallows."—Ibid.

"Nothing is more cruel than mercy to heretics who deserve the most horrible torture."—Ibid.

"In the name of Christ we enjoin you to hang or behead the prisoners you have taken. Peace can never exist between the sons of Satan and the children of light. The race of heretics must be kept from future increase. Exterminate the miserable heretics to the last man. The most agreeable sacrifice to God is the blood of the enemies of the Catholic religion."—Ibid.

"You must hang, burn, roast, boil, flay, and bury alive these infamous heretics. You must rip open their wives and crush their little children against the wall in order to completely exterminate their abominable race."—Cornelius Adraiansen, Franciscan Friar.

"All who kill a Frenchman will offer a sacrifice agreeable to God and their names will be inscribed among the God's chosen people."—Pope Pious VI.

"When persuasion has failed; when warnings are in vain, then we must use force, wield the sword, strike off heads, and thus instil terror."—Rev. Father Didon.

If you compare the last citation with the first you will see that the Holy Church has not changed its opinion about assassination in 1500 years (400 A. D.—1900 A. D.).—Les Corbeaux, Paris.

Death Painless, Like Sleep.

Dr. Woods Hutchinson writes an article of interest on "The Curiosities of Sleep," in the October "American Magazine." On the subject of the painlessness of death he says:

"This opposition between death and sleep does not, however, destroy one consoling analogy which has been drawn between them and that is that they are both painless, and cause neither fear nor anxiety by their approach. It is one of the most merciful things in nature that the overwhelming majority of the poisons which destroy life, whether they be those of infectious diseases or those which are elaborated from the body's own waste products, act as narcotics and abolish consciousness long before the end comes. While death is not in any sense analogous to sleep, it resembles it to the extent that it is in the vast majority of instances not only not painful but welcome. Pain-racked and fever-scorched patients long for death as the wearied toiler longs for sleep. The fear of death, which has been so enormously exploited in dramatic literature, sacred and otherwise, is almost without existence in sickness. Most of our patients have lost it completely by the time they become seriously ill.

"While many of the processes which lead to death are painful, death itself is painless, natural, like the fading of a flower or the falling of a leaf. Our dear ones drift out on the ebbing tide of life without fear, without pain, without regret, save for those they leave behind. When Death comes close enough so that we can see the eyes behind the mask, his face becomes as welcome as that of his 'twin brother,' Sleep."

What has made this country? I say again, liberty and labor. What would we be without labor? I want every farmer, when ploughing the rustling corn of June—while mowing in the perfumed fields—to feel that he is adding to the wealth and glory of the United States. I want every mechanic—every man of toil, to know and feel that he is keeping the cars running, the telegraph wires in the air; that he is making the statues and painting the pictures; that he is writing and printing the books; that he is helping to fill the world with honor, with happiness, with love and law.—Ingersoll.

CHURCH AND STATE.

Where their Union Exists the Church Is Master
and the State a Servant.

In marking their union, church is usually placed before state, although the state includes not only the dominating church but all other churches, if they are allowed to exist, and all the people who are not in church harness. Yet church is placed foremost, because where the two are united the church is dominant. In an absolute monarchy perhaps a church, or priesthood, is necessary to keep the people in subjection to a despotic "state," but in a limited monarchy or a democracy there is no need of a church. The church that holds property which is exempt from taxation is a detriment to the public; and the church that asks and receives from the government any favors, whether sinecures, perquisites, gifts, or even employment, is a danger to the peace and liberty of the people. It is not the state that desires the union; it is the church that expects all the benefits at the expense of the state; and the more divine right the church has to control the world, the greater is its menace to the welfare of the state.

The Roman Catholic church claims to be the foundation, pillar, tower, and pinnacle of the palace, while the state is the stable; the church is the dining-room and throne-room, and the state is the kitchen and scullery. The church is the lord, the state is the servant. The church is the pope; the state is his steward.

Who is the state? Is it a man, or a few men who may deal with the pope without first consulting the public and giving the newspapers a full account of all the conditions of the bargain?

No wonder so many are turning to Socialism if our laws are such that a man who is chosen to look after the proper liberty and welfare of our own people can call himself the United States and pay millions of money for a foreign country and practically turn that country over to the people and then crown the outrage to our principles by paying Christ's vicegerent millions more for taking it.

When that Philippine deal was under deliberation, why were certain Protestant ministers called to the cabal?—were they sent as delegates to convey the approval of the churches over which they presided? Was Mrs. Eddy summoned, or the ghost of a noted Spiritualist, or Ingersoll? And the farmers who feed our nation were not invited. Editors seem to have been absent from the junto, although their influence is far above that of clergymen. Why did not they resent the disregard of their public services?—were they fearful of losing patronage?

When a corporation sets its heart on acquiring certain wealth or territory it is likely to be impatient of delay; so the ruler of the empire which is run by magic, the Roman hierarchy, is working to get beforehand some of the graft which it expects when it gains the power in the United States for which it is scheming. A few years ago a Catholic priest lectured here in Wichita, and an intelligent lady who heard his address told me that he advocated Catholic immigration, an abundance of it; that he said the church ought to do all that it could to encourage foreign Catholics to come into this country so as to gain a majority; that a mighty effort must be made to bring the United States under control of the Catholic church.

The "Holy Roman church," as it was once named, is a hierarchy of bachelors, whose whole interest lies in the prosperity and power of their order. These bachelors are not supposed to have a father's solicitude for offspring; their care is for themselves and the graft. They have no thought for children nor for the children of children's children of future generations. The well-being of the coming man is nothing to them except as it may perpetuate the hierarchy. Their vision of the future is a display of cathedrals, bishops' palaces, church property, nunneries, and arsenals, anything that will insure the perpetuity of that old Roman Empire which had a childish ambition to rule over people whom it could tread upon, and a savage's ambition to kill everybody that would not submit to its arrogance.

M. C. COOMER.

Symbols bow at the altar of shams.

Both Presidential candidates reckon on God's support, but a majority, not a divinity, elects.

Minor Editorial Note and Comment.

In a case like that of the Rev. B. Q. Denham or of the numberless other reverends who abscond with the wives of their parishioners, the husband may bury his sorrow in the deeper pain of a legal separation. A husband should have the same relief, if he wants it, when the thing happens as related in a dispatch from Pana, Ill., which we copy from an exchange, as follows:

"An unusual interruption came to the revival meeting held in the big gospel tent here last night when a strange man in a back seat arose and walked down the aisle. Rev. Albert C. Atherton, of St. Louis, was preaching at the moment and he stopped as the man approached the altar as though to confess his sins. Instead, however, he turned to face the congregation, announced his name as Frank Lemon of St. Louis, and pointed out his wife upon the platform back of the preacher.

"This evangelist with his cant has lured my wife from her place at home," declared Lemon. "I need her, but she has forgotten the vows she took at the altar and refuses to give up what she calls her 'holy mission' to fill her place in the little family circle. Once more, now I ask her to return home."

"Mrs. Lemon, much embarrassed, shook her head at the appeal, and Lemon left the tent. He returned to St. Louis to-day. Mrs. Lemon stayed to assist in the revival."

From this, turn to your preacher for comfort. He will tell you that loosening the ties of religion is breaking up the home.

A Western Socialist newspaper which has done much good in exposing the relations between the Catholic church and the government of the United States, challenges the reader to discover in its indictment "a single word or sentence that attacks any religion whatever." That is the weak point in the arraignment of the hierarchy and the administration. The papal hierarchy and its intrigues and bargains with the state are made possible only by the blind belief, the superstition, that is behind and supports them all. While people believe in a supernatural religion they will demand its recognition by the state, and they will vote for men from whom such recognition is to be expected. As all parties appeal to the religious impulses—the Socialist as well as the others—the form of government, whether monarchical, republican, or Socialistic, will make no difference. One form as readily as another may be used by the church, and there is no way of ousting the church except by removing its foundation of false work, which is supernatural belief. A community of Freethinkers would no more tolerate the grafting of religion upon the state than they would now tolerate the discredited teaching of astrology in the schools. There will be religion in the state as long as it exists in the individuals composing the state.

When Upton Sinclair wrote his "Jungle," revealing the conditions under which food is canned, the exposure was followed by the appointing of a government investigating committee and the passing of a Pure Food law. No such action will follow the publication of his latest "muck-raking" novel, "The Money-changers." This for the reason that the tale involves an exposure, in the higher departments of the government, of operations as scandalous as any that have taken place in the canneries. The financial world is also involved, as well as the morals of society. There will be no investigating committee in this case. The story, by the way (published by B. W. Dodge & Co., New York, at \$1.50) will repay the reader when considered as a novel. But why does Mr. Sinclair permit one of his characters, unrebuked, to allege the fact that a man is a Free-thinker as a reason for fearing that he will lead the heroine astray? In real life the rakes are not conspicuous for their avowal of unbelief. The Breckin-

ridge-Pollard incident is not ancient history, nor the Platt-Mae Wood episode. Every day or two an orthodox minister drops out to reappear as correspondent or defendant in a woman scrape. Why, then, the misleading and uncensored remark?

Professor Peuck, director of the Berlin Deep Sea Institute and American Exchange professor, may lecture in New York on the interesting anthropological discovery made in a wonderful cave named the Weldkerchliohle, at Santis, Switzerland. Dr. Ekehardt, as told in the newspapers, discovered this cave and later on Dr. Bachler unearthed in it numerous remains of a colony of bears with a quantity of human bones of the pre-paleolithic period. The discovery showed that mankind dwelt in the cave and lived on the bears which they killed in hunting. Professor Peuck in the course of a visit to the cave ascertained that this state of things could only have occurred during the last interglacial era. He thereby proved that human beings must have lived in the mountains before the last glacial modification of the Alps, which, according to his calculation, was about 100,000 years ago. We have just seen an important part of the population of New York celebrating, of course as a religious observance, the 5669th year of the creation of the world!

The remains of three victims of an accident on the Toronto, Hamilton & Buffalo railroad were so marred as to be separately beyond identification, and were placed in one receptacle by the undertaker. Friends only knew that what was saved of the three persons was in the casket. Being of different faiths, three clergymen of three denominations were called to officiate, one of them being a Catholic priest. A question arose as to where the remains should be buried, and although the priest knew that the body of one of his parishioners was in the collection, he refused interment in the Catholic cemetery because it would involve the burying of two or parts of two who were not Roman Catholics in consecrated ground. The ground, it appears, is held to be more sacred than the flesh, and it is better that a true believer be cast with the heretics than that earth over which some priestly nummery has been performed should be contaminated by contact with the mortal relics of a Protestant.

The peace of Europe is threatened by recent developments in the Balkan states in which Turkey and Austria, if not other powers, are involved. Bulgaria declares its independence of Turkey, and Bosnia and Herzegovina are annexed by Austria, which causes in Serbia a desire to go to war with the latter country. Montenegro likewise revolts against Austria, while the Island of Crete goes over to Greece. It is believed that Germany is backing Austria. The proceedings nullify the treaty of Berlin. The Christian powers have exercised authority in the Turkish dependencies under the pretext of protecting missionaries and their converts. Liberty being now secure under the control of the Young Turks, that pretext will no longer suffice, and the Christian powers prefer annexation to evacuation.

A child whose birth was registered recently at Spaxton, England, is especially favored, having been born in Heaven, as the Rev. John Hugh Smyth-Pigott's establishment is called, and with a Messiah for its father. The Rev. Mr. Smyth-Pigott is the messiah, and the mother, Miss Ruth Preece, is his spiritual bride. As we are told that in the resurrection there is neither marrying nor giving in marriage, so the parents are not united by earthly ceremony, but are as the angels in Heaven, all of whom it is inferred, enjoy social freedom. When asked for the

name of the child, Pigott raised his eyes heavenward and said "Power," and that went. The ceremony was attended by Pigott's lawful wife, who is reported to have viewed the scene with equanimity. Of such is the kingdom.

In its reminiscences of Philadelphia, inspired by the celebration of Founders' Week, the New York Globe and Commercial Advertiser does not forget one who had much to do with founding the nation. "Here," remarks Frederic J. Haskin in a special article on the editorial page of the Globe and Advertiser—"here lived Robert Morris and Michael Hillegas, who financed the war of independence. Here lived Thomas Paine, who broke the shackles of century-old conservatism and taught Americans to think for themselves." Paine participated also in the work of Morris and Hillegas. The subscription which they raised to finance the war of independence, and which was the foundation of a bank, he headed by subscribing \$500, his salary as clerk of the Assembly.

Postmaster Morgan of New York gave all his Jewish subordinates permission to absent themselves during the recent Jewish holidays. A postal clerk writes to the press that no such privilege is accorded to Christian clerks during the Christmas holidays, and declares that this act of the department "establishes a dangerous precedent which cannot fail to be fraught with the greatest danger to this republic and to the constitutional requirements of keeping church and state separate." The precedent is already established by giving leave of absence to Christians on Good Friday.

If the law takes away a man's cloak, it is his duty, saith the scripture, to give the plaintiff his coat also. But when a church committee divests a preacher of his reputation, shall he let his job go with his character? The Rev. R. T. Cooper, Methodist, of Hillaville, Pa., evidently thinks not. The ecclesiastical conference at Jamestown, N. Y., alleging gross immorality on the part of the Rev. Mr. Cooper, removed him from membership and ministry, but he at once gave notice of appeal against expulsion to the civil courts. The pulpit is the Rev. Mr. Cooper's meal ticket.

Frederick Fickey of Baltimore devised a valuable tract of land in Ritchie county, West Virginia, to a trustee to be sold for the benefit of the First Spiritualist church of Baltimore. The will of Fickey is protested on the ground that the Spiritualist church is not a religious body, and that hence the bequest is illegal under the laws of West Virginia. It will be left for Judge Dayton of the Federal Court at Parkersburg to decide whether or not Spiritualism is a religion. If Spiritualism, which has its "churches" and its "reverends," is not a religion, what is it?

Learning develops in unsuspected places. It being necessary to insert a word of Hebrew in The Truth Seeker, and neither this office nor the printing office boasting of a Hebrew typographer, resort was had at a venture to a man selling shoestrings and collarbuttons on the sidewalk—one usually classed with the "fakers." He proved not only able to read and translate Hebrew, but to select the letters from a font of type. Besides that, he displayed a keen interest in the subject discussed, concerning which he was able to express a learned opinion.

Before taking his own life, Milton F. Cahill of this city wrote a note to the coroner explaining that he was too old to get a job, and "hat in the circumstances "perhaps God points out the way." So he shot himself through the heart. Such cases are recorded in The Truth Seeker as evidence. It is asserted by the godists that believers in the deity do not destroy themselves.

The Catholic Archbishop Farley of New York got home from Europe last week, and one of the newspapers prints a picture of him on the pier, with a "red-neck" going down to kiss his hand. A man who will abase himself in that fashion ought to be seized by the nose and turned about, so that the sense which his head is too thick to admit may be kicked into him from another direction.

Crimes of Preachers



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

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

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

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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.

A REPORTER TALKS POLITICS.

From L. D. Crine, New York.

E. M. Macdonald—Dear Sir:

That staunch supporter of liberty and patriarch of the Freethought family, Mr. Thaddeus B. Wakeman, from his retreat up in Connecticut, so assumed, has favored us with another of his scholarly and helpful contributions on the political questions of the day, and promises still others. Years ago, when I was in the first active stages of my waywardness from an orthodox point of view, time and again, year after year, as did a large number of others, I sat and listened in intense admiration to the earnest and eloquent appeals of this man before the Manhattan Liberal Club on Fifteenth street. And I well remember wondering how it was possible for him to know so much. It seemed as if there was no branch of human knowledge and experience with which he was not conversant. He could reply to or criticize or indorse the opinions of the most learned who appeared before the club, or he could place in proper perspective the most insignificant. He was the fountain of knowledge that was tapped at a dull moment in the proceedings, and his summing up of the most spirited debates was eagerly looked forward to by all frequenters of the club. So it is quite natural that his name at the head of a contribution in The Truth Seeker should carry renewed inspiration to those who absorbed his teachings in those long-to-be-remembered years.

We are again in the midst of a political campaign in which the voters are to decide whether for the ensuing four years we shall have a President of the Republic, or an emperor of an empire. Mr. Wakeman, in his contribution, reviews the theological aspects of the candidates of the seven different parties for that office. This time he seems to favor the newest of all the parties—the Independence. But I can remember back to the time when his enthusiastic support was given to the Populist party. And also recall the campaigns of 1896 and 1900 when he was in the field for Mr. Bryan and his silver policies. I do not seem to recall what his attitude was towards Coxey's party, but it may be that in his imagination he could then see himself in the front of the line waving as earnestly as ever the star-spangled banner of freedom.

But, I am led to inquire, will political jumping around ever win anything? If we belong to a party that starts out with right principles, or principles to which we adhere, and that party changes or goes down, it is because we ourselves are lacking in ability or determination to press those principles through the years to victory. There are always enemies of every worthy cause who will absorb or destroy it if they can, and any movement with which Mr. Wakeman or any of us may ally ourselves is sure to be nullified unless some man or collection of men are strong enough to keep them afloat. No right ideas win in human affairs without a conflict, because victory must be won over greed and selfishness.

The question of the moment is: Shall Liberals vote at all at the coming election, and for whom? In both 1896 and 1900, I confess my sympathies were with Bryan, and still my political inclinations are more for him than any other candidate, because if he wins, I am satisfied he will do all he can to hand us back the republic; while Taft, declared to be in accord with Roosevelt's policies, will perpetuate the empire and probably do what he can to strengthen it. At present, the other five parties are mere jokes.

But Bryan, since his other campaigns, has been so besmirched by theology, if not by theocracy also, as to set people to wondering if the Bryan of the other campaigns is discernible at all. To the present time, however, it is the misfortune of Agnostics that if they vote, they have to accept whatever theological opinions their candidates may hold, and trust that if elected, such candidates will so sink their religious preferences as to make their official acts tolerable to those who differ from them on the subject of religion. That is the most that the Freethinker can hope for as he goes to the polls next November.

Bryan out of office has done this country great good, and for that reason I would like to see him have a term in office. The Republican party during the last eight years would have lacked a source of inspiration had it not been for Bryan. In the Republican party Roosevelt has been trying to be what Bryan is in the Democratic party, so without an aggressive Bryan we would not have had a strenuous Roosevelt, at least not so strenuous as he has been. In fact, Roosevelt has been trying to outdo Bryan, and make it appear before the country as if at least some of Bryan's policies were originally Roosevelt's.

Wakeman thinks Bryan is trying to unite the soul of Thomas Jefferson with that of John Calvin (on the assumption that the latter had a soul). There has nothing come to my notice to indicate that. My opinion of Bryan during the last year is that he has been preaching sermons before church bodies and Y.M.C.A.'s, not to further any denominational interests, but because the class of people to whom he thus speaks is more surely reached for votes in that way than in any other. In fact, at Carnegie Hall last October, in the sermon extracted from and incorporated in an editorial in The Truth Seeker at the time, he additionally said:

"Be not ashamed, my friends, to ally yourselves with the church; I am indifferent as to what church, but I believe that everyone should surround himself with what tends to strengthen him. Association with the church will strengthen just as association with the wicked will demoralize, and I am glad to come here this afternoon to speak briefly—as I must—to say this word to the Christian and the great army that is back of the inspiration that the Christian religion gives, and if any young man here wants to place himself against the ambition that Christianity inspires, let me ask that young man to compare that ambition with one which wants only food and clothing and shelter for himself, or honor and riches for himself; let him place that ambition, if he dares to do so, in contrast with the ambition of one whose heart is full of the love of God and love for his fellow men—whose ambition is not to see what he can get out of the world, but what he can get into the world, not merely for the love of himself, but for the love of his Christ and of his heavenly father."

Thus spake the preaching candidate closing one exhortation to hasten to the next sermon station of the day, which was at Yonkers.

As the extract of the Carnegie Hall discourse has been frequently referred to by readers of The Truth Seeker, it may be that they would like to see it in full. When the transcription was about half finished—being doubtful of its utility for publication—the reporter called at the office of the paper and interviewed the Chair-in-Chief thereon (not George, but Eugene, or it may be, both), and the latter with a shake of his head, replied: "Nope, don't want it; there would be nothing in it worth printing; it would merely show Bryan up, that is all. Is there any chance of his being nominated again?" That decision, however, was somewhat of a disappointment to the reporter, as he was confident the country had not yet seen the last of Bryan as nominee for president. Soon after he handed in what was written out, suggest-

ing that it be consigned to the waste basket if that was thought to be the proper place for it.

As to the Independence ticket, the writer is not sufficiently convinced yet that William Randolph Hearst is not conducting that party merely as a subjunct to his newspaper interests. Hearst's policy of journalism is one of exaggeration and sensationalism, but we want no politics based upon any such policy. So the only safe thing to do is to wait until convinced. My idea is that when a man does not like the steed he is on, he should toss himself off and remain off until events occur that enable him to decide whether he wants to get back on again or not. There may be none other after all that will suit him so well as the old. Had Governor Hughes of this state been on the ticket with Bryan this fall, the writer would have been as well satisfied as under the circumstances he can be.

SOME SAGE COMMENTS.

From Robert Gunther, California.

E. M. Macdonald—My Dear Friend:

The Letters of Friends in The Truth Seeker of September 12, are more than usually interesting. Frank Swancara tells us that Bryan is a Democrat. This is news to me. I have taken Bryan for a Populist, and that is all he is. He would like to ride into the White House, but knows the Populist donkey will not carry him there and so he straddles the Democratic war horse, which has been paralyzed since Cleveland left the Presidential chair, and which, if it had been mounted by a man, instead of that nincompoop Bryan, might have recovered its former strength again this Fall; but that fool will finish it. How a self-respecting Democrat can vote for Bryan, who has ruined the Democratic party already in three successive campaigns, is more than I can comprehend. It would be a disgrace to the voters and a calamity to the nation to get that fellow in the Presidential chair. Nature intended him for a preacher, but never for a President.

Next comes the wail of a disgruntled preacher. He is now in the twilight, but will come into daylight sooner or later. He does Christians an injustice when he claims that they have made the name of Jesus a commercial asset. The name of Jesus, or its equivalent, has never been anything else but a commercial asset.

Then comes L. A. Snitkin, who is landing on L. D. Crine. If Crine said what Snitkin says he did, Snitkin is right. The Russian Jews, with which New York is crowded, may be a bad lot; but take them on the whole they are not inferior to Catholics. And what Governor Hughes has done for Freethought is unknown to me.

Then comes Norman Murray, who gives us his ideas about Atheists. He ought to have seen me blush when I read his letter, as I am tinged that way. But as the blush rose on the soles of my shoes he might not have seen it. I am astonished to see a man swallow father, son, and holy ghost and then strain at nothing. I should have thought if a man had a gullet big enough to swallow an elephant, the Atheist's nothing would go down easy. One consolation the Atheists will have—as far as I know all Atheists have been men of superior sense.

Next comes Mary Dick and lights on my friend Severance. Well, as a rule, Severance is a hard nut to crack, but he has a soft spot, Socialism, and Mary Dick struck it. It is no wonder she flattened him out.

What A. F. Bridenbecker has to say about Nathan Spiro's proposition is all right, but it seems impossible to carry it out. If Freethinkers would all vote one way politically they would have the balance of power, and they could soon raise themselves into prominence. If Freethinkers would drop politics as they have dropped religion, they would soon

make themselves felt, especially if they would support such candidates as have still a spark of honor left. I could never see why Freethinkers should support one party rather than another, when all parties are as rotten as they can be.

RESOLVED TO BE CREMATED.

From Dr. R. Greer, Illinois.

E. M. Macdonald—Dear Sir:

If your physical man were from heart failure or other causes laid away, entombed in vault or crypt, or buried in the earth, as dead, and your spiritual man consciously alive, waiting, before ascending, the disintegration of the body, and putrefaction set in and no free oxygen supply, wouldn't it make you mad? Wouldn't it be revolting to your senses? Or wouldn't you wish you had been cremated?

Such, the spirits say, is the experience of many when buried alive, for not every soul, they say, can vacate the body at time of death of the body, nor for some time thereafter—waiting for complete physical dissolution.

This thought to me was a revelation and gave me the shudders, whereupon I resolved not to be buried but cremated. For whatever the physical entanglement might be, cremation or incineration would straighten out the tangle and set at once the spirit free. This is why I want to be cremated.

Any procedure for the immediate emancipation of the spirit or to safeguard it against being buried alive would be preferable to burial, and this is why I shall want my robes of flesh not entombed, not embalmed, but cremated.

Yes, cremation, better than burial, will liberate at once the soul.

When my youngest son, Dr. John Greer, died five years ago and by his own request was cremated, his arisen spirit that very evening of cremation appeared to me. Thus I know the soul survives the dissolution of the body, for I saw him plain as day, and with him I saw four other bright spirits, and all seeming his attendants.

Here I will remark that millions in every age see spirits; other millions do not. The writer sees them and knows they are there; not in dream or sleep visions, as some might imagine, do I see them, but in actual, normal clairvoyance. With his attendants I conversed just a moment, when they vanished. All this is solemn truth and no exaggeration.

Of course I do not say, because I do not know, that the act of cremation was the factor in the resurrection of the spirit of my son. It might have resurrected before. But it was remarkable his appearance to me the very evening of his cremation and not before.

The apparently dead should never be disposed of till every sign of death is present, so as to make sure of the resurrection of the spirit. This precaution would preclude the possibility of persons being buried in a trance or buried alive.

Other advantages of cremation, such as the safest destruction of a corpse or prompt removal of bodies of the dead from the vicinity of the living, would be a matter of prime sanitary importance; the burial of the dead, therefore should be discontinued and cremation only established.

This article is written from a most solemn viewpoint and for the express purpose of persuading cremation—to substitute cremation for burial—wisdom for superstition.

A CRUEL SYSTEM.

From Geo. C. Bartlett, Connecticut.

E. M. Macdonald—Dear Sir:

Apparently all life reproduces in excess. It is necessary to the system. The majority must die that the minority may live. We might say that about four out of twelve of the family of life have a possibility of living out their natural life. The other eight must be subdued, starved, crushed out of existence, as they fight

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for space and a way to live. This world might be likened to a mighty animal cage when each must feed upon and battle for the space which the other occupies. If this is true, then Schopenhauer and Von Hartmann are about right in declaring that this is the worst of all possible worlds.

From P. O. Hopkins, Ohio.—Brother Macdonald: Inclosed find \$3 for one year's subscription. I hope the friends of light and reason will join forces to perpetuate this paper which is doing so much to batter down the walls of superstition, to bury the gods of the ancients, and place on the throne the merciful god of good judgment and reason. The devils have mostly become buried in their own hells. We hear politicians and theologians preach of the awful conditions existing among the people of poverty, neglect and wretchedness, but they seem to fail to comprehend the cause and cure. I firmly believe the only cure is education—education in the right direction—teaching them to save the proceeds of their labor to care for their children and for old age; teaching them to cease paying their earnings to preachers, robed priests, and mitred popes, which is worse than throwing money away; teaching them to be independent and self-reliant; that marital honesty is just as important to the individual as commercial honesty. We must teach the strong and powerful and make them realize that those who are weak are their brothers and to look upon them with an eye of charity and a

mind of love and sympathy for their faults and failures, and that it is their duty to lend a helping hand to those less fortunate. When this is accomplished, all will be men. There will be no slaves to god, man, or strong drink. There will be no use for jails or penitentiaries, for poorhouses or churches. Woman too will be free. She will no longer sell her soul for a crust of bread, and a pallet of straw. There will be no houses of shame and no need of houses of refuge for fallen women. I close by hoping you may soon regain your health and be back to your desk and continue aiding in bringing about these reforms which The Truth Seeker is doing.

From A. B. Cookerly, Indiana.—Dear Mr. Macdonald: Inclosed find \$1.50 for which give me credit on subscription. My school work keeps my bank account rather low, but I could not do without the dear old Truth Seeker, which I consider one of the fairest periodicals extant. The stand taken by the Editor on the several questions (Socialism, etc.), is entirely fair and square to both sides, and it seems to me your opinions are expressed only after submitting the views to reason. As freethinkers we can look at these questions very impartially and without prejudice. I am at present teaching, in the public school, Medieval History, and how it pleases me to present the truth concerning the church of the Middle Ages! Yet I do it with due regard to the rights of others. Yesterday we discussed the relations between the

pope and the emperor and the "divine rights" of each. I believe I can give to my pupils the truth about such things from a viewpoint different from that usually taken, i. e., from that of a truth seeker. In this way I hope to do some real good in this community. Here's hoping for the speedy recovery of brother E. M. M.

From Edward T. Wing, Maine.—Dear Sir: Inclosed you will find money order which will make me square with the best and most fearless paper published in this country. I was upon the point of saying "free and glorious," but we as a people are hardly free yet, neither will we be until church and state cease to dictate in matters which clearly belong to the individual. That time will come, I have no doubt, and then all of our daily publications will print whatever is sent them over signatures. How some of the editors of our daily papers must chafe under their church, political, and advertising muzzles. One may say the writer of the above must be a Socialist. No, far from it. Just a free and independent citizen of the U. S. who would like to see every citizen the same.

From W. E. Riggs, Nebraska.—My Dear Mac: Inclosed find draft for \$5, same being to push my subscription ahead another year, and the balance of \$2 is for the good of the cause, or for our very dear friend who is sick. Wish I was in shape to send him \$100 instead of \$2. I just got out of the hospital myself, but I

think that a few weeks will see me well again, and I sincerely hope that Brother Mac will soon be himself again. There are enough liberty-loving Liberals in this country to keep our afflicted one in ease and luxury in any clime on earth if they would all send along a dollar to help, as I believe they would if they would just stop for a moment in the mad rush for gain and think what they would do were they similarly situated. Best wishes for your speedy return to health, with hopes that the cause of liberty and right may always prevail.

From Jas. D. Sally, Texas.—Dear Sir: I am commemorating my 59th birthday anniversary to-day by sending you three dollars to renew my subscription one year for The Truth Seeker. I trust I shall live many years and be able to thus commemorate that memorable day. I have gotten more enlightenment and comfort out of the one year that I have been reading The Truth Seeker than I did the thirty years that I tried to find something comforting in the Christian religion.

From Mrs. J. R. McIntosh, Arkansas.—Gentlemen: I received your kind favor of recent date; also the pamphlet on "Cremation." I like it very much. It is the best paper on that subject that ever came to my notice. I inclose 50 cents in silver, for which please send me six copies of the same pamphlet. I want them to give to friends.

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."

October.

"A lonely cricket chirps its cheery call,
The migrant bluebirds gather for their flight,
A meadow lark from out the grasses tall
Soars into view, then vanishes from sight.
Its clear sweet whistle has a minor note
That from a brain o'erburdened seeks release
Through the dim confines of its feathered throat,
An ecstasy of joy, and pain's surcease.

The trees shake off their leaves and squirrels hide
Among them, as they scurry to and fro;
The apples show their rosy cheeks with pride,
While pumpkins ripen on the vines below.
The winds are whispering of days to be,
The harvest moon hangs out her lamp of gold,
The frost elves by its radiance wander free,
As Nature's miracles of change unfold."

An Experiment in Education.

Cornelius Hosey, 48 years of age and weighing 300 pounds, formerly a police lieutenant in this town, gave up his work some three years ago in order that he might superintend the education of six of his ten children (four of them already out of school); and he is now studying himself, in the De Witt Clinton High School, at Amsterdam avenue and Fifty-ninth street, says the Evening Sun.

"I found [he says] that if I asked one of my children about his or her grammar lesson I could be fooled easily because I knew nothing about it myself. They could talk to me about verbs and nouns—perhaps they knew the difference—I was not quite sure that I did. This was three years ago. I retired from the police force on a pension sufficient to support my family with the help of the older children. I thought it all out and made up my mind that it was better for my children to help them personally in getting an education that would help them through life than to continue to work and leave them but a small fortune at best which they might run through and become a burden on the community."

For three years past Hosey has been studying algebra, geometry, advanced arithmetic, chemistry, and English in the New York Free Evening School. Besides these subjects he has studied general European history, English history, economics, American history and civics, taking honor marks in the last three.

A good many persons may think that Hosey has gone to an extreme length in forsaking his daily employment on the police force to aid in doing what school teachers are already paid to do for his children. But this is scarcely a correct statement of it. He found that his daily wages as a policeman were not actually needed, and so decided to employ himself in taking that personal interest in his children's education which marks the weakest point in our public school system, and perhaps the weakest point in the instruction given in all large school classes. In order to do this efficiently he must learn as much, if not more than, his children, and for their sake he goes to school and thereby incidentally gains much for himself.

Hosey's perception is accurate; a good, a thorough education is the greatest endowment which a parent can bestow; and if he carry out his purpose he will have done well by his children. Not long ago a man eminent in letters was asked "how much it cost to live in New York."

"All you've got," he answered, "whatever you may be able to earn. First and last it goes in the demands of living, and personally, I am not sorry. I have consistently tried to give my sons and daughters a real home and a careful, thorough education—not only to provide the opportunity for them, but to see that they really learned something, so far as I was able. And that is all I can do. I shall have no money to leave them, but I shall have made what I believe to be the best provision possible."

The Harm in "Harmless" Drinks.

People should drink only when they are thirsty, we are told by a writer in *The Lancet* (London). And for quenching thirst, pure water is declared the best agent. This puts soft drinks like cream-soda and ginger-ale into the category of unnecessary, if not injurious, beverages. In fact, we are told that even the consumer of lemonade or plain soda is nothing but a taker of drugs—citric acid in the former case and carbon-dioxid gas in the latter. Tea and coffee drinkers fare no better. Says this writer:

"It is idle to deny that a good many people often drink, not because they are thirsty, but because the beverage is palatable. Against such may fairly be brought the accusation of excess. The organism, as a rule, is not slow to indicate clearly its needs, and when water is required the sensation of thirst is the telltale. When, therefore, a person drinks a beverage, not because he is thirsty, but because that beverage is palatable, he is probably exceeding the liquid requirements of the physiological machine. The fact is that so many persons want to add to the delightful and perfectly natural sensation of assuaging thirst, that of a condiment or something which pleases the palate also. If we are not mistaken, this perverted instinct is responsible for a good deal of over-drinking and for a number of habits which do not contribute to the physiological well-being of the individual. The thirsty person who can not satisfy his thirst unless the beverage contains what is in reality a drug has really acquired an unhealthy habit or, to put it plainly, a disease. Yet what else is the alcohol of the various alcoholic beverages, the caffeine of tea and coffee, the glucosid of quinin bitters, or even the ginger of ginger-beer or of ginger-ale, the carbonic-acid gas in soda-water, the citric acid of the lemon, and so on, but a drug? All these when consumed clearly convey something into the organism over and above water itself; they can not quench thirst in the sense that water does. Plain water has become a rare beverage nowadays, and it is a pity that it is so. We are inclined to think that the prejudice against the drinking of plain water has arisen from a mistaken idea in the public mind that plain water has disease entities in it, or 'insects,' and that only when mixed with spirits, hops, malt, and other things, or in the form of tea or beer which necessarily are freed from disease organisms because they are boiled, is it rendered safe to drink. The danger of such an idea is apparent enough, for under stress of great thirst large doses of alcohol, tea, tannin, carbonic-acid gas, bitters, and so on may be consumed, and the effects of an unduly prolonged course of drugs, such as in reality these are, sooner or later manifest themselves, frequently indicating a disturbance of function which in the long run may do serious harm to the whole organism. There are occasions, of course, when it is desirable to take with the beverage a stimulant or a substance which relieves fatigue, but for the purposes of satisfying a mere thirst pure water is all that is needed."

Do the Clever Boys Like the Army?

Nobody that knows much about the public schools is satisfied with them. President Eliot, as good a friend and as great an admirer as they have, is continually saying how far they are from what they should be, and how inadequate the number of teachers is to the work to be done. Colonel Larned's exposure of their work as tested at West Point is in-

teresting, and doubtless valuable, but how significant it is can only be determined by an educational expert who knows the public schools, and what may reasonably be expected of them, and also knows the West Point examinations, how severe they are, and how exacting is the system of marking. We suppose the average public-school boy never becomes much of a scholar. In Germany, where they crowd the children harder than we do, there is much complaint because cases of child-suicide are so common. But there are always clever boys in the public schools, and the question is apposite whether or not West Point gets its share of the best of them. Do the clever boys want to go into the army, or do they see better chances elsewhere?—Harper's Weekly.

An Autumn Party.

October gave a party;
The leaves by hundreds came—
And Ashes, Oaks, and Maples,
And those of every name.
The sunshine spread a carpet,
And everything was grand,
Miss Weather led the dancing,
Professor Wind the band.

The Chestnuts came in yellow,
The Oaks in crimson dressed;
The lovely Misses Maple
In scarlet looked their best,
And balanced all their partners,
And gaily fluttered by;
The sight was like a rainbow
New fallen from the sky.

Then, in the rustic hollows,
At "hide-and-seek" they played,
The party closed at sundown,
And everybody stayed.
Professor Wind played louder;
They flew along the ground;
And then the party ended
In jolly hands around."

Wonders of the Human Brain.

The human brain is the most marvelous machine in the world, says Harper's Magazine. It occupies less space in proportion to its capabilities than any machine it ever invented. It sends a special nerve to every ultimate fiber of some 500 muscles, to many thousand branching twigs of arteries, to every pin-head area of the numerous glands which keep the machine properly oiled, heated or cooled, to some sixteen square feet of skin, which is the outpost guard of its castle, with such completeness that the point of a pin can not find an area unguarded. It possesses special quarters for the reception and translation of a constant stream of vibrations that are the product of all things movable and still in the outer world. On the retina of every open eye is a picture of the outer view, a focussed imprint of every ray of light and color, and in the visual chamber of the mental palace stands a vibrascope, a magic lantern that receives the retinal picture in its billion speeding series of light waves and throws them upon its mental screen as a living, moving picture of light and shade and color. In the chamber of sound is a vibrascope, over whose active wires passes every wave of sound, from the dripping of the dew to the orchestral fortissimo, from the raucous screech of the locomotive to the sighing of the wind through the meadow grass. In the chambers set apart for scent and taste and touch are the secret service guards to report upon the air and food which give sustenance to the palace, and upon the solid qualities of the tactile world. And, wonder of all wonders, this complex human brain can think in all languages, and even conceive its own physical mortality.

Respecting the Saint's Nose.

A member of the Diplomatic Corps at Washington tells of the commission intrusted to a painter in an Italian town to paint the image of a saint on the refectory wall of the convent there.

The price stipulated was very low, but it was agreed that the painter should have his meals provided at the expense

of the convent until the work should be finished. But the only food supplied to the poor artist was bread, onions and water.

The day for unveiling the fresco arrived. The friars stood around the artist, the curtain was removed. It was no doubt an excellent piece of work, but the saint had his back turned toward the spectators.

"What does this mean?" indignantly demanded the prior.

"Padre," explained the artist, "I was compelled to paint the picture as you see it, for the saint could not bear the smell of onions!"

Everybody Lucky.

An old farmer of the county of Durham called at a roadside public house where he was well known. The landlady asked him to buy a ticket for a lottery they had on there.

"Well," he said, "I hae naught in ma pocket, or I might."

"Oh, that's a'reet, John," she says; "take the ticket, and pay for it any time."

Some time later John called again, and the landlady asked him if he knew who had won the lottery.

"No," he said, "who won?"

"Well, I hardly durst tell you, but oor Sam won. Wasn't he lucky?"

"Aye," said John, "he was lucky. And who was second, then?"

"I durst hardly tell you. Who would you think now?" she said.

"I couldn't say," said John.

"Well, it was oor Sally. Wasn't she lucky?"

"Aye, she was lucky," said John, "and who was third?" he asked.

"Well," she said, "You would never guess, and I might as well tell. I was third. Wasn't I lucky?"

"You were," he said. "Did I ever pay you for that ticket, Missus?"

"No, John, you didn't," she added, fawning upon him.

"Well," said John, "Isn't I lucky?"—London Spare Moments.

An Unanswerable Retort.

Little Dick, the village "bad boy," was wading through a shallow swamp catching frogs with a small landing net. It was slow work, for the frogs were nimble and exceedingly shy, but whenever he succeeded in capturing one he made sure that it did not get away by putting it in a tin bucket that had a perforated lid. He had just caught a fine specimen and transferred it to his bucket when a young lady who was out for a walk happened along.

"Little boy," she said, "don't you know it's very cruel to catch those poor little froggies?"

Dick straightened up and looked at her. She wore a gorgeous "creation" on her head and something in its trimmings attracted his attention.

"I want 'em to wear on my hat," he said.—Youth's Companion.

The Phantom Cat.

"Didn't I tell ye to feed that cat a pound of meat every day until ye had her fat?" demanded an Irish shopkeeper, nodding toward a sickly, emaciated cat that was slinking through the store.

"Ye did that," replied his assistant, "an' I've just been after feedin' her a pound of meat this very minute."

"Faith an' I don't believe ye. Bring me the scales."

The poor cat was lifted into the scales. They balanced at exactly one pound.

"There!" exclaimed the assistant triumphantly. "Didn't I tell ye she'd had her pound of meat?"

"That's right," admitted the boss, scratching his head. "That's yer pound of meat, all right. But"—suddenly looking up—"where the divvil is the cat?"—Everybody's.

Not Self-Conscious.

Mamma.—Were you a good girl while at Mrs. Simpson's this afternoon, Nettie?
Little Nettie.—I don't know, mamma. I had so much fun that I forgot to pay any attention to myself.—Chicago News.

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The Infinite Universe.

Revolving worlds, revolving systems, yea, Revolving firmaments, nor there we end; Systems of firmaments revolving, send Our thoughts across the Infinite astray, Gasping and lost, and terrified, the day Of life, the goodly interests of home Shrivelled to nothing; that unbounded dome Pealing still on, in blind fatality. No rest is there for our souls' winged feet.

She must return for shelter to her ark— The body, fair, frail, death-born, incomplete, And let her bring this truth back from the dark, Life is self-centred, man is nature's god; Space, time, are but the walls of his abode. —William Bell Scott.

Imagination.

The lunatic, the lover, and the poet Are of imagination all compact: One sees more devils than vast hell can hold— The madman. While the lover, all as frantic, Sees Helen's beauty in a brow of Egypt. The poet's eye, in a fine frenzy rolling, Doth glance from heaven to earth, from earth to heaven; And as imagination bodies forth The forms of things unknown, the poet's pen Turns them to shape, and gives to airy nothing A local habitation and a name. Such tricks hath strong imagination That if he would but apprehend some joy, It comprehends some bringer of that joy; Or in the night, imagining some fear, How easy is a bush supposed a bear? —Shakespeare.

The Leader.—"Pa, what is a political leader?"

"A man who is able to see which way the crowd is going, and follows with loud whoops in that direction."

Latest About Jonah.—Mrs. Midge—"I wonder what in the world Jonah thought when he was swallowed by the whale?"

Midge—"He probably had an idea that he had got into a sheath gown."—Harper's Weekly.

Not Quite Sure.—"Mr. Hankinson," said the mother of the young woman to the youth whom she suspected of an ambition to become a member of the family, "have you ever been baptized?" "Once, I think," he answered hesitatingly.—Chicago Tribune.

An Up-to-Date Corrective.—First Scholar—What's the 'lectrician doin' over at the school house?

Second Scholar—Puttin' in a 'lectric switch.

First Scholar—Gee mully! If they's goin' to do the lickin' by 'lectricity I quit.—Judge.

Too Radical.—One can have too much, even of a good thing. According to Mr. Rafferty in the Washington Star, the phonetic impulse of the day needs to be restrained. The gentleman in question regarded a city building with interest.

"Dolan," said he, "what does them letters, 'MDCCXCVII,' mean?"

"They mean eighteen hundred and ninety-seven."

"Dolan," came the query, after a thoughtful pause, "don't yez think they're overdoin' this spellin' reform a bit?"—Youth's Companion.

The Incumbent.—On leaving his study, which is in the rear of the church, the pastor of a district in Birmingham saw a little boy, a friend of his, talking to a stranger.

"What was he saying to you, Dick?" asked the divine, as he came up to the youngster.

"He just wanted to know whether Dr. Blank was the preacher of this church."

"And what did you tell him?" "I told him," responded the lad, with dignity, "that you were the present encumbrance."—Tit-Bits.

The Latest Inventions.—Professor Lancaster, the distinguished scientist, in addressing his classes one day said that, while he would like to believe that all scientists were impeccable, he was forced by a dream he had experienced to doubt their universal goodness.

In this dream the professor had been carried to the gate of the lower regions, which, he was surprised to find, was made of highly polished marble. Everything within reminded him of a well-appointed club, even to the refreshment which might be obtained at small tables in cosy corners. He resorted to one of these and was promptly served by a dusky attendant who inquired softly, "Ice, sir?"

"Where in the nether world do you get the ice?" said the professor.

"There are many scientific gentlemen here, sir," was the reply.—The Canadian Courier.

The Return to the Flat.

The moths are in the parlor rugs In spite of camphor balls, And mildew spots the furniture And cobwebs drape the walls. The mice have gnawed the portieres Of gobelin tapestry, But we have spent the heated term At Hencoop-by-the-Sea. The grand piano's wires, I find, Are just a bunch of rust; The bric-a-brac in every room Is gray with weeks of dust. I left the bathroom gas turned on, The bill will bankrupt me, But we have spent the Summer months At Hencoop-by-the-Sea. The cat is dead—we locked her in The day we went away— And burglars forced the kitchen door With none to say them nay. They took our winter clothes and set Of silver flagree We left behind us when we went To Hencoop-by-the-Sea. We did not have a joyous time— The truth must be confessed. The folks we met were richer far Than we, and better dressed. They snubbed us, too, and left us out Of tennis, talk, and tea, But we have spent the season, though, At Hencoop-by-the-Sea. —Minna Irving.

News of the Week.

Suffragettes invaded the registration places in this city last week, but none of them got her name taken on the voting list.

On Saturday last Candidate Bryan made thirty-one speeches and finished in good voice. He is to be in New York soon.

Police Commissioner Bingham of New York charges that some of the ex-police-men who have been retired on pension "are keeping disorderly houses or worse."

The killing of Andrew Jackson, living near the Lauderdale County line, Oct. 8, by a preacher named Livingston is reported from Athens, Ala. Livingston was caught, but later made his escape.

A report is current in the high society of Rome that the Abruzzi-Elkins engagement is off owing to Miss Elkins's refusal to change her religion, which is a sine qua non of marriage in the case of the duke.

Monday was the last day of registration in New York. When the books were opened this county needed 96,000 to come up to the total registration of 1904, and Brooklyn needed 50,000. Registration is much lighter than four years ago.

The United Wireless Company at San Francisco claims a new record in wireless telegraphy, having established connection between its station on Russian Hill and Kuhu station on the island of Oahu.

The Chicago baseball team won the pennant in the National League, being one game ahead of New York. Detroit is champion of the American League and is playing a series of games with the victorious Chicagos to see who beats the world.

The Interurban Council of Women Suffragists will hold a mass meeting at Carnegie Hall on the evening of December 4. The principal speakers will be Mrs. Phillip Snowden of London and the Rev. Dr. C. F. Aked, pastor of the Fifth Avenue Baptist church.

Detectives of the Washington, D. C., police department arrested Harry B. Miller, an active worker in the ranks of the Salvation Army. Miller, who is 39 years old, is charged with having committed a burglary in Martinsburg, W. Va., about two years ago, and he confesses.

Abe Raymer, the alleged leader of the mob that hanged two negroes on the night of August 14 and 15 at Springfield, Ill., and destroyed a large amount of property, was on Oct. 8 acquitted by a jury in the Sangamon Circuit Court of the charge of malicious destruction of property.

That temperance organization, the Mountain Ash Choir of Wales, sang for the President at the White House the other day, and when the performance was over Mr. Roosevelt asked the members to take something to wet their whistles. They told the President to help himself, as they were not drinking.

The Cathedral of Santa Lucia, at Del Camino, in the State of Oaxaca, Mexico, was entered by thieves recently. They stripped the images of the saints of \$2,000 worth of jewels. The churches proceed in contempt of the orders of their deity, by whom they are enjoined to lay up their treasures in heaven and not upon earth.

Lady Francis Cook (once Tennessee Claffin) is in New York and will become a suffragette and try to register as a voter. By the death of her husband, Sir Francis Cook, in 1901, and by her declaration in 1904 of her intention to make New York her future home, Lady Cook becomes again an American citizen. She is ready to take the stump for the candidate who will support suffrage.

Wilbur Wright has beaten the world's record for an aeroplane flight with two persons. At the Plain of Auvours, France, Oct. 6, carrying M. Fordyce, a reporter for the Journal, he flew nearly forty miles in 1 hour 4 minutes 26 1-5 seconds. He has since maintained the flight, with a passenger, for above an hour, and the government of France has purchased his machine.

The Christian healing plan known as the Emmanuel or Boston movement is to be housed in "Old St. Mark's church in the Bowery," as the institution on Stuyvesant place is called. It was from the yard of this church that A. T. Stewart's body was stolen. The Emmanuel movement deals with the same class of cases as Christian Science, which denies the

existence of disease and professes to cure it.

The editor and manager of the Ruthenian weekly Swoboda, published in New York, have been arrested on the charge of libeling a priest. The paper, which has a large circulation and is said to be "anarchistic and atheistic in its tendencies," connected the name of the Rev. Arseny Chahovsoy, now superior of the Russian Orthodox Greek church of Canada, but formerly rector of the Orthodox Greek church in Mayfield, Pa., with that of a woman.

Henry J. Braker, a New York importer, who died recently in England, left a million dollars for the establishment in this country of a "Braker Memorial Home," to be open at all times to all needy men and women over 50 years of age, "without regard to condition or religious belief." Mr. Braker was not a Catholic, and therefore provides that the directors shall be Protestants, but, like the faculty of Cornell University, a majority of them shall not be of any one denomination.

Justice Dayton, in the Supreme Court, after hearing denials made by the Rev. Thomas Newton Owen, Congregationalist, of Bristol, L. I., who was named as correspondent in a divorce suit, reserved his decision in the case. The papers alleged that when Dr. Owen was a theological student, he was guilty of misconduct with Mrs. Nellie F. Perkins, whose husband, Frank W. Perkins, recently brought suit for divorce. The minister is to continue legal action to clear his name.

Prof. William Milligan Sloane of Columbia University, who is president of the National Institute of Arts and Letters, suggests that the institute should bend its energies to the production of a rousing national song that will combine "Yankee Doodle," "The Star Spangled Banner," "Marseillaise" and "Die Wacht am Rhein" into one patriotic hymn. It will be discussed fully at the next meeting of the Institute in November, and it is likely that a prize will be offered for the national hymn of the future.

We were about to moralize on the injurious crush at a baseball game in East New York last Sunday when our eye fell upon the following: "Hurt in a Rush for Religion.—Women Faint in Terrific Jam at a Gypsy Smith Revival Meeting.—Baltimore, Oct. 11.—In the rush tonight to get into the last revival meeting held by Gypsy Smith, the evangelist, a dozen women fainted in the crowd and were saved from injury only by the efforts of the ushers." It is "providential" that somebody was not hurt at the ball game in East New York, for the grandstand broke down. Salvation from injury at the Gypsy Smith meeting in Baltimore is due to the good work of the ushers.

After serving two years in the Matteawan insane hospital the Rev. Charles Stuart Bain, the Baptist clergyman who burned his church at Waterloo, N. Y., and was later found insane by a commission, is trying to regain his freedom. He was produced before County Judge Hasbrouck on a writ of habeas corpus at Poughkeepsie, Oct. 5, by Dr. Baker, assistant superintendent of the Matteawan hospital. Bain said that between periods of intense religious fervor he committed acts of incendiarism. He declared that he set fire to three dwellings, one of which was completely destroyed. He was deposed from the ministry and lived the life of a tramp, from which he rose to be a clerk in a hotel in Elgin, Ill. He robbed the proprietors, for which he was sentenced to eighteen months in Joliet penitentiary. This was in 1896. Judge Hasbrouck reserved his decision. Bain was returned to Matteawan.

"Miss Maud Ingersoll of 117 East Twenty-first street, a daughter of the late Robert G. Ingersoll, is one of the incorporators of a society for which Justice Gerard of the Supreme Court approved the papers yesterday. The society is the American Society for Humane Medical Research and the other incorporators are Mrs. S. M. Farrell, an aunt of Miss Ingersoll, who lives in Dobbs Ferry; C. P. Farrell of 117 East Twenty-first street, Diana Bolais of 2025 Broadway, and Eva I. F. Brown of 27 West Thirty-first street. None of those interested was willing last night to discuss the project, but it was intimated that the society was the outgrowth of the recent discussions of vivisection. According to the papers of incorporation the objects of the society are given as the conduct of clinical and laboratory research in medical science, to maintain chemical, physical, biological, and physiological laboratories, and also to maintain an office and statistical bureau in this city. The first meeting of the society will be held at Miss Ingersoll's home on October 15, when it is promised the society's programme will be made public."—New York Sun, Oct. 6.

Lectures and Meetings.

(Notices of Liberal meetings are inserted free under this head.)

The Manhattan Liberal Club Meetings. beginning Nov. 6, 1908, open to the public every Friday evening at Mott Hall, 64 Madison avenue, opposite Madison Square Garden.

The Brooklyn Philosophical Association meets every Sunday afternoon at 3 o'clock in Long Island Business College, So. Eighth street, between Bedford and Driggs avenues, Brooklyn.

Oct. 18.—"The Independence Party—What It Stands For." By Henry Powell.

Oct. 25.—"Reasons for Supporting Bryan." By Andrew McLean. Editor of the Citizen.

Nov. 1.—"The Aim of the Socialist Party." By the Rev. Alexander Irvine.

Liberty Congregation. John Russell Coryell, speaker. Sunday mornings at 11 o'clock in Lyric Hall, Sixth avenue, near Forty-second street, New York.

The Harlem Liberal Alliance meets Friday evenings at 8.30, in Fraternity Hall, at 100 West 116th street (cor. Lenox avenue).

Oct. 16.—"Punishment and the Child." By Alexis C. Ferm.

Oct. 23.—"The Problem of the Modern Woman." By Dr. Maurice Fishberg.

Oct. 30.—"The Tyranny of the Mob." By James F. Morton, Jr.

The Liberal Art Society which met in East Broadway, has suspended its meetings.

Elbert Hubbard will lecture for the Hackensack Liberal Club, at the Armory, Hackensack, N. J., on Saturday, Oct. 24, 8.15 p. m. on "The March of the Centuries."

The Boston Freethought Society meets in the Paine Memorial Hall, Appleton street, on Sunday, at 3 P. M. J. P. Bland is resident speaker. The Truth Seeker for sale at the door.

The Friendship Liberal League of Philadelphia holds meetings every Sunday afternoon at 2.30 and Sunday evening at 7.30, at 715 North Broad street.

CONVENTION OF SPIRITUALISTS.

The sixteenth annual convention of the National Spiritualists' Association of the United States of America will be held in Pythian Hall, Indianapolis, Ind., October 20 to 24, inclusive. Noted speakers and mediums will be in attendance. Address inquiries to George W. Kates, secretary, 600 Pennsylvania avenue, S. E., Washington, D. C.

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"The Venus di Milo—Its History and Its Art"—is the title of a very neat and artistic brochure embellished by a design of the restored statue as accomplished by Frank Paloma, a rising young American artist now residing in Paris. The idea embodied in the design is a very noble one and suited in every particular to the beautiful and majestic features and pose of this world-famed statue. The historical sketch is clear and concise, giving the facts of its discovery and its long seclusion from the world in the workshop of the Royal Museum, and the alterations which are believed to have taken place there. The different theories advanced by scholars, sculptors and antiquarians as to the origin, the ideal embodied, the period which produced the statue, are all interestingly told and make a valuable addition to art history.

Before reading this explanation, advanced so convincingly, the theory of Victor Rydberg had seemed to us the most appropriate and satisfactory one for this most noble and beautiful of all that remains of ancient Greek art (not excepting the Apollo Belvedere of the Vatican, or the Head of Juno in the British Museum). He calls her the "Heavenly Aphrodite, the Guardian Goddess of the Island of Melos."

That (as the present work proves) this ever-beautiful image was a Madonna of the pre-Christian Greeks, embodying the holy sentiment of maternal love, which among all people and in all ages has been revered and held sacred, is a much more beautiful hypothesis. We would not ask a better or more reasonable one for our favorite statue, and we gladly welcome the lovely Greek to a place of honor among the fair company of Madonnas.—Los Angeles (Cal.) Club Woman.

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