

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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CORRECTING GIBBONS.

His Statement that Catholics Originated the First Toleration Act Is False History.

For many generations credit has been ignorantly accorded by the American people to the Roman Catholics of Maryland for introducing religious toleration into the colonies. Belief that the honor was deserved became so general and unquestioned that even Colonel Ingersoll shared it, as is shown by his recognition of it in his great speech on the Declaration of Independence. Regarding this point it has seemed that the dictum of Lincoln that you cannot fool all of the people all of the time must be wrong. Cardinal Gibbons evidently thought so; but he repeated the old falsehood once too often, and has been called to account. In his sermon in the Roman Catholic church concerning the colony sent by Lord Baltimore to Maryland in 1634:

This colony of British Catholics was the first to establish on American soil the blessings of civil and religious liberty. While the Puritans of New England persecuted other Christians, and while the Episcopalians of Virginia persecuted Puritans, Catholic Maryland gave freedom and hospitality to Puritans and Episcopalians alike.

A reply to the cardinal has been written by Dr. Randolph H. McKim of Washington, D. C., in the form of an open letter "To His Eminence Cardinal Gibbons," in which, after quoting the foregoing, he says:

In view of this statement on such a conspicuous occasion, will your Eminence allow one of your fellow countrymen, a Marylander and a son of a Marylander, and solicitous for the truth of Maryland history, to ask you publicly one or two questions, the answers to which may perhaps contribute to set in its true perspective that chapter of Maryland history to which you make allusion?

1. Is it not a fact that Lord Baltimore's colony, which you call a colony of "British Catholics," was composed in very large part of Protestants? Were not Protestants indeed in a considerable majority among the colonists that sailed from Cowes in the ships Ark and Dove?

Your Eminence will recall that the colony consisted, as Lord Baltimore wrote to Wentworth, of about "twenty gentlemen of very good fashion and 300 laboring men." It may also be remembered that two of the Councillors of the colony were adherents of the church of England, and that great numbers of the colonists, apparently the great majority, took the oath of British allegiance before sailing, that oath which Pope Urban VIII. had charged the Irish "rather to lose their lives than to take."

It may be further mentioned, as showing that the colony was probably composed more largely of Protestants than of Roman Catholics, that of the twelve persons who died on the voyage to America ten were Protestants. How can your Eminence justly call Lord Baltimore's colony a colony of "British Catholics"? I beg to refer to the works of Dr. Ethan Allen, "Who Were the Early Settlers of Maryland?" published in 1865; to that of the Rev. B. F. Brown, published in 1870, and entitled "Early Religious History of Maryland: Maryland Not a Roman Catholic Colony"; to Streeter's "Maryland Two Hundred Years Ago," and to John Fiske's "Old Virginia and Her Neighbors."

2. Considering this fact, was not a policy of religious toleration a political necessity for the colony? Could Lord Baltimore deny toleration to his own colonists? Indeed, when we study the Maryland Edict of Toleration in the dry light of history must we not acknowledge the justice of the comment of Mr. Gladstone that it was primarily a measure of prudence and self-defense?

Mr. Fiske reaches the same conclusion. He says: "Starting with such a charter, religious toleration in Maryland was a happy product of circumstances."

Clearly it was a measure well calculated to attract the settlers so necessary to the existence necessary to the protection of the colony, to its very existence indeed, under the circumstances which obtained in 1649?

I venture to remind your Eminence that Charles I. had been executed three months before and that Cromwell was now supreme on both sides of the sea, and I ask your Eminence to tell us what would have been the probable fate of the "Catholic colony" of Maryland at the hands of the terrible Cromwell had the Protestant religion not been tolerated there.

3. There is a very interesting fact in connection with the Edict of Toleration which your Eminence does not seem to have adverted to in your sermon; I mean the fact that this famous edict was passed by a legislature two-thirds of whose members appear to have been Protestants. It contained (as probably your Eminence has forgotten) sixteen Protestants and eight Roman Catholics. The governor himself at the time was a Protestant. To be exact, the Protestants were as follows: The governor, one; the councillors, six; the burgesses, nine; in all sixteen; and the Roman Catholics were the councillors, three; the burgesses, five; in all eight.

This is the conclusion of a careful writer after a thorough search of the original records in the State House at Annapolis.

Under these circumstances may I ask your Eminence to say whether the Protestants may not lay claim to at least the larger part of the honor and credit of this great Edict of Toleration?

4. Another interesting fact I find no mention of in the report of your Eminence's sermon (perhaps time did not permit you to state it). I mean the fact that the charter granted Lord Baltimore by the English king, the titular head of the English church, required that the religion of the English church should be recognized. And I would like your Eminence to tell the English and American people what would, in your opinion, have been the probable consequence of a refusal by Lord Baltimore during the life of Charles I. to tolerate "the Protestant religion"—as the religion of the Church of England was then called? Would not the charter granted by the king for the establishment of the colony have been instantly forfeited?

5. Again, I would beg leave to ask of your Eminence this question: Suppose the colony of Maryland had been under the protection of a Roman Catholic and not a Protestant sovereign,

say under such a sovereign as Queen Mary of England, or Philip of Spain, or Louis XIV. of France, is it your Eminence's opinion that a policy of toleration would have been adopted?

Does your Eminence know of any instance in modern times down to the end of the eighteenth century in which a Roman Catholic sovereign or a Roman Catholic government of any kind has encouraged the policy of religious toleration?

Your Eminence said in your sermon that while the Puritans of New England persecuted other Christians, and while the Episcopalians of Virginia persecuted the Puritans, Catholic Maryland gave freedom and hospitality to Protestants and the Protestant religion in the middle of the seventeenth century? Louis XIV. was then on the throne of France—was his government practicing religious toleration at this period?

Philip IV. reigned over Spain—did he tolerate Protestant worship in the Spanish peninsula?

Innocent X. sat on the papal throne—did he give freedom and hospitality to Protestants within the papal dominion?

We know what his predecessor, Urban VIII., did to Galileo. Was his administration any more tolerant?

And if Maryland (a "Catholic" colony in your Eminence's estimation) presents the one exception known to history of the practice of toleration by a Catholic government, is it not clearly traceable to the mixed character of the colony (comprising both Catholics and Protestants) and to the necessity of the situation—colonists of whatever religion being necessary to the growth of the colony?

6. Yet again, may I call your Eminence's attention to the fact that the charter granted Lord Baltimore by the Protestant king was of such a character that both the worship of the Church of England and that of the Church of Rome must have been tolerated under it? This is strongly set forth in "The Life and Character of Lord Baltimore," published in 1845 by one of Maryland's most honored and brilliant sons, the Hon. John P. Kennedy, who maintains that the policy of toleration was in the charter, which antedated the edict of 1649 by fifteen years. And is not this contention justified not only by the language of the charter but by the practice of the colonial government? I refer to the existence of a Church of England chapel at St. Mary's from the foundation of the colony, and the several recorded instances in which punishment was meted out to Roman Catholics who attempted to interfere with the worship of the chapel.

7. As to the genesis of this famous edict of 1649, is there not good reason to trace it to the act of the House of Commons, October 27, 1647, which in language identical with the Maryland act decreed that the inhabitants of all American plantations should "have and enjoy the liberty

of conscience in the matter of God's worship"? This act was called by the Rev. Thomas Harrison, the Puritan pastor at Annapolis, "that golden apple, the Ordinance of Toleration," and this long before the edict of 1649.

It is clearly established that Puritan and Protestant influence had great part in bringing about that edict, much greater apparently than the Roman Catholic influence.

Mr. Gladstone's conclusion would seem to be irresistible: "Upon the whole the picture of Maryland legislation is gratifying, but the historical view which assigns the credit of it to the Roman church has little foundation in fact."

There is a perplexity which many people feel, which I do not ask your Eminence to resolve, but which I cannot refrain from mentioning in conclusion, and that is: How it is consistent with the loyalty of a faithful son of the Roman church to hold up to the admiration of the world this Maryland edict of religious toleration, in face of repeated declarations of successive popes on the subject. One of the errors which was condemned in the syllabus of Pope Pius IX. (which must be regarded by the faithful as infallible and irreformable) was the heresy that—

"Every man is free to embrace and profess the religion he shall believe to be true, guided by the light of reason."

Another heresy was this:

"In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the state, to the exclusion of all other modes of worship."

Before this, carrying out these same principles, the pope in 1856, as your Eminence may remember, "condemned the then recent Spanish law which tolerated other forms of worship."

And Leo XIII. in his encyclical "Libertas praestantissimum," June 20, 1888, reaffirmed the utterances of Pius IX. condemning severely the "modern liberties" of worship, of speech and of conscience.

How then can a loyal Roman Catholic hold up the Maryland Edict of Toleration to honor and emulation without incurring the charge of "modernism"?

To this mass may be added a paper on "Religion in Our Colonies," read a few years since before the Continental Chapter of the Daughters of the American Revolution in Washington, D. C. It shows, as well as the foregoing, that there was no toleration in Maryland, except between Catholics, who were numerous, and the orthodox Protestants, who were under the protection of the English crown. The first to suggest real toleration, or religious freedom, in this country was Roger Williams, who denied that the state had any jurisdiction over a citizen's belief or religious practice. On the Maryland "Toleration Act" Dr. Croffut wrote:

"Maryland at first was sternly and uncompromisingly Catholic. Not only was it named after James's Catholic queen, and most of its towns and counties after her family and favorites, but it was settled by Catholic gentry and their retainers under Lord Baltimore and his brothers, the Calverts. The Puritans were expelled, as they had been from Virginia, but considerable latitude of belief was given.

"In 1649 the Maryland legislature passed the famous 'Toleration Act,' a measure which tolerated Protestants but not unbelievers. How it came to be so liberal is obvious. Cromwell had given masterly account of himself at Preston Pans and Naseby, had just captured the king, had sent an army to harass Ireland, and had threatened to revoke the charter of Maryland. Lord Baltimore himself was a fugitive in the fens of North England. So it was a question of toleration or extinction. The gentry of Maryland, who had hoped to set up a feudal monarchy under King Calvert, with castles, primogeniture, dukes, and barons and garters, turned a very short corner before the frown of 'King Oliver,' and passed the remarkable toleration act. That act provided that whoever should blaspheme God, deny that Jesus Christ or the Holy Ghost was God, or that three persons constituted one God, should be punished with death and the confiscation of all his property, and that whosoever should deny the virginity of the mother of God should be fined twenty pounds of tobacco, but that if he did not do any of these things and believed in Jesus Christ he should not be troubled or molested. This act of toleration, which doomed all Unitarians to execution, has been hailed with an

amount of applause quite disproportionate to its merits, it seems to me, considering the conditions which compelled it.

"Yet even this law was liberal indeed when compared with the laws of the Protestant legislature of Maryland in the succeeding generation. When William and Mary came to the throne of England there was a violent overturning of the theologies of Maryland. The policy of the Calverts was superseded. Catholics were now hunted and harried. The law forbidding doubt of the peculiar claims of the Virgin Mary was summarily repealed. Catholics were forbidden to celebrate mass in Maryland. The priests of that church were persecuted and fined. No Catholic in Maryland was permitted to teach any school of any kind, or to hold any office or to own real estate. Thousands of Catholics were rendered homeless in that colony. Indeed, the legislature under the Protestant King William of Orange went so far as to offer a reward of \$500 for anybody who would apprehend and capture any priest and convict him of the crime of saying mass. For the offending priest himself the penalty was imprisonment for life! All the people of Maryland were taxed for the support of the Episcopal church, every person of both sexes and all ages having to pay forty pounds of tobacco every year for the salary of the local clergyman."

The Fourth Commandment.

[Parson Dwight N. Hillis declares that since the B. R. T. has reduced the trolley service on lower Fulton street, there is a serious falling off in the Sunday attendance at Plymouth Church.]

"On Sunday thou shalt do no work,

Thy ass nor servant either."

So Moses wrote upon the rock

In his prophetic rever.

But Lor', he didn't mean that you

Or I should ever heed him,

His maxims ten were never writ

To do, but just to read them!

For how could holy Christian folks

To service go on Sunday,

Unless some common motorman

Worked just the same as Monday?

Conductors too; why, goodness knows

They never were included,

No one supposed they were to have

Their vulgar souls intruded.

So, Christians all, in grace to live,

Pray read your Bible daily

But when it comes to make folks slave,

Why, toss it over gaily. L. D. S.

TWIN ENEMIES OF SOCIETY.

Saloons that Produce One Kind, and Churches that Promote Another Kind of Intoxication.

BY F. D. PATTERSON, M. D.

"Similia similibus curantur." In other words, like cures like. Such is the underlying principle of the homeopathic school of medicine. In the crusade of the church against the saloon, it looks somewhat as if people were attempting to apply that principle to rum and religion, there being a great resemblance in the effects of both institutions upon society. How frequently do we see the same parties patronizing both church and saloon—both hell-house and hell-hole—and how often in a tough frontier town there are plenty of both, though the churches, being simply fighting societies, are powerless to materially improve the moral tone of the community. There is, however, one marked difference, for saloons pay not only their regular taxes, but also a special license, while the churches are systematic tax-dodgers.

Both institutions are conducted for the money there is in them. No one questions that statement in regard to the saloons, and to a large extent it holds good of churches; notwithstanding that religion is advertised as without money and without price. That may have been the way Jesus intended it to be, but it is by no means the way with the fashionable churches of the cities, they being, as it were, simply rich men's clubs, which, like the saloons, consider the room of persons without money worth more than their company.

No one denies that intemperance and insanity result from the liquor traffic, but the saloon by no means enjoys the monopoly in the production of those evils. Note the abnormal excitement in the meetings of the "flying rollers," "holy jumpers," and the like, and in fact in religious revivals of the ordinary evangelical churches. People lose their heads when thus worked upon, If

not intemperance and insanity, what is it? Why is it not as great a sin to get drunk on religion as to get drunk on whiskey or on Peruna? As at present conducted, churches as well as saloons tend to excite passion. And all passions are closely related psychologically, whether they proceed from the shrine of Jehovah, of Venus, or of Bacchus. Such is the scientific explanation of the fact that so many ministers and devotees of emotional religion go astray. The more orthodox and emotional denominations have the greatest percentage of wrongdoers in their ministry.

We are told in the good book how at the feast of Pentecost the disciples were accused of being under the influence of new wine. They were evidently in a condition of great excitement, as a result of which they were easily induced to abandon safe business principles and adopt communism, letting Peter and other leaders of their new religion skin them the same as "Elijah" Dowie did his dupes a few years ago. Ananias and Sapphira, feeling skeptical of communism, saved out some of their belongings. For their prudence, and consequent disloyalty to Peter, they were promptly murdered. These two martyrs to common sense were doubtless the only sane persons in the whole bunch, except Peter and the other leaders who profited by the system. In every religious movement, from the time that Abraham paid tribute to Melchisedek down to the present, the leaders have profited by the ignorance of the followers, precisely as the big investors in Wall street ever succeed in "shearing the lambs."

Besides influencing the people to part with their money and property for the benefit of its promoters, religious intemperance deludes many a victim into thinking that he is commanded by God to commit murder or other most revolting crime. Abraham had that delusion, believing for a time that Jehovah had commanded him to sacrifice Isaac on an altar to him. Fortunately when he was about to commit that terrible deed, the gravity of the occasion brought Abraham to his senses, but in how many similar cases has the religious devotee never come to his senses, and finally wound up at the penitentiary or at the asylum! Such are some of the results of intemperance in religion, which are fully as serious as those arising from intemperance in alcohol or in any other drug.

Not only are insanity and crime common property of both church and saloon, but both institutions are of an extremely militant disposition, there being both saloon rows and church rows. In the North, how common it is for the brethren to have a very vigorous jangle of words, with the effect sometimes of breaking up the church! The average church has within its membership several warring factions, and the successful minister is he who has the necessary tact to be a first class peacemaker. The multiplicity of Protestant denominations is striking evidence that brotherly kindness is lacking within the fold. The Catholic church would be broken up in precisely the same manner were it not held together by a system of medieval despotism.

In the South brethren frequently resort to gunpowder and lead to settle their disputes, as was evidenced by an article in the press a little over a year ago. According to that, there was to be a Sunday school picnic (I think it was in North Carolina), and in the announcement everybody was requested to leave his revolver, razor, and whiskey at home; a marshal would be on the grounds to prosecute offenders. Would things have been worse if the saloon-keepers had gotten up the picnic?

The churches do not meet the needs of the day. As civilization progressed, the churches followed, but at a rate slower than that of other institutions. They still lay the greater stress upon some vague notion of a future existence, to the exclusion of the practical affairs of this life. There has been too much theory and not enough fact. Development is slow, but it is only a matter of time, as people become more enlightened, when churches will be based purely upon morality and secular needs. Likewise, the more people think and reason, the less demand there will be for intoxicating liquors.

Aphorisms.—To believe in the devil and in divine omnipotence at one and the same time is a most wonderful triumph of acrobatic logic.

The priests of the olden days had an excuse that those of our times have not: they lied to themselves before lying to others.—La Pensee.

BIBLES IN THE MAKING.

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

BY W. A. HINGKLE, M. D.
II.

With all this disagreement as to what writings were sacred and what were not, it was very desirable that there should be some definite information on the subject. Books were being read in some churches and accepted by some bishops which other churches and bishops declared were not sacred. So after about three hundred years of this disagreement some of the churches undertook to decide the matter. A council of some thirty bishops was held at Laodicea A. D. 365, in which they decided what books were canonical and might be read in the churches. The canon they adopted differed from our Protestant Bible in including two extra books in the Old Testament and in omitting the book of Revelation from the New Testament.

The decision of the Council of Laodicea did not meet with the approval of all the churchmen. Two who dissented from this decision were St. Augustine and St. Jerome, men of great influence and authority in the early church. St. Augustine had written much on the subject of the canon, and was the predominating influence at a council of African bishops held in Hippo, A. D. 393. This council decided that all the books except one now included in the Protestant Bible were canonical, and six other books as well. With the exception of two books, the canon they adopted was practically the same as the Catholic Bible today. Other church councils later ratified the decision of the Council of Hippo.

These church councils were not general church councils, so their decisions were not binding on the church as a whole, though they were accepted by the majority. There were some eminent churchmen who dissented from the decree. St. Jerome contended that the six books which the Council of Hippo had accepted through the influence of St. Augustine should not be a part of the Bible. He favored a canon which is the same as the Protestant Bible today. For the next thousand years the question remained unsettled.

It was not regarded as necessary that the church should have a definite word of God, for the church itself was the supreme authority. Then came the Reformation, when Luther and other bold spirits disputed the authority of the church and declared that the Bible alone was the source of authority. These reformers even disputed the authority of certain books of the Bible which the church had tacitly accepted for a long time, so the church must needs decide once for all just what books were the word of God and what were not.

To meet this and other demands of the Reformation a General Church Council was called which met in Trent, A. D. 1545. The prelates composing this council were of very different opinions concerning the scriptures. Some were for dividing the books of the Bible into classes, those which were canonical and therefore authoritative, and those which were not. Others wanted all the books classed together without distinction.

After thirty days of disagreement a majority was finally secured which decreed that the canon which had been approved by St. Augustine and the Council of Hippo, with two additional books, should compose the Bible.

People now attribute to God what was really the work of Irenaeus and St. Augustine. Following the declaration as to what should be the Word of God the Council of Trent added these words: "If any receive not as sacred and canonical the said books entire with all their parts * * * let him be accursed." Never before the Council of Trent (1545) was it imperative for a Christian to believe all the Bible. Never before must one believe or be damned.

Who were the men that by the authority of the church decreed this new doctrine of the infallibility and authority of a book? Dr. Wescott, the great authority on the New Testament canon, says: "This fatal decree in which the council * * * gave a new aspect to the whole question of the canon was ratified by fifty-three prelates, among whom there was * * * not one scholar distinguished for historical learning, not one who was fitted by special study for the ex-

amination of the subject in which the truth could alone be determined by the voice of antiquity."

Just think of it, fifteen hundred years after the death of Christ before the church had decided what was the word of God and then determined the matter by a vote of human beings. However, this decree settled the question for all good Catholics.

To stem the rising tide of the Reformation the church threatened with eternal damnation all those who followed Luther and the other heretics. These threats of a supposedly infallible church were not without their effect on the ignorant and superstitious masses. Luther, Calvin and other leaders of the Reformation met these threats of an infallible and authoritative church by the doctrine of the supreme authority of the Bible.

While the reformers believed in the supreme authority of the scriptures rather than of the church they had opinions of their own as to what books should constitute the scriptures. They did not accept the canon that the church had decreed. Their spiritual insight led them to different conclusions. The Protestant canon was not settled till more than one hundred years after the Council of Trent. In A. D. 1647 the Westminster assembly declared the Bible as we know it to be the word of God, and also declared the seven books and four supplements of the Catholic Bible were not the word of God. Some of these excluded books are undoubtedly superior to some that were retained.

The Greek church followed the example of the Catholics and Protestants and at the Synod of Jerusalem, A. D. 1672, officially decreed what should be the word of God. They accepted the same canon as the Roman church had adopted despite the fact that for more than a thousand years they had refused to accept the book of Revelation as sacred.

So the Catholic Bible in its present form has existed only since A. D. 1545, the Protestant Bible only since A. D. 1647, and the Greek Bible since A. D. 1672.

The Calvinistic Council of Switzerland, in A. D. 1657, carried the doctrine of the superhuman origin and authority of the Bible to its logical conclusion by decreeing that "Almighty God not only provided that his word, which is a power to everyone that believes, should be committed to writing through Moses, the prophets and the apostles, but he has also watched over it with a fatherly care up to the present time, and guarded lest it might be corrupted by the craft of Satan or any fraud of men."

Before the invention of printing, Bibles, like other books, were written by hand. This process was slow and tedious, and many mistakes and alterations were made, so it is not surprising that no two copies of the Bible were exactly alike. The American revision committee is authority for the statement that there are more than one hundred and fifty thousand different readings in the various copies of the New Testament alone. Dr. Wescott says: "There can not be less than one hundred and twenty thousand of these different readings, though of these a very large proportion consist of differences of spelling and isolated aberrations of scribes. Probably there are not more than sixteen hundred or two thousand in which the true reading is a matter of uncertainty."

Think of it, sixteen hundred or two thousand places in an infallible book where we do not know which of the various readings is the correct one. With the invention of printing all this changed, some uniformity of text was inevitable. The Latin translation of St. Jerome was accepted as official by the Catholic church. The Protestants accepted King James' English translation. So now we have not sixteen hundred or two thousand various Bible texts, but only two.

To one who has followed the history of the development of the Bible, it must be clear that there was a time for each of the books of the Bible when it was not regarded as of more than human origin and authority. The freedom with which the church fathers and the formers of the Bible canon rejected some books and accepted others is evidence that they did not look upon it as sacred in the sense in which many modern Christians do.

Of this Dr. Davidson says: "It is clear that the early church fathers did not use the books of the

New Testament as sacred documents clothed with divine authority." He further says that "one hundred and seventy years from the coming of Christ elapsed before the collection of the New Testament books assumed a form that carried with it the idea of holy and inspired."

While the belief that the Bible was more than other books had been gradually gaining ground during the centuries before the Reformation, it was not looked upon as infallible and free from errors or mistakes. Dr. Gladden says that the theory of the unchangeable and absolute divinity of the words of the scriptures had no practical hold upon the early church. "It was not until the period succeeding the Reformation that the dogma of Bible infallibility was clearly formulated and imposed upon the Protestant church."

The Reformers early taught that not only was the meaning of the scriptures inspired, but the very words were inspired and dictated by the Holy Ghost. This view was long maintained with all strictness, and many a man has been made a heretic for denying it. Within the last century this doctrine of inspiration has been somewhat modified. The arguments and the ridicule of the Infidels on the outside, and the study and investigation of the Christian critics on the inside of the church have begun to show the Bible in its true light.

An Episcopal Opinion of Rome.

"Pro-Romanism and the Tractarian Movement" is the title of a publication from the pen of C. C. Grafton, bishop of Fond du Lac, in which the recent exodus of Episcopalians to the Roman church is dealt with. Its statements show how one denomination can tell the truth about another if not about itself. Bishop Grafton says:

"The church is now undergoing some trials. It would not be fair or wise to ignore them. The church's cause may seem to some to have received a check in the desertion of a few to Rome. Toward them we must continue our love, while we condemn their action and repudiate their argument. Our present trial will force on us a certain amount of controversy. If rightly used it may turn out to be a great benefit both to the Roman communion and to our own.

"Their priests are trained to disbelieve anything a Protestant can say. But a large number of the Roman laity have also been educated in our public schools and have caught the American spirit of freedom, fair play and honest investigation. Many of them will be led to examine the Roman question for themselves and not be contented with the mere empty echoes of what the priests says.

"They must in time be forced to ask, for instance, why they should be called upon to contribute large sums of money to the support of the pope. Why should they be forever deluded by the farce that he is the prisoner of the Vatican? The past history of the papacy is full of crimes of venality and simony. The papacy has been bought again and again. It has had to veil its conduct in modern times, but it is rotten with the spirit of worldliness. To all wise Christians it is a terror and a form of anti-Christ.

"And what has been the attitude of the papacy in regard to freedom? The papacy was opposed to freedom and progress, keeping the people, when it had the power, as in Italy and Spain, in subjection, upholding tyranny and tyrant, as in the case of King John and Magna Charta. The papacy is full of the lust of power and greed for money. The papacy is a shopkeeping institution. The superstitious spirit Romanism engenders is harmful to character. It helps to fill her treasury.

"Preach purgatory," said a Roman priest, 'if you want to get a good collection.'

"To believe everything the priest tells us is as bad as to refuse all belief. At Rome is shown Christ's cradle, his swaddling clothes, the table of the last supper, the towel used at the feet washing, specimens of the bread and the fish miraculously multiplied, the column to which he was bound; and many like spurious but profitable relics. Should we Anglicans not be thankful we are delivered from a church that is pervaded with commercialism and injures faith in what is true by its superstitions?"

The Censor.—Bobby: Pa, what's a press censor?
Pa: He's a man who knows more than he thinks other people should.—Judge.

THE TRUTH SEEKER.

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

Organization.

Correspondents have asked The Truth Seeker for an expression on the subject of a proposed national organization of Freethinkers.

We will give, we hope accurately, some facts which may prove more suggestive than any opinion we could submit. The facts have to do with the history of a national organization of Freethinkers during the past thirty-two years.

In 1876, after an agitation begun in 1872, the National Liberal League was organized in Philadelphia, and Francis Ellingwood Abbot, editor of the Boston Index, a Free Religious paper, was elected president. One hundred and seventy delegates were reported present at the congress. Forty Liberal associations were on the roll at the start, and eighteen of these received charters from the National Liberal League as auxiliaries during the following year. Below is the basis of organization of the League:

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.
2. We demand that the employment of chaplains in Congress, in the legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The history of the League during the initial year was uneventful. It held its first annual congress at Rochester, N. Y., in October, 1877, when a motion to nominate a candidate for President

of the United States was reported on adversely by a committee. The officers of the League were reelected.

Before the next congress convened at Syracuse in 1878, the Comstock question had become a live issue through the arrest of D. M. Bennett, founder and editor of The Truth Seeker, for mailing copies of his "Open Letter to Jesus Christ," and other "blasphemous" tracts which the agent of the Vice Society thought might be suppressed as "obscene." Mr. Bennett's friends held that the law under which Comstock operated ought to be repealed and that the national organization should so resolve. President Abbot held to the contrary, and at the Syracuse congress he was eliminated, the Hon. Elizur Wright being elected president in his place. Mr. Abbot and his supporters retired after their defeat to an adjacent hotel parlor and reorganized. Their organization did not last.

When the National Liberal League summoned its third congress, it had 162 auxiliaries throughout the country. A year later there were 212, which in 1881, when the fifth annual congress assembled in Chicago, had grown to 225.

The organization being large enough to attract attention, issues not contemplated in its foundation were pressed upon it. In 1882 it discarded the current Christian calendar and resolved to date hereafter from the martyrdom of Giordano Bruno in 1600.

The seventh annual congress of the League, held in Milwaukee, Wis., September, 1883, approved woman suffrage, cooperation, and the labor movement. A year afterwards, at Casadaga, N. Y., it was deemed necessary to make a "new departure," to avoid all entangling alliances, to come back to the original platform, and to change the name of the organization to the American Secular Union. At this congress Col. Robert G. Ingersoll was elected president. He was reelected at Cleveland in 1885.

During all these years and for the three years following the work of secularization was pushed vigorously by the officers, Leland, Putnam, Watts, E. A. Stevens, and the rest. In 1888, at a Congress held in Pittsburg, Pa., there was chosen as president, Dr. R. B. Westbrook, a man of dignity and scholarship, but absorbingly interested in teaching morality in the public schools. He did not work harmoniously with the more radical E. A. Stevens, secretary, and the latter declined reelection. The Congress of 1889, in Philadelphia, chose Miss Ida Craddock as Dr. Westbrook's helper. Miss Craddock developed an interest in affairs spiritual and nuptial, and under this administration no new work for secularization was mapped out. The same officers were reelected at Portsmouth, Ohio, in 1890.

In 1891, a new board of officers having been elected at Philadelphia—Judge C. B. Waite, president; Mrs. M. A. Freeman secretary—the Union returned to its radical and aggressive policy, the order for the Sunday closing of the World's Fair at Chicago giving an opportunity for effective propaganda. The president and secretary were reelected the following year.

The year 1893 saw another new departure when at the International Congress of Freethinkers, held in connection with the World's Fair, the Freethought Federation of America was organized with Samuel P. Putnam as president, and E. C. Reichwald, treasurer, and afterwards acting secretary. In 1894, the Secular Union and the Freethought Federation were united; Mr. Putnam being continued as president, and Mr. Reichwald as secretary.

President Putnam called the next congress in Harman Hall, New York, in November, when the society was named the American Secular Union and Freethought Federation, and the following constitution was adopted:

Preamble.

Realizing that the safety of republican institutions is imperiled, the advance of civilization impeded, and the most sacred rights of man infringed by the least interference of the state in matters religious, we hereby organize to help secure throughout the United States a practical compliance with the principles involved in the Demands of Liberalism.

Constitution.

Article I. This organization shall be known as the American Secular Union and Freethought Federation.

Art. II. (a) The general object shall be to effect a total separation of church and state. (b) As specific objects, in order to accomplish the general object, we indorse the Demands of Liberalism.

Art. III. Mode of Work. The means to be employed in order to secure compliance with the foregoing demands shall be lectures, conventions, and agitations through the rostrum and press.

Art. IV. Membership. All persons indorsing the Demands of Liberalism, and desirous of propagating the principles involved therein, may become members of this organization by signing the Constitution, or sending their names to the secretary for that purpose together with one dollar or more for the treasury. Such persons shall be enrolled as annual members, be entitled to a certificate signed by the president and secretary, and be entitled to vote at any meeting or congress of the society after being enrolled for three months. All life members of the National Liberal League, formed in 1876, and of the American Secular Union shall be continued as life members of this society.

Art. V. Annual Congress. An Annual Congress shall be held at such time and place, and with such sessions, as the Board of Directors shall arrange for, and public notice shall be given of the Congress one month in advance.

Art. VI. Officers. The officers of this society shall consist of a president, two or more vice-presidents, a secretary, and treasurer. The president, two vice-presidents, secretary, and treasurer shall constitute a Board of Directors, and this Board shall be intrusted with the management of the affairs of the society.

Art. VII. Election of Officers. The officers shall be elected annually, and shall hold office until their successors are elected. All elections shall be by ballot.

Art. VIII. The duties of officers shall be those generally pertaining to those of president, secretary, treasurer, and Board of Directors.

Art. IX. All moneys contributed to the funds of the society shall be used for practical campaign purposes, and for the distribution of Freethought literature.

Art. X. All local societies now in affiliation with the American Secular Union continue in such relation to this organization, and all societies based on the Nine Demands of Liberalism are invited to affiliate. All such societies shall be absolutely independent in the administration of their affairs, and shall simply be united in cordial fellowship and efficient cooperation of the freest kind with this society and its congresses. Neither shall this Union be responsible for the acts or utterances of any local society or any individual.

Art. XI. No change shall be made in this Constitution except by a two-thirds vote of the members present at any regular meeting called by the Board of Directors, notice of such change to be given one month previously in the call for a meeting.

The 1896 congress, held in Chicago, was the last over which Mr. Putnam presided. He died on December 11th of that year. His successor was John E. Remsburg, who served until 1900, when the congress at Cincinnati elected Dr. J. B. Wilson. Dr. Wilson resigned before the next annual meeting, leaving the presidency to E. M. Macdonald as first vice-president, who called a congress at Buffalo, N. Y., October 4-6, 1901. This congress elected E. M. Macdonald president, as did also the Brooklyn congress of the following year.

There was no congress in 1903. In 1904, the yearly gathering took place at St. Louis, in conjunction with the International Congress for Progressive Thought. It has not been followed by other annual congresses. E. M. Macdonald continues as president, and E. C. Reichwald as secretary.

A glance at the history of the national organization reveals the causes of its growth and temporary quiescence. It grew when there were able men who had the will and the opportunity to devote their whole time and strength to carrying out its objects. Auxiliary Liberal Leagues multiplied under the secretaryship of T. C. Leland, who was a hard worker, and who, while not an orator, could talk effectively as an organizer. Much executive work was done and great congresses held under Samuel P. Putnam, who was a brilliant speaker, with the faculty of arousing enthusiasm and raising funds for the cause. Col. E. A. Stevens, a soldier of fortune in the best sense, an earnest, dashing, aggressive leader, made a splendid record. Each of these men put aside every other consideration to devote themselves to the work of the organization. Leland gave up the position of private secretary

to the president of a large corporation, which paid him two thousand dollars a year, to enlist in this cause. Putnam left a clerkship in the custom house at sixteen hundred and certainty of a raise, when he took up the fight as an officer of the A. S. U. Colonel Stevens was traveling agent for a great business house with a good salary. Leland and Putnam died in the harness. Stevens resigned during the presidency of Judge Westbrook, with whom, as stated, he found himself out of harmony.

Mr. Reichwald, now secretary, has kept up a persistent attack on the privileges of the church. He has conducted the campaign through the press, by the circulation of literature, and by co-operation with other Liberal societies. Such time as he can devote to his office is of necessity taken from his large business as a commission merchant. The president has work enough for his strength in conducting The Truth Seeker and its business. Neither he nor the secretary could do as well in the field as at their present stations.

The national organization, then, awaits the appearance of a man of the first class who, with no other demands upon him, can maintain himself by lectures until the Union shall have a sufficient number of active and contributing members to supply the needed funds. He should be a man able to make a good appearance in the press, before an audience, and in the presence of legislative assemblies; one who can make friends as he goes and keep them, and also keep before them and himself the purpose of his mission. The Liberals of the country will respond to the appeal of a man who can put the Union where it was at the death of Putnam. Singleness of purpose is requisite. One who would gather Freethinkers together to talk to them about some other issue would not do. The man answering the description would appear if assured of that success which Freethinkers could guarantee by united action. Irksome occupations retain many potential workers for Freethought because the advocacy of Freethought might involve sacrifice of the means of livelihood. Change that condition, show them where their bread is to come from if they enlist, convince them that the truth pays wages, that it has rewards if not prizes for them, and they will be at its service.

Misstating the Case.

This editorial article on the River Edge, N. J., school case appears in the Hackensack Republican of October 15:

"At a meeting in Dover last week a speaker made a severe arraignment of Charles J. Baxter, state superintendent of schools, for his recent decision that public school pupils need not attend opening exercises where the Lord's Prayer is repeated and a selection from the Bible read. Mr. Baxter was present and defended himself upon the ground that he merely interpreted the law, saying in conclusion:

"I believe in God and the risen savior, and I revere the Bible. The decision which has been criticised on this floor I gave under the laws as they exist. The public schools are free and children may not be excluded, either on the score of their religious belief or non-belief. And under our constitution no one can be made to forfeit a civic right because he will not submit to a religious test."

"Mr. Baxter evades the question involved in his decision, which was, that a child might remain away from school during the prayer recital and Bible reading, and must not be marked tardy because of such absence. There was no effort to exclude a child; no purpose of causing a forfeiture of civic or any other right; absolutely no contemplation of imposing a religious test. The further Mr. Baxter goes into this matter the more lamentable is his showing."

The facts as presented to Superintendent Baxter are that Mr. Arthur Watts requested that his children might be permitted to remain in the class room while religious exercises were going forward in the assembly room. This right was at first granted the children and afterward denied. The children were then sent to school by Mr. Watts in season for the regular school work, but not in season for the religious exercises, and

for thus absenting themselves from prayer and Bible reading, they were excluded.

The exclusion establishes a test which would be paralleled were Congress or a State legislature to exclude a member who should elect to remain in the cloak room or lobby during prayer by the chaplain.

The case is not altered by the Republican's misstatement and denial of the facts.

A Bishop on Evolution and Miracles.

If evolution had no facts of its own it would almost be proved by the weakness of the attacks made upon it and by the arguments intended for its destruction. Bishop Neely of the Methodist church, who inconsistently entitled one of his books "The Evolution of the Episcopacy," has attempted to discredit the doctrine of evolution as applied to man by arguing as follows:

"Man has the animal in him, but it has never been demonstrated that man began his career as a brute or was descended from a brute. It is more reasonable to believe that man wandered away from an original state of purity than that he came up to it. We see the degenerating tendency among men. We only need to note how men going from the cultured East in our own country to the pioneer West deteriorated in habits of behavior and in morals until they became almost equal to the savages."

Bishop Neely should look again. If he sees men "degenerate" by separating themselves from civilization, he will at a second glance observe that they are regenerated by a return to it; so that his illustration disproves no more than it demonstrates. He should recognize also that the lapsing of man under certain conditions to the state of the brute is in harmony with the general tendency of things to resolve themselves into their original elements. Had man's original state been one of "purity," that is the state into which he ought to "degenerate."

The bishop still maintains miracles by the old fallacy exploded by Huxley twenty years ago. He states:

"Miracles are not violations of law, but a superintention of a higher law by a higher power. Even man operates against and overcomes the force of gravity by exercising a higher force."

The law by which man overcomes the force of gravity is not a higher but a parallel law. It is the law that "if bodies are not free to move as they tend to do, either in consequence of an obstacle, or of a contrary impulse from some other source of energy than that to which we give the name of gravitation, they either stop still or go another way." Man overcomes the force of gravity in a weight by putting something heavier in the other side of a scale, but it is not a miracle. The miracle would occur if, the weight being free to move, it did not in the circumstances kick the beam.

Free Thoughts.

Every man who is worth anything has been damned by those who are not worth anything.

Love of money has not hurt the world half as much as love of God. The miser is a safer man than the fanatic.

If Jesus had had a human father he never would have allowed him to die for the world. He would have died in his place.

A mind-your-own-business religion would add to the happiness of mankind, even though it failed to populate heaven more numerously than hell.

If you want to see how many Christian women "believe in Jesus," send a poor girl who has "loved not wisely but too well" to them for sympathy and help.

The boldest man on earth dare not tell his best friend exactly what he thinks of him. Society is, after all, merely a compromise of cowardice. In order to live at peace men must take all other men at their own valuation and estimation.

If Jesus was a man trying honestly to help his

race I have no stone to throw at him, but if he pretended to be the looked-for messiah of the Jews I denounce him as strongly as I can with words as a cheat and an impostor, or express my pity for him as a lunatic or a deluded fanatic.

The admiration of the picture or the statue does not necessarily tend to the worship of the artist. We can see Nature without falling on our knees to it. Appreciation of a work is better than praise of it. There may be a God behind every phenomenon who demands our homage, but who benefits by it? If we are helped by Nature's revelations, what more is needed?

What a horrible thing a general resurrection would be! Graves are safe deposit vaults. It is sane to respect their sanctity. One of the most satisfying and comforting thoughts is that the dead cannot come back to life. Immortality, that is, a life beyond the grave in some other world, is preferable to a resurrection. Only a brainless idiot can believe that the dead body will rise again.

It is not dead sure that the American people need a Moses to lead them anywhere. People who can be led don't amount to much. And a Moses who couldn't pilot a people better and finally land them in a more desirable place than did your ancient Hebrew, would be egged by an American populace. No, sir! No Moses is wanted! Just give us a chance to grow naturally and the promised land will be reached.

L. K. W.

Anthony Comstock, agent of the Society for the Suppression of Vice, contributes to some magazine the opinion, of which we have seen only excerpts, that the world is getting more immoral every day—which is no credit to Mr. Comstock, who rules in the ethical domain. Speaking of one of his late performances, he says:

"This society recently seized about two tons of matter which mingled the pictures and details of the most shocking crimes with blasphemous and sacrilegious attacks upon the Cross of Jesus Christ, the Savior of the World, and the Roman Catholic Church and Priesthood."

The seizure was that of the foreign anticlerical newspapers, the weight of which is no doubt exaggerated by this agent, who is dishonest enough to conceal the fact that the "shocking crimes" detailed were the offenses of the very priesthood who were "attacked." He whom he calls "the savior of the world" was not attacked. The priests were caricatured and denounced because they crucified the alleged savior daily and made merchandise of his blood.

A Catholic paper estimates the value of Catholic property in the United States at five billion dollars. This is all held in the name of the hierarchy which has its headquarters at Rome. The capital of the steel trust is only one billion. The holdings of the Roman corporation exceed those of the steel trust, Standard Oil and all the railroads of America combined. And this is all untaxed. Is it any wonder such a corporation is a power in politics?—Appeal to Reason.

The total value of church property in the United States in 1890 was appraised at less than \$800,000,000. Of this, the Catholic church owned less than one-sixth. If the value of untaxed Catholic property has doubled in the last twenty years, it now amounts to say \$250,000,000.—Ed. T. S.

Sunday Opening.

Col. William A. Stokes, commanding the Twenty-third Regiment in Brooklyn, has issued orders for the opening of the Bedford avenue armory on Sundays. The officers as well as the enlisted men for some time have been in favor of having the free use of the armory on Sundays as on all other days of the week, contending that many of the men enjoyed more harmless recreation in the library and gymnasium than outside. After a conference with the officers, Colonel Stokes decided that the armory should be open to all members from 9 a. m. to 5 p. m.

LAW AND OPINION.

Intellectual Preparation of the People Must Precede Any Safe, Sane, and Permanent Reform.

After Thomas Henry Buckle, in his "History of Civilization in England," had laid before the reader a view of the steps taken by enlightened statesmen in Spain in the eighteenth century to abridge the authority of the church and give liberty to the people, and before proceeding to picture the failure of their attempts, owing to the complete and fatal mental enslavement of the populace, the author paused to indulge in some philosophical reflections on the mistake of introducing a reform before the nation has been prepared for it by an appeal to the intelligence. Buckle observes:

"To seek to change opinions by law is worse than futile. It not only fails, but it causes a reaction which leaves the opinions stronger than ever. First alter the opinion, and then you may alter the law. As soon as you have convinced men that superstition is mischievous you may with advantage take active steps against those classes who promote superstition and live by it. But, however pernicious any interest or any great body may be, beware of using force against it unless the progress of knowledge has previously sapped it at its base and loosened its hold over the national mind. This has always been the error of the most ardent reformers, who, in their eagerness to effect their purpose, let the political movement outstrip the intellectual one, and, thus inverting the natural order, secure misery either to themselves or to their descendants. They touch the altar, and fire springs forth to consume them. Then comes another period of superstition and despotism; another dark epoch in the annals of the human race. And this happens merely because men will not bide their time but will insist on precipitating the march of affairs."

In the almost ninety years from the accession of Philip V. to the death of Charles III, great political progress marked the history of Spain. All that statesmen could do consistently with their profession as Catholics, and without a complete break with Rome, the monarchs and ministers of this period accomplished. As Buckle says, "For three generations, there was no pause on the part of the government; not one reaction, not one sign of halting. Improvement upon improvement, and reform upon reform, followed each other in rapid succession. The power of the church, which has always been the crying evil of Spain, and which none of the boldest politicians had dared to touch, was restricted in every possible way by a series of statesmen. . . . Even the Inquisition was taught to tremble, and made to loosen its hold over its victims. The burning of heretics was stopped. Torture was disused. Prosecutions for heresy were discouraged. They who believe that a government can civilize a nation, and that legislators are the cause of social progress, will naturally expect that Spain reaped permanent benefit from those liberal maxims which now, for the first time, were put into execution." But "no reform can produce real good unless it is the work of public opinion, and unless the people themselves take the initiative."

Through the whole period of reform a power had been conserved that was to wreck at the first opportunity the structure which the progressive government had erected. That power was religion. Spain had remained united with the Roman Catholic church, of which every Spanish politician was an adherent. The influence of the crown was for belief. Patriotism and faith, loyalty and superstition, went hand in hand and were virtually one. It only needed, then, that there should come a monarch who preferred the good of the church to that of the people in order that the reform program should be overthrown. Such a one appeared in Charles IV., "a weak and contemptible prince," and in less than five years everything was changed. "The power of the church was restored; the slightest approach toward free discussion was forbidden; old and arbitrary principles, which had not been heard of since the seventeenth century, were revived; the priests reassumed their former importance; literary men were intimidated, and literature was discouraged; while the Inquisition, suddenly starting up afresh, displayed an energy which caused its enemies to tremble, and proved

that all the attempts which had been made to weaken it had been unable to impair its vigor or to daunt its ancient spirit."

The people were Catholic Christians. They believed in the church and just as firmly in the Inquisition. They never protested against the Holy Office except when it burned or robbed a good Catholic, which happened when the victim had money or was in the way of some official or his favorite. No wonder the reaction was welcomed by the nation, whose mind had never been reached by the enlightening influences of Rationalism.

When Charles III. died, Spain was a first-class power, the equal of France; but Spain had no Voltaire, no encyclopedists; and horrible as was the revolution France experienced, that fate had been better for Spain than the one which befell her—the return of the church to empire. What happened was that all reforms were undone; the weakened country underwent "every form of calamity," including the French invasion. There had never been, as in England, any popular spirit of liberty to support the form of it which well-meaning rulers had introduced, and independence had been crowded out by subserviency and superstition.

There is more hope today for Spain in her anticlericals and her anarchists who conduct a printed propaganda than in her priests and politicians who appeal only to devotion to the church and loyalty to the crown.

For whatever reform any nation or any economic group would introduce the people must be intellectually prepared. The state of mind must come first. We can imagine the disorder that would follow the abolition of government in a community where the majority were not prepared by previous thought to make vital the principle of Spencer that every man may do as he pleases so long as he does not infringe the equal liberty of any other man. So we can also apprehend the disaster that would overtake a nation which should do away with competition and rely upon cooperation before the cooperative spirit had been manifested by all but a negligible number of its citizens. We do not doubt that the summary enforcement of such palpably just measures as the Nine Demands of Liberalism, if crystallized into law or adopted as amendments to the Constitution, would meet with violent opposition amounting to an insurrection; for much as Christians preach obedience to law they become utterly lawless when their privileges and immunities are touched.

Individual liberty will never be secured except in a nation of individualists, and among those who are willing to and do respect in others the freedom they would themselves exercise. Collectivism will not become practicable or anything but disastrous until the willingness of some to let others do all the work is balanced by the willingness of the others to do it. And observation has led us to the very firm conviction that there will be no such thing as perfect or even tolerable religious liberty while the greater number in any community are believers in the same religion or, as Ingersoll put it, can "use the same lie." If we want a government under which no religious tests shall be required we must have a government of Freethinkers supported by a Freethinking majority prepared to resent, expose, and defeat any alliance whatsoever with the church.

"As soon," says Buckle, "as you have convinced men that superstition is mischievous, you may with advantage take active steps against those classes who promote superstition and live by it."

Under any other form of government than a monarchy the degradation of Spain would have been the same so long as its people retained the variety of Christianity represented by the national church and refused to throw off their allegiance to their spiritual masters. Under any other form than a republic ours will be the same or worse, if in the pursuit of economic chimeras we not only let the political movement outstrip the intellectual one, but forget the latter altogether.

The more independent a man is of the town or city in which he resides, the more does that town or city copy him and grow in his direction.

L. K. W.

MULTIPLICITY OF UNJUST LAWS.

The Glory of Being a "Law-abiding Citizen" Is Dimmed When We Reflect.

BY A. H. NICHOLAS.

The Truth Seeker's political platform meets my approval, especially the "We demand." That is the right attitude and true sentiment for Freethinkers.

We do not demand anything in the way of hate, arrogance, or tyranny, as the Christians do; but we justly, reasonably and firmly demand several things to aid in good government for the happiness, knowledge, freedom, and progress of all people. We justly and respectfully demand release from oppressive laws. We candidly and fairly demand the repeal of all laws, forms and mottos connecting church and state.

It is the highest duty of legislators to repeal many harmful laws; yet they go on making more. If one-half of all state laws were abrogated it would relieve us of intolerable burdens and restore the original freedom enjoyed by the people the first fifty years of American independence. We have become a nation of slaves to oppressive laws, made by lawyers, chiefly for their own benefit; for the more laws we have and the more complicated they are, the more money lawyers make in their business; therefore the people are subservient to them and their interests.

There is injustice and oppression of man to his fellow man in the sacred name of law, to which we attribute many of the ills that afflict the body politic. The boast of "equal rights for all" is an empty boast. It is claimed that "American institutions secure to every citizen the utmost freedom, justice, and equality"; but the fact is, certain rights and prerogatives are exercised by one class and denied another class of "free American citizens."

Weak and suffering humanity are expected to humble themselves before the law to their own disadvantage; while we count it an honor to be "law-abiding citizens"—equal to our tacit consent. To what extent should citizens be law-abiding? Is there no limit? How much credit or honor are law-abiders entitled to for submission to bad laws, made for the benefit of the classes, adverse to the masses?

We have been governed too much until there is little left us in the name of liberty or equality. We want more freedom and less law. We have gloried in the appellation "law-abiding citizens" until we are slaves to the domination of laws known to work evil and injustice. Yet we are told by the judges and other officials that "the end of the law is justice; that the law is sacred and its supremacy must be maintained." That is true of fair, just, and equal laws; but to the common citizen it is a painful reflection that the rule is applied to class legislation, procured with money.

The law is so "sacred" that vast numbers of suffering humanity never touch it or appeal to it for relief. It is notorious that the law is a most expensive and uncertain way of getting justice, and that many submit to wrong and injustice rather than go to law. In cases of litigation it frequently happens that ways are found to escape or defeat justice through the complications of the law and the power of money.

As long as "free American citizens" abide by bad laws the legislatures will go on making them. There is money in it. The wireworkers of the lobby are always on hand with their laws framed and the money to put them through. There are many honorable statesmen who cannot be corrupted by bribery, whose integrity to the best interests of the people is unimpeachable; yet there is frequently enough of the other stripe to carry such enactments. They know there is no penalty for making bad laws. They know they are irresponsible, and the temptations of Mammon are too powerful to be resisted. Such are the men that make our laws.

A system of special privileges has grown up, and the agents of religious bodies and corporate interests are at the seat of government—national, state, and local—continually at work, taxing the people for their own interests. They understand the importance of aiding the party in power, and seek to obtain a foothold in its councils.

Through the growth of this insidious evil the party neglects its platform and comes to be the supporter of privileges subversive of good government. The end is ultimate surrender of the party to corporate domination.

And all the while the people sleep and allow their influence on the party to become weak and unavailing. Hence the people have very little to do with governing themselves.

Our Declaration of Independence declares, "Governments derive their just powers from the consent of the governed"; yet many of our statute laws originated in the prejudice of those who had the power against classes who had no power or voice in dictating the unjust laws yoked upon them, which are hostile to them and their interests. This is unendurable tyranny. These lawmakers derive their powers from the mere force of a majority, not from the consent of the governed. The men affected by them were never consulted, and never gave their consent; moreover, they perpetually demur.

No man is worthy of a seat in a legislative assembly who will cast his vote for any measure imperiling the natural rights and liberties of citizens. We have been accustomed to think that people may exercise the liberty to do as they please, if they please to do right, and do not infringe upon the rights of others. Might does not make right. It is not right for lawmakers to enact laws favoring one class to the exclusion of another class of citizens simply because they have the power. This is an abuse of power—a usurpation of power not delegated to them "from the consent of the governed."

The laws of which we complain are incompatible with our free institutions; encroachments on the domain of natural and individual rights, and a libel on our fundamental principle that proclaims equal rights for all. Just as the one fundamental right of which civil law is, or ought to be, the expression and guardian, so is the right of each individual to just treatment of every other individual.

The American Republic has grown from bad to worse, until it has more of monarchy than democracy in its fundamental laws. However, we are not without hope that wrongs will be righted and justice be done sometime, and that there will be a final triumph over ecclesiastic and corporate greed and power.

"Self-evident Truths" Questioned.

The idea that Christianity is a system of morals is industriously disseminated by the devotees of religion. The masses are satisfied with that definition. When any man announces his opposition to Christianity his religious neighbors immediately set him down as an enemy of morality and social order. It does not occur to them that one might be charitable and just, a benefactor of the race, without predicting an eternity of horror for a majority of his fellow-men.

The widespread delusion that Christianity is a code of ethics causes those who are afflicted with this delusion to lend their support to religious instruction or destruction. They tell us about the clever schemes of the devil. What can be more clever than the scheme of the preachers to perpetuate their gods and devils, their heavens and hells, by teaching that religion is a system of morality? These gods and devils, heaven and hell, are only incidentally mentioned in sermons, as if their existence was a self-evident truth.

Self-evident truths ought to be easily explained—ought to be capable of demonstration, and any question calculated to cast discredit upon them ought to be easily answered. They complain of the difficulty of answering questions founded on the Bible, and give no excuses for their failure to do so. But there are questions that need have nothing to do with the Bible, and I want to propound a few.

1. Are God and the devil contemporaries?
2. If not, what is the difference between their ages?
3. Which one came into existence first?
4. If God is everywhere, where is the devil?
5. Who created the devil?
6. Who created hell, and when?
7. If Hell was created simultaneously with the earth, did the maker of earth know man was going to deserve hell?
8. If he did, why did he not make or start a race that would not deserve such punishment?
9. How many sons can God have?
10. Can he send another son down on earth for the benefit of those who cannot believe in his eldest son?
11. Why cannot the son intercede for the whole human race instead of only those few who "believe in him"?

12. Of what does hell consist?

13. If hell consists of torturing memories of past misdeeds, what becomes of the memories when conversion takes place? F. SWANCARA.

Essay on a Bone.

Col. Dick Maple, editor of the National Ripsaw of St. Louis, Mo., had his attention called to the cure of a young woman of his city by supernatural means at the shrine of the bone of St. Anne, grandmother of God, at Chicago. The observations of Colonel Maple on the phenomenon appear in the Ripsaw and are as follows:

'Tis reported that a Miss Emma Gutfleisch of St. Louis, Missouri, who ten years ago was struck in the thigh by a stray pistol ball, and whose leg from the effect of that pistol ball ceased to grow in proportion to the other, and which was, until a few weeks ago, three inches shorter than the uninjured one, has miraculously been cured of her wound, and within less than "steen" minutes her injured leg began to grow by spurts and spouts until it caught up with the longer limb; and this cure was brought about, 'tis said, without the assistance of either doctor, medicine, or surgeon.

There's a Roman Catholic church in Chicago by the name of Saint Barbara's church, and each year this church gives a nine days' seance, and the halt and lame, deaf and dumb, long-legged and short-legged, flock there in multitudes to receive the magic touch of one of Saint Anne's bones.

They say that this bone of Saint Anne's in Saint Barbara's church in Chicago is only a splinter—just a wee little bit of a bone—but that it is a bully old bone; and this splinter, it is said, is what persuaded Emma Gutfleisch's short leg to catch up with her long one.

Isn't it queer that with so many of Saint Anne's bones loafing around in the Roman Catholic churches there are so many cripples and deformed individuals of both head and body in that church? Why, confound my ding-busted hide, if I were a Roman Catholic, and believed in that Saint Anne bone business, and should meet with the misfortune of having my leg cut off up to my pelvis it wouldn't bother me much, as I would just "hip-it-ty-hop" off to some church where they had one of Saint Anne's bones, and expect to see a full grown leg, with a well-developed foot, toe-nails and all, spring out, and say, "Howdy, Dick." By gum! from the number of bones the Roman Catholic church claims to have of Saint Anne's all over the world, this old "gal" must have been a centipede with a thousand legs.

We've heard of people having their legs pulled, but this is one of the most scientific systems that we have ever heard of, as all you have got to do is just to back up your short side to a splinter from one of Saint Anne's bones, and touch that splinter to the leg that needs pulling out a little, and out she comes, and I suppose that you are compelled to remove the bone pretty quickly, or else the short limb would become the longest in a jiffy.

We understand that Saint Barbara's church in Chicago only gives one show a year, and only has the tent open nine days, but it seems to us that if we had an old bone that could straighten crooked back-bones and take the "lop-side" out of humanity, and even up the long and short legs of the universe, we would keep the tent open three hundred and sixty-five days in the year, and twenty-four hours every day until we wore the splinter down to a frazzle, as God knows a thing as good as that splinter is is too good to be kept locked up three hundred and fifty-six days in the year, with as many short-legged people on earth as there are.

'Tis said that Miss Emma Gutfleisch declared last year that "IF I AM ALIVE NEXT YEAR, AND CAN GET THE MONEY, I AM GOING THERE AND BE CURED." Now, it seems to us that it is bad business to have to sit around three hundred and sixty-five days and wait on that old splinter to make its appearance, as we understand that they keep it locked up in a glass case, only when they have got it on its "TOUCHING" mission, so you'll see that Miss Gutfleisch had to hobble around on her short leg twelve months while that old bone with such powerful "pulling" qualities wasn't doing a cussed thing.

The Roman Catholic church tells us that it's the "faith" we have in the bone that does the work, as they are a little ashamed to tell the American public that it's the bone that turns the stunt; but if it was faith that turned the trick with Miss Gutfleisch, why the dickens couldn't she have exercised that faith in St. Louis just as well as to have gone to Chicago, when undoubtedly St. Louis is just as good a place to exercise faith as Chicago?

Most all of us have heard of Aladdin's lamp, which enabled him to make a wish, and that wish would immediately become a reality, but the Roman Catholic church has got that "fairy tale" skinned a block, as Aladdin had to tote his lamp around with him all the time before he could make it work, and of course a lamp is a very unhandy thing to carry about; but the priest-craft of the Roman Catholic church can slip a sliver of Aunt Anne's femur in their vest pocket and once in a while touch it with the tip of their index finger, and the "wopper-jawed" of the earth will become straight, and short legs become a thing of the past. It's no wonder that the pope, bishops, archbishops, and priests of the Roman Catholic church have such a soft snap in bamboozling their members, as anyone who will travel from St. Louis to Chicago believing that they could gain three inches of good leg by having it touched with a splinter of an old dried-up bone is just simple enough to do anything that the "con men" of the Roman Catholic church would tell them to do.

The government of the United States could save a mighty lot of good money that they are paying out in

pensions to one-legged and one-armed men if they could just borrow that old splinter of Saint Anne's for a few minutes, and touch it to the "stubs" of these old pensioners; but they would have to apply it mighty scientifically, and remove it at the proper time, or they would have to pay pensions to "long-legged" men, as a bone that will add three inches of good leg at one crack like that one at Saint Barbara's Roman Catholic church in Chicago is not a bone to fool with too long. Ain't it awful to think of that sliver from Aunt Anne's femur being shut up all by its lonely three hundred and fifty-six days in the year and the government paying out hundreds of thousands of dollars each year to men who might as well have full grown legs as not?

GILDED OATS.

BY CALIGULA.

The Climate of Heaven.

"Yes, Tommy," said his loving parent, "Elijah was so good that he was taken to heaven without dying."

"How was he taken?" inquired Tommy.

"In a chariot of fire," replied the parent.

"Jimminy!" exclaimed the astonished youngster. "I guess it must have been a hot place it was taking him to."

Profanity in Heaven.

A Freethinker died, and in due course found himself approaching the gate of heaven. He had almost reached it when he encountered the shade of a sanctimonious parson, who seemed somewhat dazed. Thinking that his fellow shade might be in need of his assistance, the Freethinker asked, "Is there anything the matter, friend?"

"Yes," replied the dominie, "I always thought heaven to be a place where sin could not enter; and just now I was sworn at by the angel at the gate."

"Indeed!" exclaimed the Freethinker, much astonished. "How did that happen?"

"Why, just now," rejoined the other, "I was knocking for admission, and the angel on guard told me to 'Go to hell.'"

Saving Faith.

"Uncle Rastus," said tiny Tom, "the other day I heard a man say that the nearest world to this one is many millions of miles away; and that it would take an express train, going at full speed, almost a lifetime to reach it. Is that true?"

"Guess it is, Tommy."

"Then heaven must be at least that far away, mustn't it?"

"Guess it must, Tommy."

"Then why was God afraid that the tower of Babel would reach to heaven?" demanded Tommy.

"Now, Tom," said uncle Rastus, thoroughly roused, "you mustn't go in for picking the Bible to pieces. Savin' faith is the ability to believe a story is true, even if you know it's a d—d lie."

"Orthodoxy" and "The Mikado."

From the sublime to the ridiculous is often but a step; and nowhere is this more thoroughly illustrated than in the following parallel between "sublime orthodoxy" and the plot of the comic opera entitled "The Mikado."

Orthodoxy says that God threatened to condemn the whole race unless appeased by a vicarious sacrifice. In "The Mikado" a city is threatened with reduction to the rank of a village unless an execution shall take place.

In "The Mikado" the executioner stands high in the royal favor. Samuel, Jehu, David, and Nebuchadnezzar, biblical heroes, according to "orthodox" theology, were wholesale executioners and torturers of the "Lord's enemies."

According to "orthodoxy," God entertains no malice against his enemies; but is nevertheless obliged to condemn them to eternal punishment because his law requires it. In "The Mikado" that official freely forgives the culprits brought before him and declares his unbounded sympathy with their plight. Unfortunately, however, his laws provide for their being cast into a cauldron of boiling oil; and for the vindication of his immutable law he is obliged (with many regrets and apologies) to consign the offenders to that awful fate.

Before the enactment of the tragedy, however, the offenders manage to satisfy the Mikado, who rewards them instead; and it is a fact that every "orthodox" believer hopes personally to escape the wrath of God and to be rewarded with eternal happiness instead of eternal punishment.

Remarkable parallel, isn't it?

I wonder if the author of "The Mikado" might not, when he wrote it, have had the "orthodox" scheme of salvation in mind?

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER X.—(Continued.)

12. The Perfect Man.

The New Testament contains at least five different mythical types or conceptions of Jesus Christ: 1. The Messiah of the synoptics, omitting the opening chapters of Matthew and Luke. 2. The Son of God, or demi-god, introduced in these opening chapters. 3. The incarnate Logos or God of John. 4. The Christ of Paul. 5. Eliminating these more or less supernatural types, there remains in these writings, in addition to the purely natural and purely human Jesus of Nazareth, a type known as the Ideal or Perfect Man. This type is not only mythical, but, in the stricter sense, supernatural and super-human; for the perfect man must always remain an ideal rather than a real type of man.

The last type is believed by many to represent the primal stage in the deification of Jesus. This conception of Jesus has been held by many Rationalistic Christians, and by some conservative Rationalists in all ages. This, too, forms a part of the dualistic conception of Christ entertained by orthodox Christians, a conception which supposes him to have combined in his incarnation both a human and a divine element which made him both man and God. The portrayal of the vicarious suffering and death of this man has been one of the most powerful agents in the propagation of Christianity.

The molders of primitive Christianity were greatly influenced by various philosophical speculations—by the teachings of Pythagoras and Plato among the earlier, and by the writings of Philo and Seneca among the later philosophers. To Philo, we have seen, they were indebted largely for the Logos; to Seneca they were indebted chiefly for the Ideal or Perfect Man. The following extracts are from "The Christ Myth" of Mrs. Evans:

"Seneca advises the cherishing of a hope that victory in the form of a wise man will finally appear, because humanity requires that the exemplification of perfection should be visible."

"Seneca's conception of perfect humanity was a combination of the wise man of the Platonists and Stoics and the gentle sufferer who endures insult and sorrow."

"The Logos of Philo was too ethereal to answer all the demands of feeble humanity. The God-man must live and suffer and die among and for the people in order to make the sacrifice complete."

"Philo endowed the Logos of Heraclitus with the authority of a priestly mediator, who, floating between earth and heaven, brings God and man together; Seneca places this mediator as a suffering man among men. Philo, from his Jewish standpoint, made the Logos the priestly intercessor; Seneca, from the standpoint of his Stoical society, believed in the possibility of a perfect man as savior and guide of weaker men."

Cognizant of the striking resemblance between some of the writings of the New Testament and the writings of the Stoics, particularly of Seneca, modern Christian apologists affect to believe that this philosopher was acquainted with the history and the gospel of Christ. But the Stoical philosophy propounded by Seneca had been forming ever since the time of Zeno, three centuries before the time of Christ. Seneca himself was born before the Christian era, and no part of the New Testament was in existence when he wrote. Relative to this contention Lecky writes: "It is admitted that the greatest moralists of the Roman empire either never mentioned Christianity, or mentioned it with contempt. . . . The Jews, with whom the Christians were then identified, he (Seneca) emphatically describes as 'an accursed race.'" (European Morals, vol. 1, pp. 340, 342). During the second and third centuries Christian scholars ransacked pagan literature for recognitions of Christ and Christianity. Regarding this, Lecky says: "At the time, when the passion for discovering these connections was most extravagant, the notion of Seneca and his followers being inspired by the Christians was unknown" (Ibid, p. 346). Gibbon says: "The new sect [Christians] is totally unnoticed by Seneca" (Rome, vol. i, 587, note).

Out of all these various religious systems and

doctrines—out of sex worship and sun worship—out of the worship of the stars and the worship of the elements—out of the worship of animals and the worship of idols—out of Polytheism and Monotheism—out of the Mediatorial and Messianic ideas—out of the Logos and the Ideal Man of the philosophers—this Christ has come.

CHAPTER XI.

Sources of the Christ Myth—Pagan Divinities.

In the preceding chapter I have noticed some of the typical religious systems and beliefs from which Christ and Christianity were to a great extent derived. I shall next notice more particularly some of the so-called divine beings—some of the gods, and some of the mortals endowed with supernatural gifts, belonging to these systems. I shall show that there were many sons of gods besides Jehovah's "only begotten Son"; that each of them possessed some attribute possessed by him; that all of them lived or existed in the minds of men, centuries before his time; and that many of them were prototypes of him, and furnished in a large degree the ideas which suggested him, or which are associated with him and his religion. My list will comprise the following, all of whom were believed by their worshipers or followers to be of divine descent: Krishna, Buddha, Confucius, Laou-tze, Zoroaster, Mithra, Sosiosh, Adonis, Osiris, Horus, Zeus, Apollo, Perseus, Hercules, Dionysos, Prometheus, Esculapius, Plato, Pythagoras, Bacchus, Saturn, Quirinus, Odin, Thor, and Baldur.

Krishna.

Krishna was the eighth Avatar or incarnation of the god Vishnu, one of the Hindu Trinity. In the incarnation Vishnu, it is said, "appeared in all the fullness of his power and glory." His mother was Devaki. He is believed to be a historical character, but his real history, like that of Jesus, is almost entirely obscured by myths. He lived from 900 to 1,200 years before the Christian era. The story of his life is to be found in the "Bhagavat," one of the "Puranas," while his religious teachings are given in the "Bhagavad-Gita," a poem belonging to the "Mahabarata."

The points of resemblance between Krishna and Christ that have been printed would fill a volume. Some of these are apocryphal, and not confirmed by the canonical scriptures of India. The limits of this chapter preclude an extended list even of the undoubtedly genuine. I shall confine myself chiefly to a presentation of the most important ones relating to their births. These, according to the Christian translator of the "Bhagavat Purana," Rev. Thomas Maurice, are as follows:

1. Both were miraculously conceived.
2. Both were divine incarnations.
3. Both were of royal descent.
4. Devas or angels sang songs of praise at the birth of each.
5. Both were visited by neighboring shepherds.
6. In both cases the reigning monarch, fearing that he would be supplanted in his kingdom by the divine child, sought to destroy him.
7. Both were saved by friends who fled with them in the night to distant countries.
8. Foiled in their attempts to discover the babes both kings issued decrees that all the infants should be put to death.

Writing of Krishna in the eighteenth century, Sir William Jones says: "In the Sanscrit dictionary, compiled more than two thousand years ago, we have the whole history of the incarnate deity, born of a virgin, and miraculously escaping in infancy from the reigning tyrant of his country" (Asiatic Researches, Vol. I, p. 273).

The subsequent careers of these deities are analogous in many respects. Their missions were the same—the salvation of mankind. Both performed miracles—healed the sick and raised the dead. Both died for man by man. There is a tradition, though not to be found in the Hindoo scriptures, that Krishna, like Christ, was crucified.

Various incidents recorded in the life of Christ were doubtless suggested by similar incidents in the life of Krishna. He washed the feet of his disciples because Krishna had washed the feet of the Brahmins. He taught his disciples the possibility of removing a mountain, because Krishna, to protect his worshipers from the wrath of Indra, raised Mount Goverdhen above them. His parents in their flight with him, as related in the Gospel of the Infancy, stopped at a place

called Maturea. Krishna was born at Mathura.

The earliest followers of each were from the lower classes of society, those of Krishna being herdsmen and milkmaids. Christ's most ardent worshipers have from the first been women. "Christna," to quote the authority last mentioned, "continues to this hour the darling god of the women of India."

FROM THE FOREIGN EXCHANGES.

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

Crusade Against Jesuits in Peru.

The agitation carried on against the disciples of Loyola by the eloquent orator and author, Christian Dam, begins to bear fruit. Everywhere petitions are circulated demanding that the Peruvian laws against the presence of these mischief-makers be enforced.

We have before us Peruvian newspapers which give the full text of these petitions, together with the signatures of the petitioners. The following towns are represented: Huanta, Chiclayo, Carhuaz, Yungay, Habaya, Locumba, and Jangason. We give the text of the first:

"Considering, First, that the religious community known as 'The Company of Jesus' on the territory of the Republic, is not only a public calamity from an economic point of view, but also, as shown by history, a real peril for our democratic institutions;

"Second, that if in times of fanaticism, purely clerical governments have seen the necessity of expelling from their territory the abominable sect, the reason for so doing in the present state of civilization is so much the greater in order to preserve the Republic from retrograding in the path of progress;

"Third, that in proceeding with their expulsion, we will only conform to the laws already passed, which are those of Nov. 30, 1855, and of Sept. 27, 1866, confirmed by the resolution of July 23, 1874; and

"Fourth, that it is a duty just as patriotic as profitable to see that our laws are enforced.

"The signers decide, First, To petition the sovereign congress that in virtue of its constitutional rights it demands of the executive power the strict enforcement of the above named laws, and expel the 'Company of Jesus' from the national territory.

"Second, To beg our worthy citizen, Christian Dam, to present this petition to Congress."

Clerical Instruction in Bankruptcy.

We find in "Las Dominicales" an article taken from a newspaper of Figueras (Spain), that reads as follows:

"The bankruptcy of religious instruction in this city is a fact visible to all. According to a Catholic contemporary we have thirty-five priests who should be as many professors of religion. Add to these the three or four companies of monks who are also teachers; then the seven or eight convents of nuns, who exercise the same profession. Let us also add that the seven municipal schools, four of boys and three of girls, which compete with the convent schools in teaching religion.

"Who would not think that with this veritable army of teachers of religion which costs us thousands of dollars yearly, and when we have neither lay school nor rationalist, the inhabitants of Figueras would be the most religious people in the world?"

"Well! the Catholics had only one single club in the city, and this had to close for want of support, so that they found it necessary to form a 'League of Social Defense' (that is to say, religious), for the conquest and regeneration of the city."

And what is happening in Figueras, says our Spanish contemporary, can be found throughout the whole of Spain. The government disburses enormous sums for religious instruction, and the people become daily more skeptical.—Journal de Charleroi.

The First Thing to be Done.

A caricature in L'Asino, under the title, "Among the Homeless Ones of Calabria" (devastated by earthquake), shows a group of men and women in rags, their features drawn by hunger, distress personified, standing near some houses in ruins. Among them a fat priest is seen addressing them as follows: "And now, my children, the first thing to be done is to rebuild the church and the parsonage."

Minor Editorial Note and Comment.

The Personal Liberty League of New York, which was called into being by legislation against racetrack betting, seems to have languished during the absence in Europe of its counsel, Lawyer Bartlett. We are informed that its organ, the Personal Liberty Advocate, has suspended publication. The scene of activity has changed to Albany, where on October 8 an organization with 600 members was formed. The League is opposed to the assumption by government of the power to dictate to the people their means of enjoyment. President Archibald J. McClure of the new league says: "This league does not seek to encourage lawlessness or disregard of law. On the contrary, we favor the enactment of all laws which tend to suppress crimes in whatsoever form arrayed. We believe, however, that the enactment of laws which restrict the legitimate pleasures of the people are incapable of enforcement and because of their non-enforcement create a disrespect for all laws, whether just or unjust, and tend to bring the administration of the law itself into ridicule and contempt." Some relaxation of the Sunday law as regards recreation and refreshment is contemplated by the Personal Liberty League.

The experience of a minister who thought he had had a revelation is given in Charity and Children, as follows: "The Rev. John White of eastern North Carolina, a thrifty farmer, dreamed that the Lord wanted him to go to Egypt as a missionary. In spite of the entreaty of his friends against it he sold his farm and took his family to Egypt, expecting a special revelation to teach him the language of the natives and provide for his daily wants. After nine months in the far country he has written his friends for money to come home to begin life over again. He learned some sense, but the price was high." Some Holy Ghosters on the Pacific coast got some sense not long ago at the same price. They believed the promise of Jesus that they should "speak with new tongues" without the trouble of learning them, and in that faith went abroad. They learned the falseness of the promise when the heathen could not understand a word of their lingo which at home had passed for the gift of tongues.

In the New York Globe a writer styling himself Graham Hood makes an attempt to show that in the opinion of "the most up-to-date scientists" the theory of evolution as expounded by Charles Darwin is discredited. We hear much of "up-to-date scientists" and of their opinions, but those who cite them always omit to give their words or their names. On the other hand, the believers in evolution are able to quote, as still among the Darwinians, Francis Darwin, president of the British Association for the Advancement of Science; Sir Edwin Ray Lancaster, whose opinion as a biologist carries as much weight as that of any man in the world, and the great Haeckel of Germany, whose little finger is thicker than the loins of all the "up-to-date scientists" bound together. The arguments of the opponents of Darwinism are taken from his own works, dishonestly, without the refutation there to be found.

The ordinance forbidding speaking on the public streets which the city council of Los Angeles, Cal., repealed in response to a popular demand and in order to empty the jail which was getting full of Socialist speakers, it has now replaced with a new one limiting the area in which this constitutional right may be exercised. The Salvation Army is furnishing the martyrs under the new ordinance, but bail for members of that body is only \$25, whereas the Socialists were held in \$200 each. Mr. C. Severance, who communicates this intelligence to The Truth

Seeker, announces that "the Socialists recently excommunicated a brother in due form and with solemn ceremony—carry the news to Mary Dick—because his moral character was out of whack." What have those who bring charges of immoral character against the Socialist party to say to that?

We are asked to notice that a radical preacher is coming to Brooklyn, called thither by the Bedford Presbyterian church. He is the Rev. Dr. S. Edward Young, who in his departure from Pittsburg, Pa., is accompanied by a pamphlet bearing the signatures of various members of his flock. This pamphlet asserts in effect that the pastor has turned his Pittsburg church into a circus by the employment of brass bands and other accessories of the sawdust ring, as well as by billboard advertising. Other complaints against the Rev. Mr. Young are that he has accepted jury duty, from which ministers are exempt, and has contributed to un-Presbyterian Sunday newspapers. Evidently an "up-to-date" divine.

It is the boast of the Rev. Wilbur F. Crafts, head of the International Reform Bureau (theocratic) of Washington, that his bureau will establish an international government with headquarters at The Hague and with Theodore Roosevelt as the President of the World. For this accomplishment Mr. Crafts would no doubt expect to be rewarded by being appointed secretary of state for the world. The record of Crafts is somewhat smirched by exposure of the way he defrauded the postoffice department by mailing his books as government documents. What would he not do if really entitled to the franking privilege? Send Bibles to the heathen at public expense, probably.

Fifty thousand Catholics paraded the towns of northern New Jersey under the auspices of the Holy Name Society as a protest against the use of profanity. We saw not long ago in one of our exchanges an able discussion of the subject of profanity, in which the writer maintained that the use of profane language was not an indication of wickedness but of ignorance. Men of limited vocabulary swear because they have not the command of language to express themselves in any other terms. The cure, then, does not lie in parades, but in education, which the bulk of Roman Catholic church membership sadly lacks.

"There is no reason," comments the New York Sun on two religious tracts circulated by Mr. Bryan for campaign purposes, "why one should resent Mr. Bryan's unctuous solicitations to vote for him for reasons of religion. They will react upon him, for the American people hate a humbug." Who is this American people that hates a humbug? Surely not the campaign committee which circulates, also as a campaign document, Mr. Taft's speech on "Christian Missions and Civilization." Of two humbugs will the American people choose the least—and who will that be?

Mr. Debs will note from a letter in the New York World of Oct. 9 that he lost the vote of Benjamin Franklin Fox because he and his 10,000 Socialist followers in New York did "profane and break the holy Sabbath" by parading and speaking. Mr. Fox says he was going to vote for Debs, but "hadn't thought much." He ought to begin thinking, and so ought Mr. Debs. The triumph of Socialism with the Sabbatarians in the saddle would be no victory. For what avail the plow or sail, or land or life, if freedom fail?

A Sunday school teacher set his pupils to hunt the wit and humor in the book of Proverbs. The most successful were a "rogue" and a "young lady," who, ac-

ording to the Rev. Dr. Camden N. Coburn in the Central Christian Advocate, offered the following respectively: "Whoso findeth a wife findeth a good thing" (Prov. xviii, 22), and "Hell and destruction are never full; so the eyes of man are never satisfied" (Prov. xxvii, 20). Sad rogue! Mischievous young lady!

A dispatch from Baltimore dated Oct. 11 says: "A company of non-Catholics visited the cathedral this afternoon and presented to Cardinal Gibbons a silver loving cup. The company included Protestants, Spiritualists, and Hebrews. The presentation address was made by ex-Congressman Charles R. Schirm, who is a Spiritualist." There is no telling what will be done next by people who have an itch for notoriety and are willing to degrade themselves and their country to obtain it.

The heresy charges against the Rev. E. H. Brooks, Baptist, of Los Angeles, Cal., based on the fact, as alleged, that he failed to make prominent the "hell and damnation creed of half a century ago," were dismissed when the case came to trial, the accused asserting his belief in that doctrine. The heresy of the Rev. Brooks reduced itself to a leaning toward Socialism, which has of late become quite an orthodox tendency in the Protestant communions.

The town of Sag Harbor, Long Island, is all stirred up over the charge, brought against that popular young minister, the Rev. Frederick W. Fairfield, Baptist, that he kissed a pretty maid belonging to his congregation and tried to hug a comely matron. When the charge became public the Rev. Mr. Fairfield left town, and his return has not been reported at this writing. The matron told about the attempted hugging after learning of the accomplished kissing feat.

The Mormon church has no monopoly of "revelations." The Seventh-day Advent paper, the Review and Sabbath Herald, announces doctrine of which it has been "told by the spirit of prophecy." The spirit of prophecy has told the editor of the Review and Herald that all should faithfully pay a full tithe into the Lord's treasury. We know not what the Lord's treasury is unless it be the sack carried by Judas.

King Edward and President Roosevelt have lately been toasted as "the two greatest rulers of white men and the two greatest sportsmen in the world." The proposer of the toast made a serious error. Neither of the men is a ruler. Edward reigns and Theodore administers. The greatest "ruler" of white men, probably, is the German emperor, and he aims to be known as something of a sport.

The Rev. Aubrey Wilson, a Scotch Presbyterian of Brooklyn, was last week sent to the penitentiary for one year for stealing cloth. The act of the Rev. Mr. Wilson has no connection with the fact that ministers are known as "gentlemen of the cloth."

The American Board of Foreign Missions reports a shortness of cash with which to carry on its work of converting the Far East. China, it is declared, is "conscious of religious needs." The report to this effect does not have its origin in China.

The Country Club of Plainfield, N. J., is alone among its neighbors in forbidding Sunday golf. The members of the club are now trying to introduce an open Sunday, such as is enjoyed without injury to the morals of the community by clubs in adjacent towns.

Prayers for rain were held in the churches of Michigan last Sunday. If the charred bodies of two score dead do not appeal to the deity to stop the holocaust, do the ministers suppose that their formal prayers will have that effect?

FOR THE STUDENT.

READ
Force and Matter

BY
LUDWIG BUCHNER
M. D.

A SCIENTIFIC and rationalistic work of great merit and ability. Translated from the 13th German edition, revised and enlarged by the author, and reprinted from the 4th English edition. With portrait.

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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.

OBJECTIONS TO ORGANIZATION CONSIDERED.

From Nathan Spiro, San Francisco, Cal. E. M. Macdonald—Dear Sir:

Freethinkers of America: On August last I wrote a letter to the Editor of The Truth Seeker on the subject of organization. It was presented to you through The Truth Seeker. In that letter I earnestly tried to show you the advantages and the good results that we could derive from the organization of all Freethinkers of the land. I invited your candid opinion on the proposition. So far I have heard from five—four for the affirmative, and one for the negative. Some took exception to my expressions. Mr. Ferguson of Arkansas, in No. 37, says, "I don't believe in parading my views on religion." It seems that Mr. Ferguson is still clinging to some of the wreckage of that sinking object. Religion is no better than any other abstract subject that we should express our opinion upon, discuss and elucidate, and get to the truth of. In No. 38, Mr. J. S. White of South Dakota, says, "But I am at a loss to understand what he means by the Socialists fusing with the church." I will refer Brother White to the Socialist Convention, held at Chicago, and the resolution adopted therein, and the subsequent comments upon it in The Truth Seeker, Nos 23, 24, 25; and again, he says, "There is a wide difference between Socialism and Christianity, but Socialism and religion is one and the same," but I will tell you, Brother White, that there is a manifest difference between Socialism and religion. Socialism is a purely scientific economic development, while religion is a phantom born of imagination, perpetuated and cultivated through the ages by a cunning and crafty priesthood and their allies for their own benefit as a class. To inject Christianity and religion into Socialism is as bad as to inject the tubercle bacilli into a healthy body. If Socialism shall ever succeed it will be on a scientific basis only. The arguments of Mr. A. H. Nicholas of California for the negative are somewhat shaky. As to the plight of Freethought and the need of organization, there is a statement by Mr. J. L. White of South Dakota (Truth Seeker No. 38) who corroborates my allegation. Mr. Nicholas perhaps got scorched by some organization that he is so bitterly opposed to it, as he says, "An organization is a pretext to get people's money and nothing to show for it." I beg your pardon, Mr. Nicholas, Freethinkers, as a rule, are not of this kind, as Mr. A. W. Lever, states in his letter (Truth Seeker No. 39). Again he says, "Freethought should be promulgated and propagated free; if we pay money for it, it is not free." We don't buy Freethought; it is not sold in the market. Freethought is a quality in the individual, worked out through right reasoning, and is self-sustaining, etc., as Mr. Nicholas avers. All we want is the education of the individual by means of Freethought literature and lectures. This involves writers, printers, able lecturers, and other expenses, and we don't expect to get it for nothing. It is true, an organization requires money to run it, but it gives tenfold good in return. Witnesses are the labor organizations; they are doing comparatively well financially, mentally, and morally. I have been with them since their inception and know it very well. And what about the Masons, Odd Fellows, and others? What they have done, and what they are doing is a credit to their organizations. I don't know of any record of Freethought aiming to tear down and destroy organization, as Mr. Nicholas

says, or that "hundreds of religious denominations have passed away by its silent power and influence"; and again, "We perceive the silent influence of Freethought in such disastrous results." Mr. Nicholas failed to show us one single instance of those results. On the contrary we see all Christian organizations are prosperous, and their influence is everywhere—in Congress and state legislatures. Our present presidential candidates are currying favor with them because of their powerful organization and influence, while Freethought is going begging. Freethought never accomplished anything by silence and never will. The achievements of Thomas Paine, Voltaire, Ingersoll and others were not through silence. Progress and civilization did not come to us through silence, but through organization and militant activity. To be silent means to indorse that base doctrine, "Resist not evil," and let some scoundrel smite you on the cheeks, right and left. Mr. Nicholas can have it if he choose to be passive, but we Freethinkers shall not be silent; we shall organize all our forces into one solid block, and resist the onslaught of our enemies. We shall fight them with their own weapon—Organization. Christians, from Jesus Christ, the supposed father of the doctrine, "Resist not evil," etc., down to this day, never attempted to live up to that doctrine. Instead, the pages of their history are red with the blood of innocent men, women, and children, persecuted for not believing in a doctrine they themselves repudiated; and today we have Christian societies, as the League of the Cross, the Young Men's Institute, and others—Catholics of course—organized and drilled in a military style, and equipped with the best modern arms, while other citizens are forbidden to bear arms; and in the face of all these facts Mr. Nicholas wants us to be silent, and the influence of our silence will result disastrously to those evildoers, and they will pass away! Is it possible? And in conclusion Mr. Nicholas says, "Freethought includes several classes of reformers," and he goes on enumerating them, saying that "they have absolute freedom in all lines of thought," and that "it would be impossible to organize in one body." I may relieve this tension by telling Mr. Nicholas that Freethought is not limited to a certain line of thinking. Its scope is wide and unlimited. A Freethinker is he whose mind and thought is free from bias and prejudice, and who is guided by reason. It does not matter by what name he prefers to go. Of course there are rare exceptions, as, for instance, Mr. Norman Murray of Montreal, Can., who would sue for damages anyone describing him as an Atheist, and who says that "evolution is a false theory." To these rare cases, Mr. L. K. Washburn rightly alluded: "Some persons take narrow-mindedness for virtue." There will be no oppressive rules, and no onerous duties; every member will be free to express his or her opinion in his or her own way of thinking, and consequently no friction will ensue. I would prefer to call ourselves Freethinkers of America. I would like to hear more opinions and suggestions of our brother Freethinkers, and bring the proposition to a speedy conclusion; and then we will hand it over to the Editor and his staff to form the necessary rules and regulations in accordance with the spirit of Freethought.

P. S.—At the conclusion of this writing I received The Truth Seeker No. 40, where I note a letter from Mr. S. B. S. Wilson of Olathe, Kan., who proposes the Ideal Order of Oddfellows, as the order needed. It would not be proper for Freethinkers to disguise themselves under another name. There are Freethinkers in all fraternal orders, but to maintain our

dignity as a central organization fighting for Freethought, free speech, and free press, it would be more consistent for us to be identified by the name of Freethinkers of America.

WHY NOT?

From T. I. Weston, South Carolina. E. M. Macdonald—Dear Sir:

Recently I have noticed several suggestions concerning a national organization of Freethinkers. It seems to me that this is so important a suggestion that it should receive serious consideration from all Freethinkers. And I propose here to contribute some suggestions towards the accomplishment of that end.

There are thousands of men and women in the United States, hundreds of them in every state, who have liberal ideas and could be drawn into a more careful study of liberal subjects and finally into an affiliation with Freethought associations if they could just feel that they were not so alone in their convictions. A national organization with a head, funds, and members from all states would be a tremendous power toward the final organization in every state and every city. The establishment of these sub-organizations would reciprocate and strengthen the National organization.

Freethinkers are usually given to the weakness of keeping their opinions to themselves, and too frequently allow themselves and the race to be robbed of liberty. We are duty bound to band ourselves together to resist the forces of oppression, and to tell the truth to the world as we see it. Every cult and every sect is organized, and superstition exerts more influence in the daily life of our people than all the science and thought in the country.

Now is the time to organize and place before the public the facts. The enforcement of blue laws and the enactment of laws that take away personal liberty are becoming general, but by no means meet general approval. But how can they be resisted? The forces of superstition are organized, and those with liberal tendencies do not and dare not act singly.

Who among us could predict what a force in the nation would be the organization of Freethinkers? Who among us would doubt, though the total membership would be very small, that it would have power and plenty of it? I most heartily indorse the proposal to organize and urge all Freethinkers to push the scheme.

Let us organize and adopt some concerted plan of breadth and dignity to help our fellow man. We can place the works of Freethinkers in all libraries; we can stop religious instruction in public schools; we can finally secure just taxation (and that will cut the head off the beast) of all property not owned by the government; we can stop sabbatarian tyranny, and open the parks, libraries, and amusements.

I offer as a suggestion that we call a congress of all Freethinkers to meet and perfect an organization. I further suggest that we get down to business and call that congress to meet at some centrally located city, say at St. Louis, and that the date be the week of January, 25-30, so that the organization be born on Paine's birthday, the 29th of January. I suggest that The Truth Seeker sound immediately the feelings of its readers in regard to this question and that it head the call and ask all Freethought papers to pass on it.

FOUR MEMBERS.

California Liberals Sign the Roll.

E. M. Macdonald—Dear Sir:

We, the undersigned, are sending you our names to be entered as members of the Freethinkers' organization proposed by Nathan Spiro. We pledge ourselves to contribute the sum of twenty-five cents per month each, as stated by Mr. Spiro. Awaiting advice how and when

to send the money we are very sincerely yours,

MRS. M. A. MUSGRAVE,
MRS. L. B. BEATTY,
C. C. McCARTY,
CHARLES D. PEASE.

I am more than anxious to have Truthseekers or Freethinkers organize. Hasten the movement. Any Freethinker can see the grandest possibility folded in such movement. Thanks to our own Mr. Nathan Spiro of San Francisco, Cal. When we are once organized who can say what the harvest will be? Then Marilla Ricker and Helen Gardener may come and lecture for us in California and so can many other able speakers. I am impatient with the thought of the time it will take to get those grand souls where we may meet them personally and welcome them. Then our Christian friends will say no more to us Freethinkers that we are ashamed of our intellect. Not all Freethinking people can lecture on the subjects dear to us, but let us organize; we have the grand souls who can defend us, and the greatest defense to a member of Freethought and free speech is to organize.

Now I want to say just a few words in regard to our Editor. I have read his letters in The Truth Seeker and I sympathize with him. I wish, with many others, that he may fully recover. I do not think any subscriber would hesitate to contribute something each month to our editor, knowing that he is in ill-health, if we all knew it was necessary and knew too that it would not offend him. I am in favor of doing anything to keep Freethinkers alive and doing all the good they can. We need them. I hope to hear that our Editor is getting well again—also that money may flow into your office to make you more at ease. Very sincerely, (Mrs.) M. A. MUSGRAVE.

A DISCIPLE OF ARISTOTLE.

From Norman Murray, Montreal. Editor of Truth Seeker—Dear Sir:

I am very glad to see that my article in the Truth Seeker of September 12 has drawn fire. It is high time that the large army which has rejected Semitic superstition should take soundings and find out where they are. We are outside the churches and continually increasing, but we are very disorganized and before any serious attempt is made at organization it is important that we discuss thoroughly the points at issue between ourselves before taking further steps. The more numerous we become the more likely we are to have divisions.

I am now 55 years of age. I am a native of the Highlands of Scotland, where more time and energy has been wasted on the Bible during the last fifty years than any other place I know of. The nature of my business for over thirty-five years has placed me in contact with all sorts and conditions of people. I have made it a hobby to study the different ideas of different people.

One cause of the disorganized state of Freethinkers and the antipathy of the general public to them at present is that unfortunately many of the militant Freethinkers are discussing one thing and the general public are discussing something else. The proportion of the 15,000,000 of the human race who are discussing the existence or non-existence of some supreme power is, always was, and is likely to continue so very small that they practically cut no figure anywhere. They (mankind) take it for granted that there is a mysterious something. The real point at issue is whether a certain set of men have been appointed by this mysterious something to act as agents for "Him." Now I deny the presumptions of these self-appointed agents "in toto." The only revelation I acknowledge is "reason, observation, and experience." I am neither an Atheist, a Deist, Infidel, or Agnostic. I am simply a Pagan. I do not believe in prayer or worshipping a God that has not given me any com-

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MY PILGRIMAGE TO THE WISE MEN OF THE EAST. By Dr. Moncure D. Conway. In publishing his "Autobiography, Memories and Experiences" (1904), Dr. Moncure D. Conway omitted the story of his visit to Australia and the Orient twenty years earlier. This he reserved for a separate volume, now issued as "My Pilgrimage to the Wise Men of the East." The author begins the account of his travels in New York harbor, and the first stage in his pilgrimage was a visit to Robert G. Ingersoll, who had for some time appeared to him as the most striking figure in religious America. He probably met no wiser man in the East or elsewhere. The peculiarity of this work is that the author takes a religious and moral view of all that he saw, and looked on all religions with the eye of a Freethinker who knew Christianity thoroughly and could note resemblances. This book is a charming aftermath of a busy life, a notable "appendix," extending over four hundred beautifully printed pages, to the readable two-volume autobiography so fresh in mind. These charming pages carry us from Cincinnati to Ceylon, San Francisco, Melbourne, Madras, Calcutta, Delhi, Bombay, and the intervening spaces are here visited by the ever alert observer, the man who in his own life passed through the zeal of a Methodist circuit rider into the larger world of universal sympathies and the faith and fellowship belonging thereto. Price, postpaid, \$3.21.

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INGERSOLL-GLADSTONE CONTROVERSY. When the Field-Ingersoll Controversy closed in the "North American Review," the Christians felt that their champion had been very badly worsted in argument, and the publishers of the "Review" engaged the Right. Hon. W. E. Gladstone to attempt to rehabilitate the Presbyterian creed. He wrote a long letter to Colonel Ingersoll, to which the latter replied at length, and, it is generally agreed, completely demolished the great-

mands to do so. The reason that I glory in calling myself a Pagan is that after studying the Bible and the best commentaries and church histories, then pagan histories and philosophies, ancient and modern, including Herodotus, Plato, Aristotle, Tacitus, Caesar, Cicero, Plutarch, Straus, Renan, Spencer, Voltaire, Paine and Ingersoll I came to the conclusion that pagan history and philosophy was better than Hebrew folk lore. There is a very clear line of demarcation between Aristotle's ethics and all systems of theology based on Hebrew folk lore. Aristotle lays down the proposition that "The greatest good is happiness and the means to that end a virtuous life." Hebrew and Christian theologies on the other hand lay obligations, under temporal and future punishments, that we must believe a lot of foolish fables for the reciting of which fables we must pay the priests. This is my position personally. There is, however, another very important question to be taken into consideration in connection with the question of religion. Why does the question of religion occupy so much time and energy? Simply because the people want it, and there you are. Utilitarians know that a large percentage of the human race are brutal and vicious and they are of opinion that belief in a supreme being has a restraining influence on the people. Will Atheism, no god, no soul, no hereafter and the evolution of man from the monkey make the criminal a better citizen? I doubt it. Robert Burns, who was a good judge of human

est controversialist Christianity could produce. Cloth, 50 cents.

REPORT OF THE TWENTY-SEVENTH ANNUAL CONGRESS OF THE AMERICAN SECULAR UNION. Contents: Frontispiece, Freie Gemeinde Hall; The Demands of Liberalism; Constitution A. S. U. and F. F.; Ernst Haeckel's Letter to the Congress; Prof. Ernst Haeckel's Theses for Organization; Officers of the Congress; The Future of Religions, by Judge C. B. Waite; The Gospel of Evolution in the Place of Christianity, by John Maddock; Remarks on the Sunday Question, by John E. Remsburg; Taxation of Church Property, by Prof. J. G. Kral; The Decay of Supernaturalism, by Dr. T. J. Bowles; Sociology, the Youngest of the Sciences, by Philip Rappaport; Treasurer's Report; Resolutions of the Congress; Letters Received; Declaration of Principles; Is the Bible of Divine Origin? by John E. Remsburg; Buddhist Philosophy, by Jayputra H. Grairo; Ideal and Positive Law, by Philip Rappaport; The Work and Aims of the Modern Women's Movement, by Mrs. Fernande Richter; Minutes of the International Congress for Progressive Thought; Dogma and Science, by Dr. Moncure D. Conway; The Blessings of Poverty, by Prof. J. G. Kral; List of Subscribers; Short Sketches of the Officers and Some Members of the American Secular Union. With portraits. Large octavo (6x9 inches); 218 pages, handsomely printed. Pictures and Biographical Sketches of some one hundred and forty Freethinkers. Price, cloth, \$1; paper, 50 cents.

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REPLY TO LAMBERT'S NOTES ON INGERSOLL. By B. W. Lacy. In his

nature, said: "The fear of hell's a hangman's whip to keep the wretch in order." I believe there is a good deal of common sense in that line. Personally I have no antipathy to a man who calls himself an Atheist. It shows a good deal of independence for a man to call himself by so obnoxious an epithet, but I think it displays more bravado than wisdom. This is merely an outline. Details from history and philosophy could be extended to any length.

From experience I know that the position I take is much more embarrassing to the churches than if I declared myself an Atheist. I am ready at any time to compare Pagan philosophy with Christian theology, and the history of the Gentiles with the history of the Jews, ancient and modern.

Christian theologians have studied more or less pagan philosophy and history, and they know perfectly well that whenever the question of the inspiration of the Bible is finally settled their whole system of theology falls to the ground like a house of cards. Mankind, however, will always have some kind of religion. What will it be? My theory is exactly the theory of Thomas Paine.

THE RACE QUESTION.

From James F. Morton, Jr., New York. E. M. Macdonald—Dear Sir:

Mr. A. C. Bowers is either unfortunate in his mode of expressing himself, or laughably inconsistent. In the same breath he speaks of being "broad," censuring the narrowness of the people

work Mr. Lacy has well exposed the sophistries of the priest, and shown the silliness and weakness of his attack upon the champion of liberty. It is a good work for Freethinkers to have with which to oppose the clamor of those Christians

who have read Lambert. Cloth, 60 cents. **THE GREAT INGERSOLL CONTROVERSY.** The famous Christian sermon by Colonel Ingersoll, the heated replies of the ministers, and Colonel Ingersoll's rejoinders to the same. Paper, 25 cents.

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around him, and yet declares that the admirable "Short History of the Inquisition" "would have done more good had you left out the Negro question." That is to say, you can do more good for humanity by ignoring human rights than by recognizing them! This may be the doctrine of race prejudice; but it is not that of reason, science, or Freethought.

From N. M. Grefsheim, North Dakota. E. M. Macdonald—Dear Sir: In response to Mr. Bergman's suggestion that all Freethinkers willing to contribute to a Freethought organization write to The Truth Seeker, I write to say that I will contribute 25 cents a month. I earnestly hope that the contemplated organization may become a reality.

From W. E. Thompson, Texas.—Gentlemen: I am enclosing \$5, for which credit my subscription and send me Remsburg's "Six Historic Americans." If there is anything left just keep the change. Best wishes to E. M. M. Success to The Truth Seeker.

Cremation can be advocated with better argument than that drawn from the assumed danger of burial alive. "The cruel myth of premature burial seems to be immortal," says American Medicine (Philadelphia), "though it should be buried itself, whether it is alive or dead, for nothing seems able to kill it. In spite of the repeated publication of the fact that there are very few instances in which it has been proven that live people have been buried alive, there is a wide-

spread popular opinion that this ghastly mistake is quite common. Lay literature is crowded with alleged instances, few, if any, of which will stand the slightest scrutiny. 'Unmistakable evidence' time after time has been shown to be the result of the most ordinary causes. In spite of all this, a certain Mr. Basil Tozer has gone to great pains to collect these disproved instances, and publish them in the Nineteenth Century. It is positively dishonest, and in addition it causes acute anguish to a host of sensitive people whose dread of being buried alive is fanned into a blaze of real obsession. They forget that oxygen is necessary for life, and believe that a live person smothered in a sealed metallic coffin is able to go to the extremes of physical struggling which these morbid-minded writers assert. The thing is simply impossible. It is no doubt true that there is no certain test for death in the few minutes or hours after death has occurred, but before embalming or burial or cremation the surer signs of death are almost invariably present. Sensational writers whose morbid minds run to such ghastly impossibilities should be rebuked and suppressed." They should at least be refuted and discouraged.

Explaining the Text.—A colored preacher, enlarging on the text, "Quit you like men," said: "Befo' de war, my bredren, as you all know, we had to work early and late, at de will of our masters. Now, we are no longer slaves; and we can quit like men whenever we jess choose. And dis, my bredren, are de true meaning of dis yer text."

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."

Which Are You?

There are two kinds of people on earth
to-day;
Just two kinds of people, no more, I say,

Not the sinner and saint, for it's well
understood,
The good are half bad and the bad are
half good.

Not the rich and the poor, for to rate a
man's wealth
You must first know the state of his
conscience and health.

Not the humble and proud, for in life's
little span,
Who puts on vain airs is not counted a
man.

Not the happy and sad, for the swift fly-
ing years
Bring each man his laughter and each
man his tears.

No; the two kinds of people on earth I
mean,
Are the people who lift and the people
who lean.

Wherever you go, you will find the
earth's masses
Are always divided in just these two
classes.

And, oddly enough, you will find, too, I
ween,
There's only one lifter to twenty who
lean.

In which class are you? Are you easing
the load
Of overtaxed lifters, who toil down the
road?

Or are you a leaner, who lets others
share
Your portion of labor, and worry and
care?

—Ella Wheeler Wilcox.

The Uses of Paper.

In a single year we turn into the hop-
per 1,303,886,000 feet, board measure-
ment, of white spruce trees to furnish
our population with suitable paper for
newspapers. But even this is only one
feature of the immense industry that
has been built up around paper. There
are the linen paper manufactured from
all rags and cotton, the strawboard
paper made from various kinds of fibers,
and the many grades of wrapping paper
obtained from grasses and other fibrous
substances.

What becomes of the immense amount
of paper used in this country? The man
who collects old newspapers will tell
you that they are reduced to a pulpy
mass again and served up at your break-
fast table in newspaper form. This is
not all of it. Tons of such papers are
used for other purposes. Wood pulp and
paper ornaments are important articles
in furniture-making and household deco-
ration. The pulpy mass is mixed with
a certain amount of glue, and then when
of the proper consistency it is hydraulic-
ally pressed into molds. These molds
may represent anything from a frieze
or dado to imitation wood-carving of
roses and animals for furniture. They
are applied to various articles of use by
glue and then stained and varnished to
imitate wood. The final effect is nearly
as striking as carved hard wood. An
immense amount of this ornament may
be seen around us in our homes and
public buildings.

Even toys are made of paper recover-
ed from the refuse heap. The news-
paper or magazine which we read to-day
may turn up next Christmas in the form
of a horse or doll. When the mold is
once formed there is no cheaper toy
made than the wood pulp. Machinery

can press out thousands of them a day,
and in large toy factories the toys are
then painted by machinery and made
ready for shipment in an incredibly
short space of time.

In the romance of paper the manufac-
ture of wood-pulp articles created great
fortunes for those who first pressed this
pliable material into plates, saucers,
baskets, boxes and a hundred other
household utensils. Literally millions of
these articles were made and shipped to
all corners of the globe. The inventor
of the process, including the machinery,
made an immense fortune. The develop-
ment of the trade in this direction has
never ceased. Everything from a lead-
pencil holder to telegraph poles has been
pressed out of wood pulp or old news-
papers.

Paper air rifles have been made, paper
wheels for almost all kinds of vehicles
from roller skates to steam cars, paper
telegraph poles and pipes that are al-
most as rigid as steel ones, paper lum-
ber that can be utilized for keeping out
the cold from our houses, paper par-
quetry floors which can be laid so that
there is not a joint left for vermin to
find lodgment in, paper furniture, paper
curtains, paper drapery and table napery,
paper picture frames, paper ornaments
and paper knife handles. Indeed, there
is hardly a field of general usefulness
that paper has not invaded in some way.

Even the ordinary householder recog-
nizes the importance of paper in its
crudest form. Old newspapers have long
been used for keeping out the cold in
winter. They are stuffed in cracks and
crevices and laid against windows on
wintry nights to intercept the biting
winds. A covering of paper will pro-
tect tender plants from freezing, and
tens of thousands of paper night caps
are used to shield grapes, oranges and
tobacco plants from cold waves that may
come up over night. Many a gardener
covers his plants with old newspapers
in fall and spring to save them from
Jack Frost.

Then, too, many make their own floor-
ing of newspapers, boiling and softening
the papers to a thick pulp, adding a
little glue, and spreading the mass over
some old floor which is past improving.
When the paper pulp is smoothed down
and allowed to dry it makes a wind-proof
and germ-proof surface. It will take a
stain easily, and when finished off with
a floor polish it is not a poor imitation
of expensive hard wood.

The age of paper is apparent in the
limitless number of books and periodicals
published to-day. What other material
could supply literature at present prices?
With the exhaustion of this raw material
a period of high-priced literature would
inevitably follow. Already scientists
are warning manufacturers that unless
steps are taken to conserve our forests
the millions of readers of the newspapers
and books will have to pay double for
their reading matter in the future—not
because printing and writing are more
expensive, but because the manufacture
of paper will increase greatly in cost.
—G. E. Walsh in the Advocate.

Burlesquing Evolution.

Good Mr. Darwin once contended
That Beetles were from Bees descended;
And as my pictures show, I think,
The Beet must be the missing link;
The Sugar-Beet and Honey-Bee
Supply the Beetle's pedigree.
The family is now complete—
The Bee, the Beetle and the Beet.
—Prof. R. W. Wood.

Near at Hand.

Instructor.—Mr. Smith, kindly name
the bones of the skull.

Student Smith.—Well, sir, I've got
them all in my head, but I can't think
of their names just now.—Bohemian.

Sunday School.

Sunday school teacher.—Well, boys, I
want your attention now. James, don't
pull William's hair. Listen. I want you
to tell me what Saul did to David.

Jimmy.—Handed him a lemon. Say, I
seen Skinny Thursday. Says he ain't
comin' to Sunday school any more.

Teacher.—We aren't discussing any
one but Saul now.

Billy.—You said David.

Teacher.—Yes, and David. Who was
David's father?

Billy.—Search me. Skinny's had awful
bad luck with his fathers. He's lost two.

Sam.—Kinder careless, ain't he? Quit
yer kicking!

Teacher.—A little quieter, boys! Jesse
was David's father.

Jack.—Guess you mean his mother.

Teacher.—No. The name is old-fash-
ioned for a man, and isn't used much
nowadays.

Jimmy.—Gee, I should hope not.

Teacher.—He was a shepherd.

Billy.—Who, Saul?

Teacher.—No, David.

Billy.—You said Saul. Say, ain't it
most time for the bell?

Teacher.—The Philistines were on one
hill and the children of Israel on the
other, all ready for battle.

Jack.—Aw, gee, children couldn't
fight.

Teacher.—They weren't children;
they were just called that; they were
grown up.

Billy.—When I'm grown up nobody's
going to call me children, you bet!

Teacher.—A great giant named Goliath
came out and challenged the men of Is-
rael.

Sam.—Aw, gee, can't they give us
something new? Wish I'd stayed home
till Goliath was done up.

Jimmy.—I know it better'n you. Aw,
gee, I do, too. I been in this class four
years. Quit your pinching now, do you
hear? I do, too. David, he pegged a
rock and hit him a clip right there. I'll
show you after Sunday school. And Go-
liath he fell all doubled up and bleeding
awful and died. There!

Teacher.—Yes, that's right. Then
Saul became jealous of the fame that
came to David.

George.—Yeh, and he tried to do him.
Say, did you go to the circus?

Teacher.—Yes, indeed. I think I liked
the elephants best, didn't you?

George.—Sure. Weren't the clowns
swell, though? My aunt says that ain't
a real woman in the automobile, but I
seen her get out. Her hair was down.
I seen the parade, too.

Jack.—Somebody's got a swell dress
on. Is it silk or just linen? It's awful
swell. Makes you look like a cucumber.

Teacher.—Thank you. The lesson in
David's life—

George.—I seen you on the car Tues-
day, teacher. Was that your feller?

Teacher.—Tuesday? I was going to a
concert.

George.—You don't say so. Guess it
was. We ain't going to let you get mar-
ried away from us kids. There's plenty
fellers in this church. There's Mr. Bush.
He's nice and awful stuck on you.

Teacher.—Do you boys want to go to
the entertainment? I bought you some
tickets. It's going to be given for some
poor people. They are going to rent a
house in the country for two families for
a month.

Sam.—Sure, we'll go. Last show they
had was silly. Why don't they get up
something good? I know a feller that'd
give imitations if they asked him. You
know, he imitates Eddie Foy and Lilly
Russell and Mable Hite. He can stand
on his head without holding on to any-
thing.

Jack.—So can I.

Sam.—Aw, you cannot!

Teacher.—Boys!

Billy.—I went to a nickel show. They
had pictures of the chronicle son. The

ticket man took a bad nickel I gave him.
He was easy.

Teacher.—It's wrong to pass bad
money, you know, William.

Billy.—Oh, sure. But this wasn't real
money. It was only a telephone slug.

Sam.—I've been to all the nickel shows
on the North Side.

Jack.—Aw, gee, you have not.

Sam.—How do you know? I have,
too.

Jack.—You have not. Some of 'em's
closed.

Teacher.—I think we had the best
picnic we ever had, don't you?

Billy.—Sure. I went seven times on
the roller coaster. That fat Mamie Kelly
was in once and I scared her awful by
yelling in her ears. Gee, it was great!

Teacher.—I met a boy who was in that
bad railroad accident the other day.

Sam.—What accident?

George.—Aw, gee, read the papers.

Billy.—Tell us about it.

Jack.—Sure, go on, we're listening.

Teacher.—He was in the dining car
sitting quietly waiting for his order and
the train was going sixty miles an hour
when all of a sudden—There's the bell.

Sam.—Oh, gee, no 't aint. Go on.

George.—Aw, cut it out. Go on.

Teacher.—When all of a sudden there
came an awful— Really, boys, the su-
perintendent is waiting for us. Turn
your chairs around.

Billy.—Aw, gee, ain't that just luck!
He never does ring it except when we're
real interested. The old lemon.

Teacher.—William! Silence, please,
boys.

Jimmy.—Aw, gee, will you look at the
guy that's going to talk! It's missions!
After us listening to the lesson forever,
too! We've had enough. Ain't that the
limit!—Chicago News.

Glad He Stopped Praying

Little Bob, who for some months had
invariably ended his evening prayer with
"Please send me a baby brother," an-
nounced to his mother that he was tired
of praying for what he could not get,
and that he did not believe God had any
more little boys to send.

Not long afterward he was carried into
his mother's room very early in the
morning to see twin boys who arrived
during the night. Bob looked at the two
babies critically, and then remarked, "It's
a good thing I stopped praying, or there'd
been three of them."—Delineator.

A Plaint.

I cannot spell—I wish I could!
The dictionary is no gould
To aid a body in spelling write,
And mother is too busy quight;
She never can take time to seigh
Whether a horse should say "ney" or
"nay."

Whether to pen: "The pretty flour
Came up and withered in an ow'r"
Or not, and anyhow I trigh
It's not correct or even ny.
I'd like to be a savage, thain
I'd never need to spell agen!

—Bohemian.

After.

Mother (from remote apartment)—
What is little Willie crying about, Jane?
Jane—About the peaches, ma'am.
Mother—Well, go out in the yard and
get him some.
Jane—He don't want um.
Mother—Well, what is he crying
about?
Jane—'Bout the ones he's done had.—
Harper's Weekly.

Infant Diet.

"Mama," said four-year-old Thelma,
"Harry wants the biggest piece of pie
and I think I ought to have it."
"Why, dear?" queried her mother.
"Cause," replied Thelma, "he was eat-
ing pie two years before I was born."—
Chicago News.

Truthful James.

Farmer—See here, boy, what yer doin'
up that tree?
Boy—One of your pears fell off the
tree an' I'm trying to put it back.—
Brooklyn Eagle.

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It is their care in all the ages to take the buffet and cushion the shock; It is their care that the gear engages; it is their care that the switches lock; It is their care that the wheels run truly; it is their care to embark and entrain, Tally, transport, and deliver duly the Sons of Mary by land and main.

They say to the mountains, "Be ye removed!" They say to the lesser floods, "Run dry!"

Under their rods are the rocks reprov'd—they are not afraid of that which is high. Then do the hilltops shake to the summit; then is the bed of the deep laid bare That the Sons of Mary may overcome it, pleasantly sleeping and unaware.

They finger Death at their glove's end when they piece and repiece the living wires. He rears against the gates they tend; they feed him hungry behind their fires. Early at dawn, ere men see clear, they stumble into his terrible stall. And hale him forth like a haltered steer, and goad and turn him till evenfall.

To these from birth is Belief forbidden; from these till death is relief afar.— They are concerned with matters hidden,—under the earth line their altars are. The secret fountains to follow up, waters withdrawn to restore to the mouth,— Yea, and to gather the floods in a cup, and pour them again at a city's drouth.

They do not preach that their God will rouse them a little before the nuts work loose; They do not teach that his pity allows them to leave their work whenever they choose. As in the thronged and the lighted ways, so in the dark and the desert they stand, Wary and watchful all their days, that their brethren's days may be long in the land.

Lift ye the stone, or cleave the wood, to make a path more fair or flat,— Lo! it is black already with blood some Sons of Martha spilled for that. Not as a ladder from earth to heaven, not as an altar to any creed, But simple service simply given to his own kind in their common need.

And the Sons of Mary smile and are blessed—they know the angels are on their side. They know in them is the Grace confessed, and for them are the Mercies multiplied. They sit at the Feet and they hear The Word—they know how truly the Promise runs. They have cast their burden upon the Lord, and—the Lord he lays it on Martha's Sons. —RUDYARD KIPLING.

Gems of Thought.

If one age can create a Jesus, another age can.—Goldwin Smith.

There has been only one Christian, and he died on the cross.—Nietzsche.

The Christian world is composed of two classes—fools and hypocrites.—Thomas Jefferson.

In forming a girl's mind, all the nuns in the world are not equal to one mother.—Victor Hugo.

There are two things man needs to forget: one is his soul and the other is his god.—Dr. J. M. Roberts.

In this country, under the Stars and Stripes, there are no Christians and no Infidels.—John B. Moran.

Do not feed children on maudlin sentimentalism or dogmatic religion; give them nature.—Luther Burbank.

If the pagan doctrine of an immortal soul, or any part of man, be true, it has not come under observation or experience.—C. Cattell.

The words and deeds attributed to the gods are indeed the words and deeds of humanity. God is the name man gives to his own future.—Henry D. Lloyd.

Jesus, because he himself was religious and humanly pious, cannot be an object of religious adoration; as he prayed himself, no prayers can be addressed to him.—Prof. Fischer (Berlin).

Training in science is against that attitude of mind which permits a man to hold on to a creed or to a formula in which he no longer believes.—Henry I. Pritchett.

The Catholic religion is an order to obtain heaven by begging, because it would be too troublesome to earn it. The priests are the brokers for it.—Schoenhauer.

My endeavor has been to show that there never was a supernatural revelation, miracle, or other natural manifestation from any superhuman entity.—John J. Greenough.

God ordained a scheme of salvation which included the crucifixion of his son. Accepting this as true, how can the Jews be held accountable for the death of that son?—Hon. Allan McDermott.

The fantastic notions which the Christian church disseminates as to the eternal life of the soul after the dissolution of the body are just as "materialistic" as the dogma of the resurrection of the body.—Haeckel.

Not for Parsons.

The Breaking Waves.—She (sentimentally).—How like life are the waves of the sea!

He.—You bet. Come to the shore in great style, and go away broke.—Sydney Newsletter.

His Mistake.—Major.—I am sorry to hear, Capt. Sater, that your wife left you so unceremoniously.

Salter.—My mistake, sir. I took her for a mate and she proved to be a skipper.—London Spare Moments.

A Fair Deduction.—Little Helen asked who it was that made the wind, and she was told, God. One day, after a severe wind storm, she came running into the house exclaiming: "Oh, mother! God blew the barber's sign down!"—Harper's Weekly.

Added a Little Sulphur.—Doctor.—"Did your husband follow my directions? Did he take the medicine I left for him religiously?"

Patient's wife.—"I'm afraid not, doctor. He swore every time I gave him a dose."—Boston Transcript.

Something Soulful.—"You are going to say something soulful," declared the fiancée. "I see it in your lovely eyes."

"What I was going to say is this," responded the fiancée. "Won't you wear a rubber band around your head nights, so as to train your ears not to stick out?"—Louisville Courier-Journal.

Wives as Seen.—"I hardly know my wife by sight. You see, I made her acquaintance at the masked ball, and now we're traveling in our auto all the time!"—Jugend.

After a woman marries a man he sees her the greater portion of the time in clothes of the kind that he never saw before marriage except on women who were running to a fire.—Atchison Globe.

One on Sankey.—A story told on the late Ira D. Sankey and published in the Boston Herald in 1894, has been revived since the evangelist's death. One day in Geneva he entered a music-box shop and asked to see some music-boxes. The salesman graciously showed him a number, but none was what he wanted.

"Have you none that play sacred music?" he asked.

"Why," answered the salesman, "we have some that play a kind of half-way sacred music."

"What?" inquired Mr. Sankey.

"Oh, these Moody and Sankey hymns; I can't imagine what the people see in them, but we sell thousands of the boxes that play them. We have enormous orders for these boxes," continued the salesman, "from every part of Europe," and then he added, apologetically, "it's a matter of business, you know, with us."

News of the Week.

English aeronauts won the balloon race in Germany last week.

Russia is looking for a foothold in Persia. A troop of Cossacks has been sent to protect the missionaries at Tabris.

In the report which has just been filed of Brig.-Gen. Mills, commanding the Department of Luzon, he urges the restoration of the canteen.

Reports from towns and cities throughout the country shows that the increase in the demand for labor which began about two months ago still continues.

On Oct. 16 the thermometer in New York registered 83 in the shade and a man from India was overcome by the heat. Sunday was the hottest Oct. 18 on record.

The battle fleet reached Yokohama last Saturday, after weathering a typhoon, and received a hearty welcome from the Japanese, who made a holiday of Sunday.

The Sabbath was "violated" at Cornell University, Ithaca, N. Y., last Sunday by the presentation before the faculty and student body of the play "The Servant in the House." No arrests.

A money-raising conference was held at the White House in Washington last Sunday in contempt and violation of the spirit of the Sunday law which prevails in the District of Columbia. No arrests.

That an osteopath may sign a death certificate and is on the same plane as any practitioner of medicine and surgery is the decision of the New York Court of Appeals, handed down Oct. 13.

An "armed truce" prevails in the near East, but fighting may begin at any moment. Bulgaria wants to fight for independence. Austria and Turkey are busy with military preparations.

Policeman Luerssen of Brooklyn, who was supposed to be absent on sick leave, was found superintending a saloon which he owns and keeps open on Sunday. He was arrested and sent to jail without bail.

The Fidelity Funding Company of this city, a corporation formed to lend money on property of Catholic church institutions in the United States for building purposes, is now in financial straits and executions are issued against it.

A suffragette penetrated to the floor of the British House of Commons, where women are not allowed, and demanded that the members stop discussing the children's bill and attend to women. The lady was carried out feet first, kicking violently.

Speaking in West Hoboken, N. J., Candidate Debs declared for equal suffrage. "We Socialists," he said, "propose that women shall have the same rights and privileges now enjoyed by men. Until that day comes there can be no true civilization."

The Procurator-General at St. Petersburg has promised the daughter of Tschalkovsky, the revolutionary leader who was arrested shortly after his return from the United States, to release her father if bail to the amount of about \$25,000 be deposited.

The New York State Superintendent of Insurance shows that, in the year 1907, 159,303 fewer policies were issued than in 1906, and that the business had fallen off to the amount of \$251,496,308. The gross assets of the companies has nevertheless increased nearly \$66,000,000.

A dispatch from Constantinople to the Berlin Tageblatt says news has been received from Armenia of frightful massacres in which women and children were shockingly outraged. Turkish troops who were sent against the perpetrators participated in the massacre and pillage.

Field Marshal the Marquis Nodzu, the famous Japanese commander who forced the passage of the Yalu river at the outbreak of the Russo-Japanese war and fought the fierce battle of Nanshan, in which he lost some 3,500 men in order to beat the Russians back, is dead at Tokio.

The sun-worshipping cult known as the Mazdaznans is under investigation in Boston on account of a suit brought by relatives to keep a woman member from giving up all her money to the sect. The cult is a money-maker for its organizer, who is a former printer known as Hanish.

"Trusts are governed not by any statute, by the laws God made for the protection of his own people," says Senator Dooliver of Iowa. "The laws of God are equal to the task of regulating the growth of the trusts." "The Sugar Trust

is in the hands of the author of the universe."

Eugene J. Fessel was arrested last Sunday and committed to Bellevue for examination as to his sanity because he prayed audibly in the church of the Paulist Fathers on Sixtieth street. He is a constant attendant at the church, and too much devotion has made him crazy.

The Hains brothers, Peter C. and T. Jenkins, were indicted, Oct. 17, by the Queens county, N. Y., grand jury for murder in the first degree. Captain Hains last August shot and killed William E. Annis while T. Jenkins Hains kept back the crowd at the Bayside Yacht Club with a revolver.

At Memphis, Tenn., last Sunday, the theatres were open for two performances in the effort to test the Sunday amusement law in that state. Managers of all theatres submitted to arrest, but the friendly police refused to obey orders from Criminal Court Judge Moss to arrest the spectators.

Kate M. Gordon, corresponding secretary of the American Woman Suffrage Association, told the delegates attending the fortieth annual convention at Buffalo, N. Y., that President Roosevelt had informed her he was unalterably opposed to woman suffrage and that nothing could induce him to recommend it to Congress.

Albert V. Grayson, a Socialist member of the British House of Commons from Yorkshire, has been ejected and suspended for the rest of the session for refusing to obey the orders of the speaker. Mr. Grayson wished Parliament to do something for the starving thousands on the streets, and for its refusal denounced the members as murderers.

Gov. Charles N. Haskell of Oklahoma has brought suit against William Randolph Hearst to recover \$600,000 damages for slander and libel. The papers were served on Mr. Hearst by smashing his door in a stateroom car at Omaha, Neb. Hearst says the case will never come to trial, and challenges Haskell to bring it into court before election day.

Forest fires still rage in Michigan. Fifteen persons were burned to death Oct. 16 on a relief train on the Detroit & Mackinaw railroad at a crossing near Metz in that state. The train had been sent to bring the refugees out of the zone of fire and was itself caught in the flames. The dead are mostly women and children. Other deaths have brought the total to 42.

Count Tolstoy has written a letter in which he wishes Mr. Bryan "success in his candidature to the presidency," and hopes that the candidate will "stand for land reform according to the Single Tax system of Henry George." Tolstoy does not believe in presidents nor in governments nor in taxation, but thinks that Bryan and the policy he advocates and Henry George and his system are a choice among evils.

In consequence of the action of Prime Minister Asquith in preventing the carrying of the Host in the procession that brought the recent Eucharistic Congress to a conclusion, Lord Talbot asked Mr. Asquith whether the government would introduce legislation repealing the statutory enactments affecting Catholics. The prime minister replied that the government had no present intention of introducing such legislation. John Redmond said he would himself introduce a bill.

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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. 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. 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.

The Independent Religious Society (Rationalist) of Chicago meets Sundays at 11 A. M. in Orchestra Hall. M. M. Mangasarian, speaker.

Oct. 25.—"Impressions of Modern Germany."

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