

THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

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

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

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THE ETHICS OF SCIENCE.

Religion Has Failed to Provide an Acceptable Authority in the Matter of Morals.

The great mass of people who, just before every election, submit with a grin of satisfaction to being mis-called the "intelligent" public, do much of their alleged thinking by merely having emotions of approval or disapproval associated with certain hackneyed words and phrases, which they never translate into any corresponding concept. So it comes that the stupid multitude talk and write about moral problems as though the word "moral" meant some uniform fixed and certain thing, as to which all are agreed, just as we are about the multiplication table. Of course nothing could be farther from the truth, and yet even most of those with relatively superior intelligence have a very blurred vision about the distinguishing features of our various standards of morals. So it comes that we find many persons, who only think that they think and claim that they have outgrown all their religious superstitions, yet retain all the moral code that was a consequence and an essential part of that religious superstition which they erringly boast of abandoning. So also do we find legislators who profess to uphold the constitutions prohibiting a union of church and state, and who yet effectually establish such a union, by enacting laws which find their only justification in the "moral" sentimentalism of religious people, and which laws are in conflict with every code of scientific (secular) ethics which has yet been framed. Likewise many judges, whose intellects are uncorrupted by any scientific conception of either law or morals, make the same stupid assumptions as the plowboy—namely, that "morals," and our human conception of them, are our standards for judging what is "moral," are uniform, unchanging, and certain. In judges this arrested intellectual development manifests itself in their interpretation of such vague laws as those against "obscene" literature and art. Such judges as I have reference to think they have given these laws that certainty of meaning which is indispensable to a criminal statute, when they instruct jurors to find the defendant guilty if in their opinion the book alleged to be obscene tends to deprave the "morals" of its readers. The unexpressed judicial assumption is that there is but one test of morality, and that assumption is absurd in fact, though popular ignorance indorses it.

The matter of differentiating the ethics of science from that of religion is but a subdivision of the larger problem of the distinctions between religion and science in general. In *The Arena* (Jan., 1908) I discussed this latter question, rather too briefly, but summarized my conclusions as to the difference between science and religion in the following language:

In religion the source of authority for its beliefs and activities is subjective experiences, believed not to be dependent for their existence upon material objective stimuli. To describe these subjective processes for the acquisition of religious knowledge such phrases are used as "an act of faith," "an assurance of the heart," "the inward miracle of grace," and "the inward motions of the spirit."

Science, on the contrary, deals only in objectives, and in our relation with them finds its only source of knowledge. Even when psychic phenomena are being studied the scientist must consider them objectively.

BY THEODORE SCHROEDER.

From this difference in the sources of religious and scientific knowledge comes an unavoidable difference of method to be pursued for the acquisition of their respective truths. The religionist resorts to faith, to prayer, to "spiritual" exercises, to silent communion with unseeable powers, superhuman intelligences, or extra-physical personages, as a means of securing those subjective experiences from which "he knows because he feels, and is firmly convinced because strongly agitated." The scientist, on the contrary, can sum up his method in an application of the processes of synthesis and analysis to our human experiences with our material environments.

From these differences of source and method comes also a difference of aim. The scientist is concerned with the laws of nature, under which are included not merely things and their forces, but men and their ways, to the end that human happiness here and now may be increased by a more perfect adjustment to the conditions of our present material well-being. On the other hand, religion is primarily concerned with the laws of our "spiritual" (that is, our alleged super-physical) nature, to the end that man's happiness, primarily in some other existence, may be increased through the individual's adjustment to the conditions of "spiritual" growth and "spiritual" well-being, usually for some other time and place.

The scientist, or secularist, never subordinates the human happiness of this existence to that of any other. The religionist, on the other hand, whenever a conflict arises between the joys of this life and those of some other kind of existence, always must sacrifice to the present for the advancement of that other super-physical existence.

What is thus true of the difference between religion and science in general, is equally true of the difference in the particular, between religious and scientific ethics. That the general sources of religious authority, the method for discovering religious truth, and the ends to be achieved by it, are all true of religious ethics in particular is quite generally understood. The antipathy between religious and secular morality is not so generally known. Indeed very few, even among those who have left the churches, seem to know anything definite about secular morality, and so blindly continue to follow the moral dogmatism and sentimentalism of their abandoned religion. Religious morality, either directly or indirectly through the mediation of holy writ or a holy priest or priesthood, rests upon the authority of some a priori sanctity, whose inerrancy is certified to by some subjective experience, sometimes personal, at others adopted through imitation. The morality of science is always based upon experienced consequences of conduct; and between these differing moral standards there is, and always will be, an irrepressible conflict, arising from their different sources of authority, of method, and of end to be achieved. This we will now try to make plain.

Theological Morals.

Prebendary Wace says: "Morality cannot for practical purposes be left to rest on scientific experience. It is essential in practice, to the welfare of individuals and of society alike, that the chief false routes of moral life should be barred by plain and authoritative prohibitions." (*Ethics and Religion*, by Prebendary Wace, in *Journal of the Victoria Institute*, 1901, Vol. 33.) He also informs us that "the eternal relations

of the heart to a perfect being, towards whom every emotion of love and gratitude can be indulged to the highest degree," is a higher purpose and motive for morals than can be supplied by natural law.

Professor Sedgewick considers "the moral ought" as an "ultimate and unanalyzable fact." (*Mind*, Oct., 1889.)

Mortensen says: "Truly if the light of religion be extinguished no reason is perceptible for leading a moral life in all these finite and temporal relations." (*Christian Ethics*, p. 16.)

"Blind obedience to extraneous law does not approve itself to us as really moral. . . . The question concerning the ground of our moral obligations finds an adequate solution only in God." (*Rev. Otto Pfeiderer*, in *Am. Journal of Theology*, April, 1899, Vol. 3, p. 239.)

In religious ethics the appeal is to "the reality which transcends that which now is and that which now is known." (*Religion and Ethics*, by Rev. Geo. Wm. Knox of Union Theol. Sem. in *International Journal of Ethics*, V. 12, p. 315.)

Notwithstanding the persistence of the clerical falsehoods to the contrary, Thomas Paine was a theist, and although his religious emotions no longer prompted him to adopt the Bible, or the priest, as embodying the divine will, he nevertheless did not place his morality upon a scientific basis. His words are: "The practice of moral truth, or in other words a practical imitation of the moral goodness of God, is no other than our acting towards each other as He acts benignly towards us."

Such theistic morality, though strictly religious in an unsectarian sense, yet is the associate of a conspicuous deviation from the habit of applying the religious method to all the factors of life. Thus is marked the beginning of a transition from the all-religious to the complete secularization of our thinking.

With that religionist whose mind is wholly "uncorrupted" by the scientific method, his religion, its methods and aims, will determine his ethical ideals. As man gets away from the religious habit of mind, he gradually acquires moral and other ideals whose authority will dominate and determine his religious convictions. This is the transitional stage of some advanced theologians, and of the Ethical Culturists. When these dominating ethical ideals have become wholly scientific, then the secularization of morals is complete. The following illustrates the second stage of secularizing influence in an advanced theologian: "Religion must ever anew measure its inherited ideas and customs against the standard of the ethical ideals (otherwise acquired?) and in so far as they do not harmonize with that, it must strive for their purification and progressive development. . . . It may be justly demanded that its teachings shall not conflict with what has been established as theoretical or practical truth, and especially that it shall not lag behind our ethical ideals." (*Rev. Otto Pfeiderer* in *Am. Journal of Theology*, April, 1899.) But how are we to judge, among differing standards, which is the one that is lagging behind and which running ahead? This

author seems to demand that even the religious authority in matters of ethics may properly be subordinated to the standards of science.

In this progression towards the secularization of our morals, the Ethical Culture movement represents the "last ditch" of religion in resisting the secular advance. Here the religious method and its subjective source of authority are still in full operation as to morals, but the theology and the use of the religious method in every other branch of human thinking may have been abolished. In the following quotation we see a non-theological religious morality in full force, with the ecstatic joy and hysterical enthusiasm of the revival convert but slightly impaired. One can readily imagine the exhorter's impassioned tones accompanying this statement from the Ethical Culturist. There is, he says:

No reason why men become conscious of their responsibilities and of the great issues at stake [in ethical conduct] should not be touched with reverence and awe as they think of these things, should not become hushed and subdued. Morality would then become a religion to men, in the fundamental and indeed universally recognized sense of the term. Morality as I conceive it, morality as I have tried—and yet too well know I am unable to picture it—morality as conscious, willing, glad subordination to the universal law of life, morality as lifting one to comradeship with suns and stars, because it is faithful as they, morality loving the law of life more than life, morality ready to die rather than to be untrue—that morality may be the very ideal which one may seek all ones life to follow, that may be the supreme passion to a man; down on his knees he may bow before it, as he may before Jesus, or before Buddha, or any other son of man who has exemplified the ideal or made it any brighter before his eyes. I think, then, it is plain the sense in which Religion and Morality may become one" (Rev. W. Salter, in *Morality and Religions*, p. 33).

It is apparent that the Ethical Culturist has that same unreasoned, passionate devotion to his moral law which the Brahmin manifests for the law of Manu, the Persian for the laws of Zoroaster, the Mohammedan for his Koran, the Protestant Christian for his Bible, the Catholic for his "permanent oracle of the divine will" at Rome, and the Mormon for the utterances of his "Prophet, Seer, and Revelator," who is the Utah Pope; and each approving something which some other denounces as immoral. It is also apparent that the same subjective source of authority exists in both cases. Take these words of Mr. Mangasarian, when he was still connected with the Ethical Culture movement, as conclusive proof: "Ethical Culture is the religion of the spirit. . . . Ethics is the heart of religion. . . . It is impossible to learn from the physical world the lesson of morality. . . . Whenever we protest against wrong it is from within that we draw our inspiration. . . . Ethical Culture is a spiritual religion." (The Religion of Ethical Culture, by Mangasarian, Philadelphia.)

Religion Without Morals.

Not by this method alone, but also by historical investigation, can it be shown that we can have not only religious morals without theology, but also that we may have religion without a moral code. Here, again, eminent authorities also sustain our contention. We may begin by calling the Rev. Dr. Batchelor to the witness stand. He says: "Religion does not begin in ethics. It did not grow out of ethics. It was before ethics in origin, and has during a great part of human history wrought in life independently of, and not infrequently in distinct opposition to, the ethical sentiment. Let all sense of ethical obligation be destroyed, or reduced again to the level of the prehistoric standard, and still religion would none the less be a power in human life not to be disregarded." (*Religion Its Own Evidence*, p. 19.)

Next we quote Professor Everett of Brown University. He says (*International Journal of Ethics*, V. 10, p. 479): "That religion may be non-ethical, finds numerous illustrations in the history of the world's religions. Indeed, at a certain stage, many primitive religions appear to have been non-ethical. That of Rome continued for centuries, remaining to the last almost exclusively formal and ritualistic. The statement that ethics may be non-religious finds abundant support in modern life, as in the case of the Positivists."

To this we may add the testimony of the Rev. Geo. Wm. Knox of Union Theological Seminary (*International Journal of Ethics*, V. 12, p. 305). He says: "Religion is to be distinguished from ethics. Even when somewhat developed, it may have no ethical code. It is said that Shinto has as its teaching only this: Fear God and obey the Emperor! But in its earlier books there is not even this teaching, nothing which implies either

as an ethical maxim. The later writers explain this unusual feature by saying that the Japanese, being holy by nature, need no moral code; which was invented by immoral folk like the Hindoos and the Chinese."

Aristotle and Bacon separated the sphere of religion and ethics by assigning to the former those matters relating to an after-life, and to the sphere of the latter those actions which relate only to the present life. Of course many others would insist that according to their conception of the after life, all conduct here is related to it, and affects it. Probably most of our present day orthodox Christians hold with Thomas Aquinas that God is the direct source of all the theological virtues, and the indirect source of all earthly virtues. While thus agreeing as to the source of authority with all believers in theistic religions, there is the widest range of belief as to what the deity really considers virtue. See the varying attitudes to sex problems as entertained by Catholics, Shakers, Methodists, Bible Communists, Mohammedans, and Mormons, all being Christian sects!

In practically all Christian ethics the foundation tenet is that God requires obedience to his law, not because it is good, but because it is his law. As to its goodness finite humans have neither capacity nor right to sit in judgment, except to approve and obey. His moral law is good, not in itself, but only as the expression of the divine will. God might have willed to the contrary and then his will would still have been good.

When we contrast this with any scientific conception of ethics the irrepressible conflict at once manifests itself. Here responsibility rests upon the individual, not merely as to choosing which God, but as to whose interpretation or conception of God's will he will yield blind and unquestioning obedience. Conduct now is moral or not according to its consequences, determined by its being a violation or not of natural law. But the good and ill of consequences are relative, so morality becomes a relative matter instead of an absolute thing. Responsibility now cannot be shifted onto God, and each person must decide for himself what is to be his own moral code, and himself must take the consequences of judging wrong and violating nature's moral law. For the breaching of nature's inexorable laws there is no forgiveness nor vicarious atonement. In natural law all must take the natural consequences of their conduct. No priest can save us. We must readjust—get in harmony with the law—or perish. No wonder then that Cotton Mather denounced ethics as "a vile form of paganism." (See Hall's *Adolescence*, V. 2, pp. 287-288.)

(Concluded next week.)

SCOTLAND ALL STIRRED UP.

Growing Laxity in Observance of the "Sabbath" and Other Orthodox Fashions.

A theological controversy is raging among the Presbyterians of Scotland, writes William E. Curtis, Edinburgh correspondent of the *Chicago Record-Herald*. It involves the interpretation of the scriptures, forms of worship and the manner of observing the Sabbath. The younger generation of the Free and the United churches, and the Scotch Presbyterians, who for generations were the orthodox of the orthodox, are now getting very shaky in their theology. As a venerable divine remarked sadly:

"The doctrines of our fathers are going to the dogs."

The forms of worship in the Scottish churches have been very much modified of recent years. The old-fashioned doctrinal sermon, with its first-ly and tenthly and its series of conclusions, the long prayers and the droning of the psalms are practically obsolete in city churches, and nowadays are found only in the country parishes and only in a portion of them. There has been a change in the manner of preaching as well as the manner of singing and other features of worship. Presbyterian congregations are no longer doomed to listen to sermons of prodigious length or the "outpourings of the vessels of wrath," or "the thunderings from the pulpit" that were so common years ago. Ministers no longer try to emphasize their meaning by shouting, by pounding the pulpit, by facial contortions and violent gestures. They do not "ding the pulpit in blades and flee out of it" as they used to do, or startle their hearers by "routing" (roaring), or attack the emotions by the "pech" or "sough"; there is

no more "holy rapture" or "greeting" or "rousing whids," as the various displays of emotions that were so common in past generations were called.

The introduction of organs and choirs has become general (with acknowledgments to Mr. Carnegie), and, greatly to the grief of the old-fashioned portion of the congregations, the use of "gospel hymns" and anthems instead of the metrical versions of the Psalms of David has naturally followed trained singers and musical instruments. But those who adhere to the old forms are still fighting for their retention.

I have been watching a curious debate in the columns of the Scotsman, the leading newspaper of the country, over the hymn question, and some of the views that have been expressed by correspondents in letters to the editor would be considered very amusing by church people in the United States. For example, a writer who signs himself "Free Churchman" says:

"They have led the assembly to condemn the use of hymns in public worship because they are 'man-made.' But are not the Psalms they use also 'man-made,' and quite as much so as the hymns? They do not sing the Hebrew original.

"Again, if it be unspiritual to use hymns of human composition in divine worship, how can it be spiritual to use man-made prayers and human sermons? To be strictly logical our friends should use only the Lord's Prayer or the petitions of Solomon, David and Daniel, and only the sermons of Peter and Paul."

To this appeal a gentleman on the other side responds with cutting sarcasm and says that it might be to the advantage of many congregations if the Lord's Prayer and the prayers of Solomon and Daniel and the sermons of Peter and Paul were adopted to-day instead of many that are heard from modern pulpits, and then he continues:

"But with respect to the Psalms, have they not a specific place assigned them in the worship of God? Have we not the express command of an apostle to use 'psalms, hymns and spiritual songs,' and can that be taken to mean other than the Psalms of David?" (This correspondent avers that the decay of the Free church is due to her toleration of heretics.)

Sabbath observance is also a subject of great concern and organized attempts are being made to preserve the Lord's Day for rest and worship, as was formerly the practice in Scotland. There has been a radical change in this respect. A friend in Dunfermline the other day told me that if a man had attempted to pass through the streets of that town in a motor car or even on a bicycle on Sunday twenty years ago he would have been mobbed, and if any person had invited people to a Sunday tea or to a game of tennis or golf he would have been an outcast in the community. But to-day the tendency in the cities of Scotland and in the larger towns is to devote the afternoon of Sunday to amusement and social pleasures, and the practice is also invading the country parishes.

Throughout Scotland the railways suspend traffic on the Sabbath. There are no Sunday trains except the fast express, which leaves for London and the south of England every night. Coaches and steamboats are all tied up. You cannot go anywhere on a journey, and the street cars also stop running except in the large cities, where they do not commence until noon.

In the morning everybody goes to church. The streets are crowded with people in their Sunday best, carrying their Bibles and hymn books and wearing the air of piety, but it is no longer considered a sin to take a promenade in the park in the afternoon or take a ride in the country. And in a few places Sunday tennis and golf are allowed.

All shops and restaurants are closed at midnight Saturday and are not opened again until Monday morning, except the drug stores in the cities, which are allowed to do business from 12 to 2. There is no Sunday mail delivery and all official business is suspended. An agitation has recently been commenced in favor of opening the saloons for two hours on Sunday afternoon and occasionally you will see a communication in a newspaper favoring it. These tendencies have alarmed the church people so much that they are organizing societies for promoting Sabbath observance and a convention of delegates from all the religious denominations has been called for October in Edinburgh to arrange for cooperation. I stated the other day, the Established Church of Scotland does not take any active interest in suppressing the liquor traffic.

THE HISTORICAL JESUS.

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

BY A. KAMPMEIER.

II.

We can only approximately give the time of the birth of Jesus, and this with the help of Josephus, who, in Antq. XVIII, 5, tells about the defeat Herod Antipas suffered in battle with his father-in-law, King Aretas of Arabia. This Aretas intended to punish Herod for the treatment his daughter received by the former's taking to wife Herodias, the wife of his brother. Josephus says this happened about the twentieth year of Tiberius, i. e., A. D. 33. He further says that this defeat was looked upon by many Jews as a just punishment for Herod's having killed John the Baptist. As we must allow some time for the intrigue of Herod with Herodias, the imprisonment and beheading of John the Baptist, preparation for war, etc., till up to the defeat of Herod, and as Jesus is said in the gospels to have begun his public career after the capture of John the Baptist (Mark i, 14, Matt. iv, 12) and continued it during the imprisonment after his death (Mark vi, 14; Matt. xiv, 2; Luke ix, 7), we may go down a few years, say down to 30 A. D., or thereabouts. Luke says (iii, 23) that Jesus was about thirty years old, when beginning to teach, and that his predecessor, John the Baptist, had begun his work in the fifteenth year of Tiberius, i. e., 28 A. D. (iii, 1). Although Luke likes to parade his knowledge of secular history and strives to give exact dates in his gospel and the Acts, but makes some very bad mistakes in both writings in this respect, as when mixing up the census, which happened ten years later, with the birth of Jesus, he about hits the right time in regard to the beginning of the public career of John the Baptist and Jesus. Going thence thirty years back, we may fix the birth of Jesus at about the beginning of our era, or a little before it. Of course, anything exact cannot be given. As both Luke and Matthew, though otherwise contradicting each other very much in regard to the particulars attending the birth of Jesus, agree in this, that they place his birth under Herod the Great, who died B. C. 4, we may accept the last part of the reign of this king as about the time when Jesus was born. Early Christian tradition may very well have delivered this as about correct to the second or third generation.

Section 5.

Regarding the birthplace of Jesus there is just as much uncertainty. Though Matthew and Luke both assume Bethlehem as the birthplace, the former takes Bethlehem as the original dwelling-place of the parents of Jesus, which they only exchange for Nazareth in consequence of unforeseen circumstances after the birth of their child, while Luke accepts Nazareth as the original dwelling-place, which they only leave with the intention of staying a short time in Bethlehem on account of the census, with regard to which Luke is badly mixed up, as it happened ten years later, in fact, according to Josephus (Antq. XVIII, 1). Luke surely has not made use of Josephus in this matter, or in other matters regarding secular history, or he would not have made such a mistake. I say this because we sometimes hear the view expressed that the New Testament writers made use of Josephus. The mistake of Luke very probably had its origin in the imagination of the writer himself. He knew of a census in Judea in the beginning of our era, as ordered by Augustus, and writing his gospel and the Acts with a universalistic view in mind, and looking at secular events as being subservient to the establishment and spread of the belief in Christ, he brought this census in connection with the birth of Jesus. With ancient historical writers hypotheses based on imaginary grounds surely played a greater role than with modern historical writers! Or if there was a census, it may have been a census or registering of Jewish families, brought about by the spiritual Jewish authorities, which Luke mixed up with that by command of Augustus. Be that as it may, the outward circumstances attending the birth of Jesus were surely entirely unknown, or at least very little, at the time when Matthew and Luke wrote their accounts. These writers exclude each other in their reports, their accounts can never be brought into harmony, and the only thing they agree in is with regard to the birthplace of

Jesus, Bethlehem. There is one thing sure about these early Christian writers, we can never accuse them of having banded together with the express purpose of fabricating a harmonious history! Bethlehem may first have been imagined by later Christians as having been the birthplace of Jesus upon the basis of such prophecies as Micah v, 1, this then being taken afterwards as a fact, as many modern critics assume, and which is possible; on the other hand, Bethlehem may have been the actual birthplace of Jesus. Without being over-confident in my assumption, I say this, that the actual fact of Jesus being born in Bethlehem may have been one of the inducements to his Messianic pretensions later, just as his descent from the Davidic line, which seems to be established more certainly than his birthplace, as we shall see presently, may have confirmed him in those pretensions. To be born in Bethlehem was surely one of the requirements demanded of the Messiah among the Jews, upon the basis of Old Testament prophecies, and made a Messiah more easily find believers in him.

Section 6.

Matthew and Luke represent Jesus as being of Davidic descent. Paul, the oldest writer in the New Testament, also (Rom. iii, 1). Was it possible at those times to have a genuine genealogy down to David? Matthew and Luke, though both giving a genealogy of the ancestors of Joseph down to David, do not agree with each other. The former gives the descent of Joseph through the Solomonic line, the latter through the line of Nathan, another son of David, mentioned in 2 Sam. v, 14, and 1 Chron. iii, 5. Whether it was possible to have a genuine genealogy of Jesus at the times when the two we have were written down, we do not know; nor which of the two is the right one, or whether they are both worthless; but this much is sure, that in ancient times, and especially among Orientals, much stress was always laid upon genealogies and the knowledge of them. Much of ancient history only consisted of these dry matters. Especially did men glory in genealogies if they could, rightly or not, trace their descent back to some former hero or renowned person. Jews, at least in the time of Jesus, seem to have striven to keep up the knowledge of their descent. Paul, for instance, speaking of his descent, says that he was of the tribe of Benjamin (Phil. iii, 5). Especially in regard to the descent from David, this desire was shown. Even as late as the Middle Ages among Jews the idea existed of a possibility of tracing one's descent to David, for the celebrated Jewish Rabbi Kimchi (died 1240), says: "He who is of Davidic descent may any time believe that he may possibly become the Messiah." Hillel, the elder, one of the most eminent doctors of Jewish law, born B. C. 112, and who is said to have lived down to the time when Jesus was born, arriving at a very high age, though of poor parents, was said to have been of Davidic descent in the female line. This relative of Jesus, that is, if the latter was of Davidic descent, was noted for many sayings, by the way, which remind us of sayings attributed to Jesus. A heathen, in a spirit of mockery, requested Hillel to teach him all the law of Moses while he could stand on one leg. Hillel replied: "Do not unto others as thou wouldst not have others do unto thee, that is all the law; the rest is mere comment." Other sayings of him are: "Do not confide in thyself until the day of thy death"; "Do not judge thy neighbor until thou hast been in his place thyself"; "Be a friend and promoter of peace, loving mankind and bringing them nearer to the divine law." If, then, the Jews at the time of Jesus, and even later, believed it possible to trace descent back to David, the tradition already noted by Paul, that Jesus was of that descent, may have been true. If the father of Jesus claimed Davidic descent, rightly or not, this claim may have been of great influence in awakening Messianic ideas in his son. To be of Davidic descent must have been at least a great incentive to such ideas in the excited times in which Jesus grew up, as we shall see later. The idea of a Messiah of Davidic descent, let us not forget, was a strong idea among the Jews in those times. We, acquainted with this idea only from passages in the Old Testament, forget that this idea again and again turned up in other Jewish literature. Thus in a Jewish apocryphal book, called the Solomonic Psalms, and written in the last fifty years before the

birth of Jesus, in connection with fierce denunciations of the last vicious, wicked kings of Asmonean priestly descent sitting on the throne of David, the hope is expressed of the coming of a Messiah from the old royal house.

The possibility, we must admit, exists that the father of Jesus was of Davidic descent, or at least claimed to be, and that the idea of a descent of Jesus from David was not only a later creation of Christian fiction, as many think. It is interesting also in this connection to note the story related by Hegesippus, the earliest church-historian and himself born in Palestine in the beginning of the second century, that as late as the end of the first century descendants of Judas, a brother of Jesus, claiming to be of Davidic descent, lived as poor and hardworking peasants in Palestine.

Section 7.

The only incident in the childhood of Jesus, related in the canonical gospels, is that by Luke ii, 42-45. The story, as we have it, suffers from several improbabilities, although there is a great difference still between this story of the childhood of Jesus and those of some apocryphal gospels, which tell of the child doing all kinds of impossible juggling tricks; for instance, making birds out of mud and then by clapping his hands causing them to fly away, etc. The greatest of the improbabilities in the Luke story is that a child of twelve should have callously not cared about his parents for three days in a strange, large city. That Jesus at the age of twelve, when, with Jewish boys, according to the prevailing custom, the instruction in the law began (the boys were then called "sons of the law"), might show great interest in religious matters, and especially in the peculiar national ideas and hopes of his people is of course very natural and probable. That Jesus may have been exceptionally disposed this way, agreeing with his later development, may also be conceded. Josephus tells of himself in his autobiography that he at fourteen was commended by all for his love of learning, so that the high priests and principal men of the city came frequently to him in order to know his opinion about the accurate understanding of points of the law (Life, 2). Josephus, though, was of priestly descent. Similarly, Jesus may have shown an early interest. That he may for a short time also have gone out of the sight of his parents during the feast of the Passover, when many pilgrims were in Jerusalem, and that his parents thought he was with other members of the caravan with which they had come to the city, and that they finally found him interested in discussions of the lawyers in the synagogue—which, according to the Talmud, "was near the forecourt on the mount of the temple"—may also be probable. But the story as it stands now surely has been extended by the imagination of Luke, or already by those circles from whom he received the tradition, who thought that even as a child Jesus must have shown signs of his divine nature. In the story, as we have it now, the parents of Jesus are represented unnaturally as very careless parents, and Jesus as an unfeeling, saucy boy, and the story winds up with the psychological impossibility that the parents, and especially Mary, did not understand the answer of Jesus, on the supposition that the angel Gabriel had appeared to her before the birth of Jesus, telling her what this son, mysteriously conceived by her, would be, and that so many other miraculous things had happened in connection with the birth, the song of the angels, the prophecy of Simeon, etc., all things that Mary knew.

Little Girls Under Priestly Control In Italy.

Of a total of 48,377 house-pupils, 2,455 belong to public institutions, 8,157 to private non-religious establishments, and 37,763 to religious boarding schools.

Besides this, of a total of 59,171 out-pupils, the figures are respectively 6,940, 6,867 and 46,372.

So the house-pupils in charge of the nuns are 75 per cent, and the out-pupils 80 per cent of the entire number of schoolgirls.

Even here we cannot state positively how many of the others are not under direct supervision of the priests.

The above figures refer only to the children of the upper-middle class; what must they be for those of the lower classes?—L'Asino.

Fraternity: Every man in the right is my brother.

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.

Religion.

What is religion? What does it amount to? What has a human being to do in order to be religious? How is a person who is religious better than a person who is not religious?

It seems to me that these questions ought to be faced honestly and announced honestly. I am free to confess, too, I do not know what religion is, or what it amounts to. I have studied the subject of religion, and of religions, and I must admit that the subject is enveloped in a mist of superstition that study is powerless to disperse. I have honestly sought the light, but have found only darkness.

There is a definition of religion in the dictionary which means to me just nothing at all—"The outward act by which men indicate their recognition of the existence of a god having power over their destiny, to whom obedience, service and honor are due." I say that such a definition means nothing to me, for the reason that there is no evidence of the existence of such a god. I will go farther and say that the acts of men cannot be honestly interpreted as indicating that they recognize the existence of such a god, because more acts of men deny any such faith.

There are two religions: a natural religion and a revealed religion. The former is revealed by Nature, the latter is revealed by God. One is found everywhere, the other is found in a book called "The Bible."

Nature, that is, the manifestations of the universe, reveals a devil as much as it reveals a god, and the Bible reveals a conglomeration of ignorance, superstition, nonsense and falsehood that no god could be the author of and have the respect and reverence of mankind in the twentieth century.

We want to get out of our minds any such notion as an ethical religion. Morality is not religious, and religion is not moral. Ethics has no need of a god, and worship has nothing to do with morality. Religion builds a church, morality builds a home.

I submit that in this whole world today not one individual can be found who is an example of divine providence, whose life shows that God has directed it, and whose fate contains the evidence that it was shaped by divinity.

If there is no proof, no evidence of a god in human affairs, what is religion? Is it not a

foolish service instituted by priests and kept alive by cupidity? And what does it amount to more than to support a useless and worthless class who live upon the toil and sorrows of others?

A man is religious who does what a priest or minister tells him to do. How can such a man be better than one with brains enough to know what is right, and with conscience enough to do what is right? And what more does man need to do than the right? Is religion more than righteousness? And is a man who goes to church, prays to God, and pays for a pew better than the man who loves his home, takes care of his family, pays his debts and is kind to his fellows?

Religion is not the mother of a single virtue, and morality is not the mother of a single vice.

If I were to give council to my fellow beings, counsel for one's own good, and for the good of others, it would not be to be religious, but to be honest and kind.

L. K. W.

Affirmation Without "Trimmings"

A Chicago reader has had an experience with a judge of elections, or with a board of registration, involving the right to make an affirmation without invoking the powers of the air by raising the right hand. His experience is thus related:

"To the Editor of The Truth Seeker: I went this evening (Oct. 13) to register in order that I might vote at the coming election. A bunch of us were called on to put up our right hands and be sworn. I spoke up and said I preferred to affirm. The judge told me I must put up my hand anyhow. I declined to do so. After consulting with the others the judge told me I could not register unless I put up my right hand and be affirmed. I still declined, but remained in line determined to put the burden of a flat refusal on their shoulders; so just before I reached the clerk the judge told him it was all right and I was duly enrolled as a voter.

"Now this question I would like The Truth Seeker to answer: Was my position right or wrong? If I must hold up my hand to affirm I might about as well say 'selpmegod' at the same time. Once before when registering I was requested to remove my hat 'anyhow.' I affirmed but declined to uncover.

"I think every Freethinker should decline to be sworn and demand, if necessary, the right to affirm. Of course there are cases where I would not think it advisable to arouse antagonism as a man might be in a position where his own interests could be made to suffer if he was suspected of being a heretic.

"I think the Editor of The Truth Seeker had some interesting experience in this line some years ago, which would no doubt be interesting reading now. Yours
"J. B. BEATTIE."

The adventure of the Editor of The Truth Seeker bearing a resemblance to that of Mr. Beattie happened just twenty years ago, in the mayoralty election of 1888.

The Editor was a qualified voter in the 34th election district of the 20th assembly district of the city of New York. On appearing before the board of registration for the purpose of recording his name, a Bible was thrust toward him with the order to "take the book." He waived the volume aside and expressed a preference for the affirmation in place of the oath, as the Constitution provides. The chairman of the board appeared ignorant of the formula for an affirmation, but said to the applicant, "Hold up your hand."

The elevation of the hand not being prescribed by law, the Editor disregarded the command, on the ground that to obey it would be of the nature of a superstitious act. On learning that the applicant had qualified as juror, witness, and voter without raising his hand, the chairman abandoned the point and with a show of temper and in a loud tone of voice ordered him to take off his hat. The peremptory manner of the chairman, coupled with the fact that everybody else remained covered, determined the Editor to resist the order also, and he kept his hat on his head.

A member of the board, smelling heresy, inquired, "Don't you believe in a God?" The Editor replied that he had not come there to be catechized, but to register, and requested the

board to proceed with its business. The member repeated his question, and receiving the same answer declared, "Then you can't register. We won't take you. No man who does not believe in a God can vote in this country."

The board, refusing to consult the law, stuck to its determination not to receive the Editor's name, and he went away promising to see them all later.

He kept the promise. Setting himself to the task of redeeming it, he applied first to the Bureau of Elections, whose spokesman professed inability to do anything in the matter, as the Board would not take instructions from the Bureau. He then directed his steps to the Supreme Court, presided over by Judge George Carter Barrett, gaining access only to the clerk of the court, to whom he stated his case and who interrogated him as to his politics and asked to what organization he belonged. Learning that the Editor was politically unorganized, the clerk directed him to a lawyer, who, he said, had been engaged to attend to such cases. This lawyer, when found, advised the Editor to see the district attorney and get out a mandamus. He was to inquire for Mr. Goff. On being seen, this official threw up his hands. "I can't do anything in the case in my official capacity," he said; "there would be the devil to pay if I did." He opined it was an individual case, voting being a private right and to be defended as such by the individual. However, he would lay the matter before the Executive Committee of the County Democracy, and if that body failed to act the relator must take his own steps.

The Editor at this point began to get angry. A set of public officials, the members of a board of registration, had denied a citizen his rights; it was the duty of the district attorney to vindicate these rights, and the attorney was afraid. Mr. Goff withdrew, and the citizen went home.

Nothing came from the Executive Board of the County Democracy, and election day was approaching, after which the wrong could not be righted. The Editor then determined that if justice would not move he would move it. Beginning at the point where he would have begun at first had he been aware of the indifference of the county officials to the rights of citizens, he engaged a lawyer, who, having taken his deposition, drew up a document addressed to the court, invoking the judge to order the "said Charles C. Nuss, Albert Brenauer, George T. Dollinger, and John A. Doharty [these being the members of the board of registration] to show cause why a peremptory mandamus should not issue requiring them forthwith to duly organize as a Board for the registration of voters in said election district and to receive the application of deponent, and requiring them to affirm him according to law."

Judge Barrett, on inspecting the document, ordered the members of the board before him to give their reasons for not registering the deponent. The Editor saw that copies of the order were handed to each member of the board, the chairman, Mr. Huss, boasting upon receiving his, that he would knock the relator "higher than a kite." The court proceedings are given in the Editor's words in The Truth Seeker of November 10, 1888:

"Thursday morning found the case on the calendar, 'The People of the State of New York, ex rel. Eugene M. Macdonald, vs. Charles Nuss, et. al. Writ for Peremptory Mandamus.' The defendants had got their boots blacked and hired a lawyer, who when the judge called the case answered in loud tones that the Opposition was ready. Mr. Phillips [the Editor's counsel] modestly, but with great clearness stated his case. 'Anything to say on the other side?' asked Judge Barrett. The Opposition passed up an affidavit. The judge read it. 'This won't do at all,' he said; 'It's no answer to the relator.' The defendants had sworn that the Editor refused to affirm in the regular way, by holding up his right hand. 'Holding up the hand,' said the judge, elevating the digital extremity of his right arm, 'is part of an oath. The relator has a right to affirm without doing that.' The defendants looked crestfallen, but they

had another affidavit, to the effect that the relator had refused to take his hand out of his overcoat pocket at the command of the board. 'This is no better,' said Judge Barrett; 'It's no answer; it's ridiculous. There is no law compelling a man to take his hands out of his pockets if he doesn't want to. He is entitled to affirm in the simplest way, and by so doing is amenable to the pains and penalties of perjury. The board will have to convene and register this man according to law, and as required in a court of justice. You can't ask him whether he believes in God. There is no such test in this country.' To borrow an expression from the Orient, the judge had jumped on the board with both feet. Instead of doing their duty, they had committed a crime, and obtained a judicial lecture instead of Christian praise. The crowd in the court room laughed softly when Judge Barrett decided that a man could affirm and at the same time keep his hands in his pockets, and appeared pleased with the decision. The Editor chuckled and looked toward the person who was to knock him higher than a kite. That individual shrank gradually together, and looked the other way. He had learned something about legal affirmation and the rights of an American citizen in New York, and the knowledge appeared to chafe his Christian spirit. The judge signed the mandamus writ, a clerk in another room put on the seal of the court, Mr. Phillips paid the fee, and the aforesaid Nuss, et al, accepted service of the writ, and agreed to be on hand and register the Editor at 9 o'clock the next morning, and the goddess of liberty on the City Hall was safe."

Thus the board was obliged to reorganize itself for the special purpose of affirming the relator according to law. This time they imposed no conditions, and the Editor was registered exactly as he would have been in the first place had they known their business.

Taking this case as a precedent, Mr. Beattie was within his rights when he declined to hold up his hand or to remove his hat. Holding up the hand is an act of the same nature as kissing the book or any other form of obtestation. It doubtless originated in the swearing of persons in groups, when the voices of all could not be distinguished, but hands could be counted. Removing the hat is a courtesy not required by law but governed by circumstances. It should be done voluntarily or not at all. When compulsory it is servile and to be resented.

Whether as a result of the Editor's protest or for other reasons, the oath or affirmation is no longer required when registering in New York. For the enlightenment of persons empowered to administer the oath, many of whom know nothing about the right of affirmation, as well as for consistency's sake, Freethinkers should affirm.

A Chance for Reform.

A need occasionally felt by Freethinkers is some kind of a home for aged persons isolated as unbelievers in Christianity or other current religion. Homes for old people are now largely under control of the churches, and one of the first questions asked of an applicant for admission concerns his or her religious denomination. We have in mind the case of a lady between sixty and seventy, a widow, who has for a long time been a reader of The Truth Seeker. She would like to enter an old lady's home, but cannot pass the examination as to her church affiliations.

Homes which require the religious test are exempt from taxation and are in receipt of aid from the public treasury. There is a chance here for reform. No institution receiving such exemption and aid should be permitted to exclude any person because of a lack of religious belief. An institution imposing such a test ought not to be exempt from taxation or receive any money from the public funds.

It is ridiculous that people should still be separated by such questions as belief about the facts in the life and teachings of Jesus Christ, who in all probability is a largely imaginary character. It is unjust that Freethinking taxpayers, having once contributed in the form of taxes to the support of a home for the aged, should be called upon to provide other homes for their old people because these cannot qualify, in the matter of belief, for entrance into already existing institutions.

The aged are human beings whether they be-

lieve in Jesus Christ or not, and as human beings, and not as members of any sect, they should be considered as applicants for admission to any state-aided home. Experience shows that denominational institutions are willing to drop their sectarianism for a pecuniary consideration.

Apt Quotation by a Judge.

Judge Foster of General Sessions, as reported in the New York Sun, "has decided that baseball playing on Sunday is not illegal when admission is not charged and there is 'no interruption of the repose and religious liberty' of the community. He reversed the decision of Magistrate Butts, who fined two young men \$5 each for playing in a lot in the upper end of The Bronx on Sunday. Judge Foster said:

"I remember as a boy to have heard by way of jest of a so-called Puritan whom a neighbor discovered

"A hanging of his cat on
A Monday
For the catching of a rat on
A Sunday."

"Happily that blue law spirit is not the law of New York today."

"The complaint said that admission had been charged for the game, but there was no evidence to that effect."

The rhyme quoted by Judge Foster is remarkably apt, it being as natural for boys to play ball as for a cat to catch rats, and generally they have as little appreciation of the reasons given by the Sabbatarians for not playing as would puss if exhorted against hunting on Sunday. The Sunday inhibition is anti-natural and cannot stand except at the cost of perverting the nature not only of youth but of manhood.

The Liberal Meetings.

Two more Liberal organizations—the Washington Secular League and the Omaha Philosophical Society—have got under way, and portions of their programs of lectures are published this week. The Manhattan Liberal Club has its first meeting on Nov. 6 in Mott Hall, 64 Madison avenue. There should be a rallying of the Liberals of the city to give the famous old Club an auspicious opening. Those who cannot assist by their presence may send greetings and possibly a financial contribution to the secretary, William J. Terwilliger, 24 East Twenty-first street, New York. The Truth Seeker would like to make arrangements with some young man desiring practice in newspaper work to make reports for its columns of the Liberal meetings in New York and Brooklyn. Reports of such meetings in any part of the country will also be welcomed.

The decision of State Superintendent of Schools Charles J. Baxter of New Jersey, that children absenting themselves from the religious exercises in the public schools may not be marked as tardy, has stirred up the Grangers as well as the U. O. A. M. Jr. Pomona Grange, meeting in Borough Hall, Woodcliff, Oct. 8, adopted the set of resolutions which originated with the Junior Mechanics, and which have appeared in The Truth Seeker (Oct. 17). This grange asks all of the other granges to sign the same protest. Similar resolutions got into the fall meeting of the Classis (Dutch Reformed) of Bergen, which added a recommendation that "each church of the state be requested to unite in an appeal to the attorney-general of our state for a ruling on the school law regarding the religious services at the opening exercises." These people are not satisfied that children whose parents wish them to do so should attend the religious exercises. They are for compelling all children to attend under pain of expulsion. Any other exercise than that of Bible reading and praying might be dropped and they would never know or care, but to excuse pupils from worship in-

stantly arouses these patriots who think freedom means freedom for them to thrust their religious views upon the minority. The decision of Superintendent Baxter that the exclusion of children who do not attend the opening religious exercises is a "violation of constitutional rights" and that such children "must not be marked as tardy" ought to stand the test of any review to which the attorney-general may subject it.

An exchange quotes the following purported dispatch from Rome. It is not dated otherwise than "Friday," and reads:

"The American Presidency.—Rome, Friday.—The Pope to-day received Cardinal Gibbons in farewell audience, and discussed with him the United States Presidential campaign. His Holiness expressed the hope that all Catholics in America would unite in working for the success of Mr. Taft, who in all questions in which the Catholic church was interested had shown himself favorably disposed towards the papacy."

Dating its foreign dispatches by the day of the week instead of the day of the month is an eccentricity of the New York Herald, and indicates that the item first appeared in that newspaper. It is almost incredible that the pope should so openly show his preference for the candidate named. There are probably 2,000,000 Catholic voters in America. Politically, the country is said to be about evenly divided; that is, Bryan and Taft have nearly an even chance on the strength of the partisan following of each. A majority of anywhere near 2,000,000 for Taft would show that the election had been determined by religious and not political factors.

The Catholic Bishop McFaul of the Trenton, N. J., diocese, never allows his eye to wander from the funds in the school treasury of his state. He is after the people's money for the support of Catholic schools. In a speech at Plainfield he demanded a division, his argument running like this: "There are 11,000 Catholic children in the parochial schools of the Trenton diocese, comprising fourteen counties, and the cost of education for each one is \$30. On this basis, he said, the Catholic church is practically giving the State \$300,000." The argument logically carried out proves that the man who does not send his children to school at all is a public benefactor. In the promotion of ignorance that would be the next thing to putting the children in a parochial institution. The same reasoning would also entitle all who send their children to private schools to a division of the public funds. But any such plan as Bishop McFaul proposes is open to the fatal objection that the Constitution forbids it and that it violates the principle of separation of church and state.

The clear-sighted Judge Gantwein of the State Circuit Court of Oregon, at Portland, decides that the statute prohibiting the transaction of business on Sunday is unconstitutional. He declares that it restricts religious freedom in that it is passed to compel observance of the Sabbath, that it was not passed as a matter of police power, that it is discriminatory in exempting the theatres, and finally that the law is both unreasonable and arbitrary. The law was passed in 1894, but has been a dead letter until recently, when District Attorney Cameron revived it. The defects of the Oregon statute could be discovered in all Sunday laws were courts courageous enough to look for them.

Whoever has not read Mr. Austin Bierbower's whimsical piece of "historical fiction" entitled "From Monkey to Man" has missed several hours of rare diversion. The scene is laid as far back as you like, at the time when the differentiation took place between the monkey and the man. The origin of miracle stories is given, and man's belief in them satisfactorily accounted for. The book has been appropriately, artistically, and profusely illustrated by H. R. Eaton, and is published by the Ingersoll Beacon Co. of Chicago. It may be had at this office for 75 cents.

NO JUSTICE FOR THE ATHEIST.

Apparent Arrangement between Police and Magistrate to Send Him to Jail in England.

A prosecution similar to those "framed up" against the Socialists and Freethinkers of Los Angeles, Cal., who were imprisoned for speaking in the streets, resulted lately in sending an English Atheist to jail for two weeks. The details of the case, written by Editor Foote, who is president of the National Secular Society, are copied from the London Freethinker of Oct. 11: **The Boston Trouble.**

For some time past we have referred in the paragraph department of the Freethinker to the Atheistic propaganda carried on at Boston [England] by Mr. Joseph Bates, a young man with whom we had no personal acquaintance, and who was, indeed, only known to us through his correspondence on this matter. Many of our readers will recollect that Mr. Bates was chased through the streets by an orthodox crowd at first, but he returned to his "pitch" in the Marketplace, as he said he would, and he "held the fort" there until the Christian fanatics were worn out and, let us hope, a little ashamed of themselves. The natural result of their bigoted tactics was an excellent advertisement for the Atheist, whose meetings grew larger and larger, his reception more and more cordial, and his lectures more persuasive and influential. But at this point a fresh trouble arose. Mr. Bates was assaulted by a pious hoodlum, and he took out a summons against the culprit. This appears to have annoyed the local bigots, and especially those in high places. Accordingly it was arranged—beautifully arranged—that the action for assault should fail, and that the Atheist should at the same time be prosecuted for obstruction. Instead, therefore, of obtaining justice before the Boston bench, Mr. Bates suffered another outrage. No punishment whatever was meted out to his assailant, but the Atheist himself was packed off to Lincoln Jail for a fortnight.

We repeat that the comedy in the Boston "court of justice" was arranged. Five weeks were allowed to elapse between the issuing of the summons against Mr. Bates' assailant and its hearing, yet the police had apparently been "unable" to serve the summons upon the defendant, and the case was tried in his absence. We do not wish to press the fact that Benjamin Batchelor had a brother in the police force, but it may have had something to do with their reluctance to see him convicted. Anyhow, the case was tried in the defendant's absence, although his presence was absolutely essential to the ends of justice. The summons was dismissed by the magistrates chiefly on the ground that "the identification of Batchelor was very doubtful." But that was simply because he was not in court. Had he been there, the witnesses could have said, "Yes, that was the man I saw grip Mr. Bates by the throat and tear his mackintosh in two." If the case had been adjourned until Batchelor could be brought before the bench, there would have been no difficulty about his "identification." His absence should have gone against him; instead of that, it went against the plaintiff; which is surely the very topsy-turvydom of justice.

Having treated Mr. Bates in that extraordinary fashion, the Boston magistrates proceeded straight away to hear the summons against him for "obstruction." They soon found him guilty, although we hear that they were not unanimous, and fined him five shillings. But that was the smallest part of the bill run up against him. The police had chosen to employ counsel, while Mr. Bates conducted his own case, in which he was perhaps ill-advised; and on the top of that five-shilling fine he was ordered to pay £3 7s. 6d. costs. This was a very pretty bill to present to a working compositor. We think Mr. Bates was perfectly justified in refusing to pay it, and leaving the magistrates to deal with him as they pleased, without offering them any assistance in their travesty of judicial procedure.

Now comes a very curious point. The counsel, Mr. E. Waite, who appeared on behalf of Batchelor, also appeared for the police against Mr. Bates. We may put it that this legal gentleman fired off a double-barrelled gun, and it would be interesting to know who paid for both discharges of powder and shot.

In opening the case against Mr. Bates—we are not specially concerned with the companion case against a Socialist speaker, Harold Catling—Mr. Waite could not conceal the character of the ani-

mus on the part of the prosecution. "He did not wish to say anything," he remarked, "with regard to the sort of addresses given at these meetings, but a more serious charge might have been brought against the defendants than had been done." This is what the legal gentleman calls "saying nothing" about the matter of Mr. Bates' addresses. It was really saying a great deal. It was a deliberate effort to create prejudice against the defendant. We suppose the "more serious charge" was one of "blasphemy." But it seems that neither Mr. Waite nor his employers understand the "blasphemy" laws. There is no allegation of outrageous language against Mr. Bates. He appears to have spoken disrespectfully of the police, and also of General Booth, but this is not (or at least not yet) "blasphemy." According to Mr. Justice Phillimore's judgment in the Boulter case, following Lord Chief Justice Coleridge's judgment twenty-five years before, the crime of "blasphemy" is one of manner, not of matter. Mr. Bates has a perfect right to attack any and every part of the Christian faith. If the bigots of Boston think otherwise, and act upon their assumption, they may be taught a very disagreeable (though necessary) lesson.

The actual charge against Mr. Bates was one of "obstruction." This is always a difficult charge to answer. So much depends upon the spirit which prevails in court. Legally there is no right of public meeting in the streets or other thoroughfares; and technically, two people might be guilty of "obstruction" by standing still on a pavement and refusing to "move on." We have no doubt that, from this strict point of view, Mr. Bates was guilty of "obstruction." But he was only doing what the Salvation Army, and Unionists, and other bodies do with impunity. The sensible thing to do would be to stop all meetings in the Market-place, including those of the Salvation Army, and to let them all be held in the more commodious Bargate. But the police, with the magistrates to assist them, must not be allowed to carry out local regulations with partiality. They must not be permitted to discriminate in favor of Christians and against Freethinkers.

We are indebted for much of our information to Miss Vance, the National Secular Society's general secretary, who was sent down to Boston by the president to discover the real facts of the situation. She went to work with her usual energy and good sense. She interviewed all sorts of people, including the Mayor and the Chief Constable, and she held a meeting in the evening which was reported in the local press. She also arranged, with the president's concurrence, for Mr. Wishart to go over to Boston. He held two meetings there on Sunday, and a strong resolution was carried against the prosecution and imprisonment of Mr. Bates. We may add that Mr. Bates is not a member of the National Secular Society. The action taken by the society in this matter is entirely one of principle.

Incidentally, Miss Vance ascertained that Mr. Bates bore an excellent personal character. Everybody spoke well of him from that point of view. She also found a general feeling of indignation against the treatment of the Atheist. Persons who had no sympathy with his views regarded his treatment by the magistrates as a disgrace to the town. We are glad to see that the Unitarian minister, the Rev. W. Stoddart, has written a strong and striking letter of protest to the Guardian. This gentleman (we are so glad to be able to use the word without irony) points out that at the very time that Mr. Bates was causing "obstruction" a Unionist speaker was doing the very same thing. "But the Unionist speaker," Mr. Stoddart says, "was not summoned for obstruction. No, it was all an arranged affair, a trumped-up case against Bates, the Atheist, instigated by religious bigotry." This appears to be the general opinion in Boston.

Mr. Bates is to be released from Lincoln Jail on Thursday (Oct. 8). He will have a public reception at Boston in the evening, and Miss Vance is going down again on behalf of the N. S. S. She will see him and talk with him, and further action will depend upon the result. We have no desire to encourage any unnecessary conflict with the police. We recognize that their duties are sometimes difficult, and that they are the proper guardians of peace and order. All we insist upon is that they shall act impartially. If they prosecute Mr. Bates for "obstruction," while other speakers cause "obstruction" without let or hindrance, they will be carrying on a crusade against Atheism. This is no part of their legitimate work, and their action will be resisted.

Mr. Bates will have every assistance, financial and otherwise, that the Freethought party can render him, as long as he has to fight against Christian persecution. He (and his prosecutors) may rely upon that. G. W. FOOTE.

CATHOLICISM VERSUS SOCIALISM.

The Plaintiff Advised to Clean Up at Home and Reform Its Own Morals.

BY WM. MACON COLEMAN.

The Catholic church is making a violent, abusive, and most wicked and unjust attack on the Socialists on the ground of sexual immorality. One priest made use of the expression that "Socialism is a vomit from the foulest pits of hell." I think this was the language, or it was something equally vile and vulgar. Now I would not condescend to refute such patent slanders. It is estimated that there are a million of men in the United States who will vote the Socialist ticket in November (Grover Cleveland estimated more than this). Their lives and actions speak for themselves, and we would welcome a census which would show the ratio of Catholics and Socialists in state prisons and penitentiaries.

I regret to write this article. In my association with the Catholic laity I have found them just like other people—no better and no worse. I know most excellent men and women among them, and some of them I am glad to count among my friends. My article will doubtless pain these friends, and this is the cause of my regret.

But I cannot remain quiet under the libels and the slanders which are poured out in torrents from the Catholic press and pulpit against a cause to which I am devotedly attached and which I believe to be the true gospel of Jesus Christ applied to social and political life.

I hope you have seen Doc. No. 190 of the 56th Congress. If you have not, you will not, for it is "out of print." This document gives an account of priestly lechery in the Philippines for which we must go back to Sodom or to the first chapter of Paul's epistle to the Romans to find a parallel. But this is insignificant when compared with another matter to which I wish to call the attention of Truth Seeker readers.

Few, very few, Americans know anything about Alfonso de Liguori—who he was and what he did. He was a Catholic theologian and wrote a work entitled "Moral Theology." Upon the request of "almost all the bishops of the world," as he says in giving him his decoration, Pope Pius IX bestowed upon him the title of "Doctor ecclesie." Pope Leo XIII, in 1879, approved the decree of his predecessor. In addition to this, the "Moral Theology" has been approved by the proper ecclesiastical authority. There is no other book which has a higher standing as an exponent of Catholic faith and morals. A very large part of it is devoted to the manner in which the priest should interrogate women when making their confessions. Not only must students preparing for the priesthood study it, but it is a guide for priests in the exercise of their office. Now what does Liguori teach and direct?

In the first place, in his definition of marriage, he considers it solely from the animal side and ignores all its higher relations. He says (I translate from the original Latin): "Marriage is a sacrament between the baptized in which the man and the woman mutually surrender their bodies to each other in a legitimate way and perpetually, for the gratification of desire and the procreation of children." This is his keynote and basic principle of the family relation, and, *ex pede Hercules!*

I would not dare, even in the most modified form, to reproduce the mildest of the very many questions which the priest is required to ask his female penitent. Any one wishing further information must consult the original for himself. Suffice it to say that he will find matter there which would bring a blush on the face of the most hardened old keepers of a house of ill fame. A very little reading of the original will prove this. I need only refer to Vol. 5, p. 157, of the Ratisbon edition, approved by Pope Leo XIII, and the passage beginning: "Confessarius non est denunciandus," and ending with, "aut ad tactus tantum venialiter inhonestus"; and to Vol. 6, p. 298, beginning: "An semper sit mortale," and ending with the word "amoris." Many other references might be given, but I forbear.

The questions put to the women and prescribed by Liguori are multitudinous and spun out into an infinite variety of detail. They cover all conceivable minutiae of description and are possible only to an imagination long accustomed to obscene presentations. Not only are all modes and methods of an immoral act dwelt upon at disgusting length, but even the thoughts and images which found even a temporary lodgment in the mind of the penitent, however modest she might be, are put on the grill and exploited in like manner.

The priest is inane in three principal cases. Liguori says: "The confessor is not to be denounced (reported): 1. If the woman asks to be confessed and he, being tempted, during the colloquation, should solicit her. 2. If he solicits her in the confessional after she has seated herself out of his sight. 3. If he says to her 'wait a little while, I have a pressing matter to attend to,' and after that solicits her." "He is not to be denounced if he diverts himself with such touches of her person as are only venially sinful" (Vol. 5, pp. 166, 169).

On another day, and not connected with the confessional, the priest is absolutely exempt from denunciation by his victim. And Liguori says that if a married woman should denounce the immoral act of her confessor she is not to be believed. And he says further, basing it on the authority of "many other theologians," that the priest in making his own confession is not obliged to confess his intimate relations with his penitents during their confessions.

Father Chiniquy, in his book, "The Priest, the Woman, and the Confessional," says that of 200 priests who confessed to him, 170 declared that they had had intimate relations with their penitents. One of them, who was confessor of 1,500 women, declared he had corrupted 1,000 with immoral interrogatories. Pere Hyacinth says that out of 100 priests who confessed to him, 99 had illicit relations with married women and young girls who had confessed to them. Such offenses against morals are esteemed peccadillos.

Liguori defends "Probabalism" warmly and at length in 124 pages of his book. "Probabalism" means that when there are conflicting laws or opinions, or when the law or opinion is dubious, the individual may judge for himself and act accordingly. Pursuant to this dogma, conscience has nothing to do with determining the moral quality of an action. The following is a case in "Probabalism" put and decided by our Catholic Doctor:

"The wife, Anna, had committed adultery. Her husband suspected it and asked her if it were true. She replied that she had not broken matrimony." Her husband asked her the same question a second time after she had been absolved, and she replied: "I am innocent of such fault." Her husband was insistent, and put the question a third time, when she absolutely denied the adultery and said: "I have not committed it," meaning thereby "I have not committed it to reveal to you."

"Query: Is Anna to be condemned for these responses? In the three responses Anna is excusable. In the first answer she did not speak false, because the matrimony was not broken, but still subsisted. In the second case she was innocent, as she declared she was, because she had received absolution. In the third case, she had a right to say she had not committed the offense, justifying herself on the ground that it was doubtful if she were under any obligation to tell him, and by reason of this doubt she was justified in denying it" (Probabalism!).

The priest faces a danger in his intimacy with unmarried women. But Debreyne, another authority, comes to his relief and tells him how to procure an abortion (Debreyne, *Moechologiae*, pp. 95, 316-351, Brussels, 1853).

In 1560, Pope Pius IV issued a bull to check the licentiousness of priests. The bull commanded wives and maidens who had been corrupted by the priests to report their seducers, and appointed a commission to receive the reports. The commission sat at Seville, Spain, but a force of 60 notaries were not able to take down the reports made within the prescribed time of 30 days. The time was extended, but the number of delinquent priests was so great that they could not be condemned without danger to the church. So the inquisition was closed and the priests went free.

The first Napoleon ordered a similar inquest in Germany between Cologne and Aachen, in 1807. But so many priests and so many women of high rank were compromised that Napoleon lost courage to proceed. He feared the French people, roused to fury by these exposures, would break loose in a general massacre of priests. The investigation was abandoned. One of the members of this commission was Le Clerc.

The poor priests have a hard time to escape this sin. The great authority, Liguori, says that the most virtuous priest is constrained to fall at least once a month. And other renowned theologians agree with him.

Only a little more about Liguori's justification of swearing to lies. And remember that Liguori is no ordinary man in the church, but has been indorsed and approved by two popes and "nearly all the bishops in the world." He says:

"To swear with equivocation when the cause is just and the equivocation is not illicit, is not sinful; because, where there is the right to conceal the truth without lying, there is no disrespect to the oath.

"An amphiboly (double meaning) is allowable in three cases: 1. When the word has a double meaning, as *volo*, which means both to wish and to fly. 2. When the statement has a double sense, as 'This is Peter's book,' which may mean either that it belongs to Peter or that Peter wrote it. 3. When the same words have different signification as one common and the other technical; or one literal and the other figurative. So that, when one is asked a question on oath which it is not necessary for him to answer, he may reply: 'I say no, meaning to himself that he pronounces the word 'No'' (Vol. 2, pp. 255-256).

In addition to justifying equivocation, Liguori also justifies a mental reservation (Vol. 2, pp. 253-260). He says: "It is lawful to conceal the truth under a dissimulation" (Vol. 2, pp. 253-260).

"The accused or the witness, not legitimately questioned by the judge, may swear that he is ignorant of the crime, when in fact he knows it; meaning to himself that he is ignorant of a crime which might be inquired into legitimately; or that he does not know that he is obliged to answer" (Vol. 2, pp. 253-260). In a trial, if the crime is unknown to others, the witness may, and should, testify that the accused has not committed it. And the accused may do the same if there is not sufficient proof to convict him. If the accused person or a party to a contract should deceive by an equivocal oath, he may receive absolution, because such an oath (which cannot be called perjury) does not sin against commutative justice, but against the legal obedience owing to the judge, whose duty to bring out the truth is transitory and exists only while he is making his interrogatories. The accused, even when legitimately interrogated, may deny the crime under oath if his admission would bring great evil upon him" (Vol. 2, p. 261).

Now let the Catholic priests clean up at home and let the Socialists alone. We did not begin the fight against them, but ignored their misrepresentations and abuses until forbearance ceased to be a virtue.

Ours is the only flag that has in reality written upon it: Liberty, Fraternity, Equality—the three grandest words in all the languages of men.—Ingersoll.

THE CHRIST.

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

BY JOHN E. REMSBURG.

CHAPTER XI.

Sources of the Christ Myth—Pagan Divinities.

McClintock and Strong's "Cyclopedia" notes the following events in the history of Krishna which correspond with those related of Christ: "That he was miraculously born at midnight of a human mother, and saluted by a chorus of Devatas [angels]; that he was cradled among cowherds, during which period of life he was persecuted by the giant Kansa, and saved by his mother's flight; the miracles with which his life abounds, among which were the raising of the dead and the cleansing of the leprous" (Art. Krishna).

The celebrated missionary and traveler, Pere Huc, who made a journey of several thousand miles through China and Thibet, says: "If we addressed a Mogul or Thibetan this question, Who is Krishna? the reply was instantly, 'The savior of men.'" "All that converting the Hindus to Christianity does for them," says Robert Cheyne, "is to change the object of their worship from Krishna to Christ." Of Krishna's gospel, the "Bhagavad-Gita," "Appleton's Cyclopedia" says: "Its correspondence with the New Testament is indeed striking."

The parallels between Krishna and Christ to be found in the Hindoo scriptures and the Christian Gospels are too numerous and too exact to be accidental. The legends of the one were borrowed from the other. It is admitted by Christian scholars that Krishna lived many centuries before Christ. To admit the priority of the Krishna legends is to deny, to this extent, the originality of the Gospels. To break the force of the logical conclusion to be drawn from this some argue that while Krishna himself antedated Christ, the legends concerning him are of later origin and borrowed from the Evangelists. Regarding this contention Judge Waite, in his "History of the Christian Religion," says: "Here then, we have the older religion and the older god. This, in the absence of any evidence on the other side, ought to settle the question. To assume without evidence that the older religion has been interpolated from the later, and that the legends of the older hero have been made to conform to the history of a later character, is worse than illogical—it is absurd."

Sir William Jones, one of the best Christian authorities on Sanscrit literature, and the translator of the "Bhagavad-Gita," says: "That the name of Krishna, and the general outline of his history, were long anterior to the birth of our Savior, and probably to the time of Homer [950 B. C.], we know very certainly" (*Asiatic Researches*, Vol. I. p. 254).

Buddha.

The ninth incarnation of Vishnu was Buddha. The word Buddha, like the word Christ, is not a name, but a title. It means "the enlightened one." The name of this religious founder was Siddhartha Gautama. He was born about 643 B. C., and died 563 B. C. His mother, Mahamaya, was a virgin. Dean Milman, in his "History of Christianity," says: "Budh, according to a tradition known in the West, was born of a virgin" (Vol. I, p. 99, note). Devaki, Mary, and Mahamaya, all gave birth to their children among strangers. Krishna was born in a prison, Christ in a stable, and Buddha in a garden. "Werner's Encyclopedia," in its article on Buddha, speaks of "the marvelous stories which gathered round the belief in his voluntary incarnation, the miracles at his birth, the prophecies of the aged saint at his formal presentation to his father, and how nature altered her course to keep a shadow over his cradle, whilst the sages from afar came and worshiped him."

The "Tripitaka," the principal Bible of the Buddhists, containing the history and teachings of Buddha, is a collection of books written in the centuries immediately following Buddha. The canon was finally determined at the Council of Pataliputra, held under the auspices of the Emperor Asoka the Great, 244 B. C., more than 600 years before the Christian canon was established. The "Lalita Vistara," the sacred book of the Northern Buddhists, was written long before the Christian era.

Buddha was "about 30 years old" when he began his ministry. He fasted "seven times seven

nights and days." He had a "band of disciples" who accompanied him. He traveled from place to place and "preached to large multitudes." Bishop Bigandet calls his first sermon the "Sermon on the Mount." At his Renunciation "he forsook father and mother, wife and child." His mission was "to establish the kingdom of righteousness." "Buddha," says Max Muller, "promised salvation to all; and he commanded his disciples to preach his doctrine in all places and to all men." "Self-conquest and universal charity" are the fundamental principles of his religion. He enjoyed humility, and commanded his followers to conceal their charities. "Return good for evil"; "overcome anger with love"; "love your enemies," were some of his precepts.

Buddha formulated the following commandments: "Not to kill; not to steal; not to lie; not to commit adultery; not to use strong drink." Christ said: "Thou knowest the commandments, do not commit adultery; do not kill; do not steal; do not bear false witness; honor thy father and thy mother (Luke xviii, 20). Christ ignored the Decalogue of Moses and, like Buddha, presented a pentade which, with the exception of one commandment, is the same as that of Buddha.

Prof. Seydel, of the University of Leipsic, points out fifty analogies between Christianity and Buddhism. Dr. Schleiden calls attention to over one hundred. Baron Harden-Hickey says: "Countless analogies exist between the Buddhist and Christian legends—analogies so striking that they forcibly prove to an impartial mind that a common origin must necessarily be given to the teachings of Sakay-Muni and those of Jesus."

Concerning the biographical accounts of the two religious teachers Baron Hickey says: "One account must necessarily be a copy of the other, and since the Buddhist biographer, living long before the birth of Christ, could not have borrowed from the Christian one, the plain inference is that the early creed-mongers of Alexandria were guilty of an act of plagiarism." The following are some of the parallels presented by this writer:

Both have genealogies tracing their descent from ancestral kings.

Both were born of virgin mothers.

The conception of each was announced by a divine messenger.

The hymns uttered at the two annunciations resemble each other.

Both were visited by wise men who brought them gifts.

Both were presented in the temple.

The aged Simeon of the one account corresponds to the aged Asita of the other.

As "the child (Jesus) grew and waxed strong in spirit," so "the child (Sakay-Muni) waxed and increased in strength."

Both in childhood discoursed before teachers.

Both fasted in the wilderness.

Both were tempted.

Angels or devatas ministered to each.

Buddha bathed in the Narajana, and Christ was baptized in the Jordan.

The mission of each was proclaimed by a voice from heaven.

Both performed miracles.

Both sent out disciples to propagate their faiths.

In calling their disciples the command of each was, "Follow me."

Buddha preached on the Holy Hill, and Christ delivered his sermon on the Mount.

The phraseology of the sermons of Buddha and the sermon ascribed to Christ is, in many instances, the same.

Both Buddha and Christ compare themselves to husbandmen sowing seed.

The story of the prodigal son is found in both Scriptures.

The account of the man born blind is common to both.

In both the mustard seed is used as a simile for littleness.

Christ speaks of "a foolish man, which built his house upon the sand"; Buddha says, "Perishable is the city built of sand."

Both speak of "the rain which falls on the just and on the unjust."

The story of the ruler, Nicodemus, who came to Jesus by night, has its parallel in the story of the rich man who came to Buddha by night.

A converted courtesan, Magdalena, followed Jesus, and a converted courtesan, Ambapali, followed Buddha.

There is a legend of a traitor connected with each.

Both made triumphal entries, Christ into Jerusalem, and Buddha into Rajagriba.

Both proclaimed kingdoms not of this world. The eternal life promised by Christ corresponds to the eternal peace, Nirvana, promised by Buddha.

Both religions recognize a trinity.

The Motto on Coins.

I do not believe I stand alone among Free-thinkers when I say I am glad that the motto, "In God we trust," was reinstated on American coins. The motto is in accord with average American ideals: in accord with our sweat shops, our child-labor factories, and our tenements; in accord with our saloons, our hotels, and our gambling holes; in accord with our great church palaces, built for the glory of aerial beings, while the workmen dwell in hovels and attics, and eat the bread of charity; in accord with our great institutions for the ministering of dope; in accord with jail and chain-gang for small thieves, and social honors for big ones; in accord with the cunning of fakirs and the ignorance of the masses. We can afford to wait. When our government shall be by and for the toiler, rather than the exploiter; when it shall have washed its hands of profit from the liquor traffic; when it shall set the nations of the world an example in economical and righteous governing, rather than vie with the extravagance of European autocracies, it will be time to erase the motto of superstition from our coins.

JULIA C. COON.

Instinct and Reason in Animals.

It was impossible for life to reason abstractly until speech was developed. Equipped with words, with tools of thought in short, the slow development of the power to reason in the abstract went on. The lowest human types do little or no reasoning in the abstract. With every word, with every increase in the complexity of thought, with every ascertained fact so gained, went on action and reaction in the gray matter of the speech-discoverer, and slowly, step by step, through hundreds of thousands of years, developed the power of reason. Place a honey-bee in a glass bottle. Turn the bottom of the bottle toward a lighted lamp so that the open mouth is away from the lamp. Vainly, ceaselessly, a thousand times, undeterred by the bafflement and the pain, the bee will hurl himself against the bottom of the bottle as he strives to win to the light. That is instinct. Place your dog in a back yard and go away. He is your dog. He loves you. He yearns toward you as the bee yearns toward the light. He listens to your departing footsteps. But the fence is too high. Then he turns his back upon the direction in which you are departing, and runs around the yard. He is frantic with affection and desire. But he is not blind. He is observant. He is looking for a hole under the fence, or through the fence, or for a place where the fence is not so high. He sees a dry goods box standing against the fence. Presto! He leaps upon it, goes over the barrier, and tears down the street to overtake you. Is that instinct?

When a dog exhibits choice, direction, control, and reason; when it is shown that certain mental processes in that dog's brain are precisely duplicated in the brain of man; and when it is proved that every action of the dog is mechanical and automatic—then, by precisely the same arguments, can it be proved that the similar actions of man are mechanical and automatic. Though you stand on the top of the ladder of life you must not kick out that ladder from under your feet. You must not deny your relatives, the other animals. Their history is your history, and if you kick them to the bottom of the abyss, to the bottom of the abyss you go yourself. By them you stand or fall. What you repudiate in them you repudiate in yourself—a pretty spectacle, truly, of an exalted animal striving to disown the stuff of life out of which it was made, striving by use of the very reason that was developed by evolution to deny the processes of evolution that developed it. This may be good egotism, but it is not good science.—Jack London.

A Child's Definition of Heaven.

When asked by a grown-up what heaven was he replied: "It's the roof of the garden." You will see by comparing this answer with the first chapter of Genesis that he was as well posted in cosmology as the Holy Ghost.—La Pensee.

FROM THE FOREIGN EXCHANGES.

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

The Secrets of the Confessional.

Under the above title a Roman paper, Il Cittordina, has published the following, which it guarantees as absolutely authentic: "There lived in a little town of Sicily a priest who, finding that he had more time on his hands than he could reasonably occupy, hit upon the idea of keeping a diary in which he entered scrupulously all the facts heard in the confessional. One fine day, just as he was playing a game of cards with the apothecary, he fell from his chair, dead. His heirs hastened to divide his ready money, sold his home and vineyard, drank up all the wine in his cellar, and then, before leaving, disposed of all his papers to the village grocer. A new priest arrived to take the place of the old one, and things were soon going on in their old routine. Nevertheless, the papers of the late priest soon commenced to get into circulation through being used as wrapping paper for ham, cheese, butter, sardines, etc. The first who discovered the whole contents of the packages was the apothecary. He was just eating his dinner when he suddenly called out: 'Great heavens! what do I see here? The printer's wife has been intriguing with the police lieutenant, and the school mistress has been familiar with the justice of the peace!' The apothecary and his wife left their dinner on the table, dressed themselves hurriedly and hastened to the clubhouse. On their way they noticed that there was an unusual excitement in the streets, while the clubhouse appeared to be the headquarters of a revolutionary committee.

"Cries of 'traitor,' 'liar,' 'hypocrite,' 'you will suffer for that' were easily heard from the street. When the two visitors entered they almost fainted from fright. The steward sprang at the apothecary's throat, yelling: 'So! on my wedding day you put rhubarb in the vermouth did you?' 'You wretch!' cried the wife of the village physician, seizing the apothecary's wife by the hair, 'It was you, then, who always kept my husband out so late?' And the four combatants rolled about on the floor, exchanging blows and epithets, while the whole room was speedily changed into a free-for-all battle ground. The police were hastily summoned, but the sergeant of the squad immediately got into a fight with the proprietor of the tobacco shop, always on account of these infernal papers.

"It would be difficult to describe all that followed; the judge received one hundred and thirty charges plus a slap in the face given him by the husband of the school mistress; the police lieutenant was cashiered; the apothecary divorced his wife; the mayor and all the councilmen were forced to resign and a number of widowers had the words 'faithful wife' cut off the tombstones erected to their late lamented spouses. The only one who was not affected by the hubbub was a lawyer who, as a Freethinker, had never gone to confession. He profited by the occasion to hold an anti-religious lecture, which was so well received that he was soon afterwards elected mayor."—La Pensee.

Results of Religious Instruction.

A writer, discussing religious education in the "Brescia Nuova," compares the crimes committed in the province of Brescia (Northern Italy), where the working classes are almost wholly under the thumb of the priests, with those committed in the provinces of Mantua and Reggio (Emilia), the most anticlerical of Italy. To 100,000 inhabitants:

Murders:	
Reggio (Emilia)	4
Mantua	3
Brescia	20
Violence, fights, etc.:	
Reggio	47
Mantua	141
Brescia	222
Robberies, holdups, etc.:	
Reggio	95
Mantua	131
Brescia	222

These figures are taken from the official report and demonstrate the value of religious instruction in the schools.—L'Asino.

Lift Up Your Eyes.

I once asked an intelligent young girl, who had but lately left a convent school, "What were you taught in that place?" "To cast down your eyes," was the laughing answer. How much does this answer tell us? It suggests a world of thought.

In our place we would have said, "Lift up your eyes." Lift up your eyes on the universe which surrounds you. Ask that it explain its mysteries. Lift up your eyes on society. Study the good and bad aspects of it and take your part in all the joys and sorrows of humanity. Lift up your eyes and examine science, which has set free intelligence, the source of purest joys. Lift up your eyes and consider well your own epoch that you have been taught to hate and which is in reality an age marvelous in successful endeavor in all dominions of thought. Open your eyes wide, without hypocrisy. In the secular school the heads are carried high and the eyes are kept wide open.—Prof. Canti in L'Asino.

Christian Charity.

The city of Bournemouth, England, has a charitable institution composed of a hospital and an old men's home. This hospital also receives misguided girls at the approach of childbirth. Bournemouth has also a priest, the Rev. Father Wilcox. This "gentleman" wrote the following letter to the hospital authorities: "Let these creatures suffer at home and at their own expense, getting their friends to furnish what they need. To shelter and nourish them is only to encourage their shameless conduct. These creatures deserve to suffer and should not be allowed to enter the hospital. By what right are the taxpayers forced to encourage their infamy? We should not be obliged to pay for such

vile beings. I hope that means will be found to put an end to this crying evil among these females and to prevent the taxpayers' money being put to bad use."

This brutal letter raised a great uproar in the papers. The "John Bull" made this simple comment on the case: "I should very much like to meet that chap without witnesses some evening when I am taking my dog out for an airing."—Le Soir.

Defect in a Miracle.

A German Catholic paper brings us the news of a frightful sacrilege followed by its well-merited punishment.

This is supposed to have happened near Dusseldorf. Some students succeeded in obtaining one of the holy biscuits commonly known as a consecrated wafer. This they dropped in a drinking horn full of beer, which was passed around the table. But, horrible to relate, they suddenly perceived that the fluid had turned black. This was not the end of it. Every one of the misguided students who had partaken of this sacrilege turned black as a negro the very same evening! The only defect about this yarn is that the whole thing is a pious lie.—La Pensee.

A "Call-down" for the Child Jesus.

An old woman who for years had begged at the door of a church where there was a miraculous image of the Virgin and child, prayed every evening that the race of fools who contributed so generously to her support should not become extinct. A curate who chanced to overhear her was greatly scandalized, and wishing to frighten her called reproachfully, imitating a child's voice: "Are you not ashamed to importune my mother for such an unchristian thing as that?"

The old woman cast a frightened glance at the child Jesus, but immediately recovering herself, said: "You, you little imp, just keep your mouth shut while I am talking with your mother."—Freidenker, Milwaukee.

The Papacy in America.

A cartoon in L'Asino shows the pope reaching with both hands for Uncle Sam, who is sleeping, surrounded by money bags. The text reads: "Seeing that in Europe the people have finally opened their eyes, let us go to the United States, where we will find folks asleep, and also many dollars."

Another cartoon in the same paper shows Pius X talking with a young lad: "Bravo, bravo, James. Give your uncle, the cardinal, my best wishes. Has he told you what he wished of me?"

"Certainly, your Holiness! He wishes you to die so that he can become pope!"

Comstock's Seizure of Anti-Clerical Papers.

To the Editor of The Truth Seeker: Referring to Anthony Comstock's seizure of alleged sacrilegious matter, you might have gone a step farther, and emphasized the fact that even had the anti-clerical papers contained an attack on the memory of Jesus, the Nazarene, the publication and sale of such matter could constitute no offense against the laws of New York; and Mr. Comstock's act in forcibly entering and stealing such property was at least a gross civil trespass, if not an obvious act of grand larceny, for which he should have been promptly arrested and indicted. Mr. Comstock's indefinite powers certainly do not give him the right to steal documents of any nature he may choose, which palpably fail to come under the statute against what is termed "obscene" literature. It is a pity that so many victims of his outrages are too ignorant of their rights or too weak and cowardly to take an aggressive position, and bring action against him for his lawless conversion of their property. A few such suits would teach him a much needed lesson, and would do much to remove the senseless reign of terror created by the vague notion that this arrogant censor is clothed with unlimited authority. Such ridiculous and cowardly surrenders as that of the Art Students' League rob others of the courage to stand up for their rights. In the case of the anti-clerical matter, however, the attorney for the bookseller informed me that the seizure included a quantity of lottery tickets and other matter clearly within the law, which rendered it necessary to plead guilty. With his usual dishonesty, Mr. Comstock suppresses the fact that the Court explicitly ruled that the anti-clerical matter was not within the law, and could not be considered even by way of aggravation. Mr. Comstock has shown his own hand as a deadly enemy of religious liberty; but he has not yet succeeded in persuading any court to pervert law and justice for this monstrous purpose. JAMES F. MORTON, JR.

New York, Oct. 22, 1908.

Left-Handed Praise.

The Rev. W. T. Dixon, pastor of the Concord Baptist church in Brooklyn, wished to compliment the police on their recent activity against burglars in the neighborhood, so he sent a letter to Captain O'Brien of the Flushing avenue station referring that officer to Psalm cxxvii, 1, which reads:

"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

Captain O'Brien must feel as well rewarded as does the physician who has pulled a patient through a crisis and then hears the sufferer say, with an indulgent smile: "Ah, doctor, Nature is a great healer, after all."—Evening Sun.

The sixth edition of Judge Waite's "History of the Christian Religion to the Year 200" is out. We have filled deferred orders received at this office and will attend promptly to all that may follow. The book is unique. It has a field to itself, and is a necessity to one who would know, without consulting the libraries of the world, all about the beginnings of Christianity and the sources of the gospels and other New Testament writings. The price is \$2.50.

Minor Editorial Note and Comment.

Oliver Wendell Holmes repudiated the doctrines of John Calvin and could see no reason why he should respect the man who murdered a brother in his (Holmes's) profession, the good Dr. Servetus. That sufferer through Calvin's bigotry was a Unitarian, like the editor of Unity of Chicago, and yet this editor says there is "a special reason" why religious Liberals should cooperate in the undertaking which looks to the rearing of a monument to Calvin in Geneva. As to the monument to Servetus, which the Liberals of Geneva wish to erect, Unity has this to say:

"It seems necessary to say that the projected Servetus monument for Geneva, for which appeals have recently been issued by ex-Senator Dide and associates, meets with the strong disapproval of our International Committee. It would be an unnecessary duplication in that city. Its motives are not above suspicion. It is universally condemned by our liberal allies in Europe, and, finally, the city authorities of Geneva have refused to grant it a location."

A strange way Unity has of promoting religious liberalism—this cooperating to build a monument to a murderous religious bigot, while strongly disapproving of a memorial to his most conspicuous victim, himself a religious liberal.

The Princess Kropotkin, a member of the Russian nobility and a lady of great intellectual attainments, promises to visit America in January next. This brings the immigration authorities face to face with a serious problem, for the princess professes herself to be an Anarchist, and while not an advocate of "propaganda by deed," is still opposed to organized government. Her husband is also an Anarchist, and, like Count Tolstoy, would be turned back at Ellis Island by the Exclusion act. The Kropotkins, who are exiles from Russia, have lived in London for the past twenty years. The prince is a well-known and respected author and man of science, while the princess is almost as gifted as her husband, having taken degrees at the universities of Paris and Geneva and being a contributor to several reviews and periodicals. The American friends of the princess say that she will most certainly write herself down an Anarchist in the blank which foreigners are required to fill out. The immigration authorities, however, are expected to recognize the difference between her sort of anarchism and that of John Turner, who was excluded a few years ago.

Among Yale's new class of 385 men to be graduated in 1912 there are 106 who are not church attendants. This is 28 per cent, or more than one-fourth, of the whole number in the class. Last year only 20 per cent of the class were non-church members. So far as this year's entering class is concerned, Yale seems to have a leaning to Episcopalianism, for there are nearly twice as many of that denomination as of any other. That some Catholics still prefer unsectarian colleges is shown by the fact that 19 of the class are Romanists—as many as there are of Methodists. It is to capture the youths who are connected with no church that Young Men's Christian Associations are attached to colleges. Membership is one of these passes for the discharge of "religious duties," although the member may have no further use for the association than the privilege of its gymnasium.

The orthodox press is always shocked into sermonizing by immorality that is out of the ordinary. The everyday immorality of the priesthood and laity escapes its notice. One of these hypocritical sheets is "called down" by the London Freethinker in the following terms: "The Daily Chronicle 'special correspondent' at Bridgwater unblushingly relates that he followed Messiah Smyth-

Pigott's motor-car for miles and defeated all the reverend gentleman's efforts to shake him off. Such an act is sheer vulgar insolence. The excuse is that the Messiah is a religious impostor. But are there so few of that species in London that all these tricks must be played to 'expose' one at Spaxton? There are plenty of religious impostors amongst the religious sects which the Chronicle chiefly represents. Why not give them a turn? As to Smyth-Pigott's 'immorality,' we suggest that it is not such a peculiar phenomenon in Christian England as to call for columns of indignation."

A movement for a reconciliation between the Quirinal and the Vatican—that is, between the king of Italy and the pope—is said to be on foot. The mover is Franz Josef, Catholic emperor of Austria, who has entrusted the job to the Austrian ambassador at Rome, Count von Luetzow von Drey-Luetzow-Seedorf. The Rome correspondent of the London Globe represents that both the king and the pope are willing, and "the only remaining difficulty is that neither the king nor the pope can be prevailed upon to take the initiative in bringing about a public reconciliation." If such reunion occurs it will be at the expense of Italy, for the pope cannot without compensation forego the benefits accruing to him through the sympathy of the faithful with his unfortunate condition as "the prisoner of the Vatican." That is worth dollars to him when the appeal is made for Peter's Pence.

A "converted Jew," sent to Minneapolis to Christianize his people in that city, has returned to Judaism and published an open letter. It appears that the people he was sent to convert would not discuss religion with him. He says: "The Jews of Minneapolis would speak to me and treat me very nicely, and they would walk with me on the street, but whenever I started on my subject they would leave me and go without answering a word." So he is again a Jew. We may judge from the facts how much of a Christian this young Hebrew ever became. He thought he saw a chance for employment as a missionary to those of his race. He proved a failure, and so not only gave up his mission but his newly-professed faith as well. The religionist has an accommodating conscience. He can believe one way or another according to which best suits his interests.

"The whole world for Jesus" is the slogan of the Christian missionary. "All the world for Buddha" is the reply of the followers of that "messiah." We read that "the Buddhist Society of Great Britain and Ireland now has a membership of about one hundred and fifty, with Prof. Rhys Davids, the great Buddhist scholar, as president. An Indian missionary, Ananda Maitteyya, is at work in behalf of the society in England and looks very confidently to the time when Buddhism in its primal purity and power will become 'the only religion of the West.'" There are regions where Buddhism is increasing faster than Christianity, and others where the Christian faith is outstripped by Mohammedanism. But these religions, besides reckoning with one another, must reckon with unbelief, the Nemesis of them all.

A hustling Boston minister, the Rev. Dr. Herbert S. Johnson, Baptist, has made public announcement of his determination never again to marry a consumptive person, and that at the next district meeting he will ask the church authorities to prohibit marriage where one of the contracting parties is a consumptive. "I am taking that step," he

said, "because I do not want to stand before my God as a murderer. The marriage of an uninfected person with one suffering from the 'great white plague' means that both will inevitably have the disease." The Rev. Mr. Johnson is on the track of a great reform, in promoting which he will do better service to his kind than his brethren who are most particular in inquiring whether either of the candidates for matrimony has ever been divorced.

"Statisticians," observes the Searchlight, "have found that the excess of the birth rate over the death rate in France is less than in either Germany, England, Belgium, or Italy; and now the Catholics are charging this fact up to French infidelity. But France, in bulk at least, is yet Catholic." Catholics and other Christians practice a marvelous system of debits and credits. The virtues of unbelievers they assign to the influence of Christian tradition; their vices, to their having discarded belief. But the small birth rate prevails among the Catholics as well as among the unbelievers in France, and we may judge from American priests' exhortations to fertility that the trouble is not confined to one country.

What is this? The churches of Ann Arbor, Mich., closed their doors on Sunday night so that members might attend a play at the local theatre! Surely the Methodists would not thus risk the censure of the editor of the Christian Advocate, who always keeps the discipline open at the section that forbids theatre-going. That the play was "The Servant in the House," does not absolve the Ann Arbor Christians. Things have assumed a strange complexion when it is thus tacitly admitted that the play is a more effective teacher of righteousness than the sermon.

If it be true that plants have memory, then the Rev. W. H. Forses of Nevada, Mo., should go to them, consider their ways, and be wise. Charged with the crime of bigamy, the Rev. Mr. Forses confessed when confronted with two of his four wives, but pleaded that his memory was bad and that he could not always remember whether he was married or not. The circuit court could not find this extenuating circumstance in the law books, and so sent him to the penitentiary for three years.

When the Rev. Dr. S. Edward Young, who is coming to Brooklyn, preached his farewell sermon in the Second Presbyterian church of Pittsburg, there was great feeling manifested by his congregation, and "at the close of the services many women became so affected that they had to be taken to the retiring rooms, and several of them fainted." The woman pays. What a field for the clerical gander does religion prepare among the hysterical geese!

On Oct. 21 the hymn "America" was sung in the public schools in celebration of the hundredth anniversary of the birth of its author, whom, according to Oliver Wendell Holmes, "fate tried to conceal by naming him Smith." We did not hear that our correspondent, James J. F. Morton, Jr., B. A. Harvard, who is the grandson of the said Smith, was asked to liberate his views on the hymn before any of the assembled pupils who sang it.

By a vote of 168 to 78 the Plainfield, N. J., Country Club voted Oct. 20 to keep its golf course and clubhouse open on Sunday afternoons. Some of the overzealous Sabbatharians of Plainfield have appealed to the governor of New Jersey to order out the state troops to stop the playing of golf there on Sunday if it is attempted. Such tolerant creatures these gentle Christians are!

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

A UNIQUE MEMORIAL.

From James Francis Ruggles, Michigan.
E. M. Macdonald—Dear Sir:

As secretary of the Paine Memorial and Historical Association, Mr. James B. Elliot, 3515 Wallace street, Philadelphia, proposes to unite with the numerous admirers of Paine in a memorial observation of the centenary of Paine's death, by meeting on June 8 or 10, 1909, at the house, which is still standing in Bleeker street, New York, where (to paraphrase Abbott), dwelt brave Paine, who wrote in Liberty's defense; who penned the "Age of Reason" and showed good common sense, and from whence his funeral cortege started, thence proceeding to New Rochelle, where he was buried, and there hold services at the Paine Monument, where gifted speakers will review the progress wrought by his wondrous ideas, so eloquently expressed, and cover his grave with garlands of flowers.

The old homestead has been presented by Mr. See to the Huguenot Society, and Messrs. Foote and Elliot are to have charge of the Paine Room, which is to be filled with mementoes of the author hero.

"But what of the Memorial Association, its promoters and accomplished results?" mayhap the interested reader will query. While its talented and enterprising treasurer, Dr. E. B. Foote, 120 Lexington avenue, New York, is too well known to require any introduction to Truth Seekers, a knowledge of the antecedents of its energetic, plodding secretary (owing to the innate modesty of the man), is not such common property.

Although born in the Quaker City, July 10, 1849, and proud of his Americanism, Mr. Elliot is also of sturdy English-Scotch ancestry, with just enough of French extraction to make him by nature enthusiastic in all his undertakings.

In his case no spiritual rebirth or conversion to Rationalism was necessary, as both his father and mother were Freethinkers, having been disabused of their superstition through a careful perusal of "The Age of Reason." Is it, then, any marvel that their dutiful son should hold in highest esteem the mighty mind that gave to the world the matured ideas that worked the liberation of his honored parents from the thralldom of theological darkness? Mr. Elliot also inherits a strain of fighting energy from his grandfather, James Elliot, who fell in one of the battles of the War of 1812. Moreover, his militant qualities received an additional inheritance, in 1875, through his marriage to Mary, daughter of Captain Richardson, U. S. Army. Besides securing a common school education he attended high school for three years, and now has, probably, the most extensive private collection of Freethought literature in the United States, and of Paineina, the largest in the world.

We have, from time to time, supplied him with several quite rare items. It was through his efforts that The Truth Seeker obtained the scarce portraits of Paine for insertion in the sumptuous presentation edition of the "Age of Reason."

To Mr. Elliot the Association has, through untiring, unrelenting efforts, secured the admittance to Independence Hall, Philadelphia, of an oil painted portrait and marble bust of Paine, had placed in the National Museum original editions of "The Crisis," and "Common Sense," capped the Paine Monument with a bronze bust, and caused its official presentation to the city of New Rochelle, N. Y.

The Freethought movement needs to encourage people of special qualifications as historical writers, organizers, collect-

ors, etc., who, like Mr. Elliot, have voluntarily given to the cause their time, talents, contributions of literature and cash without commercial compensation and with the sole consolation of having humbly assisted in pushing forward the Car of Progress. But as "nothing progresses so slowly as progress," much toil, time, and money are required for correspondence, cooperation, railroad fares for speakers, etc., in order to have a successful and impressive convention. There are, too, no doubt, many who, were their financial resources equal to their zeal and enthusiasm, would from their own pockets extract sufficient "filthy lucre" to settle all bills without recourse to any appeal to the generous portion of the Liberal public. The great service of pushing to happy fruition the proposed movement has to be performed by some one. Then why not every sympathizer send in words of cheer together with a mite of financial encouragement, as already has the writer and others, to the treasurer of The Paine Memorial and Historical Association, whose officers are so willing and anxious to patiently labor and confidently await the good results so sure to follow in the not very distant future?

INVESTIGATE; THINK.

From Hannah Hopkins, Kansas.

E. M. Macdonald—Dear Sir:

All Mr. Roscoe needs (Truth Seeker, Sept. 19) is more investigation. We know he thinks or he would not read The Truth Seeker. Yes, there are very serious conditions confronting us. Our family comforts and happiness are too closely connected with our national order to admit of any carelessness. Wheel yourself in line where you belong, Mr. Roscoe, and you can very soon find out all you wish to know. The Socialists have a membership card and pay regular dues of ten cents per month. You may find the plainest, grandest of works in all public libraries, and the most reliable reading to be found on all pertaining to governmental affairs can be gotten at very cheap rates from the Socialist papers. Equal opportunities may be brought about by simply doing away with the profit system. If this country were bran new, and there were only a few of us, could we not live without living off each other? Do you really want a living, all that you need, or do you just want to practice a tune on the other fellow's brain matter? Some say there is not enough room and food and shelter to go around, and some must starve and freeze from necessity, and as a sort of missionary work for the privileged others. We know there is enough produced for all. Some say there is over-production—then we want the products scattered where they belong. Eliminate ideas of making a profit on some one, and there will not be much incentive to crime and graft. The capital invested in all concerns that have employers and employees will be furnished by government, under Socialism. The employer will get pay for every day he works; the employee will get pay for every day he works. What is wrong about this? Do you not think it possible to figure what a day's work is worth in any line of work? Why do you wish to work and give some one else the comforts your family needs?

Try to think how you would feel, laborers, if you got five times as much as now for every day you work. Your labor amounts to that somewhere in the world. Why don't you get it? Because you voted away your labor and it is being bought and sold and invested to make a profit. If you wish to carry on a private industry under Socialism you will have a better privilege than now, for you will get all you produce. Yes, there are six million Weary Willies out of employment now, and does it cast no shadow

on your view other than that you would not wish to be in the Socialist party if they were there? If they only were all there we could do something to help them. Why do we have tramps? The tramp is a production of late years. The tramp is for the use of the capitalist when he needs him. Private capital worked for profit made the tramps. Government capital will not.

Would you think it right if some thrifty, enterprising, masterly, wealthy man should come to your house and tell you just how much food you should eat and tell you to eat the very cheapest kind, and just how many articles of clothing you should wear, and should tell you that you must work eighteen hours a day for this and that your wife must work eighteen hours also? This fellow comes all right, and you can see him if you try, and if you have true manhood you will stop his visits.

There will be no dividing up under Socialism. What is needed for operating the government machinery will be so used. How any one should object to this is beyond my comprehension!

We only need to investigate to find that the morality and ability of many in office now may be far excelled by even the ex-drunks and Weary Willies in the ranks of the unemployed.

Do you realize that women are forced into helping make a living until they have no time for caring for the health and raising of their children (to say nothing of their own health)? How does this look to you toward doing away with the ex-drunks and Weary Willies? Think! Act! Awake!

TUBERCLE AND SOCIALIST BACILLI.

From Frank Morse, California.

Mr. E. M. Macdonald—Dear Friend:

I see there are many letters of sympathy and advice to you in The Truth Seeker in regard to the cure of consumption. I have traveled and worked in nearly all of the Western States, and find many places in the high mountain regions where consumption is unknown, excepting in persons who were afflicted with it before they came to the country. And then, unless the case is very far advanced, they are soon cured by the pure air and the pure cold water from the snow-capped mountains.

As Socialism is under discussion, I will offer a few words on that subject. My first introduction to Socialism was in the winter of 1890. I helped to organize a Secular Union in Port Angeles, Washington. A Socialist came to our meeting and insisted that we must not talk Freethought, or anything else but Socialism, and said we didn't need to talk Freethought, as Socialism meant the same. I asked him: "Then why did you tell the people on the street the other evening that Socialism meant Christianity, and that Jesus Christ was the first Socialist?" He said: "We have to talk that way to the church people to get them to join us." Since then I have heard Socialists talk in Africa, England, New York, and many places between New York and Puget Sound, and from there down the coast to Santiago. The Santiago Socialists have a Sunday law in their constitution. I have heard hundreds of Socialists explain what Socialism means, and I have never heard any two explain it alike. There is only one point in which they agree. All of them that I have heard talk agree that everyone is an ignorant fool who is not a Socialist. Some of them claim that Socialism means cooperation. They would have us believe that they invented the idea of cooperation and have a patent right on it. Cooperation doesn't mean Socialism any more than it means Anarchy. There is a colony of Anarchists now cooperating in Argentina, South America, more successfully than any Socialists have ever done. There are thirty thousand of the Anarchists, and they have ten schools and ten news-

papers. Their form of government is similar to Thomas Jefferson's idea. He said: "That nation is governed best that is governed least." Many Socialists take the position that the nation is governed best that is governed most. They want the government to run everything. Voluntary cooperation has been of great benefit to humanity. But we have that now, as there is no law in the United States against cooperation. Some of the Socialists propose to destroy our government, put themselves as our rulers, and establish cooperation by law, which means compulsory cooperation. They propose to compel us to cooperate with them whether we wish to or not. When a man some fifty years ago took his whip, gun, and bloodhounds and drove other men out to work in the cotton fields, that was compulsory cooperation.

Instead of Socialism, let us have liberty.

FREETHOUGHT ORGANIZATION.

From A. H. Nicholas, California.

E. M. Macdonald—Dear Sir:

Freethought is not an organized body, but is the opponent of organizations. It is doing and has done a great work in the modern world without organization. But now some of our wise scribes have discovered that it needs a centralized organization—a necessity—can't get along without one—must be in style to gain popular favor. And they vigorously discuss the subject in affirmative arguments based on fallacy and assumption.

They cannot do a more vain and futile thing nor commit a greater blunder than attempt organization. Take Spiritualists for example. For half a century they have tried to form a centralized organization; made hundreds of attempts, all ending in failure, disappointment, waste of time and much money. The main leaders in these movements were converts from the churches, calling themselves "Christian Spiritualists."

There is justifiable ground for the averment: "The so-called Christian Spiritualists are usurpers on the domains of Spiritualism, trying to run Christianity in the name and under the guise of Spiritualism." No two things are more antagonistic; and every attempted fusion makes a jargon of discord. The philosophy and principles of genuine Spiritualism are in complete harmony with Freethought.

Christianity is very popular and our late advocates of "Freethought organization" have concluded we must be like Christians, "organized," and do something to catch and convert them. Yes, this is a Christian nation by statute laws that force free American citizens to appear religious. We have Christian Denominations; Christian Temperance; Christian Science; Christian Spiritualism; Christian Socialism; and we would not be surprised to see our late scribes advocating Christian Atheism and Christian Freethought.

Our laws are, in part, theocratic, and at each legislative session more are added to the religious codes; therefore, Freethinkers, if organized, would be charged with conspiracy against the government.

It is impossible to bind Freethinkers by organic machinery and authority. This is what churches have done and we have opposed; and now to organize would be folly and hypocrisy. Perhaps fashion, custom, habits of thought and education have a preponderating influence in the proposed scheme. They have combated the hierarchy, but now want a similar body to compete with ecclesiasticism. There is not one sound reason or valid argument to sustain it.

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Freethought is for all who are ready to receive it in every station in life. It is not a distinctive movement; it is universal in nature and application without regard for sex, station, religion, politics, nationality.

Freethinkers are no more likely to unite in a distinct organic body than are all the sects in Christendom.

Of all people Freethinkers should be the last to isolate themselves from the great body politic; to be an exclusive people, the favored few in an independent society. Associations must have officers and leaders, and are projected for the benefit of these leaders; and whatever they gain is at the expense of their credulous followers.

We cannot support a hierarchy as religious and political bodies have done.

I want to reply briefly to A. W. Lever's argument on Organization in The Truth Seeker. He wants us to "show the world that higher intelligence can be expressed in a greater fraternity and devotion to higher ideals of life in a superior form of organization." He has got the plan of it all in his head in a nutshell and got it figured out. It is that the Liberal society at Washington or The Truth Seeker take the lead in the matter—that they send out invitations from headquarters to all Freethinkers to join the movement—that they temporarily adopt The Truth Seeker's political platform—decide the amount of monthly dues to be paid by each member and adopt ways and means to obtain funds—maintain a system of management and control of affairs, with no chances

for political graft. He finally proposes that the Socialistic system be adopted.

Right here is a good place to remember that "Socialism is Christianity applied—identical with it—God's way out of the wilderness—Christian Socialism"; so affirmed by its leaders. We could not agree on "the Socialistic system." The organization will not be a political graft—it is to be a Freethought graft; and we surmise all available money of the graft will go into the pockets of its officials and leaders, with nothing to show for it by-and-by.

Mr. Lever's scheme resembles a hierarchy very much in the main points. He says what we need is not so much organization, but centralization; nevertheless he is very particular in his details of an organic body.

He says the Freethinker is above the level of the average man; free from superstitions and dogmas; his mind is free from tyrannical authority. However, not so free by his scheme as he would have us believe. The members of an organic body are under its authority, subservient to its laws, principles, actions, limitations.

We freely admit people are free to pay their money to sustain it, to support its rulers; support a fraud, a hierarchy.

It is remarkable what a jargon of confusion our wiseacres exhibit in discussing organization. Here is a writer who condemns graft, yet wants a graft and contends for it; demands freedom from tyrannical authority, while he advocates organic authority, similar to the church,

with headquarters at Washington, by a body of rulers to send out their mandates, to direct the subjects, impose taxes on them and maintain a system of management and control.

If Freethinkers want to stay free they should stay out of organizations. Freethought cannot be confined in the limiting trammels of centralized organization. The idea of organizing it is absurd, in proof of which I submit my whole argument.

From James S. Casey, New York State.

Dear Sir: The Truth Seeker of October 17 was a jewel. Please send me some extra copies. The Truth Seeker is like good wine; it seems to improve with age, and the last one that comes to me is always the best. The source of truth and sound doctrine seems never to be exhausted. The articles in this number by Dr. Hinckle and by Nummus are gems, and more to come. These articles contain matters of history in a condensed form that I have been for the last fifty years hunting through books to find. Some one ought to send Mr. Bryan a copy of this paper, since he thinks it is more easy to believe in the old stories of mythical gods than to believe in scientific facts. We would not burn Mr. Bryan at the stake, as the Roman Catholics and Protestants have burned thousands for not believing in their religious dogmas, but is such a man fit to be President of this great Republic? Mr. Taft is the greater hypocrite of the two, and he'll probably get there. When Mr.

Bryan was a Populist I voted for him, but since he swallowed that Parker "gold brick" without making a wry face I have had no use for him. The paramount question to-day is just the same as it was in '96, "the money question." When the money and finances of this country are right there will be no trouble with trusts.

From L. A. Carlow, Michigan. E. M. Macdonald—Dear Sir: Please send the bust of Paine. I am an idol worshiper, and Thomas Paine is one of my idols. I want the bust to show my Christian friends how the noted Infidel looked. The preachers here claim that the most noted exponents of evolution do not disagree with Christianity. What is the relation of evolution to the first principles of Christianity? [Wholly contradictory and destructive of each other. No evolutionist believes in the fundamentals of Christianity—the creation, the fall of man, the virgin birth, the miracles, the resurrection of the body or the ascension. Neither does any evolutionist believe in the inspiration and infallibility of the Bible or the pope.—Ed. T. S.]

Progress.

'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway sunward;
We are driven back, for our next fray
A newer strength to borrow,
And where the Vanguard camps to-day
The Rear shall rest to-morrow!
—Gerald Massey.

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."

Orchard Lands of Long Ago.

The orchard lands of Long Ago!
Oh, drowsy winds, awake and blow
The snowy blossoms back to me
And all the buds that used to be!
Blow back along the grassy ways
Of truant feet and lift the haze
Of happy summer from the trees
That trail their tresses in the seas
Of grain that float and overflow
The orchard lands of Long Ago!

Blow back the melody that slips
In lazy laughter from the lips
That marvel much if any kiss
Is sweeter than the apple's is.
Blow back the twitter of the birds—
The lisp, the titter and the words
Of merriment that found the shine
Of summertime a glorious wine
That drenched the leaves that loved it so
In orchard lands of Long Ago!

Oh, memory, alight and sing
Where rosy bellied pippins cling
And golden russets glint and gleam
As in the old Arabian dream
The fruits of that enchanted tree
The glad Aladdin robbed for me!
And, drowsy winds, awake and fan
My blood as when it overran
A heart ripe as the apples grow
In orchard lands of Long Ago!

—James Whitcomb Riley.

Nature's Patent-Office.

The block and pulley, or "tackle," was a great mechanical discovery, but Nature made every man carry several of these around with him at the very beginning of creation. The most important of these tackles is found in the eye. If you turn your eyes to look at the tip of your nose you use this block and pulley, which is just as perfect as any erected on a ship to hoist sail. The muscle which moves the eyeball works through the block easily and smoothly, and without friction, for Nature has supplied to all of her machinery automatic or mechanical oil inventions. These never fail to work unless we are sick, and then the danger of a hot-box is to be considered.

The invention of the safety valve for steam engines has saved thousands of lives and millions of dollars of property. It is an invention that stands prominently to the front in this age of mechanical progress. But Nature supplied us each with a safety valve, which, for effectiveness, works better than any made by man. If we did not have this safety valve we would not live twenty-four hours. This safety valve is the perspirative, or sweat, gland, and to make sure that we would not run short of the supply she has furnished the body with some two and a half millions of them. If our temperature rose seven or eight degrees we would die in a few hours, and yet we could not run, row, play tennis, ball, or even walk safely any distance without increasing our temperature to the danger point if we had no safety valve provided so ingeniously by Nature.

The cup-and-ball socket and the air-tight valve were first used in the human body. If our hip joints and arms were not provided with air-tight sockets we would get too tired to continue our work for any length of time in just holding these limbs together by muscles. It is the pressure of the air which holds them in place, and thus all physical effort is avoided. In the various air-tight joints and sockets found in the human body one may find nearly all the mechanical principles involved in the air-brake or the use of compressed air for a thousand different things.

Some one exclaims that Nature did not discover ball bearings, a mechan-

ical device which has revolutionized the vehicular world. But the principle is almost developed in the ball of the leg bone and the socket of the hip, which are made so smooth and are so well oiled that they slide back and forth with practically no friction.—A. S. Atkinson, M.D., in Harper's Weekly.

Mark Twain on the Accordion.

Mark Twain, when young, was anxious to learn music. He tried one instrument, then another, till finally he settled down to the accordion. On that soul-stirring instrument he learned to play that popular air, "Auld Lang Syne." For a week he continued to torture his unwilling hearers, when, being of an ingenious turn of mind, he endeavored to improve upon the original melody by adding some variations of his own. But who has ever seen a real genius succeed yet? Just as Mark had finished his only tune and wound up with an admirable flourish, the landlady rushed into his room and said, "Do you know any other tune but that, Mr. Twain?" I told her meekly that I did not. "Well, then," said she, "stick to it just as it is; do not put any variations to it, because it is rough enough on the boarders the way it is now."

The upshot was that its roughness was soon made manifest, for half the boarders left, and the other half would have left had not the landlady discharged Mark. Then, like a wandering Jew, Mr. Twain went from house to house. None would undertake to keep him after one night's music, so at last, in sheer desperation, he went to board with an Italian lady—Mrs. Murphy by name. He says, "The first time I struck up my variations, a haggard, care-worn old man walked into my room and stood beaming upon me with a smile of ineffable bliss. Then he placed his hand upon my head, and, looking devoutly aloft, he said with feeling unction, 'God bless you, young man, for you have done that for me which is beyond all praise. For years I have suffered from an incurable disease, and knowing my doom was sealed, and that I must die, I have striven with all my power to resign myself to my fate, but in vain—the love of life was too strong within me. But heaven bless you, my benefactor, for since I have heard you play that tune and those variations, I do not want to live any longer—I am entirely resigned—I am willing to die—in fact, I am anxious to die.'" And then the old man fell upon my neck and wept a flood of happy tears. I was surprised at these things, but I could not help giving the old gentleman a parting blast in the way of some peculiarly lacerating variations as he went out the door. They doubled him up like a jackknife, and the next time he left his bed of pain and suffering he was all right—in a metallic coffin."

A Useful Mineral.

Salt can almost be regarded as a panacea, so many and varied are its uses.

We are told that it cleanses the palate and furred tongue, and a gargle of salt and water is often efficacious.

A pinch of salt on the tongue, followed ten minutes afterward by a drink of cold water, often cures a sick headache. It hardens gums, makes teeth white, and sweetens the breath.

Cut flowers may be kept fresh by adding salt to the water.

Weak ankles should be rubbed with a solution of salt, water and alcohol.

Bad colds, hay fever and kindred affections may be much relieved by using fine dry salt like snuff.

Dyspepsia, heartburn and indigestion are relieved by a cup of hot water in which a small spoonful of salt has been dissolved.

Salt and water will sometimes revive an unconscious person when hurt if brandy or other remedies are not at hand. Hemorrhage from tooth-pulling is stopped by filling the mouth with salt and water.

Weak and tired eyes are refreshed by bathing with warm water and salt.

Many public speakers and singers use a wash of salt and water before and after using the voice, as it strengthens the organs of the throat.

Salt rubbed into the scalp or occasionally added to the water in washing prevents the hair falling out.

Feathers uncurled by damp weather are quickly dried by shaking over a fire in which salt has been thrown.—The Family Doctor.

Ten Commands to Children.

1. Love your school fellows, who will be your fellow workers in life.
2. Love learning, which is the food of the mind; be as grateful to your teachers as to your parents.
3. Make every day holy by good and useful deeds and kindly actions.
4. Honor good men and women; be courteous to all men and women, bow down to none.
5. Do not hate or speak evil of any one; do not be revengeful, but stand up for your rights and resist oppression.
6. Do not be cowardly. Be a friend to the weak and love justice.
7. Remember that all the good things of the earth are produced by labor. Whoever enjoys them without working for them is stealing the bread of the workers.
8. Observe and think in order to discover the truth. Do not believe what is contrary to reason, and never deceive yourselves or others.
9. Do not think that he who loves his own country must hate and despise other nations or wish for war, which is a remnant of barbarism.
10. Look forward to the day when all men and women will be free citizens of one fatherland and live together as brothers and sisters in peace and righteousness.

(These precepts are used in the Socialist Sunday schools of England.—Ed.)

"Howlers."

Here are some teachers' questions and pupils' answers taken from examination papers in a Maryland school:

What was the chief event of Solomon's reign? He died.

What do you call the last teeth which come to man? False teeth.

What caused the death of Cleopatra? It was because she bit a wasp.

What causes perspiration? The cutaneous glands.

What is the function of the gastric juice? To digest the stomach.

Define idolater. A very idle person.

Define ignition. The art of not noticing.

Define interloper. One who runs away to get married.

Define ominous. (1) Power to be all-present. (2) Power to eat everything.

Define flinch, and use it in a sentence. Flinch, to shrink. Flannel finches when it is washt.

What is a chronic disease? Something the matter with your crone.

Name six animals of the Arctic Zone? Three polar bears and three seals.

What is the chief industry of Austria? Gathering ostrich feathers.—Washington Herald.

Fittings of a Balloon.

The fittings of a balloon car are necessarily meager. Three important instruments are carried—the barograph, statorscope and aneroid. The first registers automatically the variations in the atmospheric pressure; the second, a sensitive instrument, registers by an indicator the slightest rise or fall of the balloon, while the third traces on a sheet of

paper the heights which are attained. When a pilot says he has been up 6,000 feet you may take his word if he has carried an aneroid. A map, wicker lunch basket, sand bags, megaphone, trailing rope and anchor comprise all that is absolutely needed.—New York Evening Post.

Not Alone.

The dean of a normal college, in a talk before the student body, was deploring the practice common among children of getting help in their lessons and the tendency among parents to give it too generously. As an illustration he told the following incident:

The mother of a small pupil in a Chicago school had struggled through the problems assigned for the child's next lesson, and had finally obtained what appeared to be satisfactory results. The next day, when the little girl returned from school, the mother inquired, with some curiosity:

"Were your problems correct, dear?"

"No, mamma," replied the child. "They were all wrong."

"All wrong?" repeated the amazed parent, "Oh, I'm so sorry!"

"Well, mamma, you don't need to be sorry," was the reply. "All the other mammas had theirs wrong, too."—Youth's Companion.

Lost in Antiquity.

A little fellow who had just felt the hard side of the slipper turned to his mother for consolation.

"Mother," he asked, "did grandpa thrash father when he was a little boy?"

"Yes," answered his mother, impressively.

"And did his father thrash him when he was little?"

"Yes."

"And did his father thrash him?"

"Yes."

A pause.

"Well, who started this thing, anyway?"

Etymological.

When one sits lonely on a log
And talks, 'tis called a monologue.
If there were two folks by a log
They'd call their talk a dialogue;
Yet no one's known
To call a 'phone,
As it should be, a wirelogue.
Nor is a feline spatologue
Referred to as a catalogue.
The sailors when they check a log
Ne'er call the thing a deckalogue,
Wherefore be it my ipilogue
To finish up this dippylogue,
And say our etymology
Is no more certain than a flea.
—Horace Dodd Gastit, Harper's Weekly.

Caution.

Stick to the thing you know.
Don't forget the toll, the thought, the planning you have invested in the business you have mastered.

Don't lose sight of the safety—the certainty—that the work in hand affords you.

Don't let rosy visions of opportunities afar blind your eyes to surer opportunities close at hand.

Don't forsake the duties of today for difficulties that may swamp you.

Stick to the thing you know!—System.

Why He Was Not Prepared.

On entering the stable suddenly the head of the house found the hostler and his own son deeply engaged with the broken tail of a kite.

"How is it, William," he began, severely, "that I never find you at work when I come out here?"

"I know," volunteered his son. "It's on account of those rubber heels you're wearing now."—Youth's Companion.

Youthful Surprise.

The New Minister—Do you know who I am, my little man?

Little Billy—Certainly. Don't you know who you are?—Judge.

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News of the Week.

A snowstorm as big as a blizzard struck Wyoming, eastern Montana, and western Nebraska the middle of last week.

Prof. Charles Eliot Norton of Harvard University died of old age at his home in Cambridge, Mass., Oct. 21. He was 81 years old.

Secretary the Rev. John D. Long, of the Ministers' Socialist Conference, says there is no longer any feeling against the introduction of the subject of Socialism in the pulpits of Protestant churches.

The grand jury at Goshen, N. Y., failed to find a true bill against Ferdinand Pinney Earle, the artist who was arrested for striking his affinity wife. The couple are living together again at their home in Monroe.

The automobile race for the Vanderbilt cup held at Plainview last Saturday was won by an American locomobile owned and driven by George Robertson. The 256.6 miles of the course was covered at the rate of 64.4 an hour.

The coroner has started an inquiry into the circumstances attending the death of the 12-year-old daughter of John M. Goodwin of Chester Hill, N. Y., who was attended by a Christian Science practitioner and had no physician until beyond medical help.

The directorate of the United Hebrew Charities, in its annual report to the society just made, charged the Jews of New York with being negligent to the calls of the poor among their co-religionists to a degree "little less than astounding." The Jews have heretofore been credited with taking good care of their poor.

It is reported that \$15,000 has been pledged in England toward the \$25,000 bail which the government of Russia demands for Nicholas Tchaykovsky, the alleged revolutionary who has been in jail for a year without trial, and it is hoped to raise the remainder in America, where the prisoner has many influential friends.

Broughton Brandenburg, magazine writer and correspondent, who sold to the New York Times the article in which the late ex-President Cleveland was quoted as favoring and predicting the election of Taft as against Bryan, was arrested at Dayton, O., Oct. 22, on a charge of forgery and grand larceny.

In a public meeting in Philadelphia the Rev. Dr. J. C. Hanna, Methodist, referred to Joseph Gilfillan, candidate for sheriff, as a drunkard. Gilfillan sued the preacher for \$5,000, alleging slander. The minister says he spoke without any knowledge of the candidate's character and is ready to apologize. His apology is not accepted.

The Supreme Court at Lincoln, Neb., Oct. 22, sustained the legality of the Nebraska blue laws, forbidding almost all Sunday business transactions. The Supreme judges upheld the refusal of the District Court of Douglas county to grant a writ of habeas corpus for two Omaha business men arrested under a state statute, and the prohibition of the court becomes statewide.

Timothy White, a blind man, about 30 years old, was led into the executive offices of the White House the other morning. He told everybody there that he had come to ask the President to permit him to open the Cabinet meetings with prayer. He had only a vague idea of Cabinet meetings, and did not seem to suspect that they might sometimes be opened with a corkscrew. He went away disappointed.

Herbert Parsons is standing for reelection to Congress from this city. Mr. Parsons is the husband of Elsie Clews Parsons, who wrote a book on "The Family" in which was a paragraph stating that trial marriages might be allowed. The opponents of Parsons have put out a circular in his district calling him the "trial marriage candidate" and declaring that a vote for him is "a vote for trial marriages."

Because the Constitution of the United States does not recognize God as king through Jesus Christ, and the Bible as the supreme law, the congregation of the Reformed Presbyterian church in West Twenty-third street, this city, will not vote. The pastor of the church, the Rev. F. M. Foster, explained the situation in his sermon last Sunday. The congregation numbers about one hundred, more than two-thirds of whom are women and children.

Dr. Henry Fairfield Osborn, president of the American Museum of Natural History, receives word from Great Falls,

Mont., that a research party had discovered part of the skeleton of the Tyrannosaurus rex, a prehistoric animal, in the Bad Lands several miles south of Glasgow, Mont. The fossil, which is 40 feet long and 22 feet high, has a perfect skull, an entire set of ribs, back bone and hip girdle and practically supplements the specimen discovered in the same section in 1902.

Thirty or more masked and armed night riders, Oct. 20, kidnapped from their hotel in the little village of Walnut Log, Tenn., on Reelfoot Lake, Capt. Quinton Rankin and his law partner, Judge R. Z. Taylor of Trenton, Tenn. Captain Rankin's body was found next morning by a searching party from Walnut Log hanging to the limb of a tree on the shores of Reelfoot Lake and filled with bullets and buckshot. Judge Taylor escaped by swimming the lake. The governor of Tennessee will endeavor to bring the murderers to justice. Fifty arrests have been made.

Prof. Carl E. Myers of Frankfort, Herkimer county, an aeronaut and balloon maker of considerable fame, has entered into a contract with a number of paper manufacturers having extensive holdings in the Adirondacks to produce a copious rainfall and drown out the forest fires which are menacing that section. The professor will explode balloons high in the air. This is a palpable slight on the clergy, who could be induced to pray for rain at a smaller price than the professor will charge. But the trouble with the prayers sent up by the ministers is that they do not condense and precipitate.

Seventeen English suffragettes remanded on October 14, the day after the attempt to storm the House of Commons, reappeared Oct. 22 in Bow street police court, and were ordered to find sureties for good behavior or to go to jail. Three were sentenced to twenty-one days and thirteen to a month, all refusing to furnish sureties. Mrs. Mary Leigh, the Scottish suffragette, who has already served two months in jail for breaking the windows of Prime Minister Asquith's residence and threatening to use bombs next time, was sentenced to three months' imprisonment, the heaviest sentence yet imposed on a suffragette.

James Brady, formerly pastor of the Roman Catholic Church of the Immaculate Conception, Fort Smith, Ark., is defendant in a sensational case, which was taken up for trial in the Circuit Court Oct. 20. Brady is accused by Mrs. Marie McBride of the parentage of her ten-year-old daughter, and \$50,000 damages are asked for alleged breach of promise. Mrs. McBride alleged that her relations with Brady began in New York twelve years ago, while Brady was a postulant for holy orders and she a recently arrived immigrant. When Brady was ordained, she stated, he deserted her and came to the diocese of Arkansas. When she learned of his location she came there and became a dependent of the priest's, maintaining a home where Father Brady was a frequent visitor. Five years ago, she states, it was agreed between herself and Father Brady that he would resign his priestly office and marry her. About this time Father Brady transferred his attentions to Mrs. Miller, the new matron of a hospital which he had built. Recently Mrs. Miller, the hospital matron, filed suit against Brady, alleging that she was his wife, and submitted in proof a copy of a marriage license secured in Missouri.

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THE PRONUNCIATION OF Y

From A. Kampmeier, Iowa.

Though no D.D., as "Nummus" infers, I am not "unfamiliar with the Hebrew and dependent upon some of the books of commentary or instruction, printed for the guidance of missionaries and colporteurs." My knowledge of Hebrew, acquired through several years' study, makes me independent of such works, while I depend upon such standard works as the Hebrew Dictionary and Grammar of the noted Hebraist Gesenius and others, as well as, in connection with them, on the original Hebrew text in my possession. Now Gesenius tells me that Y had two different sounds, one pronounced with a weak aspirate "h," almost equal to a vowel; the other like "g." The Septuagint writes all words beginning with Y either as beginning with a vowel or "h" aspirate, thus: Amalek, Hebraios; or with "g," as Gaza and Gomorra. But none of these words beginning with that letter are ever pronounced with an "n." The Rev. Henry, mentioned by "Nummus," is fully in accord with Gesenius when he reads "hissus," and also with me, though I read "issus" without the preceding aspirate, just as I say "eggs" and not "heggs." But Henry does not read "Nissus." He also supports my contention that the word is an adjective. It is unfortunate that the other passage in Isaiah, which I mentioned as using the same word, and which really gives the final decision, was wrongly printed xliii, 17, instead of xliii, 17, or else perhaps "Nummus" would have been less persistent in his contention. I beg "Nummus" to read both passages according to the context without prejudice, and he will agree that the form is adjectival. I challenge him further to lay the matter before any well known Hebraist, such as Cheyne of Oxford or of any other of our universities here, which have a Semitic department. I will yield to their decision. Henry is right when he compares "Hesus" with the Jahve of the Hebrews, described as "hissus," "mighty," in Ps. xxiv, 8, for Jahve was the wargod of the Hebrews, as Hesus, the Gallic divinity, was identified by the ancient Romans with their wargod Mars. Of this Hesus they further say, as of another god, Tentates, that he required human sacrifices, corresponding exactly to a wargod. But it is peculiar that both Lucan and Lactantius, besides the monumental inscriptions, the only Roman writers who speak of that divinity say nothing more about that god than I have mentioned, and nothing of all that which "Nummus" mentions of him as being the exact model for Jesus of Nazareth. There are nowadays so many models brought forward from comparative religion and mythology, according to which the mythical Jesus is said to have been patterned in every detail, that it is hard to choose among them, and the idea is awakened that the writers of the New Testament—generally put down as fools and very ignorant—must have been in knowledge equal to any modern archaeologist to copy Jesus, said never to have been existing, from all these models, while the problem is very much simplified by accepting a historical Jesus, around whom the mythical simple mind of his followers has, as in many other cases of antiquity, spun their glorifying and exaggerating stories. It would be very good, also, to not forget that "Jesus" is nothing but a Greek form for the Hebrew Jeshua, and that Jesus and Hesus are mere coincidences of similarity of sound.

A TRANSLATOR'S OPINION.

From F. E. Chandler, M.D., Boston, Mass. E. M. Macdonald—Dear Sir:

If I may be allowed to butt into the Nummus-Kampmeier discussion, I would say that the word $\eta\eta\eta$ printed in your number of Oct. 17 can best be rendered into the English letters EZUZ. The first letter is neither an N (η) nor an I (η), but an E. This may be the fault of the typesetter, but the fact remains.

[We do not suspect the typesetter of inexactitude. The dispute is deeper and subtler. As Omar would say:

"A Hair perhaps divides the False and True—
Yes; and a single Alif were the clue."

If $\eta\eta\eta$ equals Hissus in Hebrew, and Hissus equals Hesus in Gallic, and Hesus in Spanish equals Jesus in English, then the question is whether the Lord strong and mighty of Psalms xxiv, 8, is the Messiah that periodically popped up among the nations of antiquity.—Ed. T. S.]

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.

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

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.

Nov. 1.—"A Sunday in Calvin's City—Geneva."

The Philosophical Society of Omaha, Neb., meets every Sunday afternoon at 3 o'clock in Baright's Hall, 19th and Farnam streets. Admission free.

Nov. 1.—"Social Ownership of Socialized Industries." By Geo. C. Porter, A.M. Nov. 8.—"Cowards." By Hon. E. A. Benson.

The Washington Secular League holds meetings open to the public Sunday afternoons at 3 o'clock in Pythian Temple, 1012 Ninth street, N. W. Seats free.

Nov. 1.—"Our National Movement Toward Socialism." By Prof. W. J. McGee.

Nov. 8.—"Immigration Problems." By Dr. W. A. Croffut.

Nov. 15.—"Do German Schools Excel Ours?" By Prof. L. R. Klemm.

Nov. 22.—"The Church of Nature." By Richard Lew Dawson.

Nov. 29.—"Socialism and Militarism." By Maurice Pechin.

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