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Note and Comment

An epidemic of elopements and secret marriages is complained of by an Episcopal pastor of Jersey City. So long as the married ministers do not catch the disorder there is not much reason for alarm.

Mrs. Carrie Nation of Kansas has ceased to be an attraction at county fairs, and promises to abandon the lecture platform. Mrs. Nation denies the sentiments attributed to her about President McKinley.

The Bible is not a popular book in Catholic Italy. In illustration of this fact it is told of an Italian deputy that he attributed to his countryman Cavour the passage, "Wo u to you when all men shall speak well of you."

Prof. George D. Herron has left his home in Metuchen with his wife, formerly Miss Carrie Rand, and sailed for Europe. His idea of establishing a colony of Socialists at Oak Tree, in Metuchen, did not meet with success, it is declared.

Prof. Goldwin Smith and Mrs. Smith of Toronto, Ont., celebrated the millenary of King Alfred by making the University of Toronto a gift of \$10,000. King Alfred was the restorer of learning in England, and must in his day have been reckoned an innovator.

New York magistrates are discharging butchers arrested for keeping their places open on Sunday in cases where the sales are not witnessed by the arresting officer. It is believed that the policemen can be trusted to look at the opposite side of the street when passing meat stores.

Mayor Smalley of North Plainfield, N. J., has so erroneous a conception of the limitations of his powers that he has undertaken to say what papers may not be circulated in his borough. If he adheres to this course he is likely to learn his error by valuable but costly experience.

The band of Mormon elders who have been touring the state of Maine all summer seeking converts to their faith, have just left for Utah with therresults of their labors. These consist of about thirty elderly spinners from various parts of the state who were attracted to Mormonism by what the elders held out to them.

An admirable old gentleman named Thomas S. Pierce died last week in Middleborough, Mass., leaving the town \$600,000 richer by his will. He was a man without religion, and when some one asked him if he had made his peace with God, his reply was: "I will do so when I meet him. I deal with no middlemen."

"These complainants are a lot of irresponsible people going around the city getting other people arrested on trivial charges," is the accurate way in which Magistrate Flammer characterizes those malicious individuals who are troubling themselves to see that the Sunday law is enforced.

A clergyman whose name is not disclosed was knocked down and beaten in Binghamton, N. Y., last week for indorsing a criticism of President McKinley's attitude on the Prohibition question. As has been observed, the lawless violence of many persons since Mr. McKinley's death shows there are more anarchists in the country than any one could have supposed.

George W. Bowman has deeded to the People's Church of Chicago \$1,000,000, and has told Dr. Hiram Thomas that several more millions are ready when they are wanted. The People's church movement is a non-sectarian enterprise somewhat broader than Unitarianism. Dr. Thomas, who heads it, is a heretic cast out of the

Methodist church, and the most painful thorn in the side of that body.

The Cleveland Public School Council has voted to add the Lord's Prayer, the Ten Commandments, and the Twenty-third Psalm to the course of study now taught. Somebody should add to the knowledge of their duties now possessed by the members of this council the information that their act in introducing religious teaching in the schools is not only a rank injustice to the taxpayers at large, but contrary to the constitution of the state and to decisions of the courts of Ohio.

On one side of a small plaque of gold the size of a three-penny piece, says the London Daily Mail, the lord mayor of Perth "has engraved: (1) The Ten Commandments; (2) the Beatitudes, as in Matthew v, 3-10; (3) the Lord's Prayer; (4) Numbers vi, 24-26; and (5) the Doxology." A New York youth once engraved the Lord's Prayer on a nickel and brought it to Mayor Hewitt, expecting a reward of praise. Mr. Hewitt told him that if his time was worth anything it could be more profitably employed.

On Sept. 24, at Buffalo, N. Y., Leon Czolgosz was convicted of the murder of President McKinley. On Sept. 26 Czolgosz was sentenced to die in the electric chair during the week beginning Oct. 28. Before receiving sentence he stated that no other person was concerned with him in his crime, or knew that he intended to commit it, and that the idea of shooting McKinley came to him only two days before he committed the act. Czolgosz appears stupid and ignorant. When asked if he were temperate in his habits, he said he did not know what "temperate" meant.

Mrs. Gaetano Bresci, who lives in Cliffside, N. J., and is the widow of the man who killed King Humbert of Italy, still refuses to obey the order of Mayor Newman and quit the town. She attended a meeting of the board of councilmen the other day, and having addressed the members in a twenty minutes' speech, handed them the following before she closed: "May the curse of God rest on all that are interested in the plot to hound me from home, where I have tried to make my living, into the world that is turning against me." This evidence of her orthodoxy should procure Mrs. Bresci a stay of proceedings.

Preacher Hebron, whose endeavors to purify the New York police department got him into jail on a charge of interfering with an officer in the discharge of his duty, sought to avenge himself by lodging a complaint against the policeman. Here is his accusation against the bluecoat, delivered in a loud voice before the police commissioner: "I am a minister of the gospel, sir, and you thrust your cap in my face when I demanded your number, and, sir, you seized the fleshy part of my arm and squeezed it! You dare not deny it! And you confined me to the bastille!" The commissioner dismissed the case against the officer.

This is a rather good one, from the Evening Sun: "Lord Morris, the famous Irish jurist, who has just died, was noted for his wit and his brogue. When it was proposed to return Mr. Lecky to Parliament as one of the members for Dublin University, some of the clerical voters expressed doubts as to the orthodoxy of the historian, and it was suggested that a committee should be appointed to call upon him and ask him about his religious convictions. When Lord Morris heard about it he exclaimed: "If they came to me with such a question I would tell them to go to hell. And sure, that would be *prima facie* evidence of me orthodoxy!"

The failure of the united prayers of Christendom to save President McKinley is explained by Mrs. Eddy as due to a lack of harmony among those who did the praying. "These conflicting states of the human mind, of trembling faith, hope, and fear," she says, "evinced a lack of the absolute understanding of God's omnipotence, and thus they prevented the power of absolute truth from reassuring the mind, and, through it, resuscitating the body of the patient." There was a young lady in Stanford University who accounted for cyclones on the theory that they were caused by different groups of earnest Christians praying for a fair wind while going in opposite directions.

Who would not enjoy the "Christian liberty" to be found only in the Catholic church! The Rev. Father P. J. Barrett, of St. Mary's Cathedral, Rutland, Vt., announces that to parents who send their children of ten years and younger to the public schools, instead of to the parochial schools, absolution will be denied. This is according to an edict issued by Bishop Michaud. He further states that Catholics who are married by Protestant ministers will be excommunicated, and that absolution will also be denied those Catholics who were married or attempt to be married by a justice of the peace or a notary public. The friendliness of the church for American institutions, especially the public schools, is to be judged by such announcements as that of Priest Barrett.

Bigotry aroused by the work of the Seventh Day Adventists in Trenton, N. J., has resulted in a boycott. Because the Rev. E. E. Franke has made many converts from the membership of other churches and preaches the Fourth Commandment which says that Saturday is the day of rest he has been denounced from many of the pulpits. Franke has been preaching in a large tent. Last week he rented of A. H. Smith a hall over his bakery and confectionery store. As soon as the Sundayites heard of it they declared they would no longer patronize the baker. Smith became frightened and tried to get released from his contract, but the Adventists told him if he refused to let them have the hall they would boycott him throughout the entire city, so he concluded to stand by his contract and fight it out with his customers. Some of Franke's converts have lost their situations for refusing to work on Saturday.

The National Conference of Unitarian and other Christian churches at Saratoga listened to some radical talk by the Rev. M. J. Savage of New York on September 25. In the course of his address Dr. Savage said: "That which has been called 'the gospel' in the past most certainly is not good news. Good news for a selected few, if those few be willing to take a partial salvation on such terms—it has been tidings of disaster and despair to the majority of mankind. Agnosticism is cheer and release compared with it. Yea, more. Outright Atheism were infinitely better. Unwaking sleep and eternal silence—what unselfish soul would not choose them rather than a heaven with its lustre dimmed by the smoke of torment and its music broken in upon by a dreadful undertone of hopeless pain? Is this only the daring word of a radical? Not long before his death Henry Ward Beecher, in an article in the North American Review, declared in burning words that no belief at all was unspeakably better than the so-called faith which had dominated the churches in the past." We may say, as Dr. Savage did not, that there has been no change for the better in the basis of the faith that Beecher termed unspeakably worse than no belief at all.

News of the Week.

President McKinley left an estate valued at \$225,000 and upwards.

An American missionary, Miss Stone, has been carried off by Turkish brigands, who demand \$110,000 ransom for her.

John G. Nicolay, first private secretary and biographer of Abraham Lincoln, died in Washington D. C., Sept. 26, aged 70 years.

The Anti-Tammany forces have nominated Seth Low for mayor. Mr. Low resigns the presidency of Columbia College to enter the race. He has been a candidate for the office before.

At the instance of Tom Isabel, the Cherokee Rough Rider, the Kiowa Indians of Kansas held a war dance in honor of Roosevelt's accession to the presidency. The redmen have seen pictures of the colonel in his soldier clothes, and are sure that he is a great chief.

The Chicago Anarchists, including Emma Goldman, were all set free last week for lack of evidence to connect them with any crime. The arrested persons were Abraham Isaak and family and his assistants in the publication of Free Society, a weekly paper.

A disastrous fight between United States troops and the Filipinos occurred Sept. 28 in the Island of Samar, near Balangiga. A large body of insurgents attacked Company C, Ninth Infantry, only twenty-four members of the company escaping. All the others, numbering forty-eight men, are reported to have been killed.

While the Rev. B. H. Ross was preaching in the Kembell Springs church, Kentucky, last Sunday, a member of his congregation, one Carmichael, took a shot at him with a revolver. Owing to Mr. Carmichael's poor marksmanship, the reverend gentleman was not injured. No explanation of the shooting is offered.

The remains of Abraham Lincoln were on September 26 placed under the Lincoln monument in Oakridge cemetery, Springfield, Ill. The casket, surrounded by an iron cage, is imbedded in a huge block of cement. This is the thirteenth time the body of the first martyred President has been removed, and it is expected to be the last.

In the athletic competition between Oxford-Cambridge and Harvard-Yale in New York, September 25, the Americans won 6 events and the Englishmen 3. The Oxford-Cambridge combination owed two of their score to a parson, the Rev. H. W. Workman, whose running was of the sort that gets preachers out of danger when husbands come home unexpectedly.

In the first race between Shamrock II. and Columbia, Sept. 26, the time limit of five and one-half hours for thirty miles expired before the yachts could get over the course, leaving the Columbia about a mile ahead. The second race, Sept. 28, was sailed in about four hours and a half, the Columbia winning by 37 seconds actual and 1 minute 16 seconds corrected time.

The efforts of the health authorities of the different states to arrest the ravages of smallpox do not seem to be meeting with success, according to the last reports of the Marine Hospital Service, for the number of cases reported between June 28 and September 20 was 9,797 as compared with 3,818 during the corresponding period of last year. Ohio heads the list with 3,457 cases.

THE ROMANIZING OF AMERICA.

WHAT ARE YOU GOING TO DO ABOUT IT?

The Government Pursuing a Policy that Opens Gate and Door to the Catholic Hierarchy—The Only Way of Escape from the Grasp of Rome Is Renunciation of the Myths of Religion and Acceptance of the Truths of Science—A Warning to Be Heeded.

BY ELIZABETH E. EVANS.

Among the many astonishing characteristics of American civilization at the present time is a decided and apparently increasing opposition to the Catholic church, not only by pronounced and organized enemies, such as the "A. P. A." Society, but also by adherents of all the Protestant sects, and even by Freethinkers, who seem to make a distinction between Protestants and Catholics as to their respective power to curtail liberty in a country professing to uphold free institutions. One would suppose, from the language employed by the religious press and by many public speakers, as also in private conversation, that the United States belonged exclusively to Protestants, whereas Catholics might, with more show of reason, make the same pretension, inasmuch as they were, in many directions, first on the ground and have always had most influence with the aborigines, their superiority in this particular being due to their wiser and more humane conduct, in matters secular as well as religious.

However this may be, the Catholics are with us, and they are *come to stay*. Why not? They have as good a right as any of us to all the chances and privileges of a comparatively new and not yet over-populated country. It is true that many of the most influential ecclesiastics are new-comers from various foreign nationalities, but these become citizens as soon as the law allows; while the great body of the laity are American-born, descendants of early emigrants, who have profited by the advantages secured to them through several generations of increasingly prosperous forefathers.

These men and these families outweigh at present in position and influence the hordes of foreign workmen who come to us poor and ignorant from Catholic countries on the other side of the world, and who in their turn will eventually become shaped to our political institutions, while retaining at least a nominal connection with the church which never lets go a soul once baptized into her communion.

Thus we see that the Catholic church in America possesses already wealth and numbers, and these sources of strength are controlled and directed by a body of celibate priests, educated and experienced, and devoted to the cause which most of them honestly believe to be for the saving of the nations. They are succeeding in their plans and will continue to succeed so long as present conditions are in force. No one can blame them for doing their best and utmost, from their point of view, with the means at their command, and those of us who are disposed to bewail such prosperity would do well to remember that we have given this power of our own free will into their hands. For instance: When monasteries and convents began to show themselves in our land we might have so framed our laws that no house should be exempt from the jurisdiction of the police; but we were blind to the danger, and now we have cloisters as securely barred against outside inspection and regulation as any in Italy or Spain.

The Catholic church has always been opposed to the public schools, and has never ceased trying to divert a portion of the public funds to its own private and parochial schools. In some parts of our country their efforts have already met with some degree of success, and if we continue to lower the educational standard through political scheming such attempts will be strengthened and multiplied beyond hope of rejection.

The present executive* has shown a ready susceptibility to the influence of Catholic diplomats: "Ireland sees McKinley" has passed into a proverb, and it is said that the visits of the prelate resulted in free grants of government land for the furtherance of the far-seeing plans of astute Catholic leaders. And with all this evidence before our eyes, and with the certainty that a continuance of our present imperialistic policy implies

the most powerful assistance which we could possibly render to the spread and establishment of the Catholic church in all parts of our possessions, we re-elected the man who heads the party which is destroying the Republic, and which is opening gate and door to the hierarchy, as well as to the secular forms of arbitrary government. For the Catholic church, although apparently democratic in its administration, is in reality the most aristocratic institution in existence, and can never sympathize with the republican idea.

All our recent optimistic talk about the Americanization of Catholicism is nonsense, and has not the slightest foundation in fact. The apparent countenance which Archbishop Ireland and a few other prominent ecclesiastics gave for a time to such expectations was either insincere or was promptly checked by a rebuke from Rome. The pope and his councillors are fully aware that in order to maintain authority and influence the church must remain unaltered in principle and practice; it is a rule which has worked well hitherto, and it will continue to be effectual so long as the Catholic church, in its character of supreme embodiment of Christian superstition, is opposed to weaker forms of the same obsolete system of jugglery. For, from its own standpoint, it is logical, which can not be said of any form of Protestantism; also, for every one of its distinctive theories it can point to chapter and verse in that exceedingly oracular and contradictory authority, the Bible. Ignorant Protestants speak contemptuously of the idolatry and superstition of Catholic worship; but they themselves are guilty of the same folly, without the poetry and beauty of the older rites. And from the Episcopalians down through all the organized sects which have developed since the Reformation, the tendency is continually toward a return to the original form. The Episcopal church in America, formerly strongly Calvinistic in doctrine and plain in ritual, is, like its English prototype, rapidly adopting, or rather resuming, the ornate ceremonies and strict authority from which it once broke away, and the more emancipated bodies are gradually demanding more dignity in their services, an obligatory ritual, elaborate music, distinctive dress, ornamental architecture. These changes are suggested in part by the evidently waning interest of the mass of the people in what the churches have to offer, but they are also in response to a natural craving for esthetic satisfaction commensurate with the degree of cultivation to which the intellect and sensibilities of the better educated have attained. And nowhere are such wants better appreciated and ministered to than in the Catholic church.

The practical working of its system, also, in works of benevolence is in many respects admirable. There is strict surveillance, rightly placed responsibility, wise selection of suitable officials. In the Catholic church, the swindling and absconding Sunday-school superintendent, who has passed into a proverb in the Protestant fold, appears to be unknown.

As to the chastity of celibate ecclesiastics, either they are remarkably successful in concealing their moral lapses in this particular or such lapses do not often occur. Certainly, with such a record as Protestant pastors, though shielded from temptation by family ties, are continually presenting to the public, there is no occasion for throwing stones at Catholic priests; and as for the iniquities popularly supposed to be practiced in the confessional, it is obvious that such charges are for the most part slanders. Confessions are generally held in the church, where the doors are open all day, and people are continually passing in and out. The confessional box, or closet, is in full sight. There is room in it only for the priest. The penitent kneels outside and whispers the confession through a grated window. A wicked priest might act wickedly with a feminine penitent, but he must choose some other place than the confessional for his interviews. Non-Catholics who travel or reside long in Catholic countries must, if they are at all observant, be struck by the businesslike management of the whole matter of confession. There are certain seasons in the ecclesiastical year when every Catholic is expected to confess, and at such times it may well be supposed that the priest's share in the ceremony is perfunctory, as the communications are mostly trivial and made by persons only slightly known to him. There are also days and hours when any burdened soul may seek relief through this means, but in such cases the matter, so important to the penitent, has usually little interest for the priest. It may even be that a designing woman may make confession an excuse for a private interview in the priest's own house; but such temptations are not confined to

Catholic divines, nor to the ecclesiastical profession. In this, as in all meetings between persons of opposite sex, men stand or fall according to their strength of character and sincerity of purpose.

As for what goes on in convents with regard to this observance, outsiders cannot judge; but it is often asserted, by those who know, that most priests dislike to hear confessions, and especially the confessions of nuns, considering these the greatest of bores—an opinion which would seem to premise innocency of conduct in both parties during the process.

The more apparent evils of confession—the allowing of priestly authority to interfere between man and wife, parent and child, or to influence unjustly the distribution of property and the direction of political choice—these evils are greatly lessened by the growing indifference of the laity to priestly opinion, and the consequently increasing neglect of the practice of confession. That institution is an anachronism; it belongs to an age when the great mass of the laity could not read and were in subjection to both ecclesiastical and secular power. At present, the majority of human beings in civilized countries prefer to use their own judgment as regards public matters and to keep their private affairs to themselves. With the spread of knowledge and consequently of individual freedom, the influence of the confessional will wane, and its ability to harm will thereby be lessened. We see already that no church nowadays assumes the right to punish, as formerly, with corporeal suffering, or confiscation of property, or banishment, or open injury of any sort, those persons who rebel against authority, or who wilfully neglect what are supposed to be "means of grace;" even excommunication is shorn of its terrors, and secret crime is seldom resorted to, as it is well known to the enduring disgrace of the institution which permits and encourages such methods of revenge. It depends upon the people whether ancient tyranny shall be revived. The spirit of persecution exists in all forms of the development of Christianity, and the best organized form is, of course, the most dangerous in this particular, but there are now sufficient guarantees for mental and moral freedom, if the people choose to make use of them. As matters now stand, we cannot hinder the progress and prosperity of Catholicism in our country. The church will continue to increase in numbers, not only through foreign immigration, but also by accessions from the Protestant camp. Many persons brought up to hate and denounce "the scarlet woman" will "first endure, then pity, then embrace" her and her tenets, being moved thereto by various emotions and arguments. Some will be led by æsthetic enjoyment of fine music, rich coloring, tasteful decoration, imposing ceremonial; others will seek shelter, in apparently unchanging conservation of divine mysteries, from the running to and fro of the eager crowd after every new pretender to supernatural power; the Catholic church offers something to every variety of intellect and every mood of sorrow or of joy, provided only that the inquirer believe in the Christian God and the Christian eternity.

Therefore, so long as people cling to the old superstitions, just so long will the Catholic church continue to be the most authoritative, the most logical, and the most attractive of all the religious organizations of Christianity. The only successful weapon of defense against her charms, the only possible means of compassing her destruction, consists in entire renunciation of the myths of religion, and complete devotion to the truths of science.

Controversy flourishes over the question whether the Apostle Paul was a life-long celibate or whether he was ever married. The celibate theory is shaken considerably by the scriptural passage in Acts xxvi, 10, where Paul says that when Christians "were put to death I gave my vote against them." The word "vote" is equivalent to the death-ballot, which, it is urged, could not have been cast except by a member of the Sanhedrin, and in order to belong to that august body a man was required to be thirty years old and to be a husband.

The Rev. Clarence Young, evangelist and United States army deserter, who is serving five years in Trenton, N. J., prison for bigamy, has written his original wife in Newark a full acknowledgment of her claims upon him.

* The reader will understand that this article was written previous to the death of President McKinley.—ED. T. S.

WHERE STATE POWER ENDS.

Business Cannot Be Stopped for the Purpose of Enforcing Religious Views.

From the decision of Judge Brent of Walla Walla, Wash. (July 31, 1901), declaring the Sunday-closing law unconstitutional.

There are a great many people who regard Sunday as a holy day—one on which no secular labor should be performed. They are conscientious in that belief. There are others who believe that Saturday is a holy day, and that no secular work should be performed on that day. The Constitution of the United States declares that every man should be protected in his religious views and principles. The man who believes that it is wrong to keep open his store on Sunday, or the man who believes it is wrong to keep open his store on Saturday, is not compelled to do so. There isn't any law—any valid law—that would make him open his store and do business on a day when he religiously believes it would be wrong to do so.

The man who believes that Sunday is a holy day, and that he should not engage in any work or sport, as I say, is not compelled to do so. Neither is the Jew, or the Adventist, who believes in Saturday as a holy day, compelled to do any work or engage in any sport or do any act on that day; but our legislatures in many of the states have declared that certain things may not be done on certain days. They do this under the police power which, it is conceded by all, they possess to a certain extent; but they may not, and can not, transcend that power. That power is conferred upon them for the general welfare of the people of the state, or community, or nation, and they are not allowed to transcend that power and to exercise it for the purpose of enforcing the religious views and observances of one class of people upon those who do not believe in those views and observances.

Now in respect to the mercantile business there is the same distinction, and, as it appears to me, between it and other kinds of business not prohibited by the new act now in question. That act declares: "That it shall be unlawful for any person of this state to open on Sunday for the purpose of trade or sale of goods, wares, and merchandise, any shop, store, or building, or place of business whatever."

Now, if the legislature had stopped there, under both lines of these decisions that have been rendered in respect to barbers, that act probably would have been held constitutional and valid, and a proper exercise of police power, at least one which the legislature could exclusively determine. But, as already intimated in some of those opinions, the legislature cannot discriminate between businesses of the same class, nature, or character. It cannot prohibit one and allow another to go on, if there be no real material difference between them in their character. There is no question but that the legislature can prohibit the selling of intoxicating liquors or the keeping open of saloons for the purpose of selling intoxicating liquors, absolutely, throughout the whole week on every day of the week. And if they can do that, as all courts hold they can, they can prohibit the sale of intoxicating liquors and keeping open of saloons for that purpose on any day of the week. If they can do that during the whole week or on any day of the week, I think they can select that part of the time. They can so prohibit it on Sunday, Saturday, or any other day. On that principle I upheld the section, previous to this, that prohibited the keeping open of saloons on Sunday, on the principle that the legislature, in the proper exercise of its police power, had the right to prohibit the keeping open of saloons every day of the week, and consequently to prohibit it on any day of the week that they might designate.

But here is a great and material difference. I think that nobody will pretend to say that the legislature can absolutely prohibit a merchant from keeping his store open on every day of the week. I think everybody, every court, would hold that the legislature had transcended the power conferred upon it in doing that. The conducting of a mercantile business, where an ordinary trade in goods, wares, and merchandise is carried on, cannot, I think, be absolutely prohibited through the exercise of the police power of the state. Can it then be prohibited for a part of that time? I think it may if there are special reasons why it should be, affecting the public health, morals, or welfare in any other way. But it cannot be done for the purpose of enforcing the religious views of any class of citizens.

The man who keeps open his store on Sunday cannot be prohibited, I think, from doing that simply and solely because some other man, on account of his religious views, and on that account alone, thinks it is wrong that he should do so. Otherwise church and state become married.

Conduct and Religious Belief.

Men may be religious and make the highest professions of morality, and yet do things that stamp them as dishonest and even criminal. In a treatise on "Civic Conscience," Frank Moss of New York makes these notes showing how little belief affects conduct for good:

Cortez justified his cruelty to the Indians of Mexico by the plea that he was converting them from paganism to Christianity. In his will he ordered his son to spare no pains to arrive at a knowledge of the truth on the question whether these Indians could be held in slavery justly, saying: "It is a matter which interests deeply your conscience and mine."

Macaulay, speaking of certain books of casuistry written by religious men, said: "There the bankrupt was taught how he might without sin secrete his goods from his creditors; the servant was taught how he might without sin run off with his master's plate; the high spirited gentlemen of France were gratified by a decision in favor of dueling; the Italians, accustomed to darker and baser modes of vengeance, were glad to learn how they might without any crime shoot at their enemies from behind hedges; . . . in truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what they were assured (by religious teachers) that they might with a safe conscience do."

The Dominican monk Jacques Clement murdered King Henry III. after fasting and prayer, and in the delusion that he was performing a religious service.

Christian men of various countries, in modern as well as in ancient times, have engaged in or profited by the slave trade, with all of its horrors. Bancroft says that from 1700 to 1750 "English ships fitted out in English cities under the special favor of the royal family, of the ministry, and of Parliament, stole from Africa probably a million and a half of souls, of whom one-eighth were buried in the Atlantic, victims of the passage, and yet in England no general indignation rebuked the enormity, for the public opinion of the age was obedient to materialism. (That is, conscience was silenced or perverted by self-interest.)"

Men of ordinary good morals, of high standing in the community, and sometimes in the church, participated in the opium traffic by which Englishmen forced that drug into China.

The liquor traffic, with its necessary accompaniment of human misery and destruction, is carried on largely by men who ordinarily are good citizens, and many of whom profess to believe in God and in the gospel of love.

Hysteria in Virginia.

The Virginia Constitutional Convention, scared by sensationalism in newspapers, has eliminated the clause in its Bill of Rights guaranteeing freedom of speech and press.

It is remarkable, comments the Detroit Evening News, that emotional insanity should have affected an entire deliberative body in this wise. It is exceedingly unfortunate for Virginia that an overwhelming national tragedy should have occurred at a time when momentous questions were being decided for an indefinite term of years, and an immense pity that an isolated incident, no matter how important, should have been so timed as to materially influence the formation of fundamental laws. The fathers of the republic and the framers of the earlier state constitutions saw clearly that free government, without free speech and a free press, could not be maintained. They realized that if it were competent for those in authority to restrict criticism of their official acts or the circulation of information concerning those acts, a wide gate would be left open for the entrance of every form of tyranny and abuse. It is only by the utmost liberty of discussion that a free people may protect their own interests, and secure the exposition and correction of any wrongs and errors of which their chosen representatives may be guilty. History and logic unite in declaring that there is no greater temptation to despotism and no more prolific source of oppression than the power to silence condemnation.

That Virginia, of all the states of the Union,

should have so soon forgotten the lessons which had been so bitterly impressed upon the colonists, and should have drifted so far from the wise precepts to which those lessons gave birth, is both pitiful and alarming.

It may be argued that the hysteria of the moment, bred of disgust, sorrow, and shock, produced by the crime of Czolgosz, will pass shortly, and that no legislature will ever be found to avail itself of the power thus conferred. It would be gratifying to believe that the argument is well founded, and the fundamental principles of liberty are so deeply engraved on the hearts of the American people that they cannot be obscured except momentarily by some sudden and violent excitement; but the extremes to which partisan politics will carry legislative bodies are so well understood that no sane observer of governmental activities will be willing to trust such authority in their hands. If the people of Virginia agree to such a surrender of their liberties and create this opportunity for oppression, they may be sure that the man and the occasion will arise when it will be grasped, and it is quite as likely to be used for evil purposes and for the protection of a corrupt machine from just condemnation as for the suppression of enemies of society.

The best verse brought out by the late national tragedy is this reprint in the New York Evening Sun:

O CAPTAIN! MY CAPTAIN!

O Captain! my Captain! our fearful trip is done;
The ship has weather'd every rack, the prize we sought is won;
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring:
But O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up—for you the flag is flung—for you the bugle trills;
For you bouquets and ribbon'd wreaths—for you the shores a-crowding;
For you they call, the swaying mass, their eager faces turning:
Here Captain! dear father!
This arm beneath your head;
It is some dream that on the deck
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still;
My father does not feel my arm, he has no pulse nor will;
The ship is anchor'd safe and sound, its voyage closed and done;
From fearful trip the victor ship comes in with object won:
Exult, O shores, and ring, O bells!
But I, with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead.

—Walt Whitman.

The good things said are non-theological. This is James Whitcomb Riley's tribute:

THE NATION.

Even as a child to whom sad neighbors speak
In symbol, saying that his father "sleeps"—
Who feels their meaning, even as his cheek
Feels the first teardrop as it stings and leaps;
Who keenly knows his loss, and yet denies
Its awful import—grieves unreconciled,
Moans, drowns—rouses, with new-drowning eyes—
Even as a child,

Even as a child; with empty, aimless hand
Clasped sudden to the heart all hope deserts—
With tears that blur all lights on sea or land—
The lip that quivers and the throat that hurts—
Even so, the nation that has known his love
Is orphaned now; and, whelmed in anguish wild,
Knows but its sorrow and the ache thereof,
Even as a child.

A writer in the Church Standard comes to the support of Professor Triggs in his criticism of the literary quality of our hymns. This writer, J. Anketell, ridicules the popular hymn "Beulah land." The word "Beulah," he says, is the feminine participle of the Hebrew verb B-ayin-L, and signifies married (Isalah lxli, 4). He accordingly rewrites the refrain of the hymn as follows:

O Married land! sweet Married land!
Upon thy highest mount I stand,
And look away across the sea,
Where mansions are prepared for me!

Dean Farrar thinks that while there is less of open and ostentatious infidelity in these days than there was in the days of Charles II., or in the early years of the eighteenth century, there is a far more widely spread spirit of doubt, and even of positive unbelief, than there has ever been, even among men who have never professedly abandoned allegiance to the religion of their fathers.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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SPECIAL NOTICE.—WE SHALL BE OBLIGED TO OUR READERS IF THEY WILL SEND US THE NAME AND ADDRESS OF ANY FREE-THINKER WHO IS NOT A REGULAR SUBSCRIBER.

The Truth Seeker not being published as a business enterprise, for profit, but for the good that it can do, needs and solicits aid from all friends of mental liberty. All money received is devoted to circulating Liberal literature. Contributions of whatever amount are thankfully welcomed and carefully used for the benefit of Freethought.

OBJECTS.

It is the object of The Truth Seeker to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

The Truth Seeker upholds the theory of Evolution, believing that in it is the solution of the question of the origin, growth, and development of the animal kingdom, including man. The Truth Seeker believes that the answer to the questions Whence? and Whither? can be given only by Science.

The Truth Seeker holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

In current politics The Truth Seeker takes no side or part. In general it holds to the principles of freedom enunciated by the Founders of this Republic.

The Truth Seeker believes in Free Speech, Free Press, and Free Mails; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinions. We neither endorse an idea by printing it, nor condemn it by exclusion.

The Truth Seeker is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery, and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted. Anonymous communications will not be regarded.

THE NINE DEMANDS OF LIBERALISM.

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

If you have not the Truth Seeker Company's catalogue of books send for one. If you know of anybody who, you think might buy Liberal books if he had a list, send us his name.

ENOUGH OF THIS!

Bishop Henry C. Potter of the Episcopal diocese of New York boils over in the following unwonted manner:

"There is something wrong in our hereditary American doctrines. Certain elements in the Constitution are wrong. There were among those who made it men who drew their inspiration from the French revolutionists. To them the modern anarchist might be extravagant. The principles of modern anarchy would not be extravagant. Free speech would not be extravagant to them. There is no such thing. It is licentiousness.

"Real free speech is an impossibility in decent society. If I go into your home and by my spoken words poison the minds of your growing sons and daughters it is not a proper free speech. It is monstrous. It is licensed speech. There should be no more law for that sort of free speech than for free gunpowder."

The words are taken from the World's report of Bishop Potter's sermon of September 22. The element in our Constitution which he asserts is wrong is the first amendment:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

There are few ministers of any denomination who like that part of the Constitution. It is particularly obnoxious to priests of the Episcopal church, which would have become the established church if that amendment had not been adopted along with the Constitution. Bishop Potter's dislike for it, therefore, is hereditary and inexpugnable. There is, however, no connection between that part of the Constitution and Anarchy. Anarchy of the sort that expresses itself in homicide, and whose adherents do not differ from members of any other order of assassins, was not bred in the same soil as that element of the Constitution, but it is a product of political and religious tyranny in the Old World. The Anarchists, like the Episcopalians, are of Roman Catholic antecedents. They therefore have the same inherited inability to appreciate our institutions as Bishop Potter. They confound our president with the crowned heads of Europe; he thinks the purpose of government is to suppress instead of protect freedom.

That guarantee of free speech in the Constitution is worth more to the country than all the preaching of the Episcopal pulpit since the first chaplain of Congress turned Tory and prayed God to make another of George Washington. If our fathers had listened to the priests of Potter's church, this country would not have become a republic; had it achieved independence it would have been as an American monarchy.

In the bishop's allusion to the French Revolutionists he has placed the effect before the cause, or, as the homely saying is, the cart before the horse, for the American Revolution antedated the French Revolution by nearly two decades and our Constitution was adopted before the French Revolution broke out. France credited America with having set the example which she tried to follow, and after her Revolution Lafayette sent the key of the Bastille to Washington in acknowledgment of the principles which had opened and destroyed that fortress of oppression. The words inscribed on the Liberty Bell, "Proclaim liberty throughout the land, unto all the inhabitants thereof," were not quoted from the "French Revolutionists," but from a book that Bishop Potter professes to believe was inspired by God. The man whose writings made this country a republic was not a French Revolutionist, but an Englishman; his name was Thomas Paine, and he was outlawed by Episcopal England.

The other day there arrived in this country a United States transport bringing the bodies of more than three thousand American soldiers who had given their lives to uphold President McKinley's policy in the Philippine Islands. Whether that policy was right or wrong it does not now concern us to discuss, but we call attention to the fact that this sacrifice of life elicited no cry of horror from Bishop Potter, nor did he say

that there were some elements in the business that were wrong. The death of these men does not prove the policy wrong, for the right as well as the wrong has its martyrs. And neither does the death of President McKinley discredit the principle of freedom enunciated by the Constitution.

President McKinley appears to have been a sincere believer in the equality of men, and although warned that he put his life in jeopardy when he stood upon the floor of the Temple of Music in Buffalo to meet his countrymen as equals, he did not shrink. He died illustrating the American principle of republicanism; and the attack on liberty which has followed his death might well put tongues in the "poor dumb mouths" of all his wounds to cry out against the purposes for which the circumstances of his death are used by demagogues and priests.

THE CHARACTER OF ATHEISTS.

It may comfort some to know that there are among us many whom the gladiators of the pulpit would call Atheists and Materialists, whose lives, nevertheless, attested by any accessible standard of morality, would contrast more than favorably with the lives of those who seek to stamp them with this offensive brand. When I say "offensive" I refer simply to the intention of those who use such terms, and not because Atheism or Materialism, when compared with many of the notions ventilated in the columns of religious newspapers, has any particular offensiveness to me. If I wished to find men scrupulous in their adherence to engagements, whose words are their bond, and to whom moral shiftiness of any kind is subjectively unknown; if I wanted a loving father, a faithful husband, an honorable neighbor, and a just citizen, I would seek him among the band of Atheists to which I refer. I have known some of the most pronounced among them—not only in life but in death—seen them approaching with open eyes the inexorable goal, with no dread of a "hangman's whip," with no hope of a heavenly crown, but still as mindful of their duties and as faithful in the discharge of them as if their eternal future depended upon their latest deeds.—Prof. JOHN TYNDALL, in Fortnightly Review, Nov., 1877.

TWO BUSINESS LETTERS.

The following is from J. A. Thomas, president Ryan State Bank, Ryan, Iowa, who we naturally conclude is a responsible man:

RYAN, IOWA, Sept. 20, 1901.

E. M. MACDONALD, ESQ.—Dear Sir: The evidence to my mind is as plain as daylight and beyond question that you and Mr. Reichwald have been exceedingly crooked with the books and funds of the A. S. U. Please send no more Truth Seekers. I owe you nothing. It is just too awful bad that we have to part company this way. Have taken your paper over twenty years. Yours truly,
J. A. THOMAS.

REPLY.

NEW YORK, Sept. 24, 1901.

J. A. THOMAS, Ryan, Iowa—Sir: Yours of the 20th at hand, and contents noted. I do not find that you are a member of the Secular Union, so it is sure that in being "exceedingly crooked with the funds of the A. S. U." I never injured you financially. You have taken The Truth Seeker just ten years the 16th of last December, and paid for it; for which thanks.

But I will make you this proposition: I will put up \$100.00, you to put up the same amount, each of us shall choose a representative, they to choose a third, I will submit my books and accounts with the Union to them, and if they find that I have ever had a penny from the organization to which I was not justly entitled, you can take the two hundred dollars and I will pay the expenses of the investigation. If they decide that I have

not had any I was not justly entitled to I will take the \$200 00 and you can pay expenses of the investigation. Each of us shall put up \$75.00 additional to guarantee the expenses.

Colonel Ingersoll once said something about fool friends, like this: "He is so candid that he always believes the statement of an enemy and never suspects anything on your side."

Let me see now how hard you believe those statements of my enemies. Yours, etc.,

E. M. MACDONALD.

The following letter to the New York Times is the sanest utterance of the "clerical mind" recorded in the past month:

"I am a clergyman. I have noticed with humiliation your not infrequent allusions to the attitude and the utterances of Christian ministers in connection with the murder of President McKinley. I am humiliated because what you say is too true. It seems to me that some of the most extreme and audacious public utterances that have been made have come from the pulpit.

"Another thing I have noticed. In the endeavor to account for the Providential character of the event each public speaker reads into it his own interpretation drawn from his own particular hobby. If he is an anti-imperialist, it was imperialism that did it. If he is a temperance reformer, it was rum that did it. If he is an anti-trust man, it was the multiplication of trusts that did it, or it was yellow journalism, etc. If God rules the world it must have been Providential. God is good and wise. What he does or allows to be done must in the end prove best; but God is inscrutable and no one can or ought to try to tell why he acts as he does."

We do not exactly see by what authority this clergyman judges God to be "good and wise," since he declares that he is inscrutable and the divine motives not to be inquired into. He is right, however, in characterizing the utterances of the pulpit as "extreme and dangerous." The clergy have made the assault of an assassin on the President the excuse for an assault upon freedom of press and of speech.

In view of the evidence of Egyptologists that the earth is "at least 9,000 years old and probably much older," the Chicago Chronicle urges upon Bible revisers the necessity of changing "day" in the creation story to "eon," and says "that substitution will enable many to cling to the Bible, which otherwise will continue to lose believers while seeming in conflict with physical truth." On the strength of the foregoing we would be reluctant to entrust the editor of the Chronicle with the duty of translating anything requiring fidelity to the original. This question of the meaning of the Hebrew word "day" in Genesis has been completely threshed out, and there is not a biblical critic with a deserved reputation for veracity who will assert that the writer of Genesis meant anything else than days of twenty-four hours each and seven to the week. It is just as plainly in the mind of the writer that God labored six solar days as that he rested on the seventh and hallowed it. What the Chicago Chronicle proposes to the translators of the Bible is a barefaced fraud.

NAMES WANTED.—We want each of our readers to set down the addresses of all the Liberal-minded people he knows and send us a list of them, so that they may receive a sample copy of The Truth Seeker and an invitation to subscribe. We would send out hundreds of samples every month if we only had the names of persons interested or likely to become interested in the principles for which The Truth Seeker stands. Almost everybody knows a Freethinker who is not taking The Truth Seeker, and we want his name.

A Texas reader gives us information about the Rev. Joseph Barker, once a colleague of Charles Bradlaugh, but later a professed convert to Christianity. Barker's case is utilized by the clergy as the basis for many wild and Talmagian yarns. Our Texas friend says: "The writer when a young chap was a member of the same church as the Rev. Joseph Barker, and it was a well under-

stood condition of Mr. B. that you never knew what side he'd be on next week. He undoubtedly was gifted, but erratic; a man of excellent character, but when out of church he was starved and persecuted. He was out of it twice—then left the Liberal ranks and rejoined to keep himself in bread. I heard a minister say that Mr. Barker's views hadn't changed, but that he was tired of starving and abuse. This he claimed Mr. Barker had honestly told him, and that he advised him to give up the fight and come back."

In 1865 Abraham Lincoln was assassinated by a devout Catholic and Democrat. In 1881 James A. Garfield was assassinated by a devout Protestant and stalwart Republican. About ten years later the mayor of Chicago was assassinated by a man orthodox in religion and politics, and last year the governor of Kentucky was assassinated by men of the same brand. These incidents furnished no texts from which the pulpit and press could preach sermons demanding the "stamping out" of Athelism and Anarchy. The murderer of William McKinley professes to be an Anarchist, and no evidence is adduced that he is a believer in Christianity. This is a great opportunity for the priests, who declare that not only must Anarchy be fought to the death, but our godless public schools must be turned into moral engines by combining religious with secular instruction. They are oblivious of the fact that the President's assassin was educated in a parochial school.

In addressing the Knights of Columbus, a Catholic order, at New Brunswick, N. J., September 26, District Attorney Eugene A. Philbin of New York said:

"The country is seriously considering the question of anarchy. Different remedies are suggested, but there is only one thing which can make anarchy impossible, and that is religious education. The only way is to teach young people the Christian life. I don't mean to say that this can be taught only by the Catholic church, but the Catholic church has taken the position of advocating religious education, and if the other churches will follow men will no longer violate laws."

Mr. Philbin might find his plan in full operation in Italy, Spain, Austria, and all the Catholic countries of Europe. He would also find those countries the breeding places of "anarchy," but that need not interfere with his argument. There is also in the state prison at Auburn, N. Y., awaiting death as an assassin, a youth of anarchistic proclivities who enjoyed all the benefits of a Christian Catholic education.

Before sentence of death was passed upon Leon Czolgosz at Buffalo, September 26, his record was taken by District Attorney Penney. It is as follows:

"Age—Twenty-eight years. Nativity—Detroit. Residence—Broadway, Nowaks, Buffalo. Occupation—Laborer. Married or single—Single. Degree of Education—Common school and parochial. Religious instruction—Catholic. Parents, living or dead—Father living, mother dead. Temperate or intemperate—Temperate. Former conviction of crime—None."

When commanded to swear to this statement, the prisoner did so, showing no repugnance to the religious oath, but placing his hand upon the Bible and assenting to the invocation "So help me God" without demur. Beyond doubt, were a priest admitted to the cell of Czolgosz, and the same course taken with him as with other murderers of like faith, he would die in the fold of the church in which he was reared and educated.

The pope tells a deputation of Austrian Catholics that President McKinley's death was due to the excessive liberty of America. The Catholics, his holiness is reported as saying, must fight the Socialists, Anarchists, Freemasons, and Jews, as all are threatening humanity with grave dangers. "America's only hope lies in becoming Catholic." If America should become Catholic there might still be assassinations, but the church would take

care that they did not result from "excessive liberty."

ILLUSTRATED GOSPEL.

We are taking advance orders for The New Testament Comically Illustrated, and if these are numerous enough to justify the venture we shall bring out the book. The pictures will cover the New Testament from Matthew to Revelation, and we aim to have a page of text explanatory of each illustration, and giving such reflections on the subject as the work of the artist may suggest. This is to be a companion book to the "Old Testament Stories Comically Illustrated," and the two will make the only complete illustrated Bible in existence. The price fixed for the new book is a dollar in board covers; one and a half in cloth with gilt side stamp. Those who will take it are asked to give us their orders at once. We should be glad to have to print a thousand copies to fill advance orders.

The Schooling of Czolgosz.

From the New York Times, September 28.

Those hasty clergymen, of more than one denomination, who made the crime of the man Czolgosz the basis for vehement denunciation of public schools and the whole system of unsectarian education, may be moved to mitigate the violence of their remarks if their attention is called to certain facts which were brought out by the questions put to Czolgosz just before he was sentenced. We have not yet seen the official report of the proceedings, and the newspaper accounts, including those printed in Buffalo, vary slightly—doubtless because of the low tones in which he spoke—as regards the schools Czolgosz said he attended, some putting it as "small common schools," and others as "small German schools," but all agree in quoting him as saying "Yes" to the two questions that followed—"Parochial schools?" and "Catholic schools?" Now, this is very far indeed from proving that the seed of which the assassination of the President is the horrible blossom was planted in the man's mind while he was a pupil in the schools he mentioned, but if believers in the public schools, the "godless" public schools, as their enemies are so fond of calling them, should say that it did prove exactly that, they would be doing precisely what was done by the clergymen who leaped eagerly to the conclusion that Czolgosz would be useful to them as a frightful example in their campaign against the foundation of American institutions. As for ourselves, it is hardly necessary to say that we do not suspect parochial schools of teaching assassination, but we do want those who openly declared that Czolgosz is a natural and inevitable product of the public schools, to note and ponder the fact that at least a considerable part of such education as he had seems to have been acquired in the schools they regard as the effectual inspirers and guardians of all the virtues.

Three members of the colony at Home, in the state of Washington, have been arrested on a charge of sending obscene literature through the mails. The men arrested are James Adams, a printer, employed on the weekly paper Discontent, and Charles Govan and James Larkens, contributors to Discontent. A warrant was also issued for John Morgan, another contributor to Discontent, who lives in Boston. The men arrested were taken to Spokane. It is said that James F. Morton, publisher of Discontent, was dissatisfied because he was not arrested. The report of the foregoing proceedings which appears in the New York papers contains the statement: "It is known that the action is taken with the object of breaking up the Home colony." We may conclude, therefore, that the obscenity charge is a pretext, and that the Home people are pursued by the authorities because they profess to be anarchists. Discontent comes regularly to The Truth Seeker office. It is a mild and unexciting sort of paper, some of its contributors being advocates of non-resistance. Mr. Morton was a speaker at the congress of the American Secular Union in 1897, and made a very good impression.

Friends in and about New York will take notice that the Manhattan Liberal Club resumes its meetings at German Masonic Hall, 220 East Fifteenth street, on the evening of Friday, October 4; and that the fall season of the Brooklyn Philosophical Association begins on the following Sunday, in College Hall, South Eighth street, between Bedford and Driggs avenues, Brooklyn.

Send for Catalogue of our publications. Sent free on application.

SENSIBLE REMARKS ON PRAYER.

Written While the Life of President McKinley Was in Doubt and Something Was Hoped from Heaven.

From the London Freethinker.

The whole "civilized" world—which, by the way, was very little moved at the tale of the monstrous and awful cruelties of murder and lust perpetrated by Christian soldiers in China—is indulging in a perfect orgie of denunciation of the fanatic with a swelled head who shot President McKinley. It must not be supposed that we have the slightest sympathy with assassins of any persuasion, whether they commit murder on a small scale or a large one. We merely venture to suggest that a sense of humor is lacking in the civilized world as well as in the fanatic. Now a sense of humor saves us from many blunders. It also saves us from being ridiculous. Founders of religion never possess it. You can hardly imagine Moses with a broad grin. Jesus Christ is reported to have wept, but it is never said that he smiled. Paul was always in deadly earnest. Mohammed had a certain power of sarcasm, but he was never merry. The religious frame of mind tends to melancholy. It induces a man to take an exaggerated view of trifles. It kills his sense of proportion. Little sins and big sins become all alike to him. A sense of humor would often make him laugh instead of groaning. It would render him more tolerant to himself and to others. Now, this sense of humor is weak in all fanatics, even in the fanatics of anarchism. Any man with a passable sense of humor would see the joke of reforming the Constitution of the United States by killing one president to make room for another. It is easy to talk and write pompous platitudes about the wickedness of assassins and the sacredness of the head of the state, but what is really wanted is a little more common sense. That would make rulers more attentive to the positive welfare of the people, and it would make rebels and revolutionists more attentive to the untheatrical methods of social reform. It has well been said that many a man has the courage to die for "progress" who hasn't the sense to live for it.

But let us come to President McKinley himself. Of course we all hope he will recover, if only for his wife's sake. It is the woman who suffers most in these cases. This is the fact that ought to be borne in mind by the "men of blood" of every description. A man gets shot by a hasty reformer of the human species, or by a regular enemy he doesn't know from Adam on a battlefield. He dies, and, after all, he can only die once. But he probably leaves some woman behind to go on living a ruined life, with an aching heart and a sad-dreaming head, who might say every day with the poet of humanity, "My grief lies onward and my joy behind."

We all know that if President McKinley recovers, as we hope, his recovery will be due to prompt treatment, high medical skill, a robust constitution, and personal fortitude. These are all natural factors. There does not seem to be any room for a miracle in the case. Yet the men of God throughout America are stirring up the faithful to pray for one, and a good many Christians in this country are joining in the supplication. Emperor William in Germany has also given the Almighty a broad hint on the subject, and if that doesn't settle the matter it is difficult to see what will.

Very few Christians nowadays have any real belief in the efficacy of prayer, but they keep praying from the mere force of habit. Professionals of course pray for a different reason. For the sake of those, however, who fancy there is "something in it," we beg to observe that there does not appear to be any special reason why "Providence" should exert itself (or himself or herself—which is it?) on behalf of President McKinley. Abraham Lincoln was a far greater man, and his life was of far greater importance at that crisis of the nation's history, but heaven did not interfere with the ordinary course of nature. President Garfield, who was shot by a wretched, chattering, religious idiot, named Guiteau, fought death for eighty days. During the whole of that time he was attended by the best physicians and nurses, besides being cared for by his devoted wife. Yet he died at last, although prayers were offered up incessantly by all the Christian churches in America. What reason is there, then, for supposing that any supernatural power will intervene in favor of the third president who now lies fighting his battle with death?

Were there any providential interference in human affairs, it would be likely to take a more sensible direction. Prevention is better than cure.

Sometimes it is infinitely better. A thoughtful "Providence" would deal with the murderer's hand instead of the victim's stomach. It seems very odd to stand by inactive while a man is being shot, and then to help the doctors extract the bullet. Any simpleton could suggest an improvement on such procedure. We are told that with God all things are possible, and we may add on our own account that to Omnipotence all things are equally easy. Would it not have been more sensible and humane, therefore, to paralyze the assassin's arm for a few minutes, instead of probing about for an hour in the victim's intestines? That is how we should act if we had the choice, and it is rather a poor compliment to the almighty to suggest that he acted in precisely the opposite way.

It may also be observed, without detracting in any way from the value of President McKinley's life to himself, his wife, his nation, and the world, that there are other valuable lives on this planet, and that even the humblest of them is entitled to consideration. To the eye of the Infinite, indeed, how much difference is there between the greatest and the meanest of men? Not so much as the difference a man sees in a litter of pups playing on his hearthrug. What is the greatest ruler on earth to the ruler of the universe? What is the most multimillionaire to the owner of all the systems in infinite space? To the ear of God the cry of a child, the wail of a woman, the groan of a man, would sound the same note of distress. How should he descend to our short-sighted distinctions? Would he not save the poor woman's husband as well as the rich woman's, the head of a family as well as the head of a state? Would a God worthy of the name devote himself to preserving the life of a president and do nothing to preserve the life of the peasant in his cottage, or the workman in his tenement, whose sick bed is watched with as much loving solicitude as if he were the master of kingdoms?

It is against common sense and common humanity to suppose that God would bustle about because this man instead of that man is in danger, or because a million people instead of two or three long for his safety? Even the old book declares that God is no respecter of persons; and, if we are all his children, he ought not to be. But, apart from these moral reasons, there are scientific reasons for rejecting the doctrine of the efficacy of prayer. Indeed, the very fact that we fly to the best medical and nursing skill we can afford shows how little we leave to the Lord if we can help it. Moreover, it is a crime in this country, at any rate, to let the Lord have the sole care of a sick child. A doctor must be called in, too, or the parents are liable to imprisonment as felons. G. W. FOOTE.

FREETHOUGHT IN JAPAN.

Something About the Man Who Revolutionized the Thought and the Government of that Country.

Writing in the London Reformer, John M. Robertson, the author and critic, says:

An esteemed correspondent in Japan, specially well qualified to estimate its intellectual life, has recently sent me an account of the late Mr. Fukuzawa (mentioned in "A Short History of Freethought," p. 432), which is so interesting that I transcribe it:

"At the time Mr. Fukuzawa made the statement quoted by Professor Chamberlain about the necessity of a religion, I ventured to point out in the Kobe Chronicle that Mr. Fukuzawa's own life was the best refutation of the theory. Mr. Fukuzawa replied that he had been somewhat misunderstood, and, as far as I can gather, he appears to have meant that morals would gain by a sort of sanction being given to them as a religion. It seems to me, however, that in his eagerness for the Western learning as opposed to Chinese, which had become fossilized, Fukuzawa was inclined to believe that Japan, like Western nations, should have a religion of some sort, if only for the fashion of the thing. Yet, as I have said, he refused to accept any religion for himself, and the great work he did in liberalizing Japan from the traditions of centuries was done altogether apart from any religious incentive.

"What that work was only those who have lived in Japan and studied its history during the past fifty years can properly appreciate. A member of the military caste (samurai), he resigned his rank to become a peasant because he believed in the equality of man. An Oriental, he set to work to emancipate the minds of women, and pleaded for equality, political and social, of man and woman. An advocate of the new Western learning, he carried his life in his hand for some

fifteen years, and marvelously escaped repeated attempts at assassination by the conservative anti-foreign party. When the tide turned, and he became the most popular man in Japan, true to his principles of equality, he declined a peerage offered him by the emperor, and when instead a grant of fifty thousand yen (£5,000) was made to him by Japan's ruler he devoted the whole of the sum to the improvement of the college he had founded.

"If ever at any of your lectures the stale old challenge is thrown at you to name an Atheist or Agnostic or Freethinker who has founded institutions for the benefit of his fellow-men, say something about Fukuzawa, who, beginning without means, without influence, and in the face of the bitterest opposition, founded a college (the Keio Gijuten) which has revolutionized not only thought and opinion but government itself in Japan.

"A few days ago Fukuzawa died, and I send you a few papers, with a brief sketch of his life, to show how the nation mourned for the grand old man. In Kobe the memorial service was held in a Buddhist temple, the hall of a missionary institution having been refused, notwithstanding Fukuzawa's benevolent neutrality towards Christianity, which in Japan, of course, does not excite the criticism which he found it necessary from time to time to direct against the popular Buddhism. At the invitation of the local committee, Mr. J. C. Hall, the British consul (a Positivist), and myself were asked to join the Japanese in delivering addresses on the occasion. There are not many Christian churches, I think, where similar liberality would have been shown.

"As a matter of fact, I think Japan is, without exception, the most liberal country in the world in matters of religious opinion. The liberality is not confined to equal treatment by the state, but extends throughout the people, there being very few districts in Japan where the open statement of a man's religious or irreligious opinions would subject him to any danger of intolerance from his fellow-citizens. Even in the past, when Christianity was proscribed, it was for political purposes, Christian priests in the seventeenth century being welcome until the Daimyo they converted began to cabal against the government. A history of those times is now being written by a friend of mine long resident in the country. The history will serve to correct the former histories of Japan by foreigners, who have mostly been Christians.

"By the way, you speak of Professor Chamberlain as 'a writer with irrationalist leanings.' You will be interested to learn that since you wrote he has become a member of the church of Rome. Griffis, author of 'The Mikado's Empire,' is a Christian of the progressive type.

"Even foreigners tend to get more tolerant out here. Hall and I were recently denounced because of being 'Agnostics' in the columns of another local foreign paper, the denouncer being a man, a 'loyal churchman,' who was much open to criticism, and we were defended by the chairman of the church committee!"

Japan, it is clear, has a great opportunity to evolve a new civilization, higher than anything yet reached in the West. May she rise to the possibility, escaping haply the two great snares of modern civilization—a deadening competitive industrialism, and a militarism still more deadly!

What certainty have we of the verbal accuracy of any single text on which, as we are told, hangs the tremendous issue of heaven or hell? The oldest manuscript of any part of the New Testament takes us no nearer the real words of Jesus and his disciples than some time in the fourth century. Hundreds of manuscripts of all or a part of the New Testament are in existence. But they contain thousands of different readings. Generally these differences are not important—that is, they generally do not change the sense. But in some cases they are very important. They amount to a difference as to whole verses, and in a few instances to whole paragraphs or parts of chapters. Some of these differences mean more than carelessness; they indicate a deliberate tampering with the text under the influence of doctrinal bias. It is sometimes urged in reply to this point that we are as sure of the general accuracy of the New Testament text as we are of that of the best classics, such as Cicero's orations. Suppose we are, that is entirely beside the point. When some one claims that the salvation of the soul depends on the reading of a text in Cicero, then the comparison will have some relevancy. Until then, however, it is only a flippant evasion of the difficulty even to raise such a comparison. —M. J. Savage.

Observations.

General Birney of Washington was happy in the choice of a father. It appears he is the son of James G. Birney, the Kentucky Presbyterian, who discovered that the American churches were the bulwarks of American slavery. Not all the sons whose sires took part in the slavery agitation were as fortunate. There was a Congregational preacher in Massachusetts named Nehemiah Adams who some time about 1840 composed an encyclical pointing out "the dangers which at present seem to threaten the female character with widespread and permanent injury" on account of women appearing in public to advocate abolition. He warned the ladies that they must not "transcend the modesty of their sex." The Rev. Mr. Adams corresponded with Southern slaveholders with a view to extinguishing the servitude of the African race without interfering with negro slavery. I do not understand his plan. Governor Wise of Virginia replied to him with a request that he should mind his own business. This man, known to posterity as "Southside" Adams, was the father of Capt. Robert C. Adams, who is more kinds of a Freethinker than you will find at a meeting of the Manhattan Liberal Club.

Whittier wrote a poem on the encyclical above mentioned, in which he said:

A "Pastoral Letter," grave and dull!
Alas! in hoofs and horns and features,
How different is your Brookfield bull
From him who thunders from St. Peter's!

Your fathers dealt not as ye deal
With "non-professing" frantic teachers;
They bored the tongue with red-hot steel,
And flayed the backs of "female preachers."

There was a New Hampshire parson named Putnam, who, while antislavery in politics, was not an Abolitionist. He proposed an evening discussion with another minister on the question, "Are our church organizations Christian?" and took the affirmative side. When the audience had gathered he announced that the meeting was to be free to all. Parker Pillsbury and other abolitionists were present, and apparently in some fear that they would want to get into the argument Mr. Putnam started in to wear them out with hymns, prayers, and a desultory discourse lasting upwards of two hours. He said nothing about the Christianity of the churches, but devoted himself to exposing the infidelity of the Garrisonian abolitionists. As Pillsbury tells it in his "Acts of the Antislavery Apostles," he furthermore "read, with all the emphasis at his command, something from a print he had brought, advocating the right and propriety of unlimited intercourse of the sexes, and placed it with his other documents which he had given his audience to understand were publications of old organization abolitionists. . . . The purpose was palpable that by such reckless audacity he expected to prove that the abolitionists were promoting the most shameless libertinism under the guise of antislavery." Probably this was some of the writings of Carl Heinzen, the garbled republication of whose remarks on assassination has lately got Herr Most into jail. Mr. Putnam was called down there and then, but he neither withdrew the objectionable matter nor explained why he attributed it to Garrison. He was the father of Samuel P. Putnam.

Sympathy cannot be withheld from Abe Isaak, Jr., who would like to tell C. C. Moore what he thinks of him, and in despair of reaching his hide cries out:

I wish heartily that it were possible to insult you, Moore; but we can insult only that which is still on a basis of sufficient manhood to be insulted.

Rebuke is hurtless, Abram, when directed at a thing that never rises to the level of your contempt.

I get this card from Cincinnati:

DEAR SIR: I have just read an article under caption of "Don't Repeat What I Say" in issue of the Blade of September 22, and am compelled to remark that Heston and Wilson are certainly dandies! Such treachery is worthy of Jesuits. If either appears at the Congress, he should be thrown bodily out, as such traitors as they are not fit to be in the company of people who think virtue, friendship, and honor to be more than empty names. A FRIEND.

I regard the action of these men as springing from ignorance. Their conduct is not guided by an intelligent appreciation of those qualities which distinguish honorable men from — well,

from them. If they possessed the faculty of differentiating honorable and dishonorable acts, I should not think they would choose the latter for exhibiting in public what they can do. Calmly, and without attempting justification or even apology, to publish unofficial, private, and confidential correspondence contrary to the known desire of the writer stamps the publisher as ill-bred. Some men are born with an instinctive aversion for what is base, and need no prompting of education to make them abstain. We say of them that they are incapable of a mean action. Others lack this instinct, and are what we call gentlemen only to the extent that the native defect is supplied by culture.

Conscience is a matter of education. So is honor, and even the obligations of gratitude and friendship must be instilled to some extent, or they will be ignorantly disregarded. I can believe that some of the offenses of certain persons are committed in full knowledge of their baseness and in the hope that they will not be exposed, but the trespass denounced by "A Friend" carries exposure with it, and must be laid to bad breeding.

Ignorance can be forced to serve in the absence of honesty. C. C. Moore, being convicted of lying when he asserted that the president of the Manhattan Liberal Club had been imprisoned for an infamous crime (see *The Truth Seeker*, Aug. 31, p. 551), pleads the statute of illiteracy and affirms (see *The Truth Seeker*, Sept. 21, p. 602) that he did not know what his words meant. I am glad to have forced that copious prevaricator into retracting one lie, although his progress toward squaring himself with truth is not helped when he has to put out another lie to bring it in.

The readers of Moore's paper are given to understand that two letters printed in *The Truth Seeker*, signed respectively Thomas C. Warner and M. Swan, as well as a statement signed by the Editor, were written by myself. I wrote neither of them, and notice their attribution to my pen as a case of useless lying. I say useless because the facts they contain speak for themselves and their authorship is not material; to which may be added the reflection that when men are pleased to deceive their readers, as Moore and Wilson show themselves to be, in a case where nothing is made by it, how much more joyously will they vend a whid when a point is to be gained thereby!

Somebody has remarked concerning the resurrection of Christ that the real miracle involved is the incredulity of the persons who witnessed but rejected it. The wonder growing out of the Moore-Wilson performances is not that these men should multiply falsehoods, but that there should be found reasoning beings who regard as clarified truth the stream of sophisticated sewage that has overflowed the Blue Grass Blade ever since Moore and Wilson began evacuating their minds through its columns.

Artist Davenport, who works for Mr. Hearst, the newspaper publisher, is the author of a temperance cartoon showing a miserable family in a miserable room by the side of a coffin containing the remains of the husband and father who has overdrank himself. The scene is labeled, "Whisky—That's All." Like all of Davenport's work, the picture is impressive, but it is accompanied with some editorial reflections that detract from its force. The writer quotes scripture to show that persons who are "bitter in soul," who would forget their poverty and remember their misery no more, should resort to strong drink for exhilaration and forgetfulness. And he excuses the habit in these words:

As long as our social system is one which offers only whisky for the bitter in soul, and causes millions of men to rely on alcohol for forgetfulness of poverty and misery, there will continue to be all over America such pictures as that which is published on this page.

Perhaps it is heartless to deprive the toper of this warrant for indulgence, but a true desire to promote sobriety impels me to deny that the "social system" has anything to do with the case. Among those who uphold the social system and those who denounce it, among people who gain by it as it is and people who regard it as the cause of their hard luck, you will find victims of the drink habit. Members of the lowest tribes, who have no social system at all, get as drunk as Christians.

It is wrong to encourage any man to wait until the system changes before sobering up. It is equally wrong, though scriptural, to prescribe

drink for bitterness of soul, for poverty, or for misery, since when its effect has passed away the bitterness, poverty, and misery will be there in an aggravated form. As for the relation between our social system and drink, I imagine that rum is responsible for the citizen putting up with many abuses he would not stand for if entirely sober. The only change in the social system that can affect the drink habit is such an improvement in the relations of capital and labor as will make alcohol non-intoxicating.

Another shelter for the inebriate about as thin as the defects of our social system is "heredity"—the notion that the thirst we indulge was established by our ancestors. I used to have some faith in heredity, and believed that the drinks I paid for were ordered by a line of deceased Macdonalds, since a Scotch-Irish ancestry argues a taste therefor. Such a theory fails when it is remembered that there are few tipping daughters, whereas there should be as many of these as of tipping sons if heredity is operative. I may be reminded that women do not have the same opportunities as men to acquire the habit; if so, the answer is that the opportunity enjoyed by men to acquire the habit, with the fact that they usually embrace the same, is sufficient to account for their having it. I would not still the voice which warns parents that they must endeavor to be what they would have their children to become, but I would encourage the man who imagines that either the social system or heredity is to be blamed for his vices, to guess again.

In revising some manuscript for the press not long ago, I came upon two remarkable figures of speech. A writer was speaking of an era of peace and good will which he conceived to be approaching, and said that he could "scent the first note of that future harmony." It is a rare musical note that can be smelled. The writer of the other figure told how a new road had been macadamized across the bog of falsehood, so that now the ship of Truth, with all sails set, skims lightly over it. A ship skimming macadam is a sight calculated to surprise the most experienced navigator.

A passage from Herbert Spencer occurring in his discussion with Frederic Harrison may settle a question briefly debated in the *New York Sun* by Prof. Goldwin Smith and Dr. Moncure D. Conway. Professor Smith stated that Mr. Spencer regarded the Unknowable as an object of veneration. Dr. Conway dissented, but bowed to the professor's memory when the latter said he recollected having seen it in Spencer's writings. I submit the following:

Auguste Comte held that "veneration and gratitude" were due to an ideal "Great Being" which represented the aggregate of humanity. His disciple, Frederic Harrison, took the same view. "Surely," he says, "veneration and gratitude are due somewhere." Spencer said the obvious answer by those who accept the doctrine of organic evolution will be that "if 'veneration and gratitude' are due at all, they are due to that Ultimate Cause from which Humanity individually and as a whole, in common with all other things, has proceeded."

There is an "if" in the way of Professor Smith.

While the Religion of Humanity is up, I venture to raise the question whether the phrase "the religion of humanity" as used by Thomas Paine signified to the writer what it does to Mr. T. B. Wakeman when he quotes it. Paine said that Britain, under the vain, unmeaning title of Defender of the Faith, had "made war like an Indian against the religion of humanity." Paine may have used humanity as a synonym of mercy—the religion of mercy. There is quite a difference between humanity as a quality in man and Humanity, the Great Being, as hypostasized by Comte. I think Paine meant either the religion of being humane or else the religion or religious sentiments common to the race.

In a signed statement written for publication Czolgosz says: "I killed President McKinley because I done my duty." The grammar is not good, but the sentiment is orthodox. To do one's duty fearlessly has always been regarded as the sum of human excellence. When the question of the destiny of this nation arose before William McKinley and those who thought they saw in his policy a tendency toward imperialism, he replied that duty determined destiny. He meant that if a man or nation attended strictly to duty destiny would take care of itself. So both the President and his

assassin are martyrs to duty, it being perhaps unavoidable that their duties should conflict and their destinies get mixed.

In the great book wherein the true basis of anarchy is expounded—to wit, "Instead of a Book," by B. R. Tucker—the author lays down the maxim that anarchists have no duties, and are under obligation to neither God nor man to do anything; whence it appears that the act of Czolgosz was wholly unphilosophical and not anarchical. Of a truth, his deed and the motive he alleges are both fanatical. There is no argument weaker than murder, and there are few excuses so vague as duty.

Mr. Czolgosz deserves some credit for not pleading the "higher law." In consideration of this, when he is good and dead we will overlook his grammar.

Now the finger of odium is pointed from press and pulpit at persons who did not observe the day of McKinley's burial as a day of worship and prayer. The President's friends should stop this. His claim to martyrdom is not strengthened by creating the impression that he was butchered to make a public holiday.

A publication that reached me a while ago from England contained an "exposure" of G. W. Foote, President of the National Secular Society. The publication said that Mr. Foote pocketed the money contributed to the Secular Society, and was thereby enabled to live in luxury and hire "parlour maids." Later advices, coming by way of Mr. Foote's paper, the Freethinker, are to the effect that he has been forced into bankruptcy, and had to appeal to his friends, on behalf of Mrs. Foote, to get funds enough to save his furniture. I would rather it had been true that he could afford the "parlour maids."

Mr. Foote in a recent issue of his paper suggested that American Liberals sink their differences and attack more strenuously the common foe. In the same number he promises the readers of his next a lovely roast of George Anderson, the wealthy Rationalist, who finances the opposition to Mr. Foote.

Of course the publishers of the yellow journals that reviled and cartooned McKinley alive and went into ostentatious mourning when he died, are hypocritical in the extreme, and deserve condemnation. But there are mitigating circumstances. For instance, their abuse was as insincere as their praise.

All the world sang "Nearer, My God, to Thee," on the day the President was buried. It was his favorite hymn. The world and the President were indebted for that hymn to Miss Sarah Flower, a young Englishwoman. She was the daughter of a Unitarian minister, Benjamin Flower, who in the early part of the last century went to jail for criticising the Bishop of Llandaff, author of Watson's "Apology for the Bible," a reply to Paine's "Age of Reason." There were two of the Flower girls, Sarah and Eliza. Sarah wrote the words of the hymn in 1840, and Eliza set them to music. Both were regular attendants at the South Place chapel, London, of which Dr. Moncure D. Conway has long been the minister, during the term of his predecessor, Mr. W. J. Fox. Many years ago "Nearer, My God, to Thee," was condemned as a Unitarian hymn, containing, "not an atom of gospel."

GEO. E. MACDONALD.

Insanity is often the logic of an accurate mind overtaken. Good mental machinery ought to break its own wheels and levers, if anything is thrust among them suddenly which tends to stop them or reverse their motion. A weak mind does not accumulate force enough to hurt itself; stupidity often saves a man from going mad. We frequently see persons in insane asylums, sent there in consequence of what are called religious mental disturbances. I confess that I think better of them than of many who hold the same notions, and keep their wits and appear to enjoy life very well, outside of the asylums. Any decent person ought to go mad, if he really holds such or such opinions. It is very much to his discredit in every point of view if he does not. What is the use of my saying what some of these opinions are? Perhaps more than one of you hold such as I should think ought to send you straight over to the insane hospital, if you have any logic in your heads or any human feeling in your hearts. Anything that is brutal, heathenish, cruel, that makes life hopeless for the most of mankind and perhaps for entire races—anything that assumes

the necessity of the extermination of instincts which were given to be regulated—no matter by what name you call it—no matter whether a fakir, or a monk, or a deacon believes it—if received, ought to produce insanity in every well-regulated mind. I am very much ashamed of some people for retaining their reason, when they know perfectly well that if they were not the most stupid or the most selfish of human beings, they would become noncompotes at once.—Oliver Wendell Holmes.

The Roll of Honor.

The following additional contributions for the Congress fund have been received:

C H Mathews.....	\$ 50
J J Shirley, M.D.....	2 00
John L Way.....	5 00
Mrs M M Turner.....	3 00
J A Smith.....	5 00
Edward Green.....	1 00
M Northen.....	2 00
P H Bart.....	1 00
M Hub.....	50
Dr. DeLespinasse.....	5 00
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B F Hyland.....	1 00
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William Hodgson.....	5 00
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P Schwartz.....	1 00
Aaron Koch.....	2 00
Thomas C Heighton.....	1 00
Leger Meyer.....	5 00
N S Johnson.....	1 00
J H Haslam.....	1 00

E. C. REICHWALD, Sec. A. S. U.
Chicago, Sept. 28, 1901.

Conjuring With Ingersoll's Name.

According to the Peoria Star, there is an adventurer and fraud at large who ought to be repenting his misdeeds behind the bars of a jail.

"During last winter a fellow giving his name as Edgar Garstin Smith came to this city with the announcement that he was engaged in collecting material for a life of Col. Robert G. Ingersoll.

"He came to this city and during his stay of a few weeks obtained a number of photographs and anecdotes of the Colonel of which he made copious notes. To further this scheme he had a letter of recommendation from managers of the Republican organization and, strange to say, Colonel Ingersoll rendered him some assistance in this direction just before he suddenly died. Having the Ingersoll letters and those from other Republican leaders he opened his graft and has been working it in various directions ever since. As soon as Ingersoll was dead he picked up the biography string and that brought him to Peoria.

"Now comes the information to this office that the Auditorium hotel at Chicago is acquainted with him to the tune of \$3,500. The trustees of the American Tract Society building in New York are holding his furniture for a rent bill of \$250 on an office in which he has been seen but twice since he engaged it. The Electric Light Engraving Company of the same city is holding the photographs he obtained in this city for plates not yet paid for; the printers have another bill they would like very much to see him settle, and at the Republican headquarters on Twenty-third street, New York, they are looking for him with a club and threaten to kill him on sight and charge it up to party improvements. He is now in Maine getting letters of introduction, from J. H. Manly down, and working the politicians there just as easy as he did in New York and Illinois.

"It was the original intention of the Ingersoll family to have Dr. Gilbert write the life of Ingersoll, but just as he was preparing for the work he, too, died, and Mr. Farrell states that since then any number of schemes have been worked by other parties, but that Edgar Garstin Smith rather lays over them all for general rascality. Farrell complains that he cannot check him by legal measures, so he wishes to inform his friends and the numerous friends of the late Colonel Ingersoll of the character of the fellow who is trading upon his reputation and swindling his fellow men."

Mr. Bryan Defends Free Speech.

In his paper, the Commoner, Mr. W. J. Bryan publishes a leading editorial in defense of free speech. His words should be taken as a rebuke to clerical violence-promoters. He says:

"Some of the papers are suggesting limitations upon the freedom of speech as a cure for anarchy. The editor of the Commoner has as much reason as any living man to know of the abuse sometimes heaped upon candidates for office. He has been the victim of as much malice and vituperation as have ever been played against an American, and yet he is opposed to placing any additional restriction upon the freedom of speech or the freedom of the press.

"First, because the evils of restriction are greater than the evils of freedom, and, second, because abuse does not harm the man or the party made the subject of attack. The death of President McKinley cannot be traced to anything ever spoken or written against him. The assassin spoke affectionately of his victim and said that he killed him not because of his dislike of the man, but because of his opposition to government of any kind.

"If a paper abuses a political opponent stop your subscription and teach the editor to conduct his paper on respectable lines. There is a sense of justice in the human heart that ultimately turns abuse to the benefit of the man abused. The present laws against slander and libel are sufficient. Leave the rest to a healthy public sentiment and then help to create that sentiment."

The government has issued a fraud order against Mrs. Helen Wilmans Post, a mental scientist, and the postmaster at Sea Breeze, Fla., has been ordered to hold her mail till further orders. Mrs. Post, Col. C. C. Post, her husband, and Charles Burgman, who were arrested last month, are out under heavy bonds, to answer to the next term of the United States court at Jacksonville. While Mrs. Wilmans' mail is stopped her correspondents can address her daughter, Mrs. Florence Burgman, Sea Breeze, Fla.

TO THE LIBERALS OF THE UNITED STATES.

Call for the Twenty-fifth Annual Congress of the American Secular Union and Freethought Federation.

The twenty-fifth annual Congress of the American Secular Union and Freethought Federation has been appointed by the Board of Directors to be held in Buffalo, N. Y., on Friday morning, October 4th, 1901, and continue over Sunday, the 6th, three days. The place of meeting is Concert Hall, Teck Theatre Building, Main street, corner of Edward.

As this meeting occurs during the continuance of the Exposition, reduced railroad fares can be had to Buffalo from all points. Persons desiring to secure quarters in advance can write to the Business Men's Association, 215-217 Main street, Buffalo, N. Y., and secure an understanding on rates, which range from 75 cents per night for each person to \$2.50. Owing to the crowded condition of the many hotels it is unlikely that any arrangement for a hotel headquarters can be made, but the officers of the Union will do whatever they can to assist members of and visitors to the Congress. The hall will be the headquarters.

The object of the American Secular Union and Freethought Federation, as is well known, is to secure the total separation of church and state, to the end that equal right in religion, genuine morality in politics, and freedom may be established, protected, and perpetuated. To discuss the best manner of accomplishing this separation, let us come together at this Congress as American citizens on the broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for

its object the establishment of Christianity as the religion of the state by constitutional amendment; the American Sabbath Union, working for the enforcement, by legislation, of the Puritanic Sabbath on our citizens; the Women's Christian Temperance Union, indorsing the platforms and policy of both these organizations; the churches; both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as upon the appropriation of public money for religious institutions and schools; all these and many others which might be mentioned, are imperiling our constitutional liberties. Every Liberal and true patriot should feel called upon to aid in organizing an effective opposition to these schemes.

The following amendments to the Constitution of the American Secular Union and Freethought Federation have been proposed, and are hereby published as part of this Call as provided by Article XI. of the Constitution now in force:

MEMBERS.

In addition to those now entitled to vote, those who heretofore were members of the American Secular Union or Freethought Federation or any auxiliary thereof, or of any society that has become an auxiliary of this organization, shall be members and entitled to vote, upon signing the roll and paying \$1.00 annual dues. And any Liberal who is vouched for as a good and sincere Liberal, by two or more members not from his county, may be elected a member and then have the right to vote, upon the payment of \$1.00 annual dues.

AUXILIARIES.

Any organized Society desiring to further the objects of this Union may become an auxiliary of the same, upon filing a certificate of its officers so certifying and showing that it has seven or more active members and workers in the Liberal and Secular cause.

These will be brought up for action.

As to the necessity for vigorous action by the American Secular Union and Freethought Federation, if our liberties are to be preserved, attention is called to the words of a former president: "The quarter of a century since its inception has proved

its absolute necessity. The increased tax-exemption of church property, the reading of the Bible and prayers in schools, and this test on the word Christian in Virginia, are but a few of the precedents which mean the passage of the republic into a Christian theocracy. Whether this transition can now be arrested is doubtful. That it can be by leaving everything to the church is foolishly absurd. The next congress, therefore, more than any event in our generation, will determine the fate of our country, and largely of the world."

Let all Liberals stand up for the cause of true Liberalism at this momentous time. Let us close our ranks and meet the common enemy, the bigots of the Christian church. We work for the future; we work for humanity; we work for the best interests of civilization, for the liberty and progress of all. Let us stand bravely by our colors and unite in the common cause. There are vast and profound principles which should harmonize superficial differences. We have no creed to support, but always and everywhere the rights of man. This is the mighty battleground. Let us rally now as never before, with earnest convictions, courage, and enthusiasm. We cannot evade the issue, neither can the church itself. It is liberty or it is slavery. This is the conflict of the ages, and in the American Republic all that is most precious and ennobling is at stake.

Contributions for the expenses of the Congress are solicited from all Friends of Freethought, and may be sent to E. C. Reichwald, Secretary, 141 South Water street, Chicago, Ill.; to S. Toomey, Treasurer, Canal Dover, Ohio, or to E. M. Macdonald, President, at The Truth Seeker office, 28 Lafayette Place, New York.

E. C. REICHWALD, Secretary. E. M. MACDONALD, President.

By education most have been misled;
So they believe because they so were bred.
The priest continues what the nurse began,
And thus the child imposes on the man.
—Dryden.

Letters of Friends.

Readers desirous of communicating with the writers of the letters in this department may address them in care of The Truth Seeker, 28 Lafayette Place, New York, N. Y., and the letters will be readdressed and forwarded.

Be of Good Courage!

To the Editor of The Truth Seeker.

A remark in a letter of one of your correspondents is a text which, I think, deserves more elucidation; it is a text to which I have given more attention in my three score years and ten than to any other. Of course, as an Atheist of the Otto Wettstein class, I have experienced more or less ostracism: of this there is no question. But when? Times have wonderfully changed in the last fifty years. How is it now? Well, if it be not too egotistical, I will give you an insight into my experience, just by the way of illustration and an encouragement to honesty.

My good wife is somewhat vehement in the expression of her views on religion. I thank my good fortune that one of her chief attractions to me was that she was an Atheist, Mrs. Wilcox, the poet of the passions, to the contrary notwithstanding. My friend, the late Mrs. Ernestine L. Rose, said to me one day: "Sallie is the one girl for you. She will make you a model wife. and, as your anti-religious views are not antagonistic, I am glad to see your mutual attraction. I prophesy a long and satisfactory union if mutual forbearance be your motto."

We have lived together forty-two years, and the divorce court is not yet in sight. But we have a serious difference, one that is irreconcilable. She deprecates my honest, fearless, and outspoken Atheism on all occasions. She says we are looked down upon and are avoided by our neighbors. But is it really the case? Take our residence in Campbell county, Virginia. This is not only the hotbed of religion, but also of ignorance; and yet I, Infidel and Atheist as I am; I, whom the preachers avoid after a single interview; I, the noted "bad man" of the community—what is my character and how am I treated? Why, no one would say that I am not a good citizen. My veracity is unquestioned; my word is good

in any contract; my credit is good to any reasonable amount. I obey the scriptural edict, "Owe no man anything," and challenge any one to prove that I have ever taken an unfair advantage or deceived any one in a business transaction. I tell my Christian neighbors that I would scorn to be guilty of the mean actions of some of their deacons, and yet I am treated with respect and consideration, with friendliness on every hand. I work on Sunday, and am not molested; and even in this land of the "lost cause," as the wearer of the Congressional medal of honor, am as much honored as if I was in the great city of New York.

Now, Mr. Editor, why is it that our conferees are so afraid to declare their honest sentiments? If your goods are of the best quality and your prices right, your customers are not going to waste time in the inquiry of your opinion about hell; and if you are useful to your employers, honest and industrious, they are not going to part with you because you prefer a Sunday newspaper to a dry sermon. Why, when I was a young man and worked in the bookstore of Getz & Buck, a Methodist preacher asked me the usual impertinent questions that ministers think their vocation gives them the right to propound, and was much horrified when I told him I did not believe I had a soul. At any rate, I was so busy selling books all day and looking out that I was not losing ground in the opinion of my best girl at night, I really had no time to investigate the subject, and, after some further talk of not the most amicable nature, the preacher went to my employers and insisted on the discharge of such an Atheistical person, suggesting that the wrath of God would be visited on them if I were retained. He was, however, met with a curt refusal, because I attended to my business and had just taken the vacancy of a Sunday-school attendant who, unfortunately, was lazy and a thief.

There is no doubt in my mind that this incident of fifty years ago has been repeated time and again since then. When the late A. B. Sands bought the pill business from Dr. William Wight, it was proposed that I should retain the superintendence of the factory. Knowing him to be an Episcopalian, I told him plainly that, as I was an Atheist, he probably would not consider the connection desirable. He said

in reply that with my religious views he had nothing to do, and that I was answerable not to man but to God. He wanted me to assist him in carrying on the business, as he was assured I was fully capable. He deeply regretted my irreligion, but said it was not for him to sit in judgment. We were always in business accord, and when he died he left me a legacy of \$1,000.

If our brethren could only be convinced that they have at this late day naught to fear, and if all would declare their honest sentiments, I firmly believe that the numbers would be so great that the preachers would be appalled, and persecution for opinion's sake would be relegated to the past. But we must always have our quills erect to ward off any Christian attack, and we need fear no trouble if we have the intelligence and ability to repel it.

Virginia. F. L. TAYLOR.

An Open Letter to Christian Ministers CONCLUDED.

33. Could the sacrifice of the life of Jesus Christ save one soul which an omniscient God knew would be lost? Your Bible teaches salvation by faith and damnation through a lack of faith, and it also teaches predestination. Mark says Christ said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned;" then he tells how one shall perform miracles in order to prove his faith.

34. Can you perform these miracles? Your Bible declares that Christ performed many mighty miracles, and John says Christ said: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son; if ye shall ask anything in my name, I will do it." 35. Do you honestly believe that is true? You must remember that is either true or it is not true, and if that is true, and if you honestly believe it is true, then you can easily convert the entire world to the Christian religion by simply asking God in the name of Jesus Christ to have it done. You certainly cannot deny that fact.

St. Paul preaches justification by faith; then he preaches the condemnation of one through the disobedience of another. Then he preaches foreordination or election. He

says: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that alleth, it was said unto her: The elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated. What shall we say, then? Is their unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that reasoneth, but of God that sheweth mercy; for the scripture saith unto Pharaoh: Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say unto me, Why doth he yet find fault? For who hath resisted his will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show his wrath and to make his power known, endureth with much long-suffering the vessel of wrath fitted to destruction, and that he might make known the riches of his glory on the vessel of mercy which he had afore prepared unto glory?"

Again Paul says: "Let every soul be subject unto the higher power, for there is no power but of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation."

According to your Bible, which you say is the divinely-inspired word of an infinite God, there is no power but of God, and all rulers, whether good or bad, are ministers of God, and all who resist their power must be damned.

If that be true, then our grand, noble, and patriotic forefathers and mothers, who resisted the tyranny of King George of England, and who by such resistance have established and built up the grandest government on earth, have resisted the ordinance of God, and must be damned, and every reformer who has made the condi-

tion of things in this world better has resisted the ordinance of God and must be damned.

36. Do you believe there is one intelligent, sane person of the present age who believes that? If there is an omnipotent, omniscient God, then he would rid the world of all evil and make all his creatures, things, and conditions good; and as he does not, then we know your God is not infinitely good. And if there is no power but of God, then the power of your Devil is a part of the power of your God, and hence your God has too much power.

37. If there is an omnipotent God and if there is a wicked Devil, who or which causes all sin, crime, and misery, and if this God will do whatsoever you may ask him to do in the name of Jesus Christ, then why don't you ask God in the name of Jesus Christ to kill this devil, and thus rid the world of all evil? If you are honest you will say, "We don't want any God to kill our Devil, because that would destroy our business, and then we should have to go to work at some useful business and earn an honest living." You know that is true, because you know your Devil is just as necessary to help you in your business as your Great Jehovah and your precious Jesus is.

But, my dear sir, your god is a myth and your devil is a fraud, and science will soon kill both your devil and god.

In conclusion I will say, I hope some of you will kindly answer these questions and tell us what you know about an infinite God and how you know it. I have made a careful study of these matters for more than thirty-five years, and I have arrived at the conclusion that all the God there is Nature, and that all that takes place is the result of some natural cause, and that no God or power can change that fact.

Very truly yours for truth and reason,
Elmira, Mich. G. G. GABRION.

Disgusted.

To the Editor of The Truth Seeker.

I lately sent the following letter to the Blue Grass Blade:

CHARLES CHILTON MOORE: . . . Since you have commenced to quarrel with the A. S. U. you have shown yourself a Christian in its most degrading form to humanity. I don't care what you say, Jesuit like, you are trying to impose yourself on Liberals, who have entirely too much sense not to see who and what you are.

I read no other paper but yours, except one copy of The Truth Seeker, from which you quoted, and I have kept up reading the Blade with the hope of more light, but none comes, and so I order my Blade stopped at once, though it is paid for till January, E. M. 302.

I do this for so many reasons I cannot begin to enumerate the half of them. You use abuse for argument, you lie like a dirty dog instead of giving facts; you treat your correspondents who differ with you (see J. T. Stewart, Seymour, Mo., for one) with such injustice it makes the blood of a true man boil with indignation.

I am forced to the conclusion that back of all of this must be the promptings of a savage nature, the low groveling instinct of the wild beast, as your picture shows you to be.

You are no genius; in your undeveloped animal nature you attempt to ape the immortal Bennett; got into the penitentiary where you ought to have staid but for the humane feelings of our grand President; seeing the rapid growth of thought in the minds of men in general, who do appreciate the genius of a Brann, you attempt to imitate him, with about the success that a naked savage would a Shakspeare; but you are nearer your level when you attempt and in a measure succeed to out-Sam Sam Jones in reaching the lowest level for language to express your dearest thoughts—vile! vile instincts of the Christian! and for what is it? You don't fool a level-headed infidel, not much—that you make money with a six column weakly, and with the despairing rage of a dying wild beast you scream at The Truth Seeker, that has done more good for Freethought than the combined journals of the world. Its publishing house is a hope for the thoughts of all who love the human family.

Every Liberal I know of condemns your

course with all his might. Yours with nauseating contempt,
Texas. DR. W. C. HOLMES.

More Privileges for Pastors.

To the Editor of The Truth Seeker.

Under the above heading the Omaha Bee tells its readers that "clergy half-fare permits are to be extended to cover the entire territory between Chicago and the Pacific coast." Editorially no comment is made, and yet it is just such privileges that secular papers should call marked attention to, and condemn and rebuke. If we live in a real republic and not in caricature establishments (like the two late institutions in South Africa) we should view with alarm the setting up of a privileged class in our midst. If these spiritual shepherds are entitled to half rates on railways, the question naturally arises why should not other classes of the population be equally favored? The pauper class on account of possessing nothing, artisans and skilled workers who produce works of luxury and beauty, the doctors who save our lives are certainly entitled to some consideration; but we do not hear of their being honored. If the privilege is granted the clericals because they are ministers of the gospel, it becomes necessary to show that that gospel is accepted and acceptable by the whole people, which most certainly is not the case. Despite the beating of drums at annual meetings of large bodies of Christians (the Christian Endeavorers, for instance) the church census taken at random in various places indicates that not over one-third of the population are church members. The Christians, however, pull together and the Freethinkers will not actively interest themselves in politics, and unless they bestir themselves and agitate against class favors we may expect to see in another decade the half-fare abolished, and a clergyman's free-pass substituted.

ITEMS OF INTEREST TO CREMATIONISTS.

There are 22 crematory temples in the United States, situated as follows:

- Washington, Pa. Detroit, Mich.
- New York, N. Y. Lancaster, Pa.
- San Francisco (2). Pittsburg, Pa.
- St. Louis, Mo. Baltimore, Md.
- Philadelphia, Pa. Troy, N. Y.
- Boston, Mass. Davenport, Iowa.
- Cincinnati, O. Swinburne Isl'd, N. Y.
- Chicago, Ill. Waterville, N. Y.
- Buffalo, N. Y. Pasadena, Cal.
- Los Angeles, Cal. Fort Wayne, Ind.
- Portland, Oregon.

The cost of incineration, urn, and niche in the urn hall (or columbarium) is far cheaper than earth burial. An incineration costs about \$30 to \$45. The best way for Freethinkers who believe in this scientific disposal of the body is to arrange matters when living—this can be done by the purchase of a "Cremation Certificate" for \$30—\$5 cash and balance in monthly payments of one or more dollars; these certificates are transferable and will be honored by nearly all the cremation associations in the world.

Cremation appeals to radical, independent thinkers; it is a clean, rapid method. For those that have taken the trouble to investigate, there is no choice between the sunset glow of a furnace and the foulness and corruption of the earth.

Cremation statistics indicate a steady annual advance in all countries, and this is particularly the case here. In 1879, 4; 1899, about 260; 1899, about 1,000; 1900, about 1,200.

If the 22 cremation societies would keep a standing advertisement in the Liberal papers it would besound business policy, as nearly all Freethinkers are inclined to favor cremation. Respectfully submitted,
Omaha, Neb. WALTER BREEN.

Freethought Business Only.

To the Editor of The Truth Seeker

Your headline, "Not Interested in These Subjects," leads me to explain. Being interested is of no consequence; but if objects are mixed, how can we support our own? Your last paper reports nine Press-Writers' subjects irrelevant to Freethought, six whose titles do not show their object, and four on Freethought.

You know my reason for not giving a cent to the Secular Union this year is that speakers in our conventions proclaim ideas

foreign to the society's business. I like to do all I can for a Secular Union, Free-thought Press-Writers, and Freethought journals. Respectfully, H. M. LUCAS.
Ohio.

"Ecclesiastical Hash."

To the Editor of The Truth Seeker.

In the Christian Herald of September 18, 1901, Brother Talmage, after recounting the 10 kinds of Baptists, the 16 kinds of Methodists, the 5 kinds of Adventists, the 6 kinds of Quakers, and the 6 kinds of Presbyterians, adds: "And many other denominations, more in number than we have mentioned, are more or less absurdly cut up into a great ecclesiastical hash, with enough salt of real grace in each to keep it and enough of biting controversy to spice it, but nevertheless hash!"

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalms cxxxiii, 1).

"Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. x, 34).

"On earth, peace: good will toward men" (Luke ii, 14).

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law" (Matt. x, 35).

Brother Talmage very well knows that such conflicting and contradictory assertions as are contained in the above quotations have produced the "great ecclesiastical hash" which he so sadly deplures. He further very well knows that these discrepancies can never be harmonized.

No suggestions of Brother Talmage can ever resolve the turbulent mass into anything but "hash." He will not live long enough—even though he should live a thousand years—to see his ideal "millennial church" set up on earth, unless men abandon and abolish senseless creeds founded on "God's Holy Word," and build a common-sense structure based on man's needs as indicated by human experience.

Tennessee. W. A. SIMPSON.

Peace at Any Price.

To the Editor of The Truth Seeker.

Your paper suits me, but it raises hell in the family, and solved a doubtful problem that has worried my wife for many years. A few years ago I remodeled a church, the pastor of which I believe to be a good man, and was a general in the Confederate army. After the church was finished he called on my wife, who is a devoted Catholic, and invited her to attend his church. She declined politely and told him she was satisfied with her church and desired no change. He then inquired, To what church does your husband belong? She told him she had been married a long time and had never yet been able to discover whether he was a Christian, Mohammedan, Buddhist, or Confucian.

Since I have been taking The Truth Seeker she has about sized me up, and sometimes we have had a hot time in Georgia. I have concluded to adopt Grant's motto, "Let us have peace," therefore stop my paper from date.
Augusta, Ga. A. M. M.

A Young Friend.

To the Editor of The Truth Seeker.

Although I know you only through The Truth Seeker, still I feel that you are a friend to every Freethinker in the world, especially the young ones. I am twenty-three and was raised a Methodist, but when I was twenty I left home, and for the first time in my life saw some Freethought works and The Truth Seeker. The result was that I went to thinking, and the more I thought the less I believed. Now, I am an Agnostic and a devoted reader of The Truth Seeker. I inclose check for the renewal of subscription. I regret that I am unable to help you more in the cause, but I am at present only a laboring man, and money comes hard. However, I cannot get along without The Truth Seeker, as it always comes for my Sunday reading. Next year, when my pineapples come in, if I am prosperous, I shall share my prosperity with the grand old Truth Seeker.

Wishing you success in your work for Freethought, I am one of your new friends,
Florida. B. G. BALL.

Some Serious Thoughts.

To the Editor of The Truth Seeker.

I inclose herewith \$5 for two years' subscription, which carries me to Aug. 21, 1903; also \$5 for two new subscribers.

I am unable to do much for Freethought in this Indian country, as but a few whites live near this agency. Those who do are interested in the souls of the Indians, which of course they know all about, and it is hard ground to work on or I should have done something for The Truth Seeker long ago. I have however got two subscribers.

If every subscriber to The Truth Seeker would get one new subscriber he would be doing himself a credit and the new subscriber a lasting benefit. In a country of such public schools as ours a paper like The Truth Seeker should flourish like a "green bay-tree," and it surely will if it ever gets a good foothold. The trouble is in getting people to read—read *The Truth Seeker*; they won't read it, and I sometimes think that it is more pleasant for some people to believe a lie than the truth. If the bigotry and fear in men's minds could be removed, such papers as The Truth Seeker would flourish; but it is a long way round, and many a boulder of superstition must be removed before the bright sunshine of independent thought and action will dawn upon the human family. Very truly and fraternally yours,

Montana. A. N. GROVER.

Speed the Day!

To the Editor of The Truth Seeker.

Inclosed please find a one dollar bill, which will pay my subscription for four months, commencing August 19. I regret very much I cannot send amount for one or two years' subscription, and only wish I could make it a hundred.

You are right when you say you advocate my cause, and it is my sincere wish that nothing happens to The Truth Seeker before I get out of a heavy debt recently incurred and get a chance to help along some. I have several of your catalogues of books and long for the day when I can begin buying many of them. Will do all I can toward securing new subscribers. Most sincerely yours,
Ohio. W. A. B.

A Bold Newspaper in Alabama.

To the Editor of The Truth Seeker.

I inclose herewith an article the words of which were compiled by me from the works of Ingersoll, Haeckel, and Rensburg; also Omar. It was published by W. W. Bunting, editor of the Florence Herald, Florence, Ala., and has contributed to raise the wrath of Christians here. I therefore hope that you will call the attention of the Freethinkers, throughout the wide range of your world-wide circulation, to the fact of W. W. Bunting's liberality in publishing Freethought articles, and perhaps Freethinkers, by encouraging him with letters from everywhere, will break the shell of Christian bigotry and inaugurate a new day for this part of our country. Yours truly,
Alabama. GUY SIMMONS.

Does Mineral Live and Grow?

To the Editor of The Truth Seeker.

In The Truth Seeker of August 24 Eliza M. Bliven, in her Secular Sunday School Lessons, says that mineral does not live or grow. A member of my family (by marriage) says minerals such as stones, dirt, gold, and silver do live and grow, and that iron is just a solid mass of insects.

He wants to know how vegetables can be mineral and the human body also be mineral and both live and grow. Now, I want to see her statements proved, and then want to see him disprove them. He is a Bible man, while I belong to The Truth Seeker.
California. INQUIRER.

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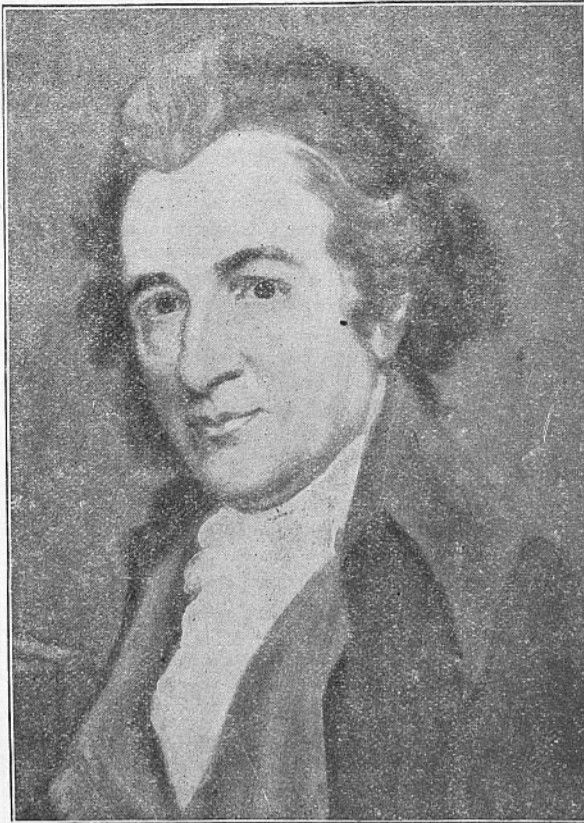
Among the additional articles in the Appendix is a dissertation on the Essenes, discussing the probability of Jesus having belonged to that sect. Also articles on the Zealots, and the Inquisition. The theory that the Inquisition was first established in the middle ages, about the 12th century, is shown to be without foundation. On the contrary, it is traced back to the days of Jerome and Augustine, and is proved to have had its foundation in the teachings of Paul and in the reported sayings of Jesus. In fact it is shown that the Inquisition was a legitimate institution of the Christian religion.

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It is just as impossible to cure religious ills by civil law as it is to remedy political ills by assassination and murder.—Sentinel of Liberty.

The latter part of a wise man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the former.—Swift.

All is bad or good as it affects the well-being of society, or, let us call it, humanity. There can be no intrinsic evil, no positive sin, where there is no community to be harmed by your acts.—Mrs. E. Lynn Linton.

Instilling opinions without the evidence, and at an age when the parties into whom the opinions are instilled are incapable of understanding the evidence, is a practice which necessarily engenders habits of complicated misconduct toward evidence. It engenders the habit of neglecting evidence and the holding of opinions without regard to their evidence—a habit which is the foundation of all intellectual and moral depravity.—Westminster Review.

If I owe a person money and cannot pay him, and he threatens to put me in prison, another person can take the debt upon himself and pay it for me; but if I have committed a crime, every circumstance of the case is changed. Moral justice cannot take the innocent for the guilty, even if the innocent would offer itself. To suppose justice to do this is to destroy the principle of its existence, which is the thing itself. It is then no longer justice; it is indiscriminate revenge.—Paine.

This is the history of governments: one man does something which is to bind another. A man, who cannot be acquainted with me, taxes me; looking from afar at me, ordains that a part of my labor shall go to this or that whimsical end, not as I, but as he happens to fancy. Behold the consequence! Of all debts, men are least willing to pay the taxes. What a satire is this on government! Everywhere they think they get their money's worth, except for these.—Emerson.

Of late the death-beds of believers have been less peaceful than those of unbelievers. Terrible doubts have intruded themselves. Orthodoxy is bound to believe that Voltaire and Paine and other so-called infidels died miserable deaths, and still goes on asserting it though there is not a particle of proof. But it would not be difficult, were the truth abundant, to match these cases with a score to one of the unhappy deaths of orthodox Christians of the most saintly characters.—Chadwick.

Miracles are probable only in the far past or the very remote future. The present is the property of the natural. You say to a man, "The dead were raised four thousand years ago." He says, "Well, that's reasonable." You say to him, "In four million years we shall all be raised." He says, "That is what I believe." Say to him, "A man was raised from the dead this morning," and he will say, "What are you giving us?" Miracles never convinced at the time they were said to have been performed.—Ingersoll.

We now feel that we must suspect all institutions that boast a birth in the distant past. Such a boast had plausibility enough in the years which accepted the story of a golden age. As long as it was believed that ages ago the gods conversed freely with men and that the sacred books and legends of the nations contained the wisdom cleaved from heaven, age was a virtue indeed. But we now know that this is folly. Wisdom grew with the growth of man's mind. Therefore, the older an institution claims to be, so much the more certain is it that it was founded on scanty and immature knowledge.—Joseph McCabe.

The dictum that truth always triumphs over superstition is one of those pleasant falsehoods which men repeat after one another till they pass into commonplaces, but which all experience refutes. History teems with instances of truth put down by persecution. If not suppressed forever, it may be thrown back for centuries. To speak only of religious opinions, the Reformation broke out at least twenty times before Luther, and was put down. Arnold of Brescia was put down. Fra Docino was put down. Savonarola was put down. The Albigenses were put down. The Vaudois were put down. The Lollards were put down. The Hussites were put down. Even after Luther, wherever persecution was persisted in, it was successful. In Spain, Italy, Flanders, the Austrian empire, Protestantism was rooted out, and most likely would have been in England had Queen Mary lived or Queen Elizabeth died. Persecution has always succeeded, save where the heretics were too strong a party to be persecuted effectually.—John Stuart Mill.

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"For saying that the Emperor is a gibbering talker."

"But I did not mean the Emperor of Germany," he protested. "I was talking about the Emperor of Russia."

"Ach so!" said the officer with a puzzled expression. "Is then the Emperor of Russia a gibbering talker also?"

SHAKEN FAITH.—A religious old darky had his faith badly shaken not long ago. He is sexton for a white church in a Fayette county town, and one afternoon as he was in front sweeping the pavement a strong wind arose, tearing a piece of the cornice off and taking a few bricks out of the wall. Realizing that a good run was better than a bad stand, the old man sought shelter in the station house on the opposite side of the street.

Several minutes later a member of the church of which Uncle Isham is sexton came by, and noticing him in his retreat, remarked that he thought the station house a strange place for a man of faith to seek shelter in a storm when a house of worship was near.

"Dat's so, but what's a man gwine ter do when de Lord begins to frow bricks at 'im?"—Schmitar.

A KINDLY SUGGESTION.—"Hel-lo!" yelled old man Dingley as Miss Luce Bloomer went down the opposite side of the street on her bicycle.

"Well, what is it?" she asked, as she gracefully stepped off her machine at his side.

"Why, y' see, I was in the army—in the cavalry, y' know—an' when I see them bloomers I thought I'd tell you about our cavalry pants; y' see they had two thicknesses of cloth in the se—"

"Sir!" screamed Miss Bloomer.

"Yaas," went on old man Dingley. "they wuz what y' call re-enforced in the se—"

"You are an old brute!" she said as she mounted her machine and wheeled away.

"Wa-al, that's where the wear comes on a saddle. She's too durned partic'lar." And the old man went back into the house.—Judge.

MISSIONARY WORK IN THE MOUNTAINS.—A Baltimore young lady, just back from a vacation, tells this one:

Way back in the mountains of West Virginia a Presbyterian minister some time ago fell in with some people who seemed to be well fitted for the missionary efforts on which he was bent. He had been riding nearly all day and late in the afternoon came upon a cabin set in the midst of woodland. Near the door was a spare, straight-haired woman, who gazed at him curiously. The minister spoke to her courteously and made some inquiries regarding the neighborhood. Her husband was a hunter, the woman said.

"And is he a God-fearing man?" asked the preacher.

"I reckon so," came the slow reply, "cause he always takes his gun with him."

The visitor hastily changed the subject and inquired if there were any Presbyterians in the neighborhood.

"I dunno," said the woman, simply; "but there's a lot of skins hanging up in the cabin; you can look at 'em and see if you can find any."

A Sunday-school organized in the same district had old men and young lads in the same class. Wishing to test the knowledge of her scholars the teacher began by asking each one who made him. An old man at the end of the bench didn't know, the next man didn't, and no one did until a small boy declared he knew, and said "God."

"Well," cried the old fellow just appealed to, "taint been so very long since he was made."—Baltimore Sun.

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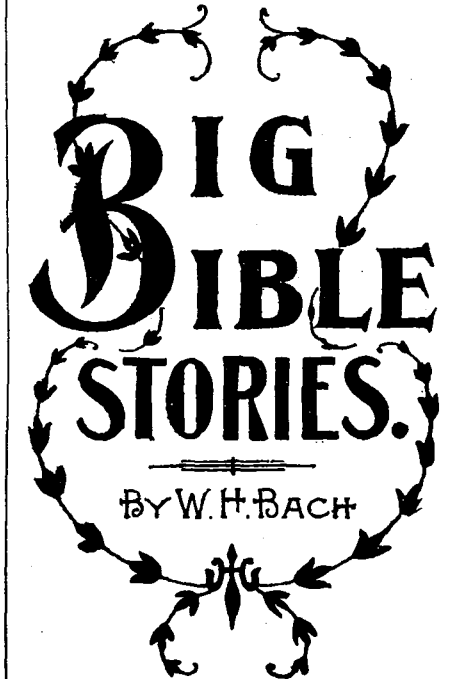
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The Press-Writers.

Press-Writers' Notes.

Francis B. Livesey seems to be taking advantage of the present extravagant utterances of the clergy to get in a word in defense of free press and free speech. In the Baltimore (Md.) American, Sept. 18, he answers one preacher with praises of the colony at Home, Wash. The Baltimore Sun of the same date prints his reply to another entitled "Anarchism and Socialism—Compulsory Education Already a Basis for All Revolutionists." Livesey is also busying himself in behalf of Brother Corder, and suggests that Ohio Press-Writers do what they can (care of Lewis C. Hoover, sheriff, Circleville, O.). The Union-Herald of Circleville recently printed Livesey in his defense.

George B. Wheeler's "Injustice to Ingersoll" appeared in the Brocton (Ill.) Review, Sept. 12, and the Tamaroa (Ill.) Times, Sept. 13. Thirty copies of this letter were sent to weekly papers, and about half of them have been reported as appearing. A Chicago editor returned the MS. because he said he had "seen the same letter in so many of his exchanges," showing that editors notice the Press-Writers' efforts in other papers.

The Sunday Record-Herald (Chicago), Sept. 15, prints E. P. Peacock in a "Criticism of Christianity." Mr. Peacock shows how the principles and teachings of Christianity are hurtful to progress.

Mrs. Harriet M. Closz is a most active worker, and one that Western Press-Writers should keep well supplied with targets, as she seldom fails to make a center shot. Her regular work is a column of editorial comment in a local paper each week, and other recent efforts have been "Constructive Armies" in the Omaha (Neb.) World-Herald, Aug. 18 (that is reprinted in the Graphic-Herald of Webster City, Ia., Sept. 18); "Boys, Why Don't You be Good?" a column letter in reply to an editorial that appeared in the Manson (Iowa) Democrat, Sept. 11. The New York Journal rejected her reply to the pious editorial of Aug. 11, commented on in a recent Truth Seeker, and Mrs. Closz forwarded the copy to the Progressive Thinker (Chicago).

Sept. 6, Mrs. Closz commends, in a letter to the Rev. R. A. White, pastor of a Universalist church in Chicago, his suggestion that the pews present their criticism of the pulpit in writing to be read at the next meeting. I would suggest that some of our Chicago Press-Writers secure a pew and report results.

M. E. Morris of Seattle, Wash., under the date of Sept. 10 writes: "After some time I pick up the most powerful Free-thought journal in America. The Truth Seeker, and in it find a new departure. I allude to the Press-Writers' movement. Such steps are certainly wise, and much good will undoubtedly be the result if carried out systematically by ardent admirers of liberty in its truest sense. For my part, I want to be one of you who dare to investigate the great problem or problems which confront society to-day from the standpoint of honest people."

I. N. Corr of Pueblo, Col., September 16, writes: "Dear Brother Liberal: I inclose \$2 for the aid of the Press-Writers. I believe you are doing very effective work. My time being most all taken up, I can only aid you at present by a money contribution."

Thanks, brother! Your kindness gives us a real printing-fund of \$2.32 after all bills and charges for circulars 3170 and 3300 are paid.

The Philadelphia Bulletin of Sept. 14 prints a good letter from Miss Mabel Gifford on "Two Kinds of Anarchists." J. C. Bell presents some thought-provoking "Suppositions;" J. M. Gilbert takes a hand in the "Thief on the Cross" discussion, and John J. Fleming gives "A Remedy for Social Ills." September 16, there a letter entitled "Sympathy." Sept. 17, J. C. Bell writes on "Belief and Reason." Sept. 18, Edward Stern pleads for "Rational Discussion." Sept. 21, John J. Fleming has a letter on "Idleness and Politics."

The Florence (Ala.) Herald, Sept. 7, prints a radical letter from Guy Simmons of Rogerville, Ala.

In the Record-Herald (Chicago, Ill.).

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Sept. 22, J. C. Bell has an article under the caption of "Picks Flaws in Christianity, Contrasting Questions Offered anent Science and Bible Belief," a very unique way of putting it.

In the Democratic Ledger (Havre de Grace, Md.), Sept. 21, Francis B. Livesey answers three clergymen. His article is entitled "Easy Divorce Preferable."

The Richmond (Va.) Times, Sept. 21, reprints Mr. Livesey's article from the Baltimore Sun of Sept. 18. Another article by Mr. Livesey, on "Talmage and Christianity," appears in the Star-Democrat (Easton, Md.), Sept. 21.

In the Centerville (Md.) Record, Sept. 21 Dr. Thomas Morgan has a fine article on "Anti-vaccination."

In the Boston Traveler, Sept. 20, A. A. Orcutt corrects a typographical error in a former letter. Sept. 21, D. Webster Groh answers "Prophet" Willard on "Sunday Ball Playing," and J. C. Bell has a good one on "The Boer War." Sept. 23, J. C. Bell asks several pointed questions under the caption of "Why?" Sept. 25, J. M. Gilbert answers "Truth" on "Infidels;" G. L. Gullickson has a good one on "The Religion of Humanity." Sept. 26, J. M. Byler presents some "Questions for H. G. Winsor;" B. T. Quaintance writes on "Democracy," a plea for Direct Legislation; Walter Breen compares "Agnosticism and Christianity;" and Aurin F. Hill treats of the "Sewage Disposal" problem in our large cities.

Word comes from the editor of the Spokesman-Review (Spokane, Wash.) that several of the Press-Writers would appear on Sunday, Sept. 22, but the paper has not reached me yet.

NEW MEMBERS.

f Corr, I. N., 820 Centre st., Pueblo, Colo.
c Clarke, J. M., Batavia, Iowa.
b Kidder, M. Grier, 250 Scott street, San Francisco, Cal.
c Phelps Mrs. Hortense Malcolm, Lilly Dale, N. Y.

CORRECTIONS.

b Hutcheson, W. J., 326 W. 25th st., New York, N. Y.

b Quaintance, B. T., Mills City, O.

A. C. ARMSTRONG.

17 Leroy street, Dorchester, Mass., September 26.

A TARGET.

Press-Writer M. A. Dailey of Noblesville, Ind., has written to the Journal, Indianapolis, Ind., a reply to the following editorial article from its issue of Sept. 15, and asks all other Press-Writers to do the same.

THE SURE REMEDY FOR ANARCHISM.

One of the distinctive features of the Anarchist is that he is an Atheist. He denies with contempt the existence of a supreme being; he sneers with brutal jest at the suggestion of moral responsibility based upon a belief in the righteousness of an overruling providence. "The fool hath said in his heart there is no God," but the Anarchist rejects the existence of God with the venomous language that he applies to social order. He cries out in rage against the moral government of the world because the morality of divine revelation has no place in his hideous creed. He is the victim of a godless pessimism which involves the human race in hopeless gloom, and makes him a fiend delighting in deeds that would undermine social order and every human virtue or higher prompting which has raised the now Christian peoples from barbarism. His creed is: "Let us eat, drink, murder, and be merry, for to-morrow we die."

The one sure remedy for Anarchism is the clearing light and elevating power of Christianity. No man who is under the influence of Christian civilization can be an Anarchist. To the human being who accepts as truth the elementary principles of the Sermon on the Mount, the idea of Anarchism is repulsive. Flood the dark places where Atheism and Anarchism gather with the light of divine revelation, and the twin monstrosities will scatter. Take the gospel of hope and the help of modern Christian charities into the repulsive spots in large cities where vice, crime, and lawlessness fester, and a new life will be inspired. The pervasive and uplifting influence of the teachings of Jesus Christ is the hope of the world. And it is a cheering assurance that while narrow zealots bewail what they mistake as spreading Atheism, the influence of the central truths of Christianity was never more potential than at the present time.—Indianapolis Journal, Sept. 15.

THE TRUTH SEEKER

A Journal of Freethought and Reform.

Vol. 28. No. 41. {PUBLISHED WEEKLY.} New York, Saturday, October 12, 1901. {28 LAFAYETTE PL.} \$3.00 Per Year.

Note and Comment

The Thomas G. Barker Defense Association is still unable to induce the Rev. Keller's friends to get action on themselves in the matter of investigating the charge of assault made by Mrs. Barker.

For pouring water over his daughter, who wanted to be baptized and was too sick to be immersed, the Rev. Ira Estep of Inez, Ky., has been found guilty of violating the laws of the Baptist church and his license has been revoked. Hereafter if Mr. Estep continues in the business of shepherding souls, he will save them dry.

"Man has a God-given right to work," says Judge Baker of the Federal Court at Indianapolis, "and no right-thinking man can object to a court issuing an order that will help people to enjoy this right." Would Judge Baker say that this holds true if the day when a man desires to exercise his "God-given" right happens to be Sunday?

A correspondent of the Amsterdam Handelsblad has heard the British government's hired clergymen in the act of earning their salaries, and tells what he thinks of them: "For inane, insipid, vapid, and invertebrate sermons, commend me to the Episcopalian clergy of England. Their halting weakness is impossible to describe, and, in my experience, unrivaled."

While the Lord was in his holy temple, to wit, St. Peter's Roman Catholic church, Reading Pa., on Sunday last, a partition fell on the congregation and a dozen people were hurt. In the same city, the Lord being present as aforesaid, Abraham Schenck, of the United Brethren persuasion, dropped dead as he responded "Amen" to the closing words of a sermon.

Mr. Seth Low, fusion candidate for mayor of New York, and a likely winner, promises in his letter of acceptance a more liberal construction of the law relating to the sale of liquor on Sunday. He says nothing about the much more important matter of relieving the victims of Sunday legislation who are not allowed to follow a legitimate business on the first day of the week.

Leopoldo Batres, a scientist representing the government of Mexico, has just visited the cliff dwellers' ruins of the Mancos canon in Colorado. Senor Batres has fully satisfied himself that the inhabitants of cliffs were of Asiatic origin, as he found many baskets and other trinkets of Asiatic and Japanese form. He thinks the mound builders and cliff dwellers were two distinct races.

The Greek priest leads about as strenuous a life as the Polish Catholic priest, who usually goes from one parish to another because the first has become too hot to hold him. Father Dorotheos Bacliaros, pastor of a Greek church in Chicago, was mobbed the other day by twenty-five of his countrymen, who made a vicious attack on his life, and he was preserved only by the arrival of a detail of police.

The colored Christian is as devious in his ways as his white brother in Christ. An African Methodist congregation in an Ohio town secured the city hall to hold the dedication services of their "new" church, and by advertising that Booker T. Washington, the well-known educator, would be present and address the meeting, managed to sell a fairly large number of tickets of admission. But Booker T. Washington was not there, and it is said by neighbors that he was not expected; neither did the colored congregation have a new church to dedicate; they had only been shingling the old one.

Whether or not marriage is a success, it proved disastrous to the Rev. E. Bruce Price of the Bethany Baptist church, Camden, N. J., for the young minister was so infatuated with his bride that he neglected all the other women of his parish, and the irate ladies forced him to resign. Previous to his marriage, it is said, he was active, energetic, and magnetic, but lost all these gifts during his protracted honeymoon.

The National Tube Company of McKeesport, Pa., has given the ministers something to talk about by announcing that its mills will be run on Sundays. The company has a press of orders, and the men are willing to work; but there is on the statute books of Pennsylvania a "blue law" enacted in 1774 which provides a fine and costs as a penalty for worldly employment on the Sabbath, and the ministers threaten to appeal to this law.

At Olympia, Wash., last week, the Puget Sound Methodist Conference adopted resolutions condemning the so-called "Higher Criticism," and denouncing the Garrett Biblical Institute and Boston Theological Seminary, which are held to be exponents of ideas in conflict with teachings of the Bible. When the Puget Sound Methodist makes known his displeasure at their proceedings, it is well for the Higher Critics to pause and ascertain whither they are drifting.

There is reported to be much excitement in Dover, Okla., over the egging of the Methodist pastor of that parish. The persons who committed the assault on the preacher and his wife assembled at the parsonage with a quantity of eggs, opened the door, and hurled them in. Several eggs struck the minister, and one struck his wife, and she fainted. The cause of the egging is said to be a church trouble. The sufferer from religious emotions thus exhaling themselves in bad eggs is the Rev. Mr. Sydman.

Mrs. Ford, a believer in faith cure, died in White Plains, N. Y., last week without medical attendance. The doctor who made a post-mortem examination reports: "I believe that death was the result of misdirected attentions and neglect of the ordinary common-sense methods of relief for the diseased condition under which the woman had labored for the past eighteen months." Mrs. Ford resided in the home of J. Luther Pierson, who was some months ago convicted for allowing his child to die under similar conditions of neglect.

"Upon thorough investigation I am satisfied that the statements which I made on Sunday night last regarding the dinner party held the Saturday night preceding were contrary to facts, and I hereby retract them with full apology to all injured parties." Thus does the Rev. John M. Rich of Hackensack, N. J., withdraw his remarks about persons whom he had denounced from his pulpit as "a drunken mob," "desecrators of the Sabbath," and "a disgrace to the town." The persons so characterized happened to be alive and able to demand an apology or make the dominie stand for serious consequences.

There are well-founded reports of excessive marriage charges on the part of Catholic priests in the interior of Mexico, where young men are "sized up" to see what they will stand. In some cases, says the Mexican Herald, sensible grooms have refused to pay from \$800 to \$1,500, and have gone to the United States, where priests were happy to perform the religious ceremony for \$25 gold, or say, \$52 silver. The civil marriage, which alone legitimizes children and provides for the due and orderly inheritance of property in Mexico, is always in order, and many people are contenting

themselves with what the law says is sufficient.

In trying a case of fatal negligence under Christian Science in Toronto the crown attorney, after declaring that "this 'Christian Science,' as set out in Mrs. Eddy's book, is the most damnable blasphemy I ever heard or read," proceeded to justify his characterization by reading some specimen passages from "Science and Health." He had not proceeded far when the magistrate on the bench broke in with, "Is that woman still at large?" "Yes," replied the crown attorney, "and she got this message from God copyrighted." Thereupon the magistrate remarked, "Oh!" and added, "That shows she is sane enough in one respect." The preliminary inquiry ended with a commitment of the dead boy's father for trial.

The Rev. Mr. Swallow of Pennsylvania, who polled a large number of votes on the Prohibition ticket a few years ago, as candidate for state treasurer, is thus characterized by a resolution adopted at a recent meeting in Harrisburg: "Resolved, That Silas C. Swallow, editor of the so-called Pennsylvania Methodist, 'deserves to be pilloried as an enemy to these United States of America, and that his name should only be mentioned with those of Judas and Cain, Benedict Arnold, Wilkes Booth, Guiteau, Czolgosz, and the other traitors, assassins, liars, and vile traducers of character who have blackened the pages of the world's history.' The uncomplimentary resolution is supposed to have been written by another minister, the Rev. C. V. Hartzell.

The Social Alliance of Boston has addressed to Governor Odell of New York a petition beginning as follows: "We hereby respectfully submit for your consideration reasons for commuting the sentence of death passed on Leon Czolgosz to one of life imprisonment. The motive of the petition is no sentimental sympathy with the condemned man, much less the upholding of any form of Anarchism of which he is said to be a disciple; but the belief that the ends of justice, the vindication of the law, and the higher interests of civilization will be better served by this change in the form of the penalty." The petition of course will not be granted, but its sentiments are no discredit to the petitioners. There is a spirit rife among professed Christians which demands that the culprit be condemned to hours of agony before he is granted the relief of death.

Anthony Comstock made the mistake of thinking that he was the whole court, the other day, and got himself sat upon by Magistrate Cornell. Comstock telephoned to the West Side police court at half-past three that he had caught a man in the attempt to destroy the social fabric by running a nickel-in-the-slot machine, and he wanted the court kept open till he got there. "This court will close promptly at 4 o'clock," said Magistrate Cornell. Comstock rushed into the court-room at 3:47 o'clock. He had a man named Halleran with him as prisoner. Magistrate Cornell disposed of the case very quickly by adjourning the hearing until the next morning. Comstock turned to the prisoner and said: "Have you your bondsman with you? If you have not you cannot get out tonight. Be sure to have him here to-morrow." "I am running this court, Mr. Comstock," said Magistrate Cornell. "No assistance is required. The prisoner does not need his bondsman to-night, for he is not under bail. He is paroled until to-morrow." Comstock stroked his whiskers and doubtless swore some under his breath as Halleran walked out of the court.

News of the Week.

A race war in Harrison county, Texas, is reported to have led to the lynching of five negroes and the killing of a white man.

The German mission at Piangthong, northeast of Kwangtung, China, has been attacked and burned by natives. The missionaries escaped.

Tammany has nominated Edward M. Shepard of Brooklyn as candidate for mayor of Greater New York. Mr. Shepard is a respectable citizen.

Mayor Harrison of Chicago has forbidden Emma Goldman to speak in public during her stay in Chicago. Emma declares that she will speak in private.

An ordinance passed by the city council of Grinnell, Ia., makes it unlawful for two or more persons to congregate within the city limits for the purpose of drinking beer.

Two negro lads suspected of a murder were lynched by a mob in Shelbyville, Ky., Oct. 1. On the same date a man charged with assault was lynched in Helena, Mont.

Jacob Rehm, an inmate of the veteran soldiers' home at Dayton, O., spoke ill of McKinley and was dishonorably discharged from the home. Then he hanged himself.

The strike in San Francisco, inaugurated to force the Drayman's Association of employers to hire only union teamsters, has been settled. The men go back to work without having gained their demand.

The widow Smith of Mill Creek, S. C., refused to marry Albert N. Terry. Both worship in the same church, and the next time they met in meeting there he shot her through the back and then killed himself.

The Paris correspondent of the London Times says only a little more than half the 16,468 religious establishments in France have submitted to the new Law of Associations. Six hundred nuns have gone to Spain.

The destruction of the German Lutheran church at Accident, Md., by lightning is by some of its members called a judgment of the Lord, because the building was struck while discord reigned in the congregation.

The Socialist labor party of Hudson county, in New Jersey, has nominated candidates, but conducts its campaign under difficulties. The authorities think that Socialists are the same thing as Anarchists, and will not allow the orators to speak on the streets.

The Columbia saved the cup by winning three straight from Shamrock II. In the three races there was barely a total of five minutes difference in the time of the yachts, although they sailed an aggregate of upwards of one hundred miles. Sir Thomas Lipton says his disappointment at not lifting the cup is less than would have been his joy had he won it. A Scotch syndicate promises to challenge next year, which is serious, the Scotch being a people of much pertinosity.

Anarchist Johann Most is free again, there being no evidence on which to hold him. Free Society, the Anarchist paper of Chicago, the publishers of which were held temporarily on suspicion of complicity in the crime of Czolgosz, has resumed publication, although it is said to have been denied mail privileges. Joseph S. Cada, the publisher of the anarchistic weekly called New Century, also of Chicago, was arrested Oct. 1 on a warrant charging him with using the United States mails for improper purposes.

ARE THE BLUE LAWS MYTHICAL THE RECORDS OF THE COLONIES SAY THEY ARE NOT.

Men in Large Numbers Fined for Walking or Riding Unnecessarily on Sunday, and for "Riding Violently to and from Meeting"—"Publicly" Kissing Your Wife Condemned as Lewd and Unseemly Behavior—President Washington Detained by a Tithing-man While Traveling in Connecticut.

To the Editor of The Truth Seeker.

I inclose you a clipping from the Pittsburg Dispatch. I have supposed from my former readings of The Truth Seeker that those Blue Laws were a fact. If you take any notice of this I would like very much to have the article. Of course, as long as I stay here in Canada, I cannot take The Truth Seeker. Very truly yours,
Vancouver, B. C. NELSON SMITH.

From the Pittsburg Dispatch.

Critics of recent Sunday regulations established by Recorder A. M. Brown have been assiduously talking of the "blue laws." In saying that the recorder is reviving the "blue laws" they ascribe to him the impossible feat of reviving something that never existed. It is not generally known, perhaps, that New England or any of the original colonies in their periods of the greatest severity never had such a code as the blue laws. The "blue laws" constituted a book that was written by one Rev. Samuel A. Peters in England after his obnoxious Toryism had resulted in his being compelled to flee from America. His book was written in a spirit of revenge and satire.

Rev. S. A. Peters was educated at Yale College, but became an obstinate Tory. In 1774 he became so obnoxious to the Sons of Liberty that he was threatened with tar and feathers and fled first to Boston and afterwards to England, where he stayed until 1805. He was indignant at the colony he formerly inhabited and in revengeful spirit ridiculed their laws by deliberately falsifying them and having the book printed. Trumbull calls them the "forgeries" of Rev. Samuel Peters. Even an authority that defends Peters says of his 45 laws, "Some came unchanged from New England, a few were exaggerated, and the rest were absolutely spurious."

At times New Englanders were a bit extreme in their capital crimes, but for every one of them they have scriptural authority incorporated in the code, Deuteronomy and Exodus being drawn upon principally. Death was meted to any man who worshiped any God not the Lord God. Again it reads: "If any man or woman be a witch he or she must be put to death." Blasphemy was punishable by death in New England. But one seeks in vain in the New England code the absurdities now talked about as "blue laws." They came from Peters.

IN REPLY.

We will give the facts in this matter and allow our correspondent to judge for himself whether the Pittsburg Dispatch is speaking the whole truth when it denies the blue laws.

The Blue Laws of Connecticut* is a title given the legislation of that Commonwealth by the Rev. Samuel Peters, who parodied its laws in a volume published many years ago, and so cleverly was the parody worded that even now but few know whether the laws he quoted were or were not actual legislation by the lawmakers of Connecticut. They were not, but, while they were not, the bona fide laws were every whit as blue as those he alleged to have been in existence. One of the laws best known as a Connecticut Blue Law is a prohibition of mothers from kissing their children of Sunday, or on that day erroneously called by the Puritans the Sabbath. While there never was such a statute in Connecticut, there were laws similarly tyrannical, for it is on record that men were fined for kissing their wives publicly on that day. Alice Morse Earl, in her interesting volume, "The Sabbath in Puritan New England," writes of the Blue Laws:

"Though these laws were worded by Dr. Peters, and though we are disgusted to hear them so often quoted as historical facts, still we must acknowledge that though in detail not correct they are in spirit true records of the Puritan laws which were enacted to enforce the strict and dec-

* The Truth Seeker publishes a pamphlet entitled "The Blue Laws of Connecticut," wherein the laws are quoted and pictures given showing how they were enforced. Price, 25 cents.

orous observance of the Sabbath, and which were valid not only in Connecticut and Massachusetts, but in other New England states. Even a careless glance at the historical record of any old town or church will give plenty of details to prove this."

The laws we here quote justify this assertion, and the records of the courts prove it beyond question. These courts had wide latitude in punishing offenses against religion and Puritan morality, and written statutes were not necessary in order to fine, whip, and imprison those who deviated from the Puritan standard of conduct. The actual statutes of Connecticut were as blue as anything the Rev. Samuel Peters could imagine, and it is only that the people were unacquainted with these laws that they were aroused when Mr. Peters parodied them. There was then awakened in the minds of his readers undisguised contempt for the people who could enact them, and much indignation and condemnation has been wasted upon a set of laws which never existed, while most tyrannical statutes which were real have gone unnoticed and their sponsors uncondemned.

When the Rev. Mr. Peters wrote his volume he was in England, and he probably wrote from memory, with no copy of the Connecticut Code by him. As a New England clergyman he knew what the practice was as to Sabbath observance, and the practice reflected the laws, or the laws the practice, as one pleases. And the practice was "blue" indeed, as were the punishments for Sabbath breaking.

The rules against housework, kissing, and riding, which the Post-Dispatch quotes, had all the effect of legal enactments. As to the first, the Puritans from sunset on Saturday until Sunday night, would not shave, have rooms swept, nor beds made, nor food prepared, nor cooking utensils and table-ware washed. Men in large numbers were fined for walking and riding unnecessarily on Sunday, and for riding "violently to and from meeting." That is why Mr. Peters put the word "reverently" in his alleged statute. As late as 1831, a lady journeying to her father's house in Lebanon, Conn., was fined for unnecessary traveling on the Sabbath. And Captain Kemble of Boston, in 1656, was kept for two hours in the public stocks for his lewd and unseemly behavior in "publicly" kissing his wife on Sunday. His wife met him upon the doorstep when he returned from a three years' voyage, and they scandalized the neighbors with the warmth of their greeting. In 1670 two lovers of New London, Conn., were accused and tried for "sitting together on the Lord's day under an apple tree in Goodman Chapman's orchard."

The tithing-man could arrest any who walked or rode too fast a pace to and from meeting, and he could arrest any who "walked or rode unnecessarily on the Sabbath." Great and small alike were under his control, as this notice from the "Columbian Centinel" of December, 1789, abundantly proves. It is entitled "The President and the Tithing man"

"The President [George Washington], on his return to New York from his late tour through Connecticut, having missed his way on Saturday, was obliged to ride a few miles on Sunday morning in order to gain the town at which he had proposed to have attended divine service. Before he arrived, however, he was met by a tithing man, who, commanding him to stop, demanded the occasion of his riding; and it was not until the President had informed him of every circumstance and promised to go no further than the town intended that the tithing-man would permit him to proceed on his journey."

The following is a list of the Sabbath Day offenses taken cognizance of by the authorities, and the punishment meted out. It is compiled from "The Sabbath in Puritan New England," taken from church and court records. It was not necessary for the state legislature to make laws of the "blue" variety for these minor offenses. The town governments, which were one with church governments, looked after the people with care. In those days each person knew his neighbor's business thoroughly. The ministers ruled with severity, the "tithingmen" and constables were their willing servants, and the courts punished Sabbath-breaking and offenses against religion as a parent would deal with erring children for breaches of conduct. It was a very paternal government, as a stern parent wielding the rod, with no intention of spoiling the child by sparing it.

In New London, in the latter part of the seventeenth century, a man was fined for catching eels on Sunday; another was "fined twenty shillings for sailing a boat on the Lord's Day."

In Plymouth a man was "sharply whipped" for shooting fowl on Sunday; another was fined for carrying a grist of corn home on the Lord's Day, and the miller who allowed him to take it was also fined. Elizabeth Eddy of the same town was fined, in 1652, "ten shillings for wringing and hanging out clothes." A Plymouth man, for attending to his tar-pits on the Sabbath, was set in the stocks. James Watt, in 1658, was publicly reproved "for writing a note about common business on the Lord's Day, at least in the evening somewhat too soon." A Plymouth man who drove a yoke of oxen was "presented" before the court, as was also another offender who drove some cows a short distance "without need" on the Sabbath. In Newbury, in 1646, Aquila Chase and his wife were fined for gathering peas from their own garden on the Sabbath. In Wareham, in 1772, William Estes acknowledged himself "guilty of racking hay on the Lord's Day" and was fined ten shillings; and in 1774 another Wareham citizen, for a breach of the Sabbath in "pulling apples," was fined five shillings. A Dunstable soldier, for "wetting a piece of an old hat to put in his shoe" to protect his foot, was fined and paid forty shillings.

A Maine man who was rebuked and fined for "unseemly walking" on the Lord's Day protested that he ran to save a man from drowning. The court made him pay his fine. In 1720 Samuel Sabin complained of himself before a justice in Norwich that he visited on Sabbath night some relative at a neighbor's house. In 1659 Sam Clarke, for "hankering about on men's gates on Sabbath evening to draw company out to him," was reproved and warned not to "harden his neck" and be "wholly destroyed."

As late as 1774 the "First Church" of Roxbury (Mass.) fined its members for non-attendance. In 1651 Thomas Scott was "fined" ten shillings unless he "have learned Mr. Norton's Chatachise by the next Court." In 1760 the legislature of Massachusetts passed the law that "any person able of Body who shall absent themselves from publick worship of God on the Lord's Day shall pay ten shillings fine." By the Connecticut code the fine was the same, and the law was not suspended till 1770. By the New Haven code five shillings was the fine for non-attendance at church, and the offender was often punished otherwise as well. Sometimes, however, the court increased the fine, as Captain Dennison, one of New Haven's most popular and respected citizens, paid fifteen shillings for absence from church. William Blagden, who lived in New Haven in 1647, was "brought up" for absence from meeting. He pleaded that he had fallen into the water late on Saturday, could light no fire on Sunday to dry his clothes, and so had lain in bed to keep warm while his only suit was drying. He was convicted of "sloathfulness" for this, and sentenced to be "publicly whipped."

The treatment of the Quakers under the Blue Laws is thus described by the author of "The Sabbath in Puritan New England": "Of course, the Quakers contributed liberally to the support of the court, and were fined in great numbers for refusing to attend the church which they hated, and which also warmly abhorred them; and they were zealously set in the stocks, and whipped and caged and pilloried as well—whipped if they came and expressed any dissatisfaction, and whipped if they staved away."

The Puritans included Saturday evening in their holy day, finding scriptural support for their conduct in the words, "The evening and the morning were the first day." In the first Colonial years Governor Endicott received these instructions from the New England Plantation Company: "And to the end that the Sabbath may be celebrated in a religious manner we appoint that all may surcease their labor every Satterday throughout the yeare at three of the clock in the afternoon, and that they spend the rest of the day in chatechizing and preparation for the Sabbath as the ministers shall direct." Archibald Henderson, the master of a vessel which entered the port of Boston, complained to the Council for Foreign Plantations when he returned to London, that while he was in Boston, being ignorant of the laws, and having walked half an hour after sunset on Saturday night, as punishment for this unintentional offense, a constable entered his lodgings, seized him by the hair of his head, and dragged him to prison.

Some of the regulations which Mr. Peters put into the form of a "blue law" were those against the use of the "Creature called Tobacco." In the very earliest days of the colony means had been taken to prevent the planting of the pernicious

weed except in very small quantities "for meere necessitie, for phisick, for preseruacion of health, and that the same be taken privatly by auncient men." In Connecticut a man could by permission of the law smoke once if he went on a journey of ten miles, but never more than once a day, and never in another man's house. The use of tobacco was absolutely forbidden under any circumstances on the Sabbath within two miles of the meeting-house. Violators of this rule were fined ten shillings, and in Portsmouth were set as jallbirds in the cage.

Criticising or disparaging ministers also constituted an offense punishable under the "blue laws." In Sandwich a man was publicly whipped for speaking deridingly of God's words and ordinances as taught by the minister of the town. Mistress Oliver was forced to stand in public with a cleft stick on her tongue for "reproaching the elders." A New Haven man was severely whipped for declaring that he had received no benefit from the minister's sermon. In 1744 William Howes and his son were fined fifty shillings "apeece for deriding such as sing in the congregation, teaming them fooles." In 1631 Phillip Ratcliffe, for "speaking against the churches," had his ears cut off, was whipped and banished.

Of course, blasphemy was punished, and it did not require that the objectionable expressions should be directed against the deity to insure rapid punishment for the blasphemer. One man in Hartford, for his "filthy and profane expressions," namely, "that hee hoped to meet some of the members of the Church in Hell before long, and he did not question but hee should," was "committed to prison, there to be kept in safe custody till the sermon, and then to stand the time thereof in the pillory, and after sermon to be severely whipped." Two women of Wells were punished in 1669 "for using profane speeches in their common talk; as in making answer to several questions their answer is, The Devil a bit." In 1640, in Springfield, Goody Gregory, being provoked, abused her annoyner, and said, "Before God I coulde breake thy heade!" She was fined and set in the stocks.

For some offenses, such as "speaking deridingly of the minister's powers," as was done in Plymouth; "casting uncharitable reflections on the minister," as did an Andover man, and also for absenting one's self from church services; for "slothfulness," for "walking profanely," for spilling hides when tanning and refusing explanation thereof; for being "given too much to Jearings," for "Slandering," for being a "Make-bayte," for "ronging neighbors," for "being too Proude," for "slandering of stealing plunnes," for "dishouse Sqterilouse Olyouse wordes," and for "lveing," church members were not only fined and punished, but were deprived of partaking of the sacrament, thus showing how completely the church dominated the government.

Antiquity of Man.

We have in Egypt an unbroken chain of historic record handed down from hand to hand from 5000 B. C. and a chain of actual objects made and handled, going back about two thousand years more, giving us a view of about 9000 years unbroken in human history.

Yet we are far from the beginning. There are traces which still show that civilization must have come in from another country—but from where we have not the slightest idea—with copper and fine work in flint and good pottery.

In the earliest graves figures of a race of the bushman type were found, similar to those found both in France and Malta, proving that the race extended over Africa and into Europe. These were figures of women captured from the earlier race.

The climate of Egypt was totally different from what it is to-day, and the rainfall fertilized what is now a desert, and animals of which all trace is now lost inhabited the country.

Other lands might show an age of man more remote by physical evidences, but nowhere can we feel more plainly the certainty of the age of man than where 9,000 years of continuous remains does not bring us into the vast periods of those climatic and geological changes through which man has kept up the chain of life to the present day.—Prof. Flinders Petrie, Egyptologist.

The sect to which I belong think it is better for a man to go wrong in freedom than to go right in chains; and look upon the observance of inflexible justice between man and man as of far greater importance than even the preservation of social order.—Thomas H. Huxley.

"THE ETERNAL CITY."

Hall Caine's Romance,* which the Socialists Approve and the Catholic Church Does Not.

The Truth Seeker has received from the publishers a copy of this work. There is no denying the author's ability to write a readable story. About the value of the book, except as a time-killer, there is sure to be a difference of opinion among its readers.

The gist of "The Eternal City," which has Rome for its scene, is briefly given. Through the efforts of a humanizing socialism and the surrender of all temporal power by a pope, known as Pius X., the young king of Italy abdicates, and a republic drawing its creed from the Lord's Prayer and the Ten Commandments is established on the principles of the fatherhood of God and the brotherhood of man.

The scene opens in London, where Prince Volonna, exiled for conspiring against the Italian government, lives under the name of Dr. Rosselli, with his English wife and little daughter, Roma. He rescues from starvation a boy named David Leone, whom the reader, after due suspense, learns is the son of Pope Pius X. David Leone becomes a disciple of Volonna. The latter is tricked into returning to Italy so that his estates may become the inheritance of his next of kin, Baron Bonelli, whom we discover as minister of interior and president of the council, and actual dictator of Italy. Volonna dies a prisoner in Elba. David Leone, condemned in contumacy, reappears, when the scene of the story shifts to Rome, as a deputy under the name of David Rossi. In the meantime the Baron has discovered Roma (the daughter of Volonna) in London and establishes her in Rome as his ward. His own wife is in an insane asylum and he looks upon Roma as his affianced. Their relations are not free from scandal, and Rossi alludes to them in a public speech. Both the Baron and Roma set out to ruin the deputy. Roma discovers the real identity of her slanderer at their first interview, just as he discovers hers. In future meetings Rossi tells Roma the real story of her father's life and the part that the Baron played in causing his downfall. Roma then tries to obstruct the conspiracy against Rossi, for she loves him. The attachment is mutual. As complications thicken, Rossi is obliged to leave Rome. The Baron, taking occasion to remind Roma of his former relations with her, overwhelms the girl with remorse, and she vainly tries to impart the secret to Rossi. Through the machinations of the church and a violation of the secrecy of the confessional, she is induced to betray him as the convicted Leone. He is apprehended as he crosses the frontier, but escapes and rushes to her for an explanation. The Baron is there, and declares himself to be her natural husband. The two men fight and the Baron is killed. Roma assumes the responsibility for his death and is tried and convicted. Rossi seeks sanctuary in the Vatican. The troops sent to seize him become demoralized when the pope appears before them and relinquishes all temporal power, and in the general confusion the monarchy is overthrown. Roma, who has been rapidly falling from a hereditary disease, dies in her prison.

The end of the story is disappointing, for Rossi, its hero, had certainly won the gift of the presidency of the new republic, and should have accepted it when offered him, instead of shirking the responsibility of office and running away. Moreover Rossi showed himself a recreant when he repudiated his wife, Roma, on learning that she had on a single occasion, before she knew him, been surprised and forced into yielding to Bonelli, the man whom Rossi killed. A happy union between the heroine, her father's estates being restored to her, and the hero, the latter occupying the presidential chair, would be a consummation the missing of which is hardly to be atoned for by the pope's renunciation of a temporal power he does not possess and the substitution of Caine's republic for a constitutional monarchy.

"The Eternal City" began as a serial in Pearson's, but the publisher dropped it out of his magazine incomplete because he thought it immoral.

A few selections are here made from the text of the story.

"Temporal government by the pope, whether in Rome or throughout the world, could only be established on a

*THE ETERNAL CITY. By Hall Caine. In nine parts, with prologue and epilogue. Pp. 638. New York: D. Appleton & Co. \$1.50.

basis of the pope's absolutism in principle if not in practice, on a basis of the pope's infallibility in fact as well as in dogma: while the theory of democracy is to banish the *ignis fatuus* of absolutism and infallibility whether in pope or king. No, there is no alliance between the cause of the people and the temporal claims of the papacy. There is war, bitter war. The one belongs to the future, the other to the past, and the papacy as a temporal power is doomed by every law of progress. The leaders of the people do not ally themselves with a hope that is dead."

"And during this age-long rebellion against the sovereignty of the world, what has the church been doing? The church belongs to the people. Its founder was a man of the people. He was called the Son of Man. He was born poor, lived poor, and had compassion upon the multitude. Has the church declared itself on the side of the people? What is the word of life which the church speaks to a sick and suffering world? The church tells you to be content with your lot, to be patient and resigned, to respect the laws of civil authority, to believe that human society is impressed with the stamp and character which God meant to give it.

"The church tells you that you must never be seditious, that you must cultivate religion, that you must find in the prospect of another world consolation for the trials of this one. If you are rich, you must give alms to the poor. If you are poor, you must submit to the rich. Whether you are rich or poor you must be obedient to the bishops, and bow your knee to the authority of the pope. Such is the word of life which the church gives to a sick world through the mouth of its sovereign pontiff. Are you content with these admonitions? When you asked for bread have they given you a stone?"

"Is it possible that I can ever have believed those fables?"

"Churches, basilicas, religious ceremonies, bells, priests, popes—they are all lies. Who said the world was ruled by justice? What fool invented the fiction of a beneficent Providence? It must have been some monk in a convent who had not yet learned what it was to live."

Professor Haeckel in Java.

Prof. Ernst Haeckel's latest publication contains some curious information about the "human monkey" of Java. An interesting specimen of the young gibbon was watched by Professor Haeckel at his own house in Java. The species is found only in this island, and is properly called *Hylobates leuciscus*. The natives call it "oa," on account of the characteristic sound it utters.

When standing it is scarcely taller than a child of six. The head is comparatively small, and the waist is slender. The legs are short and the arms much longer. The face is more human than that of the orang outang.

Professor Haeckel says: "Its physiognomy reminded me of the manager of an insolvent bank pondering with wrinkled brow over the results of a crash. Distrust of the 'oa' toward all white Europeans is very noticeable. On the other hand, he was on terms of intimate friendship with the Malays in our household, especially with the small children. He never crawled on all fours when tired of running, but stretched on the grass beneath the tropical sun, with one arm under his head. When I held tasty food just out of his reach he cried like a naughty child, 'huite, huite,' a sound altogether different from 'oa, oa,' with which he expressed various emotions. He had a third and more shrill sound when he was suddenly frightened. The speech of these human monkeys has not many different sounds, but they are modulated and altered in tone and strength with a number of repetitions. The animals also use many gestures, motions with their hands, and grimaces, which are so expressive in manner that a careful observer can detect their different wishes and various emotions.

"My specimen liked sweet wine. He grasped a cup in both hands and drank like a child. He peeled bananas and oranges just as we were accustomed to do, holding the fruit in his left hand. Most of the Malays do not regard the gibbon and orang outang as brutes. They believe the former are bewitched men and the latter criminals who have been changed to monkeys as a punishment. Others think they are men in the course of metempsychosis."

THE MOST FLAGRANT CRIME—Of all injuries and crimes the most flagrant is chargeable to him who aims to establish dominion over his brethren.

No injury can equal that which is perpetrated by him who would break down and subjugate the human mind; who would rob men of self-reverence; who would bring them to stand more in awe of outward authority than of reason and conscience in their own souls; who would make himself a standard and law for his race, and shape by force or terror the free spirits of others after his own judgment and will.—William E. Channing.

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OBJECTS.

It is the object of The Truth Seeker to educate the people out of religious superstition. It denies the inspiration and infallibility of the Bible, and asserts the human origin of that book. It denies the existence of the theological heaven and hell, but as to the existence and immortality of the soul neither affirms nor denies. It waits for evidence.

The Truth Seeker upholds the theory of Evolution, believing that in it is the solution of the question of the origin, growth, and development of the animal kingdom, including man. The Truth Seeker believes that the answer to the questions Whence? and Whither? can be given only by Science.

The Truth Seeker holds that morality and ethics—or man's relation to man—are entirely independent of creed or religion, and are founded on rules developed by experience.

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The Truth Seeker believes in Free Speech, Free Press, and Free Mail; in full discussion of all sides of all subjects, and affords those having new and worthy thoughts, clearly stated, a generous and welcome hearing, each contributor being responsible for his own opinions. We neither endorse an idea by printing it, nor condemn it by exclusion.

The Truth Seeker is the recognized medium of communication between the Liberals of the country, and is edited each week for their information, instruction, entertainment, and support against religious error and mental slavery, and in maintenance of their equal civil and religious rights as citizens of the United States.

The Editor invites communications on the subjects to which these pages are devoted. Anonymous communications will not be regarded.

THE NINE DEMANDS OF LIBERALISM.

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

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WHERE INGERSOLL STOOD.

In the report of a sermon by the Rev. Dr. Breeden of Des Moines, Iowa, is the following:

"Colonel Ingersoll, a short time before his death, said to a friend: 'We want a new party in this country.' 'What for?' asked an interrogator. 'For the abolition of all laws.' 'To begin over again?' asked his friend. 'No, to leave it all blank.' Infidelity, then, is the first root of anarchism. A sect that knows no law, is not afraid of the hereafter, and which believes in getting all you can while you live, is a dangerous sect for any form of government."

The clergyman related the above anecdote in an attempt to fasten the crime of assassination upon Freethought. We do not suppose any reader needs to be told that Colonel Ingersoll never proposed a new party for the abolition of all laws. The incident is imaginary. Colonel Ingersoll was a believer in law, and at the same time a believer in liberty. He thought the advocacy of assassination by any man a sign of insanity, and recommended the lunatic asylum for the victims of that delusion, as being more merciful than the gallows. Colonel Ingersoll's views on Anarchism are to be found in his published works, and we advise the clergy to read and profit by them. There will not then be so great a contrast between the moderate and humanitarian tone of the Infidel and the inflammatory and bloodthirsty utterances of the followers of the prince of peace. "I have not," said Colonel Ingersoll, "the slightest sympathy with the methods that have been pursued by Anarchists, or by Socialists, or by any other class that has resorted to force or intimidation. The ballot-box is the place to assemble. The will of the people can be made known in that way, and their will can be executed. At the same time, I think I understand what has produced the Anarchist, the Socialist, and the agitator. In the old country, a laboring man, poorly clad, without quite enough to eat, with a wife in rags, with a few children asking for bread—this laboring man sees the idle enjoying every luxury of this life; he sees on the breast of 'my lady' a bonfire of diamonds; he sees 'my lord' riding in his park; he sees thousands of people who from the cradle to the grave do no useful act, add nothing to the intellectual or the physical wealth of the world; he sees labor living in the tenement house, in the hut; idleness and nobility in the mansion and the palace; the poor man a trespasser everywhere except upon the street, where he is told to 'move on,' and in the dusty highways of the country. That man naturally hates the government—the government of the few, the government that lives on the unpaid labor of the many, the government that takes the child from the parents, and puts him in the army to fight the child of another poor man and woman in some other country. These Anarchists, these Socialists, these agitators have been naturally produced. All the things of which I have spoken sow in the breast of poverty the seeds of hatred and revolution. These poor men, hunted by the officers of the law, cornered, captured, imprisoned, excite the sympathy of other poor men, and if some are dragged to the gallows and hanged, or beheaded by the guillotine, they become saints and martyrs, and those who sympathize with them feel that they have the power, and only the power of hatred—the power of riot, of destruction—the power of the torch, of revolution, that is to say, of chaos and anarchy. The injustice of the higher classes makes the lower criminal. Then there is another thing. The misery of the poor excites in many noble breasts sympathy, and the men who thus sympathize wish to better the condition of their fellows. At first they depend upon reason, upon calling the attention of the educated and powerful to the miseries of the poor. Nothing happens, no result follows. The Juggernaut of society moves on, and the wretches are still crushed beneath the great wheels. These men who are really good at first, filled with sympathy, now become indignant—they are malicious, then destructive and criminal. I do not sympathize with these methods, but I do sympathize with the general object that

all good and generous people seek to accomplish—namely, to better the condition of the human race. Only the other day, at Boston, I said that we ought to take into consideration the circumstances under which the Anarchists were reared; that we ought to know that every man is necessarily produced; that man is what he is, not by accident but necessity; that society raises its own criminals—that it plows the soil and cultivates and harvests the crop. And it was telegraphed that I had defended Anarchy. Nothing was ever further from my mind. There is no place, as I said before, for Anarchy in the United States. In Russia it is another question; in Germany another question. Every country that is governed by the one man, or governed by the few, is the victim of Anarchy. That is Anarchy. That is the worst possible form of Socialism. The definition of Socialism given by its bitterest enemy is, that idlers wish to live on the labor and on the money of others. Is not this definition—a definition given in hatred—a perfect definition of every monarchy and of nearly every government in the world? That is to say: The idle few live on the labor and the money of others."

Colonel Ingersoll was wise enough to see that society will have Anarchists, as it will have disease germs, to precisely the extent that it furnishes the conditions under which they breed. The minister thinks that discontent with government is simply a matter of original sin or of natural depravity due to hardness of heart and disbelief of certain doctrines taught by the church. That is the way the French nobility fooled itself, and no doubt the nobility of France had just as picturesque plans for getting rid of the disturbers as that of the Rev. Mr. Breener and his brethren, who propose banishing them to a foreign island; but none of their plans worked, and the harvest that had been sowed was reaped in due season.

If Colonel Ingersoll was right in his view, the philosopher at this time will not pay so much attention to pursuing Anarchists, free or in combination, as to discovering and remedying, so far as possible, the conditions which have produced them. The ministers might ask themselves whether the illicit relations between church and state maintained in this country are not partially responsible for the breeding of degenerate patriots.

ENEMIES OF LIBERTY.

In another place Mrs. Kate Austin of Caplinger Mills, Missouri, expresses her dissent from The Truth Seeker's position regarding the deed of Czolgosz and the best way of dealing with the murderous school he represents. Let us see how far she is justified in her strictures.

We condemn the act of President McKinley's assassin because it was murder and all that the word implies. It was a cowardly murder: with a concealed weapon Czolgosz shot McKinley as the latter put forth his hand in amity to grasp that of his assassin. Few men would shoot an enemy's dog that had bitten him, under such circumstances. It was a useless murder, for it raised to the presidency a man who can be depended upon to carry out McKinley's policy in the direction most criticised by Americans, or to inaugurate one still less likely to meet the approval of those who were dissatisfied before. Furthermore, by attributing his deed to the influence of spoken and published opinions, Czolgosz has precipitated an attack upon the freedom of press and of speech, and we shall be extremely fortunate if during the next decade we enjoy that liberty of utterance which has prevailed during the last one.

Since experience shows that the election of a citizen to the presidency exposes him as a target for assassins, it might be no more than fair to afford him extra protection, as we do, for example, the carriers of United States mails. The particular law protecting the person of the chief executive might not prove to be the one that should work "injustice to innocent people," but the act of violence giving rise to it would be made

the excuse for both. That is what we mean when we say that Czolgosz, in assassinating our President, has "assassinated our liberties," for that is what happens when the innocent suffer with the guilty. It is all very well to say that "no man can kill liberty," but we should suppose that the Isaak family and Emma Goldman, in jail for the crime of another, would be of a different mind. They might be justified in thinking that if Czolgosz had not assassinated their liberty for the time, he had come near striking it a fatal blow.

There is a powerful agitation in favor of the most stringent laws against the exponents of the doctrine of Anarchy; the agitators being altogether blind, as we expect that the legislators will prove to be, to the distinction, wide as the world, between philosophical or non-resistant Anarchy and the school that teaches "propaganda by deed." Already the bumptious Herr Most and the innocuous Home colonists of the state of Washington have been in the toils. A comprehensive law might also gather in such merely literary Anarchists as Mrs. Austin. If such a condition of affairs, the direct outcome of the act of President McKinley's assailant, does not constitute an assassination of liberty, it comes near enough to it to justify the use of the phrase on an occasion when emphatic language was desired.

In asserting that we *know* her imprisoned comrades (meaning the publishers of Free Society and Emma Goldman) to be innocent of complicity, Mrs. Austin ascribes to us knowledge we do not possess. We believe, however, that as rational beings they have too much sense to think there is anything to be gained for their cause by assassination, and have no doubt that when all the facts are known their arrest will pass as an outrage. The police authorities are not immune from panic, and such things are bound to occur so long as Brescis and Czolgoszes assassinate kings and presidents.

The argument that the judge upon the bench who condemns to death a man who has never injured him is as guilty as Czolgosz does not excuse the latter. The line of reasoning pursued by Mrs. Austin may lead her to that conclusion; but what then? Our judges, if guilty, will never be reformed by such examples as Czolgosz has set them.

We remain of the opinion that if capital punishment is ever justifiable, it is so in the case of President McKinley's assassin. It was a premeditated crime, by the perpetration of which the criminal knowingly incurred the death penalty. It was not done in the heat of passion or in self-defense. The Truth Seeker does not, in revenge, demand an eye for an eye, but having due appreciation of the sanctity of human life, it bows to the necessity of adopting measures calculated to insure its safety. Mrs. Austin does not read this paper if she really thinks it dares not to condemn the spirit of mob-violence fostered by press and pulpit. We say, as Judge Lewis of Buffalo said in what was technically called his defense of the prisoner, these exponents of lynch law "are a more dangerous class of the community than the Anarchists about whom we read so much."

THE CASE OF MRS. WILMANS.

After a week's hearing before the assistant attorney-general at Washington, a fraud order was issued, Oct. 5, by Postmaster-General Smith denying the use of the mails to Helen Wilmans-Post of Seabreeze, Fla. The lady, best known as Helen Wilmans, is a pioneer in the school of healing known as Mental Science, and has grown wealthy giving "absent" and other treatment to persons applying for it. Evidence at the hearing tended to show that Mrs. Wilmans did not attend to her correspondence personally beyond securing the remittances, and that patients were answered by amanuenses with a stereotyped form of reply adapted to each class of cases.

This is a case where, we are convinced, the postmaster-general has been over-zealous. The services rendered to her patrons by Mrs. Wilmans

are of a psychological nature, like those a Christian imagines he is getting from a minister or priest who prays for him, or who takes his money under an implied agreement to do so. Her absent treatment surely is as legitimate as the masses, dispensations, and indulgences of the church; it is worth just as much money, is equally efficacious, and like them, has the same virtue whether the service is actually rendered or not. Many persons who have applied to this Mental Science healer have done so merely by way of experiment, and such an experiment must be as permissible as that of trying a patent medicine. Many testify that they have been and are still receiving benefit from their correspondence with Mrs. Wilmans, when all other treatment had failed; and assuredly the post-office department cannot be justified in stepping between a physician and a patient during the progress of a recovery. However we may regard those who send remittances to Mrs. Wilmans, whether as beneficiaries or as illustrators of the precept that a fool and his money are soon parted, government interference can prove of no avail. People who are kept from paying her to think of them by having their money returned will probably devote it to some purpose no more remunerative except in imaginary benefits.

THE CONGRESS.

As The Truth Seeker goes to press on Monday, no time is given this week for proper treatment or extended report of the proceedings at the Congress of the American Secular Union in Buffalo, October 4, 5, and 6.

The officers of the Union for the ensuing year are as follows: President, E. M. Macdonald; secretary, E. C. Reichwald; treasurer, Henry White; vice-presidents, L. K. Washburn, W. A. Croffint, William Birney, Susan H. Wilson, J. D. Shaw, T. B. Wakeman, and Etta Semple.

Two unique biblical theories are set forth in recent religious comment. There is the doctrine of the man named Russell, of Allegheny, Pa., whom the Lord has enlightened with the news that the 152,000,000 persons who, according to the generally accepted interpretation of the Bible, have died since the creation without having any means of salvation, will all come on earth again at the resurrection and be offered a chance to be saved through Christ. The prospect of their getting salvation then will be much better than ever before, Mr. Russell thinks, because the devil will be bound instead of loose, making it easy to get religion. Russell has to wrest the scriptures somewhat to work out his theory, but doubtless he thinks the salvation of 152,000,000 heathens is worth some sacrifice.

The second pious vagary comes from Independence, Kansas, the originator being the Rev. A. D. Madeira, who holds that "man has been deteriorating mentally, morally, and physically since the creation, and that he is now further from a state of moral perfection than ever." To illustrate his argument this minister would have us note that all the great men are dead, and that persons now living are not equal to the people of the past. Hence he thinks it a judicial inference that "we are living in the last stage of the world's existence," and that "man will grow so wicked that God will not be able to stand his sinning any longer and will destroy the world." Like Russell, the Rev. Madeira finds warrant for his conclusion in the Bible, and thus gives another proof of the wonderful resources of that book, or rather of the ingenuity of men in discovering their own views hidden among its mysteries.

"A good book," observes Huxley, "is comparable to a piece of meat, and fools are as flies who swarm to it, each for the purpose of depositing and hatching his own particular maggot of an idea."

We observe with regret that one of the Press-writing Corps appears to be in jail. He is Mr. V. A. Corder, formerly of Stontsville, now of Circle-

ville, Ohio. Mr. Corder says that his imprisonment is a case of religious persecution. He is a believer in God and the Bible and Jesus Christ, but finds that the book of Revelation, rightly interpreted, puts the stamp of superfluity on politicians, bankers, school teachers, and even a hireling priesthood. The dragon, the beast, and the false prophet he identifies as the state, the church, and the pope. He is opposed to all government as satanic, and comes out boldly as a Christian Anarchist; and that is why he is in jail. "The powers that be," he writes to The Truth Seeker, "always aim to pen me up for life—see Ezekiel xix, 5-9—that 'my voice be heard no more at all upon the mountains of Israel.'" He further says: "The facts of the matter—that I am a Christian Anarch, or that I have discovered the proper key to Revelation, revealing a scientific code of evolution and a true gauge of history—have stirred up the animals here to great fury." Mr. Corder has in past time been confined to the Pickaway County Infirmary, but got too strong for them there; hence his transfer to the county jail at Circleville. It appears that the fare at the infirmary was not sumptuous, and a neighbor with a less robust appetite than that wherewith Mr. Corder is blessed gave him a piece of his fish. A dining-room waiter interfered; but, writes Mr. Corder, "I checked him by tapping him on the head with a stool." He adds that the tap was not sufficient to jar the minister of festive distribution; but on the strength of it a charge of assault was trumped up, and Mr. Corder got thirty days, with a fine, until the payment of which he stands committed. Thus do the enemies of Christian Anarchy endeavor to stanch the fountains of truth. We trust that through the efforts of friends Mr. Corder's stay in the Circleville jail may be cut short, and that his voice may again be heard as aforesaid upon the mountains of Israel.

The plan of deporting a certain school of thinkers and non-thinkers and confining them on some remote island in the Pacific ocean is commented upon by Prof. Goldwin Smith as one of the proposals which "bespeak the excitement of the time." One would think that the advocacy of this scheme would be confined to that class of persons whose minds are divided on the question whether the criminal now confined in the Auburn prison should be turned over to a mob for execution or officially tortured with fire before being drawn and quartered. Such, however, appears not to be the case. We note that the editor of one of our Freethought exchanges reprints with evident pride a letter which he wrote to a Chicago daily proposing that not only the anarchists but the social radicals be marooned as aforesaid. Unfortunately that plan of dealing with the exponents of unpopular ideas lacks not only merit but originality. It was conceived and advocated many years ago by a certain Chaplain McCabe of the Methodist communion, who dreamed of isolating all Freethinkers in a place which he named Ingersollville.

We quoted from the Christian Advocate not long ago the fact, which the editor characterized as remarkable, that "the same men who were victims in the churches from which they were expelled or from which they went out, on coming into power in the new sects, have oppressed with equal vigor and mercilessness those who were subject to them." It seems there are others, not religionists, to whom the same course recommends itself.

Professions sometimes fail in a crisis, as witness the abandonment of their principles, on alleged grounds of high expediency, by the looting missionaries in China. It will be a good test of the sincerity of Freethinkers' professed belief in mental freedom if at this time they refrain from renouncing them and joining the popular clamor for unconstitutional methods in dealing with certain retailers of doctrines they cannot approve.

These are the times that try men's sense.

A DISCREDITED RELIGION.

Christianity Weighed in the Balance with Its Professions and Found Wanting.

BY ELIZABETH E. EVANS.

The trial of Christianity as to its origin and influence may be said to have begun in earnest with the latter half of the nineteenth century. All along the course of its history opponents have risen up to challenge its pretensions and deny its claims, and these combatants have increased in number and importance with the progress of time and the spread of knowledge.

The eighteenth century was a period of general and open skepticism, but as the revolt against faith was caused principally by the exercise of reason, without a sufficient basis of scientific learning, the reaction was inevitable, and emotional religion resumed the sway which it has not yet entirely lost, although its end is near. But now unbelief has another and a firmer foundation. The establishment of the study of comparative religion as an acknowledged and separate science has given new impetus to the investigation of ancient writings and sculptural remains, the result being already sufficiently destructive of the supposed divine inspiration of the so-called holy scriptures to convince every unprejudiced thinker and seriously disturb the mass of unreflecting upholders of the absurd claim.

Earlier Freethinkers had criticised many statements in both the Old and the New Testament as unworthy of belief because contrary to science and experience and common sense, such as the creation of light before the creation of the sun, the maternity of a virgin, the resurrection of the dead; but such objections were met by the asserted omnipotence of God, and orthodoxy remained unshaken. But now that the story of Genesis is proved to be only a garbled account of myths borrowed from nations still older than the Hebrews and laying no claim to be the chosen people of God, that a divine son of a virgin mother is known to be a frequently recurring phenomenon in ancient mythology, and that the longing for immortality is recognized as having given rise in many lands and many languages to comforting legends of dead bodies restored to life by miraculous agency, all these discoveries have overthrown the chief supports of superstition and prepared the downfall of every existing institution built upon faith in the unseen.

The one God of Judaism as well as the trine God of Christianity must vanish before the all-prevailing light of science, and the Virgin Mary must take her place among the earlier goddesses who have served in their time to idealize and hallow the office of maternity.

It cannot be denied that in religion old things are passing away and all things are becoming new; it is also certain that former beliefs cannot be revived, because they were created by ignorance and have been destroyed by knowledge. These facts cause regret and dismay to many minds; it remains, therefore, for such to examine the past history and present conditions of Christianity in order to determine whether they have any reason to be sorry for the change.

Christianity claims to be a world-religion—the world-religion—and its adherents boast that already the majority of the earth's inhabitants are at least nominal Christians, and the kingdoms of the world are the kingdoms of Christ. But these boasts are as false as are the prophecies of final triumph, such as:

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore
Till moon shall wax and wane no more.

On the contrary, his power is already broken and his kingdom will soon cease to spread. What is really spreading is the conviction that Christ is merely a myth, and what demonstrates the inefficacy of "the scheme of salvation" is the conduct of Christian nations and Christian individuals in social life. Never has the contrast between doctrine and practice been more strikingly illustrated than in these our days.

Not all the attacks of unbelief against what is claimed to be "revealed" religion have done half so much to unsettle the faith of believers and destroy the influence of ministers of the gospel as is being accomplished nowadays by the majority of teachers and taught in Christian communities through their own behavior towards their fellowmen. We see at present the nations which are the most strenuous upholders of Christianity engaged in wars of conquest which are a disgrace to civilization, so barbarous are the methods employed,

so shameless the outrages committed by the armies, so criminally selfish the acknowledged purpose of attack. We hear how the rulers cant and whine in the same breath which orders theft and slaughter; we know that the protests of the small minority of right-thinking and right-feeling people are unheeded. Every one knows that the results of the wars are the untimely death of thousands, the crippling in body and mind of thousands more who survive, the increase and spread of loathsome diseases which will entail misery upon future generations, the further oppression of the poor by taxation, the lowering of the moral standard for rich and poor alike. And all this evil is justified in the name of him who is believed to have bequeathed not only the precept "Love your enemies," but also its convenient antithesis, "I come not to send peace upon earth, but a sword."

A few honest and sincere souls in each nation recognize the incongruity of these declarations and the fatal injury of their effects. After the excitement is over other souls will see the hollowness of the pretense by which they have been deceived, and the end will be that the Christian religion will have lost forever the influence which has heretofore kept it in some degree a living and acting force. Even now we see evidences of its decline in the increasing unwillingness of the churches to contribute to the support of the foreign missions, which have everywhere brought so much discredit upon the cause; in the rapid falling off of attendance upon religious services at home; in the failure of the spasmodic efforts of the clergy to tempt, by various devices, the wandering flocks to return to the worn-out pastures; in the frequent outbursts of fanaticism among unsatisfied religionists who have lost confidence in their earlier spiritual guides, and are ready to follow any impostor shrewd enough to invent new superstitions or to patch up the old.

Christ is indeed wounded in the house of his friends, and it is well for those friends that he is only a myth, and not an omniscient and omnipotent being, waiting to be their final judge. Not, however, that injustice and cruelty and hypocrisy ever escape punishment; the laws of the universe look out for that!

WHERE RESPONSIBILITY RESTS.

No Hope that Religion Can Mitigate the Evils of that Homicidal Mania Called Anarchism.

Prof. Goldwin Smith has contributed to the newspaper press an article entitled "Anarchism," which should have the effect of discrediting, if not silencing, the yellow pulpit.

ANARCHISM.

The tragedy at Buffalo has naturally led to a general discussion of Anarchism, about which, and the proper mode of dealing with it, pretty wild things are being said in the pulpit as well as in the press.

Anarchism is neither so new nor so isolated a phenomenon as seems by some to be supposed. Equality of happiness is not, or has not hitherto been, the law of the world. The unhappy are always apt to take inequality for injustice, and they are not perfectly consoled by having it pointed out to them that there is a natural mis-distribution of gifts, or by any of the philosophic anodynes which satisfy us who are full of bread. There are, in truth, a good many to whom life in their circumstances is hardly worth living. Hence from time to time there have been violent insurrections against the social system, such as the Jacquerie, the insurrection of Wat Tylor, the rising of the Anabaptists, the movement of the Levellers. For such disturbances we must look, and either make the social state, if we can, more just, or strengthen the detective police. Popular education has increased the sensibility of the suffering classes, and the contrast between conditions has of late become strikingly sharp.

Again, Anarchism is only one of a number of movements at the present day the object of which is not merely the reform of particular abuses, but the fundamental reconstruction of society. Of these, Socialism in its various forms and with its various degrees of violence, from the mild Fabian to the by no means mild Socialist of Italy, is one. Communism is another, and, as France knows to her cost, an extremely energetic species. A third is Anarchism, which, deeming the whole of our organization, political and social, desperately and irredeemably evil, seeks totally to destroy it, and madly invokes chaos. Nihilism is Russian Anarchism provoked by the corruption of that government and fed, it seems, from a multitude of

students, sons, many of them, of an ill-endowed clergy for whom there is no opening in life. Anarchism, however, is not merely a paroxysm. It has a theory. There are gentle and philosophic as well as desperate Anarchists. Kropotkin is gentle as a lamb. He sincerely believes that human nature is radically good, and, to show its goodness, only needs release from the unnatural restraints of laws and government. In his own case his theory may be true. His Anarchism is closely akin to the vision of Shelley embodied in "The Revolt of Islam."

A correspondent of the London Times, apparently, from the place of honor accorded him, a man of mark, thinks that Anarchism is to be ascribed to the loss of the restraining influence of religion, and hints that a theological reaction would be the cure. If his meaning is that the loss of the religious conscience and of the prospect of retribution in a future life is very serious, and that the moral world is going through a dangerous transition, undoubtedly he is right. If he would have us, without sincere belief in religion, set it up again for the purposes of police, he is only laying up for us wrath against the day of wrath, and we must tell him that there is no salvation for us but in truth, let the truth be as fraught with peril at the time as it may. If he thinks that superstition is an effectual cure for the tendency to political assassination, let him look into his Mariana or Suarez. Let him consider whether there is any lack of superstition in Jacques Clement, Balthazar Gerard, Ravallac, or Guy Fawkes. The perpetrators of the massacre of St. Bartholomew were eminently devout.

Those people will surely be some day ashamed of themselves who, on account of a single murder, however detestable and deplorable, are crying out for curtailment of political liberty or restriction of freedom of speech and of the press. What Anarchism is more complete or worse than arbitrary power in the hands of an autocrat who sets at defiance the higher law of justice and humanity? What is it but Anarchism when one despot sends out an order to leave no Chinaman that can stand alive, and another allows his soldiers to drown an innocent peasantry by thousands and spit babies on their bayonets? What Anarchism can be worse than that of the Turkish empire, with its Bulgarian atrocities and its Armenian massacres, which all these powers of order are conspiring to uphold?

The yellow press is not salutary or lovely. Perhaps its reign may not last very long. The greatest fool grows at length suspicious of reckless falsehood; the coarsest taste becomes tired at last of garlic. But how are you to define "yellow?" Where are you to draw the line? You must have freedom or a censorship; and one strong reason for preferring freedom is that, as experience has shown, under a censorship you are sure to have an illicit press exceeding the worst productions of freedom in malignity. Besides, what had any section of the American press to do with the cosmopolitan conspiracy of which an Anarchist is a limb? How much had any press to do with Booth's revenge or with the disappointment and acrimony of Guiteau?

Folly, or worse than folly, reached its height when the report, utterly unfounded, we may trust, that the assassin of the President has been tortured was received by some of the people not only without abhorrence, but with glee. There was talk, too, of lynching. If lynching is to be countenanced, we ought not to be shocked beyond measure by political murder. Suppose a negro, after seeing his son or his brother burned alive, had shot somebody in authority whom he imagined to be responsible, he would be very properly arrested and hanged. But would it be easy to prove to him that he ought to repent?

Confinement of all Anarchists in an island under international guard is another of the proposals which bespeak the excitement of the time. Can you deport every man of dark and dangerous temperament who is caught brooding over the iniquities of the social state? More rational, and really about the most practical, as it seems to me, of all the extraordinary remedies that have been suggested, is an extension of the teaching of music in our schools. Music is moral education, as the Greek lawgivers knew. Shakespeare's judgment is too sweeping. Johnson, a first-class Tory, had no music in his soul, and Arthur Penrhyn Stanley, in character seraphic, cried that the only music which he could enjoy was that of a drum. But the converse is probably true with few exceptions. A man with music in his soul is not likely to play Ravallac or Guy Fawkes.

GOLDWIN SMITH.

Do Men Desire Immortality?

There is a general belief that man alone, as distinguished from the other animals, is aware of the doom that ends his earthly existence, and that this stimulates him to live a more spiritual life, to conceive the thought of a life beyond the grave, and to ennoble the fear of death by a consoling belief in immortality. This belief, writes Mr. F. C. Schiller in the *Fortnightly Review* (September), is the theme of poets and preachers, and the chief constituent of a literary tradition which we scarcely dare to question. But, he asks, "is the assumption either of a universal consciousness of death or of a universal desire for immortality really so irrefragable?" In answer he asserts that the evidence in favor of this assumption "is far scantier and more ambiguous than we were inclined to suppose, and there are ugly facts which seem to put a different complexion on the matter." The following synopsis is from the *Literary Digest*. Mr. Schiller writes:

"A visitor from Mars, dispassionately inquiring into human conduct and motive, might find it hard to detect more foreknowledge of death in men than in animals. From the palace to the hovel, from the laboratory to the oratory, he would find men everywhere pursuing ends of the earth, earthly, living for the present, or, if circumstances forced them to take thought for the morrow, concerning themselves only with their immediate future in this world; while of the 'other-worldliness,' so often preached and preached against in the literature, he would hardly find a trace. . . . Of course, the fact that men habitually live in the present, hating to think of the future, and detesting anything that reminds them of death, has not, in another connection, escaped the sagacity of moralists and preachers. Many of their happiest efforts are concerned with castigating this particular form of human weakness and exhibiting its insensate folly. And in so doing our teachers have been no doubt abundantly justified. Only it appears to have escaped their notice that this count of their indictment against human nature accords none too well with their doctrine that death and immortality are absorbing objects of meditation. If it be true that we are culpably careless of the future, recklessly bent on suppressing all thought of death, it can hardly be that we live oppressed by the shadow of death, and consumed with desire for the consolations of a future life."

The writer suggests an explanation of the phenomenon he discovers—that *de facto* so little account is taken of the inevitableness of death—as follows:

"That this must be the case is a result which follows from the general principle that our attitude toward all the aspects of life must be such as will enable us to act vigorously and efficiently. Applied to the prospect of death this principle renders it certain that the thought of death cannot be allowed to paralyze action, that means must be discovered for carrying on the business of life in death's despite. Of such means two are most prominent, the suppression of the thought of death by a resolute and systematic determination not to retain it, and a religious reinterpretation which so transfigures it that it no longer forms an impediment to action. Of these the latter is perhaps the most truly logical and satisfactory, but as a matter of fact men most prefer and probably always have preferred the former alternative, and forever strive to thrust the unwelcome thought into the background of consciousness. This is why all but the most inevitable mention of it is tabooed in polite society. This method on the whole is a social success, though it probably breaks down at least once in the final crisis of every one's life."

Assuming this to be our attitude toward death, Mr. Schiller next inquires how it affects the desire for a future life. He says that although most religious insist upon the fact of immortality and make it man's great consolation in view of the prospect of death, the majority of men, instead of thinking of death tempered with immortality, prefer not to think of death at all. Hence, he argues, "It is natural that what is associated with the thought of something so distasteful should itself become distasteful. Need we seek further for the reason why the prospect of a future life is, by the generality of men, regarded without enthusiasm, and, as far as may be, ignored?"

After discussing the attitude of men toward the various doctrines of the time, in which the writer finds confirmation of his conclusions, he continues by saying:

"It remains to account for the fact that the lit-

erary tradition has taken such a very different view of human psychology. Why has everybody always conspired to write as though the question of immortality were of tremendous importance and absorbing, if *de facto* the great majority of men have always avoided it as much as ever they could? I believe the answer to be exceedingly simple. The makers of the literary tradition have expressed what seemed true to them at the time of writing, what was true *for them*; and yet the mass of men were always indifferent or hostile. Of course, however, the dumb, recalcitrant masses gave no sign of their dissent from a doctrine they were trying to dismiss from their minds, and hence the writers had it all their own way. In other words, the fallacy in the argument that all men naturally crave for immortality is identical with that of the proof of the efficacy of prayer by means of the votive offerings in the temple of Poseidon. Just as those who prayed and perished were not in a position to make offerings, so those who are not interested in a subject do not write books about it."

Is the God Idea Logical?

BY L. MACKERTICH.

It is more than astonishing how self-sufficient theists can gloss over the infinitely more intricate problems involved in the conception of their Phantom Fiend, when harping on the difficulties connected with the Christian God and his book. In one of the latest issues of *The Truth Seeker* we find a correspondent questioning how any intelligent, thoughtful person can accept the Bible as the work of an omniscient, omnipresent, and omnipotent God. For our part, we question how any such person can accept *nature* as the work of such a God. To those who are most willing to admit the omniscience, all-mercifulness, omnipresence, and omnipotence of the theistic God, we would like to offer the following problems for solution: How is it that this imagination-created God, if omniscient, did not know the full extent of the disastrous effects that would follow his creative act? How is it that this omniscient God, if all-merciful, is not moved by pity to undo the misdeeds done in his merciless omniscience? How is it that this omniscient and all-merciful God, if omnipresent, does not arrest the growth of the misery that pervaded the infinity of cosmos during his reign of finite all-mercifulness? How is it that this omniscient, all-merciful, and omnipresent God, if omnipotent, cannot abolish the agents of pain crept in during his impotent omnipresence? We doubt if any theist worth his salt could conceive reasonable answers to these plain questions. What is the inference, then? Simply this: that one set of attributes contradict another set; in other words, that the theory does not fit the facts. The facts—the facts observed and experienced—cannot be shifted. It is the *theory* that must be modified or removed. It will not do to tell us that the question is involved in mystery. If any mystery is conceded to it, a deeper mystery still should be claimed for the discovery of the theory, or the whole question—theory and all—should be merged in an unfathomable mystery. Out of this does not arise a consciousness of the hypothetical being manufactured by the theist, but an impenetrable ignorance as to what the true source and nature of cognized phenomena are. Once admit mystery, and we are forever precluded from giving any interpretation to the processes of the cosmos. If mysterious, therefore unknown—everything behind the veil.

Further, if the government of this inconceivable being of the theist is mysterious and inexplicable, more so should be his existence. But the fact is, it is *not* mysterious. The mystery is one of our own making. We assign a jumble of contradictory attributes to an equally contradictory effigy of our own creation, and when the powers he is invested with seem inconsistent with his supposed actions we pronounce the reconciliation mysterious. No mention of mystery is made whilst the theory is being formed; it is only when it tallies not with the facts it is adduced to explain that the word is flung at us.

The truth is—and let it be whispered slowly to theists—that of the two attributes, "almighty" and "all-good"—which are the most important in the present discussion—only the latter can logically be predicated of the God-idea. But, before this is done, convincing proofs of the absolute necessity of creation should be furnished. According to this theory, we shall have an all-good God who, for the benefit and pleasure of his creatures, creates a universe, in which enters a factor

unavoidable by his limited power. But can such proofs be established? Can it be proved that it was an indispensable necessity that life with its accompanying pleasures and pains should be caused? Would not every particle of conscious matter touched by pain, if consulted on the subject, give an emphatic answer in the negative?

Educated as Catholics.

An exchange reprints the appended list of sentences passed by the French courts on French ecclesiastics during the years 1897 and 1898. The list, which is credited to Reynolds' Newspaper, has appeared before in American journals. It is very timely just now, when Romish prelates are demanding a mixture of religious with secular education in our public schools, which are condemned as "godless," and will serve as an effective answer to advocates of such a measure on whom arguments from reason and justice are thrown away.

Lay Brother Kneppert, of the Christian schools (Brother Asclepiod), twenty years' penal servitude for outrages on decency.—Assizes of Aube.

Abbott William, three years' imprisonment for outrages on decency committed on children.—Assizes of Illet-Vilaine.

Brother Piffetau (Brother Terencien), ten years' penal servitude for outrages on decency committed on children.—Assizes of Indre et Loire.

Brother Christopher (Brother Bianor), from a Christian school at Rheims, three years' imprisonment for outrages on decency.—Assizes of Marne.

Abbott St. Enhuysee, ten years' imprisonment for outrages on decency.

Brother Desire Coupillot (Brother Alexis), ten years' penal servitude for outrages on decency.—Assizes of L'Orne.

Hippolite Carron, former brother, one year's imprisonment for outrages on decency.—Tribunal of Bethune.

Brother Ceres (Xavier Celestin), of the school of Milan, five years' confinement for outrages on decency committed on his scholars.—Assizes of Aveyron.

Abbot Dauzon, five years' confinement for outrages on decency.—Assizes of La Manche.

Peter Brouli, former brother, five years' confinement for outrages on decency.—Assizes of the Seine.

Brother John Donat, of the Christian school at Apprien, one year's imprisonment for outrage on decency.—Assizes of Isere.

Brother Klein, of the Catholic schools of Chauny, eighteen months' imprisonment for outrages on decency.—Assizes of Aisne.

Brother Lambert Wagnier, of the Christian school of St. Aumont les Eaux, four years' imprisonment for outrages on decency.—Assizes of the Nord.

Brother Chivaud, of a Christian school, twenty years' penal servitude for outrages on decency committed on his pupils.—Assizes of Herault.

R. P. Cailletex, four months' imprisonment for outrages on public decency.—Tribunal of Orleans.

Brother Lye, schoolmaster at Mont de Morsan, two years' imprisonment for outrages on decency committed on his pupils.

Brother Lubes, schoolmaster at Libourne, ten years' confinement for outrages committed on nineteen of his pupils.—Assizes of the Gironde.

Brother Pouyaud, schoolmaster at Igny, one year's imprisonment for outrages on decency committed on pupils.—Assizes of the Seine et Oise.

Brother Donat (Brother Landry), head master of the boarding school of St. Joseph, at Oisemont, four months' imprisonment for obscene outrages on the pupils.—Tribunal of Avesnes.

Fanges, Professor of Morality at Perigueux, seven years' confinement for thirty-seven outrages on decency.—Assizes of Dordogne.

Brother Merle (Brother Bettin), schoolmaster at Gravais, twenty-six years' penal servitude for outrages on decency committed on his pupils.—Assizes of Oise.

Brother Redrausart (Brother Judval), schoolmaster, eight years' penal servitude for outrages on pupils.—Assizes of Indre et Loire.

Abbot Ferrin, twenty years' penal servitude for outraging children.—Assizes of the Cote d'Or.

Brother Toulouse (Brother Sebastianus), head master of the Bagnoles school, ten years' penal servitude for outraging his pupils.—Assizes of Gard.

Brother Elisee Jacob, schoolmaster, twenty years' penal servitude for outraging his pupils.—Assizes of Gers.

Brother Garnier (Brother Albin Bernard), schoolmaster, twenty years' penal servitude for outrages on decency committed on his pupils.—Assizes of Indre et Loire.

Brother Guyet (Brother Fibron), schoolmaster, twenty years' penal servitude for outrages on decency committed on his pupils.—Assizes of Morbihan.

The Others Are Merely Lesser Frauds.

One or two of the writers who attack Macdonald and Reichwald in the *Blade* we know to be the biggest frauds in the Freethought ranks.—H. L. GREEN in the *Freethought Magazine*.

We can bring absolute security to our public servants only by making the government so just and so beneficent that every citizen will be willing to give his life, if need be, to preserve it to posterity.—W. J. Bryan.

How different the last words of Mr. McKinley were from those of Jesus Christ! "It is God's way; his will be done," said the dying President. "My God! my God! why hast thou forsaken me?" said the dying Jesus.—Searchlight.

THE BIBLE.

WHEN DID JEHOSEPHAT DIE?

BY JOHN E. REMSBURG.

CHAPTER XVI.—CONTINUED.

6.

"And Joram [Jehoram] king of Israel and Ahaziah king of Judah went out, each in his chariot . . . against Jehu" (2 Kings ix, 21), "And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart" (24). "But when Ahaziah the king of Judah saw this he fled by way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so" (27).

Jehoram, king of Israel, and Ahaziah, king of Judah, were thus slain at the same time. Jehu succeeded Jehoram; Athaliah succeeded Ahaziah, reigned six years, and was in turn succeeded by Joash. Jehu had thus reigned six years over Israel when Joash became king of Judah. As Jehoram reigned twelve years, from the death of Ahaziah [of Israel] to the accession of Joash, then, was eighteen years.

From the death of Jehoshaphat to the accession of Joash, Judah's sovereigns reigned as follows: Joram 8 years, Ahaziah 1 year, Athaliah 6 years—a total of fifteen years.

If from the death of Ahaziah to the reign of Joash was eighteen years, and from the death of Jehoshaphat to the reign of Joash was fifteen years, Jehoshaphat therefore died *three years after* Ahaziah died.

7.

"In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah" (2 Kings xiv, 1).

From the death of Ahaziah to the accession of Amaziah the reigns of Israel's kings were: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 2 years. 12 years+28 years+17 years+2 years=59 years.

From the death of Jehoshaphat to the accession of Amaziah, Judah's kings reigned—Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years. 8 years+1 year+6 years+40 years=55 years.

If from the death of Ahaziah to the accession of Amaziah was fifty-nine years, and from the death of Jehoshaphat to the accession of Amaziah was fifty-five years, Jehoshaphat therefore died *four years after* Ahaziah died.

8.

"And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel" (1 Kings xxii, 41).

If Ahab reigned twenty-two years and Jehoshaphat began to reign in the fourth year of Ahab's reign, Jehoshaphat had reigned eighteen years when Ahab died, and twenty years when Ahaziah died. As Jehoshaphat reigned twenty-five years, he therefore died *five years after* Ahaziah died.

9.

"Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel" (1 Kings, xxii, 51).

If Ahaziah began to reign in the seventeenth year of Jehoshaphat and reigned two years before he died, he died in the nineteenth year of Jehoshaphat's reign. As Jehoshaphat reigned twenty-five years, he therefore died *six years after* Ahaziah died.

10.

"Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah" (2 Kings iii, 1).

If Ahaziah died and Jehoram became king in the eighteenth year of Jehoshaphat's reign, Jehoshaphat therefore died *seven years after* Ahaziah died.

11.

"In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah [Azariah] king of Judah to reign" (2 Kings xv, 32).

From the death of Ahaziah to the beginning

of Jotham's reign the following were the reigns of Israel's kings: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 16 years, Jeroboam 41 years, Zachariah and Shallum 1 year, Menahem 10 years, Pekahiah 2 years, Pekah 2 years. 12 years+28 years+17 years+16 years+41 years+1 year+10 years+2 years+2 years=129 years.

From the death of Jehoshaphat to the beginning of Jotham's reign the following were the reigns of Judah's kings: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years, Azariah 52 years. 8 years+1 year+6 years+40 years+29 years+52 years=136 years.

If from the death of Ahaziah to the beginning of Jotham's reign was one hundred and twenty-nine years, and from the death of Jehoshaphat to the beginning of Jotham's reign was one hundred and thirty-six years, Jehoshaphat therefore died *seven years before* Ahaziah died.

12.

"In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel" (2 Kings xv, 8).

From the death of Ahaziah to the accession of Zachariah the reigns of Israel's kings were: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 16 years, Jeroboam 41 years. 12 years+8 years+17 years+16 years+41 years=114 years.

From the death of Jehoshaphat to the accession of Zachariah the reigns of Judah's kings were: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years, Azariah 38 years. 8 years+1 year+6 years+40 years+29 years+38 years=122 years.

If from the death of Ahaziah to the accession of Zachariah was one hundred and fourteen years, and from the death of Jehoshaphat to the accession of Zachariah was one hundred and twenty-two years, Jehoshaphat therefore died *eight years before* Ahaziah died.

Secularism Under Socialism.

1. Will church property be maintained at the expense of the whole people under Socialism?
2. Will clergymen travel on half fare on railroads, as at present, or will they have any favors shown them?
3. Will the maintenance of the clericals be charged up against the countless Christian sects, or will the whole people, which includes the Agnostics and Freethinkers, have to support them?

WALTER BREEN.

As the public will own all capital, it naturally follows that it will own the land and the buildings. The use of the buildings could be had by all people on the same terms, by any person or persons agreeing to pay for the use of it. Any congregation could thus have the use of any public building by paying to the public the cost of such use. The minister, if he were taken from public industry for the especial use of some sect, would have his time service charged to those who would solicit it, and thus the public would release him from any public duty. This is really a correct method of what is now done in a haphazard manner. A church or any other special paper could be printed in the interest of any sect or aggregation of citizens by the subscribers agreeing to have taken from them such a percentage of their time as would equal the time of the public diverted in the printing department for the special use of the sect or aggregation of citizens. The editors of such paper would be secured in the same equitable manner as the minister. The whole thing is merely a matter of bookkeeping, that each shall have his own, to do with as he pleases, so long as such action shall not interfere with a like liberty of one's fellows. As for favors in transportation, the fares would be so low and the returns for labor so large that no one would be low enough to want such service free.—Appeal to Reason.

Orthodox Kurds.

A band of 400 Kurds burned twelve villages in Armenia and carried off all the young girls to their harems. All the males captured were butchered.—Associate Press Dispatch.

These Kurds seem to be imitating the treatment accorded the Midianites, as described in Numbers xxxi, 17, 18.—Denison, Tex., Gazetteer.

Mr. Theodore Roosevelt, President of the United States, is getting a lot of flattery just now from the popular press. But until he apologizes for calling Thomas Paine, who made possible the office Mr. Roosevelt now fills, "a filthy little Atheist," he will get no good words from The Truth Seeker. There is nothing meaner than a slanderer of the living or dead.

At the Manhattan Liberal Club.

FREEDOM OF SPEECH DEFENDED.

"One generation passeth away, and another generation cometh: but the earth abideth for ever." The same is true of the Liberal Club. Things come and go; ideas, principles, hopes, and aspirations spring into existence, grow, mature, die, and are replaced by others, but the Liberal Club continues to be a platform for free discussion and "abideth for ever" as the home of the hobbyist and the lair of the crank. And this is just as it should be; for cranks move the world, and it is doubtful whether the solar system could exist without the Liberal Club. Let us therefore attend its meetings and do all we can to make the coming season a success.

The first meeting was held in the Club's old place of worship (German Masonic Hall, 220 E. Fifteenth street) on October 4. Mr. Walker presided and, before introducing the speaker of the evening, made a few remarks explaining the aims and objects of the Club. This is a Freethought club, he said; not Freethought in the sense merely of antagonism to this or that dogma or set of dogmas, but Freethought in the sense of affirmation and defense of the freedom of utterance of thought, without which freedom of thought itself is but a name. The Liberal Club holds that, no matter how wild or intemperate the utterance, it is better in the long run that it be an utterance than a thought suppressed by force. On the other hand, in order that freedom of expression may be maintained and its range extended, it behooves all lovers of liberty to give oppressors or would-be oppressors as little excuse as possible for moving for a more rigid censorship. This Club is committed to no system or theory of religion, morals, economics, or politics. While nearly all its supporters are Rationalists, it is maintained to furnish a forum for honest discussion. Freedom of speech is of vastly more importance than is any theory or system of religion or politics or morals that has been advocated here or may be in the future, because free speech, free examination and comparison, alone gives opportunity for free and wise choice.

Next followed an address by Mr. Moses Oppenheimer, who spoke on "The Struggle for Free Speech." His lecture was a masterly review of the fight for free speech in the past and an earnest warning for the future. The idea of freedom is comparatively modern. In ancient society the conception of freedom of thought and speech was impossible. All knowledge was in the keeping of a limited class of people. To advance any idea in conflict with that held by the priests was considered an offense against God. Think of Huss, Savonarola, Bruno, and thousands of others who perished at the stake or were tortured to death in the dungeons of the Inquisition! We shudder when we read of the barbarism of the past, and are inclined to congratulate ourselves upon our superiority; but is it true that we have reached the fundamental conception of liberty? Listen to the voice of the pulpit! Do not many of our clergymen rush to fasten the guilt of one person upon a large number of people? But do they pause to consider what a dangerous weapon they wield? Who can tell which is the lasting impression that molds the mind of man? If we adopt the tactics of the pulpit, may we not with equal plausibility say that the gospel of "strenuous life" was responsible for Czolgosz's deed? Again, the doctrine of regicide is plainly advanced in the Bible. Read Judges iii; 2 Kings ix. The man who instructed Jehu to "smite the house of Ahab" was sent, not by Emma Goldman, but by Elisha the prophet. The example set by those "men of God" was acted upon throughout all Christendom. In face of these facts, how can our clergymen stand up and denounce innocent people, claiming at the same time that the Bible is the inspired word of God?

Some people assume that freedom of thought came through the Reformation; but this is not correct. Luther had no conception of real freedom. The struggle for free speech was a slow and painful battle. To-day in some of our states we may fearlessly "blaspheme" the old Christian trinity; but let any one dare to blaspheme the modern trinity, the state, the family, and private property, and the pulpit will demand that the heretic shall be silenced by force. And yet the state and the family as we have them now are not the same that they were ages ago, and private property is a creation of law. Why should it be a crime to criticise these institutions? There is a conspiracy on foot to strangle free speech; the work is done

stealthily, and it is the duty of all lovers of the human race to rise and protest against it.

The speeches which followed Mr. Oppenheimer's able address were an indorsement of the lecturer's position. Dr. Levenson said that over fifty years ago he had the honor of being called a traitor by the London Times, and has always been a fighter for liberty. Mr. Chamberlain referred to the case of the publishers of Free Society, of the Home, Wash., colonists, and others. Mr. Horr facetiously demanded that Congress should pass a law denying the Bible mail privileges. Mr. Lepson defended free speech on the ground that no one knows the truth, and that we may worship to-morrow what we condemn to-day. Dr. Foote read a sensible article from the Public of Chicago. Mr. Walker stated that the charge of obscenity brought against the publishers of Discontent was only a pretext for the suppression of free speech.

This week Dr. Philip J. Reinle will lecture on "Chaos in Medicine." C.

REBUKING A RECREANT EDITOR.

From Etta Semple's paper, the Freethought Ideal and Vindicator.

Of all the cold, cruel, traitor-like anarchists we can now recall, are editions of a little two-by-four throughout this "land of the free and the home of the brave," who cower and cringe and fawn before this band of intimidators, simply because they fear their scalps on account of parts they have played in the past. One of these belongs here in south-eastern Kansas, another is published in Lexington, Ky., by C. C. Moore, called the Blue Grass Blade.

A few years ago Mr. Moore was arrested, tried (?), and thrown into jail, and was sent to the penitentiary. He made a mighty fight over the freedom of the press here in free America. He quoted verbatim constitutional laws, statutory laws, and moral laws to prove that he had a right to publish anything that he saw fit to pay the typo for setting up. He posed before the Liberal public as a martyr. He asked for financial aid and moral aid and mental aid to help him defeat his enemies. His appeal was not in vain; his many friends rallied to his support manfully, feeling that he was being persecuted instead of being prosecuted. They stood by him in his fight for free speech, free thought, and free press. Now he turns anarchist along with the rest. No, no, not that, *not that*, he turns traitor to his friends, and without even stopping to consider how Judas betrayed his master, how Brutus killed Cæsar, he plunges his knife to the hilt in the bosom of the very ones who helped him in his fight for free press and makes a loud-mouthed demand to *destroy their press*, imprison the editors—nay, he wants to hang them all, and wants Kentucky to be the state selected to furnish the hemp. All this without ever considering or inquiring into the facts of whether his friends were ever in sympathy with the murderer who killed our late President.

C. C. Moore was once a preacher. We read about the lion and the lamb lying down together. We read about the hog returning to its wallow, and the dog returning to its vomit; but we never expected to see the day when C. C. Moore would do likewise. Read the following extracts, and then judge if C. C. Moore and the preachers are not pulling together in a true brotherly fashion:

DAMN ALL ANARCHISTS. Squelch all of their papers, such as Free Society and Discontent. Swipe out the whole infernal, cowardly, treacherous gang of assassins, and arrest, as a suspect, any man or woman who calls himself or herself an Anarchist.

The price of hemp is so low that we Kentucky farmers can hardly afford to raise it, and telephone poles with nice cross arms to them are thick all over the country. Give us a boom in the hemp business by hanging every Anarchist in America to the nearest telephone pole. Of course you could hang them with wire, but don't encourage trusts by using wire. Use hemp and help out ole Kaintuck.—Blue Grass Blade.

The pulpit stands ready to-day, with one accord, to crush out Freethought even by the rack, the stocks, the screw, the stake, or the gallows. But some of our most blatant, loud-mouthed erstwhile Liberals (?) rush pell-mell into the trap set—yes, a horrible trap baited with the life-blood of a man—and taking up the cry of the Christian fanatic, want to burn, hang, nay, tear out the tongues and gouge out the eyes of a few who would aid them if they could. Avaunt, traitors! The time to try our true worth is when a terrible crisis is at hand, not when everything is working smoothly and calmly. Mene, mene, tekel upharsin. Thou are weighed in the balance and art found wanting.

Henry White, the new treasurer of the A. S. U., is president of the Washington Secular League.

Scripture by the Ton.

Count Otani's representative who visited China during the campaign, says the Japan Daily Mail, received the Lama Scripture preserved in the Yong-ho-kung at Peking. "Received" is a euphemistic way of stating the fact. It is the expression used by Japanese papers in describing the manner of the scripture's transfer. But the accounts originally transmitted were not of a character to suggest ordinary giving and taking. They spoke of the Japanese Budanists as very anxious to remove this celebrated scripture, and of General Yamaguchi as refusing to sanction the operation. Rumor then represented the volumes as sufficiently numerous and bulky to load twenty pack horses, so by whatever process the scripture was secured, its transmission to Japan was no small undertaking. In Japan it now is, however, together with two big lecterns used for reading the tomes. Each volume measures 3 feet by 1 foot, and bears on it, cover elaborate Buddhist illuminations. The binding is in rich brocade, and the printing was done in the Wanlieh era of the Ming dynasty with wooden types which were subsequently destroyed by fire. There are said to be several thousands of volumes, and the total weight is estimated at from fourteen to fifteen tons. The larger of the two lecterns is 12 feet in length, 3 feet wide and 4 feet high. The smaller is 7 feet square. Both are made entirely of red sandal wood and are covered with elaborate carvings of dragons and floral scrolls.

The Roll of Honor.

The following additional contributions for the Congress fund have been received:

S Rittenberg..... \$1 00	E W McFadden..... \$2 00
F Dahlstrom..... 1 00	W Y Buck..... 5 00
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L C Stewart..... 1 00	John Moore..... 2 00

E. C. REICHWALD, Sec. A. S. U.
Chicago, Oct. 5, 1901.

The first number of Public Welfare, an "advocate of what the editor believes to be right," is received from Salt Lake City. The editor whose beliefs concerning the righteousness of things will determine the policy of Public Welfare is our old acquaintance (through his paper Living Issues) Warren Foster, whom the voters in his congressional district downed for an infidel when they elected Roberts, the Mormon polygamist, to the national House of Representatives.

Our Texas contemporary, the Searchlight, republishes Ingersoll's "Declaration of the Free," with the comment that "Mr. Ingersoll had been at work on the poem the morning of the day his death came." This is inaccurate. The poem was finished in February, 1899, and given to The Truth Seeker for publication in June. Colonel Ingersoll died on July 21 of that year.

The opening of the Liberal University at Silvertown, Or., on September 30 was announced in the Torch of Reason of September 26. The editor of the Torch declares with confidence that the University "is here to live and succeed."

Hypnotism and Witchcraft.

Dispel the ignorance and we find agreement where people have made violent war on one another. We should do our part to feed all humanity, to educate and liberalize their minds.

A modern professor in a famous college in the United States teaches hypnotism and how to use it on a person at a distance unknown to the person operated on as follows: "You should try to influence a person at a distance when he is in a receptive condition only. Just before he goes to sleep, or just after meals, when he is resting, is a good time to try it. Some persons are more susceptible than others. In some cases it requires months to bring about desired results; in other cases they are secured instantly. It is accomplished as follows: If you have a picture of the person you wish to influence, look at it, at the root of the nose, the same as you would if the person were present. Or if you have no photograph, call up a mental picture of the person you wish to affect. Look at the root of the nose or between the eye-brows, just the same as you would if he were present. Speak mentally to the person, commanding him or her to do as you desire. In attempting this, do not not command the subject at one time to do something and then wonder the next moment whether he will do it or not. Do not allow any other thought to enter your mind, because, by doing so, you destroy the effects produced by the first thoughts. Repeat it two or three times a day. This can be done without the subject's knowledge. Marvelous results have been obtained through this mode."

We may turn to the court records of Massachusetts in the year 1688 and find evidence that the witches knew how to use telepathy and hypnotism in as scientific a manner as some of our able professors of this age.

THE IRISH WITCH.

"She was a washerwoman, old and ignorant and poor. She spoke a strange language. She knew herself to be a witch. In 1688, four children in one family living in Boston began to be afflicted with pains in various parts of their bodies. A feature of their symptoms was the fact that the same part was affected at the same time in each of the children, though the children were separated from one another. First, one of the children was affected, then another, until all were affected at once.

"Her house was searched while she was on trial, and several images were found and brought to the court. She acknowledged that her mode of tormenting the objects of her malice was to wet the tips of her fingers with spittle, and stroke these little images and think and mutter about the children. As she illustrated her method in the court, a child in the room was taken with fits. On repeating the experiment, the same result followed. She gave Cotton Mather the names of four persons who formed a battery with her in her witchcraft operations.

"On the 16th of November, 1688, she was hauled in a cart, stared at and mocked at, through the principal streets from her prison to the gallows, which at that time were erected on Boston Common. There she was hanged."

We may turn to more ancient history and learn that educated men and women had a knowledge of witchcraft (hypnotism), taught its use, and used it.

The Talmud is composed of the important teachings of the Jewish rabbis from about 1,000 years B.C. to 500 years A.D. In it we find recorded:

"None were elected to sit in the High Council of the Sanhedrim except men of stature, of wisdom, of imposing appearance, and of mature age men who knew witchcraft and several languages, in order that the High Council of the Sanhedrim should have no need of an interpreter."

"Ninety-nine die from an evil mind for one who dies in the usual manner."

"The women of Israel in later generations lapsed into the practice of witchcraft."

"Yohana, the daughter of Ratibi, was a widow who bewitched women in their confinement."

Pages could be given to prove that witchcraft, hypnotism, Mental Science, Christian Science, and Holy Ghost were the same, viz., spirit or spirits.

ZENO.

Boston, Mass.

The Ingersoll Secular Society of Boston began its fall meeting in Appleton Hall, Paine Memorial, on Sunday, Oct. 6. This society has a resident speaker, the Rev. J. P. Bland, who gave nearly forty lectures last year.

Letters of Friends.

Readers desirous of communicating with the writers of the letters in this department may address them in care of The Truth Seeker, 28 Lafayette Place, New York, N. Y., and the letters will be readdressed and forwarded.

Beliefs of the Presidents.

From the Daily Capital, Des Moines, Ia.

Washington, John Adams, Madison, Monroe, W. H. Harrison, Tyler, Taylor, Fillmore, Pierce, and Arthur were Episcopalians; Jackson, Polk, Buchanan, Cleveland, and Ben Harrison were Presbyterians; the two Adamses were Congregationalists; Jefferson was a Liberal; Van Buren was a Reformed Dutch; Johnson, though not a church member, was of Methodist belief; Garfield was a Christian, or Disciple, while Lincoln, Grant, and McKinley were Methodists.

The Capital is in receipt of a letter from one of its readers at Allerton, calling for proof of our assertion that Lincoln and Grant and McKinley were Methodists. The letter refers specifically to an article appearing upon this page in which the vocations, ages, church affiliations, etc., of the presidents were given. Lincoln, Grant, and McKinley were referred to as Methodists. The Capital did not say that their names were on the church rolls, although the name of William McKinley has been upon the records since early youth. That fact, we believe, is too well known to admit of controversy. President Lincoln was not a member of any church, yet he affiliated a great deal with Methodists, and Bishop Charles H. Fowler of that denomination was his close friend and spiritual adviser. Touching upon this very question the current issue of the New York Christian Advocate says: "Ulysses S. Grant was from boyhood an attendant and liberal supporter of the Methodist Episcopal church and its educational and other general enterprises, and long a trustee of the local society with which he worshiped, but he was not a communicant." Besides, every one knows of the strong intimacy which existed between General Grant and Bishop John P. Newman of the Methodist church. These are the bare facts of the case. The Capital cannot be drawn into any speculative controversy as to what those men believed. It is enough to know that their fame is secure and the memory of their greatness and good deeds a perpetual benediction.

To the Editor of The Truth Seeker.

I sent the Capital man the following, but he backs down: C. W. C.

EDITOR DESMOINES DAILY CAPITAL: Your action on the question of the "Methodism" of Presidents Lincoln and Grant, so bravely asserted in the Capital a few days ago, and for which I called for proof, is so fair and commendable, as editors go, that I feel impelled to return thanks. But while I am doing so, let me ask you one more question—one of pure ethics—involving no one's religious views. Admitting, as you do, that it was all a mistake; that Lincoln and Grant were not Methodists, would it not have been still more graceful on your part to have apologized therefor and promised to "do so no more?" But instead, you cite the friendly relations existing between these men and certain Methodists as justifying their classification as Methodists themselves ("straws," "drowning men!"). Why, I am friendly to most preachers, and with one "Disciple" I am quite chummy, but I would be shocked to hear (and probably also the parson) that I am therefore a Campbellite.

The truth is that this dishonest, tricky practice of religious people claiming everything in sight does much to bring religion into disrepute. How much more fair and straightforward it would have appeared on the part of the compiler of those statistics to have classed Lincoln and Grant with Jefferson as "Liberals," where they belong, instead of as Methodists, for which there was no warrant! Many of the wisest, ablest, and best men have been Agnostics and Deists, and those narrow sectaries who think all the wisdom and morality of earth summed up in their church creeds would better pose as moralists by frankly admitting it to be a fact, instead of persistently coupling what they call "unbelief" only with crime or misconduct. Yours for "straight goods," C. W. CLARK.

Allerton, Ia.

Good for Many Years, We Trust.

To the Editor of The Truth Seeker

Inclosed find \$5. I wish you to send me your book of "Forms and Ceremonies" for funerals, as I expect to die some time before long, and I am quite determined that no orthodox tribe shall have the handling of me after I am dead. (You can place the balance on my subscription.)

I cordially indorse almost all I read in The Truth Seeker. I think you will be rewarded in some way for your arduous labor to educate the people, but it seems to be a matter of very slow growth. It seems to me we must have more men like Ingersoll who could bring the wonderful evolution theory before the public in such a way that they could not but indorse it.

I will be seventy-four years old next April. I have been a life-long disbeliever in the doctrine of endless misery. My health is better now than it was four years ago. My father lived to be eighty-four years old, and I possibly may stard it for a while yet. Yours truly,

New York. J. L. MARTIN.

The Proportional Ballot.

To the Editor of The Truth Seeker.

We have observed that you have generously granted the Press-Writers a space of 3,000 words in the columns of your paper on any subject that they think is of the most importance to the world.

THE SURE BALLOT,

I believe, is the only thing "that will lift the cloud from our civilization," as John Stuart Mill puts it, and therefore from any rostrum I am willing to speak on this subject, and in the columns of any and every paper in which I am generously granted space I am trying to support it with my pen. It's the ballot to uplift humanity, for it will make human rights above "vested rights;" it will abolish the boss in politics; it will put honest men in office; it will destroy the gerrymander and annihilate bribery and ballot-box stuffing, and when the people once rule by their real true representatives, and not as now by misrepresentatives, it will abolish poverty.

PROPORTIONAL REPRESENTATION

that gives every voter a preferential ballot system to elect not only the President of the United States, but every legislator, congressman, alderman, and councilman, will make the people rulers and will give a government for, of, and by the people.

There are 79,000 lawyers in the United States and 75,000,000 of the kind of "common people" that Lincoln said God had made so many of, and cut off sixty U. S. senators and three hundred and sixty congressmen nine-tenths are lawyers; from President to secretary of war, and even the bootblacks in government service, we believe both state and national, all are lawyers. Men who cram their brains with words to sell and never a care or thought how or what a mechanic, or farmer, or laborer wants, needs, or desires in the making or mending of the laws are law-makers and executors of the laws. Is it any wonder law has made some men worth millions, and law has made millions of men worthless. 400,000 strikers for the right to have a law to permit them to organize labor unions may mean if this liberty is not guaranteed to them 4,000,000, and when that day comes to our nation it will be a crime.

A SILENT REVOLUTION

would be the effect of the proportional preferential ballot. When a man standing in a voting booth alone with God and his lead-pencil can mark his ballot 1 for his first choice; 2 for his second choice, and 3 for his third choice; and when the counting comes, and his first choice is not needed—because candidate is already elected, or is declared "out" of the race by the judge of the election count—the voter's ballot is not thrown away as now, but the second choice is taken if needed, or the third choice until that vote is used to elect somebody.

No man's vote is nulled by another's; no man's vote robs another of its true effectiveness, and in Australia it is called the effective vote, in the United States the sure ballot.

Belgium's king has given his people a proportional ballot that has in one election demonstrated that the people will be able to rule if they are given the right suffrage laws. Switzerland in seven cantons has it.

Tasmania has used it in the election of her senators and representatives to the Federal Parliament of Australia, and the press of that island state of Australia is glorying in their great and pure democracy that has given every man a sure ballot and that every man can point with pride and truly say, "I have my own representative in our Federal Parliament."

Great minds are thinking, "We must have a leaven to purify the body politic," "we must have a force to destroy bosses and all the evils of combines and cliques of unprincipled politicians and the wicked rich." And proportional representation is the only remedy. By effective votes can honest men take office and make and administer the laws for all, and then will hate cease and peace will come to the hearts of many, and plenty always follows peace, AUVERGNE L. ASTOR, M. D.

Astor Place, E. Oakland, Cal.

Czolgosz and God.

To the Editor of The Truth Seeker

(The following comments were made just after Czolgosz's indictment, and I think they still hold good.—O. J. R.)

The attorneys for Czolgosz, I understand, propose to interpose the plea of insanity. Now, I think this proposed plea is a mistake. It certainly is wrong. If a crime has been committed, the indictment is not sweeping enough—others high in authority should have been included. I said "if a crime has been committed." It may be that no crime has been committed. If what President McKinley said in his bed is true, then most certainly no crime has been committed.

The President and the ministers agree that the killing was the "will of God," that it was "God's way," and that "we must bow submissively to his will." And I wish to rise up and ask, if it was "God's will," or "God's way," and that "way" "was all right," how can Czolgosz be guilty of a crime?

To make Czolgosz guilty of a crime you must make God guilty of a crime. Is it a crime to obey "God's will"—to follow along "his way?"

The ministers of the gospel all agree, I believe, that it is not a crime, not even wrong, to obey the will of God. If so, why should Czolgosz be charged with wrong-doing? If Czolgosz is to be charged with wrong-doing, then certainly God is to be charged, too, and the indictment should include God. It is not fair to indict Czolgosz and let God go—that is if it is true, as President McKinley and the ministers say, that it "was God's way," and that "we must bow submissively to his will."

The defense, as I have heard, is to be insanity. As I have said, that is all wrong, unless it is to be admitted that he who had it done, or by whose will it was done, is insane, too.

Either God and Czolgosz were both insane when McKinley was shot, and the plot back of the shooting was the plot of a couple of lunatics, or else God and Czolgosz were not insane, and the plot to kill McKinley was all right. This conclusion is so fairly drawn and so straightly drawn that I do not see how the most astute doctor of divinity can reason around it.

If God and Czolgosz were not insane when they plotted to kill President McKinley, and God is all-wise and just, then it is all wrong to punish Czolgosz, or even try him at all. They should not have even put him under indictment, because to indict him was to indict the wisdom and goodness and justice of God. The defense the attorneys should make is not, therefore, insanity, but justification—justifiable homicide by a decree of God.

Czolgosz should show, and his lawyers should show, that it was the act of God—that the accused was simply the instrument in the hands of Almighty God in the killing of McKinley, that he was not insane at all. In other words, they should show that he was the right hand of God, or rather God himself—Czolgosz being their authority; and there is plenty of evidence to that effect.

His attorneys should show that, instead of lying under the charge of murder, he should go free, and not only free, but should be treated with especial consideration and honor, for he is justly entitled to

them, having been chosen as the instrument in the hands of Almighty God in bringing President McKinley into "the Master's presence." The President said himself that he wanted to be nearer God, and it certainly would be unreasonable and unjust to punish the man God sent to bring him home.

They could well show that it would be not only an outrage, but a veritable swindle on justice, to sing praises to God and pray praises to him for bringing McKinley nearer to "Him," and then turn round and punish the man God selected to fetch him home. Yes, sir, it is unreasonable.

To honor God and disgrace Czolgosz is not right if it was God's will to have the killing done, and President McKinley and the preachers agree that it was God's will to have it done, or it would not have been done.

Yes, indeed, the lawyers will make a mistake in setting up the pretext of insanity. That plea is a reflection on Czolgosz. It stigmatizes his mind. It practically makes him out a nobody. The other plea would glorify him and make him the equal of Abraham and others who obeyed God's will; and there is no doubt that he obeyed God's will. The lawyers can not only quote President McKinley himself, who said that it was "God's will," but about all the prayers that have gone up to the "throne of grace" since the hour of the shooting, as authority on which to ask for an acquittal.

No, indeed, it won't do to honor the king, as it were, and then kill his duly accredited agent. To do that is a good deal like killing the bearer of a flag of truce and then expecting to have the kindly favor of him who sent it.

By all means let the lawyers plead the facts and the law in the case, as outlined by the prayers and songs and sermons. If they will do this, they certainly will be able to "clear" Czolgosz.

My own private opinion is that God was mistaken in having McKinley killed. I think he did wrong. He should have let him alone. While I am not a Republican, and have not been for a good many years, yet I will be candid enough to say that in many things McKinley has done very well—almost as well as I could have done myself. And so I say God should have let him alone.

If I had been able to give God any advice on the subject, I would have said: "Don't kill McKinley for not being an anarchist; rebuke him for being in this age of the world a whisky-man; that is, for allowing this business to flourish in the army and navy, and to go on without his presidential protest in the country, and at a time, too, when all science has pronounced against it."

Cincinnati, O. OLIN J. ROSS.

Mrs. Austin Has Her Say.

To the Editor of The Truth Seeker.

We are strangers, but I am not modest about addressing a stranger when I have something to say. I am heartily disgusted with The Truth Seeker editorial on the assassination of McKinley. It sounds cowardly and it sounds hypocritical.

If the "enactment of repressive laws" would be "proper enough to protect our representatives," how can anything that is thus proper work "injustice to innocent people"? Wouldn't it be more in line with common sense to protest flatly against the enactment of repressive laws, which cannot be right or proper under any circumstances?

Besides, I cannot see as our representatives deserve special laws for their protection any more than the hod-carrier or day laborer, who on the whole is a far more useful member of society.

I am sorry to see The Truth Seeker grow rabid in its denunciation of Czolgosz. The line of reasoning adopted by the Editor, namely, that Czolgosz cannot complain at the infliction of the death penalty, because he resorted to "deadly weapons; that if he could reason he had the right to use them, then he must admit others have the same right"—this line of reasoning, I say, is probably the one Czolgosz followed. The ruling classes murder men, year in and year out, legally of course. Their first resort in every difficulty is deadly weapons.

Czolgosz simply followed their example.

He presumed it was his duty and a benefit to humanity to remove a certain man, and he did it. The man had never harmed him directly, it is true; neither had the culprit in the felon's dock who received the death sentence from a murderous judge ever harmed that judge directly, but the judge presumed he had a duty to perform in removing that man, and he did it. I can see no difference in the two acts; both are the wilful taking of human life, but if obliged to choose between the two I should say Czolgosz's motive was the nobler of the two. His act meant self-destruction, and this proved his sincerity to a mistaken idea of duty. On the other hand, no judge would sentence another man to death, if the sentence meant his own doom. This proves that their idea of duty is a hypocritical pretense. The assertion in the editorial that "the savage has assassinated our liberties as well as our representative and there is but one *deserved fate for him, death!*" has a good old-fashioned ring to it, something like "an eye for an eye," etc. Perhaps if the ruling class would set a less bloodthirsty example before men, there would not be these *few* occasions to weep and wail over the untimely taking off of one of their number. That talk about "assassinating our liberties" is bombast. No man can kill liberty. The spirit of liberty will die only when the race is extinct.

For three weeks the pulpit and press of this country have so far surpassed Czolgosz in their exhibition of murderous frenzy that the latter seems an angel of light in comparison. They have done their best to incite the mob spirit in the ignorant fanatics, and *this* while innocent men and women are under arrest, with no shadow of evidence against them. The Press has so lied about and vilified an innocent woman that, *if acquitted*, her life is in danger. Yet you infernal headlights of The Truth Seeker dare not write an editorial in condemnation of this spirit, or say one word in defense of our imprisoned comrades, whom you *know to be innocent*. I'd hate to feel as small as you must, and I know you will not get angry at anything I say, for you will feel you *deserve it*. One consolation: I learned in The Truth Seeker news items who that miserable cur John J. O'Rorke is. His letter is circulating far and wide in the press, and unspeakably defames Emma Goldman. The one who made the comment, "that his statement so far as the Manhattan Liberal Club is concerned is a lie," might just as well have said the whole letter is a *lie*. O'Rorke is a fine specimen of humanity; no use waiting breath condemning Czolgosz while such as he disgrace the earth.

Well, I've said my say, and I feel heart-sick over the cowardice and brutality of this age. Sincerely yours,
Caplinger Mills, Mo. KATE AUSTIN.

The Minister Is Mistaken.

To the Editor of The Truth Seeker.
In talking with a Unitarian minister I made the remark that it was too bad that the missionaries had caused so much trouble in China, and he immediately denied their having caused it. Now, I would like to know whether I am right or not. This minister says that occasionally the missionaries have overstepped their bounds, perhaps, but as a class they have not caused the trouble. I called his attention to what Mark Twain says about them and he asserts that Mark Twain has taken back all of the important things he has said in connection with the trouble and declares himself sorry for having said them. Respectfully,
Massachusetts. CHARLES B. MAYNARD.

[It is generally granted that the missionaries did their part in stirring up the discontent which resulted in the Chinese war. That they attacked the Chinese is of course not claimed; it was their presence in the country, attacking and denouncing the religion and customs of the natives, as well as their assumption of power, backed by guns and warships, that led to the uprising. A Jesuit missionary, exiled by the government of the Kaiser, was killed during a riot, and Germany made the circumstance the basis for extortionate claims on China, even going so far as to compel the Chinese government to erect a memorial chapel to the dead Jesuit. That the missionaries were hated by the Chinese as Christians as well as foreigners is shown by the fact that

their native converts were mobbed and in some cases killed, which would not have occurred had the Boxers' animosity been confined to foreigners. The minister quoted by our correspondent is wholly mistaken about Mark Twain taking anything back. On the contrary, Mark Twain reiterates his original accusations against the missionaries, and makes his statements stronger every time he repeats them. And he has not said that he is sorry.—Ed. T. S.]

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That is known as the Children's Hour."

Revising Their Creed.

A group of theologians met
To modernize their creed,
Which held that black is white, and yet
Had satisfied their need.

Their great-grandfathers learned it on
Their great-grandmothers' knees,
About predestination and
Electoral decrees.

In language more ambiguous
Than Latin upside down,
It taught that some are born to sin,
And some to wear the crown.

Those learned theologians fought,
Disputed, argued long;
And each one held that he was right,
And all the rest were wrong.

They all admitted that the creed
Was somewhat out of date,
But still they were not all agreed
Just what to renovate.

But when their work was finished quite,
Their creed did nothing lack;
For where it once read "black is white,"
It now reads "white is black."

—E. Frank Lintaber.

Power in a Pound of Coal.

A pound of coal can produce power sufficient to pull a large express train a distance of one-sixth of a mile, going at the rate of fifty miles an hour, so writes an expert locomotive engineer.

"You would be surprised at the wonderful amount of work which the energy from this small quantity of coal can do. For the purpose of explaining, take, for instance, a pound of what might be called average coal, containing about 10,000 heat units. This would be somewhat smaller in size than a man's fist. If this pound of coal could be burned completely and entirely under water and all of its heat should go into the water, at a temperature of 62 degrees, 5 pounds of water could be raised to the height of 1 foot. If this pound of coal could be completely burned in water 1 foot deep, with a temperature of 64 degrees, and all the heat from this coal be imparted to the water, this water would become 16 degrees hotter, thus being suitable for a comfortable bath. If adapted to mechanical work, the 10,000 heat units in this 1 pound of coal would be equivalent to 236 horse-power. The 236 horse-power of potential energy contained in the pound of coal is enough to haul a train of eight cars for a period of one-fifth of a minute, or a distance of one-sixth of a mile, going at the rate of fifty miles an hour. It has also been found to be able to draw a cable train, including the grip car and trailer, for a distance of two miles at the rate of nine miles an hour. It would also be of sufficient power to pull an electric car well filled with passengers for two miles and a half at a rate of ten miles an hour. If the power in this pound of coal is compared with the work of a strong man used to hard labor it would be found that there is more than sufficient power in the pound of coal to do in one minute the day's work, of eight hours, of five strong men. This is accounted for in this way: The work of a strong man, used to hard work, is estimated as being equal to one-tenth of a horse-power. The eight hours he works is equivalent to 480 minutes. Naturally, while working a man makes a great number of stops, either to rest or to change the monotony of his position. These stops, then, would with difficulty take up one-tenth of the man's time. Thus this would reduce the time of actual work down to 432 minutes. This time, at one-tenth of the horse-power, makes the total of his day's labor amount to 43.2 horse-power. At this rate it is shown that it would take 2,600 strong men, working constantly, to do jointly the same amount of work in one minute as can be done by the single pound of coal. Another line of work in which the superiority of a pound of coal is shown beside the labor of man is that of sawing wood. A man may con-

sider himself a swift sawyer by making sixty strokes a minute, each stroke of the blade having progressed 5 feet a minute; but a circular saw, driven by machinery, may be put through seventy times that distance and saw seventy times as much wood. Still, this little pound of coal has the power to keep in operation 180 suchsaws."

The Words I Did Not Say.

Many a word my tongue has uttered
Has brought me sorrow at eventide,
And I have grieved with a grieving bitter
Over speech of anger and scorn and pride;

But never a word in my heart remembered
As I sit with myself at the close of day.
Has pierced with repentance more unavailing
Than have the words I did not say.

The word of cheer that I might have whispered
To a heart that was breaking with weight of woe,

The word of hope that I might have given
To one whose courage was ebbing low,
The word of warning I should have spoken
In the ear of one who walked astray—
Oh, how they come with a sad rebuking,
Those helpful words that I did not say,

So many and sweet: if I had but said them
How glad my heart then would have been;

What a dew of blessing would fall upon it
As the day's remembrances gather in;
But I said them not and the chance forever
Is gone with the moments of yesterday,
And I sit alone with a spirit burdened
By all the words that I did not say.

The morrow will come with its new beginning,
Glad and glad, through the morning's gates—
Shall I not then with this thought beside me

Go bravely forth in the work that waits!
Giving a message of cheer and kindness
To all I meet on the world's highway,
So that I never will grieve at twilight
Over the words that I did not say?

—L. M. Montgomery.

His "Sunflower" Face.

These incidents about Horace Greeley, the first president of the New York Liberal Club, are told in the Youth's Companion:

Few men have had the fortune to possess a countenance so obviously and entirely representative of their character as was that round, beaming, benevolent visage, a cross between that of an infant and a farmer from Wayback, which all America once knew as Horace Greeley's. Crowned with a hat which could not by any possibility be mistaken for the head-wear of any one but its owner, set in a reverend fringe of white whiskers, and adorned with large, gleaming glasses through which peered a pair of mild, blue eyes, shrewd and twinkling in expression at one moment, helpless and appealing the next, no one who had once seen Mr. Greeley, or even a good portrait of him, was likely to forget or mistake his distinctive physiognomy.

In the earlier days of his editorial fame, however, it was less universally known than later, and amusing tales were current in the Tribune office of its first effect upon strangers. One brilliant writer, afterward one of Greeley's right-hand men, paused on the threshold on his first visit to the editorial sanctum, where Mr. Greeley, perched on a tall stool, was busily scribbling, and whispered to his guide:

"You don't mean to tell me that's Greeley—that nice old baby in the high chair? Good gracious!"

Another effective description was that of a needy son of the Emerald Isle who had sought a humble job about the place, and accidentally encountering Mr. Greeley in the corridor, without knowing who he was, had the good fortune to be questioned by him personally, and finally engaged. As he went about his work, one of his new comrades joked him about his luck in dealing directly with the chief. The grateful Irishman opened his eyes wide, and burst into picturesque speech.

"Sure, and was that himself?" he cried, eagerly. "Was that Mr. Greeley—him wid the face like a blissed ould sunflower wid a smile on it? Meself wud be calling down the blessings of hivin on his head, if they weren't there already as plain to behold as his whiskers."

It was an expressive tribute to a countenance radiant with good-will.

The Modern Sea Captain.

On the St. Paul the captain and navigating officers have their quarters on the awning deck adjacent to the bridge. This deck is as high as a church tower above the keel and is reserved exclusively for the officers mentioned, so that they may be secluded from every distraction in working the ship, and may have a full view of her from stem to stern in all circumstances. The bridge is equipped with a telegraph system communicating with every other department of the ship—with the engine room, with the after wheelhouse, with the bows, and with every point to which it may be necessary to send an order.

It is on this bridge, seventy feet above the keel plates, that the captain spends his most anxious hours—in foggy weather and foul, in sunshine, too, and by starry night as well as when gales are bawling, spray flying, icy seas pounding, when the night is so dark that the lookout cannot see a ship-length ahead, when derelicts or towering icebergs may lie in the path just ahead—in middle watch or dog watch, any watch is the captain's—all for the honor of the company he serves and for the love of "Molly and the Babies" at home.

Nowadays, too, the captain is the host of the ship. He is no longer the gruff, rough sea dog in a pea-jacket of years gone by. He must observe some of the social amenities. He must talk to the passengers now and then, when the weather is fine. He must take his seat at table when he may. He must be a kind of diplomat also, and possess wit and tact and a patience sublime. He must see that no jealousies develop among the passengers.

I have been told of the very obliging captain who, to please the lady who asked to be shown the equator while the ship was in southern seas, pasted a hair across the large end of a spyglass and told the lady to look. And the lady, through the glass, declared she could see the equator "as plainly as A B C."

One other polite captain I have heard of—one who directed an officer on the bridge to "do as the lady wishes," when the lady requested that the captain steer the ship over to the horizon so she could see what the horizon was like.—Collier's Weekly.

Secular Sunday-School Lessons.

COMMANDMENTS.

Learn to do right and help others to.
Search for wisdom which benefits.

Have you traveled on cars,
With rush, roar, and jars?
Learned how the steam force
Moves the strong iron horse?

A JOURNEY.

Young people, take your geographies and follow the route; then learn what else you can about the places mentioned.

Find Danielson in eastern Connecticut. My home is eight miles west of that city, on a farm. So my journey began in a farm wagon with peaches, apples, eggs, and beans. As husband sold his produce, friends greeted me with good wishes for my journey. The Unitarian minister said: "Tell those Freethinkers at their Congress to do all the good they can and let religion alone." He is a good man who studies and preaches evolution, right living, temperance, etc., and does not believe in miracles.

I went by cars to Norwich, thence by trolley to New London, a breezy ride beside the Thames river, past hillsides clad in green woods, and meadows, mansions, and cottages. I stopped over night at the nice sea-side cottage of my traveling companion, Mrs. Wood.

Next forenoon the car ride to New York was beside the Sound, by thriving villages, cities, summer-resorts, green fields, and woods, with dim glimpses of Long Island across the waters.

In New York, first we crossed the city to the Lackawanna railroad ferry and secured our room in Knickerbocker Hotel, where we left our baggage. That afternoon in New York we crowded full, with a call on the genial Editor of The Truth Seeker; a look through Wanamaker's huge dry-goods store; a few minutes in Grace church, dim with painted windows of the passing age of superstitious dreams; then we viewed the brown-stone mansions of Fifth avenue and the live world of business in Broadway. We finished the day in

Central Park, sharing with the city's children the enjoyment of nature and art combined, rambling among its mingling of lakes, hills, rocks, trees, flowers, and menagerie of living creatures from sea, forest, and air.

All next day, from 9 A.M. to 8:30 P.M., we traveled by rail, 410 miles, on the Lackawanna railroad from New York to Buffalo. Part of the way through northern New Jersey is level; then mountains interspersed with fertile valleys where cut corn and buckwheat dotted the fields. Thriving farms, villages, and cities are scattered between wooded stretches and mountain ranges. The car-track winds between the mountains like some huge snake, sometimes skirting a crooked river. The most picturesque portion is the Delaware Water Gap, where cliffs rise on each side of the river, steep and high.

In Buffalo the half-hour's breezy trolley ride to our hotel, 216 Bidwell Parkway, was reviving, through the brilliantly electric-lighted broad streets of the well-built, prosperous city. Both in Buffalo and New York many buildings are draped in black, mingled with white or purple, with flags and portraits of our murdered President.

ELIZA MOWRY BLIVEN.

What the Little Folks Are Saying.

APPROPRIATE TO THE DAY.

Mamma: "Come, boys, you mustn't quarrel that way on Sunday."

Willie: "But, ma, this is a religious discussion we're having."—Philadelphia Record.

TWO DEFINITIONS.

"Manhood suffrage" was recently explained by a school child to be "that state of suffering unto which all mankind are born." This is almost as comprehensive as a former announcement of Smith Minor's to the effect that the Salic law prevented any man who was the son of a woman ever coming to the throne.—London Globe.

READY TO OBLIGE.

A new boy had come to school fresh from the country, and the ready "sir" and "miss" of the city child were quite unknown to him.

"What's your name?" queried the master.

"George Hamilton."

"Add 'sir' to that, boy."

"Sir George Hamilton," came the unexpected reply.—Boston Courier.

Lectures and Meetings.

The Manhattan Liberal Club meets every Friday evening at 8 o'clock in the German Masonic Temple, 220 East Fifteenth street, New York. Program:

Oct. 11—"Chaos in Medicine." Dr. Philip J. Reinle.

Oct. 18—"Crowd Not and Submit Not to Crowding." Franklin Pierce.

Oct. 25—"Missions and Missionaries." Stephen T. Byington.

The Brooklyn Philosophical Association meets every Sunday at 3 P.M., in the Long Island Business College Hall, South Eighth street, between Bedford and Driggs avenues:

Oct. 13—"The Morals of Money Spending." Mrs. Frederick Nathan.

Oct. 20—"The Police Power of a Municipality." Clarence Lexow.

Oct. 27—"Is Government Worth What It Costs?" John S. Crosby.

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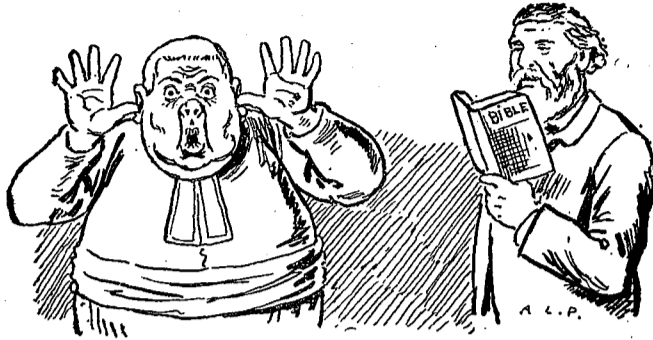
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Opinions of the English Press.



Copy of the Tree of Knowledge and Serpent, found on an Assyrian clay tablet, Circa B.C. 2000 (British Museum).

Its teaching will be opposed by the majority and sharply criticised by many, while by others it will be warmly welcomed as one of the simplest and most lucid expositions of "the fallacy of the Christian religion." His power of argument, his patient and untiring research is disclosed in every page of his book. The volume is one which will rank with some of those written by men whose disciple Dr. Hardwicke is.—Cambridge Daily News.

An adequate review of his book would require a complete number of Light. It is almost encyclopedic, covering an enormous area in the vast fields of Science, Sociology, Religion, Theology, and Spiritualism. On all these, and other subjects, Dr. Hardwicke is severely Rationalistic, Materialistic, Agnostic; but he is a well-read and resolute thinker and critic.—Light.

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Gems of Thought.

The books of every theological system narrate acts of the grossest cruelty, which are, without hesitation, ascribed to the direct interposition of God.—Buckle.

By placing to Satan's account all the evil in the world, the priests exculpate the deity of nothing. The invention of the devil does not remedy the difficulty; on the contrary, it but entangles the priests more and more.—D'Holbach.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.
—Dr. H. Bonar.

It is an old remark that, as men are, such they paint their gods; and as in themselves the passionate or demoniac nature long preponderated, so the gods they worshiped were demons like themselves, jealous, capricious, exacting, revengeful—the figures which fill the old mythologies and appear partly in the Old Testament.—Froude.

SACRIFICE AND CANNIBALISM.—It was superstition that caused human victims to be immolated; it was necessity that caused them to be eaten. Which is the greater crime—to assemble piously together to plunge a knife into the heart of a girl adorned with fillets, or to eat a worthless man who has been killed in our own defense?—Voltaire.

The French Revolution has excommunicated the church from the power of working miracles; she has not been able, with the assistance of all her saints, to work one miracle since the Revolution began; and as she never stood in greater need than now, we may, without the aid of divination, conclude that all her former miracles were tricks and lies.—Paine.

Suppose Joshua out of the way (and he is going fast), the problem of human life remains. Here we are, a thousand million of us [the estimated population of the globe], upon this "bank and shoal of time," alone, alone, alone, with none to help us but ourselves. Let us help ourselves and one another. And that is the whole of the coming man's religion.—James Parton.

As for passing through any great and glorious experience, and rising above it, as an eagle might fly athwart the evening sky to rise into the still brighter and fairer regions of the heavens. I cannot say that I ever sailed so creditably but my bark ever seemed thwarted by some side wind, and went off over the edge, and now only occasionally tacks back again toward the centre of that sea again. I have outgrown nothing good, but, I do not fear to say, fallen behind by whole continents of virtue, which should have been passed as islands in my course; but I trust—what else can I trust?—that, with a stiff wind, some Friday, when I have thrown some of my cargo overboard, I may make up for all that distance lost.—Thoreau.

A SONG OF DUTY.

Whate'er betide, man must toil on;
He may not pause too long to smile;
He must toil on with brain or brawn,
For life is such a little while.
When joy too strongly may beguile,
'Tis written, joy must be denied;
We may not pause too long to smile;
We must toil on, whate'er betide.

And when a sorrow comes to him
Man may not pause too long to weep,
Grief chastens, tasted at the brim,
But it destroys when quaffed too deep.
The onward march we still must keep,
Howe'er the spirit may be tried,
We may not pause too long to weep,
We must toil on, whate'er betide.
—Washington Star.

So different are the colors of life as we look forward to the future or backward to the past, and so different the opinions and sentiment which this contrariety of appearance naturally produces, that the conversation of old and young ends generally with contempt or pity on either side. To a young man entering the world, with fullness of hope and ardor of pursuit, nothing is so unpleasing as the cold caution, the scrupulous diffidence, which experience and disappointments certainly infuse; and the old man wonders in his turn that the world never can grow wiser; that neither precepts nor testimonies can cure boys of their credulity and sufficiency, and that no one can be convinced that snares are laid for him till he finds himself entangled. Thus one generation is always the scorn and wonder of the other, and the notions of old and young are like liquors of different gravity and texture, which never can unite.—Samuel Johnson.

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These pictures are of a character to cause the hair on a religious man's head to stand on end. Many of them would make a Methodist parson laugh, and others wonder why the artist hasn't been struck by lightning by an avenging providence.—Sunday Gazetteer, Denison, Texas.

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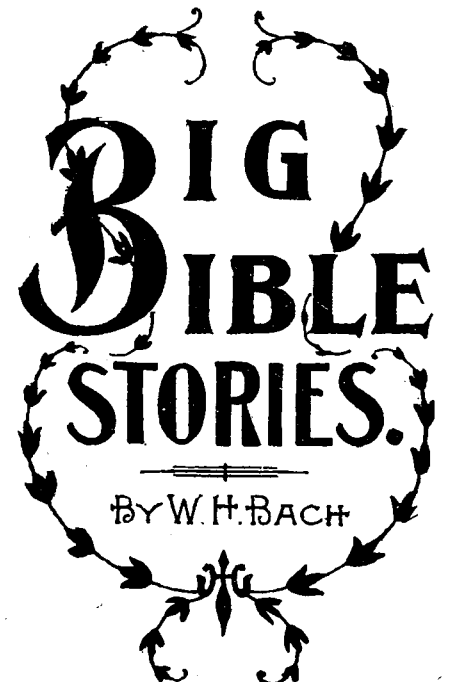
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Tommy Tucker: "Maybe he saw himself in the glass after she'd done it, ma'am." —Chicago Tribune.

PRESENCE OF MIND.—At one of the railway-construction works in the vicinity of a certain city a highly esteemed clergyman takes a great interest in the members of his flock who are engaged in the cutting. The other day he saw one of them enter a "pub," and hailed him; but Pat simply looked and walked in. Waiting until he came out, the reverend gentleman accosted him thus:

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INCREDIBLE.—A woman awoke in the middle of the night with a shriek.

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The next day, as can be verified by anybody who is skeptical, no messenger of any sort came with a telegram containing the sad news of the death of her sister Jane, who, at last accounts, was alive and well. —Sun.

The New Age tells the following yarn or an Augusta bachelor who had occasion to go to Boston on business. He went on the night Pullman, and took a berth. Just across the way was a handsome little woman and her three-year-old boy. Just before arriving in Boston early in the morning the two were laughing and playing together, and the good-natured bachelor smiled to himself as he rose to dress. Suddenly a very small foot peeped out from the curtains of the opposite berth. With a twinkle in his eye the bachelor grabbed the plump toe and began: "This little pig went to market; this little—" "That is my foot, sir," said the indignant voice of a woman. The silence which followed could be heard above the roar of the train.—Christian Advocate.

A Harlem woman recently decided that family prayers were necessary to the proper bringing-up of her young son Johnnie. Mr. Jenkins, nominal head of the family, didn't exactly see the necessity, but, of course, yielded to his wife. The next morning after breakfast the Jenkinases assembled in the sitting-room, with a feeling of suppressed excitement at the novel proceedings. After the scriptural reading they knelt beside a long sofa, Mr. Jenkins at one end, Mrs. Jenkins at the other, and Johnnie in the middle. Then Mr. Jenkins offered up a prayer invoking the divine presence. Jenkins's prayer was long and fervent. After it had continued for five minutes Johnnie got restless, decided it was too monotonous, and interrupted in his thin, boyish voice with: "Yes, Dod; come and stay to dinner!" Mr. Jenkins concluded his invocation with an abrupt "Amen." Johnnie safely out of the way, he strangely remarked to his wife, "That's the limit." Family prayers have been abandoned at the Jenkinases.—New York Times.

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Press-Writers' Notes.

Anarchy continues to be the lever used by the most active Press-Writers to gain a hearing in the more conservative press; and that much abused and variously understood word appears in the titles of many of the letters published this week.

In the Weekly Enquirer (Cincinnati, O.), Sept. 26, Chas. A. Osborn scores the "M. Ds." for allowing the large mortality among children and for vaccinating them; Albert P. Lewis has a good one entitled "Sentiment."

The Graphic-Herald (Webster City, Iowa) Sept. 27, prints one from Mrs. Harriet M. Closz on "Free Speech and the Virginia Constitution." The Progressive Thinker (Chicago, Ill.), Sept. 28, prints Mrs. Closz's answer to the New York Journal's religious editorial of August 11; the article was declined by the Journal.

The Democrat (Elliott City, Md.), Sept. 28, prints Francis B. Livesey on "Free Speech and Free Press." In another column, under the caption, "Is He a Prophet?" the editor quotes an article in the Laurel (Md.) Leader on Livesey's prediction of McKinley's death a year since.

The Baltimore American, Sept. 28, prints one from Kate Austin in defense of Anarchists; Sept. 30, Francis B. Livesey has a fine letter on "Anarchy and a Free Press," claiming that a "free press" is the most logical remedy for anarchy.

In the State Democrat (Easton, Md.), Sept. 28, Livesey appears in one entitled, "Should We Be Vaccinated?" and in the Centreville (Md.) Record of same date entitled "Discussion of Vaccination."

The Baltimore Sun, Oct. 1, prints one from Livesey on "Education and Anarchy."

In the Bulletin (Philadelphia, Pa.), Sept. 26, J. M. Gilbert has a good one on "Prophecies." Sept. 27, D. Webster Groh has another on Bible temperance; John J. Fleming details the "Cause of Anarchy." Sept. 28, G. L. Gullickson writes of the Inquisition, and George B. Wheeler answers the Rev. Dr. Dager's statement "that not one of the twenty-seven names chosen for New York's Hall of Fame was a scoffer at the Christian religion." The Rev. Dr. Dager appeared in the Philadelphia North American, but the American declined to publish Brother Wheeler's reply, and it was then sent to the Bulletin.

The Baltimore (Md.) World, Sept. 27, prints John G. Palmer on "Anarchism and Assassination."

In the Boston Traveler, September 27, Mrs. Harriet M. Closz replies to a critic on the "Religious Statistics of Prisons." F. William E. Cullingford takes advantage of Boston's small-pox scare to get in one on "Anti-Vaccination." September 30, Francis B. Livesey writes of "Hired Girls and Hired Men;" Edward Stern declines quibbling.

October 1, John J. Fleming has one on "Trust;" Lucy Waters Phelps commends Judge Smith's decision that "Sunday Base Ball" is not illegal. "Paine Hall" (William Duffney) has one of the best letters yet printed on the Paine-Franklin controversy. October 2, Albert P. Lewis has a fine one commending the noble character and lofty sentiment in the writings of Thomas Paine and Robert G. Ingersoll.

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Note and Comment

The Christian Advocate gives sanction to lynching by declaring that the authorities, by not suppressing the meetings of persons calling themselves Anarchists, become responsible for what the citizens may do without law.

A Baltimore woman applies to the police for protection from her neighbors, who accuse her of being a witch, and persecute her accordingly. Baltimore is the hotbed of Catholicism, and no outbreak of delusion should excite wonder.

Senator George F. Hoar of Massachusetts presided at the National Unitarian Conference just held in Saratoga, but declined reelection as president, and Carroll D. Wright, the religious statistician, was chosen as his successor.

A man found sleeping in a stable in Adelphi street, Brooklyn, turned out to be the Rev. Erastus Huntington Saunders, an Episcopal clergyman. He was locked up, but when he explained that he had been involved in sundry domestic and financial difficulties the magistrate allowed him to go.

Corrigan, the Catholic archbishop of the New York diocese, has been preaching sermons against Socialism, which he holds responsible for the death of McKinley. The Rev. Father T. Grady of Bellevue, Ky., challenges the archbishop to defend his views in oral combat, but Corrigan ignores his def.

The British and Foreign Bible Society has adopted a resolution to change the rules of the society so as to permit it to circulate the revised as well as the authorized edition of the Bible. The American Society still confines itself to the version of King James and the chronology of Archbishop Ussher.

As President Roosevelt favors the Reformed church, when he attends any, the church of that denomination in Washington will spend \$30,000 to provide accommodation for the enlarged congregations it expects during Roosevelt's presidency. Teddy, it is anticipated, will prove a better drawing card than the Holy Spirit.

Mrs. Grann's National Purity Society held a convention in Chicago last week, when immorality and all its sources were discussed. The members of this society hold that low-necked dresses, bicycle garments, and stimulating food are the chief causes of wickedness, and they are not recognized by Anthony Comstock, who is a monomaniac on the subject of bad books and pictures.

A Cambridgeport, Mass., negro, who subscribes himself "the Rt. Rev. Justus James Evans, D.G., the Great Seer and Prophetic Leader of the Negro Race," asserts that he has "received a direct communication from Almighty God," who has spoken unto him "concerning the negro people of America and of the nations, the times, and the seasons." This is important if true, and it is as true as any other asserted communication from God.

When John Most was brought up for trial in a New York court on a charge of outraging public decency, he explained that the offending article was written by Carl Heinzen and published many years ago in the Pioneer, and that he had reprinted it in the Freiheit to fill up. The article advocated the murdering of despots, and concluded: "We say, Murder the murderers. Save humanity by blood, iron, poison, and dynamite." It is understood that Heinzen advocated the removal only of Old World despots, warning the reader

that the method had no application to conditions existing in a republic. Mr. Most, it is said, omitted that part of Heinzen's article and lumped presidents along with czars.

A fac simile of the famous gold bar of King Mena, first sovereign of Egypt, found by Professor Petrie at Abydos, has been received by the Egypt Exploration Fund of America, whose secretary, the Rev. Dr. W. C. Winslow, lives in Boston. The original of the bar goes to the Chicago Museum. This relic is of great interest, owing to its age, which is some 6,650 years, making it about 750 years older than Adam would be if he had lived.

The seminary at Belvidere, N. J., conducted by the Misses Elizabeth and Belle Bush, is in financial difficulties, its equipments having been auctioned off a few days ago under a chattel mortgage. The Belvidere Seminary was a non-sectarian, and practically secular, school, but it is now said that Spiritualism was inculcated by the sisters, who are well-known adherents of that philosophy, and this caused the downfall of the institution.

A minister who has just been buried in Brooklyn at the expense of others was the victim of his attempt to live according to the command, "Sell all thou hast and give to the poor." He was an Englishman named Simpson, who came to Brooklyn with a small fortune, which he gave in portions to those who asked. When it was all gone, he fed upon crusts that he found in garbage cans. He was highly esteemed by the poor while his money lasted.

The officials of Belgium as well as those of this country itch to lay hands on citizens who exercise freedom of speech. In Brussels the public prosecutor applied to the Chambers for leave to prosecute Deputy Smeets for a socialistic speech which he made to the colliers of Seraing, which is regarded as subversive of good order. There could hardly be worse order than where a member of the legislature is thus liable to arrest for talking to his constituents.

A slipper manufacturer in Worcester, Mass., has a chapel in his workshop. He is a religious worker in that city, and believes, he says, that it is just as important to start out in the day with God as it is to have sufficient stock on hand for the making of shoes. Not many of his employees agree with him, evidently, for the morning chapel services between 6:30 and 7 o'clock are attended sometimes by only three, in addition to the proprietor, who conducts the services.

The archbishop of York thinks that recent British reverses in South Africa are due to the nation's remissness in the matter of prayer, and contrasting this remissness with the spiritual activity of the Boers, he calls on everybody to pray for greater success for English arms. If he believes in the efficacy of prayer, why does he not advise that both armies retire from the field and that the professional prayers advance to the firing line and show what they can do? God does not seem to be on the side of the largest battalions in this British-Boer dispute, and that fact has kept the English clergy guessing ever since the war broke out.

John Dowie of Chicago, who calls himself Elijah II., does not intend, like Mrs. Wilmans, to suffer from the accusation of not delivering the goods he is paid for. He gives absent treatment in the form of prayers, and makes a record of the day and hour when the prayer is let off. He takes the application for prayer in his hand, and the moment he is done praying he inserts the paper between the jaws of an electric time stamp, brings his fist down on the top of the device, and the exact time is thus re-

corded on the paper, which is filed away for future reference. The system ought to operate as a check on the recording angel, and prevent mistakes.

This is the sort of thing they publish in London to show how Christians love one another. It is from the English Churchman: "It is a well-known fact that Rome connived at the assassination of President Lincoln. The late President McKinley before his death issued a terrible exposure of the iniquities of Rome, and kindly sent copies of it to the National Protestant Federation. Rome has endeavored to suppress this document, and copies are exceedingly scarce. Extracts from this exposure are published by the N. P. F. in their leaflet No. 10. Every reader of the English Churchman should send 1s. for copies to the Hon. Sec."

A decision of interest to strong-armed wives has been rendered by a New York magistrate. Helene Dumoulin, who owns a cutlery store, is burdened with a husband, Adolph Dumoulin, who will not work, and left her because she refused to give him all her property. Mrs. Dumoulin went after Adolph, and finding him in other lodgings, gave him a dogwhipping and ordered him home. Adolph desired to prosecute her for assault, but the magistrate, whose name is Pool, said that Helene had acted in the best interests of all concerned, and that the husband should be grateful to her for looking him up and giving him what he needed. He then refused to hold the lady.

A list of the names of children who had been "cured" by the St. Anne relic was given out last week. Somebody took the trouble to attempt the verification of a few of the miracles, with the usual result. Some of the children reported healed are back in the hospitals worse off than before. Some are at home in bed waiting for the miracle to happen. The physicians say that the taking the children from under their care and removing braces or dispensing with crutches does the patients much injury and retards their recovery. A few glib-tongued little liars are kept on hand by the promoters of the miracle joint to tell the story of their cure to the marines and other earnest inquirers.

President Roosevelt is a vice-president of the Long Island Bible Society, which publishes in tract form an address that he delivered at a meeting of the society last June. In the course of the address Mr. Roosevelt declares that the Bible contains not the least apology for the man of brains who sins against the light, but declares that a heavier condemnation is to be visited upon the able man who goes wrong than upon a weaker one, who cannot do as much harm. Then it is fair to infer that Mr. Roosevelt did not find in the Bible any justification for his treatment of the memory and fame of Thomas Paine. In dealing with history, he probably gets his light from James Cheatham.

The will of William Waterford, a prominent New Jersey Spiritualist, contains the following clause: "I bequeath to my executors, in trust, \$4,000 for the purchase of books upon the philosophy of Spiritualism, not sectarian or of any creed, church, or dogma. The books to be placed where they can be free to all who desire to think for themselves and who are seeking for the truth from the true and the living God, for I believe in one God, one church, and one country, first, the Great Unknown; second, the whole human race as one family; third, the whole globe, the home of all nations. This is my trinity." The heirs attacked this part of Waterford's will, but Vice Chancellor Grey decides that it is valid, and the general public will have opportunity to read some works on Spiritualism.

News of the Week.

Abdur Rahman Khan, ameer of Afghanistan, died Oct. 3, aged 71 years. He was a successful ruler, and as a husband he is mourned by many widows.

Lorenzo Snow, president of the Mormon church, died in Salt Lake City, October 10, aged 87 years. Snow was converted to Mormonism by Joseph Smith in 1836.

The census shows that there are 1,815,097 more males than females in the United States. Only eleven states have an excess of women, Massachusetts leading with 70,398.

The government has about \$700,000,000 more money on hand than it knows what to do with, and Congress will be called upon to devise some way of applying it and stopping the increase.

Sir Thomas Lipton intimates that he will challenge again for the America cup. Under the rules he will be obliged to build a new boat or wait two years before he can have another race.

The Challenge, a Socialistic newspaper, H. Gaylord Wilshire, proprietor, which recently removed from Los Angeles to New York, is denied the usual mail rates by the post-office department. An attaché of the post-office is quoted as saying that the representations of the publishers of the Challenge do not conform to the law.

The Algemeen Handelsblad, an Amsterdam paper, publishes an open letter to President Roosevelt on behalf of the Boers. It contains this passage: "May the splendid ultimate triumph of the Dutch race in Africa be forwarded by the sympathy of that American nation whose triumph had the ardent wishes of Holland."

The Rev. John J. Gallagher, a Catholic priest, was sent to Bellevue Hospital to have his sanity tested. He thinks he is a soldier of God and that he is winning gold stripes in the divine service. Annie Donovan, an Irish girl, has also been committed to Bellevue. She suffers from religious mania, and is so anxious to reach heaven that she proposes killing herself.

Laurent Tailhade, a French literary man, must go to jail for a year and pay a fine of \$200 for writing an article in which the Russian Emperor Nicholas, President Loubet of France, and the cabinet ministers were called "tyrants and oppressors of the people." Emile Zola defended M. Tailhade on the ground that his article was literature and not an incitement to murder.

On being examined in court the alleged Austrian Anarchist Glavenovich, who was arrested while loitering about the Vatican grounds and on whose person a razor was found, with which, it was said, he intended to murder the pope and Cardinal Rampolla, the papal secretary of state, denied that he was an Anarchist or that he had any intention of making an attack upon the pope or any one else. He was sentenced to fifteen days' imprisonment for carrying arms.

Ann O'Delia Diss Debar, the woman who swindled the aged Luther Marsh some years ago, is again in trouble, this time in London. She is now the wife of a man named Jackson, who claims to be a reincarnation of Jesus Christ. There are a number of charges against the pair, one for obtaining money by false pretenses and others against the man for assaulting young women who joined their cult, the "Theocratic Unity." The young women allege the use of hypnotic influence in accomplishing their ruin.

THE ORIGIN OF CONSCIENCE.

IT IS A RESULT OF GROWTH AND EDUCATION.

Conscience Permits Us to Do Anything We Have Been Taught to Believe Is Right—The Conscience of a Thug or of a John Calvin Looks Complacently Upon Murder—Inward Monitors of the Inquisitors Did Not Reproach Them When they Burned People.

BY GEORGE ALLEN WHITE.

Conscience is no longer an infallible guide. No more do its warnings speak true. Conscience is a mountebank. It is nothing but a habit of the mind, the same as blowing the nose is more immediately a habit of the body. It is an automatic humbug. If a carpenter picks up a hammer, and is about to strike a nail with it, but discovers that the claw instead of the proper side is downward, he instinctively pauses and reverses it without any thought being necessary on the part of the brain. Years of experience have rendered nerve-centres capable of responding to the message of incongruity conveyed by the eye. It is the conscience of the craft of carpentering. A rule of the craft is about to be broken, and concentrated experience says it is not right.

Conscience is an evolution; man seeks happiness, and in striving to attain it he notices that conduct of a certain description tends to frustrate the desire, while conduct of a different kind tends to promote fruition. Gradually acquiring experience, the intellect of man decides repeatedly in favor of a pursuit of the latter mode of conduct; and in the course of time these decisions become what is loosely termed second-nature. Eventually, with no more exertion of mind, with no more conscious realization of the merits involved in the question decided, than was found to be present in the case of the carpenter and the hammer, the man instinctively rebels against that activity which was found to be promotive of unhappiness. This solidification of experience, this distinctively mental habit, is solely a result of the functions of the mind operating in entirely natural ways. "Conscience," then, is not an entity, but is an attribute. Mental impressions, weighings, and decisions, in numerous instances practically alike, are requisite to the formation of that evolved mental attribute known as conscience. Thought is the unavoidable precedent to it; for even with the vague and incipient consciences which babes may possibly be held to possess, ancestral thought was the indispensable fundamental.

CONSCIENCES VARIOUS AS VIEWS OF LIFE.

Conscience, it is thus seen, must necessarily vary to just the extent that men's ideas as to what constitutes happiness vary; and those ideas are so widely apart and so prolific of discussion that it is not strange that no two persons on the globe should have precisely the same consciences. No philosopher, however profound, can appear before the world with a confidence born of conviction, and declare that he knows exactly what modes of conduct in all the decisions of actions taking place each hour would best contribute to happiness. Some try to achieve pleasure by toadying to God, others by philanthropy toward their brethren, and others by ministering almost exclusively to self. Their consciences are as variant as are their views of life.

It is difficult to educate a bad conscience of long standing. The Indian taken in hand by a home-missionary organization and brought to accept Christianity and to dress as white men do, always feels working within his breast that ancestral conscience which informs him that to scalp others is a praiseworthy thing; and oftentimes he goes so far as actually to indulge his conscience-condoned propensity in this direction. Conscience thus is reduced to being a merely temporary personal standard of conduct. In a world filled with wrong of every kind, a finite being has to think deeply and well to find out simply what modes of action appear to be most conducive to morality. Absolute knowledge he cannot have. An infinite being, of course, would change the entire universe into consonance with the right; but, as there is no such being, conscience is and must remain always a matter of relativity—relative, and not absolute—plastic and not adamant. Modern research has shown that barbarians who practice customs that seem to us grossly immoral are troubled with no qualms of conscience. It would be absurd to maintain that they know

better, but year after year, century after century, persist in their immoralities out of sheer perversity and wilfulness.

CONSCIENCE IN ANIMALS.

Animals are now known to have consciences. Many domestic varieties are found to exhibit moral activities in their relations to mankind. In their relations to one another, within the species, almost all animals are known to be possessed of consciences. What, then, becomes of the old orthodox assertion that the God-implanted hallmark of conscience as found only in man demonstrates his ownership of an immortal soul?

The conscience which differs in the child and the man, in the race and the century, in sickness and health, has placed its seal of approval upon all conceivable sorts of devilry. Nothing has been too vile for conscience.

The consciences of the old Romans declared it proper that Jesus Christ should be put to death for sedition and blasphemy.

The conscience of Jonathan Edwards was sweetly soothed by the thought of billions of babes being wracked in hell-torments for aye.

The conscience of John Calvin looked on at Servetus burning at the stake for doctrinal heresy—and yelled "Amen!" and "Selah!"

The conscience of the writer of this essay reproved him when a child for daring to whistle on Sunday.

The conscience of the Baptist church gets three sheets in the wind whenever John D. Rockefeller has realized enough from the kerosene-oil users of America—those who cannot afford electricity—to think himself warranted in handing over a dribble of it to the God who sent Dives to hell. And yet they say that oil and water will not mix!

The conscience of the fathers who rang in the Inquisition on the medieval humanity was never rosier or calmer than when some ass who insisted on feeding himself with "mere morality" instead of on Jonah and the whale, was being made into *pate de foie gras*, or divine mincemeat.

The conscience of the North in 1861 was just as boisterous as the conscience of the South and no more so.

INWARD MONITORS OF ORIENTALS.

When India became subject to Great Britain, a translation of the sacred laws of the former country was desired. The one who read them off to Sir William Jones compelled the promise that his name should never be revealed; so great did he consider the sin of making them known to a foreigner. He could not be induced to read them on a forbidden day of the moon or without going through with the ceremonies prescribed in the Vedas. He could not be wholly false to his dear old conscience!

The consciences of the Phenicians who made sacrifices of their living children to the God Moloch, or Saturn, gave them no hints that the act was wrong. Infanticide used to be prevalent in Greece and Rome. Aristotle and Plato defended it. China practices it to-day. Where in "conscience" is the God-implanted mentor? One of the greatest of authorities declares that there is "no feeling of infanticide being wrong or criminal" in China.

The consciences of the ancient Grecians permitted them to lie with the greatest freedom, although forbidding many other indiscretions or crimes.

The modern conscience allows wholesale evasion of just taxes if one finds it possible to escape the collector; but smuggling is punished by law and conscience both.

The conscience of Puritan New England one hundred years and more ago had no protests against liquor-drinking; but of the two spirits, the Holy and material, or alcoholic, it is to be believed that the Puritan would have gotten along better without the former than the latter.

Old Jonah, attempting to get away from Jehovah, went down into the hold of the ship—among the silk and canned lobster—and fell into a profound sleep; which shows either that his conscience did not trouble him for his escape, or that he broached a case of extra dry which he came across down there.

MISTAKES OF CONSCIENCE.

The Belgian Confession, as it is called, drawn up in 1561-1563, declares of sundry books now regarded as spurious and not entitled to a place in God's word: "And we believe all those things contained in them, . . . because the Holy Spirit witnesses to our consciences that they emanated from God." Conscience was just a trifle mistaken again.

The conscience of the Fijilian condemns him unless he has succeeded in murdering somebody,

and it sets up a great congratulatory hullabaloo when a slaughter has been effected.

The conscience of the Egyptian, like that of the Greek of old, approves him in emphatic phraseology if he tells wrong stories without being detected.

The conscience of the Turcoman cannot remain long at ease unless he is robbing and plundering, and so loud and unmistakable is its knocking that he frequently makes pilgrimages to the sepulchres of noted thieves for the purpose of presenting offerings to their memory.

These are only a few illustrations of the impotence of conscience considered as a moral guide.

Then, too, if conscience is supreme, why are children sent to Sunday school and educated in other ways? Can an infallible and innate rule of right conduct require to be gradually evolved in the young? If right conduct can be evolved by good parents, why may not bad conduct be evolved by bad parents? What is religion itself for, if conscience is always powerful in disapproval of wrong? Why pray to God for guidance if conscience is ready at command? Clergymen protest that Christ gave to the world a schedule of moralities without which it would now be in darkness. Then where was "conscience" all the while previously to his appearance? If conscience is sufficient, Christ was not needed; while if Christ was needed, conscience was manifestly recreant in performance of duty and failed to fill the bill. Infidels are not infrequently asked how people would know what was right but for the disclosures of the Bible. By means of "conscience," to be sure. Perhaps, however, conscience is not all it is said to be on the advertising sheets of faith.

"SEARED" CONSCIENCES.

After the field of discussion on this matter has been thoroughly threshed, however, and the religious disputants have been routed *in toto*, the usual excuse to be employed is that it is possible for conscience to be "seared" by abuse so that in the course of years it may become dormant. This abandons the whole contention, for if conscience can change it is not an infallible authority on questions of morals, and hence cannot in reality merit any of that reverence which Christians have been wont to accord it.

Not only can an originally passable conscience grow to be "seared," but the major part of the inhabitants of the earth are born with consciences more or less in that condition. Not only can consciences differ so widely that some of them may be termed "seared," but they may and do also differ almost inappreciably, and between these poles of great and small divergences exist millions of gradations traversing the entire territory to be covered between ideal sainthood and abject criminality. A conscience does not get to be "seared" in a day.

The conscience which can approve the sending of a temporarily repentant murderer to heaven, and the casting of the moral but unchurched victim into hell, is surely "seared" beyond hope of recovery; and the God who ordered men to believe the trash contained in the ape-inspired books chancing to be decided upon by the Council of Trent as God-inspired, or to be damned for all time, is troubled with the worst case of "sear" on record. He should be locked up with Jesse Romero and a rag-time graphophone to improve his disposition. That is the plain truth. It is common sense.

Most people's consciences seem at present to have got pretty badly seared on the justice of forcing other nations at the mouth of the cannon to gulp down the Council of Trent's decision and poor rum from Boston under the guise of "benevolent assimilation."

The public conscience is seared in regard to the socialistic measures to which great and good men have given their voice for generations. It still imagines it right that a so-called civilization founded on commercial gold, trickery, industrial murder, and indiscriminate international territorial kleptomania, is a boon conferred by God Almighty and a political party as the crowning glory of eons of progress from mudhood to manhood. It is bad to have a seared conscience and not know it. That is what ails Christendom to-day.

[To be concluded.]

Survival of the Fittest.

Pat: "I worked last Sunday and made five dollars." Pastor: "Yes; but Patrick, you broke the Sabbath." Pat: "Will, wan ay us hod to be broke."—Baltimore World.

THE CONGRESS AT BUFFALO.

TWENTY-FIFTH ANNUAL MEETING OF LIBERALS.

A Good Attendance of Members and Visitors from Local Societies—Harmonious Meeting Only Temporarily Disturbed by Trouble-hunters, Who Resign and Withdraw—A Committee Finds the Secretary's Accounts Accurate and Well Kept—Addresses by Dr. W. A. Croffut, Moses Hull, and Professor Eccles.

The twenty-fifth annual Congress of the American Secular Union and Freethought Federation was called to order Friday morning, October 4, by the acting president, E. M. Macdonald. There were about the usual number present from out of town, but the local attendance was almost nothing. There used to be a German Freethought society in Buffalo, but it was absorbed by the Turn Verein, and there is no attempt at Freethought organization in the city now. Buffalo has four or five Spiritualist societies, and Moses Hull, decorated with the title of "Reverend," presides over a spiritual temple and a flourishing congregation. He attended nearly all the sessions of the Congress, and spoke several times; his title does not seem to have changed him. Mrs. Lincoln, who presides over another of the Spiritual societies, also addressed the convention; but as she spoke inspirationally it is difficult to tell just where she stands on Secularism. Aside from the members of the Union and Federation, the attendance was principally from these Spiritual associations.

Dr. Croffut of Washington, vice-president, addressed the Congress as follows:

DR. CROFFUT'S ADDRESS.

We, Freethinkers of America, meet once more in National Congress to compare experience and observations, to unify our efforts, to harmonize and coordinate the work of auxiliary leagues, to cut another notch indicative of the progress our cause is making in the world, and to concert measures whereby that progress may be promoted. That an advance is actually being made all along the line we take for granted. As we look back along the course of history, that advance is distinctly perceptible. It is marked by zigzags; now a move forward, now a move backward, now the procession rapidly pressing on to higher ground, now the wheels blocked, the motive power paralyzed; but, observed from unobscured hill-tops and through long distances, making unmistakable headway towards the clear mountain heights of intellectual enfranchisement and universal tolerance.

Nor, brethren and sister Agnostics, nor is the progress chiefly within our own ranks. Indeed, only an insignificant fraction of it is in our ranks. The progress is chiefly in the bosom of the orthodox church, which is rapidly becoming civilized and even enlightened. The Methodists, the Presbyterians, the Baptists—it is these who are being revolutionized. The spirit of the age is walking fearlessly abroad and the marvelous touch of the twentieth century stirs the universal pulse and sets men to thinking who never thought before. The cast-iron God whom our fathers worshiped is being remelted of softer and more ductile material. A smile of paternal kindness has been wrought into the abhorrent features of Jehovah, and he is not as black as he used to be painted. Hell has been reconstructed and equipped with patent ventilators and an entire refrigerating outfit. There is no such frantic rush for heaven as there used to be, since it became known that the astronomers and geologists, the naturalists and chemists and electricians and philologists—the scientists and philosophers of the planet constituting the really best society—have been peremptorily assigned to hell.

Who believes in miracles now? If a few who are outside of insane asylums do still believe in them or say and really think they do, they at least refuse to discuss them. They draw a sharp line there. The question whether Elisha made a spring permanently fresh by putting salt in it, whether the Pharaoh whose mummy has been found in the tombs of the kings and is now on exhibition at Cairo did actually perish in the Red Sea, whether five thousand people satisfied camp-meeting appetites on five crackers and two sardines, whether Jonah dwelt in the intestines of a whale for three days and was ejected in a condition fit to travel—these questions are deemed too sacred to be discussed.

We are assembled to day in Buffalo, in the presence of a vast exhibit of man's power over insensate matter—a splendid aggregation of trophies—a magnificent collection of the triumphs of the human mind that could never have been made if the church had remained dominant. For over and over again, by bell, book, and candle, the church has cursed every effort of man to lift himself above the brute by improving his physical condition. It has insisted that as an all-wise God created the planet and all that it contains, he must have made it just right so that it would never need any amendment—therefore that the canal, the steamship, the railroad, the loom, were the impious contrivances of ungodly men.

Moreover, the church has taught that man ought to believe just what his father and mother believed. How can a man best serve his generation and posterity? By repeating day by day the creed of his father and mother merely because they held it? I tell you, "Nay!" The way in which a man can best honor his father and mother is by improving their creed, and a man may easily and shamefully dishonor his parents by repeating the shibboleth they pronounced, by believing the dogmas they believed, by walking in the narrow path where they walked, by refusing to take a step in advance with the inspirations to progress all around him. What! Shall it be that theology shall make no progress in a generation which sees the railroad hug the planet in its iron arms, which sees the telegraph whisper with a tongue of thunder the thoughts of nations, which sees the thought leap joyfully without the wire from deck to deck, from continent to continent, which sees the sun paint vivid pictures of landscape and of life, and the air turn liquid and pass under the yoke of man's enchantment, becoming another potent factor of utility; which sees animated pictures carrying the very gestures of one generation to the next; can it be when we are on the threshold of the greatest progress and invention, when all things else move forward, that man shall remain a slave to tradition and worship and bow down before the atrophied mysteries of the past? "Isn't your mother's creed good enough for you?" every Freethinker is asked. We answer: No! no! No creed is good enough for any man except one derived from his mother's knowledge, plus the knowledge that later years have conferred on him. Every man's horizon is larger than his mother's, and his opportunities greater, and it is a disgrace to him if his creed does not enlarge with his environment. If every man's mother's creed were good enough for him, there never would have been a reformer in the world. The reformer Lincoln would never have emancipated the slaves, or the reformer Garibaldi have freed Italy, or the reformer Confucius have disturbed China, or the reformer Prince Siddhartha have made war on Siva, or the reformer Jesus have denounced the corruption of the Jews. The world has made progress and has made this city the splendid rendezvous of skill and industry only because men outgrew their loving parents' knowledge and aspired to better conditions. Moreover, brother, sister, how do I know that my intelligent and thoughtful mother would not have held my creed if she had lived to have the benefit of my environment and be led lovingly through the grand arcana of nature by Darwin and Huxley and Spencer, by Tyndall, Haeckel, and Edison?

Let us pause a moment and make some attempt at definitions:

Science is the sum total of what man know.

Religion is the sum total of what men do not know.

If these definitions are correct it follows that as the realm of the known is all the while increasing, the realm of the unknown is all the while decreasing. As the kingdom of light expands, the kingdom of darkness contracts. In other words, the dominion of religion is continually getting less and less, as science is hour by hour making conquests. But as the time will never come when man has found out everything, there will always be room for religion in the world.

What is an Agnostic? The pulpit often declares that an Agnostic is a man who does not know anything. Dr. Talmage has declared in a sermon that an Agnostic is a man who boasts that he does not know anything. Perhaps there is a better definition. An Agnostic is a man who knows that he does not know anything concerning those things about which nothing is known. "He must have a short creed," says the pulpit. Yes; the amount of actual knowledge is still small, so the Agnostic's creed is necessarily short. But perhaps a short creed founded on

knowledge is more satisfactory than a very long creed founded on guesses and assumptions. An Agnostic knows one thing more: he knows that nobody else knows any more than he does about the unknown. This he is certain of, because scientific observation has demonstrated that no human being possesses any qualities different in kind from those possessed by all other human beings.

What is an Infidel? An Infidel is one who does not believe in the infallibility and perfect authenticity of a book whose origin cannot be established within two centuries; whose authors do not seem to be historical personages, and whose statements it is considered sacrilegious to investigate.

What is prayer? Prayer is an appeal from the known to the unknown; a supplication for help from the solid earth to the mysterious void; a cry of piteous pain for relief to the ear that never hears. Throughout all ages and in all lands prayer has escaped from the lips of fear, but no prayer is known ever to have been answered. The awful national solicitude and pity of which Buffalo has just been the painful centre have combined to test the value of prayer; and if all efforts have proved anything they have proved its worthlessness. Every state in the Union organized all of its religious energies and sedulously pleaded for the survival of William McKinley to the God whom William McKinley had always worshiped and whose name was the last word on his lips. Did prayer prove a lotion to offset the assassin's frenzied fury? No; there is not the slightest evidence that a whole nation on its knees prolonged the President's life for one single minute. Mocking the church and its miracle-working God, the humble bullet did its work. Of course, the pulpit falls back on "Thy will be done," which, translated into the vernacular, means: "God could have saved William McKinley, but as he did not, it was obviously right that he should perish by the assassin's bullet." "We were mistaken," the church must say, "in requesting his recovery, for his death was the best thing that could happen, after all." The Senegambians were in the same trouble that the Christians are in, but they did not lack sagacity. When, after experimenting with their two-eared god for a century, they found him utterly dumb, they split him into kindling-wood and fabricated another without any ears whatever.

Nor do we suppose that prayer has any subjective value; that it is helpful in its reflex influence on the individual. It is obvious that if all prayer was answered no man would ever again work an hour in his life or put forth any energy for the accomplishment of desired ends. Is it not a corollary that if any prayer whatever is granted its effect on the supplicant is to diminish his efforts in the fields covered by the answered prayer? If a man got money or bread by prayer he would certainly not work for bread or money. If he obtained miraculous protection during a journey by prayer, he would rely on that sort of defense instead of on his own strength and vigilance. If he were assured of good health by prayer, he would become indifferent to contagious diseases; would cease to study physiology and hygiene, and would ignore the causes which produce consumption.

Evolution is the almighty creator.

Doing harm to a sentient being is the only sin.

Love is the only redeemer.

Human effort is the only prayer-bearing and prayer-answering god.

The human heart is the only Hades—the only paradise.

Science is the providence of man.

The other speaker set down for this session not being present, the chairman named a Committee on Credentials, and adjourned the session. The Committee on Credentials was composed as follows: J. W. Harrington, Spring Lake, Wis.; W. G. Reichwald, Chicago, and the Secretary, E. C. Reichwald.

As the speakers who had promised to be on hand were most of them conspicuous mainly by their absence, those who did attend had to do double duty. Friday afternoon the subjoined letters were read:

LETTERS TO THE CONGRESS.

Miss Susan H. Wixon of Fall River, Mass., a vice-president, wrote:

"Circumstances prevent my being with you on the occasion of the twenty-fifth Annual Congress of the American Secular Union and Freethought Federation, but I shall be present in thought and fullest sympathy.

"We are bound together by ties of a common cause—a cause that in no wise has lost interest or vitality in consequence of recent events. On the contrary, it has gained in importance, and calls

[Continued on page 662.]

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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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.

The Truth Seeker not being published as a business enterprise, for profit, but for the good that it can do, needs and solicits aid from all friends of mental liberty. All money received is devoted to circulating Liberal literature. Contributions of whatever amount are thankfully welcomed and carefully used for the benefit of Freethought.

PLANS FOR SPREADING LIGHT.

A Texas reader, who thinks that only those believe the Bible who have not read it, asks for our opinion of the practicability of his plan for stimulating a study of that book. He proposes that there be printed on small slips of paper chapter and verse references to the cruelties, falsities, contradictions, and even indecencies of the Christian scriptures—with such directions as "Read Numbers xxxi, 13-17," for example—and that these slips be scattered everywhere in profusion; in the street and railway cars, in church yards, in the pews of the churches, and in the pulpit. It is our friend's belief that the work would be attributed to pious zeal, and that the more religious the recipient the more likely he would be to turn to the passages and have his eyes opened.

Another friend, whose letter appears on page 666, proposes printing on separate sheets such questions as those propounded by Mr. Gabrion in his "Open Letter to Christian Ministers" published in two recent issues of The Truth Seeker; that such sheets be mailed inside the paper each week, and that subscribers post them in conspicuous places.

The carrying out of this latter plan is met with the difficulty that no unattached sheets except a bona fide supplement, and only one copy of that, can be inserted in a newspaper under the law without incurring prohibitive postage on the whole. However, the cost of mailing the sheets separately would not be large; the main item of expense would be paper and printing.

Our experience in this field of work has taught us that it is easier to prepare and print leaflets than to circulate them. Production is a less difficult problem to solve than distribution. Leaflets and posters sent out at random would in nine cases out of ten be neglected. The one man who would use his copy ought to have the whole ten. There are many Freethinkers who, while willing to pay something to have our literature placed "where it will do the most good," would not care to do the work themselves; and there are many others who would gladly act as distributing agents, but can not afford to pay the cost of obtaining the leaflets. These should not only be furnished with matter free of charge, but they should receive some compensation for their services.

The Truth Seeker is prepared to print all the literature there is a demand for. The thing necessary to the success of the tract method is to bring together the persons who are ready to pay the cost and those who can undertake to distribute the tracts. We ask our readers who are of the lat-

ter class—that is, so situated that they can circulate leaflets or put up posters—to communicate with The Truth Seeker. Afterwards we will see about raising the means to set them at work.

THE AMERICAN SECULAR UNION AND FREETHOUGHT FEDERATION.

Now that the atmosphere has been cleared by the withdrawal of the persons who have been making wild charges against the officers of the Union and Federation, we think the organization can be made more successful than ever. It is a most useful force with which to operate, for organizations will be heard when individuals will not be listened to. Evidence of this is seen in the experience of Moses Hull, as he related at the congress in Buffalo. When the bill depriving the Spiritualists of some of their rights was before a legislative committee of this state Mr. Hull appeared at Albany to oppose it. The first question put to him by the chairman of the committee was, "Whom do you represent?" "Moses Hull," was the answer. The chairman sniffed. Moses Hull had one vote only, while the people represented by Anthony Comstock, who was pushing the bill, had some thousands. But Mr. Hull was not really alone, and said so. He represented the National Association of Spiritualists, numbering thousands, and the Spiritualists of New York state, numbering thousands more. When this was stated, Mr. Hull was permitted to address the committee, and the bill was never reported to the legislature. Our own experience with the directors of the Buffalo Exposition is the same. When we asked for a hearing on the Sunday opening of the Fair we did it in the name of the Freethinkers of America, represented by the American Secular Union and Freethought Federation, and Mr. Scatcherd immediately said yes. Had we asked for it as an individual only, our request would have been wasted words. So the importance and usefulness of the organization is beyond dispute.

We heard at the congress a great many expressions of regret that any attacks had been made upon the body, but no such expressions were elicited by the withdrawal of those who had waged the fight. When they refused to even attempt to make good their charges, they lost the consideration of the members. The committee appointed to audit the books and hear charges were men whom no one could impeach or swerve from an honest discharge of their duty. They announced that sessions of the committee would be public, and invited all to attend. Not a single person responded. Nevertheless, the committee went carefully through the books, examined the vouchers and receipts, also Mr. Plotts's letters, and rendered a report completely exonerating Mr. Reichwald, and in making this report, added a compliment for his clear and faithful bookkeeping, which, by the way, was done by his brother, W. G. Reichwald, who keeps the books for the firm of Reichwald Bros., commission merchants. So that the charge against the secretary involved also his daughter, who makes the initial entries in the blotter, and his brother, who completes the work by posting the amounts. They were accusing a most estimable young lady and both members of a firm which has done business with thousands of people for many years and stands high with the merchants of Chicago. And the Liberals of the country were asked to believe that these three persons conspired to steal five dollars—to "drown their glory in a shallow cup, and sell their reputations for a song!" Those who sided with their traducers did so without knowing the facts, without hearing the other side, and solely upon the assertion of men who had not the courage to appear before the Auditing Committee and attempt to make good their claims. And but very few, less than a dozen probably, of those who rushed into print to assist the attacking party were ever members of the Union, or ever supported it.

The condemnation of the methods of the person

who resigned the presidency and his aiders and abettors was sharp and emphatic, while The Truth Seeker was heartily commended for the course it has pursued in the matter.

Between seven and eight hundred paid their dues to the organization during the past year, and there were more members present at the congress than at any meeting for several years. The election of officers was unanimous and the best of feeling prevailed.

The work of the organization during the coming year must be such as conditions impose. From the recent activity of the God-in-the-Constitution party, we think there will be work at Washington opposing Sunday laws which that party will endeavor to have passed by Congress, and opposing amendments to our national Constitution looking to making this officially a Christian nation. We have also in hand one school case, now before the Supreme Court of Nebraska, in which the Christians endeavored to force biblical teaching upon the children of a Freethinker.

The suggestions contained in General Birney's letter must be acted upon, and other matters will come up from time to time. The Union and Federation should be able to defend the rights of all Freethinkers when imperiled by religious bigotry. It is impossible to take up every case of arrest for Sunday labor, but we should circulate literature against Sunday laws in communities where such arrests are made, and thus create a public opinion which will prevent a repetition of such bigoted work. All legislatures which have tax bills or amendments to Sunday laws before them should be flooded with our literature, and Congress should be well watched and the members enlightened by our arguments. The Nine Demands of Liberalism, with the arguments to support them, should be distributed by thousands among the officials and politicians of this country, from Alaska to Texas and from Maine to California. That is what the organization is for, and it should do its work as zealously as the enemies of liberty do theirs. Every Liberal in the country should send a dollar for a membership in the Union, and should add as much more to help do this work as he or she can afford.

We may use this occasion perhaps without impropriety to thank the Liberals for their encouragement and support, and to assure them that we shall endeavor to so conduct the affairs of the Union and Federation that they will never have reason to regret it. Let the dead past bury its dead, and all unite in giving Freethought a forward impetus.

TWO VETERANS.

We have to chronicle the death of two aged Freethinkers whose names in times past have been familiar to readers of The Truth Seeker. They are Peter B. Reasoner of Adrian, Michigan, and Charles C. Johnson of Milford, Massachusetts.

Mr. Reasoner, dying at the age of seventy-nine, had been a resident of Adrian for fifty-eight years, and there was no citizen of that town more highly respected. Our knowledge of him as a subscriber and friend, dates back a quarter of a century. He was one of the reliable sort who kept his mental balance. He searched for the truth. The promulgator of an unauthorized statement from pulpit or press was sure to be questioned by him, and there can be no doubt that he did much within his field to promote temperance of speech on the part of the clergy. A few years ago, when a long-time acquaintance, Marshal O. Waggoner, professed to have experienced religion, and allowed the statement to go out that he was about to burn his Infidel library, consisting, as was alleged, of the "the most magnificent collection" of irreligious works ever got together, Mr. Reasoner began at once to investigate. Out of Waggoner's change of views he could make nothing, but under his scrutiny the "magnificent" Infidel library dwindled to a bundle of pamphlets which at publishers' prices

were worth but a few dollars. It became apparent that Waggoner never had a library of Free-thought books, or that he had sold them off prior to the incineration of the unsalable remainder. Although our acquaintance with Mr. Reasoner was gained almost wholly through correspondence, we mourn his loss as that of a personal friend.

The life of Charles C. Johnson, the patriarch of Milford, had spanned eighty-one years. He was born August 18, 1820, and died October 2, 1902. He was a great reader and a facile writer. His handwriting resembled script, and even in his extreme age he had a marvelous command of the pen. His fine "backhand" manuscript is among our earliest recollections of Truth Seeker copy. Mr. Johnson was extremely broad in his Liberalism. His hospitality took no account of unpopular opinions, and he was perfectly independent. Anybody who wished to know his views on religion or any other subject would be accommodated. By his own exertions, coupled with frugal habits of life, he acquired a competency which placed him above the necessity of deferring to popular opinion on religious, political, and social questions. Hence he spoke his mind with freedom. He chose also to be a Prohibitionist, and he was tolerant of radical thought on moral problems. He enjoyed the respect of his fellow-townsmen, by whom he will be missed as a familiar figure and a source of information on a wide range of subjects. It may be said with truth that the world is the richer for his life, the poorer for his death.

THE TRUTH SEEKER AND MR. THOMAS.

September 24, this current year, we wrote to Mr. J. A. Thomas, president of a bank in Ryan, Iowa, who thought it was "as plain as daylight" that Mr. E. C. Reichwald, Secretary of the American Secular Union and Freethought Federation, and the Editor of The Truth Seeker had "been exceedingly crooked with the books and funds of the A. S. U.," and made the following proposition, which was also printed in this paper:

"We will put up \$100.00, you to put up the same amount, each of us shall choose a representative, they to choose a third, we will submit our books and accounts with the Union to them, and if they find that we have ever had a penny from the organization to which we were not justly entitled, you can take the two hundred dollars and we will pay the expenses of the investigation. If they decide that we have not had any we were not justly entitled to we will take the \$200.00 and you can pay expenses of the investigation. Each of us shall put up \$75.00 additional to guarantee the expenses."

We recur to this matter to say that Mr. Thomas has as yet shown no disposition to accept the challenge, and to say further that he can grab another hundred dollars if he can substantiate his "clear as daylight" allegation. Mr. E. C. Reichwald has authorized us to duplicate the offer for him, and is ready to proceed at any moment.

It occurs to us that gentlemen so ready with their charges should come forward with their evidence or refrain from making further remarks of that character.

THE POPE PLEASED.

Mgr. Chapelle, the "apostolic delegate" to the Philippines, has made his report to the pope on American rule in the archipelago, and our citizens will feel gratified to learn that it is favorable, and that the pope, after hearing it, expressed the opinion that all Christians ought to aid the Americans in pacifying the natives, because of the security American rule gives to the church. "The church," in the pope's mind, is synonymous with Roman Catholicism.

This report and expression by the pope is natural enough, considering the generosity to "the church" in this country on the part of the politicians who vote away the people's cash. "The church" has been given money by the national government to proselytize the Indians, it has its chapel in the national school for the training of

our army officers, it gets its "share" of the chaplaincies in both army and navy, and if it desires anything from the national government Archbishop Ireland has only to go or write to Washington to obtain it. Our state governments are equally open-handed and our large cities are simply looting grounds for "the church."

In exemption from taxation and by direct appropriation New York presents "the church" with millions of dollars annually, and nearly all other large municipalities of the country do the same. There is every reason in the world why "the church" should be satisfied with American rule, and there is no need that the pope should be President. Through his cardinal and archbishops he exploits the American people sufficiently to satisfy the most grasping of rulers, both as to power and pelf; and the American people seem to like it, for they permit their rulers to do these things without a word of protest, except by the Infidels. The Protestant church shares in the booty, and the two thieves get along together famously and thick. That the pope is pleased with American rule in the Philippines shows that he has made arrangements whereby he feels secure in his proportion of the spiritual, and financial, and real-estate plunder.

The principal article in the Review of Reviews for September, written by the editor, W. T. Stead, and embellished with special portraits and illustrations, is entitled "George Jacob Holyoake: G. O. M. of the Cooperative Movement." The article is long and wholly commendatory, notwithstanding Mr. Holyoake's unconcealed Agnosticism. Mr. Stead errs, however, in saying that Mr. Holyoake was the last man to be prosecuted for Athelism (blasphemy) in England, since Mr. G. W. Foote enjoys that distinction. Friends of Mr. Bradlaugh would also like to know on what authority he is characterized by Mr. Stead as a man of "supreme egotism." Aside from these slips the tribute is satisfactory, and we can approve the words of the writer when he says, "It is probable that there is no other man of eighty-four now living in this country who has so honorable a record, who has fought so brave a fight, and has lived so consistently, and who, as he nears the close of a long and what may fairly be described as a glorious career (if it were not that the word glorious has been so prostituted), can look back with the comforting and consoling reflection that through all his long life he has even combated for truth as he perceived it, and his voice has ever been raised for international peace and for social justice." The article is a good one to have at hand when Christians ask what Infidels have done to promote the happiness by improving the condition of mankind.

Those who believe that the maintenance of schools is not a legitimate function of the state have an undoubted right to say so, but we do not like to see them using the columns of The Truth Seeker to make misleading statements regarding the influence of common school education. Mr. Francis E. Livesey attributes the assassination of President McKinley to the alleged fact that his slayer attended a common school in youth. It is rarely that a conclusion is based on so weak a foundation as this, for it is by no means certain that Czolgosz attended public school at all. When asked if he had ever been to school he replied that he went to a Catholic school in Detroit. To the next question, "Parochial?" he answered, "Yes." His interrogator then inquired, "Any other?" and his answer is recorded by some of the papers as "Yes, a small common school," and by others as "Yes, a small German school." The latter is more probably correct, because city schools are almost uniformly called "public" rather than "common," and because it is unlikely that the common schools in Detroit are small ones. If Mr. Livesey objects to schools, as we understand that he does, on the ground that education is an evil, the case of Czolgosz gives him no support.

A man who, in dictating a statement, would say, "I done my duty," and who was unable to answer the question, "Are you temperate?" because he did not know the meaning of the word "temperate," is certainly not dangerously over-educated. The chances are that Czolgosz's ignorance had more to do with his crime than anything he learned in the common or German school.

In his letter to the Buffalo Congress General Birney refers to the ordering of a day of prayer by the governor of Missouri, and asks: "What other governor made a laughing-stock of himself in that way?" The answer is: Governor Savage of Nebraska. Alas! that we should have to add that before his election Mr. Savage was a professed Freethinker; and we have reason to believe that he was in fact an unbeliever in the efficacy of prayer, and knew that as governor he had no right to meddle with religious affairs, at the time he issued the proclamation. The humiliation felt by Governor Savage's friends in view of his recreancy to principle is partially offset by the value of the testimony he has made that the official acts of elected persons are no indication of their individual opinion or belief.

There will be an Ingersoll memorial meeting in the Grand Opera House, Chicago, on Sunday, October 20, at 2:30 P.M. M. M. Mangasarian will deliver the principal address. Tickets for reserved seats may be procured of E. C. Reichwald & Bro., 141 South Water street; Frederic Dahlstrom, 43 E. Van Buren street, and Frederick Mains, 811 Ashland Block, Chicago.

The Roll of Honor.

The following contributions have been received for the Congress fund and dues from members of the American Secular Union:

Henry Willard.....	\$ 1 00	Joseph Warwick.....	\$ 1 00
N. C. Rukke.....	1 00	Norman Glenn.....	1 00
W. J. Locke.....	1 00	Martin Byron.....	1 00
George Steele.....	10 00	John Nuessle.....	2 00
W. A. Gilmore.....	1 50	R. H. Batchelor.....	1 00
George W. Cramer...	2 00	C. D. Johnson.....	5 00
W. A. Whitford.....	1 00	A. Burstrom.....	1 00
Dr. U. G. Beck.....	5 00	Mrs. S. Race.....	1 00
D. D. Lake.....	1 00	John Hart.....	1 00
J. S. Koonce.....	1 00	J. E. Holmes.....	1 50
William Pfander....	1 00	H. P. Anderson.....	1 00
J. Benninghoff.....	2 00	Mr. & Mrs. G. Weber	2 00
Susan Reicherter...	50	H. S. Borrette.....	1 00
David J. Evans.....	2 00	Ed. Ames.....	3 00
Dr. S. W. Wetmore..	2 00	Wm. T. Williams....	2 00
Dr. F. Fettig.....	2 00	H. F. Talbott.....	1 00
E. D. Northrup.....	1 00	John Bulmer.....	1 00
J. H. Hunt.....	10 00	B. F. Runnells.....	1 00
E. A. Slater.....	25	Mrs. M. E. Runnells..	1 00
L. D. Crine.....	5 00	E. H. Owen.....	1 00
Mr. & Mrs. J. J. Dietz	2 00	Edward F. Marschner	1 00
Charles Viskochil...	1 00	Samuel Groux.....	1 00
Louis J. Engel.....	2 00	Geo. C. Roberts.....	1 00
F. L. Townsend.....	1 00	C. D. Johnson.....	1 00

E. C. REICHWALD, Sec. A. S. U.
Chicago, Oct. 12, 1901.

Mrs. Zela Stevens.

We print the following card from Dunkirk, Ind., for the benefit of whom it may concern:

To the Editor of The Truth Seeker.
I notice you desire the address of Zela Stevens. She got a divorce from Oren Stevens a year ago and left for the West. She wrote to a friend of hers here about two or three months ago. She was then in Basin City, Big-horn county, Wyoming. As a friend of The Truth Seeker I give you this information, and will not sign my name, as I don't wish to be connected. Also, she now goes by her maiden name, Zela Longshore.

NAMES WANTED.—We want each of our readers to set down the addresses of all the Liberal-minded people he knows and send us a list of them, so that they may receive a sample copy of The Truth Seeker and an invitation to subscribe. We would send out hundreds of samples every month if we only had the names of persons interested or likely to become interested in the principles for which The Truth Seeker stands. Almost everybody knows a Freethinker who is not taking The Truth Seeker, and we want his name.

The National Society of Spiritualists holds its convention in Washington, D. C., on October 15 to 18, inclusive.

THE CONGRESS AT BUFFALO.

(Continued from page 659.)

for deeper interest and greater devotion than ever before.

"The evils from which we seek redress still exist. If we would have better and nobler conditions we must work for them, and work untiringly and unitedly. 'Eternal vigilance is the price of liberty,' and liberty—constitutional liberty—is above all minor differences or petty considerations. Without it there can be no permanent peace.

"Mental freedom is the goal of our desires and ambitions. Puny personal disputes and concerns must not stand in the way of that progress and enlightenment which means the good of the whole, for we work not alone for the present, but for the coming generations. Let this thought inspire the speech and actions of the twenty-fifth Congress, and thus the meeting will be productive of best results, creditable alike to the men and women assembled in convention and to the honor and glory of the cause they represent.

"I trust that the discussions will be only upon the great vital questions at issue, and that peace and harmony may prevail in every session.

"May the gracious influences of right and justice be uppermost, and may the cause of true Liberalism receive a new impetus from this time onward. Yours faithfully,

"SUSAN H. WIXON."

Cyrus W. Coolidge of New York wrote:

"The American Secular Union and Freethought Federation should be sustained. The Freethinkers of this country should aid it in every way possible and make it more powerful than ever.

"Some Liberals think that the usefulness of the Union and Federation is a thing of the past, and that its death would not be a loss to the cause of Freethought. This view, I regret to say, is shared not only by the enemies of the Union, but by some of its pretended friends. The motive of the former is so plain that no comment is necessary; of the latter it should be said, 'Father, forgive them, for they know not what they do.'

"The Union must live. The battle for justice is by no means ended. The church, as an organized institution, is still very aggressive, and has very little respect for the rights of Freethinkers. We should bear in mind that, owing to a recent sad event, the power of ecclesiasticism will undoubtedly be increased. It behooves us therefore to act in harmony and be ready to combat the encroachments of the church upon our rights. We need the Union for our mutual defense.

"These are the times that try the souls of men.' If we are idle and indifferent at present, our children will have to resume the battle and try to recover the lost ground, which will not be an easy task.

"I hope that Liberals will be able to distinguish between their real friends and their pseudo-friends—between those who wish to do something and those who seek notoriety.

"I hope that the Buffalo Congress will be a success, and that the clouds which now darken the sky of Freethought will vanish never to appear again.

"Regretting that I cannot be present at the Congress, I am sincerely yours,

"CYRUS W. COOLIDGE."

The reading of these letters was followed by a speech from Prof. David Eccles of Washington, D. C. Professor Eccles is a learned man and an interesting speaker, and when he finds time to write his address out our readers will have a treat.

The Congress adjourned to Saturday morning.

Saturday morning was set aside as a business session only. Dr. W. A. Croffut, vice-president, presided. The first order of business was the report of the Committee on Credentials, as follows:

The Committee on Credentials report the following members present and entitled to vote: Dr. F. Fettig, E. F. Marschner, C. D. Johnson, Mrs. Helen M. Lucas, N. C. Cooper, Jas. Geddes, John Albright, John T. Lakin, J. W. Harrington, E. P. Peacock, Mrs. E. P. Peacock, David Eccles, L. K. Washburn, W. G. Reichwald, Dr. W. A. Croffut, John Nuessle, Morgan Wamsley, F. N. Morton, Louis J. Engel, J. B. Wilson, C. C. Moore, Jas. E. Hughes, E. M. Macdonald, E. C. Reichwald, T. J. Bowles, Geo. W. Canfield, E. D. Northrup, G. A. Pohl, Mrs. G. A. Pohl, L. D. Crine, Jos. Warwick, Pliny Smith, J. H. Hunt, J. J. Dietz, E. Chantler,

L. W. Loutzenhiser, B. A. Green, Norman Glenn, James Crowley, J. A. Kimble, Geo. W. Olney.

The person who had been president during the first part of this year objected to receiving the report of the credential committee because the secretary had used a rubber stamp in signing his (that person's) name to the certificates of membership. He and another malcontent spoke several times on the subject, reiterating what they had previously said in a Kentucky weekly paper, but after a half hour's discussion the list as read was adopted by a vote of sixteen to five.

On motion, Dr. Croffut then appointed the following committees:

On Resolutions—L. K. Washburn of Boston, E. M. Macdonald of New York, Ed. F. Marschner of Detroit.

On Nominations—David Eccles of Washington, E. A. Peacock of Chicago, W. G. Reichwald of Chicago, Mrs. Helen M. Lucas of Marietta, O., C. D. Johnson of Michigan.

Auditing Committee—Joseph Warwick of Brooklyn, Dr. F. Fettig of Detroit, L. K. Washburn of Boston.

The secretary then read his report, which was accepted.

SECRETARY'S REPORT.

The year's work of the Union shows satisfactory progress in certain lines. Our efforts at Buffalo last spring bore good results in the matter of Sunday opening of the gates of the great Exposition now drawing to a close in this city. I congratulate the Liberals that they used their influence on the right side. Two of the ablest men in our ranks, one a life member of the society, Mr. Conway, and Mr. Darrow, appeared before the heads of the Directorship and urged that the gates be open seven days in the week. The National Reform Association, really the God-in-the-Constitution party, had previously been heard, and it was the opposition of the Liberals by their petitions and their advocates which prevented a total Sunday closing.

We must give our best thanks to the Directors of the Ohio State Fair, held at Columbus, Ohio, for manfully opening their gates in spite of the threats of the bigots, who threatened all manner of things, from the Christian boycott down. Our efforts in preventing religious exercises in state institutions in the state of Minnesota were successful.

There is one thing we must guard against with all the means at our command: that is, allowing the Sunday or the Bible-in-the-school question to get carried up to the Supreme Court of the United States, for the known religious prejudice of these judges is such that no fair constitutional decision can be obtained from them; instance the case of the "Rector, Church Wardens, and Vestrymen of the Church of the Holy Trinity, Plaintiffs in Error, vs. United States," when Judge Brewer, a Sunday-school teacher, on February 29, 1892, disgraced the judiciary and the country by his obiter dictum, "This is a Christian nation," which was seized upon by bigots as the law of the land. It carries to the world at large the impression that this nation is built on the absurdities of Christianity, which if really practiced, as the mythical Christ advocated, would quickly make us a nation of imbeciles, vagabonds, and savages. This stain on the name of our fair country we must use every effort to wipe out, for we have the truth and the Constitution on our side. It is certain that when the treaty with Tripoli was in 1795 signed by George Washington himself, the father of his country declared emphatically that "the government of the United States is not in any sense founded on the Christian religion." Moreover, Article 6 of our Constitution says that "this Constitution and all treaties made under the authority of the United States shall be the supreme law of the land," and judges everywhere shall be bound thereby, anything in the constitution or law of any state to the contrary notwithstanding. Can anything be clearer? And yet this Sunday-school teacher overrides all, declares this to be a "Christian nation," and attempts to prove it. He actually had the audacity to quote from the acts and times of Ferdinand and Isabella, those bigoted and cruel Spaniards who established the Spanish Inquisition, and who by that and other cruelties won the title of their "Catholic majesties."

These are the authorities upon which this constitutionally blind Sunday-school teacher adjudges American citizens "to be religious people" and this a "Christian nation." The decision is contrary not only to law but to fact. Not even a majority of the people are religious. There is

not a city in the United States in which the people are religious—not a single town or village. He must have known this when he rendered this disgraceful and untrue decision, for at that time the census showed that with all their stretching less than one-third of the population were church members; and a Christian minister recently declared that "less than one out of five church members can be depended on for faithful service," meaning they were not Christians. According to these indisputable facts there are not to exceed four millions of members who truly believe in the Christian superstition.

We have prepared for the coming year some new leaflets which most clearly show up the dishonesty and hypocrisy of the exponents of Christianity in their pretense of following in the footsteps of the mythical person which they are pleased to call their "Lord Jesus Christ," plainly showing in their greed for money and power they are acting in direct opposition to the plain teaching of him whom their gospel calls "The way, the truth, and the life."

We have been criticised to some extent by a few who think we should keep lecturers in the field. It is now a well-known fact that the day of lecturing is not what it used to be; the press has taken its place and is doing good work in the large cities, and also reaching many intelligent readers in the country, although, unfortunately, the small country papers in the vast majority of cases are so absolutely cowed by the fear of the Christian boycott they dare not speak out; hence the masses are in almost absolute ignorance of the dishonesty and hypocrisy of the people working the unconstitutional tax-exemption outrage (or shearing other sheep besides their own) on honest taxpayers.

Seeing that the time has apparently gone by for the usefulness of lecturers in the field I would suggest that, as a means for clearing the fields from the weeds of hypocrisy and dishonesty, we circulate these leaflets in large quantities. We have copies here of which we wish every one to secure samples for distribution.

By the death of Mrs. M. A. Freeman, formerly secretary of this society, Freethought has lost one of its shining lights. She will long be remembered by her friends for her great devotion to the cause and her tireless efforts for the betterment of mankind. E. C. REICHWALD.

Treasurer Toomey not being able to be present on account of illness, Secretary Reichwald read the financial report.

TREASURER'S REPORT.

In my last report, submitted at our Twenty-fourth Annual Congress, held at Cincinnati, there remained a credit balance in the treasury of \$142.93.

Since then there has been received from general contributions, membership fees, and other sources, \$2,045.71, a total receipt of \$2,188.64. The expenditures out of this amount during the year have been as follows:

Campaign literature and stationery....	\$377 82
Clerical labor.....	80 00
Signs.....	11 10
Rubber stamps and seals.....	4 50
Expressage.....	75
Telegrams.....	3 25
Postage.....	692 80
Folding and mailing.....	40 00
Advertising.....	16 50
Hall rent at Cincinnati.....	110 00
Secretary's expenses at Cincinnati....	50 00
T. B. Wakeman at Cincinnati.....	50 00
Dr. J. E. Roberts at Cincinnati.....	25 00
C. S. Darrow at Cincinnati.....	25 00
Advance on hall rent (Buffalo).....	25 00
C. S. Darrow at Buffalo.....	25 00
M. D. Conway at Buffalo.....	25 00
Secretary's expenses at Buffalo.....	25 00
Ribbon for badges.....	3 60
Flowers for funeral of Mrs. M. A. Freeman.....	8 00
J. B. Wilson expense account.....	39 90
Books, pamphlets, etc.....	212 77

\$1,850 99

After deducting this amount (\$1,850.99) from the \$2,188.64 received, there remains in the treasury a balance of \$337.65.

This started another discussion which bade fair to last all day. It was objected that Mr. Toomey had not kept the accounts himself, and therefore the report was not a treasurer's report. It was explained to the members that Mr. Toomey had asked Mr. Reichwald to keep accounts till a meeting of the board of directors could be held, and as such meeting had never been held owing to the reluctance of the resigning president to at-

tend, Mr. Reichwald had been virtual treasurer all the year. During the discussion personalities were indulged in by the objectors, who had to be warned by the chair that they were unparliamentary. After the old straw had been threshed out to a wearisome finish, E. M. Macdonald moved the previous question, and, finding a second, a vote was taken and the report referred to the auditing committee.

Finding themselves in a hopeless minority, and realizing that the members saw their motives, the objectors then played their last card. The president who resigned arose and dramatically demanded that his name be stricken from the roll of membership. He was followed by the Kentucky editor and his publisher; and Dr. Bowles and Mr. Wamsley, who had come to the Congress to assist in making trouble, joined in a similar demand. The president who resigned then asked all his friends to follow him from the hall, but he was not followed by any member. A lecturer who has been assisting him in his attack upon the organization went along, but he never was a member.

When the quintette had retired the members seemed to feel relieved, for they were afraid the doctor and the editor might break out into the indecencies of language they use in their writings. The two were ripe for it, but persistent efforts held them to the motions under discussion, and a warning from the chair kept their language above the biblical level they seek when untrammelled. Afterward their departure was alluded to infrequently and never with regret. The chair congratulated the Congress upon the restoration of harmony, and Mr. Northrup made a little speech in which he declared that the fitness of things demanded that cowards should go to the rear and traitors to the guardhouse.

The attempt to make trouble was the program which the malcontents had mapped out for themselves. One of them declared that he came to the Congress to fight, and that he would "draw blood" and was "after scalps." The hollowness of their pretensions to have found a mare's nest was abundantly shown in their refusal to appear before the Auditing Committee and present their evidence. Mr. Warwick announced that the sessions of the committee would be public, and that every member of the Congress was not only welcome, but was invited to appear before it and see for himself or herself. The president who resigned had been showing a check from Mr. Plotts for \$10 to all who would listen to him, and said that the secretary had only acknowledged \$5, but when the auditing committee examined the books they found not only the \$10 properly credited, but \$5 more which Mr. Plotts had evidently forgotten he had sent. But no attempt whatever was made to substantiate the assertions so often repeated before the Congress convened. The failure to even attempt to make good the charges, and the loud boasts of the president who resigned that he had come for scalps and always got his victim, disgusted the members, and they wanted no more of the matter. There were some present who last year in Cincinnati had voted for the president who resigned, and they were now among the most vigorous denouncers of his subsequent course.

Saturday afternoon the Committee on Nominations reported the following ticket:

For President—E. M. Macdonald of New York
For Secretary—E. C. Reichwald of Chicago.

For Treasurer—Henry White of Washington, D. C.

For Vice-Presidents—L. K. Washburn of Boston, Mass.; W. A. Croffut of Washington, D. C.; Gen. William Birney of Washington, D. C.; Susan H. Wixon of Fall River, Mass.; Mrs. Etta Semple of Ottawa, Kan.; J. D. Shaw of Waco, Texas; T. B. Wakeman of Silverton, Oregon.

These were all elected unanimously, after which Moses Hull spoke for an hour, and was very much appreciated.

Saturday evening, Joseph Warwick of the Brooklyn Philosophical Association made the following report from the Auditing Committee:

We report to this Congress of the American Secular Union and Freethought Federation that we have examined the books and accounts of the secretary, as well as the report made by him for the treasurer, and find the books kept in a clear and regular manner, and to be correct. We have also investigated the charge of irregularity made by Mr. William Plotts of Whittier, Cal., and find that all moneys claimed to have been sent by him in 1900 have been properly entered in the books. We find that Mr. Plotts sent \$15, five of which was for the Union, five dollars for the Freeman school case, and five dollars for the Fram case. The allegation that the books were withheld from the person who resigned the presidency, although in the secretary's office at the time, we find to be untrue. The secretary holds, and has shown us, the receipts of the express companies covering the dates when

the charge was made, and we find that the books were not then in the secretary's possession.

JOSEPH WARWICK,
DR. F. FETTIG,
LEMUEL K. WASHBURN.

Mr. Warwick added, that instead of making baseless charges against the secretary, the members of the Union and Federation ought to thank him for what he had done for the organization and for the clear manner in which he kept his books.

General Birney's letter was then read:

LETTER OF GENERAL BIRNEY OF WASHINGTON.

By physician's order I must forego the pleasure of being present at the Buffalo Convention of the American Secular Union. If my health permitted, I should regard it as not only a pleasure but a duty to take part in the proceedings.

The signs of the times are more favorable now to the Liberal cause than they were when Copernicus, Galileo, and Bruno announced that the universe with its millions of worlds does not revolve around the earth as its center, but that the earth is a comparatively small part of a subordinate planetary system. This truth revolutionized astronomy and undermined the foundations of the theology which assumed the earth to be the centre of the universe, man the only being for whom the universe was created, and the only one needing a God to atone for his sins and save him from eternal punishment by an angry Jehovah. The new astronomy gave the mortal blow to the church dogmas of the divinity of Jesus, the atonement, and hell. These have lingered for four centuries, but are now on the ragged edge of extinction. The intelligent pulpit has substituted the man Jesus for the god, a loving Father for the vindictive Jehovah, and remorse for hell. The ignorant pulpit will follow in due time. The present church movement is an "about face."

The "Higher Criticism" is a most favorable sign. It has changed the instruction in several of the leading theological seminaries, produced two learned religious encyclopædias, appeared in the weekly religious press, gained adherents among the best preachers and writers, taken possession of the church in Scotland, arrested clerical prosecutions for heresy, and inspired courage in the secular press of the country to discuss the religious phases of any question. The effect on church members has been liberalizing; they do not follow so blindly as formerly the lead of clerical lobbyists for "church and state" legislation; and they are more disposed to read liberal literature.

The newspapers generally are more rational. What secular press now regards miracles as true? They smile at the piles of crutches, canes, and bandages piled up at the shrines of St. Anne and sneer at winking pictures and bowing statues. What secular press, even in Missouri, praised the governor of that state for ordering a day of prayer for rain? What other governor made a laughing-stock of himself in that way? Has any paper, in England, or in this country, treated the prayers of the Boers as effective substitutes for a navy and Gatling guns? The Washington papers reported, without comment, the fact that there was a preacher's meeting at the Methodist church to pray that God would spare the life of the wounded President; not one of them expressed the belief that there would be any such special intervention.

There is a similar improvement in the magazines. Harpers' publishes an Agnostic novel, "The Right of Way," and the other monthlies follow its lead. Not one of them has published a religious article since the Cosmopolitan gave Ian Maclaren's "Life of Jesus." The great majority of professional writers are deeply tinctured with secularism.

The novels show the same influence. A Kentucky author discusses liberally the most vital religious questions. The "Crisis" takes a Liberal for one of its leading characters. Hall Caine and Marie Corelli attack the Roman Catholic church in popular works; and the Catholic priesthood responds in such novels as "Daniel Cortis" and "The Cardinal's Snuff-box." Free discussion will open the way to truth.

Huxley, Tyndall, Darwin, Ingersoll, Spencer, and other liberal thinkers still hold the front rank in English philosophical literature.

The best publishers of the Bible have abandoned the Ussher chronology, founded upon the legendary longevity of the Jewish patriarchs, thus yielding a position maintained for a century past; and a new revised version of the Bible has been added to the many already published. Each is a fresh witness to the fact that plenary inspiration is no longer believed in by church people. It is a step in advance when church members are no

longer required to believe that Joshua and Hezekiah stopped the movement of the planets at their own convenience, or that Noah's little ark with its one door held for a year all the animals in the world with their feed. Many ignorant people confound belief in these oriental legends with religion.

The change of public opinion on the Sunday question is noteworthy, especially in large cities. That day is now less generally observed than ever as a Jewish or Puritan Sabbath. It is used for man; for the promotion of health, social life, and domestic happiness. Railroad trains, steamboats, street cars, and all means of transportation are freely used. Clerical lobbyists have suspended their efforts to get a District of Columbia Sunday law passed. The Christian Endeavorers and Epworth Leaguers, who thundered so loudly for a Sabbath a few years ago, have become "Sabbath-breakers," half of each of them having traveled on Sunday to reach San Francisco for their respective conventions. Church members use the street railways to get to church on Sunday. The city of Toronto, formerly a Sabbatarian stronghold, now runs Sunday cars and is satisfied. Everywhere, nearly, in the States Sunday laws are obsolete. An earnest effort made by us to enlighten state legislatures would assure the repeal of existing Sunday laws as far as they are Sabbatarian, and this in spite of clerical lobbyists.

In Spain there is a strong popular movement against the priesthood, and this, in France, has culminated in the enactment of a statute designed to break up seditious and ambitious religious orders like the Jesuits.

In this country, the discussion of the status of the friars in the Philippine Islands has enlightened the public. The contest now going on there between the Protestants and Catholics will be of great advantage to the cause of right.

The recent large increase in public expenditures has turned public attention to the necessity of imposing taxes equally, and to the fact that many owners of large properties escape taxation almost wholly. The largest "tax-dodger" in the country is the church. Owning hundreds of millions in real estate and a large amount of personal property, it pays hardly a dollar as its contribution to the public. This evasion of a plain duty it justifies by claiming that it is good and encourages the public to be good, and so helps the state. If this is right, then all good men should be free from taxes, and all revenue should be raised from the rascals—a doctrine which would destroy the state. The bad moral example set by the church has encouraged tax-dodging among the rich; and the church is morally responsible for the loss of a great part of the possible revenue of the state. False affidavits, lying schedules, and evasive statements fall at assessment times like leaves in autumn. The millionaire who has perjured himself to escape a tax hands his Sunday contribution to a perjured vestryman, who turns it over to a perjured rector, who turns it over to perjured trustees. The wonder is that the millionaire can look at the rector without laughing. Each of them knows the dishonesty of the other. How can the church reprove the perjury of the millionaire when it has set him the example of dishonesty?

Never before has the church occupied so low a place in the public esteem. This is owing partly to its position in regard to the propagandism of Christianity in foreign countries by the bayonet. It is said on good authority that at least nine-tenths of the religious weeklies have favored war in the Philippines and the punitive expeditions in China. There is apparently a double Christianity—one of peace, the other of bloodshed. With one Jesus is the Prince of Peace, with the other he is the God of War. The peace men sing gently; the war men use megaphones. Public opinion judges the church and condemns it.

The conduct of American missionaries in China has relegated the church to a low place as a teacher of morals. The missionaries are supposed to be picked men, the flower of the church. What have they done? Looted like true camp-followers, plundered friends and foes alike, speculated on the spoil of palaces, stores, and huts, taken part in "punitive expeditions" for the slaughter of innocent people, plundering their dwellings first and burning them afterwards. Their moral sense has been so obtuse that they have defended their crimes in the American press. In his sneering and cynical apology for looting, the Rev. Gilbert Reid has lowered Christian morality to the level of the

rabble that follows an army to plunder dead bodies on the field.

By contrast, the morality of the Liberal press shines. We advocate justice to all, whether in the United States or elsewhere, the brotherhood of man, the comfort and prosperity of all, the development of family life, the separation of church and state, and the religion of humanity.

If peace can be maintained for the first half of this century, the multiplication of scientific inventions and consequent growth of civilization will be such as to assure the general adoption of Liberal principles and a great increase in the happiness of mankind. The church will be purified; the clergy will preach truth, and not fables; and the ignorant of mankind, freed from the dread of an avenging and capricious demon, will find the true joy of living on this beautiful earth. Speed the day! Yours in haste, WILLIAM BIRNEY.

P. S.—There are many other "favorable signs" I might have noticed. One of them is the establishment of the Liberal University of Oregon, an institution founded on the most advanced Liberal principles, the only one in the world.

Mrs. Young, daughter of Moses Hull, recited "The Johnstown Flood" and another selection, and obtained as much applause as her father had.

The address of the evening was by J. A. Weaver, delegate from the National Spiritualist Association. The subject was "The Test of Religion and Science is Reason." It will appear in these columns later.

Sunday morning Mrs. Eliza Mowry Bliven, who prepares the Secular Sunday-school lessons which appear in our Children's Corner, outlined her plans for assisting the young to become Freethinkers, and read many letters commending her efforts.

The remainder of the morning session was a free conference. This letter was read from Dr. Wetmore of Buffalo:

DR. WETMORE'S LETTER.

"As many of you know, I am confined in my sanctum with rheumatism, and as I am unable to be with you this Twenty-fifth Annual Congress, my heart naturally goes out to you cheerfully. I had hoped to be with you and deliver my fourth tribute to the memory of my dear old friend Ingersoll, but at the last moment I am obliged to refrain, and will simply refer to some mile-posts set by that world-renowned educator, in the form of A Few Proofs of Mental Evolution.

"Thirty years ago, when Col. Robert G. Ingersoll began to induce the lethargic to think, orthodox held sway all over the land.

"It was considered an unpardonable sin for one not to go to church on Sunday; and to devote the Sabbath to amusements, to labor, to mirth or pleasures of the most innocent character, was considered a most heinous crime. Many ministers of the gospel advocated putting into execution the old Blue Laws of Connecticut and the Puritan fathers. To-day, the greatest Exposition on earth, the Pan-American, is open on Sunday, and why? because it is educational, ennobling, enchanting, enriching, and gives the poor laboring class an opportunity to add to their granary of knowledge and souls of joy, that had hitherto been denied them. To whom should be given credit for these great blessings? To that class of earnest workers known as Freethinkers; in other words, that class of reformers who strive to educate the laity in the Nine Demands of Liberalism.

"All lovers of truth, right, and justice should earnestly study the Nine Demands espoused by Liberals.

"Liberal Leagues should be established all over the world, and especially in the United States. Every intelligent person should understand that Freethinkers despise Freelothers and all immorality. The two systems are no more alike than this cold world is like the blazing sun. The whole Christian world should know that our guide is the ethical life in nature (god), and to teach morality, justice, truth, and facts is the religion of humanity and the most honorable attribute and achievement of mankind.

"Liberals should encourage the Liberal Press-Writing Club, for they are proving great factors in the Liberal cause. Organizations should be established in every state and city. A national association, well officered, could accomplish much, for through them facts are brought before the public in the daily papers, and the wilfully blind will be reading the truth.

"Our greatest ambition should be to follow in the footsteps of our illustrious and lamented In-

gersoll, the pioneer of American Liberal thought. Oh that there were more such giant minds in the battlefield, fighting against mental slavery in the realm of theological evolution!

"Immortality was a word he often used, and if there is a life beyond, where the righteous convene, Ingersoll will be found on the throne of love; and if it is in his power, he will bless all the worthy and make everybody happy. Such was his life while on this earth, and such a nature should be everlasting."

E. C. Walker of New York sent the following fraternal words:

LETTER FROM E. C. WALKER.

I regret exceedingly that I cannot be with you this year, as I had hoped to be. Pressing duties here in the same field of work do not permit my absence. As a Freethinker, Secularist, and life member, I trust this message may be read in the hearing of all who shall gather in Buffalo this week to take part in your deliberations.

The need of such an organization is greater than it was in 1876, when the Liberal League was formed. On its political and social side, the church has grown more aggressive year by year, and the union of it and the state has become more and more close and dangerous. The recent acquisition of territories in the West Indies and beyond the seas has greatly complicated this problem, while the assassination of Mr. McKinley and the incidents of his obsequies have vastly strengthened the churches on the sentimental side and given to them an immensely increased leverage with the young and other emotional persons, those who lack the mental ability to analyze and classify phenomena and to reason therefrom accurately and safely.

The Theocratic church lately has gained much in the field of legislation as regards labor and amusements on Sunday. Classes of laborers, in conjunction with the clergy, have succeeded in doing what the clergy alone could not have accomplished. These aggressions upon the Sunday liberty of the citizen are useless and dangerous, and more dangerous to wage-workers than to any other class. There is no conceivable limit to the curtailment of the right of the individual laborer to work as he chooses if his right to work on any given day is denied. The remedy for any ills he may endure does not lie in prohibitory legislation. A large army must work on Sunday if the vastly greater army, including this smaller army, is to be fully and properly fed, instructed, and entertained. But this fact by no means implies a seven-day week of work, any more than it implies a twelve or a fourteen-hour day of work. In any occupation where Sunday labor is required in order to secure the comfort or the amusement of any number of men and women and children, amicable arrangements can be (and often are) made whereby those who work on one Sunday rest upon another day of the week. This is the method employed by liberty-loving and enlightened workers, and is open to all who labor, while those who are foolish and fail to realize the priceless nature of liberty, listen receptively to the seductive voices of the gentlemen who want to use Sunday for their own purposes uninterrupted by the competition of secular pursuits and pleasures, and thus they help put the manacles on their own limbs, the halters upon their own necks.

Having met at Buffalo to transact the annual business of the Union and Federation and to lay plans for the work during the coming year, I hope all may realize the importance of adhering strictly to the essentials; talking has its uses, but it is very easy to have too much talk in a Congress and too little serviceable work. The Congress assembles to do the work of a business and propagandistic organization, not simply to listen to long addresses on all related and unrelated subjects. It has always seemed to me that the methods of the British Secular Society could be adopted over here, at least in large part, to our great and lasting advantage.

I have full confidence in the business integrity and moral earnestness of your present President and Secretary. I say this now because they have been bitterly attacked, not because I have not equal confidence in your other officers. I have known Mr. Macdonald and Mr. Reichwald for years, and I have no doubt they have intended to do the best that could be done for the organization and for the Secular cause. Knowing, as I do, the conditions under which they have done their work, the difficulties in the way of doing that work, and their knowledge, by virtue of their long service and wide observation, of the require-

ments of that work, I am also satisfied that the best has been done that could be done with the means and assistance available. All charges against these men that their accusers have permitted to come into court for rigid examination have fallen to the ground. In accusations of wrong-doing, the burden of proof is on the shoulders of the prosecutor. He must prove his case or be thrown out of court.

As to proposed changes in the method of representation in the annual Congress, there can be no objection to the admission of, say, five delegates from each local society. These, joined with the life members and the annual members who adhere at least three months before the assembling of the Congress, will constitute a representation at once individual and collective, expansible and safely limited. The suggestion that all members of local bodies be admitted as delegates without conditions as to time of enrollment, is self-evidently preposterous, and would be suicidal. In any emergency, any conflict over persons or policies, such a system would result in the swamping and domination of the national organization by the eleventh-hour recruits of local interests, prejudices, or ambitions. The city where the Congress was held would rule the Congress and the Union. Such a scheme is not to be thought of for a moment.

Wishing and hoping for you the harmony that results from liberty and equity and the success that should be the fruit of knowledge and earnestness, I remain, Yours sincerely,

E. C. WALKER.

Short addresses were made by Professor Roberts (colored) of Minneapolis, Dr. Pohl of Buffalo, and Professor Eccles of Washington.

Sunday afternoon L. K. Washburn, chairman of the Committee on Resolutions, read the following, which were adopted:

Holding that the union of church and state is opposed to the principles of the government, and productive of great injustice to many of our people, we demand that this union be dissolved; and

WHEREAS, The political doctrines of our National Constitution are set forth in the Nine Demands of Liberalism; therefore,

Resolved, That we, as an organization of Secularists, urge the voters of this country to adopt practical measures to restore the government to its true republican foundation.

Resolved, That the action of the so-called National Reform Association, otherwise known as the "God-in-the-Constitution party," should be condemned by all lovers of liberty, right, and justice; and that we urge upon all Americans the necessity of resisting the encroachments of this party by all honorable means in their power.

Resolved, That the reading of the Bible and the offering of prayer in the public schools, the exemption of church property from taxation, and all legislation in favor of the enforced observance of the Christian Sabbath are the monster ecclesiastical evils of this land, and that regard for the rights of all requires that these evils should be abolished.

Resolved, That we extend our cordial thanks to the Directors of the Pan-American Exposition for listening favorably to the arguments of the champions of Secularism and granting our petition that the gates of the Exposition might be opened on Sunday, and we heartily congratulate them that the result has justified their enlightened policy.

Resolved, That we loathe and denounce the horrible deed of which President McKinley was the victim; that we are not surprised that the earnest prayers for his recovery did not prove so potent as the bullet; and that we invite attention to the fact that the assassin-anarch was not one of our fraternity, but was born in the orthodox church and trained in its parochial schools, and will doubtless walk to the electric chair with a priest on either side of him.

Resolved, That since many persons in many states are suffering prosecution for refusing to summon medical aid to stay the progress of disease, it seems to us that if there is a God, all-powerful and wholly good, who answers the prayers of his worshippers, all Christians should conform to the command in James v, 14, 15, 16, and, discarding the councils and medications of physicians, should join the Christian Scientists and Faith-healers in depending wholly upon prayer for cure.

The following amendment to the Constitution of the Union and Federation was brought up for action:

MEMBERS.

In addition to those now entitled to vote, those who heretofore were members of the American Secular Union or Freethought Federation or any auxiliary thereof, or of any society that has become an auxiliary of this organization, shall be members and entitled to vote upon signing the roll and paying \$1.00 annual dues, and any Liberal who is vouched for as a good and sincere Liberal, by two or more members not from his county, may be elected a member and then have the right to vote upon the payment of \$1.00 annual dues.

The motion to adopt was defeated.

The proposed amendment as to auxiliaries was read:

AUXILIARIES.

Any organized society desiring to further the objects of this Union may become an auxiliary of the same, upon

filing a certificate of its officers so certifying, and showing that it has seven or more active members and workers in the Liberal and Secular cause.

This being very indefinite, the following substitute was offered:

Any organized society desiring to further the objects of the American Secular Union and Freethought Federation may become an auxiliary of the same upon filing a certificate of its officers to that effect, and showing that it is working actively in the Liberal and Secular cause, and such society may, upon payment of \$1 for each delegate three months in advance, send one delegate to the annual congress of this Union and Federation, and an additional delegate for each twenty members, but not to exceed three in all; and such delegate or delegates may take part in and vote in the said annual congresses.

This amendment was adopted.

Moses Hull, May Cecil Lincoln, and David Eccles then addressed the Congress.

"Sectarianism is not natural for grown-up men and women," said Mr. Hull, speaking of religion in a general way. "This can be easily seen. No great man ever joined a church. I know of great men in churches, but they were in them before they became great. I never heard of a great man joining a church." Then he referred to Henry Ward Beecher, saying that Beecher was so great that instead of the church influencing him he wagged the church; that Beecher grew to be greater than the church and finally grew out of it.

"Churches are always founded by the ignorant followers of great men. There are thousands and thousands of such people in the churches. They belong there, and I'm glad they're there. The world must develop. Just as we are children before we are men, so do great things come of lesser things. Thoughts born before their time die just as surely as humans do. But things are changing; the time is coming when we'll carry enough power in our vest pockets to propel us around the globe. Everyone cannot see all those things.

"I think Jesus was a good man, but I think he had no more idea of founding a church than I think that I'm not here. He had ideas to give to the world, but the people were not intellectually fit to receive them, so that instead of swallowing the ideas they swallowed the man. There are thousands and thousands of churches to-day built on Jesus Christ.

"Emerson said, 'You have the whole story of the forest in the acorn.' So we have the whole history of the church in the story of the first few Christians." Then he told how the first preachers secured converts, "not for Christ, not for the church, but for themselves. Thus the people, as they heard the different preachers and became converts, called themselves and were called Christians, but were really Paulites and otherites. Then they differed among themselves and got into fights. Do they fight about Christ? No, there isn't a member in the whole bunch that gives a spider's web for Christ.

"There is the origin of all sectarianism and in all sectarianism is egotism. 'God will do something for me,' each creed says, 'that he will not do for others.' They say: 'We've built up an insurance society, we belong to such-and-such a church, and we guarantee you to a seat near the highest spire in heaven.' Even the Universalists, who don't believe in a hell hereafter, will give you hell right here if you differ from them. The way to get out of sectarianism is to grow out of it."

Mrs. Lincoln was then introduced.

"Born a Spiritualist," she said, "I never was bothered with church regulations. But even in dealing with Spiritualists, I found that bigotry had crept in. I found that I might better take an independent stand, so that I am arrayed against the world. My friends told me: 'You must be a Theosophist.' 'How's that?' said I. 'Why, you believe that you existed before.' Believe it! I know that I existed before. Therefore, I have undertaken to teach a cult, and it can be taught to you scientifically. It is of the world outside of the physical world." Then she told of how the microscope enables us to see things in water that escape the unaided eye, and spoke of an instrument or means that enabled her to look into the air and see forms. "The air is filled with forms," she said.

"Sectarianism says, 'walk in one path.' Freethought says, 'walk everywhere.' The scientist, the materialist, the Agnostic, who deals with matter alone, has a perfect right to his opinion as long as he sees only that material. But let the members of the Freethought society see to it that they live up to the entirety of the word they have taken as their name."

Mr. Eccles was then introduced. He announced that he was an Agnostic and said that in conformity with the custom he would read a text. Taking up a Bible that lay on the table on the platform, he read the chapters telling of the purpose of the people to build the Tower of Babel and the comment of the Lord on the attempt.

"There is not a schoolboy fourteen years old," said Mr. Eccles, "who believes that a tower could be built to heaven and who, if he thought of the matter at all, would not have a contempt for a god who believed that unless a people's language was broken up such a tower would be built.

"Deny the uniformity of nature, and you deny the possibility of all science. There are things about which we cannot know. You might quite as well expect the eagle to soar out of the air in which it lives as to expect man to know all of life. There is a deep, ineffable mystery in being. Agnosticism means the creation of a doubt. We perceive that there is a mental side to being that perhaps deserves the name 'God;' for, if we attempted to interpret our doings by referring to vegetarianism or mineral facts, we do precisely what we do when we explain by laying them to mentality. There may be tens of thousands of worlds about us, but do not let our imaginations run away with us. Do not let our hopes step in where truth is not. If any man tells you of a world near you, do not deny the possibility of it, but make him prove it before you accept it. I don't deny the possibility of the woman [referring to Mrs. Lincoln] seeing things thousands of miles away, but I've never had proof of it.

"Size and brain structure count for nothing. It is the mind that does the thinking. The ant is much wiser than the elephant. The ant stands next to man. Every cell within us is a being; each one of us is a colony of beings. An eye is not that which sees; it is the organ to see with. The ear is not that which hears; it is the organ to hear with. The brain is not that which thinks; it is the organ to think with. At that point psychologists and Spiritualists part. I know that when I shut off the blood supply to my brain, thought ceases. But there is no such thing as annihilation of matter or mind. Where matter is, mind must necessarily be. This being the case, there is plenty of room for religion. Hope has brought us up from the lowest cell-form to man. I would not hold out to you the reward of golden things, the promise of being lulled to sleep by the songs of angels, but I believe that whatever be our fate, there is good back of it all. The widow of Professor Huxley placed on his tomb:

"And if there be no meeting past the grave;
If all is solemn silence, still 'tis rest.
Be not afraid, ye waiting hearts that weep;
For God still giveth his beloved sleep,
And if an endless sleep he wills, so best.

"Interpret God in the same terms as I do, and those are my sentiments."

In the evening Dr. W. A. Croffat and L. K. Washburn addressed the Congress. Their speeches will be published later.

The new president then thanked the members for their attendance and encouragement, and adjourned the Congress.

Among those who attended, members and friends of the organization, were the following:

- Canada—Wm. Redley, E. Chautler, Wm. Beatty.
- Connecticut—Eliza Mowry Bliven.
- Illinois—E. P. Peacock and wife, W. G. Reichwald, M. A. Kelley, E. C. Reichwald, L. W. Loutzenheiser.
- Indiana—T. J. Bowles.
- Iowa—J. J. Dietz.
- Kansas—John T. Lakin.
- Kentucky—C. C. Moore, J. E. Hughes.
- Massachusetts—L. K. Washburn.
- Michigan—Dr. F. Fettig and wife, Ed. F. Marschner, C. D. Johnson and wife, E. A. Slater, L. J. Engel, S. J. Johnston.
- Minnesota—Jas. Geddes and wife, Cyrus Weber.
- Missouri—Lillian Hanley.
- New Jersey—R. H. Batchelor.
- New York—Joseph Warwick, C. Wood, E. D. Northrup, Pliny Smith, W. F. Dail, Dr. G. A. Pohl and wife, L. D. Crine, Chas. Viskachis, J. A. Kimble, R. Magner, O. H. Hamel, M. Byron, Joel Hickox, Adolph Readquest, Wm. W. Jones, C. L. Cockle, J. W. Beebe, Otto W. Frick, Fred. Butcher, J. H. Fanning, Mrs. S. W. Wetmore, J. A. Weaver, Moses Hull, M. Winckler and wife, E. A. Wood, M. D., John Nuessle, E. M. Macdonald.
- Ohio—Samuel Groux, Geo. O. Roberts, Helen M. Lucas, N. C. Cooper, Morgan Wamsley, J. B.

Wilson, J. A. Soule and wife, Jas. Crowley and wife, Jesse Hitch, J. H. Hunt, John Albright.

Oklahoma Territory—R. Maschke.

Pennsylvania—F. N. Morton, Geo. W. Canfield, B. A. Greene, Norman Glenn.

Rhode Island—Geo. W. Olney and wife.

Virginia—F. L. Townsend.

Washington, D. C.—David Eccles, Dr. W. A. Croffat.

Wisconsin—J. W. Harrington, Clara L. Stewart.

At the Manhattan Liberal Club.

THE MEDICAL PROFESSION SCORED.

"Orhella's occupation is gone." This, however, is by no means the saddest thing that ever happened in this best of all possible worlds; for, if Dr. Philip J. Reinle is right, the physician's occupation is also gone. In his lecture on "Chaos in Medicine," delivered last Friday evening before as large an audience as the German Masonic Hall could hold, Dr. Reinle informed the Liberal Club that physicians are a useless class of people who have not the slightest idea of the nature of disease, and who live on the credulity of their patients. He took as a text the following quotation from Kant's "Critique of Pure Reason:" "It is the duty of philosophy to do away with all deceptive material which has been created by misinterpretation, no matter how many highly prized and cherished illusions will have to go out of existence." Kant, said the lecturer, had the same trouble in philosophy that we have to-day in medicine: he had to fight accepted theories. According to Dr. Reinle, symptoms of disease are nature's reports of disorder in the human body caused by an irrational way of living, and such disorder cannot be cured by drugs. The so-called palliative treatment of doctors interferes with nature's methods. Disease is the result of violation of the laws of nature, and in order to be healthy man must return to nature. The practice of medicine is a criminal way of getting money under false pretenses. The effect of drugs is to dull the senses. When the nerves of sensation have ceased working, the patient imagines that he feels better. We manufacture our own diseases and end in wrecking our whole systems. Health comes from proper food and environment, not from drugs. Physicians undertake to abolish disease without knowing what it is. Is there any wonder that respect for the medical profession is waning? In medicine, allopathy is the leading school. Its adherents condemn all other schools, just as the Catholic church condemns all other churches. Homeopathy is antagonistic to allopathy, and is harmless. The eclectic school denounces both allopathy and homeopathy. Then we have Christian Science, holy-bone cures, osteopathy, patent medicines, one of which, called Peruna, is pure malt whisky. They all differ in their ways; each claims to be right, and is convinced that all others are wrong. But the fact is, nobody cures. Nature does the work, and man gets the credit. The inherent power of nature to restore health is as well established as is the law of gravitation. What we need is not medicine, but harmony with nature's requirements.

Dr. P. Canitz, a hydropath, told of the great benefits of the water cure, and expressed great admiration for Dr. Reinle's lecture.

Dr. Keller was in favor of medicine as a means of stopping pain. The suffering of the patient must be relieved before nature can take its course.

Dr. Gunn admitted that physicians practice a great deal of deception, and advised doctors to select the good in every school of medicine.

Dr. Lightstone characterized Dr. Reinle's lecture as mere phraseology, and vehemently defended the medical profession.

Dr. Leslie R. Kingsley, Mental Scientist, author of "Psychical Research," "Jean de Monfort," and other works, was the humorist of the evening and kept the audience roaring by his witty remarks at the expense of the physicians. He advanced the idea that no physician can accomplish anything unless the patient has confidence in him.

The last speaker was a gentleman from New Mexico, who introduced himself as a Freethinker, incidentally remarked that he knew a cure for consumption, and closed by saying that he was a God-loving Methodist preacher.

This week Mr. Franklin Pierce will speak on "Crowd Not and Submit Not to Crowding." A word to the wise is sufficient: let the Liberal Club be crowded on this occasion. C.

Letters of Friends.

Readers desirous of communicating with the writers of the letters in this department may address them in care of The Truth Seeker, 28 Lafayette Place, New York, N. Y., and the letters will be readdressed and forwarded.

"Reds" vs. Philosophical Anarchists.

To the Editor of The Truth Seeker.

Press dispatches state that an organization, to be known as the "Republic," is being formed in Chicago to do battle under oath-bound processes with Anarchists. At the same time it has been declared that men of the Czolgosz type are not true Anarchists and that true Anarchism is perfectly peaceable—of the Count Tolstoy type. It is a fact that the philosophic Anarchists of the Tolstoy type are diametrically opposed to the "reds," and it is also a fact that for the past few years they have been exerting a wholesome influence upon the "reds" by showing them a "more excellent way." It only needs a little further work along this line, together with the enforcement of such laws as we already have, to make of red Anarchy a thing of the past, so far as this country is concerned, at least.

An organization such as the "Republic" is calculated to interfere greatly with the pacific work of the philosophic Anarchists, and throw the reds back to all those detestable resorts for which they have been famous. When we see converts approaching the mourner's bench under the peaceable teaching of some proficient in the line it should be the part of wisdom to encourage them on to the new, rather than to excite them to go back again to their past. The country is in no danger from Anarchists. Czolgosz would never have been heard of had he found the "luck" in life that he expected. He was an offshoot of our public schools and not of Anarchy. He said: "I received my education in the public schools of Detroit. I never had much luck at anything, and this preyed upon me. It made me morose and envious."

There are thousands of young men in this country at this minute who say the same as the above. They are to be found everywhere. They expected to receive "softsnaps" as their portion in life. They were educated to believe that the work of their fathers was beneath them. In their disappointment, some take revenge on society in one way and some in another. Socialists tell us there are 3,500,000 tramps, other authorities say 60,000. They are all the product of the public schools. Our fathers knew them not. Added to them is the large number of young men, like Czolgosz, who are drifting around without steady employment and from whom anything can be expected. If we were educating the rising generations aright, these tramp and half-employed classes would cease to exist. Czolgosz assumed the role of a red Anarchist; but the philosophic Anarchists repudiate him, his act, and all who agree with him.

Anarchists of the Tolstoy type seek to live in perfect harmony with mankind. They want to educate men up to the regenerated heart condition in which each may be a law unto himself, and, in harmony with God, man, and nature, live out life without law and without war. As the churchman says, he wants "Thy kingdom come, thy will be done on earth as it is done in heaven," so the philosophic Anarchists would seek the same practical end. Both should have an equal right to preach their doctrines and work for their goals. As we do not extirpate a church community because a murderer develops in its midst, so we should not seek the extirpation of those peaceful Anarchists who in word and deed show their abhorrence of blood. Many of the philosophic Anarchists will not take animal life, and there are some who refuse to eat any flesh that ever had life, or even wear eather that is made from hide.

It is, of course, folly to suppose that in the present condition of society, life and property would be for a moment secure without law. The Jacksonville fire and the Galveston flood prove that. We also know that in no city or hamlet of the land

can a man keep one thousand dollars in his own home and be certain of his life. We should welcome any sect or party that, however remotely, seriously attempts to remedy human crime either by educating the mind philosophically or by regenerating the human heart. A precedent for life without rulers has been furnished by the scriptures. It is found in Judges xvii, 6: "In those days there was no king in Israel, but every man did that which was right in his own eyes." As men grow into obedience to the law of nature, or the law of God written in the heart, they must become of one mind in all things, in which "the fatherhood of God and the brotherhood of man" is recognized, and it follows that they can live without any human law whatever. But this highest of attainments is the very opposite of the lowest of vices, and men seeking either nature's harmony or God's image should not be confounded with assassins.

One of these philosophic groups of Anarchists has been in existence for some time at Home, Washington; and since the assassination they have been visited by a reporter of the News, of Tacoma, and long accounts are given of them in that paper of Sept. 11 and 12. The editor, much fairer than the Tacoma Ledger, gave Editor Morton of the Home group a full hearing, but, yielding to the excitement of the moment, pronounced against the group and advocated their extermination, or deportation, or suppression in some form. If these people were "red" Anarchists I would have no word of defense for them, but as it is, I have sought to defend them in the News and all other Press-Writers should do the same. Many editors, politicians, and others are coming forward with quite a change of front toward the Anarchists and are publicly demanding that the philosophical class, Quaker-like as they are, are not to be classed with the "reds."

The Kansas City Times lately gave an article on this line from the pen of the veteran old Democrat, Hon. David Overmeyer of Kansas. The same was copied in Bryan's Commoner of Oct. 4. Mr. Bryan indicating that he, too, is partial to a distinction being made. Among other things, Mr. Overmeyer says:

"I have long known that there are people calling themselves Anarchists who do not believe in murder or violence. The time has come, however, when these should change their name. Anarchy was always a bad name for people who want peace and who yearn for a Platonic age. They adopted that name after it had gained an evil significance. If they look forward to Utopia or the millennium, they might call themselves 'Utopians' or 'Millennialists.' If they favor the idea of non-resistance to evil they might be 'Tolstoians.' The word Anarchy should be blotted from the vocabulary of civilization."

My idea was along Mr. Overmeyer's line before I heard from him, and I now find that many of the Press-Writers think the same. We have among our Press-Writers a number of these philosophic Anarchists. Miss Kate Austin is one of them and she has just appeared in the Baltimore American in repudiation of assassins and force in every form. In circular 3300 a few of the Press-Writers are classified as specialists on philosophical Anarchists; but in all of that circular that I henceforth send out I will substitute "Individualism" as their specialty, and I trust that others will do the same without equivocation. "A rose is just as sweet by any other name."

The bigots of every class are availing of the present excitement to call for the suppression of every species of Liberalism, and every Liberal in the country must in one way or another gird himself to do battle for his liberties. The Boston Banner of Light of Sept. 21, under the heading of "Danger," valiantly called upon the Spiritualists to do their duty. So it must be with all of the Liberal school. The Masons have also come forth in defense of free speech and free press, and argue that the nation betrays its imbecility in exhibiting such a terror over a handful of Anarchists as would jeopard the very fundamentals upon which the government is founded in securing power for their extinction. For myself, I say abolish the public schools;

maintain the people's voice in the press, and apply such laws as we already have, and these, accompanied with the propaganda of the philosophical Anarchists, will be all-sufficient to preserve us from the red Anarchists.

FRANCIS B. LIVESEY.
Sykesville, Md.

Mr. Dailey Hits the Centre.

To the Editor of The Truth Seeker

I inclose you an answer sent to the Noblesville, Ind., Ledger, it being a shot at the target published last week.

M. A. D.

To the Editor of The Ledger.

I see you are endeavoring to saddle the assassination of President McKinley on the shoulders of Atheists and Infidels.

In doing this you are talking a little too soon. Just wait and see if the assassin of Mr. McKinley, before he is executed, don't have a priest or preacher by him.

It is the height of impudence for a believer in a supreme being to say that the cause of Anarchy and crime is Atheism or Infidelity, when it is a well-known fact that the most heinous crimes ever committed were perpetrated by believers in a God and in the hand of God.

Cain believed in God, yet he slew his brother. Old David was a believer in God, and had a man killed in order to get his wife (and he already had two or three). Lot was a believer, and I suppose you are acquainted with him.

Guiteau, the assassin of Garfield, believed in God. Hinshaw, the preacher who murdered his wife in cold blood, and is now in prison, was a believer in God, and preached hell and damnation to those who did not believe.

Criminal preachers are numbered by hundreds. You can hardly pick up a paper that don't contain an account of preacher or Sunday-school superintendent going wrong.

Jessie James, one of the worst men that ever lived, shot a man because he denied the existence of hell. Every negro brute in the South that assaults women and girls is a believer in God, and calls upon him when being slowly roasted to death at the hands of a Christian mob.

In 1885 (if I remember right), of the thousands and thousands of inmates of the different prisons of the country there were only three avowed Infidels. The statistics showed that the number being equal of Christians and Infidels, the Christian was twenty-one times more immoral than the Infidel. And it is reasonable and logical that the Christian or the believer in Christianity should be more immoral than an unbeliever, because the believer thinks it makes no difference how he lives, but how he dies, for the Bible says the sinner may call upon his God at the eleventh hour and be saved.

There is this difference between a Christian and Infidel in regard to sinning: the Christian sins on credit and the Infidel pays cash down.

The Infidel knows that the only way to right a wrong is by restitution. If you rob a man out of his right, give it back to him with interest; don't ask God to forgive you. If you injure anybody and repair the injury, any decent God will forgive you without asking. You can injure man, but you cannot injure God.

Who are the believers in God? I'll tell you who. The slanderer, the calumniator of the dead, the perjurer, the murderer, the robber, the ruiner of young girls, the defamer, the housebreaker, the horse-thief, the beater of women and children, the assassin, the low and ignorant, the scum of the earth.

Rev. Mr. Talmage said Mr. McKinley's assassin should have been killed on the spot, upon which some paper—I think, the Indianapolis Sentinel—said: "It seems Anarchy exists even in the pulpit when passion is aroused."

There are thousands of good and noble men and women that believe in a supreme being, but they would be just as good and noble if they didn't.

One of your statements I have overlooked I want to reply to. You say: "These so-called Freethinkers are not so much Freethinkers as fool thinkers." And to prove this you use the old passage from Solomon: "The fool hath said in his heart, There is no God."

Now, so far as being a fool is concerned,

the Atheist is on equal footing with the Christian, for Paul said, meaning himself and other Christians: "We are fools for Christ's sake;" and the doings of some Christians I know confirm his statement. Again, if Solomon's judgment on fools was no better than his judgment on matrimony I would not consider him good authority on fools.

Nothing would please me more than to get a broadside reply to some of your statements on religious subjects before your readers.

M. A. DAILEY.

A Plan to Advance the Cause.

To the Editor of The Truth Seeker.

On page 617-18 of The Truth Seeker, Sept. 28, is published "An Open Letter to Christian Ministers," signed G. G. Gabrion. I do not know when a letter in the "Letters of Friends" department of The Truth Seeker has suggested to me the possibilities which this has toward the upbuilding of the cause of Freethought. I may be mistaken in the results of my scheme, but it seems to me to be worth serious consideration, not only on your part, but also all those interested in the spread of Freethought doctrines.

Inclosed you will find one dollar to start my scheme, which is about this: That you ask the friends of Freethought to furnish you a series of questions upon any subject which may prove distressingly hard for our Christian friends to answer, filling in from the office at any time you should be short of outside material. There is where I think that brother of yours would shine with greater lustre than even in "Observations," which is saying lots.

Allow me to suggest, simply suggest, that these questions should be set up in fairly large type, so as to be easily read by the old, and in say, two columns, fitting a full page of The Truth Seeker, in which they would be published weekly under the following head:

EXTRA NO. (from 1 up).

An open letter to the clergy and their followers.

To the extent of the income derived from the helpers in this scheme inclose within The Truth Seeker of each subscriber to this fund all you can afford of these "Extras," loose, so that they may be handed to a friend or neighbor without appearing to burden them with a whole paper, bearing upon so many different subjects. Or they can be dropped here and there, in barber shops, saloons, or places of amusement, where people are apt to pick up and read anything that comes to hand. They can be tacked up where they will be likely to be read by hundreds who would not otherwise be aware that such, to them, unknown questions had an existence. Anything, you know, to set them thinking.

You have in the "Press-Writers" an admirable institution, but then, you know, we are not all capable of doing duty therein. Here is something in which every man, woman, and child within our ranks can do full and acceptable duty. If, as in many cases, for the sake of harmony some are compelled to "let not their right hand know what their left doeth," this distribution can be done so secretly that the worker may not be suspected.

The plan I have outlined to carry this scheme into effect would be about as follows. Call this fund the "Circulating Fund" or give it any other suitable name. To become a member, and thereby have these "Extras" with their Truth Seekers in sheets ready for distribution, I would suggest fifty cents a year. The "Extras" being already printed in the regular edition of The Truth Seeker, the printing of the additional sheets should not be very expensive, and perhaps twenty-five cents would be ample for the quantity the general subscriber would make use of. Should some require more they could simply increase the amount of money to meet their requirements.

It strikes me that nearly all the subscribers would take some "stock" in this fund. Many would no doubt deny themselves that extra cigar or other luxury, in order to have the satisfaction of sticking one of these extras under the nose of some Christian champion acquaintance.

If you think my idea not feasible, send

the dollar to Reichwald for membership in the A. S. U. But I think you will conclude with me that it is "just the thing." Fraternally with you to the end,
Colorado. D. D. LAKE.

Is It True?

To the Editor of The Truth Seeker.
As is generally known, especially throughout the South, a very pious and at the same time amusing letter-writer, under the *nom-de-plume* of "Bill Arp," is a hebdomadal correspondent of the Atlanta Constitution of this state. His proper name is none other than Smith, without the John, however, and I had the immense honor of dining at the same table with him just thirty-two years ago, when he was being lionized at the very meridian of his fame. He is rather Lilliputian in physique, but is *multum in parvo*, and even at that distant day he resembled "Uncle Ned" to the extent of having a bald spot on the top of his head, indicating immense and intense brain-power. In nearly all of his letters he introduces evidences of early Christian teaching and training, as well as indications of avoidance, in all his extensive reading, of books antagonistic to the Bible and the lesser religious fables. But enough of this digressive and needless introduction.

In one of Arp's late letters he devotes much space to, well-deserved eulogy of the famous Ben Franklin, and among other nice things about that good and great man he states: "In the constitutional convention of 1787, his last motion was that Congress should open its sessions with prayer, and this is done to this day."

This statement, if correct, would tend to disprove the oft-repeated assertion that Franklin was an infidel or, at any rate, a doubter of the inspiration of the so-called holy scriptures. Either that or he must have been a hypocrite to have made such a motion. So often has this idea of Franklin's disbelief been impressed upon my mind by The Truth Seeker and other anti-Christian authorities, that I am loth to credit aught from any source contradictory thereof. As a frequent and usually amused reader of Bill Arp's letters for the press, I often perceive a ridiculously strong leaning to hide-bound piety—the "crime of credulity;" so much so indeed that he loses no opportunity of airing his religious sentiments even in the discussion of secular affairs, always tinged with wit and humor. Possibly Bill Arp, an omnivorous reader throughout his long life, got his information concerning Franklin from religious bigots, and therefore unreliable sources. According to the date given, Franklin was far advanced in years at the time of making his motion for prayer, and if he did this it must have been the result of remorse or contrition for his former unbelief, or, as before stated, he must have acted the hypocrite, which latter no one will believe.

Please kindly enlighten us concerning this matter, and oblige yours truly,
Alabama. R. RANDOLPH.

[It is recorded that Franklin made the motion attributed to him, but the other members appear to have taken it for one of the pleasantries for which he was noted, since his motion was irretrievably lost, being supported by only three or four votes. As Bill Arp says, constitutional conventions are opened with prayer at this day, but they were not in Franklin's day.—Ed. T. S.]

Seeking for Light.

To the Editor of The Truth Seeker.
I am informed to-day that a good Christian, first of all, must believe in God the father, and in Jesus Christ the son, who gave himself up to die in our place; for God said man must die, and, in order to keep his word and show himself a real live God, someone must suffer the penalty of sin. Thus it seems (according to the belief of our Christian brethren), in order to satisfy his thirst for blood, he was willing to see the life of an innocent man sacrificed. Now, if the faith of our Christian friends in this God is as strong as their pretended belief would imply, they must believe this same God to be the original creator of man, also of all the faculties with which man has been endowed, including man's power to reason. Now, did this same God intentionally endow man with this most wonderful power in order that it might be used as a

trap with which to ensnare man and cause him to fall and be damned for all eternity? Of all the millions of people who inhabit this earth there are not two exactly alike. Each one has a separate and distinct individuality, which would seem to make it just as unreasonable to expect them all to see and think alike as to expect water to run uphill. Now, if there is such a god, he himself is wholly and alone responsible for all in existence; also for the conditions that prevail among the whole human race. In his great love for his children he made a heaven; he also made a hell. Then, for fear his beloved children might find the way to this heaven too easy, he made a devil and gave to him such power and influence over his beloved children as to make it absolutely impossible for all of them to escape this devil's dragnet. Why was this? Did God fear that he might have created this devil and hell to no purpose?

It seems to me that any Christian who desires to be honest with himself must admit that he was given his power to reason for some purpose. If it was not intended that he exercise it or use it at all, why was he given it? And so it seems anyone who will be reasonable and honest with himself for a single moment will see that there is something so radically wrong and inconsistent about Christianity as taught by the Christian of our time as to make it wholly unworthy of the attention or consideration of any fair-minded or reasonable person.

That there once lived such a man as Jesus Christ we have no good reason to doubt, but that he was ever conceived by the Holy Ghost we have no reason to believe. We may also admit his goodness as a man, but we must forever doubt his divinity as a god. That we may live again seems to be more a matter of faith than of understanding. The body we know to be little else than common clay, while the mind seems to be as much the result of the bodily organization as sound is the result of whatever causes the sound or as music is the result of the mechanism of any instrument. Then is it possible that the soul might be a third principle of being equally distinct from the mind or body? If so, will some one who knows it to be so kindly explain how he knows it to be so?

Hoping to have some light thrown on this subject, I remain one of Montana's unfortunate infidels who must, in the absence of more and better light, forever wander in darkness.
M. D. A.
Anaconda, Mont.

Paine's Picture on Bank Notes.

To the Editor of The Truth Seeker.
The charters of the national banks expire in 1902, and under the law a new series of notes must be issued. Anticipating it, they are already planning the designs for the new notes. It will be a portrait series, with McKinley on the tens and Harrison on the fives. I would suggest the portrait of Thomas Paine on the hundreds for the following reasons:

1. It is the centennial anniversary of his return to the United States, where he was welcomed to the capitol by his friend and coworker, Thomas Jefferson.
2. For the reason assigned by Mr. Knox, comptroller of currency in 1876, in his report: The institute of banking had its origin in a company without a charter in a meeting of citizens of Philadelphia, June 17, 1780, at which it was resolved to open a security subscription to the amount of \$300,000, Pennsylvania currency, the intention being to supply the army, at the time reported by General Washington to be destitute of the common necessities of life and on the verge of mutiny. Thomas Paine, then clerk of the Pennsylvania Assembly, suggested a subscription by letter to Blair McClenaghan, in which he enclosed a contribution of \$500 to the fund. The latter gentleman and Robert Morris each subscribed £200 in hard money.
3. Robert Morris's and Blair McClenaghan's portraits should also be on the same issue. While their subscriptions were larger in amount than Paine's, the originator, by giving all he had, and that at a time pregnant with immediate need, was of double value to the cause of independence.
4. None of the portraits mentioned has appeared upon any issue of the currency of the United States, and yet their subjects

rendered important financial assistance to the United States at a most opportune time; and,

Lastly, the Paine Memorial Association would gladly render the Treasury officials any service in the way of original portraits for their use in engraving; also would gladly welcome the readers of The Truth Seeker, who are admirers of Thomas Paine, to enroll their names as members of the Association. The cost of certificates is 25 cents. They contain an excellent portrait of Thomas Paine, the original of which is now in Independence Hall, and one of Major Taylor, who presented Paine's picture to the city. Fraternally yours,
JAMES B. ELLIOTT,
Secretary P. M. A.
3515 Wallace st., Philadelphia.

P. S.—In a review of the work of the Paine Memorial Association in The Truth Seeker of Sept. 21, by Mrs. Lucy Colman, the veteran Abolitionist and Freethinker, she said she doubted if ten out of a hundred of the children in our public schools knew who Paine was. This statement gives the schools more credit than they deserve. I don't think there are more than one in a hundred, for the reason that but one of our modern school-histories mentions his name. Frost's school history, 1858, mentions his pamphlet "Common Sense," but states that "Paine was a man of no learning and little knowledge!"
J. B. E.

Has Met a Christian Scientist.

To the Editor of The Truth Seeker.
We are having the worst drouth this country has ever known; no rain here (Stone county, Mo.) since April 17 last; good wheat and some fruit, but nothing else; bread and meat are at the top notch; don't know when I can pay up, but will as soon as I can. I don't see how I can live without the grand old Truth Seeker, for it is food for the brain. I am now distributing copies among my neighbors, trying to get you some new subscribers. I gave one to a Christian Scientist. His name is William Botner. Can you or any of your readers do anything to pull the wool from over his eyes? He is a Liberal, but doesn't know it. He has no belief in the orthodox hell. He is a good man, but the trouble with him is that he puts too much faith in certain passages of the scriptures. He asked me this question: "What is nature?" Now, kind Editor, I want you and your readers of Letters of Friends to tell me in the columns of The Truth Seeker how to answer his question. By your help I can bring him clear out of the old rut. I am young in the cause, but I have pretty near done up the sky-pilots in this part of the moral vineyard.
JOHN ADAY,
Stone County, Mo.

[Tell him that nature is the world of matter and of mind, the universe.—Ed. T. S.]

The Yellows Exculpated.

To the Editor of The Truth Seeker.
At the regular meeting of Ivanhoe Council, No. 72, Jr. O. U. A. M., of Somerville, N. J., the following preamble to some resolutions on the death of the President was adopted:
WHEREAS, It has pleased Almighty God in his wise and mysterious providence to remove from our beloved country our honored President, William McKinley, etc.
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J. H. BOLITHO,
New Jersey.

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Children's Corner.

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."

Little Johnnie's Questions.

Oh, tell me, papa, tell me why,
So many stars are in the sky?
Why does the moon come out at night?
What makes the snow so very white?

Oh, tell me, papa, this one thing;
Why are the leaves all green in spring?
Why does the bark grow on the tree?
How did the salt get in the sea?

Oh, tell me, papa, if you know,
What makes the grass and flowers grow?
Why do we walk upon our feet?
And what has made the sugar sweet?

And tell me, papa, tell me how
The milk and cream get in the cow?
How many scales a fish has got?
What makes the heat so awful hot?

And tell me, papa, don't forget,
What is it makes the water wet?
What holds the sun up in the sky?
When you were born, how old was I?
—Selected.

How Animals' and People's Hairs Turn White.

It has generally been believed that such animals as change the color of their coats in winter—chiefly those found in the Arctic regions—do so by a bleaching process. Experiments made fifty years ago on the Arctic lemming (a mouse-like creature) showed that its hair could thus be turned white by a sudden lowering of temperature, and this was thought to be the normal process. Actual observation, however, leads to the belief, so we are told by the English naturalist R. Lydekker, that the method is quite different and involves an entire change of one coat for another. He says:

"It is perfectly well known that, apart from those which turn white in winter, a large number of animals have a winter coat differing in color, as well as in length, from the summer dress. The roebuck, for instance, is of a foxy-red in summer, while in winter it is gray fawn with a large patch of pure white behind. And it is quite clear that the change from red to gray, and the development of the white rump-patch, is due to the shedding of the short summer coat and its replacement by the longer winter dress. Therefore, it is natural to expect that a similar change of coat takes place in the case of animals which turn white in winter.

"That the change in spring from a white to a dark dress is due to a shedding of the fur seems to be admitted on all hands, for it would be quite impossible for long hairs to become short, or for white ones to turn brown. And there is abundant evidence to show that even in human hair the change from dark to white as age advances is brought about by the replacement of dark hairs by white ones, and not by the bleaching of the former. In this case, however, the change, instead of being seasonable and sudden, is gradual and due to age. If the change was due to bleaching, we should, of course, find some hairs which were partially white and partially brown (or black, as the case may be).

"As a matter of fact, however, those of us who have reached an age when silver hairs have begun to make their appearance among the brown can easily satisfy themselves that such hairs are white throughout their entire length, and that a hair half brown is quite unknown. From this we infer that the change from brown to white takes place in human beings by the gradual shedding of the dark hairs and their replacement by new ones from which the pigment (or coloring matter) is entirely absent. So that there is no such thing as bleaching of individual hairs. The change is, indeed, precisely similar to that which takes place at the approach of winter in animals that habitually turn white at that season, with the exception that, as a general rule, it is slow and gradual, instead of being rapid, and also that the white hairs

differ from their dark predecessors solely by the absence of coloring matter."

A Queer Hospital.

There's a hospital down on Absurdity square,
Where the queerest of patients are tended with care.

When I made them a visit I saw in a crib
A little Umbrella who had broken his rib.

And then I observed in the very next bed
A bright little Pin who had bumped his poor head.

They said a new cure they'd decided to try
On an old Needle, totally blind in one eye.

I was much interested and soon I espied
A Shoe who complained of a stitch in her side.

And a sad-looking patient who seemed in
in the dumps
Was a Clock with a swell face because of
the mumps.

Then I tried very hard, though I fear 'twas
in vain
To comfort a Window who had a bad
pane.

And I paused just a moment to cheerily
speak
With a pale Cup of Tea who was awfully
weak.

As I took my departure I met on the stair
A new patient, whom they were handling
with care,
A victim perhaps of some terrible wreck—
'Twas a Squash who had fatally broken his
neck.

—Carolyn Wells.

Why Timmy Lived Alone.

Little Timmy lived alone. There was a big hollow tree in his cage, or rather a make-believe one, where only Timmy climbed, and there was a wire nest suspended in a corner solely for his use. This was Timmy's establishment. I wondered why my landlady did not try to find some other little squirrel to keep house with Tim, to help crack nuts and store them away, and to be a sort of helpmeet for him. It isn't natural for anything to live alone. This is why I had so much sympathy for little Timothy. Every bird of the air, every crawling worm, every animal of the wood—even the lion of the forest—has its mate and a family of its own. And if we have one pet horse, or cat, or dog, we may always know that it has somehow lost or has been separated from its mate.

Of course, I made all sorts of guesses as to why Timothy lived alone, I tried to get familiar with him. He loves milk, and after he has lapped dry the dish that holds the milk and has tried in vain to lug it off or to break it as he would a nut for something inside, I have coaxed him to let me stroke his head just by letting him lap my finger tipped with sweet milk. But even then he often tosses back his head, as if to say, "Not quite so familiar, if you please."

But one day the lady of the house, thinking I was wasting my sympathy, told me something I was very sorry to hear.

Now, Tim was a gray squirrel, and he and a companion were pounced upon in the woods by some fierce red squirrels and nearly killed. A man rescued them and brought them home, because he knew that the red squirrels would surely kill them, and he made them as comfortable as he could in a great roomy cage. The hollow tree in the cage was big enough for several squirrels to play "hide-and-seek" in at the same time. They had plenty of nuts and other good things in abundance, and very happy they were for days and days. Busy as bees they frolicked or cracked nuts, which they held up to their mouths with their little forepaws and nibbled away while their bushy tails stood up straight. And every night they wriggled themselves deep down into their soft bed until only their two little brown noses could be seen through the loose fluffy cotton.

But gradually there came to be a falling out. Tim's way was to eat only just what he needed and store the rest away; but soon he discovered that the other squirrel did nothing but crack nuts and eat the whole day long.

Now, when squirrels live their natural life in the woods they know they must store away all the nuts they can find, for

winter will be coming when every eatable thing will be covered up by deep snows. Timmy hadn't forgotten the long cold days and weeks, and he felt that he must save up every summer's day as he used to in the woods. It troubled him to see his mate so wasteful, and soon they began to quarrel about it. Every day it was the same old story. Timmy wanted to save and the other squirrel wouldn't help him. Then Timmy began to stir up trouble by pushing the little squirrel out of its nest; and one morning on the floor of the cage Timmy's mate lay dead!

Poor Timmy! How much better it would have been had he talked it over with his chum and tried to show how necessary it was to lay by for a snowy day. With a few kind words they might have lived together savingly and happily instead of chattering angrily at each other without trying to see what kindness and patience would do.—Selected.

Going Through the Family.

My mamma took a piece of cloth—
A lot of yards, I guess—
She cut it and she sewed it,
And she made herself a dress.

She wore that dress a year or two,
Perhaps she wore it three,
Then turned it on the other side
And made it up for me.

A long, long time it served for me,
Till it got old and raggy;
Then Mamma washed it clean and made
A coat for Baby Maggie.

And, when the baby'd grown too big
To wear that any more
We cut it into carpet rags
And wove it for the floor.

So, in our new rag carpet, here,
That purple stripe you see
Is made out of the Sunday clothes
Of Mamma, Mag, and me,
—Good Housekeeping.

Reasons for Abstinence

An eminent English scholar gives the following good reasons for abstaining from the use of drinks containing alcohol:

"1. I became convinced that the use of alcohol in any form was not a necessity. I saw that whole nations have lived and flourished without it. I believed that the whole race of man had existed for centuries previous to its discovery.

"2. I was struck by the indisputable fact that in England 50,000 inhabitants of our prisons, accustomed to strong drink all their lives, and the majority of them brought into prison directly or indirectly by it, could be, and were, from the moment of their imprisonment absolutely deprived of it, not only without loss, but with entire gain to their personal health.

"3. I derived from the recorded testimony of our most eminent physicians that the use of alcohol is a subtle and manifold source of disease even to thousands who use it in quantities conveniently deemed moderate; also that all the young and all the healthy, and all who eat well and sleep well, do not require it and are better without it.

"4. Then the carefully drawn statistics of many insurance societies convinced me that total abstinence, so far from shortening life, distinctly and indisputably conduced to longevity.

"5. Then I accumulated proof that drink is so far from being requisite to physical strength or intellectual force that many of our greatest athletes have achieved without alcohol mightier feats than have ever been achieved with it.

"6. And besides all this I knew that the life of man always gains by abolishing needless expenses and avoiding artificial wants. Benjamin Franklin said, a hundred years ago: 'Temperance puts wood on the fire, meat in the barrel, flour in the tub, money in the purse, credit in the country, clothes on the bairns, intelligence in the brain, and spirit in the constitution.'"

For Their Own Calves.

A couple of young men were out fishing the other day, and on returning were going past a farmhouse and felt hungry. They yelled to the farmer's daughters, "Girls, have you any buttermilk?" The reply was gently wafted back to their ears: "Yes, but we keep it for our own calves." The boys

calculated that they had business away—and they went.—The Country Gentleman.

She Called Them.

"Bridget, did you call the boys?" "In-dade an' Oi called thim iverything Oi cud think of, but they wudn't git up."—Brooklyn Life.

There is a youngster in Girard College who combines the poetic instinct with a keen sense of humor. He is not a close student; in fact he regards books as instruments of torture. One of the professors picked up a text-book belonging to him the other day and found on the fly-leaf this bit of verse, which no doubt expressed the student's opinion of it:

Should there be another flood,
For refuge hither fly;
And should the whole world be submerged,
This book would still be dry.
—Philadelphia Record.

Correspondence.

Dear Miss Wixon: I thought I would write to the Corner again. Mamma is washing to-day, and papa is busy with his hay.

Harvest time has come again. They are threshing to-day. We have ripe peaches now. We have lots of cherries and berries. Mamma has put up about twenty-two gallons of fruit altogether, and quite a lot of jellies. Mamma makes lots of butter now; she has been packing it down. Mamma has four cows; she milks two and lets the calf have the others.

Our school will start the 2d of September. I am ten years old in December. We are going to have a lady teacher. Her name is Miss Fair. We have a very nice school-house. It is painted white and green, and we have good seats, made for one person. We have a stage in the school-house. We have a bell and a flag, and we have literary exercises. We just have a fine time there. I will close for this time, so good-by.
EDITH FORSLAND.
Washington, Aug. 16.

[Let your next letter to the Corner show how much you have improved.—Ed C. C.]

Lectures and Meetings.

The Manhattan Liberal Club meets every Friday evening at 8 o'clock in the German Masonic Temple, 220 East Fifteenth street, New York. Program:

Oct. 18—"Crowd Not and Submit Not to Crowding." Franklin Pierce.
Oct. 25—"Missions and Missiories." Stephen T. Byington.

The Brooklyn Philosophical Association meets every Sunday at 3 P. M., in the Long Island Business College Hall, South Eighth street, between Bedford and Driggs avenues:

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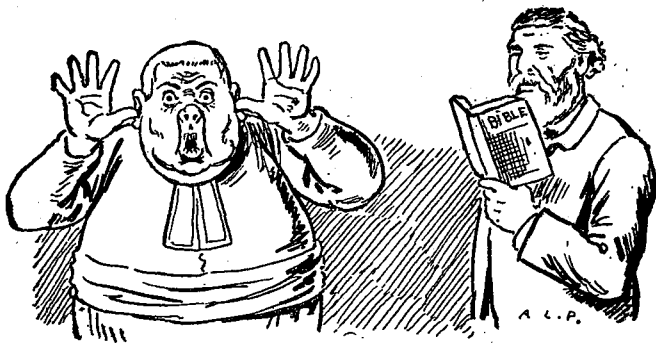
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An adequate review of his book would require a complete number of Light. It is almost encyclopedic, covering an enormous area in the vast fields of Science, Sociology, Religion, Theology, and Spiritualism. On all these, and other subjects, Dr. Hardwicke is severely Rationalistic, Materialistic, Agnostic; but he is a well-read and resolute thinker and critic.—Light.



Copy of the Tree of Knowledge and Serpent, found on an Assyrian clay tablet, Circa B.C. 2000 (British Museum).

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THE STORY.

A little joy;
A little strife;
Hope, fear, hate, love—
And this is life.

A little pain;
A shortened breath;
Ease, rest, peace, sleep—
And this is death.

The song, the sigh,
The evening call—
Thus live, thus die,
Thus pass we all.

—Arthur J. Burdick.

I had fairly laid hold of the conception of general laws. . . . My laboring brain and beating heart grew quiet, and something more like peace than I had ever yet known settled down upon my anxious mind. . . . From the time when I became convinced of the certainty of the action of laws, of the true importance of good influences and good habits, of the firmness, in short, of the ground I was treading, and of the security of the results which I should take the right means to ascertain, a new vigor pervaded my whole life, a new light spread through my mind, and I began to experience a steady growth in self-command, courage, and consequent integrity and disinterestedness. . . . If I have had the blessing of any available strength under sorrow, perplexity, sickness, and toil, during a life which has been anything but easy, it is owing to my repose upon eternal and irreversible laws, working in every department of the universe, without any interference from any random will, human or divine.—Harriet Martineau.

HOSPITALITY.

Blest be the spot, where cheerful guests retire,
To pause from toils and trim their evening fire;
Blest that abode, where want and pain despair,
And every stranger finds a ready chair;
Blest be those feasts with simple plenty crown'd,
Where all the ruddy family around
Laugh at the jests or pranks that never fail,
Or sigh with pity at some mournful tale,
Or press the bashful stranger to his food,
And learn the luxury of doing good.
—Goldsmith.

I know no study which is so unutterably saddening as that of the evolution of humanity, as is set forth in the annals of history. Out of the darkness of prehistoric ages man emerges with the marks of his lowly origin strong upon him. He is a brute, only more intelligent than the other brutes; a blind prey to impulses which as often as not lead him to destruction; a victim to endless illusions which make his mental existence a terror and a burden, and fill his physical life with barren toil and battle. He attains a certain degree of physical comfort and develops a more or less workable theory of life, in such favorable situations as the plains of Mesopotamia or of Egypt, and then, for thousands and thousands of years, struggles with varying fortunes, attended by infinite wickedness, bloodshed, and misery, to maintain himself against the greed and ambition of his fellow men. He makes a point of killing and otherwise persecuting all those who who first try to get him to move on; and when he has moved on a step, foolishly confers post mortem deification on his victims. He exactly repeats the process with all who want to move a step yet farther. And the best men of the best epochs are simply those who make the fewest blunders and commit the fewest sins.—Huxley.

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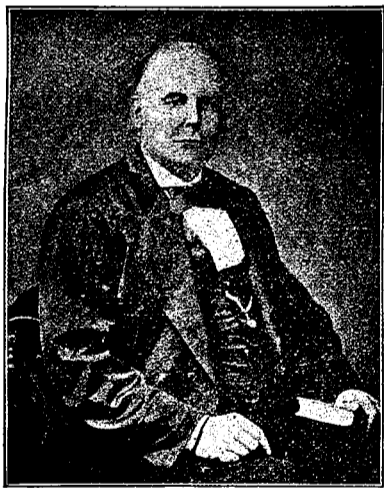
This book constitutes the second of the Freethinkers' Pictorial Text-Books. The drawings were executed by Mr. Watson Heston, an artist well-known to The Truth Seeker's readers, as well as to many other Liberals. They illustrate in an excellent manner the follies of the church, the stupidities of religion, and priestly hypocrisies. Such illustrations have this good thing about them—that they are not so easily forgotten as what one reads. The book is in 9x12 size, with about 400 pages.—Forskaren (Minneapolis).

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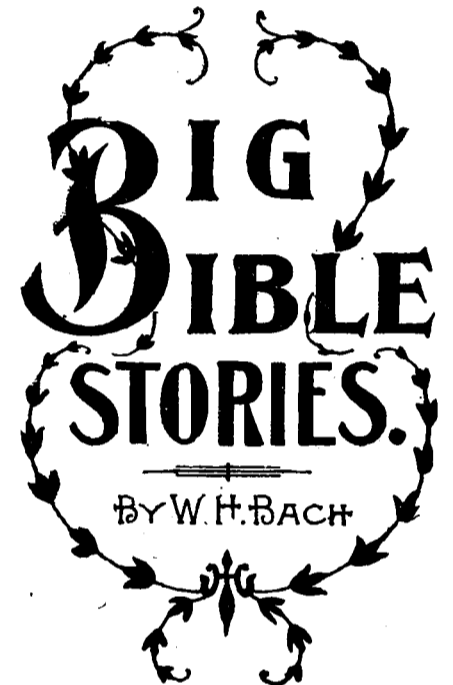
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He (in the parlor).

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It is enough for me
To have my day dreams of you—
To love you faithfully,
I live only to love you—
I know that high above you
Some kindly power must be
That still somehow shall move you
To yield your love to me.

Her father (upstairs).
You only live to love 'er,
I think I heard you say;
You go a-dreamin' of 'er—
You monkey you—all day!
You think because you love 'er
That there's a power above 'er
That's sure to move some way.
There is! Now you hunt cover—
That's all I've got to say.
—Chicago Record-Herald.

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The Press-Writers.

Press-Writers' Notes.

A New York Press-Writer suggests that I devote more attention to work to be done and less to that which has passed. I submit the following target and would suggest that anyone taking a shot at it drop me a card, as the paper is considered a hard proposition and I would like to report what per cent of the volley take effect.

THE TARGET.

The Macon (Georgia) Telegraph, Oct. 1, reports the Rev. Dr. J. R. Bigham as saying at a regular weekly meeting of the Methodist ministers of Atlanta, Ga.: "I hope the moral sentiment of this country will become so strong that some of these days when a man declares himself to be an Anarchist he will be shot on the spot." The meeting at which the above statement was made occurred in the basement of Trinity church, the subject of discussion, "Anarchy, its Cause and Cure from a Christian Standpoint."

Whether the Press-Writer has anything to do with Anarchy or not the fact remains that orthodox preachers and editors are claiming that it is the laxity of our laws that permit doubters to live that is responsible for the Anarchist, hence the discussion of Anarchy comes uppermost as we review the week's endeavor.

In Public Opinion (Chambersburg, Pa.), Sept. 27, John G. Palmer has a good one on the Judicial Oath Laws of Pennsylvania that practically deprive the unbeliever of the law's protection.

The Public School Journal (Cincinnati, O.) for September gives Francis B. Livesey 5½ columns for a letter roughly handling the leading educators of the country.

In the Baltimore (Md.) World, Oct. 1, Livesey has one on "Philosophical Anarchists." The Rockland (Mass.) Free Press of same date prints him on "Socialism and Anarchism."

In the Baltimore American, Oct. 3, Lucy Waters Phelps has "A View of Divorce Laws."

In the Pioneer Press (Martinsburg, W. Va.), Oct. 5, Francis B. Livesey has a ringing letter entitled "Free Press the Savior"—that is, from the evils of Anarchy; the Democrat (Elliott City, Md.) of same date prints him on the "Colored Brother."

The Boston Globe, Oct. 5, prints one from W. C. Knowlton on "Anarchy and Protection." Oct. 8, an unknown writer commends his letter in the same paper.

In the Argus (Catonsville, Md.), Oct. 5, Elias Livesey, the octogenarian Press-Writer and Freethinker of Baltimore, Md., gives his views on Anarchy. He "don't see any sense in it," but he does see that the Press-Writers are doing a grand work in resisting the attempt to abridge the freedom of the press and speech, and sends the writer five dollars to aid the work, one dollar of which goes to the printing fund, which now amounts to \$3.92; \$2 for postage, and \$2 for a year's subscription to Grit, a splendid paper for Press-Writers to use, as it pays for the best letters in books, and sometimes cash. Oct. 6, it prints one from Miss Mabel Gifford on "Health Topics."

In the Beverly (Mass.) Times, Oct. 7, John A. Homans has a column letter in defense of the "Afro-American Race."

In the Inter-Ocean (Chicago, Ill.), Oct. 7, George B. Wheeler commends an editorial; and one from the writer that appeared the week before.

Through the Progressive Thinker (Chicago, Ill.), September 28, Mrs. Inez C. Piatt makes a strong plea for justice to the memory of Ingersoll.

In the Bulletin (Philadelphia, Pa.) Sept. 23, Helen Bland Taylor, our erudite Cleveland, O., philosopher, has a fine letter on the "Assassination of President McKinley." William E. Bonney replies to a critic on "After Death, What?" Sept. 30, Albert P. Lewis has a splendid letter on the "Treatment of Anarchists;" John J. Fleming has one on a similar line under the caption of "Treatment of Criminals." Oct. 2, G. L. Gullickson has two fine letters on "Supernatural Religion as a Block to Progress." Oct. 3, Mrs. Harriet M. Closz comes to the defense of Brother Gullickson with an article entitled "Judged by Deeds." John J. Fleming writes on "Our Foreign

Residents and Their Illiteracy." and Edward Stern on "Seeking for Truth."

In the Boston Traveler, Oct. 4, A. A. Orcutt writes on "The Basis of Anarchy." Oct. 7, W. J. Hutcheson has a letter on "Anarchy and Ignorance." E. H. J. makes an effort to show that D. Webster Groh is silly in claiming that all his knowledge is received through his five senses! Francis B. Livesey has two letters; one is entitled "The Relation of the Public School to the Assassin," the other "The American Press-Writers," a reply to E. H. J. Edward Stern writes on "Gold Production." Oct. 8, J. C. Bell, under the caption of "Suppose," gets in some hard nuts for the orthodox to crack. "The Imagination" is the title of another radical letter from his pen. Oct. 9, W. J. Hutcheson asks, "Why Not Pray for Czolgosz?" a query for Christians to answer. J. B. Beattie has a round with E. H. J., who would have him enjoy the benefits of Christianity, whether he believed in it or not. Oct. 10, W. C. Knowlton writes on "Small-pox in Boston." William Duffney (Paine Hall) continues his defense of Thomas Paine under the caption of "'Common Sense' vs. 'Paine Hall.'" Prophet Willard, by the passing of McKinley, is moved to say:

"Sleep on, our beloved President,
And take thy needed rest;
The parting is most bitter,
But God knows what is best.
"Eugene B. Willard."

Of course, God selected Czolgosz to do what he thought best. As Ingersoll used to say, "Let us be thankful that orthodoxy has a respectable devil."

From another column this is clipped:

"DR. PANGLOSS—*Sir*: Sunday political rallies, meetings, as well as all other meetings which do not convene for the purpose of honoring the Lord's day, should be suppressed. The church of Christ is sorry for the individuals who sanction it. Anyway, the Almighty will judge them in the end. A Boston 'yellow journal' recently came out with the bold headlines, 'Politicians Have a Busy Sunday.—Rallies, Vaudeville Shows, and Noise a Feature of the Day.' Pangloss, whence are we drifting? Very truly yours,
EUGENE B. WILLARD."

"Whence are we drifting?" replies Dr. Pangloss. "Well, Brer Willard, in the matter of Sunday observance we are drifting from the port of Puritanism, out through Strait-laced Narrows, past Cape Bigotry, into the sea of Tolerance, bound for the country of Common Sense. And as that is a pretty good sort of a voyage, I am glad to be aboard."

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A Journal of Freethought and Reform.

Vol. 28. No. 43. {PUBLISHED WEEKLY.} New York, Saturday, October 26, 1901. } 28 LAFAYETTE PL. } \$3.00 Per Year.

Note and Comment

The Missionary Board disclaims any attempt to be funny when it holds Mark Twain responsible for a marked wane in missionary receipts.

The foreman of a gang of men who chose Sunday, Oct. 13, to cut down a tree in East Thirtieth street which could not be removed on a week day without impeding traffic was arrested for violating the Sabbath, Oct. 14.

Gibbons will see Roosevelt. A Washington dispatch says that "at the request of the Rev. Dr. Stafford, a Roman Catholic clergyman, an appointment has been made for an interview between Cardinal Gibbons and the President. It is arranged that the cardinal shall be received at the White House on the 27th of this month, soon after the return of the President from his visit to Yale University.

Educated young Englishmen are not overanxious to take holy orders. The London Saturday Review declares: "With a lapsing population and a birth rate which exceeds the death rate by nearly a thousand a day, the Church of England finds her priesthood diminishing by leaps and bounds. The causes assigned for this alarming fact are modern doubts, the competition of other professions, and the fast-falling subsistence for a clergy."

The Chicago Record-Herald says: "As decline of home life and motherhood has become the national sin of France, as intemperance has become the national sin of England and Germany, so suicide is likely to become the national sin of America if the alarming increase of this unhappy vice continues in our midst." In mitigation of the sin of suicide it may be said it is not one in which an individual is likely to become confirmed, as is the case with the other bad habits.

On a tombstone in the Ilfracombe, England, churchyard, this inscription has been deciphered: "In memory of William Griffiths; died October 25, 1835, aged 127 years. Also Willm., father of the above, who died October 2, 1845, aged 72 years." According to the dates given the son was 65 years older than the father. Errors of the kind have happened before. Second Chronicles, xxi, 20 read in connection with xxii, 1, 2, shows that Abaziah was two years older than his father.

While in Crathie, Scotland, recently, King Edward of England attended services at a Presbyterian church. For this a newspaper organ of the ritualists prints a virulent attack upon him, declaring that he is a "Catholic prince," and as such ought not to be found worshipping in the company of Presbyterians and conforming to a "different religion" in Scotland. Edward might profit by the example of George Washington, who, being rebuked for his laxity in not conforming to the ritual, stayed at home.

The grand jury of Butler county, Ohio, has reported indictments for manslaughter against Sylvanus Bishop and his wife, Leota, faith curists. Last July their eight-year-old child, Esther, was terribly burned by a gasoline explosion, and instead of calling a doctor the Bishops surrounded the bed and offered prayer for the recovery of the child, who died. If the courts of Ohio find that the action of these people constitute manslaughter, they will have to hold, according to the late precedents, that any publication inciting to such action is criminal. One such publication is the Bible.

One of the meddlers who cause arrests for desecration of the Sabbath in New York has the Sunday law printed on cards, which he distributes. Having caused the arrest of a Hebrew butcher for selling meat on Sunday, the meddler had the assurance to hand this card to the magistrate on the bench, with the information that that was the law. The magistrate told him to take it away and not try to instruct the court.

Simpson, the clerical "spieler" who professes to represent a Christian Missionary Alliance, worked his New York congregation on a late Sunday for what cash it had and pledges to the amount of some thousands of dollars. His perennial "booster," Sophie the scrubwoman, was present and gave her \$20 with the usual dramatic incidents. Simpson has dropped his appeals for jewelry, as he finds that the watches and other articles given are not of a quality which makes them convertible into coin. He has on hand an assortment of these goods contributed in former years.

The alarm of the Rev. J. J. F. Lyons, pastor of the negro congregation at McDonald, Pa., over the moral condition of his flock seems to be justified by the official records of the county. He went lately to the court house to look over the clerk's books, and found that the woman who recently ran away with an officer of his church, who had deserted his wife, had previously been married to that officer, although she was now the wife of another. In commenting on this social tragedy, he said that some of the men of his congregation had two or three wives, and one of them had five.

Religion makes good fighters. A dispatch from Moscow, Russia, to the London Standard says: "In Pavlouka, a town of 4,000 inhabitants, 120 miles from Kharkoff, a quarrel between Stundists and Orthodox church people led to a free fight. The Russian church was wrecked. Eighty people were killed. The police were powerless, and troops were sent from Kharkoff to restore order. The Russian priests escaped with the more valuable sacred images and altar vessels. Russian and Greek Christians seem especially combative. Some of the services at their churches in America could be appropriately reported in the sporting columns of the daily press.

It seems that in China, when one wishes to commit suicide, the authorities do not interfere. The Foochow Echo is quoted as follows: "Last Sunday, in one of the suburbs, after two postponements, one on account of the typhoon and the other owing to the floods, the public suicide by hanging of a Chinese widow was witnessed by several hundreds of spectators. The poor woman resolved on committing the deed immediately after the death of her husband. She sold the paddyfield she possessed for \$160, and purchased some splendid clothes and a coffin with the money." It is possible that were remarriage permitted to Chinese widows, some of them might prefer it to hanging.

Before the Presbyterian Synod at Atlantic City, N. J., the Rev. C. R. Young, in a discourse on "Education," spoke of the falling off in the number of candidates for the ministry as remarkable. The records showed, he said, that the number of students had fallen off during the past ten years 40 per cent. Last year twenty-two pulpits were unfilled for lack of ministers. He thought the decrease partly due to "hard times" and partly to a falling off in the respect in which the minister and his calling have been held by the public. A cause which the reverend gentleman has overlooked is the fact that few

young men with ability and education fitting them for preachers believe the doctrine of the Presbyterian church.

A portion of the pastoral letter read at the close of the Episcopal convention in San Francisco is an attack on the money-making spirit of the age. It says: "The soldier dying on a lonely battle-field, the sailor-hero going down with his ship that others may be saved, the physician-hero venturing himself fearlessly into the pestilence, with the consecrated sister by his side, this figure is dwarfed into nothingness by the atmosphere of our time in comparison with the successful accumulator of a mountain of wealth." To Mr. J. Pierpont Morgan, who, having accumulated a mountain of wealth, was enabled to send the Episcopal bishops to San Francisco in palace cars, without expense to themselves, this sort of thing must look like ingratitude.

The American Methodist ministers who attended the ecumenical conference in London were surprised to find that the Wesleyan parsons of England take wine and beer at meals, and that they also take spirits, not, as Ingersoll said of President Harrison, in "given" quantities, but at their own motion and expense. "They have made remarks," said the Rev. John Bond, secretary of the conference, speaking of the American ministers, "though I do not mean to say they have been unkindly, on the matter. My answer is that this is a free country, and America is not. We reserve the right to drink alcoholic liquors in moderation if we wish. The American notion would be ruled out by Wesley, who drank wine to the end of his life." Byron's dictum regarding "rum and true religion" still holds among the preachers of Albion.

The New York Independent tells of a new school of liberal theological thought that has been making its influence felt in Germany. Its leader is a new, brilliant young teacher, Prof. Dr. E. Troetsch of the University of Heidelberg, only 35 years of age. He is the chief representative of the school who see in the new science of religion the panacea for all the theological ills of the age. This school no longer recognizes the unique character of Christianity, but sees in Christianity only one of the great religions of the world; nothing more. One of the fruits of this scheme has been the proposition to abolish the theological faculties at the universities as distinctively Christian faculties, and to make them merely "religious" faculties in which the merits and demerits of all the leading religions could be scientifically discussed and measured.

This story was once told in the Omaha World-Herald as partially accounting for Colonel Ingersoll's hostility to the church: "One day a deputation called and asked for a contribution toward building a church up near his own home. Bob said he would like to give something but had no money just at that time. The delegation asked him to put down his name for whatever he would pay in the future. He declined, but said he might pay something when he had it. This did not satisfy the men, and they began urging as a reason why he should subscribe that the church would advance the value of his property. This made Bob mad, and he expressed himself in a forcible manner. He declined to give to the Lord in order to increase the value of his real estate." We can not vouch for the authenticity of this tale, nor for the further statement that "in a couple of weeks he accepted an invitation to deliver an address before the Society of Freethinkers in Fairbury, and in that address made use of that famous sentence, 'An honest God is the noblest work of man.'"

News of the Week.

The Rev. Henry Black, chaplain of a British cruiser, committed suicide at St. John, N. F., by shooting himself through the head.

A young man from Brooklyn has flung into the municipal campaign a forged letter from Andrew Carnegie, on the plea that "the cause of good government demanded it."

The Twelve Mormon Apostles have elected Joseph F. Smith president and head of the church. The new president is nephew of the original Mormon prophet, Joseph Smith.

Prof. Goldwin Smith, who has been suffering from an attack of bronchitis, is reported much better. Professor Smith is 77 years old, but exhibits no impairment of mental vigor.

A Berlin editor, Herr Panzer, who runs the Neues Leben on the same lines as Most's Freiheit, has been sent to jail for four months for approving the assassination of President McKinley.

A plan for another massacre of United States soldiers by Filipinos in the island of Samar has been discovered and frustrated. The president of the town of Carbiga and a priest, who were the instigators, have been arrested.

The worst accident that has occurred in the construction of the New York subway happened last Friday, when one hundred tons of rock fell from the roof of the tunnel near 164th street and 11th avenue, crushing five men to death.

A new trial has been granted by the Court of Appeal for Roland B. Mollineux, under conviction of poisoning Mrs. Adams in December, 1898, and after imprisonment in the death house at Sing Sing since Feb. 16, 1900, he is back in the Tombs.

Professor Virchow, the great pathologist and man of science, celebrated his birthday in Berlin, Germany, Oct. 12. Although eighty years of age he was able to make a long and vigorous speech to the large crowd of distinguished men who met to congratulate him.

Lucius C. Burt, a prominent shirt manufacturer and Christian Scientist of Poughkeepsie, died at his home last Sunday after three weeks' illness, during which time he was treated entirely by a healer of the Christian Science church and no physician attended him.

The announcement that President Roosevelt entertained at dinner, at the same table with his family, Booker T. Washington, the negro educator, has created much discussion throughout the South. Much unfavorable criticism is passed on the incident in both Republican and Democratic circles.

The duke of Alva, the Spanish grandee who died in New York last week, was a descendant of that Alva of infamous memory who was connected with the Inquisition in the Netherlands. He was 52 years old, weighed about 100 pounds, bore the title of Don Carlos Marie Isabel Stuart Fitzjames y Porto Carrero-Palafox, and died of asthma.

Only a portion of the \$100,000 ransom alleged to be demanded by certain Bulgarian brigands who are said to have kidnapped a woman missionary named Stone has been raised, and Miss Stone is still where she was at last reports. We learn from the Virginia City Chronicle that the bandits propose, if Miss Stone's friends do not redeem her, to make her marry one of their number, and that the Bulgarian chosen to be the husband is exceedingly anxious that she should be ransomed.

Observations.

Ameer Abdur Rahman of Afghanistan, who has just died, was a Solomon for wisdom and women. He wrote such a set of rules for the guidance of his son's action while abroad as would do credit to Lord Chesterfield's literary reputation and at the same time raise his moral standard; for Dr. Johnson said of Chesterfield that his manners were the manners of a dancing-master, and his morals the morals of a prostitute—which, however, is neither here nor there. The ameer was a wise man and had many wives, and in the number of his wives lay his wisdom. Anybody who has read Dr. Conway's commentaries on Solomon and his times knows that when this prince of Israel desired the friendship of a neighboring province he married a sister or a daughter of its king, thus substituting "alliances by marriages for military conquests." The late ameer of Afghanistan imitated the wisdom of Solomon. He took care, too, that the son he chose as his successor should be son-in-law to the principal party leaders, so that when Abdur Rahman died there was no objection to the young man as ameer. "Perhaps," reflects Dr. Conway, in treating of Solomon, "perhaps if the Christian ban had not been fixed against polygamy, and European princes had been permitted to marry in several countries, there might have been fewer wars, as well as fewer illicit connections." Abdur Rahman was not a Christian, so that of two evils he was privileged to choose the least. He was liberal in his Mohammedanism. Said he: "In my country the people who are believers in other religions are tolerated and treated without prejudice—more even than the people of my own religion; they are appointed to the highest posts under the government, which is quite opposed to the law of England that people who do not belong to the established church cannot hold certain offices." These sentiments show how ineffectual had been the attempts of missionaries to imbue the ameer of Afghanistan with the spirit of Christianity.

Editor Johann Most of the Freiheit, circumcured by prison walls, now languishes in durance vile. For some years Comrade Most has kept the not altogether noiseless tenor of his way, confident, in the spirit of John Burroughs's "Waiting," that his own would come to him. It now seems to have got here. The plum has dropped, and it is a year in the penitentiary. The event teaches us that we should not grow weary in well-doing.

Mr. Most has original gifts of no small calibre as an exponent of assassination, and has much to answer for on his own account, but in this instance he is doomed for another's sin. He made himself obnoxious to the law by reprinting an article written fifty years ago for the Pioneer in Carl Heinzen's best style and containing the following sentiments:

As despots permit themselves everything, betrayal, poison, murder, etc., in the same way all this is to be employed against them. Yes, crime directed against them is not only right, but it is the duty of every one who has an opportunity to commit it, and it would be a glory to him if it was successful. Murder as a necessary defense is not only permissible, but it is sometimes a duty towards society when it is directed against a professional murderer. We say murder for murderers; save humanity through blood and iron, poison and dynamite.

It comes to me on the authority of one who has read both the Pioneer and the Freiheit that Heinzen, in counseling the removal of despots by the methods above outlined, made an exception in favor of presidents, but the piece so modified was not comprehensive enough, in Mr. Most's view, to meet more modern requirements, and he consented all rulers to "iron, poison, and dynamite." *Sic semper tyrannis.* Let the tall go with the hide. This required that Heinzen should be edited. Most was equal to the effort, and in its expurgated form the doom of presidents was launched in Freiheit. Whether from a reluctance to load Heinzen's memory with sentiments he did not approve or from a less praiseworthy desire to get the credit for writing the article himself, Comrade Most concealed, until he needed it in his defense, the fact that his editorial was a reprint. This, from high moral grounds, was Most's most serious offense; for while he may be imagined to have believed it right to advocate the assassination of presidents, and did so, in the language of Czolgosz, "because he done his duty," he must have known it was wicked to plagiarize and garble. Let him accept the loss of his freedom as the pen-

alty for this, and resolve upon regaining it to lead a better life.

In sentencing Most to one year's imprisonment, Justice Holbrook enunciated a principle that is about as bad in law as anything that Most has put forth is in political philosophy. He said:

It is not necessary to trace any connection in this late article with the assassination of the late president. The offense here in the eye of the law is precisely the same as if the event had never occurred.

Truly enough it does not seem to have been necessary to connect Most with any crime in order to jail him; but I think it ought to be necessary. I may be wrong, but it seems to me that in punishing for the commission of a crime there should be a line drawn between the innocent and the guilty—that is, between the man who committed it and the man who did not. Otherwise, what approval has a person, except his own conscience, for being innocent? Most reprints Heinzen, saying, Assassinate rulers. The Bible Society reprints Moses, saying, Stone to death the man who picks up sticks on Saturday. These are "twin thoughts," both sanguinary and barbarous, but the promulgator of one goes to jail, while the disseminator of the other goes to heaven, let us hope.

As I was commuting homeward the other night a copy of a "Memorial" volume was chucked into the seat beside me by a boy with his arms full of books and magazines. I plucked it up and glanced furtively at the contents. Where my eye fell it said, "At Canton the following was rendered:

Somewhere the sun is shining,
Somewhere the songbirds dwell—

I laid the volume down, while a wholly reprehensible grin took possession of my countenance. I looked out of the window and made an effort to control my features, but without success. I suppose everybody has had these attacks in irrelevant circumstances and knows how hard it is to conceal the effects. The seizure was brought on by the language of the hymn, which is almost identical with words occurring in a funny poem called "Casey at the Bat." I don't recall the latter exactly, but it goes something like this:

Oh, somewhere in this favored land the sun is shining bright,
Somewhere the birds are singing, and somewhere hearts are light;
Somewhere the band is playing, somewhere the children shout,
But there's no joy in Mudville—mighty Casey has struck out.

The boy soon gathered up the Memorial, but the two lines of the hymn stayed with me, and unseemly thoughts suggested by the poem took riotous possession of my mind. My endeavors to forget the lines were fruitless, and so were my efforts to recall the next ones and complete the rhyme without dragging in Casey.

Somewhere the sun is shining,
Somewhere the songbirds dwell.

Now, obviously it would not do to go on and add:

Somewhere the band is playing,
Somewhere the children yell.

Nor could I begin over again and say,

But there's no joy in Joyville,
Nor won't be for a spell.

I tried,

Somewhere there's no repining,
And everyone is well.

A total failure. The next effort was no more satisfactory:

Our brother he has left us,
And we must say farewell.

It is impossible to write funeral verse with another sort for a model.

Somewhere the sun is bright, I know;
Somewhere the songbirds sing;
But there is woe in Ohio,
And crape on everything.

That is better, but it interferes with the two original lines. Next venture:

Somewhere the sun is shining,
Somewhere the songbirds pair;
But Canton is repining
A son who is somewhere.

Avast there! It is the devil who furnishes such rhymes. Retro Satanus. The brother was a Christian knight.

His bones are dust,
His good sword rust,
His soul is with the saints, we trust.

Levity must be put aside.

Somewhere the sun is shining,
Somewhere the songbird dwells;

Here Canton's sons are twining
A wreath of immortelles.

And still I wonder what are the third and fourth lines of the hymn.

The Rev. Dr. R. J. Bigham of Atlanta thus aspires:

I hope the moral sentiment of the country will become so strong that some of these days when a man declares himself to be an Anarchist he will be shot on the spot.

Why not move an amendment to the Constitution to that effect? It might please a strenuous gentleman in Washington who in 1896 observed that the socialistic followers of Mr. Bryan ought to be stood against a wall and shot.

Gunplay and the prompt shooting of persons expressing obnoxious opinions has been all too frequent in unpoliced districts, but I believe the Rev. Dr. Bigham is the first to attribute this lightness and freedom to the strength of moral sentiment in the community where it prevailed.

Says Congressman Charles B. Landis of Indiana:

A solitary island killed Napoleon. It will dispose of the Anarchists. By all accounts Guam is the very place, and all the Anarchists should be shipped there to meditate in solitary state upon their virtues and the evils of the rest of mankind.

It is a fact worthy of notice that no original plan for disposing of recalcitrant citizens has been advanced by humorists of the Landis stripe within the memory of man, and we are still constrained to shriek with laughter, as did our grandfathers, whenever the insular plan is mentioned. According to the Christian mythology, the expedient of marooning was adopted in the case of the devil, a citizen of heaven with anarchistic propensities, this earth being the island chosen for his exile. On the margin of the paper containing Landis's words is written: "There would be fewer Anarchists in the United States if there were fewer idiot Congressmen."

"The laws of God and man," observes an English judge, "both give the party an opportunity to make his defense, if he has any. Even God himself did not pass sentence upon Adam before he was called upon to make his defense. 'Adam,' says God, 'where art thou? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?'" Proceedings, then, in the trial of Czolgosz have been agreeable to precedent. The orthodox will be cheered to know that the culprit kept close to the line of defense adopted by his predecessor in Eden, and swore that the woman tempted him.

Hugh O. Pentecost once said that the merchants and tax-payers of New York prefer the sort of government Tammany provides to any other. That is no lie. They want officials who will listen to sense, and by whom no reasonable offer is refused. How it would surprise your millionaire contractor if he failed to evade the building laws by arguing with the inspector; and if you should find that you could not rent the whole sidewalk in front of your place by seeing the ward man, wouldn't it jar you? Of course. Who wants an administration so inflexible it will not bend to pick up money? Tammany is the ideal government, because under Tammany you can get what you want for less than it is worth to you. I am not saying that the reform administrations that sometimes spell Tammany are wholly impervious to reason in this respect. Though their terms are higher, a real wealthy man can do business with them. Take the case of Seth Low, now candidate on a pure ticket for mayor of New York; he is so rich that he could give Columbia College a million dollars. He owns a half million worth of personal property, but he has kept the assessment down to a hundred and twenty-five thousand dollars, and on this one-fourth he pays no taxes, because he says he doesn't have to. And the case of Mr. Theodore Roosevelt is not forgotten—how, when he was nominated for governor of New York, in order to gain a residence in the state he had to pay taxes he had previously sworn off. A government that would not accommodate its citizens in the ways here alluded to would work a great hardship to reformers. There must be times when these men recall the words of the late Benjamin Harrison, if they have even heard them: "Wealth provokes jealousy, and the strong arm of the law is often evoked to defend it. It must pay its fair proportion of the cost of making this defense—or the vigor of the defense may fail." The churches might also find it worth while to consider General Harrison's

warning, and inquire what they have done for the community which should entitle them to a free defense of their property.

Evidence that I am right in my position regarding the army saloon, or canteen, is so scarce that a morsel of it revives me like the shadow of a great rock in a weary land. Gen. Albert Daggett, an army officer, gives his reasons for opposing the reestablishment of the canteen as follows: It presents the saloon to the recruit in its least objectionable form, and by selling him beer on credit fixes the debt habit and the drink habit upon him with one stone, as you might say. The canteen, he says, "stands as a constant invitation to the total abstainer to drink, as a temptation to the moderate drinker to drink more, and as a convenience to the drunkard to load up on beer when he has not the means to obtain anything stronger. If there is no canteen, saloons will spring up just beyond the reservation, but of so vile a character that respectable soldiers will not visit them. The viler the dens are, the better for the morals of the garrison, because they keep respectable men away, and the majority are respectable. The canteen system, in my opinion, resolves itself into this question: Is it best to keep a constant temptation before the total abstainers and the moderate drinkers for the purpose of controlling the few drunkards?"

General Daggett has had twenty years' experience as a captain, and his observations during that time enable him to formulate, against the army canteen, arguments which the reader will recognize as virtually the same as those I have advanced in these columns. This testimony to the accuracy of his observation convinces me that he is right.

The people who take the other side of the question say that the anti-canteen folks have no knowledge of the facts such as they possess. A pro-canteen paper published in Wisconsin proves its familiarity with the subject by describing the army canteen (which is practically a saloon) as "a tin can holding about a quart."

Some Episcopallians hold that if you get a divorce you must not remarry unless you can show that cause for divorce existed before marriage. "Cause existing before marriage" is a euphemism for insanity or inability to fulfil a contract; and it bothers a layman to understand why these should be any more tolerable coming on after marriage than before. If the wife goes crazy the marriage is practically nullified, and the situation is not relieved by the circumstance that she was sane before. Possibly the marriage is the cause of her mental condition, in which case it surely ought not to continue. So when inability to fulfil a contract overtakes the husband, the wife should not be bound to him if she desires her freedom, and should be permitted to remarry. The inability is often a proof of mismatching, and in such case, if ability or inability is to be contemplated by the law at all, the obvious remedy is divorce and a new contract made elsewhere. In a projected work on "Marriage: Its Cause and Cure," it will be argued that since marriage and divorce are twin promoters of human happiness, the blessings of both should be as open to the just as they are to the unjust.

This couplet by the poet Burns
Is reckoned one of his neatest turns:
"O! wad some power the giftie gie us
To see oursel's as others see us."

A noble prayer with noble aim,
But since two men ne'er see the same,
We know no power that can grant it,
However much we need and want it.

A kindred thought to me has come
Which seems to bring the case near home:
"Would we were dowered by our mothers
To see ourselves as we see others."

G. E. MACDONALD.

The narratives of Genesis are not history as we understand it; they are largely mythical—that is to say, history idealized. Does that in any way affect their inspiration or religious value? Speaking for myself I can only say, not in the least. The error lies with those who attempt to interpret materially and scientifically what was intended religiously and ideally. The truth does not lie in the supposed fact, but in the lesson that is drawn from it. . . . The story of the Fall of Man is "pure poetry," "a sad and somewhat pessimistic tale," invented to account for the origin of evil.—Elwood Worcester, D. D.

THE BIBLE.

WHEN DID JEHOSEPHAT DIE?

BY JOHN E. REMSBURG.

CHAPTER XVI.—CONTINUED.

13.

"In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel" (2 Kings xv, 23).

From the death of Ahaziah to the accession of Pekahiah, Israel's kings reigned as follows: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 16 years, Jeroboam 41 years, Zachariah and Shallum 1 year, Menahem 10 years. 12 years+28 years+17 years+16 years+41 years+1 year+10 years=125 years.

From the death of Jehoshaphat to the accession of Pekahiah, Judah's kings reigned as follows: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years, Azariah 50 years. 8 years+1 year+6 years+40 years+29 years+50 years=134 years.

If from the death of Ahaziah to the accession of Pekahiah was one hundred and twenty-five years, and from the death of Jehoshaphat to the accession of Pekahiah was one hundred and thirty-four years, Jehoshaphat therefore died *nine years before* Ahaziah died.

14.

"In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel" (2 Kings xvii, 1).

From the death of Ahaziah to the accession of Hoshea the reigns of Israel's kings were: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash, 16 years, Jeroboam 41 years, Zachariah and Shallum 1 year, Menahem 10 years, Pekahiah 2 years, Pekah 20 years. 12 years+28 years+17 years+16 years+41 years+1 year+10 years+2 years+20 years=147 years.

From the death of Jehoshaphat to the accession of Hoshea the reigns of Judah's kings were: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years, Azariah 52 years, Jotham 16 years, Ahaz 12 years. 8 years+1 year+6 years+40 years+29 years+52 years+16 years+12 years=164 years.

If from the death of Ahaziah to the accession of Hoshea was one hundred and forty-seven years, and from the death of Jehoshaphat to the accession of Hoshea was one hundred and sixty-four years, Jehoshaphat therefore died *seventeen years before* Ahaziah died.

15.

"And it came to pass in the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Salmanser king of Assyria came up against Samaria and besieged it" (2 Kings xviii, 9).

From the death of Ahaziah to the commencement of the siege of Samaria the reigns of Israel kings were: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 16 years, Jeroboam 41 years, Zachariah and Shallum 1 year, Menahem 10 years, Pekahiah 2 years, Pekah 20 years, Hoshea 7 years. 12 years+28 years+17 years+16 years+41 years+1 year+10 years+2 years+20 years+7 years=154 years.

From the death of Jehoshaphat to the siege of Samaria the reigns of Judah's kings were: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years, Azariah 52 years, Jotham 16 years, Ahaz 16 years. Hezekiah 4 years. 8 years+1 year+6 years+40 years+29 years+52 years+16 years+16 years+4 years=172 years.

If from the death of Ahaziah to the siege of Samaria was one hundred and fifty-four years, and from the death of Jehoshaphat to the siege of Samaria was one hundred and seventy-two years, Jehoshaphat therefore died *eighteen years before* Ahaziah died.

16.

"In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign" (2 Kings xv, 1).

From the death of Ahaziah to the accession of Azariah the reigns of Israel's kings were: Jehoram 12 years, Jehu 28 years, Jehoahaz 17 years, Joash 16 years, Jeroboam 27 years. 12

years+28 years+17 years+16 years+27 years=100 years.

From the death of Jehoshaphat to the accession of Azariah the reigns of Judah's kings were: Joram 8 years, Ahaziah 1 year, Athaliah 6 years, Joash 40 years, Amaziah 29 years. 8 years+1 year+6 years+40 years+29 years=84 years.

If from the death of Ahaziah to the accession of Azariah was one hundred years, and from the death of Jehoshaphat to the accession of Azariah was eighty-four years, Jehoshaphat therefore died *sixteen years after* Ahaziah died.

Dr. Croffut on Dr. Radcliffe.

In his baptismal sermon, Rev. Dr. Radcliffe, a Washington preacher, without too much relevancy or coherence, treats of religion in the public school. He holds that morality is transient and citizenship worthless if not founded on religion, and therefore that religion ought to be taught in all schools; the confession being that the religious instruction conveyed by preachers, Sunday-school teachers, and parents is too insignificant to make a decent citizen if not enforced and repeated in the week day curriculum. This is a severe arraignment of these three sources of theological knowledge.

Dr. Radcliffe says "The Atheist, the Agnostic, the Mohammedan, have no right to dogmatize." He evidently holds that dogmatism should be kept in the hands of the experts of oracular intolerance, who by long practice have reduced dogmatism to a science. And he continues, "They should not undertake to dictate to us what or how we shall administer!" Indeed! And who is "us?" Would he not call it insufferable arrogance if that speech were from the mouth of a Unitarian, Quaker, Hebrew, Agnostic, or Universalist?

The speaker goes on: "This is not an Atheistic or Agnostic nation. It is God's country." Ah? That is just what the Newburyport Presbytery declared in 1789 when they called George Washington to account for omitting the name of God from the Constitution. I should think that Dr. Radcliffe would shrivel if he remembers what Washington's answer was. And Washington, Adams, Franklin, Jefferson, and Hamilton were all Agnostics or Freethinkers—generally called Deists in those days.

Dr. Radcliffe declares that this is "God's country" because "we officially recognize the first and not the seventh day of the week." This is very curious, considering the fact that Dr. Radcliffe teaches that God commanded that the seventh day only should be "officially recognized" as his day. By the way, does the fact that all the days of our week and most of the months of our year are named after pagan gods and festivals make this a pagan country?

The doctor, in proceeding, goes from bad to worse, for he says "The Supreme Court of the United States had formally announced its decision that this is a Christian country." Now, I earnestly submit that even Dr. Radcliffe ought to know better than to make such an assertion as this. The average reader of the Chronicle does not need to be told that the Supreme Court has not made, formally or informally, any decision whatever on the subject. In fact, no such question has ever been before the Court. What Dr. Radcliffe is thinking about, perhaps, is a casual remark which Justice Brewer made, that a good many people hold that this is a Christian country. This is quite a different proposition, and Dr. Radcliffe ought to have been informed concerning so simple yet important a matter if he was expecting to speak of it before his intelligent congregation.

One of the things taught in our High School hymnal is that "the fearful and unbelieving" shall have their part in "the lake which burneth with fire and brimstone." Doubtless Dr. Radcliffe regards this as a beautiful moral axiom. Another bit of the Washington High School hymns is

Holy, Holy, Holy, merciful and mighty,
God in three persons, Blessed Trinity!

We are expected to regard this as another of those grand universal truths which all men hold precious. He adds: "The Atheist, the Agnostic, the Antichristian has nothing to say to us on this subject." But he is mistaken again here; and he will find that at least eight other Sunday congregations in this city have something to say too. And to answer them satisfactorily will require several baptismal sermons. W. A. CROFFUT.

Mrs. Susan Webster of Brooklyn knelt in her home to pray on Saturday, Oct. 12, and died with her orison unfinished.

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A MIDDLE AGE PROPOSITION.

The Episcopal church has been holding a council in San Francisco, at which was introduced an amendment to the present canon on marriage prohibiting the union of divorced persons except where the divorce was granted for cause existing before marriage. The proposed amendment reads:

"No minister shall solemnize a marriage between any two persons unless or until by inquiry he shall have satisfied himself that neither person is husband or wife of any other person then living, nor has been husband or wife of any other person then living, unless former marriage was annulled by the decree of some civil court of competent jurisdiction for cause existing before such former marriage."

The amendment to the canon was lengthily discussed and was actually adopted in the House of Bishops, but was defeated in the House of Deputies. One of the bishops wished to amend the amendment by permitting the marriage of the innocent party to the divorce, but this was rejected. Another maintained that the new canon was practically the adoption of the Roman Catholic position. He said that if the measure reduced divorce at all, it would do so only by increasing adultery. The supporters of the canon maintained that it would reduce vice, but their statements of the why and how are so hazy as to obscure instead of throwing light upon the matter. Men and women with sufficient religious fervor to remain members of the church with such a rule in force would be apt to possess sufficient "fervor of instinct," as Hall Caine puts it, to maintain relations not outwardly approved by the church. Religious fervor, as experience proves, is not a restraining force in such matters. The heart outbalances the head.

But we see no reason why the church should not adopt whatever rules it pleases for the governance of the people who submit to its authority. No one is obliged to belong to the church, and such rules as this would drive many from its fold. If any one is foolish enough to submit his personal affairs to the guidance of a lot of ecclesiastics who make slaves of those who support them, who shall say that he is not treated precisely as he deserves?

But, as the Sun pointed out, this canon could not be satisfactory to the church, for another of the proposed canons excepts the innocent party to a divorce for adultery, in imposing the penalty of excommunication on those who marry again after divorces during the lifetime of their divorced mates. This, of course, is an implied recognition of the dissolubility of marriage. "Practically, therefore," as the Sun's theologian says, "the Episcopal lalty, under the new canon, would be

in the same position as regards remarriage after divorce as they are now under the present canon. The only difference would be that an innocent party to a divorce suit could not get married again by an Episcopal minister; but could not such a marriage be performed by a minister of some other religious denomination or by a civil magistrate? We have seen that many Episcopalians of a high place socially have not hesitated to get remarried after divorces, even for desertion and what not, by other than Episcopal authority."

Probably the reactionary party in the Episcopal church will not be fully satisfied until they procure the adoption of the Roman Catholic canon on marriage, formulated in 1563 by the Council of Trent, which anathematizes "whoever shall affirm that matrimony is not truly and properly one of the seven sacraments of the evangelical law instituted by Christ our Lord," and containing also this declaration concerning divorce:

"Whoever shall affirm that the church has erred in teaching, according to the evangelical and apostolic doctrine, that the marriage bond cannot be dissolved by the adultery of one of the parties, and that neither of them, not even the innocent party, who has given no occasion for the adultery, can contract another marriage while the other party lives; and that the husband who puts away his adulterous wife and marries another commits adultery, and also the wife who puts away her adulterous husband and marries another—whoever shall affirm that the church has erred in maintaining these sentiments, let him be accursed."

This Middle-Age reasoning on the subject of marriage is as much an anachronism in statecraft and social philosophy as would be the burning of witches, or the adoption of the first chapter of Genesis as the authoritative explanation of all things in the universe. In passing such an amendment the Episcopal House of Bishops set its face against progress in our social well-being and all the tendencies of the times. For if there is any one thing more absurd than another in social philosophy, it is the doctrine of the indissolubility of marriage, the binding together of men and women who have ceased to have regard for each other, and preventing them from contracting other alliances which might improve their moral condition and happiness. The American theory is that marriage is a civil contract, and, like other contracts, dissoluble by the contracting parties when its terms are violated; and the Episcopal House of Bishops might as well anathematize the Niagara river for falling over the rocks as to try to upset this theory, which is founded on reason and common sense, and has been proved satisfactory by experience. Men and women are bound to make mistakes, and are bound to rectify them if they can. If the rules of the church are in the way, they will drop the church, and it is for this reason we trust the priests will draw the chains tighter and tighter, till the people throw them off entirely.

THE NEW "SECESSION."

The officers and promoters of the alleged new organization formed of the "seceders," as they call themselves, from the American Secular Union and Freethought Federation will conduct against the older society a campaign of pure lying. At least, that is what we are led to infer from the way the assault is opened in the last issue of their organ seen at this writing. We do not expect to devote much space to argument with these utterly untrustworthy and unscrupulous persons. However, as one attacked by a Czolgosz must be cared for, and as the assassin must also be reckoned with, The Truth Seeker proposes to defend the American Secular Union against enemies who, using a professed Freethought paper as a rag to conceal their hands, aim at the life of the organization their weapons of falsehood and misrepresentation. Even the most offensive, if also the least dangerous, of animals must be fought off. We will quote some of the statements contained in the Blue Grass Blade, mainly from the Buffalo correspondence of J. B. Wilson, and contrast them with the facts:

"The papers here [in Buffalo] have given us no notice

whatever except a little two inches of space which Macdonald had inserted."—J. B. W.

Macdonald had nothing inserted. All the matter caused to be published by any officer of the organization was taken to the offices of the papers by Vice-President Croffut. The "little two-inch space" was an item gathered by the newspaper reporters themselves. As a matter of fact, the Buffalo papers were generous in devoting space to reports of the proceedings, as their files will show, and as long quotations from them in the B. G. Blade itself attest.

"The best evidence of the decline of faith among the Freethinkers in the two men who were managing affairs was that at the Chicago convention the theatre in which it was held turned away people for six days, and here there are but twenty-eight delegates."—J. B. W.

The only six-days' convention ever held was in 1893, at the time of the World's Fair. That was in a hall, but no one was turned away. None of the present assailants of the Union was there. The number of delegates present at Buffalo was forty, and not twenty-eight.

"Macdonald had to take the presidency because no one else would have it. Foote wouldn't have it; Rowley was telegraphed to, and he wouldn't have it; Eccles wouldn't have it—no one of any self-respect would have it."—J. B. W.

The presidency was not offered to Dr. Foote or to Dr. Eccles. The Union was not hunting for a president when Mr. Rowley was asked to accept the nomination; it was the present incumbent of the presidency looking for a substitute for his own name on the ticket. No other name than that of the person elected came before the nominating committee, and we are not informed that there was any other choice among the delegates. What is said in the statement we have quoted is the language of one who deliberately attempts to deceive his readers.

"Dr. Wilson charged that for years Macdonald had been making large sums of money out of the society which should have been put to other purposes, which was bitterly resented by the Macdonald following."

Every person in the congress will bear witness that Dr. Wilson did nothing of the kind. By dint of much calling to order, the public remarks of that individual were confined to the two questions upon which he addressed the congress, to wit, the report of the Committee on Credentials and the treasurer's report.

From an unsigned letter to the Blue Grass Blade, presumably the work of the same J. B. W., we quote:

"The session ended in almost riotous proceedings, brought on by the Infidel Editor Macdonald. The convention sought to oust Macdonald."

We do not need to answer the absurd assertion that a convention which elected a president with no dissenting voice sought to "oust" that officer. Nothing approaching the "riotous" occurred. Not even the "seceders" created a ripple when they stole away.

"A new organization will be formed for the purpose of antagonizing the one already in existence."

Here is revealed how little basis the "secession" movement has except in the desire to injure an organization the "seceders" failed to capture. Having resigned from the American Secular Union and Freethought Federation, the "secessionists" are no longer in a position to antagonize it unless they believe in a union of church and state. Will the "new organization" cooperate with the God-in-the-Constitutionists?

"The national Infidel Society from which Dr. Wilson so recently resigned the presidency has gone the way of all flesh, and is now a defunct organization existing only on paper."

Somebody has said that lying does not pay, because it is too much of a tax on the memory, but it is not a serious tax on the memory to recall that, according to its promoters, the new society has been "formed for the purpose of antagonizing the one already in existence." Antagonizing a "defunct organization, existing only on paper," is indeed a noble and useful purpose!

"Not more than twenty delegates sat in the convention, although it was of a national character. When the mo-

ment of secession came the *greater portion* of these walked out of the hall and allied themselves with the secessionists. This hardly left enough delegates present from which to elect officers, and those who remained with the old society had to vote to put each other in office so as to preserve the name and keep up appearances."

In another place in the same issue of the paper whence the foregoing is quoted an overtaxed memory permits J. B. W. to say, in describing the act which has been dignified with the name of "secession:"

"Dr. Bowles of Muncie, S. Emerson of Wisconsin, C. C. Moore and J. E. Hughes of Kentucky, W. F. Jamieson and Morgan Wamsley of Cincinnati joined me."

Seven persons, all told, and five of them members of the Congress. When did five become the greater portion of "twenty" (which is the number the writer we have quoted substitutes for the number actually present.) Again, if the "greater portion" were followers of J. B. W., how does it occur that he failed to "draw blood" and "get his victim" when he had come to the Congress avowedly "after scalps?"

S. Emerson was not a member of the congress, and was not present. The members who left the hall, after J. B. W. had asked his friends to follow him, were: J. B. Wilson, C. C. Moore, J. E. Hughes, Dr. Bowles, and M. Wamsley. Wilson is the originator of the trouble, Moore is his abettor, Hughes is Moore's printer, and Dr. Bowles and Mr. Wamsley joined the organization last year simply to aid Wilson and Moore. They were joined by a former Liberal lecturer who was never a member of the Union. Six in all. Emerson joined them afterwards.

"And we proceeded to the Orleans Hotel, where a number of Liberals soon joined us. At 3 o'clock we called a meeting in the parlors of the hotel, with *eighteen* present, and organized a new society."—J. B. W.

Eighteen what? Not eighteen "Liberals." That gathering was in the position assigned by virtue of falsehood to those who remained with the old society. The "number" who "joined" J. B. W. had literally to "vote to put each other in office," for four out of seven were elected, and neither of the officers could have polled a majority of seven votes unless the other officers gave him theirs. The truthfulness of J. B. W. in this matter is hereby impeached, and it is "up to" Dr. Bowles, who has accepted at his hands the presidency of the "new organization," to verify his report of a congestion of Liberals in the parlors of the Orleans Hotel.

"The new organization will work in opposition to the old one, which it headed by E. M. Macdonald and his brother, both of whom are editors of an obscure Infidel paper, and a man by the name of Reichwald, who resides in Chicago. *The latter two persons*, so the seceders charge, have been guilty of both malfeasance and misfeasance in their respective offices."

We imagine that when an individual deliberately starts out upon a career of falsification, it must aid him materially if he acquaints himself with the facts which he proposes to misrepresent. A fact missed by the fabricator of the last quotation given above is that of the "latter two persons" he charges with malfeasance and misfeasance in their respective offices, one is not and never has been an officer.

Many assaults have been made upon the national organization of Liberals within our memory, but for ignorance and mendacity the one we have just reviewed, with some which have preceded it from the same source, have not been equaled. Underneath the level of baseness attained by their predecessors there was left a lower depth to be reached by the present assailants. If this exposure of their utter recklessness and untruthfulness shall have the effect intended—that is, of revealing their true purpose and exposing their methods—we shall not regret having devoted to the falsifiers space which otherwise might have been used for nobler purposes.

Brings Looting Missionaries, Instead.

China has realized, on the largest scale ever known, the proverb that wealth does not necessarily bring happiness.—The Washington Star.

THE OFFENSE OF HERR MOST.

A sample of the article for printing which John Most has been sentenced to the Penitentiary for a year is quoted in "Observations."

This article, with its "blood, iron, poison, and dynamite," Most alleges, was written by Carl Heinzen of Boston, and published by him fifty years ago. That it is a verbatim reprint is impossible. Fifty years ago would take us to the year 1851. The use of the word dynamite explodes the authenticity of the paragraph. Dynamite was first made of infusorial earth and nitroglycerine in 1867 by Nobel, in Germany. Heinzen, therefore, could not have advocated its use. And the addition of this word throws suspicion upon the whole paragraph. But Mr. Most may be innocent, for his claim is that he found the article reprinted from Heinzen some fifteen years ago and used that reprint for his paper, and it may be that the addition was made then, for at that time dynamite was a weapon more talked of by the revolutionists than it is now. But the application of such teaching to this country is monstrous. Killing is never justifiable except in self-defense. Heinzen was writing of Old World despots who inflicted cruel and unusual punishments upon the people at their own pleasure. The trouble with people like Most is that they come to this country with their Old World hatred of despotic rulers seething in their hearts, and do not realize that the conditions are changed, and that in a republic there can be no possible justification for murdering the men elected by the people to execute the laws. They do not adjust themselves to the new conditions. There are no American Anarchists with violent tendencies. Those who resort to the pistol, like Bresci and Czolgosz, are foreigners of the Latin race, and so raised that their emotions control them. The philosophical Anarchists are among the best citizens possible, as the commission of a crime is a violation of their creed, being an invasion of the equal rights of another person; and equal rights and non-invasion of another's rights are the fundamental and basic planks of their platform, so far as they have one. The violent Anarchists are not philosophical at all, but simply criminals who must held to responsibility for their acts.

The sentence of Most was accompanied by an opinion of the court, written by Justice Hinsdale, who said:

We hold that the teachings of the doctrines of Anarchy "seriously disturb or endanger the public peace," and also "openly outrage public decency," and come under section 675 of the Penal Code. To give this construction to the law in no way abridges the liberty of conscience in matters of religion, nor the freedom of speech on all questions of government or social life, nor does it in any way trespass upon the proper freedom of the press. The point and pith of the offense of the Anarchists is that they teach the doctrine that the pistol, the dagger, and dynamite may be used to destroy rulers. The teaching of such horrid methods of reaching an end is the offense. It is poor satisfaction when one of their dupes has consummated the results of their teaching to catch him and visit upon him the consequences of his acts. The evil is untouched if we stop there. In this class of cases the courts and the public have too long overlooked the fact that crimes and offenses are committed by written or spoken words. We have been punishing offenders in other lines for words spoken or written without waiting for an overt act of injury to persons or property. The press is restrained by the law of libel from the too free use of words. Individuals can be punished for words spoken or written, even though no overt act of physical injury follow. It is the power of words that is the potent force to commit crimes and offenses in certain cases.

No more striking illustration of the criminal power of words could be given, if we are to believe the murderer of our late President, than that event presents. The assassin declares that he was instigated and stimulated to consummate his foul deed by the teachings of Emma Goldman. He is now awaiting execution for the crime, while she is at large in fancied security.

A person may advocate any change of our government by lawful and peaceful means, or may criticize the conduct of its affairs and get as many people to agree with him as he can, so long as he does not advocate the commission of crime as the means through which he is to attain his end. If he advocates stealthy crime as the means of reaching his end, he by that act commits a crime for which he can be punished. The distinction we have tried to point out has been too long overlooked.

If our conclusions are sound it is the teacher of the doctrine who can and ought to be punished. It is not necessary to trace and establish the connection between the teaching of anarchy and a particular crime of an overt nature.

It is a strange spectacle in this case for a great nation to stand mute and paralyzed in the presence of teachers of crimes that are advocated only for the purpose of de-

stroying such nation, and have no power to defend itself against such internal enemies. We do not believe the arm of the law is too short to reach those offenders against the life of the nation or too paralyzed to deal with them. The liberty of conscience, the freedom of speech, the freedom of the press, do not need such concessions to save to the fullest extent unimpaired those sacred rights of a free people.

It was said by a distinguished English judge in the celebrated Somerset slave case that "No slave can breathe the free air of England." It would be well if the laws of this country were such that it could be said truthfully that no Anarchist can breathe the free air of America.

If the restrictions upon freedom of the press and of speech shall be limited to restraining those who advocate murder as a means of reforming governments, it will be well. But there is a possibility that it will be stretched to cover offenses not so heinous, and it is this possibility which makes the murder of the President, an atrociously cowardly and cruel act in itself, one of the most dangerous and evil deeds in the history of the Republic. The passions of the people must have time to cool before this matter can be treated justly. Enacting laws against Anarchy itself is useless, for who can control the thoughts which men think, or prevent them from thinking out a governmental scheme for themselves. The United States must not be made a Russia, for that only makes more Anarchists. The problem is most difficult and delicate—to preserve our rights and to preserve the lives of our chosen executives.

A correspondent writes us regarding the alleged interview between Colonel Ingersoll and a friend, quoted by a Campbellite preacher named Breeden in a sermon delivered in Des Moines, Ia., and referred to in *The Truth Seeker* of October 12, as follows: "In the first place, the interview is a fabrication, and the reverend no doubt knows it. He represents Ingersoll as giving it 'a short time before his death.' Well, *fourteen years ago* I heard the same preacher tell the same story, with a slight variation, in a sermon preached before the graduating class of Drake University. I heard him repeat it in a subsequent sermon. 'A short time before his death' is simply a new dress for an old lie. Knowing the sentiments to be so contrary to Colonel Ingersoll's well-known opinions on the subject of Anarchy, and knowing also of the lying spirit that the prophet Ezekiel says God puts in the mouths of his prophets, or preachers, the story was impressed upon my mind. In 1894, in a conversation with Colonel Ingersoll, I mentioned the Rev. Breeden and his story. The Colonel laughed, said that such yarns were as frequent concerning his sentiments touching Anarchy and other subjects as they were false, and added: 'But the poor fools must say something.' I do not expect this will have any effect upon the circulation of the story. The reverend will no doubt repeat it when an occasion is offered—even in fourteen years."

Mr. Elbert Hubbard, in his *Philistine*, says: "Thomas Carlyle once wrote, 'Most people seem to think that when Jesus said, 'Suffer little children to come unto me and forbid them not,' he held a rod behind him and was only trying to coax the youngsters within easy reach.'"

We shall be obliged to Mr. Hubbard if he will name the page of Carlyle and the book in which this appears. Ingersoll once wrote (lecture on "Liberty for Man, Woman, and Child"): "Do you know that I have seen some people who acted as though they thought that when the savior said, 'Suffer little children to come unto me, for of such is the kingdom of heaven,' he had a rawhide under his mantle, and made that remark simply to get the children within striking distance?"

The Rev. Dr. Ament talked of China before the Missionary Board at Hartford last week, and this is how he explained his looting operations: "Missionaries have assisted in the collection of indemnities for the people who look to them as leaders and defenders. Why not? Christianity recognizes the payment of honest debts." That is perhaps one of the most ingenious excuses for stealing that has been invented. We should like to hear from Mark Twain on the subject.

THE ORIGIN OF CONSCIENCE.

IT IS A RESULT OF GROWTH AND EDUCATION.

Conscience Permits Us to Do Anything We Have Been Taught to Believe Is Right—The Conscience of a Thug or of a John Calvin Looks Complacently Upon Murder—Inward Monitors of the Inquisitors Did Not Reproach Them When they Burned People.

BY GEORGE ALLEN WHITE.

(Concluded.)

Can conscience, then, be looked upon by intelligent people as a correct moral guide? Yes, when all trees are exactly the same; yes, when stationary weather-vanes are invented.

Conscience, or what a man's brain, reaching its conclusions from experience, tells him is right, is not a reliably safe guide, is not sent from God, cannot be urged as a defense for violation of nature's laws; but it is the best guide to be had. There is nothing better, and can be nothing better. Let each man follow the dictates of his conscience, and sometime this world will have a public conscience worth having.

Here is a Mohammedan. He thinks it proper to kill whoever refuses to accept his religion. He meets a Christian. His conscience pricks him for not killing him. He kills finally.

Here is a Christian. He conceives it a sin to omit attendance on any communion service at his church. He omits to go one communion Sunday. His conscience reproves him. The Mohammedan murderer goes to sleep after his deed with a clear conscience; the Christian does not. Which is the better man, the better citizen? Which will produce the better race of men? It is hard to tell. But conscience is the beacon light, and ultimately the Mohammedan would doubtless win out in the march of time, whose end is never.

To sum up, God was guilty of a failure when he pretended that he had supplied everyone with a corrective of wrong which would be unchangeable. He knew everything from the beginning, whenever that was, and he should have taken the precaution to make consciences of cast-iron. As it is, his workmanship is faulty, his material weakened with many adulterations. Or possibly he started the thing right, and the Devil insinuated himself on the sly and raised the Dickens. But God should have created a devil-proof conscience, or should admit that his alleged omnipotence is only a pipe-dream.

And nearer and nearer the time is approaching when the conscience of the civilized world will condemn Christianity as a system of religion which, while comporting well with ignorant times, is utterly out of place among intelligent beings and in an intelligent century. When that time shall have arrived, the much-mooted question of conscience will long have been relegated to the rear, whence oblivion will cast its gloomy glance at the doings of a world in which it has no interest.

SOME AUTHORITIES QUOTED.

"Unhappily, it (conscience) is also susceptible, by a sufficient use of the external sanctions and of the force of early impressions, of being cultivated in almost any direction; so that there is hardly anything so absurd or so mischievous that it may not, by means of these influences, be made to act on the human mind with all the authority of conscience" (John Stuart Mill, "Utilitarianism," chap. iii).

"Even at a much more advanced stage, such ideas evidently come from education and are not from the results either of inherited instinct or of supernatural gift. An English child, kidnaped at an early age by Apache Indians or head-hunting Dyaks, would to a certainty consider murder one of the fine arts, and the slaughter of an inoffensive stranger, especially if accomplished with a treachery that made the exploit one of little risk, an achievement of the highest manhood. If brought up among Mohammedans he would consider polygamy (if among the Todas, polyandry) as the natural and proper relation of the sexes. All that can be said is that, if recaptured and brought back to civilized society, he would perhaps be assisted by heredity in adopting its ideas more readily than would be the case if he had been born a savage" (Samuel Laing, "Modern Science and Modern Thought," chap. vi).

"The laws of conscience, which we pretend to be derived from nature, proceed from custom;

everyone having an inward veneration for the opinion and manners approved and received among his own people, cannot without very great reluctance depart from them, nor apply himself to them without applause" (Montaigne's "Essays," vol. 1, chap. xxii).

"Locke urged . . . that innumerable enormities have been practiced in various countries without even causing remorse; that the moral rules of some nations are flatly contradicted by others; that no one has ever been able to tell what the innate rules are; that we do not find children possessed of any moral rules," etc. . . . Conscience is a growth. . . . Conscience thus follows, and does not precede, the experience of human authority. Authority, sanctioned by punishment, is the type and the starting-point, even when the economic takes an independent flight, and adopts rules for itself different from those that entered into its education.—Chambers's Encyclopedia, art. "Ethics."

The moral feeling follows on the word judgment, and awards praise or blame, experiences satisfaction or dissatisfaction, in accordance with the intellectual decisions which have preceded it.—Thomas Fowler, M.A., LL.D., F.S.A., "Progressive Morality," ch. iii.

If a child were left on a desert island and grew up wholly without a conscience, and then were brought among men, he would not be morally responsible for his actions until he had acquired a conscience by education.—William Kingdon Clifford, F.R.S., "Right and Wrong."

Conscience is the voice of man ingrained into our hearts, commanding us to work for man.—*Ibid.*, "The Ethics of Religion."

The unavoidable conclusion is, then, that the intuitionist does not and cannot ignore the ultimate derivation of right and wrong from pleasure and pain. However much he may be guided, and rightly guided, by the decisions of conscience respecting the characters of the acts, he has come to have confidence in these decisions, because he perceives vaguely but positively that conformity to them furthers the welfare of himself and others, and that disregard of them entails in the long run suffering on all.—Herbert Spencer, "Data of Ethics."

But in all this our conscience plays a small part, as is proved by the fact that the idea of *right*—of which we catch a glimpse in certain animals which approach nearer than any other to our standard of intelligence—seems to grow, from the low level at which it stands in savages, to the lofty heights which it reaches in a Plato or a Franklin. If we trace the development of the moral sense in individuals, and the progress of laws in nations, we shall be convinced that the ideas of justice and legislative perfection are always proportional to intelligence.—Proudhon, "What is Property?" ch. v.

There is a good deal of humbug about the dictates of one's own conscience. If a man is to set up his conscience against the obligation to do what is right and to perform his duty toward society, an unintelligent and uninformed conscience of that kind might be allowed to destroy all society.—Ex-Senator Henry W. Blair of New Hampshire, in 1888.

Never do we do evil so thoroughly and so willingly as when we do it through a false principle of conscience.—Pascal.

The old-fashioned orthodox moral scientists used to maintain that, no matter how strong appearances of unoffending might be, there still rankled in the soul a sense of having done wrong, and that sooner or later, generally at the last moment, this sense was manifested in remorseful convulsions. And the theology of the time was replete with terrible instances. But the death-bed contortions and blood-sweats of the authors of St. Bartholomew massacres and the like have long since passed into the realm of fable, and there comes up instead the fact that the human soul carries within itself a very great measure of power to alleviate or cure offenses to conscience.—The Springfield Republican.

Where are thy terrors, conscience? Where thy justice?
That this bad man dare boldly own his crimes,
Insult thy sacred power and glory in it?

—Francis.

What's a tender conscience? 'Tis a botch
That will not bear the gentlest touch;
But breaking out despatches more
Than the epidemical'st plague sore.

—Butler.

South Framingham, Mass.

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The Christian Doctrine of the Trinity Only an Imitation.

Not Peculiar to Christianity and Part of the World's General Superstition.

Levi Leonard Paine, professor of ecclesiastical history in Bangor Theological Seminary, has written a volume on "The Ethnic Trinities and Their Relation to the Christian Trinity," from a review of which in the Sun we extract some of his conclusions.

This volume carries the history of trinitarianism back of its later Christian form of development, and traces its primary sources, as well as its historical evolution through the various ethnic trinities, until the dogma enters its Christian stage. The author then compares with each other these different stages of religious thought, and draws from such comparison its historical conclusions. Separate chapters are devoted to the Hindoo Brahmanic trinity, the Persian Zoroastrian trinitarianism, the Homeric trinity, the Greek philosophical trinitarianism, and the New Platonist, or rather Plotinian, trinity. Professor Paine then considers the external or historical relation of these trinitarian systems to the Christian trinity, and then subjects them to a careful analysis for the purpose of detecting internal points of likeness or unlikeness to the speculative metaphysical theory propounded in the Nicene and pseudo-Athanasian creeds. He tells us that at the outset of this analysis he expected to find differences between the ethnic trinities and the Christian trinity quite as radical as the resemblances. The survey of them, however, has revealed the fact that the resemblances are fundamental while the differences are superficial, and on close scrutiny are seen to rest on external and fortuitous rather than on internal grounds.

Having completed a comprehensive review of the relations, external and internal, of the Christian trinity to other trinitarian systems of theology, the author proceeds in a final chapter to discuss the character of the new theological problem which the twentieth century finds at its door. It is evident that, from a theological viewpoint, this century begins under conditions very different from those which environed the beginning of the last. When the nineteenth century opened, the old theology in its most rigorous and scholastic form held the field, and was regnant in all orthodox circles. Not till the middle of the century was the inevitable and essential antagonism between scientific and historical studies on the one hand and the dogmas of traditional theology on the other, fully realized. Then followed a mortal conflict between the radical and vital principal of all science and historical criticism, a principle summed up in the Darwinian law of uninterrupted natural evolution and the traditional *a priori* principle of a supernatural intervention by special creation and miracle. Which of these principles offered the true historical explanation of the course of nature and of human events? By the conflict between these principles the history of the nineteenth century on its theological side is most deeply and characteristically marked. For a generation after the publication of the "Origin of Species," the whole theological air was filled with the dust that was raised by dogmatic or timid theologians. Now, on the other hand, a lull has fallen upon the field of debate, for reasons that Professor Paine regards as unmistakable. "The truth is," he says, "that it has become clear to the mass of intelligent men and women that, if there is any radical antagonism between the ascertained facts of science and historical criticism, on the one hand, and the traditional dogmas of the old orthodoxy, on the other, it must mean that these dogmas are invalid and false."

Our author goes on to express the conviction that the new science and the new history have come to stay and that theology "must disappear with the old false science and history on which it was built, as, for example, those exploded theories of creation as wrought in six days; of our earth as the centre of the universe; of a material heaven beyond the circumference of the starry vault; of a material hell deep in the centre of the earth; of the aerial region above and around us as filled with supernatural beings, both good and bad; of men as subject in both body and soul to the 'prince of the power of the air,' through bewitchment or actual demoniacal possession; of this world as given over by God because of Adam's sin and fall to Satan, and thus made the scene of conflict between two spiritual kingdoms, only to be terminated by the miraculous coming of the son of God for the everlasting destruction of evil

and triumph of good." Professor Paine does not hesitate to say that "this whole mass of traditional superstition, which belongs essentially to one and the same class of uncritical beliefs, is rapidly dissolving like snow under the sun of summer, and is giving place to a new order of religious ideas, proceeding from a new scientific and critical principle of eternal and unchangeable law." Of course there are still many who will protest against the historical resumé and forecast put forward in this volume. Organized Christianity will not give up its traditions without a final struggle. Professor Paine, for his part, however, deems himself to be safe as a historical observer in the assertion that "the decisive battle between science and religion is at an end, and, so far as there was any real ground of conflict growing out of dogmas that were supposed to be essential to religious faith, science and its ally, historical criticism, have come off victor. The final *coup de grace* was given by historical criticism. The defenders of a miraculous Christianity have rested their arguments on the assumption that the Bible was a direct divine revelation, and that consequently its narratives were authentic history. Historical criticism has destroyed the very basis of this position by showing that its primary positions are untenable."

THE PRAYER DODGERS.

Ingenious Explanations of the Futility of Prayer.—
But if These Explanations Explain, Why Pray?

The fact that the prayers offered for the recovery of the late President were not answered in the way that so many hoped that they would be answered, has, according to Zion's Herald (Methodist Episcopal, Boston), caused a shock to, if not an eclipse of, the religious faith of many persons. However that may be, says the Literary Digest, there is considerable solicitude evinced lest the result be misinterpreted, and several attempts to explain it have been made. Not the least interesting of these has been made by Mrs. Eddy, leader of the Christian Scientists. Her explanation appears in the Boston Journal and is reprinted in the Christian Science Sentinel (October 3). She says in part:

"Insufficient faith or spiritual understanding, and a compound of prayers wherein one earnest, tender desire works unconsciously against the *modus operandi* of another, would prevent the result desired. In the June message to my church in Boston this year, I refer to the effect of one human desire or belief, equally sincere, unwittingly neutralizing another. In the practice of materia medica, croton oil is not mixed with morphine to remedy dysentery, for these drugs are supposed to possess opposite qualities and to produce opposite effects.

"Our lamented President, in his loving acquiescence, believed that his martyrdom was God's way. Hundreds, thousands of others believed the same, and hundreds of thousands who prayed for him feared that the bullet wound would prove fatal. Even the physicians may have feared thus."

Zion's Herald, which is of all the Methodist papers the most advanced along the line of "higher criticism," expresses the view that "natural and mortal consequences" never have been stayed by prayer, and we have no sound reason to suppose that they ever will be. It says:

"The expectation, born of universal and ardent prayer, that the wounded President would recover, was based upon distinct misapprehensions: First, the undefined but very general and real conviction that God can be constrained to the expression of miraculous power if only his people are sufficiently importunate and intense in their pleadings. There is no justification in the scriptures or in general history for this impression. Second, that God will stay the operation of physical laws in answer to prayer. This feeling has no warrant. Natural laws and processes are of God, and they are and must be inviolable; if not, the world and all life therein might at any moment be hurled into chaos and ruin. The law which makes it inevitable that the deadly bullet will kill an animal or the humblest man operates no less fatally in the case of a king, emperor, or president. And when it is done, it is done; prayer has never caused, nor have we any sound reason to expect that it ever will, a stay of natural and mortal consequences."

The Presbyterian (Philadelphia, September 25) comments to the effect that God knows best, and we must bow to his will. It then adds:

"Chastening was needed. Sin and worldliness were multiplying on every side. God was largely

left out of the dominating thought of the people. The power of the endless life was not being felt as it should be. Materialism was becoming absorbing and crowding out spirituality. In this condition of things it was necessary to the general welfare that in some startling and impressive way eternity should be injected into present consideration, and that God, duty, and responsibility should be brought seriously and powerfully to the public attention."

Summing up the discussion as it sees it, the Springfield Republican (September 22) draws the following conclusions concerning the office of prayer:

"The whole outcome of the discussion is that prayer is answered as truly by withholding as by granting the thing asked for. This leads to the essential conclusion that the office of prayer is a spiritual rather than a physical one, and that its value in this case, as in others, is the mere exaltation and consensus of spiritual purpose, all Christian prayer resting on the saying of resignation: 'Nevertheless, not my will, but thine, be done.'"

Unanswered Prayers.

A controversy is in progress in the secular and religious press of the West over the old question, Are prayers answered? Special interest is given to the present discussion because one of the leading ministers of Lincoln, Neb., the Rev. J. Luther Marsh of All Souls' church (Unitarian), denies that answer to prayer is made.

Last July, when the state was drought-stricken, the governor, following the example of the chief executives of adjoining states, appointed a day of special prayer for rain. Three days later the first rain in three weeks fell. At that time the question was first raised in the press.

Preachers generally took the ground that the rainfall was the best proof of the affirmative that could be secured. Now Mr. Marsh has flatly declared that the negative is proved beyond doubt by the failure of the prayers of the nation on behalf of its stricken President.

As another proof that prayers are ineffectual Mr. Marsh cites the condition of the Boers, whose prayers for success are an inspiration to them and do give them a remarkable power of persistence; nevertheless, they are being overborne by physical strength. Prayer, he admits, is the natural refuge of overpowered man. It is his first impulse to seek protection. But most prayer is unwise and egotistic. He says:

"The calling on God to help others, as if we could induce him to be more kind and good and abundant in his love toward this, that, or the other person, is an impiety itself. What is the use of all this praying when we know that the infinite wisdom and love of God does not need any information or beseeching from us? If he could be changed by our beseeching he would not be worthy of our reverence.

"So far as physical things are concerned, we obtain them by obeying the conditions under which they come. What has come to man that he has asked for came only when he worked in harmony with the laws of growth and nature. The prayer that has been effective has been the prayer which has been expressed by active industry working in accord with nature's laws.

"Drought is a result of natural conditions, but it will not be by prayer that its evils will be avoided, but by the wiser and far-reaching use of the materials and force of nature. We ask day by day for our daily bread, but we seek it knowing there is a way if we do but follow it.

"But recently the whole nation was called upon to offer prayers for the recovery of the wounded President, but though at first they seemed to have been answered in the hopeful symptoms of the patient, that hope was suddenly turned into doubt and mourning at the fatal result.

"I presume there is no one who sincerely believes that the prayers which were offered had any influence upon the physical causes which produced his death. These causes were put into operation by the assassin's bullet and they were so sure in their working that the result was inevitable, in spite of science and prayer."

A great storm of anger and protest has arisen over what the ministers of other faiths declare to be an attack upon one of the fundamentals of faith.

Most of the suggestions for the suppression of Anarchists have the unfortunate quality of being more dangerous than the Anarchists.—Detroit Free Press.

Tolstoy on Marriage and Woman.

THE RUSSIAN ASCETIC'S PAULINE NOTIONS.

After an interval of nearly ten years Count Tolstoy reverts to the subject of his much-discussed "Kreutzer Sonata," and in a book on "The Sexual Question" elaborately expounds his theory of marriage and purity. A chapter from this book has been translated from the original for La Revue (Paris), and it sufficiently indicates the position defended in this volume. "Marriage," Tolstoy declares, "is a sin, not a duty," and the ideal of religious and moral men should be its abolition—at the cost of the gradual disappearance of the human race. The book appears to be exceptionally frank and outspoken, and the author does not shrink from the logical conclusion of his premises.

Here, for example, is one of his categorical statements:

"The whole question of sexual relationship is solved in one word—the God-fearing man, married or celibate, must always and under all circumstances be as chaste as possible.

"Marriage is not a Christian institution. Christ did not marry, nor did any one of his disciples, and he never authorized it. Addressing men among whom there were married people, he told them not to put away their wives—that is, not to divorce them, as had been allowable under the Mosaic law; to some he distinctly said that it were better they did not marry, and he told all that the greatest sin was to regard a woman as an object of desire."

But this is not all. Marriage is decidedly unchristian, Tolstoy asserts, for it turns men and women away from the only purpose of life, from their only duty—the realization of God's will. The love of man for woman or of woman for man conflicts with brotherly love, the only love that is pure, unselfish, essential to true happiness. For those who earnestly desire to follow Christ's teachings, Tolstoy draws the following moral and practical conclusions, after stating that Christianity in its ethical part holds up an ideal to be slowly approached, not a rigid set of rules to be obeyed once for all or disobeyed at one's peril:

1. Those who are firm and strong enough to overcome temptation and weakness should not marry at all, but remain absolutely chaste.

2. Those who cannot live up to this ideal of Christian conduct should marry and be as chaste as possible—have few children, live with their wives not as lovers, but as brothers with sisters; and they should educate their children properly, discouraging marriage and training them for celibacy.

3. The married should regard themselves as sinners, but as sinners whose fall is not irremediable, and who are still able to promote the Christian ideal within their marriage relation.

The important thing, Tolstoy continues, is the point of view, and the chief trouble is that marriage has been regarded as a blessing, if not as an actual sacrament.

The prevailing conception, according to Tolstoy, is absurd as well as wrong. He illustrates this by citing the novelists. At present, he says, "novels end with the marriage of the hero and the heroine. They ought to *begin* with it and end with the separation of the hero and heroine—that is, with their liberation. To write of the life of men and women and stop at the point of marriage is like telling of a voyage and suspending the recital when the traveler falls among brigands."

Men, Tolstoy admits, have tyrannized over women and held them in *legal* subjection, but the effect has been disastrous to the men. The women have exercised the subtle and effective power of passive resistance and have secured the *real* control of society. It is the women who rule, who determine the direction of our art, literature, politics, and government. They mold public opinion, which is stronger than law and government. Their influence is based on their attraction, and is essentially immoral and irreligious. They must be resisted and converted into comrades and co-workers for Christ!

I maintain that science is Atheism; that all physical science, properly so-called, is compelled by its very nature to take no account of the being of God, because, as soon as it does this, it trenches upon theology and ceases to be science; that its investigations and reasonings are, by agreement, conversant simply with observed facts and conclusions drawn from these; and in this sense it is Atheism, or without recognition of God.—Bishop of Carlisle, Nineteenth Century, March, 1880.



A GROUP OF MEMBERS OF THE LATE FREETHOUGHT CONGRESS AT BUFFALO.

This picture was taken by a Buffalo photographer for The Truth Seeker. The Editor does not identify all the friends in the group. Four officers in the front row may be named, beginning at the left: Dr. W. A. Croffut, vice-president; E. C. Reichwald, secretary; E. M. Macdonald, president; Lemuel K. Washburn, vice-president. Probably all who are in the group will receive copies of The Truth Seeker, and each is asked to mark his own likeness for identification and forward the picture so marked to this office. We shall submit it with names attached for publication in the Union and Federation's annual report; or it may be reprinted in The Truth Seeker.

AMERICAN SECULAR UNION AND FREETHOUGHT FEDERATION.

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Religious Hymns in Schools.

On the day of President McKinley's funeral the school children of Detroit, Mich., were ordered by their teachers to sing religious hymns. Dr. Tobias Sigel wrote the Board of Education a strong letter objecting to the singing of religious or semi-religious hymns in the public schools in which his children were pupils. Dr. Sigel held that as the name of Deity was not mentioned in the Constitution it was against the fundamental law of the land to use the term in any way in the public schools. Dr. Sigel's letter was perfectly courteous, but the Board of education replied in the following ill-mannered communication:

DETROIT, MICH., Sept. 28, 1901.

DR. TOBIAS SIGEL, 385 Beaubien street, City.

Dear Sir: We, the undersigned members of the Detroit Board of Education, appointed by the president of the board to answer your communication requesting that we prohibit the singing of hymns by our school children on the day of President McKinley's funeral, submit the following reply:

In the first place, the hymns to which you object are wholly non-sectarian. They may be sung with perfect faith and trust by any person on earth, Protestant or Catholic, Christian or Jew, who believes in the existence of a Supreme Being. They were, in fact, rendered by followers of every religious creed, not only in Detroit, but all over the United States and in many foreign countries, at this particular time. In the second place, the hymns were well known to be favorites of Mr. McKinley, and by that very fact possibly helped many a heart to express

something of the deep sorrow it felt, and let us hope something also of the calm, trustful spirit of that noble man whose very last words were a prayer.

We want a government that shall protect its citizens against evil-doers as well as a government that shall regulate our foreign and domestic affairs. We wish our children to be so taught. We wish especially to impress upon them the enormity of the crime that has been committed and the foolishness and wrong-headedness of those who think to overthrow a government by the killing of a President. So we sanction and welcome those memorial exercises, hymns and all, as one means to this end.

We are at a loss to know whether to construe your letter as an expression of sympathy with the anarchist idea or whether you would have us, by excluding all religious sentiment from the memorial exercises, teach our children the non-existence of a Supreme Ruler. Either thought is contrary not only to the very nature of our late President but also to the feelings of a very vast majority of the patrons of our schools and to the fundamental principles of good government.

Therefore, as representatives of the people, elected by them as guardians of the educational interests of their children, we should not feel justified in letting such a communication so publicly made go unanswered. We consider your request un-Christian, unpatriotic, and wholly uncalled for.

JOHN F. BENNETT,
ORRIN J. PRICE,
HORACE G. SMITH.

To this Dr. Sigel replied.

To the Honorable Board of Education—Greeting. The letter of your committee, as heralded in the press for a week past, has arrived to-day. Allow me to return this letter and repeat my protest of Sept. 16, for the reason that the intent of this letter is to slur me, and is unbecoming an educational board, especially as I had exercised simply a citizen duty against the encroachments of religious tendencies in our public schools.

Money exacted from non-religious tax-payers, and expended for teaching religion in our public schools, is exacted and expended illegally. The question not involving sentimentality whatever, but being simply an appeal to justice, I either expected more than such snubby reply of the Honorable Board of Education or nothing at all. I herewith waive all further notoriety.

Dr. Sigel has been supplied by the Union and Federation with literature to circulate among the public school authorities of Detroit, and something further may be heard of the matter. A Detroit paper, commenting upon the case, thinks to make its circulation among the Christians sure by saying:

Dr. Sigel objected to the use of the hymns "Lead Kindly Light" and "Nearer My God to Thee" at the McKinley memorial exercises. His objection was based on the ground that he doesn't believe in God and doesn't want his children taught to believe in him.

Even as a matter of law, Dr. Sigel has probably no standing. The hymns mentioned, as the board in its reply has pointed out, are entirely unsectarian in their character, and no attempt was made to teach religious ideas by means of them. But from a practical point of view, the objection is still more absurd. Even supposing there had been a technical overstepping of the boundaries of the statute, every sane man knows there was no attempt to force religious dogmas on the mind of any child. In its practical working that is all that can be reasonably asked of our public schools.

Nor is the state indifferent to religion, as the doctor perhaps imagines. On the contrary, it fosters it and protects it as far as it may without forcing any particular form of it upon any individual.

If the doctor isn't satisfied with this state of affairs, he is free to do one of two things—look for some other state where he is better suited, or else take it out in grumbling.

The hymns in question are distinctly religious, and religion is something the state has no right to teach. No child, with unformed mind, can sing "Nearer My God, to Thee," without having theism impressed upon its mind. It is not a policy of the state to build up religion, only to protect all men in the enjoyment of it when they shall desire to have it. It is no business of the state to "foster" it.

Supposing the Roman Catholics had the upper hand in Detroit, and forced all the school children to sing Romish hymns. Would the editor be content to say to the objecting parents, If you don't like it, take it out in grumbling, or get out of the state?

The Use of Sunday Laws.

The evil of having vicious laws upon the statute books to be revived by Christian bigots to punish their personal or sectarian enemies is again illustrated away down in Missouri. The Kansas City World reports the case:

Gotloch Winzer, a German farmer in the neighborhood of Littleby, Mo., which is some seven miles northeast of Mexico, has been arrested for breaking the law known as the "Sabbath desecration law." The remarkable part of the incident is that never once for many years has the

statute been appealed to. There are five separate indictments charged against Winzer, namely, scalding hogs on Sunday, stacking oats on Sunday, whitewashing trees on Sunday, stacking straw on Sunday, and rendering lard on Sunday.

Audrian county possesses the enviable distinction of being one of the most orderly, moral, and God-fearing communities in this or any other state, and the inhabitants are wholly in sympathy with the prosecution.

Winzer and his wife moved to their present abode eight years ago. They did not begin to attend any church, and their neighbors, as they drove past the Winzer house to their places of worship of a Sunday, were shocked upon observing that Winzer and his wife were laboring as on week days. From that time on they were shunned and looked askance at by the Sabbath-observing inhabitants of the community.

Finally Prosecuting Attorney Bickley was appealed to. Mr. Bickley, a prominent member of the Mexico Christian church, hunted out the statute, which few lawyers know exists, as it was passed many years ago, and has never been appealed to before in the memory of the present generation. Bickley then began the prosecution of the luckless Winzer enthusiastically, and now perhaps the farmer may have no opportunity to break the Sabbath for some Sundays to come.

I have not seen the outcome of the trial. If some Southern member of the Union and Federation will furnish me the proper information, the Union will distribute some literature on the Sunday question, among the bigots of Littleby and Mexico, Missouri.

Will Enforce Blue Laws.

At the last meeting of the police and fire commissioners, of Springfield, O., the police were ordered to enforce the 11 o'clock saloon closing ordinance and the Sunday law.

At the meeting of the Liquor League, it was decided to respect not only the order, but to prosecute cigar and drug stores for keeping open, to stop street cars and milk wagons, etc. Two lawyers were employed, and a detective hired to look after its interests. A committee was appointed to wait on the police commissioners and insist that the police be instructed to assist it in enforcing the laws.

Charges Fell to the Ground.

Mr. J. Spencer Ellis, editor of the Toronto Secular Thought, makes the amende honorable in the American Secular Union and Freethought Federation matter in these words:

We had a short but very pleasant visit last week from Mr. and Mrs. Peacock of Chicago, who had been at the Pan-American Exposition, and had also attended the Buffalo Congress of the American Secular Union. Of this latter function we had expected to be able to make some report in this issue, but so far have not received any official report. On the authority, however, of our Chicago visitors, in whose word we feel justified in placing the most implicit confidence, we are glad to be able to state that an Auditing Committee made a thorough examination of the books and accounts of the officials of the Union, and that the wholesale charges brought against them completely fell to the ground.

I ask all the other editors who demanded an investigation to publish the report of the Auditing Committee, which they will find on page 663 of The Truth Seeker of October 19.

E. M. MACDONALD,
President A. S. U. and F. F.

A Western exchange laments what it calls the sad news that Prof. Ludwig Marienburger has put on the wires. "Professor Marienburger declares that the end of the world is near at hand. He has discovered that our little old planet has jumped its orbit and is wobbling around in space like a drunken man. This irregularity, the professor explains, causes our summers to be hotter and hotter and our winters to be colder and colder. Before long, according to his figures, things are going to be so bad that nobody will be able to make the transit from one extreme to the other, and the first thing we know the human race will expire." This is indeed serious enough, but we infer that the event deplored is as yet very remote. Much sadder news to contemplate is that of the Rev. A. B. Simpson, the Christian Missionary Alliance man, who by multiplying the "times" and adding the "half-times" of the Bible finds that the general wind-up will come in 1931, just three decades hence. Among the features of the occasion, the Rev. Dr. Simpson counts on the appearance of Jesus Christ, who will radically change the administration of affairs as at present conducted. There will be then no "transit from one extreme to the other," but the climate will be uniformly hot for all but Dr. Simpson and those who have contributed to his Alliance.

At the Manhattan Liberal Club.

FRANKLIN PIERCE ON THE EVIL OF CROWDING.

"Crowd Not and Submit Not to Crowding!" What is the use of inviting a lecturer to speak on this subject when the Liberal Club is only too glad to have crowded meetings, and cheerfully submits to crowding? But such is human nature! We all like to preach for the benefit of others, but when it comes to "practicing" we generally beg to be excused. And so it came to pass that on Friday, October 18, at the regular meeting of the Liberal Club, Mr. Franklin Pierce told a crowded house that they must not crowd or submit to crowding. The American people, said the lecturer, have the reputation of being good natured; they submit to wrongs without demanding redress; but good nature is out of place when one is stepping on your corns. If the people tolerate crowding, liberty will cease. We hear a great deal about the greatness of the American people. This greatness came through the efforts of the individual man. Wrongs cannot be remedied by statute laws. If we want to get rid of evil, we must be indignant enough to fight for our rights. The difference between the Englishman and the Hindoo is that the former will wage war in defense of the rights of man, while the latter cares nothing for the rights of others. The secret of American success is to be found in the fact that our forefathers were "kickers" and rebels. Progress and invention came from the development of the individual, not from legislation. We make a country great when we make the individual great. At present we are being crowded everywhere. The man who takes anything belonging to the people is crowding, and yet we submit and tolerate abuses. There is no street railway in this city that did not get its franchise by stealing, fraud, and corruption. The discovery of copper and steel in this country resulted in crowding through the aid of protective legislation. We praise Andrew Carnegie for his charities, but we forget that he became rich by crowding the masses. We talk about the dangers of Anarchy. It is true that Anarchism is a curse; it is true that we despise Anarchists and assassins and would do away with them; but the worst Anarchists are those who by their injustice make Anarchists. All special legislation should be taken away. No man should own vast tracts of land. In order to have good citizens we must have men who own their homes. It is of high importance that there should be small manufacturers. Things are wrong when the small manufacturer is crowded out of existence. Not only in this country, but all over the world there is great crowding. Look at the poor Boers! They had the misfortune to discover gold and diamonds in their country, and therefore England must deprive them of their land! We must make up our minds not to submit to crowding. We suffer from over-legislation. If our legislative bodies were to adjourn for ten years, it would be a blessing for the country. The only way to save ourselves is to get up and "kick." We need "cranks"—men who understand their rights and know how to maintain them. The hope is in the individual. We cannot adopt Socialism. Socialism means death. We want individualism and opposition to crowding.

At the conclusion of Mr. Pierce's address, Mr. Walker, the energetic president of the Club, ventured to prophesy that the lecture would give rise to a lively discussion; and he was not mistaken, which proves that the prophets of the Club are superior to those of Jehovah. The debaters crowded one another as fast as they could, and had not the chairman reminded them that the meeting cannot last forever, they would have kept on talking till doomsday. The first to appear on the platform was our old anticratic friend, who, I understand, is at present engaged in various world-saving schemes. He was opposed to all existing institutions except Alexander Horr, in whom he had implicit confidence. He took the ground that government existed for the purpose of protecting thieves, and denounced rent, interest, profit, and private ownership in land.

Mr. Chamberlain said that Mr. Pierce was an Anarchist without knowing it, and ridiculed the idea of an anarchistic conspiracy existing in this country.

Mr. Furbish took exception to the statement that Englishmen wage wars for the rights of man. It was his firm conviction that England is always robbing other nations.

Mr. Perrin touched upon the law of proportion, which he found lacking at the Liberal Club. He wanted a line of demarcation between assassins and philosophers.

Emma Goldman came too late to hear the lecture, but took the opportunity to say that, as an Anarchist, she was opposed to violence. She deplored the assassination of McKinley, and said that if the people want to do away with assassins they must change the conditions which produce murderers.

Mr. Slensby complained that there was too much law in the world. He claimed to be an individualist and advised the friends of liberty to drop the obnoxious word Anarchy.

Mr. Rinn was on the warpath. He had no patience with Anarchy, and was in favor of liberty protected by law.

A young man belonging to the Philistine tribe amused the audience by saying that Freethinkers and Anarchists cannot control their own minds; that if he did not think at all he at least *thought* in the right line, and that he would rather have other people think for him than have a mind of his own that would lead him to Emma Goldman's conclusions. He was horrified at some of the Liberal Club speeches, but was grateful to God for the existence of such good men as Messrs. Pierce, Perrin, and Rinn.

Mr. Cooper characterized the assassination of McKinley as a horrible crime of the most mischievous nature, but insisted that the Anarchists were not responsible for it. He quoted Paine and Jefferson in support of his anarchistic views.

Mr. Pierce, in his reply, maintained that the evil of crowding cannot be remedied by Anarchy. He believed in redressing abuses, and in revolutions when necessary, but, to him, revolution was not Anarchy. Without law there would be a terrible increase of crime, and those who do not want the protection of law should get out of society. This last suggestion was, to some extent, acted upon by the large audience, governmentalists as well as Anarchists, who, as soon as Mr. Pierce concluded his remarks, got out of the "society" of the Liberal Club and went to their respective homes.

This week Mr. Stephen T. Byington, who is an avowed champion of individual autonomy and at the same time a professed believer in orthodox Christianity, will lecture on "Missions and Missionaries." This is a timely subject, in consideration of the recent unpleasantness in China, and the meeting will no doubt be of great interest.

C.

The school council of Cleveland, Ohio, made the Lord's Prayer and the reading of the Ten Commandments and the twenty-third Psalm obligatory in all the schools, an act which was held up as a precursor of a general return to the use of the Bible in the public schools. But opposition to the rule was led by the Hebrews of the city, who quietly used all the old arguments against the introduction of religious forms of teaching in the public schools. Many teachers in the public schools of Cleveland are Hebrews, and the rule made it necessary for these believers in Judaism to teach a Christian prayer to Hebrew children. The school council has now countermanded this order, which has proved a boomerang, for there were formerly teachers who voluntarily repeated the Lord's prayer at the opening of school, some adding the reading of the commandments and a psalm, and these must now discontinue the practice. It was an instance where piety overreached itself.

An advertisement recently printed in the English Churchman, a London paper, makes the statement that "the late President McKinley before his death issued a terrible exposure of the iniquities of Rome, and kindly sent copies of it to the National Protestant Federation." The Protestant Federation offers the Exposure for sale at a shilling a copy. President McKinley was a Methodist; and while characterizing the story as "probably a canard," the Christian Advocate, Methodist, says: "President McKinley in his early life possibly may have written something upon the subject, but if for no other reason than common prudence he has done nothing of the kind since he thought of entering politics." Now that Mr. McKinley is out of politics, it could do no harm to his prospects if what he may possibly have said about the Catholic church were republished, and we hope to see it.

Letters of Friends.

Readers desirous of communicating with the writers of the letters in this department may address them in care of The Truth Seeker, 28 Lafayette Place, New York, N. Y., and the letters will be readdressed and forwarded.

Clergy a Bloodthirsty Class.

To the Editor of The Truth Seeker.
It is evident that we need ten thousand Robert G. Ingersolls and ten thousand modern Patrick Henrys. We need greater liberty and more justice. We find clergymen to be bigots, and of the dangerous, bloodthirsty class, if we judge them by their recently-published remarks. We need a liberal-minded man or woman to be the chief of every department, men and women who will not follow an evil system of cursing and thinking because our ancestors followed it since the time of Moses. We should not follow the teachings of any man-made God when our reason shows us that it is evil or not good for the human individual or family or society.

I am glad of the offer of The Truth Seeker to The Press-Writers. We need public discussion on many subjects, so we may have right living and right thinking on this earth. I am more concerned for my life on this earth than I am about my soul's condition after death, yet at times my mind rebels at the laws of man, though my mind controls my body to observe the law that thousands and tens of thousands despise and disobey.

I regard them as better soldiers than I am, yet I keep my freedom to defend them and to break down the old and evil customs and laws. Let us push on by helping The Truth Seeker with a subscription.
Yours very truly,
A. F. HILL.
Boston, Mass.

A Respectful Suggestion.

To the Editor of The Truth Seeker.
I respectfully suggest that the individuals who are now crying loudly for the enactment of repressive laws to suppress the Anarchists should first study their literature, in order that they may discover that there is no call for this bloodthirsty cry of extermination that is being so pitilessly urged against unoffending men, women, and children. It is true Anarchy aims to abolish government, not by killing rulers, but by developing the thought in the minds of men that government is not necessary; that there is room enough on earth for men to dwell in peace and plenty without standing armies, police, jails, and scaffolds. The Anarchist propaganda is not a message of blood, but of peace; it appeals to reason, to human sympathy. Study their literature, and it will be found that there is no connection between Czolgosz's act and the philosophy of Anarchy. It is cruel and inhuman to hold all Anarchists responsible for the act of one of their number. The slayer of Garfield claimed he had a mission from God to kill the President, but did the world at large hold Christianity responsible for that bloody act? No. Yet it is common for Christian men and women to declare they are doing God's work. The upholders of government cannot kill the ideal of Anarchy by hanging its teachers or by persecuting its adherents. If the theory of Anarchy has no rational basis, reason is the only weapon that will demolish it. Likewise with government, force can never destroy it; only the power of human thought, which has slowly demolished the false dogmas of the past, can make a breach in the wall of the government. Humanity has nothing to fear from the development of the mind. Laws are the creations of fallible men. Therefore there is nothing sacred about the law that one should fear to criticize or investigate. If a law will not bear criticism then there is something wrong about that law.

In conclusion, I would like to ask how many of your readers know that the author of the Declaration of Independence was an Anarchist. He found it impracticable to adopt the highest and best in the science of human government at that time. The world of mankind was not yet ripe for the highest and best. Anarchy as defined by the Century Dictionary is: "A social theory which regards the union of order with

the absence of all direct government of man by man as the political ideal; absolute individual liberty." Jefferson's great maxim was, "That government is best which governs least," but the privileged classes—the political leaders, the clergy and the lawyers—have taken good care to make it impracticable if not impossible.

GEO. B. WHEELER.

Chicago, Ill, Oct. 14, E. M. 301.

The Plan Rejected.

To the Editor of The Truth Seeker.
Priests and parsons rant and tell
Of a seething, burning hell,
By a righteous God created
To burn forever unabated;
Every soul that has denied
The God in Christ the crucified,
Or set aside as unbeliever
The myth—a virgin once conceived
By union with the Holy Ghost.
And bore a son to the God of Hosts;
A human form, with flesh and blood,
With all the attributes of God,
To whom all power on earth is given
To damn in hell or save in heaven;
In hell where doubters plead and cry
For death's relief, but cannot die.
Believe this myth or else be crammed
In hell to suffer with the damned.
A fate like that would God decrie;
That God is cruel we deny;
A torturous hell, by priest proclaimed,
Was not by a just God ordained,
Nor would a gracious God create
A soul to suffer such a fate.
If God there be, that God is just;
In such a God alone we trust.
But for a God of fiendish hate
We have no love, but reprobate.
For thus proclaiming, if I'm thrust
In hell to suffer, then I must
Abjure the author of a fate
That dispels love with cruel hate. * *

Daybreak in Sight.

To the Editor of The Truth Seeker.
It is the early morn, the morn of reason.
The dawn of a brighter day, an intellectual day. The beginning of a new era, an era of common sense. Superstition has ruled in the past and ruined in the ruling. It has been the spider in the dumping of civilization, the clog in the wheel of progress. All scientific research has been made in spite of and not in accordance with religion.

Its every step has been made at the expense of dogma; at every stride the life has been crushed out of creed. The priesthood stand dumfounded upon the verge of an ever-flowing crater of human knowledge, a fountain of revealed truth. Truth that will not square with myths of Moses, nor the "gospels" of "saints." Hail to the new dawn! Hail to the rosy morn! The orb of day emerging from the sea of darkness. Intelligence moving out of the shadow of mental depression. The era of glorious Truth! The period of emancipation from the iron shackles of ignorance. The laying aside of bald assertion. The blight of ignorance, like a dark pall which has seemed impenetrable, is at last drifting. The bleak fog is lifting before the soft winds of Hope. The gentle zephyrs of inspiration are fanning our pallid cheeks to the glow of health. The hue of life is beaming in the countenance of the real man. Joy exchanged for sorrow, gladness for mourning. Behind us is wailing and woe; before is the promise of real life and hope, hope in mankind. Trust in mankind; all responsibility is in man, and man is responsible to himself. No God is responsible for or to man. No man is responsible for or to God. The relationship is non-existent. A free agent is not a bound servant. Slavery is slavery in any guise. If a man were but the puppet of God, then man could have no freedom, and therefore no responsibility. Conscience is man's only guide, a limited guide, but his only pilot, but safe enough if he follows its dictation. All new things are problems to be solved. The mystery of yesterday is the revealed page of to-morrow. This is enlightenment. This is education.

A creed is a hedge put around intellect, a limit to knowledge. Why should one think within a given circle? Why say to an idea: "Expand not?" Why confine mental sight? It is no crime to learn. A creed is a dark cell in which one places his own ideas voluntarily, shuts the door, locks it, and hands over the keys to the priest to hold. Duress is not for the free man. Liberty to think and act is the inheritance of

man bestowed by Nature. Hold the precious gift as a valued heirloom.

Baltimore, Md. JOHN F. CLARKE.

Inadequately Informed.

To the Editor of The Truth Seeker
That great journal, the American Israelite, very correctly objects to the phrase, "Christian fortitude," used by President Roosevelt in his first official utterance, and in an able editorial says: "The Constitution specially forbids taking cognizance of any religion, and although the President has not very violently fractured that document, yet there are many who think he did not observe its spirit in the utterance referred to."

Mr. Roosevelt has on other occasions shown that he is not abreast with the beneficent spirit of the age. His bitter and indefensible attack on Thomas Paine indicates that he is inadequately informed of the character of that great patriot and writer. Mr. Roosevelt, if he is fairly informed, should know that Jefferson denounced the traditionalist cult—said that priests and commentators had defaced and misconstrued the simple ethical teachings of the Son of Man. The man with but a moderate knowledge of the history of this Republic knows that Washington declared that this nation was not a Christian or Mohammedan one. Many years ago that distinguished scholar, Prof. Max Muller, declared, "Those who know but one religion know none." It seems scarcely possible that any broad-minded scholar or even a tolerably well-informed person should commit so lamentable a mistake as is alleged of the President of this great Republic. The country described in the words of Charles Sumner—"Noble and puissant nation purged of every stain, an example of honor, justice, peace, and freedom to the nations of the earth," should have a true exponent of its fundamental law.

Wauseon, O. JEFFERSONIAN.

Concerning a Blustering Blatherskite.

To the Editor of The Truth Seeker.
I have been a reader of the Blue Grass Blade for the past three or four months—and, by the way, it has been sent to my address unsolicited—and I have noted with considerable disgust the attacks made by its editor and some correspondents upon yourself and The Truth Seeker; but I made up my mind long ago that the Blue Grass Blade was too much on the bluster; lacked a proper appreciation of justice, and was but little good to the average Freethought reader. It blinds the unwary for a short time, but in the end it must expose itself.

The Truth Seeker I like better than I used, and can assure you as an old reader that whatever may happen to it the Blue Grass Blade can never take its place as a Freethought journal. The editor of that sheet is too much of a blatherskite.

I will go you "halves" on that proposition of yours to that banker in Iowa. It is to be hoped that he is a better judge of banking than he of human nature. Respectfully yours,
J. W. G. MERRITT.
Washington.

Mr. Morse Home Again.

To the Editor of The Truth Seeker.
After an absence of five years, during which time I have visited South Africa, England, and New York, I am again at home. The Liberal element is still strong in Port Angeles. We have five school houses and thirteen teachers, and have only four churches. At the school election last May the Liberals won a complete victory, electing their director and clerk. There is not much aggressive Freethought work being done here now, but the Liberals are living in such a manner as to gain the respect of all who know them.

In case of sickness, infidel women nurse the sick, while Christian women are at church or prayer meeting. I heard the remark made of one, "What a good woman she is! It's too bad she don't belong to church."

I am now visiting with a model Freethought family, consisting of Mr. Charles A. Wood, Mrs. Wood, three sons, and two daughters. This family believes in the motto, "It is better to rule by love than fear." Mr. Wood says he never struck one of his children. There is no boss here, nor is

there any need of one, for each tries to excel in the endeavor to please the others, or contribute to the pleasure of any one who is fortunate enough to be with them. I have adopted a method of advertising The Truth Seeker that I think will increase its circulation. I have inserted this ad. in the Port Angeles Democrat-Leader:

SAMPLE COPIES FREE

of a great reform journal. The New York Truth Seeker opens its columns to the public, for the discussion of all subjects which they may think to be the most important for the welfare of humanity. Address Truth Seeker Company, 28 Lafayette place, New York city.

If this proves to be of any benefit to The Truth Seeker I will put a similar ad. in other papers. I am glad the Press-Writers are increasing in numbers and power; they are much needed to elevate and purify the public press.

FRANK MORSE.
Port Angeles, Wash.

Agents and Principals.

To the Editor of The Truth Seeker.
Since I last wrote you God in his providence has seen fit to permit the removal of our President. Some say that his slayer struck not at the man, but at the government of which he was the chief agent; but if this be so, will not the act of the state of New York on October 28 in striking God's chief agent dead be a blow aimed at God instead of at his agent? If God would protect his agent in this matter, could that electrocution take place? We are told that God holds the lightning in his hand; so does New York, but can it be that she is mightier than God, who evidently would let that man live longer if she would consent? Lest these suggestions should be imputed to a Freethought source, will you allow me to quote a Nashville, Tenn., item?

"Was the Assassination of President McKinley the Will of God?" This was the subject of a sensational sermon delivered to-night by the Rev. C. C. Cline, pastor of one of the leading congregations of the city. He said the death was the will of God, as has been the displacement of four kings and rulers in the Bible times, and the assassination of Lincoln and Garfield.

He declared God was jealous of the poor and oppressed, and that President McKinley was a commercial President, harboring the corporations to the detriment of the masses. McKinley was weighed by God and found wanting. "He was abominably a financial President—the best servant the corporations ever had in the White House. There is no use hanging Anarchists. Go to the hotbed of anarchy—plutocracy. Give the masses legislation, and not the few who work the masses."

The Rev. Cline declared the President was controlled by corporate influences, and spoke in a sensational manner of his alleged friendship for Catholics. He said:

"Roosevelt steps in without complications or obligations to the Catholic force. We have an untrammelled President now except for the one promise that he will carry out McKinley's policies. I regret it."

The Rev. Cline is a man of high standing, and his sermon will doubtless cause a sensation.

BIERSTEIN.

Death of Nathaniel Little.

To the Editor of The Truth Seeker.
I now open the wrapper of the issue of October 12, in place of one who can no more do the task always so pleasing to him. My father, Nathaniel Little of Newbury, Mass., received the prospectus of The Truth Seeker, then its first number, and few succeeding but were opened by him and read first. This last, reaching us earlier than its date, while yet he was with us, remained closed, as in the early morning of October 10 he went away.

With such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turps again home.

It was closed while on Sunday afternoon many neighbors, friends, employees, gathered to once more look on the face of one whom they had full cause to honor, and to listen to a part of "The Declaration of the Free" in the magnificent delivery of L. K. Washburn, who afterward gave a discourse, which, considering the meagre sources at his command of knowledge of the personality of him for whom in this our last privilege of action we endeavored to

spak and act "in spirit and truth," was a gem of rare setting.

May The Truth Seeker, my father's beloved paper, endure to the length of days vouchsafed him, broadening and deepening its work, recognizing the truth in paths others than the one in which his eyes were searching, and where he many times "fought the good fight" of truth with the weapons of honest doubt and reason.

ALICE ARCHER LITTLE.

Twenty-two Years More.

To the Editor of The Truth Seeker.

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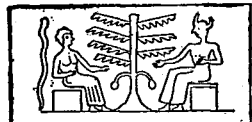
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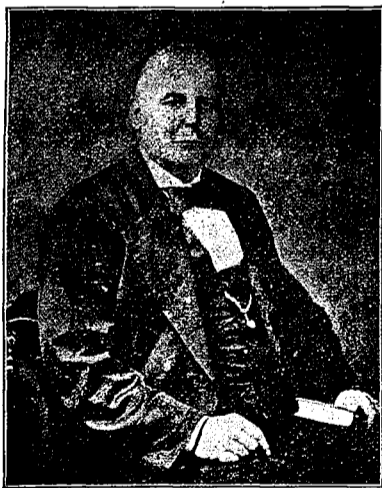
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Neighbor: "No time. Churches are too slow for this age. They don't fit into our twentieth century, mile-a-minute civilization, no siree."

Deacon De Goode: "Um—well, what would you suggest?"

Neighbor: "Can't say exactly, but it ought to be some sort of a put-a-nickel-in-the-slot-and-save-your-soul machine."

William Leverich Brower tells a story of the recent annual meeting of the Particular Synod of the Dutch Reformed church in this city. A friend passed the church, in the portal of which a newsboy was reading the afternoon papers. "Can you tell me what is going on in the church, my lad?" asked Mr. Brower's friend. "Yep; dey's a meetin' o' de Particular Sinners in dere," readily responded the newsboy, who couldn't understand why the inquirer smiled.

A man was taken ill with appendicitis not long ago in the parish of a certain prominent Presbyterian minister of Brooklyn. The patient desired the services of a minister of the gospel, but asked his brother to summon an Episcopalian from another district, saying there was nothing in the Presbyterian prayer-book applicable to his case. The Episcopalian minister remonstrated against intruding upon another's field, but was finally persuaded to attend the bedside of the sick man. The latter explained that he was very ill with appendicitis, and did not think the Presbyterian prayer-book contained anything that would console him. "Wav, yes it does," replied the Episcopalian; "you'll find that in the appendix."

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"How happy this world might 'a' been ef the apple crop had only been a failure in the Garden of Eden.

"Yes, sir-ee! The way of the transgressor is hard, sure enough. I went fishin' on Sunday once, an' I got back so late that everythin' had been to supper, an' all the sliced pineapple with sugar on was gone.

"I've knowed lots o' people who was steadfast in the faith, but I never run ag'in anyone whose faith was so unwaverin' as ol' sister Binger's. There had been a long dry spell, an' the dominie sot aside a Sunday for us to come together at the meetin' house an' pray for rain—for rain to come at once, an' plenty of it. I was on my way to the meetin', an' I see Sister Binger sittin' on her stoop. 'Sister,' says I, 'how's this? Ain't you goin' to meetin' to help pray for rain?' 'No, Deacon,' said she. 'I hain't got no umbrella to go home with.' There's faith for you, I guess."

HER MISTAKE—A young woman from the South who was visiting New York a few days ago with her husband left him in their hotel room one morning while she went on an errand. She was not accustomed to big hotels, nor to big New York, but she got back without mishap in half an hour and knocked at the door. There was no response.

"Let me in, honey," said the young woman, knocking more vigorously.

Still no response.

"Honey, let me in," called the young woman, redoubling her exertions. "Honey, honey, let me in."

She rattled the knob and shook the door and pounded with both fists, but there was the silence of the grave on the other side.

The young woman's voice rose to half a cry.

"Honey, aren't you there? I want to get in. Honey, open the door."

Then arose from the other side of the door a deep, bass voice with a resentful note in it.

"Madam," it said, "this is not a beehive. This is a bathroom."—Sun.

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The Press-Writers.

Press-Writers' Notes.

The Boston Post, the paper "without a mission and without a muzzle," politely declines to raise the question of plagiarism in connection with its report of Dr. George C. Lorimer's recent sermon on Anarchy, saying, "It is quite possible that if he made a quotation from the orator referred to [Ingersoll] the reporter of the speech may have failed to report it as a quotation." And here is a lesson Press-Writers have learned before, that newspapers are loathe to print criticisms of the sermons they report. Editorials and correspondence make the best targets.

The Spokesman-Review (Spokane, Wash.) Oct. 6, says: "Rev. Mr. Giboney said yesterday that he was planning to preach a sermon in answer to his critics. The Spokesman-Review has received letters from all over the United States on the Giboney sermon. Interest in the preacher's assertions seems to have been aroused from the Atlantic to the Pacific. The Spokesman-Review to-day prints another letter from Mr. Jeldness and one from a Boston (?) Infidel."

The one from the Boston Infidel doth not appear, but instead there is a good one from Walter Breen of Omaha, Neb. Mr. Jeldness's effort is devoted to an answer of the Rev. Mr. Edwards, who has come to the defense of the Rev. Mr. Giboney. Press-Writers may use the following excerpt from Mr. Jeldness's letter as a basis for addressing the Spokesman-Review: "Rev. Mr. Edwards, in charging me with making assertions without proof, continues as follows: 'There can never be any satisfaction in an argument as long as the participants content themselves with assertions.' This is true, and it is a beacon light that sends its rays through congregational gloom, but it would be fatal to the profession of which the Rev. Mr. Edwards is an honored member if the members should be true to its teachings. Take from the clergy the right to make assertions without proof and the whole superstructure of Christian mythology crumbles and falls, and 'Othello's occupation' would be gone."

Dorchester (Mass.) Beacon.—October 12, Dr. J. C. Barnes, in a half-column letter, answers the editor's scurrilous diatribe against Anarchists and defends the Home, Wash., colony as "An Ideal Society."

Pioneer Press, Martinsburg, W. Va.—E. W. Chamberlain has a splendid letter on "Time for Moderation;" Albert P. Lewis commends the Pioneer Press for printing so many Freethought letters.

The Seventh Trumpet (Union Star, Mo.) for December.—D. Webster Groh and Elias Livesey, in all the wickedness of science and reason, confound the one and only true humble servant of God—the editor—with their questions written after the wicked fashion of men with good sense that always are an abomination unto the Lord! Amen.

Beverly (Mass.) Evening Times.—Oct. 7, John A. Romans fills a column in defense of the Afro-American race.

Boston Globe.—Oct. 12, W. C. Knowlton on "Anarchy, Assassination, and Christianity."

Philadelphia Bulletin.—Oct. 7, John J. Fleming writes on "Man's Inheritance," and R. S. Clymer scores the churches under the caption of "Faith and Works." Oct. 8, Mrs. M. Fiske has a letter on "Sin and Punishment;" John J. Fleming, "A McKinley Memorial;" J. M. Gilbert, "Science and the Bible;" R. S. Clymer, "New Thought." Oct. 9, Edward Stern outlines a plan for "Government Ownership of Railroads."

October 11, John J. Fleming writes on "Charity and Riches." Oct. 12, William C. Bonney replies to a critic on the "Resurrection;" John J. Fleming says, "Save the Children," and the writer makes a plea for "Freedom of Speech." Oct. 14, Kate Austin sizes up the popular cry for the "Destruction of Anarchists." Oct. 16, a whole page is devoted to letters. Albert P. Lewis has a splendid one on "Freedom of Speech;" Edward Stern, on "Interest and Justice," and U. Tanner gives some "Aphorisms."

The Baltimore (Md.) American, Oct. 9, prints F. Wm. E. Cullingford in commen-

datation of Livesey's work for "Free Speech and a Free Press."

Boston Traveler.—Oct. 11, Francis B. Livesey takes up his old proposition, "Back to the Land." Helen Bland Taylor writes of "The Assassination," putting an interrogation-point after each sentence in a very familiar way. "And the Lord shall say, Well done, good and faithful servant" Oct. 12, W. C. Crawford has one on the theologians from the Spiritualist point of view; Aurin F. Hill says: "Listen to the voice of the outcast before you condemn him." Oct. 14, J. T. Small writes of "State Socialist Tyranny;" W. C. Crawford on "The Gospel of Spirit Return." Oct. 13, James B. Elliott has a fine letter on "Paine's Political Views." Edward Stern "Replies to Crank." Albert P. Lewis, under the caption "Transporting Anarchists," gets after the Rev. George C. Lorimer's original ideas that may be found in Ingersoll's "Crimes Against Criminals;" and "Paine Hall" (Wm. Duffney) adds a chapter on "Paine's Domestic Life." Oct. 15, Prof. John Moore gives the Ingersoll defenders a splendid target, of which ten copies have been sent out. Oct. 17, J. C. Bell has a good one on the "Double Standard of Morals" among Christians. J. M. Gilbert has two letters. "Mind Expresses Nothing Real" is the title of one; "Great Men's Religion, a reply to E. H. J. on Christian Statesmen," the other. D. Webster Groh unsheathes the sword in "Self-Defense," and drives Thomas Paine's traducer, "Common Sense," to his corner. A. Johnson comes across the continent with a plea for "Free Speech." But my notes are never complete without a selection from our late "Prophet" henceforth "Brer" Willard, Revere, Mass.

"Mr. A. C. Armstrong—Sir: Pleased to state that I have at hand a circular of the American Press-Writers' Association. After carefully perusing said circular, I am led to the conclusion that I want to enroll as an active member. My specialties are (1) Christianity; (2) Sunday Question; (3) Curfew; (4) Public School Reforms; (5) Bible and Divorce." How soon can you enroll me? How shall I begin to exchange newspapers with members? What is the subscription price of The Truth Seeker? I want to subscribe. Will send a small donation within a few days to help pay for the next edition of the association's circular. Yours very truly, EUGENE B. WILLARD."

Now is the time for our Liberal friends to emulate "Brer" Willard's example. Printer Cullingford will have a new edition of name circular 3300 out the first of November, and we need your donations to circulate them. The Truth Seeker needs your subscriptions and every Press-Writer needs The Truth Seeker, which is now the only paper that prints notes of our work.

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- d Livesey, Mrs. Ella T., Sykesville, Md.
- b Willard, Eugene B., Revere, Mass.

REINSTATED.

- c Severance, G. A., 711 Pawling avenue, Troy, N. Y.

WITHDRAWN.

- c Keever, Walter E., Box 228, Fountain City, Ind.
- e Ohl, John, 1700 Baltimore st., Baltimore, Md.

CORRECTION.

- c Wettstein, Otto, 1945 Logan ave., Denver, Colo.

HONORABLE MENTION.

- f Barnes, John B., Pittsfield, Me.
- f Phelps, Mrs. Hortense Malcolm, Otterville, Ontario, Can.; contribution, \$1 each.
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- 17 Leroy street, Dorchester, Mass., Oct. 17

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