

**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLESON, Postmaster-General.

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 27.

PUBLISHED  
WEEKLY

New York, July 6, 1918.

62 VESEY  
STREET

\$3.50 Per Year

## *In This Number*

Shelley: Poet of the Future.

By John E. Remsburg.

The Loyalty of the Freethinker, of  
This Paper, and of the Clergy.

The Pope Laments.

Deathbed Protection a Need in Ireland.

By Hugh F. O'Donnell, M. P.

Clock-Watchers and Idealists Who  
Feed Them.

By Edwin C. Walker.



### THE CREEDAL FIDDLE.

One finds in the Bible infant baptism, another believer's baptism; one ordination, another liberty of ministry; one a post-millennial advent, another a pre-millennial advent (a thousand years is of small account in theology); one trinity, another unity; one a personal devil, another an evil influence; one election, another free grace; one perseverance, another falling from grace; one progressive sanctification, another instantaneous sanctification; one eternal punishment, another annihilation, and another universal restoration; one an intermediate state after death, another an immediate heaven; and so on. All these views are confidently proved from the words of the Bible by each divinely illuminated student; and each inspired believer through the ages has denounced or cursed or murdered the other inspired believer.—*R. C. Adams.*

Considering all the heresies, the enormous crimes, the wickedness, the astounding follies, which the Bible has been made to justify, and which its indiscriminate reading has suggested; considering that it has been, indeed, the sword which our Lord said he was sending, and that not the devil himself could have invented an implement more potent to fill the hated world with lies and blood and fury, I think certainly that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons, . . . is the most culpable folly of which it is possible for man to be guilty.—*James Anthony Froude.*

Bible-making is easily enough executed if you, or Ezra, or anyone else, only keep up a due blending and admixture of ambiguity and incomprehensibility.

Speak to the vulgar in language they understand, and they think you are simply one of themselves. But it is very different when you, or Ezra, or anyone else, burst out into, "And they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel. When they went they went upon their four sides; and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up" (Ezek. i, 16-19).—*Saladin.*

Who wrote the New Testament? I do not know. Who does know? Nobody. We have found many manuscripts containing portions of the New Testament. Some of these manuscripts leave out five or six books—many of them. Others more; others less. No two of these manuscripts agree. Nobody knows who wrote these manuscripts. They are all written in Greek. The disciples of Christ, so far as we know, knew only Hebrew. Nobody ever saw, so far as we know, one of the original Hebrew manuscripts. Nobody ever saw anybody who had seen anybody who had heard of anybody that had ever seen anybody that had ever seen one of the original Hebrew manuscripts. In the original the manuscripts and gospels are signed by nobody. The epistles are addressed to nobody; and they are signed by the same person. All the addresses, all the pretended ear-marks showing to whom they were written, and by whom they were written, are simply interpolations, and everybody who has studied the subject knows it.—*Ingersoll.*

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - - - - JULY 6, 1918

**Subscription Rates.**

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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.

A word to Ireland: Love me, love my ally:

Is Ireland trying to kill England or to commit suicide?

If Ireland is ready to fight for liberty, let her make war on her priests.

We shall never again have a free press in the United States until the Roman hierarchy is kicked out of every editorial room in the country.

Christians have no cause for mourning when a loved one dies, if they are honest in what they profess to believe. They should not wear black for one who has gone from a wicked world to a glorious immortality. There is something hideously contradictory between a Christian's faith and a Christian's despair. *I have never yet seen one single Christian act as if he really believed that a man died into a happier and better life than he found on earth.*

It does not seem quite the thing that a clergyman should get five thousand dollars a year for preaching the silly superstitions of Christianity, while a man gets only four or five hundred a year in his Derby for giving lectures on moral and philosophical subjects that are calculated to improve the world, and have the merit of being intelligent and honest, at least. There is not a pulpit in Christendom large enough to hold a man who speaks the truth.

One reason that our people so often act as though they lacked intelligence is because they have been led by the religious stupidity of Roman Catholicism. The small political organization within the giant ecclesiastical organization of Romanism is the dominating force which is working havoc with our democratic principles. This force is bending every energy, not for the nation in which it lives, but for the success of the church in which it professes to have faith. Our only safety is repudiation of the Roman Catholic priest.

The Red Cross is the cross of humanity: religion's cross is the cross of superstition. The first stands for help to man here; the other stands for faith in something or nothing. Let us have faith in our fathers, mothers and children, and in ourselves, and let us help those who are nearest and who need help now. Those in another world should not prevent those in this world from receiv-

ing aid and comfort. Give your money to help human beings on earth. What is given to help anybody else never does it.

No man is an Atheist because he wishes to be, but because he cannot honestly be anything else. He might dishonestly, or ignorantly, be a Christian, but he could not be other than he is and respect his intelligence. It is only the church that bothers itself about Atheism, for *Atheism is everywhere except in the church.* There is no good reason why an Atheist should not be respected as much, or more, than a Christian. That he is not is generally owing to the malicious hatred of the men and women who pretend to follow the person who said, "Love one another." L. K. W.

**The Pope Laments.**

According to the *Osservatore Romano*, the Vatican organ, Pope Benedict, in his reply to the address received from the episcopacy of Lombardy, indulged in a jeremiad against those who have expressed themselves unfavorably to the part that he and his church have played in connection with the war. He says that he is greatly afflicted "not only by the indescribable horrors of this war, which, without parallel in the history of the world, threatens to drag poor Europe to the bottom of the abyss, but also by an insidious and skillful campaign of calumnies and hatred against the person of the pontiff and his work."

His excuse for his culpable neglect in taking no action when the civil inhabitants of Belgium were tortured and murdered is that "in the present uncertainty of this blaze of passions it is impossible to inflict condemnation for each crime while all are included in a condemnation pronounced according to the general principle." If all men were assured of the justice of their cause in opposing dangerous or basely inefficient institutions as they are today in their attacks upon the pusillanimity of the pope and his church, the world would have long since been a much happier place wherein to live than many of us are now finding it.

For fifteen hundred years the popes of Rome have been reiterating their assertion that mankind does not understand them nor the church which they represent. This falsely-accredited lack of apprehension on the part of men to understand papal Christianity is one of the chief means employed by Romanism to hoodwink the public, and to hold its ignorant devotees in the leash of moral bondage. No organization that has ever settled down upon a credulous world is better understood than modern Romanism. Were the pope to acknowledge this fact, he would relinquish at once one of his strongest powers for the dissemination of ignorance and superstition.

The vital question in all this controversy concerning the pope, his church and the war, is simply this: Is there a right side and a wrong side to the terrible struggle that is now going on in Europe? If there is a right side, then every man's stand is predetermined for him whether he will hold it or not. Italy is one of the warring nations. The pope is an Italian citizen. Must everybody within the militant governments declare their patriotism even to the sacrifice of their life, while the pope alone, on the score of his neutrality and universal citizenship, remains apart, no more prepared to possess a conviction and to express it than the Sphinx on the plains of Egypt?

Men naturally are incensed at such a cowardly attitude, for those who believe in him and his mission have a right to assume that he will be loyal to righteousness, equity and truth, if there be any reality to his stupendous claims to be the supreme and infallible judge in all matters of faith and morals. The truth of the matter is that the pope has expressed no opinion of the moral features involved in the war's procedure, while all the rest of the world has reached a clear and final judgment which has been of invaluable benefit to the righteous cause.

The fact that he has thousands of subjects fighting on the wrong side might, of course, embarrass him in pronouncing a decision; but this ought to be a trifling objection to one who calls himself the vicegerent of God. If this office truly represent him, he ought not to hesitate in taking sides any more than would God, his heavenly master. The pope seems to have been very particular about the safety of the church bells of Belgium, and made a special plea for them to the German authorities, but we have yet to learn of a single word of denunciation coming from him in reference to the innumerable inhuman assaults made upon the defenseless population of that noble but unhappy country.

If the pope wished to save himself the criticism which has justly fallen upon him, he should have remained quiet, and voiced no sentiments whatever; for the man not sufficiently noble and patriotic to side openly with the armies fighting for the right, is not justified in leading a movement for peace, while yet the great issues upon which rest all future civilization and progress hang threateningly in the balance. "His Holiness" failed to make use of a great opportunity for good; now let him bear the consequences of a disappointed and offended world. Popes have wailed before without gaining any increment of honor or influence.

**Death and Immortality.**

It is a perfectly natural thing to suppose that men's minds will be directed with more than wonted seriousness to the conditions of death, when they realize the imminent dangers of war, and the possibility that even now a son or a brother may lie lifeless upon the blood-sodden field of battle, never again to take his place around the family hearth. It would be vain to declare that such circumstances do not at times arouse within men a new interest in death, and a reasonable inquisitiveness as to the possible perpetuity of the young life that has just gone out amid the din of shot and shell.

The number of books and magazine articles that are being published today with the theme of death as the motive are the normal product of a thoughtful people, solemnly impressed with the horrors of an unprecedented war, and with a sincere longing to ease the weight of grief which rests so heavily upon the thousands of fathers and mothers who have yielded up their sons, and their daughters too, for the cause of human freedom and happiness.

It is a mistake to think, however, that in this way anything is to be added to what the world already knows about the soul's future existence. Such times as we are now passing through are a great incentive to speculative minds to reason mystically as if they were propounding some of the greatest truths of nature. It is in this way that a writer in the *May Atlantic* explains her theory of death, and originates the clever saying that "our boys have died, therefore we must live."

Like all theorists, she cannot manage her subject without making an attack upon science, which it is quite evident she does not understand. She tells us that since 1914 the authority of science has been questioned more and more; she asks, "Can science convince us that we have not a soul when we feel it suffer so?" She speaks of the "conventional doctrines of science," and finally adds the remark that "the scientific, the materialistic attitude was a stage of growth ordained for our adolescence, but it did not indicate the maturity that we thought it did."

One of the most persistent puzzles to the scientific mind is the way in which religious persons continually picture science as a substitute for religion, or as one of several religions. They think that they can secure no standing for faith until they have at least done their best to disparage science. The person who reasons on this wise is deeply unfamiliar with the first principles of science. Science does not rest in mysteries; on the contrary, its mission is to unravel the hidden things of nature so far as it may be able; and when this ap-

pears impossible, it allows the subject of its investigation to remain a mystery, and does not, like religion, build up a fact upon something it does not understand. Science is about as far removed from any connection with religion as oil is from water by its lack of affinity with that element; and it is high time that pious writers like Miss Kirkland in the *Atlantic* confine their experimenting with religion to the subject itself, or to kindred topics, of which science is not one.

As an argument for the soul's immortality, Miss Kirkland's article is worthless. Like many previous writers on the subject, she depends upon instinct and feeling as a basis of fact, and tells us of the wonderful experiences enjoyed by dying soldiers of visions of the life that is yet to be. Her whole discussion turns upon the following paragraph: "After decades of materialism, a new mysticism is being born. All of us today perceive some great force let loose upon us—for our destruction or regeneration. A Power is certainly at work—is it God or Devil, for no one dares longer to call it chance? Every instinct answers, God. God and immortality have become facts for our every-day life, while before they were only words, and words avoided. The new thing about faith today is that it is voluntarily intuitive, and that its mysticism is not contemplative but active. This mysticism is conscious."

We know of no pseudo-scientist who has written vaguer or less pragmatic stuff than this. To the real scientist it is the veriest clap-trap, without rime or reason; and were the latter to give expression to such ideas, the Christian might well declare that science was hopelessly speculative, and of no practical value to a world anxious to know the facts about man and nature. Miss Kirkland has simply transferred the church-attending soldier of some Christian community, a man like Donald Hankey, to the war trenches of the battle field, and made him and others like him the revealers and exponents of a mystery which has baffled the powers of the greatest intellects of the ages through which man has passed. "Our intuitions of God today," says Miss Kirkland, "are more to be relied upon than those of earlier periods that were unaware of pitfalls. The evidence of our mature wisdom is that, having experienced the pitfalls, we have voluntarily returned to a childlike trust. We do not argue about God: we accept him. We do not argue about survival: we accept it." The person who could write such words conscientiously in the belief that they would be received as true in this analytical age, is capable of the most absurd feats of transvaluation, and could be made to believe that the moon is made of green cheese.

Hereward Carrington, whose recent work, "Psychical Phenomena and the War," has just been read by us, takes a very different and far saner view of this whole matter of death and immortality. It is his settled conviction that if ever man's immortality is demonstrated as a fact, it will not have been brought about through the teachings of religion, but because of the discoveries of intelligent science. Religion reveals nothing, and discovers nothing; this is why the millions of bereaved men and women who longed for some token from their departed relatives and friends that they were yet alive and happy, deserted the church and mingled with psychic researchers and those who knew the value of a fact as contrasted with Christian mysticism.

Miss Kirkland's "Religion of the New Death" is a fancy sketch, too imaginary and vapid to arouse any warmth of interest save for the literary critic, who, perforce of the requirements of his calling, must at least make mention of the visionary and foolish as well as exhibit the elements of value which attach themselves to writings that are worth while.

Our whole modern view of the rise of Christendom, and the part it played during the first century, is radically false.—*Arthur Drews.*

## Picking on The Truth Seeker.

We have of late enjoyed some pleasant if rather nervous correspondence with officials of our mail service and postoffice department over delay in the despatching of *THE TRUTH SEEKER*, whose delivery, as readers must have observed, has been erratic. The explanation is that some one has been trying to convince the authorities that the loyalty of this paper is defective, hence one issue after another was held for examination as to its mailability.

At the office of Postmaster Patten of New York we held agreeable though not wholly satisfactory converse with his assistant, who took the trouble to light up a desk and lay before us on it a volume containing the Espionage Act, with the Overman rider; but we got therefrom no mental illumination, since the law does not say that one may not disparage interested church activities in the war, nor does it penalize the offense of leze-majesty against the kaiser.

The Assistant Postmaster, urbane and polite, proved uncommunicative when asked why the department was picking on *THE TRUTH SEEKER*. Regarding the mailability of organs of thought the New York postmaster is under orders from Washington. He may hold a publication for examination, but may not release it without advice from the capital.

We came into communication with another courteous and considerate official by writing to the Hon. W. H. Lamar, Solicitor for the Postoffice Department, Washington, D. C., who waived the rule of his office to indicate that an editorial paragraph in our number for April 13 contained expressions calculated to produce an undesired effect on certain religious minds. We wrote to Mr. Lamar that when debate had got back to the intellectual plane we should be glad to argue the matter out with him at some length, but would respect his opinion "for the duration." We could not doubt that he was doing his duty just as he saw or felt it, and could only thank him for his frank and heart-to-heart expressions.

For some weeks, although the examination of each issue was continued, there was no more than the delay of twenty-four hours or so, until the June 22 number came to be deposited for transmission. A copy of this number, Postmaster Patten wrote us, had been sent to the Solicitor at Washington for his opinion on its mailability, the remainder of the edition meanwhile being withheld. This interested us deeply, and to make sure that the Solicitor should have an early opportunity for the exercise of his duty we dispatched an additional copy by the airplane service, which covers the distance from New York to Washington in about an hour. It was accompanied by a letter asking for advice, correction and instruction in righteousness. At the same time, by post, we thanked Postmaster Patten for keeping us informed of the progress of events. The edition was liberated after three days and three nights in the heart of the postoffice.

What attracted the suspicious attention of the gentlemen of the postoffice to this paper is not revealed. Had they read the statement of the ever-inaccurate Dr. William A. Sunday that its editor is the mephitic Jeremiah O'Leary? If so, we shall ever regret our neglect to prosecute the evangelist for criminal libel. Had they heard from the pulpit the untruth that wherever Atheism or unbelief is found, there is disloyalty? If so, let them name the minister, and he may have a fight or a lawsuit.

## Our Complaint Against the Clergy.

Of reasons why the religious mind should suspect this paper of not being in full sympathy with the administration in what it permits to be done in the name of war work, we find none but its criticisms of the course the clergy have chosen to take. Against the clergy, Catholic and Protestant, *THE TRUTH SEEKER* has made these complaints:

That they have demanded and accepted exemption from military duty for themselves and for students in their seminaries.

That while they have not proffered to the government the financial support that could be given by submitting billions' worth of church property to equal and impartial taxation, they have raised enormous sums from the general public for sectarian effort. Only orthodox evangelical Christians may be paid from the funds of the Young Men's Christian Association; only Roman Catholics from the Catholic funds contributed to by all sects.

They have denied recreation to our soldiers on their Sabbath.

They have, as we view it, burdened our transportation facilities with their Bibles, chaplains, secretaries, commissioners, investigators and "workers," all of whom we have classed as excess baggage.

They have in scores of instances discouraged enlistment or registration. They do not acknowledge that a man may serve his country if the interests of his church are thereby jeopardized.

They have put the cross above the flag, the church pennant above the Stars and Stripes.

They have procured compulsory attendance upon religious services they hold in army and navy, from which soldiers and sailors, though Freethinkers, are not exempt.

Their chaplains rank as officers, receiving officers' pay for what should be voluntarily contributed or paid for by their own religious organizations.

We cannot believe that the religious forces at the front fill any generally felt want. They are merely tolerated, and must hamper instead of help.

In one country, bishops pledge Roman Catholics not to enlist. In another they fight conscription, and in a third defeat it—all to the obstruction of the plans of the Allies; and a pope prattles about peace plans to the embarrassment of all nations but Germany and those with her in her evil designs.

And our sympathies are wholly with the Administration in its affliction by these self-assertive and intrusive clerics that have wished themselves upon the military organization.

This is our position, stated frequently enough so that it needs no repetition. We ask the clergy to compare their attitude with that of the Freethinkers as we have elsewhere outlined it, and then ask themselves how the future will judge of their conduct at a time when disinterested loyalty and service were demanded of all citizens of this republic.

## The Loyalty of This Paper and of Freethinkers.

We maintain, to the last letter, the unswerving loyalty of *THE TRUTH SEEKER*, and its whole devotion to winning the war. We might go further and affirm that the Freethinker is the only citizen who can be undividedly loyal, for the following among other reasons, to wit:

He does not wait to see what his church says about it.

He does not search any scriptures for a text indicating what it has pleased some deity, messiah or prophet to lay down as a rule of action in such a contingency.

His duty is not placed second after duty and obedience to God, which is to say the priest.

He has no flag, Latin, Greek or Trojan, to fly above the colors of his native or adopted land.

He can go across or come across with no ulterior object in view, such as winning souls instead of fights.

He does not put his country to the expense of maintaining a ghostly adviser at his elbow in case of accident.

He may present himself a living sacrifice, and any glory promised him in the name of the saints is dimmed by the glory of serving his country and mankind, and dying for them if worst comes to worst.

He can accomplish the whole object of his existence and achieve his every aim without violating the Constitution of the United States.

If the government wants more of THE TRUTH SEEKER than the loyalty it has evinced in every number, more than its silence where speaking might impair military efficiency; more of its editor than the two service stars he wears, more than the personal efforts of himself and family for the good and comfort of men in the camps and trenches, the government has only to indicate how that more can be done.

### The Emperor and His Church.

The German quarterly church review, the first section of which is published by the Protestant *Kreuz-Zeitung* of Berlin, seems likely to make unpleasant reading for Emperor William, in view of his frequent utterances in praise of the piety and high morality of the German people.

The review declares that the task of the church has become immeasurably harder "because of the utter lack of discipline and religious feeling among the people. Our youth, with their easily gotten money in their pockets, swollen with sinful pride," it continues, "are entirely contemptuous of restraint and continence. Confusion reigns in numberless of the administrative government departments as to what is right and wrong. The highest law seems to be profiteering and amusement."

Lamenting the laxity of present day German morals, the review incidentally but gravely condemns the proposal emanating from Cologne to legalize bigamy, which proposition the document takes quite seriously. This attitude is interesting, because it is recalled that the proposal at the time it was made was represented by eminent Germans as a mere freak, unworthy of serious notice.

The review, which throughout is couched in the most pessimistic tone, expresses the fear of irreparable damage to the existing evangelical State Church unless it succeeds in overcoming the indifference of the people to religion.

This condition of morals in Germany is due to the fact that those who were commissioned to guide the people in the attainment of the highest things, always associated their ethical efforts with belief in a supernatural creed. There came a time when men found that they could no longer give their consent to a system of dogmas which it was impossible to verify by a reference to scientific facts. The immediate result was that when they saw the supernatural sanctions for morality gradually slipping away from them, and not having learned of any other criterion, they naturally fell into a laxity of thought and manner which has been falsely attributed to their refusal to abide by the teachings of religion.

It is one of the fundamental errors of the day, especially in religious circles, to associate the highest forms of morality with religion, as if a pure and ennobling morality cannot be imagined apart from the soul's affiliation with some type of supernaturalism, preferably Christianity. Instead of religion being the incentive and support to ethical living, we believe that men will be more moral when they learn that morality does not rest for its authority upon arbitrary edicts thundered from the skies, but that its foundation is the experience of mankind as to what is best for man. Some men abstain from evil because they say God forbids it, or they do good because it is commanded so to do; but, when they learn to choose the good for its own sake, they will lose the sense of bondage which imbues virtue with the sense of self-abnegation, and they will find that "the good is universally the pleasurable. Conduct is good or bad as its results to self or others is pleasurable or painful; the need for commandments from God disappears."

We may with hope look forward to a day when men will instinctively and from pleasurable motives "refuse the evil and choose the good." But all men are not yet susceptible of control by moral

suasion or "the enthusiasm of humanity"; and other restraints and impulses may be necessary than those hitherto used by thinking men. Morality must become approved to self-interest as well as to benevolence. Men must realize that it pays better to be good, notwithstanding that the prosperity of the wicked now weakens this conviction.

It is our opinion that when this war is won, men will be more insistent than ever in the past that morality shall be practiced for its own sake, because of the peace and prosperity that thereby shall redound to the world. Whether religion approve or not, the demand of future generations shall be for a common-sense morality, that shall protect the nations against the tyranny of kings and priests, and against the exploiters of plain and humble people by the demagogues of either church or state.

### How to Improve Mankind.

There is no doubt that human beings suffer wrongfully—that men and women are victims of a cruel injustice—but are we using the best methods of removing the wrong?

There is no political remedy for the evils under which men struggle and complain, nor is there any religious panacea for wrong and suffering. It seems to me that human beings must quit their ways of living in order to bring about better conditions of society. Those who wish things different must make them different. Every man and woman must ask this question: What am I doing to make my fellow-beings miserable?

An honest answer to that question with a determination to act according to that answer will bring about a new world of humanity.

But there is something else to consider in this matter. What is to be done with those who are not living right or doing right, and who manifest no desire to change their ways of living for anything better than they now have or enjoy? We cannot ignore this indifferent class, nor can we add happiness to their misery until a change is wrought in their condition. How to bring this about is the important question.

First, we must recognize that to improve mankind we must save what we have gained. There must be no surrender of the right to the wrong; no giving up of virtue to aid vice; no companionship of the pure with the impure. There is justice in the voice which says to the vicious: "Quit your vice before we can associate with you." There is wisdom in the voice which says to the base and degraded: "Leave your foul haunts before we can take you by the hand."

The way to save the world is not for the good to forsake their pure surroundings and go and live with the bad, but for the bad to abandon their evil ways and go and live with the good.

There is nonsense in saying: "We are all alike." We are *not* all alike. There are noble and ignoble, virtuous and vicious, good and bad, honest and dishonest, high and low, pure and vile. These words fit characters, and are not convertible terms.

Some say that one would have been as good as another under similar circumstances. Then what one should work for is to add the circumstances to a man that will make him better. We must get the power of light, the power of education, the power of habit around men. We must make a good home where there is a poor one, put knowledge where there is ignorance, hang a picture where there is a wall, set a flower where there is a need, put the attraction of what is high where there is a temptation to what is low, have an example of right where there is a sight of wrong, give a caress where now is given a blow, a smile, where now there falls a tear. This is the only way to change human life in any satisfactory manner.

L. K. W.

Leave as little as possible for Providence to do and there will be less undone.

### Vicissitudes.

Uncle Sam's volunteering as assistant or managing editor of all newspaper publications, prescribing what their contents shall be and how certain of their pages and statements shall be arranged, has changed somewhat the make-up of THE TRUTH SEEKER. The extremities of the printing trade are responsible for the slightly altered typography. We expect, with the assistance of Art, to improve the appearance of the front page in the near future.

The new zoning law now in effect compels us to reduce advertising space to five per cent of the whole, or to pay a graduated rate of postage which would cost more than we could expect in return for the advertising, or limit our circulation to neighboring zones. THE TRUTH SEEKER goes everywhere; it circulates on both coasts, and from Alaska to the Antilles. For that reason the new rates would bear especially hard upon this paper.

We observe that religious newspapers, practically all of them, are favored with a lower rate than the Freethought or the trade paper. The church would hardly recognize itself if placed in the position of anything but a favorite in meretricious relations with the state. However, independent religious papers, so far as we can see, will be taxed with the secular journals, and some of them may suspend, as THE TRUTH SEEKER would expect to *but for its reliance upon the steadfast generosity of its patrons.*

Regarding books, if the reader does not see the one he wants in the list we are permitted to print, he may apply for a catalogue, which is sent free; and let all remember that THE TRUTH SEEKER COMPANY can supply any book in print at the publisher's price, and generally more promptly.

When all the increased expenses of publication and distribution are totaled, this paper finds itself like its contemporaries, in the most difficult financial condition it has ever faced. "Cheer up, the worst is to come," is an admonition that fits the facts. But having survived forty-five years without being bent by age or adversity, it hopes to continue with head unbowed. If we publish a paper worthy of support by Freethinkers, we know that the support will come; and each reader will understand that this remark is addressed to himself for his individual judgment and action.

It has been some time since we have heard the story of the two Atheists, aboard ship in a storm at sea, who tried to comfort a religious passenger, much in fear for his life, by telling him that life was short anyway, that every man must sooner or later face death, and that drowning was not the worst form in which it could come; and the passenger retorted: "It is all right for you Atheists to talk that way who have no hell to go to." We were reminded of that incident by a young woman who comes in to bring us copies of a magazine that generally contains matter quotable for the children's page or the humor column. She remarked that it was a good thing for the young men in the army and navy that they had the Y. M. C. A. and the chaplains to look after their morals, and we replied that as for our own sons we believed they could take care of their morals without help from those parties. It appeared to us that the lady gave the whole case away when she returned: "Of course, if they have been brought up to be decent without religion, they won't need it."

Word comes from Waterbury, Conn., about the blasphemy case of Michael X. Mockus. Judge Peasley, who has succeeded Judge Reeves, has overruled the demurrer. It was the purpose of the present prosecutor to force the case to trial this June term of court. In the meantime Mr. Lewis of Bronson, Lewis and Hart, the defendant's attorney, has been taken ill. In consequence the case has been continued until the September term. The present indications are that the prosecution will be as vigorous as it was at the first trial in the police court or at the second trial before Judge Reeves.

## THE POET OF THE FUTURE.

He Was Percy Bysshe Shelley, Born August 4, 1792; Died July 8, 1822.

By JOHN E. REMSBURG.

"Out of the charnel vault of Kingcraft and Priestcraft, Rousseau and the other great French Freethinkers saw in vision the ideal society of the future. Of this new evangel Paine was the prophet and Shelley was the poet." —"MIMNERMUS," in *London Freethinker*.

NOT YET thirty years old when the cruel waves of the Mediterranean extinguished forever the fires of his genius, Shelley left a name as a poet that is imperishable. But one English poet, Shakespeare, surpasses him; but two others, Milton and Byron, may be deemed his equals. "Prometheus Unbound" and "The Revolt of Islam" are the pæans of liberty. "Adonais," an elegy on his dead friend, John Keats, another sweet singer of England, who died at the early age of twenty-five and who, like Shelley, sleeps in a cemetery at Rome, is one of the most tender and beautiful tributes that man has ever paid to man, reminding one of Milton's "Lycidas," but more beautiful. "The Cloud," "To a Skylark," and "The Sensitive Plant" are stars in the poetical firmament that will shine forever.

Of "Prometheus Unbound" Rossetti, an English critic, writes: "There is, I suppose, no poem comparable in the fair sense of that word, to 'Prometheus Unbound.' The immense scale and boundless scope of the conception; the marble majesty and extra-mundane passions of the personages; the sublimity of ethical aspiration; the radiance of ideal and poetic beauty which saturates every phase of the subject, and almost (as it were) wraps it from sight at times, and transforms it out of sense into spirit; the rolling river of great sound and lyrical rapture; form a combination not to be matched elsewhere, and scarcely to encounter competition. 'Prometheus Unbound' is the ideal poem of perpetual and triumphant progression—the Atlantis of Man Emancipated."

Referring to Shelley's poems M. Taine, the French critic, asks: "Has any one since Shakespeare and Spenser lighted on such tender and grand ecstasies? Has any one painted so magnificently the cloud which watches by night in the sky, enveloping in its net the swarm of golden bees, the stars?"

"Read again those verses on the garden, in which the sensitive plant dreams. Alas! they are the dreams of the poet, and the happy visions which floated in his virgin heart up to the moment when it opened out and withered. . . Everything lives here, everything breathes and yearns for something. This poem, the story of a plant, is also the story of a soul—Shelley's soul, the sensitive."—*Ibid.*

It was Lord Macaulay's expressed opinion that of all modern poets Shelley possessed in the loftiest degree "the highest qualities of the great ancient masters." John Addington Symonds, a noted English authority on poetry, Shelley biographer of Lord Morley's "English Men of Letters," pronounces Shelley "the loftiest and the most spontaneous singer of our language." "The Cenci," he says, is "the greatest tragedy composed since the death of Shakespeare." "That 'Prometheus Unbound' and 'The Cenci' should have been composed in one and the same year," says Symonds, "must be reckoned among the greatest wonders of literature."

But it is not upon Shelley's greater poems that I shall dwell, but upon one of his lesser, yet one of the greatest poems ever written by one so young, "Queen Mab." In this poem and in his appended notes Shelley displays a precocity of genius that is truly remarkable.

The world today is engaged in a mighty struggle. On one side fight the Allies whose avowed object is the preservation and expansion of democracy and the ultimate federation and disarmament of all nations, one of Paine's cherished dreams. The moving spirit of the three leading Allies in the development and defense of democracy is, as it

has been for more than a century, Thomas Paine. Paine was the real founder, the father of modern democracy. His name should be on every patriot's tongue. Ignored and invisible, he is leading the hosts of democracy to victory. On the other side fight the Central Powers, striving to preserve autocracy and the divine rights of kings and, with one nation, Germany, the creation of a world empire. With this nation the most potent influence in the conflict is God. The German people have been led to believe that this is God's war and that Wilhelm and Hindenburg are his divinely appointed agents. . . . In most countries the ancient deity has become partly civilized. But in Germany today he reigns in all the hideousness of old, inspiring the same frightful deeds that he inspired three thousand years ago, deeds that shame the most ferocious beasts of the jungle. In "Queen Mab" Shelley proves one of the bravest knights that ever entered the lists against this celestial tyrant. Had his power been equal to his courage and his zeal this tyrant would have been dethroned and this desolating war would not have come.

Shelley's humane and sensitive nature rebelled against the tyrannies of his time and especially against its religion. To quote Mrs. Shelley, "He looked upon religion, as it is professed, and above all practiced, as hostile instead of friendly to the cultivation of those virtues that would make men brothers. Can this be wondered at? At the age of seventeen, fragile in health and frame, of the purest habits in morals, full of devoted generosity and universal kindness, glowing with ardor to attain wisdom, resolved at every personal sacrifice to do right, burning with a desire for affection and sympathy,—he was treated as a reprobate, cast forth as a criminal."

He had written and printed for private circulation among his fellow-students at Oxford a tract "On the Necessity of Atheism." Had he murdered one of his college-mates it would not have provoked greater abhorrence. He was branded as a monster of wickedness, was summarily expelled from college, and although a mere boy, was persecuted as few men have been persecuted. But he had the courage of his convictions and the spirit of a martyr, and in the following year wrote "Queen Mab," a poem of nearly three thousand lines.

In this poem Shelley reaffirms his Atheistic opinions. His arraignment of the Deity as then conceived by Christians is as terrible as it is truthful.



SHELLEY.

The reader is amazed at the boldness of his language and the force of his arguments. He is the David of Rationalism hurling the stone of logic square in the forehead of this Goliath of the gods.

From "Queen Mab" I quote the following passages which give a faithful picture of the Hohenzollern Deity and the Christ of Elsie von Hindenburg:

"The name of God  
Has fenced about all crime with holiness;  
Himself the creature of his worshippers."

"Who, prototype of human misrule, sits  
High in heaven's realm, upon a golden throne  
Even like an earthly king; and whose dread work,  
Hell, gapes forever for the unhappy slaves  
Of fate, whom he created in his sport,  
To triumph in their torments when they fell.  
Earth heard the name; Earth trembled as the smoke  
Of his revenge ascended up to heaven,  
Blotting the constellations; and the cries  
Of millions butchered in sweet confidence  
And unsuspecting peace, even when the bonds  
Of safety were confirmed by wordy oaths  
Sworn in his dreadful name, rung through the land;  
Whilst innocent babes writhed on thy stubborn spear,  
And thou didst laugh to hear the mother's shriek  
Of maniac gladness as the sacred steel  
Felt cold in her torn entrails!"

"God omnipotent,  
Is there no mercy? must our punishment  
Be endless? will long ages roll away  
And see no turn? Oh wherefore hast thou made  
In mockery and wrath this evil earth?  
Mercy becomes the powerful—be but just!  
O God! repent and save!"

"One way remains,  
I will beget a son, and he shall bear  
The sins of all the world. He shall arise  
In an unnoticed corner of the earth,  
And there shall die upon a cross, and purge  
The universal crime; so that the few  
On whom my grace descends, those who are marked,  
As vessels to the honor of their God,  
May credit this strange sacrifice, and save  
Their souls alive. Millions shall live and die  
Who ne'er shall call upon their savior's name,  
But unredeemed go to the gaping grave.  
Thousands shall deem it an old woman's tale,  
Such as the nurses frighten babes withal:  
These in a gulf of anguish and of flame  
Shall curse their reprobation endlessly;  
Yet tenfold pangs shall force them to avow,  
Even on their beds of torment where they howl,  
My honor and the justice of their doom.  
What then avail their virtuous deeds, their thoughts  
Of purity, with radiant genius bright,  
Or lit with human reason's earthly ray?  
Many are called but few will I elect."

"Humbly he came,  
Veiling his horrible Godhead in the shape  
Of man, scorned by the world, his name unheard  
Save by the rabble of his native town,  
Even as a parish demagogue. He led  
The crowd; he taught them justice, truth, and peace,  
In semblance; but he lit within their souls  
The quenchless flames of zeal, and blessed the sword  
He brought on earth to satiate with the blood  
Of truth and freedom his malignant soul.  
At length his mortal frame was led to death.  
I stood beside him: on the torturing cross  
No pain assailed his uninterrestrial sense:  
And yet he groaned. Indignantly I summed  
The massacres and miseries which his name  
Had sanctioned in my country, and I cried  
'Go go!' in mockery."

"frantic priests waved the ill-omened cross  
O'er the unhappy earth: then shone the sun  
On showers of gore from the upflashing steel  
Of safe assassination, and all crime  
Made stingless by the Spirit of the Lord,—  
And blood-red rainbows canopied the land."

"I was an infant when my mother went  
To see an Atheist burned. She took me there.  
The dark-robed priests were met around the pile;  
The multitude was gazing silently;  
And, as the culprit passed with dauntless mien,  
Tempered disdain in his unaltering eye,  
Mixed with a quiet smile, shone calmly forth.  
The thirsty fire crept 'round his manly limbs;  
His resolute eyes were scorched to blindness soon;  
His death-pang rent my heart. The insensate mob  
Uttered a cry of triumph, and I wept.  
'Weep not, child!' cried my mother, 'for that man  
Has said, 'There is no God.'"

"There is no God!  
Nature confirms the faith his death-groan sealed.

Let heaven and earth, let man's revolving race,  
His ceaseless generations tell their tale;  
Let every part depending on the chain  
That links it to the whole point to the hand  
That grasps its term! Let every seed that falls,  
In silent eloquence, unfold its store  
Of argument. Infinity within,  
Infinity without, belie creation;  
The exterminable spirit it contains  
Is Nature's only God."

From Shelley's copious notes on "Queen Mab," I quote the following:

"God is an hypothesis, and, as such, stands in need of proof. . . . From the phenomena, which are the objects of our senses, we attempt to infer a cause, which we call God, and gratuitously endow it with negative and contradictory qualities. From this hypothesis we invent the general name to conceal our ignorance of causes and essences."

"In a case where two propositions are diametrically opposite, the mind believes that which is least incomprehensible. It is easier to suppose that the universe has existed from all eternity than to conceive a being beyond its limits capable of creating it. If the mind sinks beneath the weight of one, is it an alleviation to increase the intolerability of the burden?"

"Testimonies of miracles, so frequent in unenlightened ages, were not wanting to prove that he [Jesus] was something divine. This belief rolling through the lapse of ages, met with the reveries of Plato and the reasonings of Aristotle; and acquired force and extent, until the divinity of Jesus became a dogma, which to dispute was death, which to doubt was infamy."

"Miracles cannot be received as testimonies of a disputed fact, because all human testimony has ever been insufficient to establish the possibility of miracles. That which is incapable of proof itself is no proof of anything else."

"A miracle is an infraction of Nature's laws. . . . God breaks through the law of Nature, that he may convince mankind of the truth of that revelation which, in spite of his precautions, has been since its introduction, the subject of unceasing schism and cavil."

"Miracles resolve themselves into the following question: Whether it is more probable the laws of Nature, hitherto so immutably harmonious, should have undergone violation, or that a man should have told a lie? . . . We have many instances of men telling lies; none of an infraction of Nature's laws."

"If God is the author of good he is also the author of evil; if he is entitled to our gratitude for the one, he is entitled to our hatred for the other. . . . The same arguments which prove that God is the author of food, light, and life, prove him also the author of poison, darkness and death."

"God made man such as he is, and then damned him for being so: for to say that God is the author of all good, and man the author of all evil, is to say that one man made a straight line and a crooked one, and another man made the incongruity."

"This [reward for belief and punishment for unbelief] is the pivot upon which all religions turn; they all assume that it is in our power to believe or not to believe: whereas the mind can only believe that which it thinks true. . . . Belief is a passion or involuntary operation of the mind, and, like other passions, its intensity is precisely proportionate to the degree of excitement. Volition is essential to merit or demerit. But the Christian religion attaches the highest possible degrees of merit and demerit to that which is worthy of neither."

"Either the Christian religion is true or it is false. If true, it comes from God, and its authenticity can admit of doubt and dispute no further than its omnipotent author is willing to allow. Either the power or the goodness of God is called in question if he leaves those doctrines most essential to the well-being of men in doubt and dispute; the only ones which, since their promulgation, have been the subject of unceasing cavil, the cause of

irreconcilable hatred. *If God has spoken, why is the universe not convinced?*"

"Had the Jews not been a fanatical race of men, had even the resolution of Pontius Pilate been equal to his candor, the Christian religion never could have prevailed, it could not even have existed; on so feeble a thread hangs the most cherished opinion of a sixth of the human race!"

"Before we extinguish the steady ray of reason and common sense, it is fit that we should discover whether we can do without their assistance, whether or no there be any other which may suffice to guide us through the labyrinth of life: for . . . if enthusiasm is to usurp the place of proof, and madness that of sanity, all reasoning is superfluous."

"Christianity is now the established religion. He who attempts to impugn it must be content to behold murderers and traitors take precedence of him in public opinion."

"Religion and morality, as they now stand, compose a practical code of misery and servitude: the genius of human happiness must tear every leaf from the accursed book of God, ere man can read the inscription on his heart."

This, it may be admitted, is not the reasoning of a mature philosopher, but of a boy of eighteen. Yet compared with the reasoning of this boy the reasoning of the average theologian sounds like the senseless prattle of a babe.

"Queen Mab," like the "Age of Reason," was written, as its author believed, in the presence of death, and this with its intense earnestness gives it the stamp of sincerity. In a note on the poem Mrs. Shelley says: "Ill-health made him believe that his race would soon be run; that a year or two was all he had of life. He desired that these years should be useful and illustrious. He saw, in a fervent call on his fellow-creatures to share alike the blessings of the creation, to love and serve each other, the noblest work that life and time permitted him. In this spirit he composed 'Queen Mab.'"

Shelley's poem, like his tract, was printed only for private circulation. He felt that he was too young and his mind too immature to appear before the public as a controversialist. When the work was surreptitiously published he protested against its publication. Regarding his decision in this matter Mrs. Shelley says: "When it was written he had come to the decision that he was too young to be a judge of controversies. . . . But he never doubted the truth or utility of his opinions." Mrs. Shelley included "Queen Mab" in her edition of her husband's poems, saying, "The poem is too beautiful in itself, and far too remarkable as the production of a boy of eighteen, to allow of its being passed over."

Christians persecuted Shelley while living and damned him when dead. And yet he was one of the purest, one of the noblest of men, as pure, as noble a piece of human clay as any Christian saint of whom the church can boast. All who knew him loved him. Lady Shelley, who knew him best of all, pays this tribute to him:

"No man was ever more devoted than he to the endeavor of making those around him happy; no man ever possessed friends more unfeignedly attached to him. The ungrateful world did not feel his loss, and the gap it made seemed to close as quickly over his memory as the murderous sea above his living frame. Hereafter men will lament that his transcendent powers of intellect were extinguished before they had bestowed on them their choicest treasures. To his friends his loss is irremediable: the wise, the brave, the gentle, is gone forever! He is to them as a bright vision, whose radiant track, left behind in the memory, is worth all the realities that society can afford. Before the critics contradict me, let them appeal to any one who had even known him. To see him was to love him; and his presence, like Ithuriel's spear, was alone sufficient to disclose the falsehood of the tale which his enemies whispered in the ear of the ignorant world."

One of Shelley's best biographers is Hogg. Hogg

and Shelley were class-mates and inseparable companions at Oxford. Hogg was drawn to Shelley by his lovable personality, his rare intellectual qualities, and his nobility of character. "In no individual," says Hogg, "was the moral sense ever more completely developed than in Shelley; in no being was the perception of right and of wrong more acute." "The two fixed principles of his life," says Hogg, "were a strong irrepressible love of liberty" and "an equally ardent love of toleration of all opinions." Medwin, another biographer, says: "He was naturally calm, but when he heard of some flagrant act of injustice, oppression, or cruelty, then indeed the sharpest marks of horror and indignation were visible in his countenance." When Lord Ellenborough sent Eaton to prison for publishing Paine's "Age of Reason" Shelley wrote his lordship a letter, one of the classics of libertarianism, in which he tore from him the ermine of justice and covered him with an immortality of infamy.

Shelley denied himself the luxuries and often even the necessities of life to alleviate the miseries of his fellow men. "Without a murmur, without ostentation," says Symonds, "this heir of the richest baronet in Sussex illustrated by his own conduct those principles of democratic simplicity and fraternal charity which formed his political and social creed." While in frail health himself he took a course in hospital work and surgery that he might be of greater service to the poor. De Quincy says: "Shelley would from his earliest manhood have sacrificed all he possessed for any comprehensive purpose of good for the race of man. He dismissed all insults and injuries from his memory." In his preface to "The Cenci" Shelley says: "The fit return to make to the most enormous injuries is kindness and forbearance." "His generosity and charity," says Walter Savage Landor, "went far beyond those of any man, I believe, at present in existence. He was never known to speak evil of an enemy, unless that enemy had done some injustice to another." Landor, who had been prejudiced against him by the slanders of his enemies, thus reproaches himself for his error: "I blush in anguish at my prejudice and injustice." When Lord Byron was on the point of being killed by an enraged Italian dragoon Shelley threw his own body between that of Byron's and his antagonist's sword and saved his life. "I cannot understand it," exclaimed Byron, afterwards referring to the act, "a man to run upon a naked sword for another!" "He was," says Byron, "the most gentle, the most amiable, the least worldly-minded person I ever met—the purest nature I have ever known."

The most eminent critic of the nineteenth century, belonging to a foreign race and the representative of a rival literature, M. Taine, while deploring what he deems the extreme radical views of Shelley, generously acknowledges his greatness as a poet and his nobility as a man. This is Taine's measure of him: "One of the greatest poets of the age, son of a rich baronet, beautiful as an angel, of extraordinary precocity, gentle, generous, tender, overflowing with all the gifts of heart, mind, birth, and fortune. . . . From his birth he had 'the vision' of sublime beauty and happiness; and the contemplation of an ideal world set him in arms against the real. . . . He judged society by the oppression which he underwent, and man by the generosity which he felt in himself; thought that man was good, and society bad, and that it was only necessary to suppress established institutions to make earth a 'paradise.' He became a republican, a communist, preached fraternity, love, even abstinence from flesh, and as a means the abolition of kings, priests, and God."

The following account of the death and burial of Shelley is from "The World's Sages" of D. M. Bennett. Shelley was one of the world's sages. If he was denied the years he possessed the mind of a sage: "On Monday, July 8, 1822, while he was returning from Leghorn in a schooner-rigged boat of his own, with one friend and an English servant, a

storm suddenly rose, the boat instantly sank, and all on board were drowned. Eight days afterwards his body was washed ashore near Via Reggio. In his pockets were a copy of Sophocles, and another of Keats's last book, doubled back at the 'Eve of St. Agnes,' as if hastily thrust away when the squall burst on the boat. Corpses thus cast ashore were, by the Tuscan law, ordered to be burned as a precaution against plague. Shelley's body was burned on a funeral pyre in the presence of Leigh Hunt, Lord Byron, and several others. The ashes were coffered and soon afterwards buried in the new Protestant cemetery at Rome—a beautiful open space, covered with violets and daisies—of which Shelley himself had said, 'It might make one in love with death to think that one should be buried in so sweet a place.' Around the grave his friends planted six young cypresses and four laurels. A Latin epitaph by Leigh Hunt was inscribed on the tombstone, to which were added three of Shelley's favorite lines from Shakespeare's 'Tempest.' Thus perished the divine poet, 'beyond all others beloved,' in the twenty-ninth year of his age, ere the mid-day sun of life could dispel the clouds that had gathered around the morning of his career; and there at Rome, shadowed by cypress and laurel, covered with fairest flowers, and surrounded by the crumbling ruins of a dead empire, sleeps the sweetest singer that ever thrilled the hearts of men."

A strange coincidence followed the burial of the prophet and the poet of democracy. The remains of each were laid to rest, as was believed permanently, far from his native land, Paine's in America, Shelley's in Italy. Yet a portion of the remains of each was destined to be returned to the land of their birth. Ten years after his death and three years before the death of Shelley the bones of Paine were exhumed by Cobbett and sent to England where they afterwards disappeared. Shelley's body which was buried on the seashore near Via Reggio was three weeks later, by orders of the Italian authorities, disinterred and burned. When the body was nearly consumed Captain Trelawney, Shelley's friend, who had charge of its cremation, snatched the poet's heart from the fire. It was given to Leigh Hunt who in turn gave it to Lady Shelley. It was embalmed and taken to England where it rests at Boscombe. Paine lived to a ripe old age; Shelley died in the freshness of early manhood ere age came "to render the ethereal body decrepit or wither the heart which could not be consumed by fire."

Ask what the North American Indians said about the spread of the white man over their territories, or what the ancient Britons thought of the invasions which dispossessed them of England; and it becomes clear that events which, looked at from an un-national point of view, were steps towards a higher life, seemed from a national point of view entirely evil. Admitting the truth so easily perceived in these cases, we must admit that only in proportion as we emancipate ourselves from the bias of patriotism, and consider our own society as one among many, having their histories and their futures, and some of them, perhaps, having better claims than we have to the inheritance of the Earth—only in proportion as we do this, shall we recognize those sociological truths which have nothing to do with particular nations or particular races.—*Herbert Spencer.*

Jehovah is particularly savage towards females. He cursed a woman for eating an apple, and instead of killing her on the spot, he determined to torture her every time she became a mother. A friend of his—and we judge people by their friends—cut a woman up into twelve pieces, and sent them to various addresses by parcel's delivery. Another of his friends, called Menahem, made a raid on a certain territory, and 'all the women therein that were with child he *ripped up.*' Jehovah himself, being angry with the people of Samaria, promised to slay them with the sword, dash their infants to pieces, and *rip up* their pregnant women. No doubt he fulfilled his promise, and he would scarcely have made it if he had not been accustomed to such atrocities.—*G. F. Foote.*

## NOTES AT LARGE.

In sentencing to long imprisonment seven followers of the late Pastor Russell, convicted of violation of the Espionage act, Judge Howe of Brooklyn said: "A person preaching religion usually has much influence, and if he is sincere he is all the more effective. This aggravates rather than mitigates the wrong they have done." The defendants, who were conscientious objectors, made opposition to military service a part of their religious propaganda here and abroad, which they upheld by the quotation of such passages as "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." They may feel that their misfortunes are even like those of Jesus, who suffered for saying the wrong thing at the wrong time. The sentences of twenty years passed upon them are presumably intended to discourage others from following their example. There will be a chance for executive clemency when the war is won and religion has ceased to be a source of danger to the success of our arms.

The trial brought out some interesting facts which exhibit the fruitlessness of anyone's undertaking to get at the meaning of Christianity. In his defense, Joseph F. Rutherford, Pastor Russell's successor, testified that he "would have been one of the first men in the country to volunteer" if he had not been a "consecrated Christian." "My ambition when a boy was always to be a soldier, but one cannot follow the Lord Jesus and take human life. . . I am opposed to the war for consecrated Christians." This estimate of the Christian character is in no respect that which is held by the great majority of the churches. The large body of believers has suffered no such compunction of conscience in its estimate of its duty during war-time. They have shown no unwillingness to take human life, and have completely forgotten the commandment against hatred and all uncharitableness. We imagine it must be a very difficult and troublesome duty for a court of justice to decide a case on the merits of the interpretation to be placed upon the Bible and the Christian creeds. This difficulty is appreciated, doubtless, by the courts, and often creates a loophole by which the judge can avoid rendering a decision in favor of the religious fanatic. Since mystery is the soul of religion, it is undoubtedly profitable to keep the meaning of Christianity obscure, for thereby an interest and a spirit of controversy is developed, which forces a decision to hang fire all one's days, the problem not to be solved even in the event of death. A revelation that does not reveal is one of the peculiar features of religion, Christians themselves being the judges.

The paper called *Light*, in commenting on THE TRUTH SEEKER and the character of its mission, makes this remark: "There is something intensely funny and at the same time sad, in earnest seekers after truth starting out their search with the denial of their own divinity, that divinity that impelled the greatest of masters to say, 'I am in the Father and the Father in me.'" We are not aware that THE TRUTH SEEKER ever denied to man all the highest qualities conceivable by the human intellect, whether found in the so-called gods, or in the best of men. We are not particular as to the name given to this loftiest estate of a sentient being. *Light*, following the lead of Christian theology, calls it divinity. We do not feel the need of such a term, and for the cogent reason that man, as developed and enriched by the refining and cultural influences of our splendidly progressive age, is superior in point of character to any god of whom we have ever read or heard. *Light* must be wool-gathering if it has not awakened to the fact that religious criticism today has taken the form of an attack upon the dignity and importance attributed to man in view of his wonderful discoveries and inventions. It has been our im-

pression that the "divinity" accorded the modern man, and the confidence it inspired, was the cause of the desertion of numberless men and women from the church and its deistical notions. We think that the "intensely funny" aspect of this matter is manifested by *Light* and those who side with it; for if religion is to be understood as theological dogmatism, it is the most absurd thing in the world, though lacking in the element of real humor. If *Light* wants to render the world a valuable service, let it define the meaning of the expressions, soul, spirit, faith. Until this is done, there can be no common ground for argumentation. It is useless for the religionist to inveigh against the Rationalist so long as the terms of theology remain undefined, and without a substantial basis in fact.

We quote from a so-called patriotic address by Bishop Guertin of Manchester, the Catholic bishop of New Hampshire, appearing in the *Peterborough Transcript* of June 6, 1918. Said the bishop:

"And it is not simply to save ourselves that we give and fight, it is a part of our religion, a part of our loyalty to Christ. For when he said: 'Give unto God the things that are God's,' he also said: 'Give unto Caesar the things that are Caesar's.' That is, *next after* loyalty to God, our maker, comes—by his own command—loyalty to our country."

What course would Bishop Guertin take supposing that "loyalty to God," coming first, appeared to conflict with loyalty to our country, placed second? We bear in mind that the late Father D. S. Phelan, LL. D., editor of the *Western Watchman*, had provided for such a contingency. In a sermon delivered in 1912, which he reported in his paper, the reverend father said that if Catholics were told that their church was at variance with the government of the United States, they would say: "To hell with the government of the United States," and "if the church and all the governments of the world were at war we would say, 'To hell with all the governments of the world.'" He added: "We are Catholics before we are Americans." The remarks of Phelan were brought to the attention of the archbishop of St. Louis, but were not censured. Although we are told that the principles of the church are superior to change, no priest would risk speech like that in the United States today, even before a congregation exclusively Catholic. His own penitents would denounce him, and the penalty would illustrate the inconvenience of divided allegiance expressed by the hyphen in Catholic-Americans. No small number of misguided religionists have gone to jail during the past year for not grasping the fact that when comes the tug of war their Uncle Sam has first claim on their allegiance, duty and obedience.

What a correspondent calls "government by Knights of Columbus" was adopted in Detroit, Michigan, on June 18, when a disorderly meeting of the common council passed an ordinance prohibiting the distribution on the streets of any "pamphlet, circular, magazine, paper or other publication" containing defamatory articles against any religion. The ordinance was aimed at the *Menace* of Aurora, Mo., but is comprehensive enough to include any paper that discusses religion. One of the members of the council, a prominent Knight of Columbus, said it was "a mystery to him why any man who sold those papers should be allowed to live," and it was probably on account of his remarks being reported that on the following day this incident, described by the *Detroit Times*, took place:

### MENACE DEALER BEATEN.

"Fred Bannon, 66 Henry Street, who sells the *Menace* at State Street and Woodward Avenue, was knocked down and beaten by two men, he told police. On his complaint, Arthur O'Shay, 196 Ferndale Avenue, and Frank Techirhart, 1576 Woodward Avenue, were arrested and charged with assault. Bannon declared that they tore up his papers."

For the passage of the ordinance one of the aldermen advanced the singular reason that "35 per cent. of the men in the army are Catholics." The per-



centage is exaggerated, as the most complete returns we have seen give the Catholics 22 per cent.; while an opponent of the measure might have retorted that more than fifty per cent. of the men in our penitentiaries are Catholic—if such statistics could have any bearing on the right of free press. The aldermen's way of dealing with the *Menace* is as illegal as the way the thugs O'Shay and Techirhart dealt with the vendor Bannon.

A man of science, speaking according to knowledge, would say, if asked whether life exists on other planets than ours, that he did not know. Nobody knows; but a religious newspaper, the *Signs of the Times*, is not prevented by ignorance from affirming:

"The other planets of the solar system, and the million worlds of the stellar system, are inhabited by intelligent and reasoning creatures. This is more than a theory. It is a fact for which there is the most abundant evidence."

That life exists elsewhere than on this earth would have to be proved by ascertaining and showing that the conditions which produced life here were or are present there. The difficulty of verifying that fact has thus far kept it from the knowledge of our scientific men. Life is a phenomenon manifested by matter in a state favorable to produce it. Granting that the other planets and the stars are matter of the same sort as that of which our earth is composed, and that those bodies passed through the same evolution as this, and life there might be conceded. Our earth has a fertile rind, of about the comparative thickness of the skin on an apple, capable of originating and maintaining life. Is it the same on Mars and Venus? Nobody knows.

The Canadian General Assembly of Presbyterian Churches, meeting last month in London (Ont.), discussed the proposal of one Milne, principal of the Ottawa Ladies' College, that "religious education be made a part of the curriculum of all day schools in the various provinces of Canada." The plan is not novel; it has of course been proposed and discussed in the United States, but the reason for its adoption was a new one, namely, "as an antidote to German secularization"! We wonder how much influence "German secularization," if there were such a thing, would have in Canada—at least outside of Quebec, where it may be presumed that, the province being Roman Catholic, religious education is already imparted in the day schools. But from all accounts "German secularization" is a figment of Principal Milne's Presbyterian mind, since German children in the state schools are instructed in the precepts of Christianity, as the State Evangelical church interprets them, from their infancy upward. The Presbyterians have their eye on the day schools of Canada, not because the children need Presbyterian instruction, but because the church needs the children.

The New York *World* of June 23 thought this dispatch from Aurora, Illinois, worth printing:

"B. W. Scoggin, cashier of the State Bank at Millington, came to Aurora to buy a Bible. Not a store had a volume. He met with the same answer at each one: 'We have very few calls.' Then he went to the Young Men's Christian Association and the Young Women's Christian Association, but these places also were barren of Bibles."

A short time ago, when a member of the United States Senate asked for a Bible to verify a quotation, the president was obliged to reply that the Senate did not appear to possess a copy of the scriptures. Apparently none had been required previously since the Senate was organized. As the clerks in the stores of Aurora said, there are "very few calls." Is there any call for the Bibles sent to our military camps and abroad?

Now that the Christian world, by reason of a devastating war, is facing depopulation, the *Review of Reviews*, a Mohammedan magazine published in India, makes a proffer of the reasonable doctrine of polygamy taught by the Holy Koran. The edi-

tor, in the March-April number just at hand, points out that polygamy, practiced by the Israelites and not forbidden by Jesus, has now become a necessity; and that in fact the Mohammedan faith is a panacea for the evils that are threatening the social fabric of Christendom and the economic welfare of the world. He adds: "There are sure to arise two parties in Christian lands, one in favor of it [polygamy] and the other opposed to it, but the party in favor of it is sure to win." The editor of this Moslem publication is as firm a believer that the salvation of the world depends on its acceptance of the Koran as Christians are that the Bible must be obeyed. On the subject of polygamy the two sets of sacred writings happen to be in harmony.

Such protests as the following against our soldiers enjoying themselves on Sunday have come from various localities where they are encamped. This one is from Durant, Oklahoma, under recent date:

"At the concluding session of the Southern Presbyterian General Assembly here yesterday, a committee was appointed to present to President Wilson the southern Presbyterian churches' solemn protest against what we believe to be a flagrant violation of the Sabbath in the matter of amusements in many of our army camps and cantonments, and to make 'humble petition to the President that these evils be corrected.'"

Are the churches loyal? Perhaps so if you do not ask them to prove it by giving up some whim to which they attach more importance than to the healthful recreations of enlisted men. Army officers have asserted that to prohibit Sunday sports like baseball among the recruits is to interfere with military efficiency. Take off the lid clapped on by blue laws and blue lights, and let the boys play.

There must be a lively traffic in Catholic charms, since R. H. Macy & Co. find it worth while to buy a column in the *New York Times* to advertise them. The advertisement is addressed "To Catholic Soldiers" and offers a booklet "approved by his eminence Cardinal Farley, archbishop of New York," containing "a HAPPY DEATH CRUCIFIX" and an "INDULGENCE PRAYER" (the capitals are in the ad.); also "a PARDON CRUCIFIX which imparts a Plenary Indulgence at the moment of death." This business is carried on in America in the twentieth century. It is a cruelty to take an enlisted man's money for such objects.

June 28, the fourth anniversary of the assassination of the Archduke of Austria by a Serbian student in Sarajevo, the capital of Bosnia, is set down as the day when the fires of this great war were lighted. But if the pistol of Prinzip did the igniting, is it not true that the concordat binding Serbia to Rome four days earlier had provided the inflammable material?

Soldiers encamped within reach of their homes on a forty-eight hours liberty must pay full fare thither and back. The clergy and persons in religious garb may travel the same distance at half the cost on the same railroad. The arrangement, somehow, appears to lack the essential democratic element.

#### DO THESE LOVE OUR SOLDIERS?

Always opposed to Sunday baseball and other games and amusements, preachers are now thundering from their pulpits against allowing any such recreation for the men in the service of Uncle Sam!

Granted that these splendid men are soon to meet on foreign fields the Prussian hordes in bloody combat; granted that many of them may sleep their long sleep beneath the shell-riven fields of France, if not in the depths of the sea; granted that upon them shall depend the fate of our country and all it means to us and to mankind wherever found.

But they must not "desecrate the Sabbath," nor shall it be desecrated in their name!

Not by so much as a scratch hit or a stolen base; nor by the singing of worldly song or the blare of a band upon the city's streets or in public hall or theatre.

A typical instance or two. Recently it was proposed in

Philadelphia that the local baseball parks be thrown open on Sundays for the use of the 20,000 soldiers and sailors in that city; but the sky pilots would not permit it, and so the matter ended. And but a few weeks before this the members of a church in Orange, N. J., exhorted by their minister, opposed a Sunday entertainment arranged to boost the Smilceage book campaign. In New Rochelle, N. Y., another church opposed the holding of a Sunday performance by a Broadway cast, whose members had volunteered their services, intended to swell the funds of the local soldiers and sailors' club.

Nor shall there be Sunday games in camp! Not if the Southern General Assembly is to have its way. Meeting in Durant, Okla., in May of this year it "appointed a committee to present to President Wilson the churches' solemn protest against what we believe to be a flagrant violation of the Sabbath in the matter of amusements in many of our army camps and cantonments, and to make 'humble petition to the President that these evils be corrected.'"—*New York Globe*, May 23.

This is intolerance running amuck!

Nary a word of protest will these parsons make against our boys fighting on Sunday. One would think they would content themselves with interfering with civilians' pleasures, more especially the workingman's glass of beer, and not attempt to restrict the few diversions permitted the man who is being trained and conditioned to "go over the top."

With these Wild Men of the Pulpit raging throughout the land no man's liberties are safe. Determined to command us in many things, they will brook no interference.

They will put us either in a straitjacket or in jail!—*Minneapolis Labor Review*.

#### THE LETTER BOX.

EMIL FREE, Brooklyn.—(1) We believe so, but ask President David Rubin, 616 W. 175th Street, New York, to whom your question (2) regarding initiation and dues is also referred.

M. B., New York.—The Southern soldiers are not likely to resent being known as "Yanks" in France. They will take it philosophically, like our friend Moses Wahrhaftig, who in the Mormon town of Salt Lake was first called a Gentile.

E. R., Chicago.—If you think your poem is of sufficient value to merit "compensation at usual rates," isn't it worth a postage stamp for return if not printed? Our usual rates of compensation for poets is to make them immortal by publishing their work if available.

H. E. JUERGENS, Pennsylvania.—You are one of the few surviving correspondents of THE TRUTH SEEKER whose manuscript we handled when, as a youth, type-setting was our graft. As you annually wish us good luck, and we have had no luck that was really bad, we are tempted to generalize on the efficacy of good wishes.

WM. HASKELL, California.—Our only source of knowledge as to the number of days Noah spent in the ark is the story in Genesis vii, viii. There it says that when the flood began he was 599 years one month and seventeen days old, and when it ended he was 600. That is 45 or 47 days off the number of days in a year, be the same more or less.

G. L. GULLICKSON, Dekalb, Illinois.—Your Ingersoll and Guest postcards, with the "creed" of each, are in art and significance the worthiest productions of the kind that have come to our notice. That is why we asked you to sell us a few copies; and that is why—seeing also that you have "read THE TRUTH SEEKER for over twenty years and like it now better than ever—we give your full address and notify readers that the cards may be had for a dollar a dozen.

C. H. SIMMERMAN, Ohio.—It would be profitless to "answer" the Rev. King's statement that "materialism as a philosophical theory has practically vanished even from the ranks of natural scientists." Only the name has vanished; the philosophy is "practically" the same. The philosophy opposed to Materialism a few years ago was called "vitalism." We hear no more of that. A more modern idea of life is called the "mechanistic" conception (Jacques Loeb), but Dr. Henry Fairfield Osborn proposes that the physical term be "energistic." The discussion of the problem nowadays is extremely technical, and carried on in terms with which the nineteenth-century was unacquainted. You will make no mistake in reading Loeb's "The Organism as a Whole from a Physicochemical Viewpoint" and his "Mechanistic Conception of Life." Osborn, too, is a famous scientist, and the reader may judge for himself whether his philosophy set forth in "The Origin and Evolution of Life" is or is not Materialism. It surely is not vitalism.

"The putting out of the candles on the altar has not put out the sun and the stars, too. Righteousness has a scientific basis. We cannot pray with the old faith, but we can fight evil with more than the old zeal. We cannot read the Bible with the old eyes, but we can read Nature with new eyes. Never were so much courage and hope and benevolence in the world as today, and never before were the ties of the old faiths so weak."—*John Burroughs*.

## TESTATION IN IRELAND.

### One Great Evil is the Robbing of Heirs to Benefit Church.

From "Political Priests and Irish Ruin," by the Hon. F. Hugh O'Donnell, M.P.

The British transformers of agrarian conditions in Ireland have been so whole-heartedly devoted to the great cause of the transfer of property from one class of the community to another, that they have quite overlooked the most essential safeguards against the transferred property being filched from its new holders by means as well known to the student of European history as they are notorious to the rational observer of Irish conditions, both religious and economic.

I would venture accordingly to call the special attention of the saner portion of the Commission, as well as the more numerous public, to a vital difference in the condition of Irish as compared with French peasant proprietors, which absolutely ensures at no distant period the final ruin of the Irish peasantry. I refer to the all-important fact that on a French peasant holding there is never any fear of anything happening in the semi-unconsciousness of the deathbed to sweep the little estate bare of the capital necessary to its successful working, and never any danger to the peasant heirs of being left with little more than the *nuda proprietas* of the farms through every franc in the bank and every head of cattle in byre and stable *being willed away* from the next generation of cultivators of the soil. Nothing more ruinously disheartening, as well as ruinous in operation, can be imagined for the heirs of the peasant holding than to find that, beyond house and land, everything in cash or credit has been swept away by the last will of a dead man who can never repair the destruction he has caused.

I say emphatically that unless there be a vast curtailment of the liberty of testation, a curtailment in favor of the natural heirs of the property, not only agrarian, but commercial, a moral terrorism, aiding a boundless avarice and insatiable cupidity, will continue to chase Irish industry, and the industrious population along with it, from all parts of the country, including the fancy areas of the pseudo-congested districts.

The facts are notorious. They cry to Heaven for vengeance, and as Providence usually acts by human agencies, they cry to public opinion for denunciation and to legislation for reform, though the remedy may be too late. In every part of Ireland, from Donegal to Waterford, the approach of the death of the merchant or farmer brings black fear and discouragement to the heart of every member of the family who in the natural course of events would be expected to carry on his business with the normal capital for commerce and cultivation.

It is not my business to enter into the excellence or the worthlessness of the motives which influence the existing debauch of testation in Ireland. The fact remains that anywhere in Ireland a dying man, even when he spares the lands or the dwellings of his heirs, may will away almost every pound and shilling of the movable wealth of the family to destinations which will be for ever beyond the reach both of the menaces and supplications of the beggared survivors. I have casually noted down a few cases, occurring within the neighborhood of the pseudo-congested areas, in which the entire movable wealth of humble and middle-class families has thus been irretrievably swept away by a single death-bed. I have the case of a man dying worth £2000. He left some five hundred pounds' worth of neglected land and buildings to his heirs, while he had been led to sweep away into other hands more than £1500. Another man died worth £600, and not a single penny came to his industrious relatives. Another man willed away £4500, which were put by the stranger legatees into a good business, in which, though priests and bishops, they had shares; but not a penny of the 7 per cent. interest came to the dead man's family. I

knew another case of an old man, who had been supported by his nephew for years, meeting with an accident which forced him to enter the hospital of a benevolent and conventual association. He died there; and every penny of £600 which stood to his name was willed away to the proprietors of the hospital. I knew a case of a wealthy woman dying in the care of such a benevolent association and leaving £10,000. Though she left a favorite niece and godchild in struggling circumstances, she had been got to will *only £50 to her heir* and £10,000 to total strangers.

If the Commission realized that in a comparatively short time in Ireland it is calculated that almost all the existing estates will be broken up into properties of small holders peculiarly susceptible to such deathbed influences and catastrophes, they would have no doubt of the enormous gains that are going to be secured by the usual beneficiaries of such testation, and of the heartrending discouragement and ruin which will continue to drive the industrious heirs from a land cursed by the Dead Hand to a degree unknown since the Dark Ages. It is in vain that intelligent legislators may fancy that they have established a protection against alienation of the inanimate body of a farm, namely the soil and building, if at the same time there be no protection against alienation of the vital forces, the working capital of the estate, the whole of whose mobile wealth can be swept off by a single deathbed.

The new peasant proprietary legislation in Ireland offers the most terrible temptation to all the persons who habitually profit by such testamentary alienation, not only to exhaust every means of gainful influence, every kind of mental and moral pressure, amounting to practical hypnotism of the flickering intelligence and the terrified imagination; but to go still further—wide though the ruin be already—and to assail and sap the bonds of general citizenship and patriotism in order to facilitate and extend the spoliation of the domestic affections. *The Class War becomes the natural sequel and supplement of the deathbed extortion*, especially when the class war promises to transfer the wealthiest property of the community from men who cannot be easily influenced by those sinister advisers into hands that in nine cases in ten will obey in trembling their rapacious suggestions. *Conversely, it is apparent that the protection of heirs from deathbed spoliation would act automatically to remove the worst of the agrarian unrest. It would remove the most alluring hope and the main calculation of profit from the Real Chiefs of the Social War.* When the driving out of the native gentry can no longer be expected to bring a notable portion of their estates into the crucibles and melting-pots of the deathbed dictators, why run the risk of promoting subversive theories and demoralizing acts, which are often so dangerous ultimately to the claims of moral and religious dignitaries? To encourage public ruin for no considerations of profit or gain has hitherto been the speciality of the fanatics of idealism alone. It has never been seriously attributed to persons so eminently practical as worshipful divines.

Nor need we confine our consideration to the gain in money and good which may tempt at present the clerical revolutionist. At no distant period, in a very few years according to the tenacious patience of Churchmen, it is not merely the personal property of testators, but their land itself, which will be open to disposal by the panic of dying saints or sinners. The statutory restrictions on alienation of peasant estates may not outlast a few generations. Circumstances even may occur to shorten the present interval. It is a prize, a solid prize, of lands and hereditaments to the capital value of some hundred and fifty millions sterling, which is now offered by liberty of testation to the clerical agitators who will have succeeded in finally transferring the entire superficies of Ireland from educated landowners to a faithful peasantry. A far inferior spoil would have allured the rapacity of Alaric and Attila.

It should be self-evident that unless you give the

heirs of the peasant proprietary of Ireland some of the protection which is secured to the heirs of a French peasant proprietor, there can be no issue but pauperization and the flight of the population. It is something enormous, the amount of wealth which in ten years alone is subtracted in this manner from Irish industry and conveyed to purposes which, however sanctified, are not industrial. As things are at present, appeal to the courts is simply useless, for no adequate law exists. In nine hundred and ninety-nine cases in a thousand it is sufficient to produce the evidence of the doctor and the attorney as to "the lucid intelligence" of the expiring will-maker, and the doctor and the attorney are practically certain to be aware of the potent presences before whom they must render testimony. It would be instructive, though probably difficult, to inquire into the amount of the public subventions scattered by the Congested Board which have already paid toll to the influences preponderant with dying testators.

As for the pauperized heirs who may cling to the denuded farm, I wonder has it been asked where they are likely to obtain a working capital in face of the strict provisions forbidding the raising of loans on mortgage. Such situations have not been unknown in Europe before. If the heir cannot obtain money on legal mortgage, he may well be led to seek for it on terms of non-legal mortgage, which will be at least as binding on his conscience as if they had been engrossed and endorsed on all the parchments of the Four Courts. In how many cases may the money which was taken from him by the will of a testator be returned to him for use at a just percentage, the lenders being, if not the originals, at least the derivatives, of the reverend legacy hunters? From end to end of the country what a future your Peasant Proprietary Act, destitute of the most essential peasant proprietary protection, is preparing for Ireland!

If the Commissioners desired to go to the bottom of the pauperization for which the nostrum of the Board of Doles is pressed upon them, they would learn much by an examination of the cases of contested wills before the law-courts during the last twenty years, in which impoverished heirs endeavored, usually with entire unsuccess, to break the deathbed arrangements which beggared them. These cases are the merest fraction in comparison with the multitude of disputed wills which never come before the courts, and in which the heirs have to accept the terrible law of the Dead Hand; yet they will amply suffice to indicate the appalling drain of the industrial capital of Ireland which occurs at 10,000 deathbeds of rich and poor throughout the country.

When £1000, £5000, £10,000, are taken out of industrial employment and out of Ireland, it is a very poor sort of palliation for the Congested Fiction to go about scattering the money of the taxpayers in partial replacement of the purloined savings of the people. And I could remind the Commissioners that even the total of wills is far from representing the disastrous total of these deathbed transfers of property. In order to avoid the publicity of a will, and for other reasons, the transaction often takes the form of a *donatio inter vivos*. The property is passed by the dying man into the hands of the new owner; and neither the family nor the courts are exactly informed of the occurrence. As an illustration, I may mention that there came under my own observation a short time ago a most instructive case of the extraordinary pressure and extraordinary inducements which are employed upon these occasions to obtain *the immediate cession of the property without even the formalities of probate*. A lady was dying who possessed a couple of thousand pounds; and a reverend visitor to her deathbed urged upon her the propriety of handing the whole of this money over at once into his hands. She promised to leave it as he directed in her will. But he insisted "that it might greatly lengthen her life if she handed over her wealth at once to such a good object," adding that the Order which he represented would guarantee to pay her a high rate

per cent. upon her money during all the years she might live. "She would thus have both the benefit of her good work and the full income upon her property at the same time." Unfortunately for this adviser, the medical man in attendance, an Irishman himself, used all his influence against the realization of the scheme, and the money was rescued for the family of the deceased.

### Two Saviors — A Comparison.

There is an unconscious rivalry between two world saviors, and so far as I am able to judge the only handicap under which one labors lies in the fact that he was real and that he has been dead only a hundred years or so. Time will of course remove one part of the handicap, but as for the rest I fear that Thomas Paine's greatest error was in being a really, truly living being—a man.

Somehow I always associate the two, Thomas Paine and Jesus Christ, whether because of the similarity of their influence in life or just because Victor Hugo once linked the names of Christ and Voltaire. Anyway, so far as concerns their influence and the treatment accorded both in their day, there is great similarity, so I link these two names and propose to examine into their influence—their souls, if I may put it that way, and leave the conclusions to the reader.

Now it is pretty hard to assign to Jesus the credit that is usually accorded him without at the same time exalting the characters of two or three others who seem to be eclipsed by the lustre of the name of Jesus.

We are all perfectly aware that to win this present war men and munitions are needed, and it is asserted likewise that it is just as imperative to keep men at the bench and the plow, and some have remarked that talk will not win the war but that Liberty Bonds will. So I find it impossible to do justice to the influence of Jesus without giving due credit to at least three others, namely, Mary his mother, Joseph his father and Judas Iscariot.

Now, in the beginning a great wrong seems to have been done (just how an all-wise and all-powerful God could do a wrong is not apparent), and it was necessary that the wrong be righted. And it seems that the proper way to right one wrong is to commit another, otherwise the story of Jesus would not have been told. It seems that a heavy and grievous curse had been laid upon the human race, and the only remedy for such a state of affairs would be the shedding of blood. Theology alone can justify the scheme of shedding an innocent man's blood in atonement for a crime of which he was not guilty, so I will not weary the reader with vain guesses on that score.

Jesus' mother, Mary, was espoused to one Joseph and in fulness of time she whispered something to Joseph. It is recorded that Joseph fulfilled his contract and did voluntarily what many a lesser soul has been dragged into court and compelled to do, so when we consider the dependent maiden and the helpless babe we surely must say a brave word or two for Joseph or forever renounce our manhood. Therefore, throughout the whole story of Jesus we must pay tribute to the brave and loving Joseph.

Mary, under great difficulties, at last presented to a discouraged world and to a blood-thirsty Herod the means of salvation on the one hand and a thorn in the flesh on the other.

From the first, according to the divine scheme, Jesus was destined to die for the salvation of the world, but the chronicle reveals that Jesus did not take kindly to the idea, and although he passed through the land exhorting the people to trust in the father and his eternal goodness, Jesus himself at the last did not, could not, share in this belief.

The immediate cause of Jesus' troubles was what we nowadays call "pernicious activity," which has been the offence of all those who in the past, present or future did or will try to jog human kind out of a rut and some individual out of an easy berth.

That was one of Paine's offenses. That was

Jesus' offense. The great difference, as I see it, was that Paine went about his work with an enthusiasm and disregard of what his own standing in the future would be. Jesus seemed to realize that he had work to do, but would rather "let George do it." Throughout his whole career there is woven a thread of weeping, of martyrdom, which arouses in all breasts pity and sympathy for the victim of circumstances. And Jesus' progress in his chosen field is a record of the struggles and persecutions which all leaders in intellectual progress sooner or later encounter at the hands of their fellows.

Now the third party to whom we owe a share of our gratitude for work done is none other than the man who betrayed him. Do you not see that here was a prearranged plan to purge the world of an unjust curse—unjust certainly, otherwise God would not have acknowledged that he was in the wrong? So, to fulfill the law an unoffending man takes upon himself the protection of a defenseless woman and a helpless babe; the babe in turn suffers death for something of which he was not guilty, and the instrument to bring about the denouement is forever in human annals an outcast. But that is unjust to Judas. Judas was the instrument selected beforehand to bring to pass the greatest miracle recorded in human history. Judas, for a few paltry pieces of silver, relieved the world forever from a burden which oppressed and destroyed all the population of the earth—all who had passed away and all who might in future be born. And yet, because Judas, for gain, did this thing which it was ordained he should do, he has never had one sympathetic or one kind word uttered in his behalf by those who made and are making the most of the results of his work. Now, of course, from the angle from which a Freethinker looks at this matter, the story of Jesus loses much of its lustre, for the reason that the Freethinker, not satisfied with the plot of the drama, looks deeper and wants to know the reason why. Then when it is shown that Jesus must submit and must cause others to submit to ignominy in the fulfillment of a plan which for all practical purposes was entirely unnecessary and uncalled for, it makes it doubly hard for such an one to keep a "reverential calm" when he is ready to point an accusing finger at the real culprit and the cause of all the trouble. But taking the matter seriously, as Hugo does in his oration on Voltaire and changing the name Voltaire to Paine, let us quote: "Gentlemen, between two servants of humanity who appeared eighteen hundred years apart, there is a mysterious relation. To combat Pharisaism; to unmask imposture; to overthrow tyrannies, usurpations, prejudices, falsehoods, superstitions; to demolish the temple in order to rebuild it, that is to say, to replace the false by the true, to attack a ferocious magistracy; to attack a sanguinary priesthood; to take a whip and drive the money-changers from the sanctuary; to reclaim the heritage of the disinherited; to protect the weak, the poor, the suffering and oppressed—that was the work of Jesus Christ! And who waged that war? It was Paine."

Thus we have an epitome of the life of Jesus and of the life of Thomas Paine.

But don't you see the point of departure? There was no excuse for the birth of Jesus nor for the events, aside from the reform and the philosophical teachings, which lead up to the death of Jesus. The only result of the whole story is to point an accusing finger at the real author of all the suffering and agony and the blackening of character which the story involves; whereas the life of Paine is one long record of brave and brilliant achievement, the sowing of seed which all the generations of men shall reap and the absolute certainty that Paine was a real flesh-and-blood human who suffered the most cruel and unrelenting persecution and calumny for the good he had done.

In the case of Thomas Paine the offenses against him are heightened because he lived in a time when men were able to think, when men had had time to realize the folly and foolishness of the teachings

of the old Hebrew priesthood and had the teachings of their long-suffering and compassionate Lord to show them the way.

The sublimity of the story of Christ is marred by his treatment of his mother, by his evident worry and fear of his impending doom, and his lack of moral courage; and his faith in his own teachings is destroyed by the exclamation which escaped him in the last supreme moment of his life.

But the story of Paine does not present any parallels to these incidents. Here we have a man who, finding a people in a state of turmoil and demoralization from the tyranny of their rulers, in an inspiring pamphlet sets their feet upon solid ground. He is in reality the father of his country, for it was his impulse that started the revolution in a definite way and it was his pen which first gave to the world the name of the infant nation.

Following the success of the great struggle in America, he set forth to help another people attain its freedom; and there, in the midst of the most exciting and bloody throes of social upheaval, he dared to raise his voice and cast his vote for the life and freedom of the doomed king of France when doing so meant inviting almost certain death upon himself. But such was the character of this "savior" of mankind that, nothing daunted, he accepted the fate that was in store for him, and in the interval composed the volume which set in motion the third revolution to spring from his pen, which shall never cease until all the spectres of the dark and bloody superstitions that for generations held and are holding mankind in mental chains have forever passed away.

Can you imagine that supreme moment in Paine's life? In the convention hall all is tense with excitement, impending bloodshed, assassination, murder! Men are called upon to declare themselves, one by one. Upon the words which issue from their lips depends immediate death or future infamy. The supreme moment has arrived! It is for Paine to speak his thought, to cast his vote—to sign his death warrant! And while time lasts and honor finds place in the minds and hearts of men the words, the vote of Thomas Paine shall echo down the corridors of history in defense of the helpless.

And down the corridors of time so long as men shall be men and shall have the power to think and to reason will echo also the last sad lament of the One who had come to undo the wrong done to mankind, to teach the greatness and goodness of a God who could accept an innocent man's blood in recompense for something of which he was not guilty. And that last sad lament shall voice also the verdict of all thinking men that the whole tale is but a nightmare drawn from an ignorant and superstitious past which happily for the future has received its death blow from such a real savior as the immortal, modest and unassuming Thomas Paine.

GEO. H. LONG.

In the *Chicago Herald and Examiner*, June 16, 1918, we find a remark which the writer, J. J. Leibson, hoped would be too obscure to be noticed:

"The fact that Payne (author of "Home, Sweet Home") was a homeless wanderer bears no more irony than the life led by Thomas Paine, a career of little reason."

As a copy of this will be sent to the said Leibson in the hope that he is able to read it, he is hereby advised not to listen to the Big Noise, but to get real information, to wit: Paine infused nearly all the democracy which was evident in the American Revolution; enlisted and served all through it; encouraged the soldiers by his pamphlets. Then, his country being "where liberty is not," he went to France and served that revolution; was imprisoned for not being bloodthirsty enough, and wrote his view of the Bible while waiting for the guillotine. He thought to hasten the "Age of Reason" by giving his work that title, but while Leibson and T. R. believe those who vilify instead of answering, the age of superstition persists.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . \$3.50  
 Two new subscribers . . . . . 6.00  
 One subscription two years in advance . . . . . 6.00  
 One advance subscription and one new subscriber, in one remittance 6.00  
 To subscribers in Canada, \$4.00 per year.  
 To other foreign countries, \$4.50 per year.  
 Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time.  
 Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

### (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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### CONSCIENCE OR B. S.?

From Pater Guilielmus, Massachusetts.  
 To the Editor of The Truth Seeker:

Just so long as we worship a god who is unfair to human beings outside our race or our sect there can be no just standards of morality. If God cursed the heathen *we* also assume the right. We will, even if we have no right. Look at Bill Sunday, calling his fellow humans ginks and boobs, because they do not happen to belong to his kind. He tells us that he doesn't believe in the universal brotherhood of man, or the universal fatherhood of God. Of course not. Why should he? He is perfectly consistent with the kind of God he preaches. His God has no respect for the unfortunate. Why should B. S. have respect for those who don't fall for his patter? If Bill Sunday was really serious in the sense of having reverence toward the infinite mystery of Life; if Bill Sunday would really let himself into the infinite and innermost recesses of his own soul, would he call any man common or unclean? I doubt it.

The trouble with Bill Sunday is that he has been scared literally out of his wits and doesn't know it. And the panic he is in he calls religion. And he's trying to put everyone else into the same panic.

He tries to make himself believe that a set of books and pamphlets, bound in Oxford, is the literal word of God. And in order to believe this proposition he has to conceive all sorts of ridiculous nonsense to be true, and every time anybody refuses to believe these things, in the name of reason and common sense, Bill Sunday simply has to fly up in defense of his own mentality. Because, don't you see?—if the other fellow is right it makes Bill either a fool or a hypocrite, and if the other fellow proves reasonable there is no other way but to denounce reason as the devil's own weapon.

And here comes in the need of a personal Devil. Men who do the Bill Sunday kind of reasoning must have a devil with their program. It's the final argument with these fellows. When they stand up and tell you that all your reason and common sense is given you by the devil to lead you to destruction, there is nothing to say. Very few of us at least ever think to call a parson a liar. Perhaps it's due to early training in manners. Bless my soul!

The fight for democracy, for the rights of man, for the sacredness of human life—has it not had to meet almost a parallel situation?

A crime to speak against the king, to doubt his right, to disobey his edicts—authority vs. truth!

In religion, a king has been set up, a throne established; we have bowed in the dust; we have supplicated as slaves before a tyrant; we have crowded down opinion and personal judgments and not dared to speak our minds for fear of offense; and yet the truth has been crying out within us.

The epithet of "Atheist" is hurled against us and we tremble and deny, for fear of denying our master, when all the time the spirit of truth has asserted itself in our hearts—who knows whether not prompted by the Universal Mind, which has ever chosen thus to work? "Know ye not that ye are the temples of the Living God?"

And this Atheism which we have feared, because we could not see the why and the wherefore, may it not be the movings of the holy rational spirit in man toward a worthier ideal, a divine government, a commonwealth where every human soul shall have a voice, because of the voice of the God within the soul? Where not the throne is sacred, but the ground

whereon we all stand is sacred, and all life is sacred, because of the indwelling spirit?

### LOYALTY IN WAR TIME.

From the National War Savings Committee, Washington, D. C.

To the Editor of The Truth Seeker:

Loyalty in peace times and loyalty in war times are two distinct things. Not much is required to pass the loyalty test when one's country is not at war; a simple compliance with the law is all that is required.

But loyalty in war times is not a passive quality. At such a time one may be without loyalty and still not be disloyal. A person of this type will do nothing either to assist or to harm his country. He will not give himself to his country's service and he will not contribute financial support. Neither will he discourage others from doing this. He will do or say nothing treasonable, and neither will he do or say anything to put heart in the fighting forces or to uphold the Nation in its struggle. He will be simply a passive onlooker. And that is not being loyal.

Our country is fighting in the most desperate struggle of history. It is a struggle so vast and momentous as to demand the most complete support of every one of its citizens. Passive loyalty—the loyalty of peace times—is not sufficient. The brand of loyalty now demanded is the kind that impels one to offer himself and his all, if necessary, that his country may be victorious in the great conflict.

Most of us cannot go into the fighting forces; most of us cannot enter into those industries directly connected with the war, but all of us can show our neighbors that we have the right brand of patriotism.

Our government is urging upon us the necessity of saving as an essential to victory. We are told that there is not enough man power and not sufficient materials in the country to win a quick victory if we continue to use this man power and these materials as we did before the war. It is pointed out that there are now more than 2,000,000 men in the Army and Navy, and that by August 1 this number will be increased to 3,000,000, with a steady addition to that number from then on. These men not only cease to be producers, but they become consumers on a vast scale.

Thus it is that we are urged to buy only those things which we need in order that we shall not use up labor and waste materials and transportation, so vitally necessary to the government in its war work and so much needed in the manufacture of things essential to the health and efficiency of our citizens.

By following the government's request to produce to our maximum capacity and to consume as little as possible, we shall give practical expression to our loyalty—a militant loyalty, the brand which stamps us as being willing to do our part at home by sacrificing, by getting down to a war basis, by backing up our government with all our strength. With our money savings we can then buy War Savings Stamps and perform a double service by giving the government current funds with which to buy the labor and materials so much needed for war purposes which we have refrained from using. That is loyalty.

### RULE BY PREACHER-POLITICIAN.

From J. Whidden Graham, New York.

To the Editor of The Truth Seeker:

Thirty-nine clergymen have sent out an appeal to all the churches of this state, urging them to use their influence to secure the renomination of Governor Whitman. Their reason for taking this extraordinary action is said to be a desire to aid the governor in return for the assistance given by him to the cause of prohibition.

The traditional principle of the American governments, state and national, has been that the government should not interfere with the religious opinions and observances of the people. No state religion, and no state church, has been the policy of this country since it became a free nation. The first amendment to the Federal

Constitution provided that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Along with the principle that the state should not meddle with religious beliefs there has gone the implied duty of the churches not to interfere in political affairs. If the state must not control religion, the church must not control the state.

The movement for prohibitory laws forbidding the manufacture and use of alcoholic beverages is purely political. It has no warrant in any religion except the Mohammedan, which has practically no adherents in this country. There is not a line, not a word, in the Bible that justifies a resort to law as a means of promoting temperance. The policeman's club and the threat of jail have no place in either the Christian or Jewish religion. The notion that men can be made moral or temperate by law finds no sanction in the Old or New Testaments.

Whether the state or national governments should prohibit the sale of beverages used by many millions of sober, temperate men and women, is a political question that the people must decide for themselves. They should not be coerced by their religious teachers, nor should their representatives in the State Legislatures and Congress be forced to vote against their convictions by the threat of the churches to defeat them at the polls. If the clergy are allowed to dictate the election of legislators and public officials we shall have, instead of a republic of free men and women, a religious oligarchy that will be able to impose its narrow views upon the people without regard to their wisdom or justice.

### VOLUNTARY TEMPERANCE.

From H. Bieder, Ohio.

To the Editor of The Truth Seeker:

The article by Mr. A. Sessions, on prohibition in THE TRUTH SEEKER for June the first, shows him to be one of those misguided human beings, who believe law to be a panacea for all the ills the race is heir to.

If he were right, we ought to be angels by now (the Christians' conception of perfection), for have we not a multiplicity of laws, covering every imaginable misdemeanor or crime man may commit?

On the whole I believe we of this day and generation are some better than our ancestors (even taking into consideration the war), because we have a much better knowledge of natural laws and are rapidly learning to adapt ourselves to, instead of running counter to them.

The denial of the right of every human being to himself and consequent free use of the earth, bounded only by the equal right of every other human being, is the fountainhead from which practically all other evils spring, among others the drinking of alcoholic beverages, indulged in to excess by the idle rich and overworked, underpaid poor, respectively, the beneficiaries of and sufferers from land monopoly. Over 75 per cent. of the land in the United States is held out of use and the world is crying for more and more food.

Can Mr. Sessions imagine to himself a civilized human being, irrational enough to stupefy himself with alcohol, if the same human being was free to exercise his mental and physical faculties any time, anywhere, and doing so, could satisfy any reasonable want? Only man-made law prevents these conditions from existing now. More and more folks begin to see it, and before long it will become the paramount issue here.

As a rule Socialists are great in quoting statistics and I wonder if Mr. Sessions knows that the Census of 1910 shows 75 per cent. of our workers to have earned \$600 or less, while at the same time it required \$720 for a family of five to live?

Can he see any connection between such a state of affairs and the fact that in 1912 we consumed three million gallons more whiskey than ever before, with 52

per cent. of the entire population in dry territory?

Nowadays it is quite the fashion for everybody to try to forbid somebody else something; therefore I know myself to be in a hopeless minority. Nevertheless, I advocate the free production and sale of alcoholic beverages, with only two strings tied to the proposition: Goods offered for sale must be pure—if found otherwise they shall be destroyed without the seller having any right to appeal to the courts. Second, any person found drunk in public to be examined as to his sanity and if necessary, restrained.

The government would then be out of the whiskey business; saloons as we know them would close voluntarily for lack of profit, and the treating habit, the real curse of the business, would fall to the ground.

I know the pendulum has been swinging in one direction for these many years, namely, towards prohibition; and in all probability it will not stop until given a nation-wide trial. Then the pendulum will begin to go the other way, for a question is never settled until it is settled right.

A good many years ago, during a discussion of this very problem, a chemist took the floor and said: "I can go into any kitchen and within a few hours produce all the alcohol I want." With prohibition in force and alcohol a-plenty throughout nature, who dares say that not many kitchens would be turned into miniature distilleries and drunkenness perpetuated; for who does not know that forbidden fruit tastes the sweetest?

I not only believe in temperance, but practice it as well, but life-long experience teaches me that it can be attained only by voluntary action, guided by education, and not by force.

THE SCOPE OF AGNOSTICISM. From H. Knoop, Tlacopac, Mexico.

To the Editor of The Truth Seeker:

The perusal of many of the critical comments made by Freethinkers on religious beliefs and church creeds leaves one with the impression that the authors entertain the idea that Agnosticism is a doctrine kindred to "Atheism," having its principal application in examining religious beliefs and denouncing them as incorrect or false.

Probably most Freethinkers, at one or other period of their intellectual development when the blind beliefs impressed in our memory, and our habit of thinking during childhood, gradually give way to reasonably formed convictions, have entertained this idea.

It is, however, a delusion and a misleading supposition which should be rectified as soon as the general stock of scientific and philosophical knowledge which a Freethinker has acquired, permits him to do it.

Far-reaching and decisive as the influence of the doctrine of Agnosticism is on many of the current religious beliefs, yet its application to this particular department of human thought is insignificant as compared to its application extended to other regions of knowledge. By the student of Evolution the influence of agnostic convictions may without exaggeration be called "universal."

In all our studies, ranging from the application of a mathematical axiom to the conclusions drawn from the nebular hypothesis; from the development of a call into a human being, and from the formation of a nation out of a horde of savages; in every line of thought (unless intentionally cut short) drawn from the so-called "exact sciences," Agnosticism is an ever-present friend and monitor that accompanies the student, ever tending to a closer approach to truth, here restraining him from the use of strong words (where strong words only serve to cover strong illusions), there emphasizing greater precision, and fearless expression of the truth, in cases where truth is within our reach.

Agnosticism affirms the impenetrable mysteries in nature whenever we leave the region of the relative, and enter into the questions of the fundamental facts

underlying it—holding together of Atoms so as to form what we call "matter"; the tendency of a seed to develop into a plant; those molecular rearrangements which we call "chemical actions"; those undulations of the ether which we call light, heat, electricity; the all-pervading force of gravitation; those most fundamental elements of our thinking by which we form the conceptions of space, time, cause and effect—in fact in every line of thought, especially of scientific and philosophical thought, the doctrine of Agnosticism has a notable and all-important bearing which should ever be kept before us when we wish to form correct opinions of our surroundings.

It is by no means the religious questions to which the insolvable mysteries of nature and of life are limited, but the whole of that vast conglomerate of matter and forces which we call Nature, in which we can trace a certain order of the regularity of happening, in quantity and quality, is enveloped in the profoundest mystery when we come to enquire about its true constitution.

That acute feeling of regret and disappointment which one frequently experiences when considering the hopelessness to obtain any insight into those questions which are pronounced to have been solved by many of the church creeds, is in some measure mitigated by seeing the mystery extending over a larger area—over the whole of the universe.

PAINE'S "AGE OF REASON" STILL POTENT.

From M. Rowe, Illinois.

To the Editor of The Truth Seeker:

Inclosed find \$2 for a few copies of Paine's "Age of Reason." I know nothing that excels this book for propaganda work. I have given away scores of copies, and I wish I could flood the United States with them. They educate besides making the people acquainted with one of the greatest, kindest and most self-sacrificing of men that have lived in any stage of earth's history.

What the people don't know they cannot appreciate. I am living in the state where Ingersoll should be known—if anywhere—and I find the very fewest number know anything of the real man. Nothing sticks to the ordinary human but what they hear from the pulpit. It is the pulpiteer's business to suppress as much as possible of the truth and put in its place the theology and superstitious guessing that I fear will continue to curse the world.

It is up to us as far as lies in our power to tell the truth, the whole truth, and nothing but the truth. To allow the preachers to have all the say in whose memory goodness and greatness shall be perpetuated is cowardly, to say the least. Yours for truth and justice to the line as well as the plumbline.

WHAT IS KULTUR?

From C. F. Hunt, Chicago.

To the Editor of The Truth Seeker:

Many admit the potency of German "Kultur," but no one defines it. What is it? Can it be understood by us western, sordid, dollar-chasers? Is it music? We allow the splendid German musicians their place, but they would never want their music forced upon us by war. The world is rich in music from Italy, France, Russia and Poland. Germany never produced the equal of Chopin, Verdi, Moszkowski, or Paderewski.

Are discovery and invention Kultur? Take away the improvements from Germany which she borrowed from us, from England, Italy, etc., and she would be using tallow dips and coaches. She would have not even kerosene, nor any electric lights, railroads, telegraphs, telephones, phonographs, moving pictures, wireless telegraphs, submarines, steamboats, and many other fruits of genius.

What Germany may claim is the revival of divine right, the holiness and blessing of war, despotism, training of docile slaves, the claim of world dominion, and conceit. Germany utterly lacks, as orig-

inal achievements, all things that will improve the world.

BOOKS FOR SALE BY THE TRUTH SEEKER CO.

62 Vesey Street, New York City

Send for catalog for complete description

Table listing various books for sale, including titles like 'A Few Reasons for Doubting the Inspiration of the Bible', 'The Bible God', 'The Bible Myths and Their Parallels in Other Religions', 'The Bible Temperance', 'The Bible Laws of Connecticut', 'The Bible Breath of Life', 'The Bible Candid History of the Jesuits', 'The Bible Candle from Under the Bushel', 'The Bible Canon of the Bible', 'The Bible Censorship of the Church of Rome', 'The Bible Christ, Thee', 'The Bible Christian Hell', 'The Bible Christian Mythology', 'The Bible Christian Science', 'The Bible Christianity and Civilization', 'The Bible Churches and Modern Thought', 'The Bible Common Sense', 'The Bible Cosmos', 'The Bible Creeds not for Secularists', 'The Bible Crimes of Preachers', 'The Bible Crisis', 'The Bible Data of Ethics', 'The Bible Delly Analyzed', 'The Bible Descent of Man', 'The Bible Design Argument Fallacies', 'The Bible Double Doctrine of the Church of Rome', 'The Bible Diseases of Personality', 'The Bible Diseases of the Will', 'The Bible Dynamic Theory of Life and Mind', 'The Bible Ecce Diabolus: Jehovah and Devil Worship', 'The Bible Economic Equities', 'The Bible Education', 'The Bible Encyclopedia Biblica', 'The Bible End of the World', 'The Bible Essay on Miracles', 'The Bible Eternity', 'The Bible Evolution of Idea of God', 'The Bible Evolution of Man', 'The Bible Examination of the Prophecies', 'The Bible Exemption of Churches', 'The Bible Existence of God', 'The Bible Extract from Adam's Diary', 'The Bible Extract from Eve's Diary', 'The Bible Extract from Capt. Stormfield's Visit to Heaven', 'The Bible Faith or Fact', 'The Bible False Claims of the Church', 'The Bible Father Tom and the Pope', 'The Bible Few Days in Athens', 'The Bible First Principles', 'The Bible Fifty Years in the Church of Rome', 'The Bible Force and Matter', 'The Bible Four Gospels', 'The Bible Four Hundred Years of Freethought', 'The Bible Fragments of Science', 'The Bible Freethinker's Catechism', 'The Bible Freethought Badge Pin', 'The Bible Germs of Mind in Plants', 'The Bible God and My Neighbor', 'The Bible Good Without God', 'The Bible Great Ingersoll Controversy', 'The Bible Half Hours with Celebrated Freethinkers', 'The Bible Hand of God', 'The Bible History of Christianity', 'The Bible History of the First Council of Nice', 'The Bible History of Creation', 'The Bible History of the Devil', 'The Bible History of European Morals', 'The Bible History of Conflict Between Religion and Science', 'The Bible History of Freedom of Thought', 'The Bible History of Intellectual Development of Europe', 'The Bible History of Rise and Spirit of Rationalism in Europe', 'The Bible Human, All too Human', 'The Bible Huxley's Collected Essays', 'The Bible I Am not Afraid, Are You?', 'The Bible I Don't Know, Do You?', 'The Bible Infidel Death Beds', 'The Bible Influence of the Church on Marriage and Divorce', 'The Bible Ingersoll As He Is', 'The Bible Ingersoll Birthday Book', 'The Bible INGERSOLL PAMPHLETS', 'The Bible About the Holy Bible', 'The Bible Abraham Lincoln', 'The Bible Blasphemy', 'The Bible Christian Religion', 'The Bible Controversy and Christmas Sermon', 'The Bible Crimes Against Criminals', 'The Bible Devil', 'The Bible Essays and Criticisms', 'The Bible Field-Ingersoll Discussion', 'The Bible Foundations of Faith', 'The Bible Ghosts', 'The Bible Gods', 'The Bible Heretics and Heresies', 'The Bible How to Reform Mankind', 'The Bible Ingersoll As He Is', 'The Bible Ingersoll-Gladstone Controversy', 'The Bible Is Suicide a Sin?', 'The Bible Lay Sermon on the Labor Question', 'The Bible Liberty in Literature', 'The Bible Liberty of Man, Woman and Child', 'The Bible Myth and Miracle', 'The Bible Orthodoxy', 'The Bible Thomas Paine', 'The Bible Rome or Reason', 'The Bible Shakespeare, Portrait', 'The Bible Some Mistakes of Moses', 'The Bible Some Reasons Why', 'The Bible Thanksgiving Sermon', 'The Bible Vindication of Thomas Paine', 'The Bible Voltaire, Portrait', 'The Bible What is Religion? And Other Essays', 'The Bible What Must We Do to Be Saved?', 'The Bible Which Way? A Lecture', 'The Bible Why I Am an Agnostic', 'The Bible In Humanity's Name', 'The Bible Is the God of Israel the True God?', 'The Bible Kingdom of Man', 'The Bible Koran', 'The Bible Last Words on Evolution', 'The Bible Law of Biogenesis', 'The Bible Lay Sermon on the Labor Question', 'The Bible Let Us Forget', 'The Bible Letters to His Holiness', 'The Bible Liberty in Literature', 'The Bible Life and Death', 'The Bible Life of Jesus', 'The Bible Life of Paine', 'The Bible Light Bearer of Liberty', 'The Bible Light of Day', 'The Bible Lunarian Professor', 'The Bible Making of Religion', 'The Bible Making of the World', 'The Bible Man in the Past, Present and Future', 'The Bible Man's Place in Nature', 'The Bible Maria Monk', 'The Bible Martyrdom of Man', 'The Bible Middle Ages Revisited', 'The Bible Miracles of Jesus', 'The Bible Moral Casuistry of Washburn', 'The Bible Mysterious Stranger', 'The Bible Myth and Legend in the Bible', 'The Bible New Testament Comically Illustrated', 'The Bible Old Testament', 'The Bible Old Testament Legends', 'The Bible Old Testament Stories Comically Illustrated', 'The Bible Oration on Voltaire', 'The Bible Open Letter to Jesus Christ', 'The Bible Order of Creation', 'The Bible Origin of the Family', 'The Bible Origin of Species', 'The Bible Paine's Complete Works', 'The Bible Paine's Religious and Political Works', 'The Bible Paine's Theological Works', 'The Bible Paine, the Apostle of Liberty', 'The Bible Peculiar Irishman', 'The Bible Penalties Upon Opinion', 'The Bible Physical Basis of Mind and Morals', 'The Bible Picture Book of Evolution', 'The Bible Pith of Astronomy', 'The Bible Pocket Theology', 'The Bible Pre-Historic Nations', 'The Bible Priestly Celibacy Exposed', 'The Bible Priest in Abolition', 'The Bible Priest, Woman and the Confessional', 'The Bible Psychology of Reasoning', 'The Bible Pulpit, Pew and Cradle', 'The Bible Rays of Reason', 'The Bible Real Blasphemers', 'The Bible Reasons for Unbelief', 'The Bible Reason Why', 'The Bible Religion and Civilization', 'The Bible Religion and the Bible', 'The Bible Religion and Other Essays', 'The Bible Religious Revolution of Today', 'The Bible Resurrection of Jesus', 'The Bible Riddle of the Universe', 'The Bible Rights of Man', 'The Bible Round the Year with the Stars', 'The Bible Rubaiyat of Omar Khayyam', 'The Bible Ruins of Empires', 'The Bible Sabbath, Thee', 'The Bible Savage Survivals', 'The Bible Secret Instructions of the Jesuits', 'The Bible Self-Contradictions of the Bible', 'The Bible Service of Man', 'The Bible Short History of the Inquisition', 'The Bible Sinal and Olympus', 'The Bible Sister Lucy and Her Awful Disclosures', 'The Bible Six Historic Americans', 'The Bible Some Funny Bible Stories', 'The Bible Soul and Its Bearings', 'The Bible Story of Creation', 'The Bible Story of Alchemy', 'The Bible Story of Animal Life', 'The Bible Story of the Art of Building', 'The Bible Story of the Art of Music', 'The Bible Story of Books', 'The Bible Story of the British Race', 'The Bible Story of the Earth's Atmosphere', 'The Bible Story of the Eclipses', 'The Bible Story of Electricity', 'The Bible Story of the Living Machine', 'The Bible Story of a Piece of Coal', 'The Bible Story of the Solar System', 'The Bible Story of the Cotton Plant', 'The Bible Story of the Germ Life', 'The Bible Story of the Alphabet', 'The Bible Story of Primitive Man', 'The Bible Story of the Earth', 'The Bible Story of Extinct Civilization of the East', 'The Bible Story of Extinct Civilization of the West', 'The Bible Story of Geographical Discovery', 'The Bible Story of King Alfred', 'The Bible Story of Life in the Seas', 'The Bible Story of the Mind', 'The Bible Story of Photography', 'The Bible Story of the Plants', 'The Bible Story of the Stars', 'The Bible Sunday Under Three Heads', 'The Bible Supernatural Religion', 'The Bible Superstition in All Ages', 'The Bible Thos. Paine, E. Hubbard', 'The Bible Thos. Paine on War and Monarchy', 'The Bible Thumbscrew and Rack', 'The Bible Time and Change', 'The Bible Triumph of Life', 'The Bible Truth Seeker Collection of Forms and Ceremonies', 'The Bible Veil of Isis', 'The Bible View of Lambert's Notes on Ingersoll', 'The Bible

Table listing various books for sale, including titles like 'The Bible How to Reform Mankind', 'The Bible Ingersoll As He Is', 'The Bible Ingersoll-Gladstone Controversy', 'The Bible Is Suicide a Sin?', 'The Bible Lay Sermon on the Labor Question', 'The Bible Liberty in Literature', 'The Bible Liberty of Man, Woman and Child', 'The Bible Myth and Miracle', 'The Bible Orthodoxy', 'The Bible Thomas Paine', 'The Bible Rome or Reason', 'The Bible Shakespeare, Portrait', 'The Bible Some Mistakes of Moses', 'The Bible Some Reasons Why', 'The Bible Thanksgiving Sermon', 'The Bible Vindication of Thomas Paine', 'The Bible Voltaire, Portrait', 'The Bible What is Religion? And Other Essays', 'The Bible What Must We Do to Be Saved?', 'The Bible Which Way? A Lecture', 'The Bible Why I Am an Agnostic', 'The Bible In Humanity's Name', 'The Bible Is the God of Israel the True God?', 'The Bible Kingdom of Man', 'The Bible Koran', 'The Bible Last Words on Evolution', 'The Bible Law of Biogenesis', 'The Bible Lay Sermon on the Labor Question', 'The Bible Let Us Forget', 'The Bible Letters to His Holiness', 'The Bible Liberty in Literature', 'The Bible Life and Death', 'The Bible Life of Jesus', 'The Bible Life of Paine', 'The Bible Light Bearer of Liberty', 'The Bible Light of Day', 'The Bible Lunarian Professor', 'The Bible Making of Religion', 'The Bible Making of the World', 'The Bible Man in the Past, Present and Future', 'The Bible Man's Place in Nature', 'The Bible Maria Monk', 'The Bible Martyrdom of Man', 'The Bible Middle Ages Revisited', 'The Bible Miracles of Jesus', 'The Bible Moral Casuistry of Washburn', 'The Bible Mysterious Stranger', 'The Bible Myth and Legend in the Bible', 'The Bible New Testament Comically Illustrated', 'The Bible Old Testament', 'The Bible Old Testament Legends', 'The Bible Old Testament Stories Comically Illustrated', 'The Bible Oration on Voltaire', 'The Bible Open Letter to Jesus Christ', 'The Bible Order of Creation', 'The Bible Origin of the Family', 'The Bible Origin of Species', 'The Bible Paine's Complete Works', 'The Bible Paine's Religious and Political Works', 'The Bible Paine's Theological Works', 'The Bible Paine, the Apostle of Liberty', 'The Bible Peculiar Irishman', 'The Bible Penalties Upon Opinion', 'The Bible Physical Basis of Mind and Morals', 'The Bible Picture Book of Evolution', 'The Bible Pith of Astronomy', 'The Bible Pocket Theology', 'The Bible Pre-Historic Nations', 'The Bible Priestly Celibacy Exposed', 'The Bible Priest in Abolition', 'The Bible Priest, Woman and the Confessional', 'The Bible Psychology of Reasoning', 'The Bible Pulpit, Pew and Cradle', 'The Bible Rays of Reason', 'The Bible Real Blasphemers', 'The Bible Reasons for Unbelief', 'The Bible Reason Why', 'The Bible Religion and Civilization', 'The Bible Religion and the Bible', 'The Bible Religion and Other Essays', 'The Bible Religious Revolution of Today', 'The Bible Resurrection of Jesus', 'The Bible Riddle of the Universe', 'The Bible Rights of Man', 'The Bible Round the Year with the Stars', 'The Bible Rubaiyat of Omar Khayyam', 'The Bible Ruins of Empires', 'The Bible Sabbath, Thee', 'The Bible Savage Survivals', 'The Bible Secret Instructions of the Jesuits', 'The Bible Self-Contradictions of the Bible', 'The Bible Service of Man', 'The Bible Short History of the Inquisition', 'The Bible Sinal and Olympus', 'The Bible Sister Lucy and Her Awful Disclosures', 'The Bible Six Historic Americans', 'The Bible Some Funny Bible Stories', 'The Bible Soul and Its Bearings', 'The Bible Story of Creation', 'The Bible Story of Alchemy', 'The Bible Story of Animal Life', 'The Bible Story of the Art of Building', 'The Bible Story of the Art of Music', 'The Bible Story of Books', 'The Bible Story of the British Race', 'The Bible Story of the Earth's Atmosphere', 'The Bible Story of the Eclipses', 'The Bible Story of Electricity', 'The Bible Story of the Living Machine', 'The Bible Story of a Piece of Coal', 'The Bible Story of the Solar System', 'The Bible Story of the Cotton Plant', 'The Bible Story of the Germ Life', 'The Bible Story of the Alphabet', 'The Bible Story of Primitive Man', 'The Bible Story of the Earth', 'The Bible Story of Extinct Civilization of the East', 'The Bible Story of Extinct Civilization of the West', 'The Bible Story of Geographical Discovery', 'The Bible Story of King Alfred', 'The Bible Story of Life in the Seas', 'The Bible Story of the Mind', 'The Bible Story of Photography', 'The Bible Story of the Plants', 'The Bible Story of the Stars', 'The Bible Sunday Under Three Heads', 'The Bible Supernatural Religion', 'The Bible Superstition in All Ages', 'The Bible Thos. Paine, E. Hubbard', 'The Bible Thos. Paine on War and Monarchy', 'The Bible Thumbscrew and Rack', 'The Bible Time and Change', 'The Bible Triumph of Life', 'The Bible Truth Seeker Collection of Forms and Ceremonies', 'The Bible Veil of Isis', 'The Bible View of Lambert's Notes on Ingersoll', 'The Bible

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

"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."

### Mischievous Religious Teaching.

"The things I was taught myself as a child about God have made me nervous for my own children."

"What kind of things?"

"Oh, those that make children afraid. I used to think of God as a terrible monster. I was continually told about the punishments he would give me if I didn't behave. The consequence was, instead of regarding him with reverence and love, I felt terror and resentment at the thought of him. I can remember my secret wrath whenever I used to think of God's being able to do anything he pleased with me. I used to brood over the idea. I couldn't stand being done up in that way after I was dead. So I conceived a childish fancy that amused me in after years. Now, somehow, it doesn't amuse me any more. It seems to me rather pathetic."

"Would you mind telling me what it was?"

"Not at all. I must confess, however, that it will sound to you very silly. But even the silly fancies of children may have significance. I thought that if I could only manage to have an ax put in my coffin I could fight against God when I went into the other world and perhaps finish him before he could inflict his punishment on me."

"What a ghastly idea. You must have been a morbid child."

"Perhaps I was."

"How long did you entertain that fancy?"

"I can't say. But I remember that it was quite vivid. Even after I grew old enough to recognize its absurdity I couldn't put it out of my mind altogether. Now, of course, it seems to me very much as it does to you. But I suspect that a great many children entertain ideas of God just as dreadful and just as significant of bad teaching."

"Your fear must have had a depressing effect on that childish mind of yours."

"I don't know that it did. I can't recall that I was ever depressed by it. I was more inclined to be resentful."

"Why do you suppose that ugly notion was put into your head?"

"To make me good. When I was a boy fear was regarded as a salutary influence in the shaping of character. Many people still regard it in this way. I suppose it does have a good deal of influence. It's the inspiration of many laws. The great trouble with it is that, even while it does good, it also does harm."

"Don't you think the good it does is overrated?"

"Very much. But the fact remains that many people are deterred from doing wrong by fear. Many are deterred by the fear associated with their early teaching. I can't say that I was. But I don't know for certain. However, I'm determined that fear shall not be a factor in the training of my children if I can keep it out. It is very difficult to keep it out altogether, though. It seems to permeate the very atmosphere. It has become part of the language we speak. It saturates much of our unconscious thinking. Women, in their relation with children, echo and re-echo it. The habit of threatening children with bugaboos associated with God and the devil seems to have become almost an instinct. The effect on the health of sensitive children must be quite serious. It undoubtedly darkens lives. It makes the subconsciousness an unhealthy cellar, sending up into the mind dangerous vapors. It is responsible for many of the sick fancies of grownups that manifest in disease, sometimes the cause of great physical and mental suffering, and a cause hard to reach. It is this kind of influence that the psychoanalysts are trying to run down. Some of their discoveries are alarming. They show how careful we grownups ought to be in

dealing with that delicate instrument, the mind of a child."

"Don't you think the whole world is beginning to realize that it is in the bondage of fear?"

"It realizes theoretically. But it doesn't see how deep-seated the fear is and how far the ramifications go. It doesn't know how much mischief it works by placing so much reliance on fear. But the time is coming when we shall have a great house cleaning, when we shall rid ourselves of a multitude of fears that are now tormenting and sickening humanity and bringing on innumerable woes."—*San Francisco Bulletin*.

### Ships Older Than "Adam."

Ships are at least 6,000 years old, says a writer in *The Sun*, for Egyptian records of that era depict vessels capable of transporting fifty or more persons on the waters of the Nile. The Chaldeans, Hindus and Chinese built ships in the very earliest ages. The Phœnicians 3,000 years ago had trimarines with decks, masts, yards, stays and a ram.

But from the day when man invented the sail until 1800 there was less progress made than there has been in the twelve decades since. From the Phœnicians to Columbus there was comparatively little change in design—high at poop and stern and approximately four times their beam in length. From Columbus to Fulton there was more development, but after all the chief difference between the clipper ship and the Chinese junk was refinement of design.

Since 1800 man has devised the steamship, the iron hull, the armored battleship, the submarine, the internal combustion marine engine; and is it too much to say the Agawam brood is worthy to be ranked with these other evolutions? For 6,000 years man built ships, each by an individual pattern. Now he proceeds sensibly to turn them out wholesale, at great speed, with parts interchangeable for repairs, and the formerly heavy expense of design reduced by a percentage which steadily decreases by arithmetical progression—the more ships built on the original design the less the architectural expense until it approaches zero.

If the fabricated ship takes rank with the other evolutions, it will be seen that America, with the steamship, the armored warship, the submarine and the fabricated ship, not to speak of American development of the sailing ship and "power boat," has contributed more to the art and science of shipbuilding in the brief 142 years of her independence than all the world besides since the dawn of history.

### The Captain Made a Hit.

It is safe to say that not many people in this war have had the supreme privilege of hitting a U-boat commander in the jaw; but, at least, the war will not end without this having happened once.

D. J. McDonald, skipper of the three-masted schooner John G. Walter, out of Nova Scotia, was on his way to England recently. He "fell in with a submarine," says the news account, and the U-boat commander ordered the crew to take to their boats, and then sank the schooner with bombs.

The skipper was ordered on board the submarine, to be taken home as a trophy.

"I guess you will have to make a visit to Germany," said the commander jovially.

"Captain McDonald did not reply immediately," says the account. "He waited a few seconds, and then his fist shot out and caught the German on the point of the jaw. As the U-boat commander fell stunned, the Nova Scotian turned and went head first over the side.

"I swam under water as long as I could, and when I came up I was fortunate enough in emerging in such a position that one of the small boats was between me and the submarine."

"The undersea boat moved about the

small boats, intent on locating the skipper. The search was still on when a destroyer hove into view, and the Germans hastily submerged."

### Paste This in Your Ford in Japan.

You must drive your automobile at the speed of eight knots per hour on the city roads and at twelve knots per hour on the country roads.

When you see the policeman throwing up his hand you must not drive in front of him.

When you get ahead of the passenger on foot or the horse, you must ring the horn.

When you meet the cow or the horse speed slowly and take care to ring the horn and not be afraid of them. Drive slowly when you meet the horse or the cattle; do not make them afraid and carefully make the sound. If they afraid the sound you must escape a little while at the side of the road till they pass away.

Do not drive the motor-car when you get drunk and do not smoke on the driver seat."—*Japan Chronicle*.

### A Serious Business.

A Dutch engagement and marriage is a serious affair—quite enough to check all tendencies to flirting in that country.

It lasts from two to five years, during which time the engaged pair are practically inseparable at all social gatherings.

The young lady must not go to any party at which her betrothed will not be present, neither may she go to dances if he disapproves of that amusement; and if he permits her presence, she may not dance with any man who has not first formally asked his consent.

Both she and her intended husband wear engagement rings—plain bands of gold, with initials and the date engraved inside.

These are worn on the left hand before marriage, and on the right afterwards.

In Holland, it is considered a great disgrace to both parties if an engagement is broken off.

### Testing Uncle's Faith.

Willie, on a visit to his uncle's in the country, admired a fine colt.

"Uncle, give me that colt, will you?" he asked.

"Why, no, Willie," said his uncle. "That's a very valuable colt, and I couldn't afford to give him to you. Do you want a colt so very badly?"

"I'd rather have a colt than anything else in the world," said Willie.

"Then," said his uncle, "I'll tell you what you ought to do. Since you want a colt that much, you ought to pray for one. Whenever I want a thing I always pray for it, and then it is sure to come to me."

"Is that so, uncle?" said Willie, eagerly. "Won't you please give me this colt, then, and pray for one for yourself?"—*Pittsburg Chronicle-Telegraph*.

### Protect the Pigeons.

Every hunter who shoots a pigeon these days may be crippling the war preparations of the United States, says the *Scientific American*. Most States have laws for the protection of pigeons, and now to these laws the Government adds its warning. Thousands of pigeons in training for service overseas are making flights in this country; and often the work of training them has been interfered with by the thoughtlessness and cruelty of hunters.

Protect the pigeons; they are helping to win the war. And if a pigeon with a band about his leg reading "U. S. A.—18," which indicates that he is being trained for army purposes, should fall into your hands, report that fact at once to the Chief Signal Officer, Land Division, Washington.

### Not Enough Capital.

A Cleveland father tells us that he thought he had thought up a great scheme for keeping order in his household. He noticed that his rather obstreperous young son had the quality of thriftiness, and resolved to appeal to it.

"Sonny," said he, "I'm going to give you a nickel every day you're a good boy,

on condition that every day you are naughty you are to give me a nickel. Is it a go?"

"I'd like to do it, dad," answered the kid. "But I can't afford it. I've only got \$1.26 in my bank to start on."—*Cleveland Plain Dealer*.

### Farmers Exposed.

And men relate that Mrs. Newlywed went to the grocery store to do her morning marketing. And she was determined that the grocer should not take advantage of her youth and inexperience.

"These eggs are dreadfully small," she criticized.

"I know it," he answered. "But that's the kind the farmer brings me. They are just fresh from the country this morning."

"Yes," said the bride, "and that's the trouble with those farmers. They are so anxious to get their eggs sold that they take them off the nest too soon."—*Cleveland Plain Dealer*.

### Do Moles Have Eyes?

Every time a mole is dug up, the argument about whether moles have eyes comes up with them. So Professor Slonaker devoted a number of years to finding out all about it, and he says they have. Not only that, but they can see a little—just about enough to distinguish between daylight and dark. The professor found the mole's eyes only after pushing aside the fur on its face and dissecting through the flesh. He came upon them—tiny black dots far down on either side of the little creature's nose, dwarfed and disappearing from disuse.

### Now, All Together.

Let's get rid of the bad habit of saying "after the war is over." That means nothing.

Let's make it a rule invariably to say "after we win the war." That means something.

The very change in mental viewpoint, from careless to definite, from casual to positive, is sufficient to win the war.

More than that, its effect on business can be nothing less than conspicuously helpful.—*The Eclipse*.

### The Better Way.

"Why is it, Sam, that one never hears of a darky committing suicide?" inquired the Northerner.

"Well, you see, it's disaway, boss: When a white pusson has any trouble he sets down an' gits to studyin' 'bout it an' a-worryin'. Then firs' thing you know he's done killed hisse'f. But when a nigger sets down to think 'bout his troubles, why, he jes' nacherly goes to sleep!"—*Life*.

### Shifting the Responsibility.

Bessie had a new dime, says the *Christian Herald*, and she announced her intention of investing it in ice-cream soda.

"Why don't you give your dime to the missions?" asked the minister, who was calling.

"I thought about that," replied Bessie, "but I think I'll buy the ice-cream and let the druggist give the dime to the missions."

### Handing Them Down.

Small Boy—"My father's got a new set of teeth."

Friend—"What's to become of the old ones?"

Small Boy—"Oh, I guess they'll cut 'em down for me."—*New York Evening World*.

### Such a Pun!

Beggar—"I'm an ex-chimney-sweep out of a job; can't you give me a quarter?"

Gentleman—"You're a big, husky man; why don't you get a job?"

Beggar—"Because nothing else seems to soot me."—*Punch Bowl*.

A little fellow swallowed a penny. Immediately on getting the information the mother-in-law wrote to her son-in-law, inquiring: "Has Ernest got over his financial difficulties yet?"

## DEPARTMENT OF ECONOMICS.

## The Clock-Watchers and the Idealists.

BY EDWIN C. WALKER.\*

The secret of organic survival is the ability to react adaptably to a new environment, to get out of the ruts of former emotion, thought, and action, to meet tragic changes with the comprehension that their demands supersede ancient habits and conventions, and even suspend for the time the operation of principles fundamental under other conditions. It is the failure to stop kowtowing to the clock-god of routine that has made multitudes of otherwise decent men and women the efficient aids of the criminal conspirators of the Central Empires. That their intentions may have been of the best does not count the weight of a dust-mote in the scales that register results. All the hells of humanity were paved, are paved, with imbecile good intentions. That nation-known radical, Clarence Darrow, states very neatly the paramountcy of the demands made by an emergency. "I have," he says, "no time to discuss the troubles of America; no time. I will wait until this war is over. I enjoy discussing philosophy, or Socialism, or Single Tax, or even religion. But if I had a neighbor in the house discussing Socialism, and somebody told me the house was on fire, I would stop the argument until after I put out the fire." In other words, it is no time to wrangle over architectural theories while the firebug is busy in the cellar.

The initial force counts most. The volume of the thousand-league river flows because of the tiny springs in the far-away hills. The city wastes into ashes because of the little spark carelessly dropped or maliciously planted. Great bodies of men move together in vast constructive work or in orgies of destruction because of the ethical or the malevolent thought of one or of a few of their fellows. "An era is judged by its men who are ahead of it," column-ends Don Marquis. And these heralds of the better are not the "there-is-no-danger" men nor the clock-watchers, you may be sure.

Four men are in a boat in a storm and on a coast where salvation seems impossible. But one of them finds a way of escape. Without the brain of the one the muscles of all were without avail. The hand of the initial force is on the oar. In society, the State, as in the boat, that initial force is the Idea. If you deny this, then your denial becomes the affirmation that in evolution intellect is a decadence. If you deny this, then your denial becomes the affirmation that in evolution ethics is a decadence, as Stirner and Hohenzollern assert.

The hand is the instrument of the idea, and if the instrument and the idea are not twin-tools of the same organism, then the physical worker is not self-impelled but labors by the compulsion of an ideal aspiring outside himself. Victory, neither spiritual nor material, in either peace or war, comes to the clock-watcher, to the man nor to the nation that cannot see beyond the hour, that has no hope and purpose that is not infinitely more important to him or to it than is the working at a repellant task on a schedule of time and for a wage of dollars. The dollars indeed are indispensable, but to the idealist man or woman, to the creative man or woman, they are only means to ends, not ends in themselves. And no man or woman of vision will for a moment hesitate, if physical strength permits, to do for the stipulated sum twice or thrice the agreed-on task if the refusal thus to bend to the oar would jeopard the safe arrival at shore of the boat of dreams.

It is not the ox in primitive farming, nor the horse or mule later, nor the tractor still later, that does the work, in any initiative, creative sense. It is the brain, the desire, the purpose, behind the ox or horse or mule or tractor that betters and builds and humanizes. The man who leans

on his implement or lolls at his desk to watch the clock and count the minutes to quitting time is in the class with the ox and the mule and the tractor. He is no more soul-alive than they, no more a positive, an affirmative, factor, an originating power. He has work and consequently bread only because other men have thoughts that reach beyond the hour, the day, the year, the century.

Equally so the nation that looks not forward, the nation that wastes the heritage it has received from nature, the nation that is lulled into sleep by the siren-droning of "no danger." It is in the class with the wild herd that gormandizes in the summer and starves in the winter. It lives in the hour; it has neither vision nor prevision. It stones its prophets and builds lying monuments to its parasites and wasters.

The men who stop working for three days in the week because laborers are few and wages high are graduates of a school of social falsehood and thereby doomed to be hewers of wood and drawers of water for men who have ever an ideal before them, even if that ideal is only the desire for material plenty and comfort in their later years; and drawers of water and hewers of wood they will remain so long as they are merely clock-watchers. The clock-watchers, the three-days-a-week men, the men who do not recover from their Saturday and Sunday boozing until Tuesday or Wednesday, are the survivors of the primitives who kept from the hunt until hunger bitterly pinched, who could not think ahead forty-eight hours, who alternately gorged and starved, and most of whose swarms of offspring were swept away by famine and pestilence. Through all the ages such men have been lifted up and dragged forward by the idealists, by the men who thought of the morrow and prepared for it, who stored the fruits of invention and toil, who in time prepared the bulwarks of defense that should fend away or mitigate the horrors of the disasters that brood and breed just beyond the horizon of every smiling day.

As the firemen, if sane, would not drop their hose at the stroke of a clock; as the farmer would not, at some late hour, with his just-dried grass lying in swath and windrow and a storm-cloud banking in the west, untrace his teams and drop his forks because it was the customary time to stop work; as the rescuers would not cease to strive to save the ship's crew and passengers weltering in the surf or amid the rocks when the bell in the belfry of the village church clanged out a tabu hour, so no people in such a crisis-time as this can afford, individually or collectively, to make a vital point of peace-day rules and habits of any kind. Only in so far as the old restrictions really make for health and strength are they to be observed by men and women with ideals. Many of them are merely the rules invented by lazy men without social ideals to prevent active men with ideals earning more money than the butterfly-minded formulators of the rules are inclined to work for themselves. The bee making honey for its food in winter probably is looked upon by the idling lepidoptera as a stealer of its property.

He who works with an object beyond the day's end, always wins. Perhaps not wealth, perhaps not even average comfort of body, but the peace of mind that comes of devotion to an ideal.

What do not the clock-watchers, the men who today imperil the cause of civilization by their stupid haggling in the workshop of the nation, owe to the men and women who were not clock-watchers, the colonists, the pioneers on the frontiers, the inventors, the creators and storers of the capital that tides over famine years and salvages homes and lives from storms and fires and pestilences and earthquakes! And the swingers of swagger-sticks, the wearers of summer furs, the wasters in joy-riding of the oil and metal needed

for war-uses, the men and women whose artificialized appetites commandeer rich lands that should be growing wheat for the feeding of starving women and children over the waters in order that there may be raised a drug-plant about whose only salutary use is the killing of sheep-ticks and plant pests—are not these in spirit akin to the clock-watchers through their retardation of the vitally necessary industries of the nation, diverting labor and money to the production of always useless and often harmful goods?

The clock-watcher may refuse to react finely to an imperative call in a dire emergency by clinging to a time-rule as to a life-belt or he may refuse to react by slacking during the hours he is at work nominally, or he may refuse in both ways to react. Mrs. Emily Pankhurst, in an interview printed on Friday, says:

"We [the women of Great Britain] have a new gospel of labor. We take issue with the Socialists and the trade unionists. Their slogan seems to be 'Shorter hours and less work.' We believe in 'Shorter hours but more work.' We believe the tendency of the trade unions is to cripple the nation by decreasing wealth. There is not enough wealth, and we must increase rather than diminish it, if we are to have the necessary social reconstruction after the war. Women going into the munitions factories were dismayed to find the union policy actually decreasing production. They refused to be slackers in industry, and although their hours are short, they work hard while they work, and have succeeded in speeding up munitions production."

You see it was with these unionists as it is with all our dawdlers and pacifists here—they could not get out of the old ruts, they could not react with saving adaptation to the new environment.

How we profit by and should honor the men and women who are not clock-watchers—the captains and engineers of ships, who remain continuously at their posts for days during storms; the officers of destroyers and troop-ships; the inventors whose disregard of hours has made it possible for hundreds of millions to feed well as clock-watchers who without the help of the idealists never would have been born or being born would have died in swarms in famine years as have died in swarms of famine and contagion the peoples of lands where no inventors but those of new religions were known. And how we reverently bless the physicians and the nurses and the mothers who watch and minister at the bedsides and the cot-sides of pain, forgetful of hours as they are of weariness. Yet—while the Hun is deliberately murdering doctors and orderlies and nurses there are American men who are marching out of shops on a quibble over hours or wages or union by-laws; American women are spoiling their looks and wasting for cosmetics money that should go to the Red Cross, and many tradesmen and bigger men are using the country's necessities as a mill with which to grind out undue profits for themselves!

Hail to the pioneers who thought of the end first and chiefly and of the hours only incidentally! They gave the heritage of will to the offspring, the tradition of dynamic purpose to the community. The idealists, the women and men with a goal in view and the determination to reach it, clock or no clock, hail! The men and women who have made the orderly sequence of the hours work to a predestined end, not the men and women who have sacrificed the end to the fetish of so-many-and-no-more hours, hail! Bradlaugh on the hustings, Greeley at his desk, Edison in his laboratory, the soldiers of liberty in the trenches and on the hard-pressed battle-line, hail!

Were it not for the idealists, our clock-watchers would be in the situation of the Bolsheviks, driven, as Don Marquis suggests, to getting their next meal where they got their jag.

Creel in some of his pronouncements, Applebaum on this floor not long ago, gloried in the unpreparedness of the nation; they were glad that when we went to the well athirst we had neither rope nor

bucket with which to lift the saving waters to our parching lips! How typical of the clock-watcher! The dweller in the present hour! We had for years been blind to what was coming; we still keep tucked away on the back-shelf of inaction the two men chief among those who saw the perils so imminent and warned us of the consequences that would come if we persisted in our folly. We persisted. And now Creel and Appelbaum rejoice that we did not get our heads out of the sands until we were jerked out bodily by the iron hand of the Master, Dire Necessity. We were for years blind to what was coming, to the danger from without; we are blind now to the danger that menaces us within, refusing to use the shield and sword of prevention. We can lynch a poor suspect and acquit those who in lynching him undermined, as all lynchings do, the safety of us all; we send to prison a hysterical woman, but our Cabinet members and our private secretaries write letters of fulsome adulation to a satrap of Hearst, and we have neither the wisdom nor the courage to court-martial the center of the infection, Hearst himself, and send him where France sent Bolo. Still we watch the clock. After all, however, I have a robust faith in democracy. A robust faith is needed when one gets to leeward of some of the gods before whom Demos prostrates himself—the Hearsts, the Hylans, the Hillquits.

In conclusion: If hell triumphs, if the German military power encircles the world, that downfall will have been accomplished by the clock-watchers and their kin in alliance with the untimely pacifists. A "peace by negotiation" always would be possible if the war had been caused by misunderstanding or launched in passion. As it had been planned in cold deliberation and scientifically prepared for through decades, and precipitated at what was thought to be an opportune moment, at the spur of conscienceless ambition, a "peace by negotiation" would be for the benefit of the plotters only and a sure prelude to a worse war in the near future, a war already sketched in outline by many spokesmen of the same ruthless plotters. Peace by negotiation is surrender. Witness Russia and Roumania. Peace talk is treason, in effect. What it is in intent does not matter. "The only thing that matters is final success."

Benjamin de Casseres calls to us in "The Undying Flame":

"I am sowing seeds of life with the bodies of the brave,  
I am sealing up the Past in a planetary grave.  
I shall use the blood of races on the palette of my will,  
I shall sculpt another Dios with the brains of those I kill—  
For I am Liberty, the alchemist, and Man is my retort!"

"I was nailed high in the Caucasus, where my faith hung by a hair;  
But I lived to sound the tocsin in Independence Square.  
They have mured me in foul dungeons, sealed up with seven seals,  
But my spirit smote the Pharaohs and laid in dust Bastiles—  
For I am Liberty, the Phoenix, and I die to resurrect!"

"Now across the seas they call me to a Europe raped and riven,  
By the Pharisees of Kultur by their padrones lashed and driven.  
They have called me through all ages, and never yet in vain;  
Flash the sword and sound the bugle from San Diego up to Maine!  
For I am Liberty, the gendarme, and I have a warrant for a king!"

## Freethinker's Catechism

By EDGAR MONTEIL

The Catechism created a sensation at the time of its appearance; the clergy were particularly infuriated at the bold opening declaration that "God is an expression." Attempts to introduce the work into the lay schools caused intense excitement among the Catholics. The present translation covers the entire text of the original.

Price, paper, 25 cents

CAN JESUS SAVE? By W. E. Clark  
Third reprint. The author got hold of a good idea and worked it out ably.  
Price 5 cents.

\*From the closing address at the Sunrise Club (season of 1917-1918), June 10.

## NEWS OF THE WEEK.

Senator Tillman of South Carolina is stricken with a possibly fatal apoplexy.

Snow has fallen to a depth of from one to three inches in several parts of Germany.

Shipments of meat and dairy products to the Allies in May amounted to \$111,634,937.

John A. Mitchell, founder and editor of "Life," died June 29, aged seventy-three years.

Uruguay has made July 4 a permanent national holiday, in honor of the United States.

President Wilson, June 27, signed the bill authorizing the erection of a statue of James Buchanan.

Red Cross subscriptions in the second fund drive now amount to \$170,038,394, with returns still coming in.

Anti-suffrage filibustering again prevented the passage of the woman suffrage amendment in the Senate June 27.

The revolutionary movement in Ukraine is steadily growing in spite of arrests, punitive expeditions and wholesale hanging.

The United States closes its first fiscal year as a participant in the great war with a trade balance of approximately \$3,000,000,000.

The Senate, June 24, ratified a treaty extending for five years the general arbitration agreement between the United States and Great Britain.

Influenza is now epidemic all along the German front, and the prevalence of this ailment is said to be hampering the preparations for offensive operations.

The Rev. Charles Allen, a Baptist minister, paid a fine June 25 of \$175 to the New York State Conservation Commission for violation of the game laws.

The New York state Socialists have nominated for governor Charles W. Ervin, editor of the Call. The candidate for lieutenant-governor is a woman.

Belgium, June 27, received another credit of \$9,000,000, bringing the total loaned to that country up to \$131,800,000 and the total to the Allies to \$5,981,590,000.

More than \$12,600,000,000 is the actual outlay since July 1, 1917, to meet the expenses of the war. In peace times the government spent less than \$1,000,000,000 annually.

A snow-storm which developed into a terrific blizzard throughout southern South America, did great damage on land and spread havoc among the shipping along the southern coast.

America's first great training school for war nurses opened at Vassar College June 24, with an attendance slightly exceeding five hundred young women graduates of colleges from all over the United States.

The American steamer Mary Olson, 843 tons gross, laden with coal, was burned June 24, at her wharf at Cienfuegos, Cuba. The captain and crew of the vessel have been arrested, pending an investigation.

Southampton, June 27.—Work has been begun on the largest American military hospital in Great Britain. It will be at Salisbury, and will accommodate 3,000 wounded Americans from the West front.

One million lire (\$200,000) for the support of needy families of Italian soldiers who participated in the victory against the Austrians, has been given to the Italian Red Cross on behalf of the American Red Cross.

A permanent exposition, which each summer is to serve as an industrial show place for the metropolitan district of New York had its formal opening June 29. It is situated at 177th Street near Bronx Park.

At the suggestion of Jacob H. Schiff an endowment of \$100,000, which he gave to Cornell University in 1912 to promote studies in German culture, will be devoted to a broader purpose. The trustees voted to substitute the words "human civilization" for "German culture" in the name of the foundation.

The Dublin police June 24, seized 40,000 rounds of ammunition found in a consignment of grain in the Smithfield Market. It is believed the consignment formed a part of a cargo of arms and ammunition landed on the northern coast some time ago.

In the House of Commons Premier Lloyd George urged June 25, the need of settling the Irish problem because it was increasing the difficulties, not merely of the British government, but the difficulties of the United States government in conducting the war.

Two-thirds of the German submarines launched are already at the bottom of the sea, according to a statement made to the Deputies by the Under Secretary of the French navy. "And," continued the Under Secretary, "we are destroying them twice as fast as they are building them."

Rather than comply with Secretary Baker's order that all representatives of the Council of National Defence shall refrain from further criticism of the loyalty of the Hearst newspapers, Dr. James A. B. Scherer, chief field agent of the state councils section of that organization, has handed in his resignation.

Eugene V. Debs, who has four times been the Socialist candidate for President, was arrested in Cleveland, Ohio, June 30, on a warrant made after a secret indictment by the federal grand jury, based on the speech of Mr. Debs at the Socialist State Convention in Canton, June 16, supposed to have been violative of the Espionage act.

## THE WAR.

June 24, American troops on the Marne front cleared the north-western part of Belleau Wood of all Germans, captured some prisoners and took five machine guns.

The Italians captured 45,000 prisoners and enormous stores of war material in their counter offensive, which drove the Austrians across the Piave.

The British transport *Dwisk*, 8,173 tons, was torpedoed and sunk by a U-boat about 700 miles east of the Virginia capes.

June 25, the west bank of the Piave River was completely reoccupied by the Italians. The last rear guard of the retreating Austrians was forced to surrender.

Austrian losses total 200,000 men. Certain enemy divisions lost two-thirds of their effectives.

Between 65 and 70 per cent. of the 900,000 American soldiers sent to France are actual combat troops.

Repulse of a strong German attack against the French positions in the region of Le Port, north of the Aisne, and the capture of prisoners by British and French raiding parties are reported in to-day.

June 26, the Allied armies on the battle-front in France engaged in sharp local fighting and raiding operations in Flanders and Picardy.

The Italians are continuing their clean-up along the Piave battlefield, driving back further the Austrians still on the west bank of the river in the swamp region near the sea.

June 27, a regiment of troops in General Pershing's Expeditionary Forces was ordered to Italy.

The Italians are continuing local attacks against the Austrian positions along the whole front and strengthening their defenses against a possible renewal of the enemy's drive.

British troops on the Flanders battle-front captured a German stronghold in a surprise operation west of Vieux-Berquin. Prisoners and machine guns were taken.

June 29, the Americans captured 309 German prisoners and destroyed three German airplanes. America's total losses in the war are 10,089. There have been 3,951 deaths in the service.

The Italians launched a heavy blow against the Austrian positions on Monte di Val Bella, and in a bitter struggle wrested the height from the enemy.

June 30, the Allied armies attacked suddenly in two widely separated sectors on the West front, driving the enemy back about a mile in each assault on a total front of eight and a half miles.

## SIX HISTORIC AMERICANS

WITH PORTRAITS

BY

John E. Remsburg

George Washington

Thomas Jefferson

Thomas Paine

Benjamin Franklin

Abraham Lincoln

Ulysses S. Grant

The Six Greatest Figures in American History, and Not One of Them Was a Christian. All Were Unbelievers — All Freethinkers.

## WASHINGTON

Propositions proved:

1. That Washington was not a Christian communicant.

2. That he was not a believer in the Christian religion.

## JEFFERSON

Says Benjamin Lossing in his "Lives of the Signers of the Declaration of Independence":

"In religion he was a Freethinker; in morals pure and unspotted."

## PAINE

In regard to Paine's Religious views Mr. Remsburg establishes the negative of the following: 1. Was Paine an Atheist? 2. Was he a Christian? 3. Did he recant?

## FRANKLIN

"It is much to be lamented that a man of Franklin's general good character and great influence should have been an unbeliever in Christianity, and also have done as much as he did to make others unbelievers." — Dr. Priestley.

## LINCOLN

A cloud of witnesses testify to Lincoln's rejection of Christianity.

## GRANT

The refutation of Grant's alleged Christian belief is complete, and the proofs of his disbelief are full and convincing.

The Book contains about 550 pages. It has portraits of Paine, Jefferson, Washington, Franklin, Lincoln and Grant. It is printed in large clear type on heavy paper, and handsomely bound.

PRICE, \$1.25

A Book that Every American Freethinker will Delight to Own.

ADDRESS

The TRUTH SEEKER  
62 Vesey Street, New York

## IN BEST OF HUMOR.

Ecstasy.—She—Will you be happy when you start for France?

He—Happy? We will be in transports.—The Gas Attack (Camp Wadsworth).

Music with His Meals.—A young blood went into a cafe in Eldorado the other day, Rolla Clymer reports, and, pointing to the first item on the menu, asked the waiter to bring him some of that. "Sorry," said the waiter, "but the orchestra is playing that."—Kansas City Star.

A Natural-Born Aeronaut.—Sergeant Mutt, after vainly trying to teach a new recruit the Manual of Arms: "Private Nuts, you should be in the aviation corps."

Private Nuts—"Why, sir?"  
"Because you are no good on earth."—The Sheridan Revue (Camp Sheridan).

His First Performance. — "Who's dead?" asked the stranger, viewing the elaborate funeral procession.

"The bloke what's inside the coffin," answered an irreverent small boy.

"But who is it?" the stranger pursued.

"It's the Mayor," was the reply.

"So the Mayor is dead, is he?" mused the stranger.

"Well, I guess," said the small boy, witheringly. "D'you think he's having a rehearsal?"—Milestones.

A Warrior's Luck—"What was the narrowest escape you ever had?" the beautiful girl asked when she and the bronzed colonel were alone together.

"I don't suppose you'll believe me if I tell you," he replied.

"Of course I will. Why shouldn't I? I'm dying to hear all about it. Was it while you were stationed in the Philippines?"

"No, it was just after I had graduated from West Point. I had an engagement to elope with a lady, but she insisted on postponing it on account of rain."—Springfield (O.) News.

A Revivalist Revived.—A Revivalist who had fallen dead in the pulpit from too violent religious exercise was astonished to wake up in Hades. He promptly sent for the Adversary of Souls and demanded his freedom, explaining that he was utterly orthodox, and had always led a pious and holy life.

"It is all very true," said the Adversary, "but you taught by example that a verb should not agree with its subject in person and number, whereas the Good Book says that contention is worse than a dinner of herbs. You also tried to release the objective case from its thralldom to the preposition; and it is written that servants should obey their masters. You stay right here."—Ambrose Bierce, Fantastic Fables.

The Selfish Farmer Again.—A senator, apropos of the farmer's attempt to raise the price of wheat, said the other day:

"The farmers are actuated by selfish motives in this business. It's like the story of the duel.

"Two gentlemen with their seconds retired to a farmer's meadow to fight a duel. The various preliminaries were arranged, and the duel was just about to begin when the gaunt figure of the farmer was seen racing across the grass toward the scene of conflict.

"The farmer semed in great distress of mind. 'A humane chap,' the principals and seconds thought; 'he wants to prevent bloodshed'; and they welcomed him kindly.

"Excuse me, gents," the farmer said, gulping with emotion, 'but is this here goin' to be a sword or a pistol duel?'

"Sword duel," said a second. 'Why?'

"Well, you see," said the farmer, 'if it was a pistol duel I'd want to take my cows in first.'—Washington Star.



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. **NO WRAPPING—NO ADDRESS.** —A. S. BURLESON, Postmaster-General.

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 28.

PUBLISHED  
WEEKLY

New York, July 13, 1918.

62 VESEY  
STREET

\$3.50 Per Year

## *In This Number*

The Creeds of the World.

Illustration.

A Brief Study of Morals.

By J. Danforth Taylor, M. D.

The Physical Basis of Mental  
Healing.

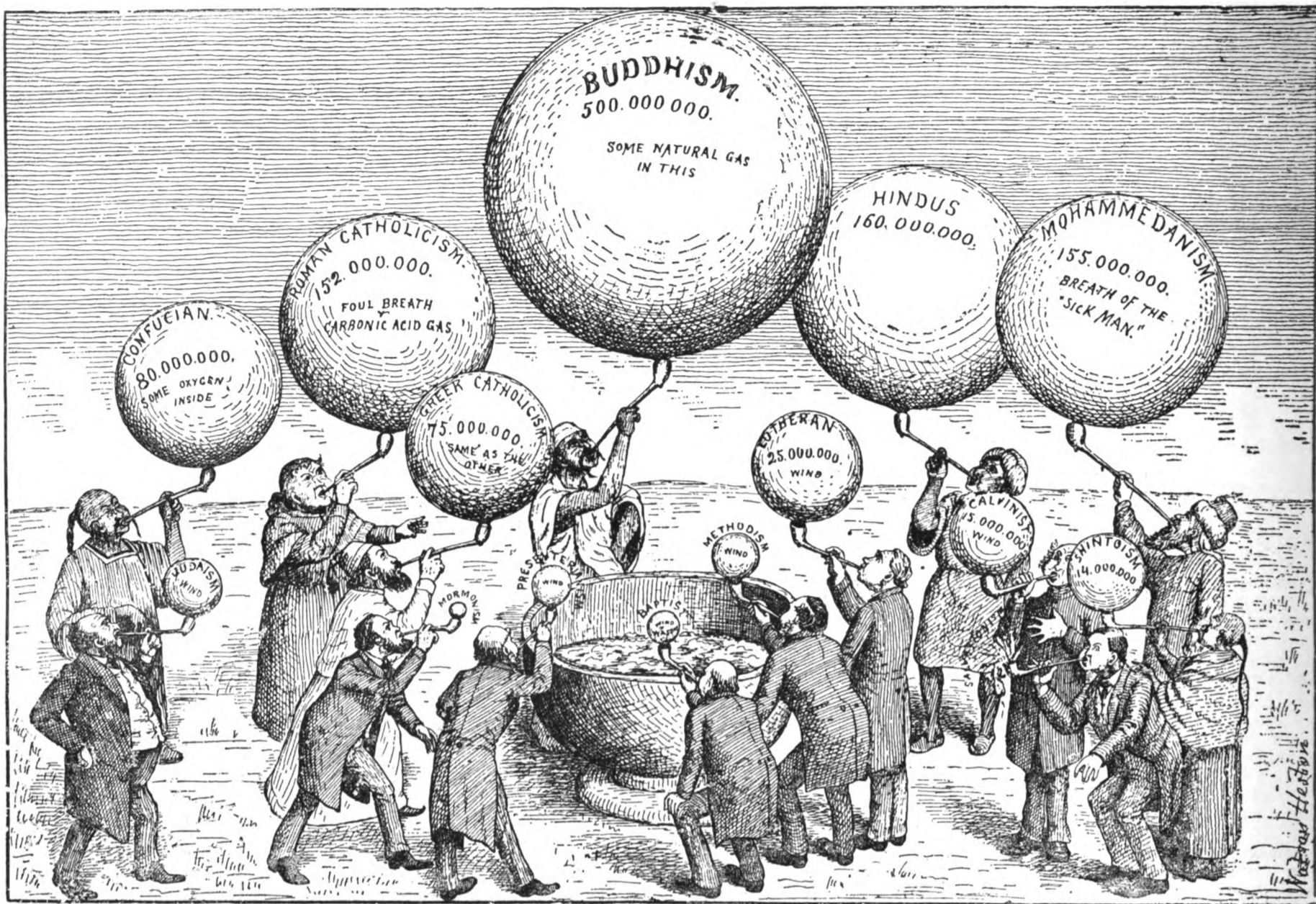
By Alanson Sessiens.

The Schools of Ireland.

By Hugh F. O'Donnell, M. P.

The Two Roads—Which Shall  
We Take?

By George H. Long.



### THE CREEDS OF THE WORLD.

The priests of one religion never credit the miracles of another religion. Is this because priests instinctively know priests? Now, when a Christian tells a Buddhist some of the miracles of the Testament, the Buddhist smiles. When a Buddhist tells a Christian the miracles performed by Buddha, the Christian laughs. This reminds me of an incident. A man told a most wonderful story. Everybody present expressed surprise and astonishment, except one man. He said nothing; he did not even change countenance. One who noticed that the story had had no effect on this man, said to him: "You do not seem to be astonished in the least at this marvelous tale." The man replied, "No; I am a liar myself."

We have found that other religions are like ours, with precisely the same basis, the same idiotic miracles, the same martyrs, the same early fathers, and, as a rule, the same Christ or savior. It will hardly do to say that all others like ours are false and ours the only true one when others substantially like it are thousands of years older. We have at last found that a religion is simply an effort on the part of man to account for what he sees, what he experiences, what he feels, what he fears, and what he hopes.—*Ingersoll.*

Many will admit that religions owe their origin to the fears and hopes of men, if we except their own religion. All are of human invention except their own, which came direct from heaven. God spoke to Confucius, Zoroaster, Gautama, Moses, Paul, Mohammed, Swedenborg, and Joe Smith—so the fol-

lower of each claims, but denies that he spoke to any of the others. Among the followers of Moses and Paul, called "Christians," a difference exists about the interpretation of these words of God, each claiming to be the custodian of the truth. The Roman church, the Greek church, the one hundred and sixty sects of Christians in the United States and one hundred and eighty odd in England, each believes itself to have the mind of the Spirit, that Christ promised should lead his followers into all truth. A leading light among the "Brethren" in England seriously told me that he never knew anyone to study the Bible prayerfully without accepting his views as to the order and standing of the church; others studied, but not prayerfully. Yet this good man had quarreled with the other leaders of his sect, and set up a separate meeting of his own. Each believed he had the infallible guidance of the Holy Ghost, and possessed a knowledge of the truth.—*R. C. Adams.*

The religions of this world are numerous and various, but the priesthood is the same in all places, a fact which doubtless goes to prove that it is of origin divine.—*Voltaire.*

That prophet ill sustains his holy call,  
Who forms not heaven to suit the tastes of all,  
Houries for boys, omnipotence for sages,  
And wings and glory for all ranks and ages.  
—*Moore.*

A true religion, concerning all men in all times and in all places, should of necessity be eternal, universal, and evident. Not one has these three characteristics. Thus they are thrice proven false.—*Diderot.*

# THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - - - - JULY 13, 1918

## Subscription Rates.

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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.

Nature loves a weed.

Every falsity that religion invents is called a mystery.

When man is afraid to tell the truth he ought to tell what he is afraid of.

If man had waited for religion to invent the stove he would have frozen to death centuries ago.

You might kill every deity in the world and you would not draw a drop of blood or leave a corpse on the ground.

When the "mass" is being performed in a Roman Catholic church and the priest is eating and drinking his God, is the divine oblation alive or dead? Is the victim of this religious sacrifice aware of his fate?

The first thing that men and women need to do is to get all theological teachings out of their heads. They are not true. All the angels in heaven will never come to the earth to help you, and all the devils in hell will never come to the earth to harm you. There is a reason. It is this: *There are no angels and no devils.* The church perjured itself about these creatures and it is doing so today.

A man stays in a pulpit (after he gets into it) until he grows enough to break the shell; or he stays in it all his life. If he breaks the shell and gets out of it he is alive; if he does not get out of it he is dead. A pulpit is only a lot of dead opinions around a man which he is ordained to preach or repeat. If he preaches any other kind of opinions the pulpit breaks and a free man is born.

There is not one particle of sense or reason why a parochial school should be allowed in this country. The public school is good enough for all, and what is good enough for the best educated and most enlightened of our people is certainly good enough for the ignorant and degraded. I would put into every parochial school building the same text books that are used in the public schools, and have the same exercises therein that prevail in the public school, or I would close their doors.

I have said a great deal in the past fifty years, and said it to the public out loud, from the pulpit,

the platform and the press, but I have more to say of the same sort. The curse of this world is religion and what passes for religion—Christianity. Anyone who says God for Nature is saying something that won't stand criticism. Nature is no more God than Devil; no more good than bad; no more divine than fiendish. You cannot praise Nature without praising the cyclone as well as the zephyr; the hawk as well as the dove.

Is there any way of getting rid of Roman Catholicism except by making it a crime to teach or support this superstition? Religion is about as bad as anything can be, but ordinary religion is a virtue compared with Romanism. The American people are being fooled in thinking that the Roman Catholic church deserves their respect. It deserves their severest condemnation. The stuff that is performed by the priest on Sunday is worse than ridiculous; it is disgusting. The making and eating of a god is super-cannibalism. L. K. W.

## The Past and the Present.

There is but little, if any, religion in the world that is not contrary to good sense, most of it is more interested in dead people than in living ones; in what happened thousands of years ago than in what is going on today. Why should we care whether Elijah went to heaven in a fiery chariot or on the back of a camel, or whether he ever went to heaven at all? It is of far more consequence that the poor invalids of our cities get a few rides into the country in the summer season when the world is beautiful and glad than to know in what kind of a vehicle a Hebrew prophet performed his celestial journey. The humanity that is concerned about the inmates of our tenement houses commends itself to real men and women more than the piety that is interested in the contents of Noah's ark.

There is a lot of sympathy that weeps over the tragedy of the cross; but has no tears for the poor wretches whose whole life is a tragedy of suffering—one constant battle with the enemies of life and happiness. The piety that has pity for the children of Israel, but no feeling of compassion for the starving ones of America, is, to my mind, fit only for a pack of wolves or a nest of snakes.

If you wish to melt the orthodox heart and open the pocket of the "unco guid." you need only to tell of some poor Hottentots in Africa who worship beetles and toads. The motto of orthodoxy is: Millions for the heathen in foreign lands; the poor at home must look out for themselves.

The clergyman has been looked upon as the Moses appointed to lead the world through the Red sea of trouble, but, instead, he too often leads it into the dead sea of mental and moral stagnation.

Much of the past that was had has survived, and only little that was good. We have the names of too many royal and cassocked brutes and too few names of those brave and noble men and women who tried to free the world of its heartless oppressors through the gentle means of education.

Too much interest is manifested in the dead past and too little in the living present. For this state of things religion is chiefly to blame. It would be a good thing for mankind if the whole pious outfit of the Hebrew and Christian faith were consigned to the cemetery of forgetfulness. L. K. W.

## Past Believing.

The determination on the part of religious believers to represent the war as working a great spiritual change in the lives of mankind is becoming more emphatic every day. It has been long understood that religion as conceived by ecclesiasticism no longer plays an important part in the economy of French life. Believers, numerically, have been reduced in France to a few millions, whereas fifty or more years ago the census recorded some 35,-

000,000 Roman Catholics in the republic. In the face of these facts, M. Maurice Barres, a Frenchman, has just published a book called "The Faith of France," in which he endeavors to show that the effects of the war upon the French people in the way of spiritualizing them and giving them a new vision of the "eternal verities," and the life of God in the soul, is one of its most important and striking features. He tells of the different creeds of France, Catholic and Protestant, Jew and Gentile, Deist and Agnostic, and many others, and endeavors to show that while they widely vary in their beliefs and in their points of view, they have all in this war been brought to substantial unity in an exaltation of spiritual faith that is supernal and supreme. Religion is a poor judge of national conditions. It always makes the mistake of attributing to its influence any uncommon development of mental or moral idealism that may at any time take rise among a vivacious and impressionable people. That France has been greatly sobered under the stress of the infamous war through which it has been called to go, is a natural consequence, and well understood by the rational mind; but that the horrors of the present war have inspired the nation that could face the terrors of the French Revolution to welcome again the teaching of religion and the sophisms of ecclesiasticism—this is past believing; and no amount of pious drivel, whether delivered by Frenchmen or others, could shake our well-grounded confidence in the essential Rationalism of the best and noblest of the French nation. We have heard from the Christian element; we now await the judgment of the critical thinker—the scientific Agnostic.

## The Morals of the Situation.

The speech of the German Emperor on the occasion of the thirtieth anniversary of his ascending the imperial throne has caused much surprise and disappointment among his subjects. The emperor now declares that the war is not a matter of strategic campaign, but a struggle of two world views wrestling with one another. "Either German principles of right, freedom, honor and morality must be upheld, or Anglo-Saxon principles with their idolatry of Mammon must be victorious." If this is indeed the alternative upon which the kaiser has based the methods of his unique warfare, the world has long since decided as to its preferences in the case. This last utterance of the German ruler has wonderfully cleared the military atmosphere, but it has added nothing to his honor or the strength of his integrity as a sincere and truthful character. The German people are beginning to realize this; and if we are not greatly mistaken in our judgment, there is every reason to believe that in this last speech his imperial majesty has awakened a train of thoughts in the Teutonic mind which were complete strangers there before he thus spoke. The *Frankfurter Zeitung*, in commenting on the kaiser's words, says: "Every German believed his fatherland was in danger, and he had set out to defend his home, his workshop, his wife and his children. Germany, at the present moment, knows that the worship of money and materialism is not merely confined to England. She also knows that honor and morals are not German monopolies. She is ready enough to fight to defend herself; she refuses to shed the best of her blood to make a theological ideal triumph and to enforce her ideas on the world, as if she were the chosen people." The Germans ought to know by this time that they have been deceived by a party of adventurous war lords, bent simply upon plunder and conquest. And the true morals of the situation as now revealed by the kaiser are plainly these: that any government that deliberately, and after forty years of thought and preparation, creates a war, and demands the full support of the people, while deceiving them as to the reasons for commencing and continuing the conflict, ostracizes itself completely from the respect and fellowship of the nations that love truth and honor above all things.

### Absent-minded Giving.

The special grand jury reporting to the judge in Court of Special Sessions, New York, June 28, returned, in connection with the war "faking" investigation, a presentment showing the extent to which the public has been victimized by bogus war charities. About three hundred different charitable enterprises have been looked into and a "substantial percent" of them condemned. The Grand Jury "is convinced that remedial steps should be taken to provide that some responsible public office should be created and operated by the federal government during the period of the war, the head of which should have supervision and summary powers over all so-called 'war charities.'"

Among instances of enterprises that surely have needed supervision is mentioned the army and navy bazar held last fall, which collected from the public about \$75,000, but turned over to the soldiers only \$645. The movement called the "American Ambulance in Russia," a similar instance of "faking," enriched only the collectors, and did not even pay its bills. There is at present in the courts, under indictment, Mrs. William Cumming Story, one-time president of the Daughters of the American Revolution, the New York State Federation of Women's Clubs, and a member of the Colonial Dames, who is charged in three indictments with petit larceny, grand larceny and conspiracy. She headed the National Emergency Relief Society, for which money was collected in large sums, and it is alleged that her two sons, who are co-defendants, enjoyed a "rake off" of about fifty per cent of the whole, while solicitors received a share of the remaining moiety. The Philadelphia *Public Ledger* of June 26 reports an investigation of the Young Women's Christian Association, which reveals that the lady president of the central branch, Mrs. Joseph H. Hudson, has been living on the association's funds, besides drawing a salary of \$1,500 a year as "religious instructor."

It is difficult to decide whether the "grafters" in some fund-raising organizations are the exceptions, or whether the exceptions are only those who are exposed.

In Canada the Young Men's Christian Association is called upon by Editor Moore of the Montreal *Churchman* to give an account of its receipts and disbursements. Somebody, he says, is enjoying a huge trade, and he inquires: "Who gets the profits?" The Toronto paper called *Jack Canuck* seconds the demand for a balance sheet and publishes letters and paragraphs aimed at the Y. M. C. A.

In one day's issue of the New York *Sun* we read that the Committee of the Knights of Columbus announces that "about \$7,000,000 has been expended by the Knights in their war activities." For "expended" we may read "collected." In another number of the *Sun* is the report from Chicago, July 1, that a "drive" directed by the Rev. John W. Hancher of New York has netted the Methodist Episcopal church \$27,000,000. Whether this "drive" was camouflaged as a war activity we do not know, but we know that it is against the principles and practice of religion and the churches to overlook an economic opportunity. This fact was emphasized twice in one day lately when we were "held up" for the Jewish War Relief Fund.

In war time the public seems to be more than commonly forgetful and absent-minded. We do not stop to think that the managers of the Y.M.C.A. war activities are the persons who run at a profit the institutions described by Franklin Steiner in a recent number of THE TRUTH SEEKER; that the Knights of Columbus are the same individuals we should be most likely to make the acquaintance of in the councils of Tammany Hall, and that the war fund whose symbol is the blue star is conducted by persons of a race who look keenly at a dollar before allowing it to pass from their control. In other words, the gainful predilection is strong even in charity, and, as the Grand Jury has discovered and published, the predaceous instinct is

not absent. Of course the work of these religious organizations is more or less highly praised, but that is because they are religious. Praise is given to them as it is to "God," from custom and habit, whether it is due or not. That is why we hear twice as much about their deeds as about the Red Cross, which is secular.

It strikes us as strange that with the government offering its securities in almost unlimited amounts, and with every assurance that a strict account will be exacted for the use made of the proceeds, the public can still be induced to divert funds from essential and imperative needs to these multifarious amateur and irresponsible enterprises presented by the Grand Jury where a dollar given is an a pebble cast in the seven seas. A soldier who has been a year overseas writes: "I have seen pictures in the New York papers of soldiers in France being served with pancakes by the Y.M.C.A., but that is the first we have heard of it here." The pancake-eating troops were perhaps posed and the picture taken for home consumption. The same soldier adds: "We often wonder where those different 'funds' go to. Red Cross and Liberty Loans are all I approve of."

That is what we have had in mind and said—Liberty Loans and Red Cross contributions. Billions for bonds; millions for mercy. The rest is tribute to nobody knows whom.

### Are There Any Divine Things?

It is time for the world to take account of stock in its divine things, and in divinity, too. We wish to know if we have any divine things, and we wish to know what they are and where they are. Is there any divinity in those things which are called divine? That is what we wish to find out.

And we wish also to ascertain whether under the divine name there is a God. Is God a fact? The color of fear or the color of love in a man's face, when the word God is spoken, is not evidence that God exists. Man has been frightened by religious teachers until he is ready to pale at the mention of the divine name. Now, for a truth, what is the meaning of this word "God"? Does it mean what it has been made to mean? Does it mean that there is a power in the universe that is beneficent, merciful and loving?

That is what religion has taught men and women. *Is it true?*

What is there in the material world that is evidence of a benevolent power that can be called God? What is there in human affairs that shows that God is making human history? *What is there anywhere that is proof of a divine Providence?*

It strikes us that divine things belong to the realm of fiction. Take a church building in which men worship God. It is made entirely of material things. *What makes this building divine?* A few words spoken by a clergyman have consecrated it, that is, have given the quality of divinity to it. Nothing was added to the building that could be detected. Take any of the articles on the altar. They are all consecrated, and consecration makes them holy, but man does the consecrating.

The service held in the church is called a "divine service." What is it in reality? A man reads from a book, a choir of men and women sing some songs, written by men and women; a man reads an essay, or talks, to the audience present, and offers a prayer to God. *What is there in this that is divine?* That is what we wish to know.

God did not build the church, nor make any of the consecrated articles upon its altar, nor give any directions about its services. Man is the author of all the divinity which makes the church and its trappings divine, so far as we can see. What is there that we do not see, if there is anything? A thing done in God's name is not divine. What we wish to find out is this: Is the church telling the truth about divinity, or is it telling what is not true?

Can man make things divine? Is there anything divine except what has been made so by man?

### "The Vicar of Christ."

Great things ought naturally to be expected from a person arrogating to himself this seemingly tremendous title. As the Vicar of Christ, or, to change the expression, Vicegerent of God, the Pope of Rome is supposed to act the part on earth that the Almighty Father performs in heaven. He is credited with speaking and acting for God in this temporal realm, seeing that Christ is no longer upon the earth to direct human affairs for himself. In view of this papal claim, it will be interesting to learn the manner in which "His Holiness" puts into practice his unprecedented prerogative.

We have an instance at hand. Pope Benedict, in connection with St. Peter's Day, June 29, sent a letter to all Romish bishops throughout the world, in which he made known his pontifical duties respecting the war, thus revealing the extent of his power and influence as God's chief representative on the earth. He first informs his Catholic subjects that he has neglected nothing, so far as in him lay, of whatever the knowledge of his apostolic duty dictated to him or the charity of Christ suggested to him.

Immediately upon this statement, the pope adds: "We then leave in the hands of God, who rules all hearts and the course of events, all our anxieties, and from him alone, who heals by chastening, we await the end of this tremendous scourge." We challenge any man to discover the exercise of any peculiar vicarious power in these acts and words of the pope. Some time ago he made a plea for peace, which act—however men may view the motives prompting it—was plainly one which the situation did not call for. For one to advocate peace, when there remained unsolved questions of the highest moral import to all the civilized nations of the world, was simply to retard the progress of justice, and to pave the way for the outbreak of future wars.

To leave everything in the hands of God and to await patiently the end of the conflict, does not suggest the possession of any supernaturally bestowed powers in the person thus comporting himself. One does not need to be a pope to sit with easy smugness in a comfortable home and piously await the end of a struggle that calls for the keenest mental discernment, and the deepest appreciation of moral issues wisely to adjudicate. Most men have been forced into this attitude of mind and heart, not possessing the authority to take a more active part; but in the case of a pope, who defines himself as Pontifex Maximus, supreme arbiter in questions of faith and morals, the case is highly different.

When the pope speaks of himself as the highest authority in the world in matters of faith and morals, he means that men shall understand that it is for him to determine what things they are to believe in religion, and what acts are to be considered right or wrong in their life as moral beings. In other words, Roman Catholicism is the true religion, and the morals of Liguori and other Roman casuists the correct ethics for mankind, and just because the pope says so.

If the pope believes this about himself, a better time for the exercise of his infallible powers never existed than during the period of the present war. If the pope, knowing his infallible gift to judge correctly all questions involving morality, refuses to act in the military issue now before the world by declaring publicly wherein the crime consisted and who have the right on their side, he must be looked upon as himself a moral delinquent, shirking his peculiar duty, and for sinister reasons allowing his beneficent power to lapse, while thousands of his devoted subjects waited in breathless fear for his august decision. If he be fallible like the rest of mankind, and his higher claims are impostures, why does he not acknowledge his error to the world, and give up at once his preposterous claims, and cease to delude a credulous people with notions of power which, when demanded in the interests of the race, fail to prove operative?

Never in the history of the papacy has the infallible character of the pope's office received such a decisive blow as when a decision was called for as to the merits of the great war, and it was found that the pope had nothing to say. Any man can call for peace without attaching to his person any unusual prestige, or demanding any special commendation as a wise judge among men. The Socialists anticipated the pope in their demand for an early peace, but no one thought to give them special honor on this account; for the issue before the world today, as between a judge and a criminal, is not peace but justice. The question is one of morality though the pope try so hard to becloud the issue by dwelling upon the horrors of the war, against which he prays for a prompt surcease. His insistency upon prayer to God for peace is based on the idea that the war is a scourge sent by an angry deity because of the arrogance and sin of men.

A person holding this view is utterly incapable of passing any reasonable judgment upon the issues involved in this infamous war. If God willed the war as a means to human redemption, the pope does well to sit in silence and await the result predestined by his heavenly Father. But if the war originated with a bloodthirsty people, bent only on conquest and power, then the attitude of the pope is most reprehensible, showing him to be a person of neither courage nor conviction, but a wretched time-server, interested primarily and alone in the aggrandizement of the religious organization of which he pretends to be the divinely-appointed head.

A pope that is afraid to take sides in a great contest between good and evil is not a man worthy to hold any office either in church or state. What a lamentable picture he presents to the world today! While the heads of all religious bodies in both the Entente nations and those of the Central Powers have clearly told the world where they stand in this contest of morals, God's peculiar representative, his consecrated Vicar, sits as dumb to the great ethical principles involved as one of the squatting gargoyles upon the eaves of some gothic cathedral. Will Catholics never awaken to a realization of the wicked absurdities of papalism, and the farcical position which it maintains in declaring itself to be man's chief guide in faith and morals?

### Popery and Democracy.

In a democracy, the stability of all institutions essential to freedom and to the peace and prosperity of the people, depends on the maintenance of the principle that the people are the source of all civil power, and on the free and unrestricted franchise. Whoever, therefore, denies this principle, and attempts to control the franchise in contradiction to it, or exercises the franchise in the interest of any power or person denying this principle, commits an act of treason; and any foreign person or power sanctioning or instigating such interference with the fundamental features of our democratic government, and the perversion of the franchise, commits an act of war. Such were the views of Washington, of Jefferson, of Jackson, of Lincoln, and of every administration loyal to democracy.

Now, what are the relations of Popery to the great American Republic? The pope, and his bishops in this country, deny that the people are the source of all civil power. They maintain that in the infallible pontiff, as the Vicar of Christ, resides this power; that the people are not the sovereigns, and are only entitled to so much power, spiritual and temporal, as the pope chooses to grant. In other words, the pope arrogates to himself all the powers of government, and consequently the right to use force, directly or indirectly, to get possession of the powers of government. Such is the logic of his assumed position as the infallible representative of the deity, or rather as the incarnation thereof.

Through his officers, the bishops and priests, the pope admonishes and orders the Roman Catholic voters of our republic to exercise the franchise in

violation of, and against the fundamental principles of our government, in the interest of a foreign rule which claims supremacy over all the governments of the earth, and intends to displace our institutions by stratagem, and to substitute its own clerical despotism. Through these men, the pope incites the native born Roman Catholic voters to rebellion, to disobedience to the laws of the country, and to disloyalty, when he demands from them to take their politics from him, and to vote as he directs.

He demands from all naturalized Catholic citizens obedience to the canon law, which says: "No oaths are to be kept if they are against the interests of the church of Rome; they are not to be called oaths but perjuries"; and thus commands perjury and the violation of the oath of allegiance to the nation. In all these requirements the pope commits acts of war. The Romish bishops and priests in this country are the emissaries of a foreign power in actual war with the republic. All Roman Catholic voters loyal to the pontiff, in a legal sense, are traitors to the republic, and as such have forfeited all rights and privileges of citizenship, and should lose their sovereignty. It is only a matter of opportunity and of time when they will be traitors *de facto*.

In dealing with Romanism, the American democracy meets a foreign power that has gained a lodgment on American soil—a power hostile to our civilization, to our ideas of ethics, and to our democratic institutions. The establishment of a papal vice-regency at Washington was the first act of a drama of war between Romanism on the one side and Americanism on the other; it was the first move by a pope (Leo XIII) to realize the wonderful scheme of saving the papacy by transplanting it to the United States, and to supplant the democratic government of the country, should the opportunity offer, with that of Romish theocracy.

Public war is the condition now existing between the American democracy and the papacy. Morally and politically such must be our standpoint in the treatment of the Romish question. There is no compromise possible. It is a fight to the finish. It is either surrender to a foreign power and the substitution of another civilization, or the suppression of the treasonable elements in the organism of the republic, and the permanent exclusion of papal influences.

We are sometimes criticized by persons in authority on the score that we do not understand the Bible. At least that is the implication that such criticism usually conveys. Well, we are not exactly a fool; the fault may be in the book. Why was it not made plainer? Why did God write it so that thousands of gentlemen get a fine living by explaining it—in all sorts of different ways? We are reminded that the Bible is not a handbook of physical science. But did the church think so when it imprisoned Galileo and made him swear that the earth did *not* go round the sun? The religionist tells us that "Genesis gives an account of the origin of matter, and of life, and, finally, of man, which science has not disproved, on the admission of her most eminent sons." The Bible is a handbook of science after all then! But what has science to do with the origin of matter? The origin of life is still an open question. The origin of man is *not* an open question. Genesis gives us a piece of mythology; Darwin gave us the truth. Among the eminent sons of science who is greater than he? Yet he has utterly exploded the Adam and Eve story. Darwin has left it on record that he rejected all revelation, and that for nearly forty years of his life he was a disbeliever in Christianity. He did subscribe to a Missionary Society that was attempting to reform South American savages, but he never subscribed a penny for the propagation of Christianity in England. We ourself might think Christianity good for savages. Let the Christian rewrite his Bible in the light of modern intelligence, and then all criticism of those who formerly differed with him will be permanently eliminated.

### Dunning Delinquents.

It is easier for the publisher of a paper not expected to be self-supporting to ask for contributions and gratuities than it is for him to dun subscribers who are in his debt. The reason is that the contributor, the donor, is supposed to give from his abundance, while a subscriber may be short of cash at the time he gets the dun. That makes it embarrassing for us to call the attention of a portion of our patrons to the fact that they are in arrears and that a renewal is desired.

The situation when a subscriber must be asked for payment is somewhat relieved by the suspicion that his delinquency is due to forgetfulness or indolence—that he knows he should renew, and has the ability but lacks the incentive to overcome the inertia. In that case no compunction is felt in supplying the occasion by prompting him to remit.

We therefore ask that all subscribers whose tab, appearing on the wrapper of their paper, shows that their subscription is expired, and that hence they have a duty to perform, will attend to the matter at once, and that those who cannot conveniently do so now will give it attention as early as possible. The outgo involved in issuing this paper regularly is constant and certain. If the income is not equally constant and equally certain we arrive soon at a condition when it is impossible to go on.

The delinquent subscriber is an asset worth almost any number of prospects. He has the habit, and the inclination to renew is strengthened by the obligation he is under to pay arrearages.

So, Mr. Delinquent, Mr. Man in Arrears, we expect you to "come across." The regular subscription is \$3.50 a year, but the man who keeps the list will mark you up two years for \$6, if you request him to do so. And, provided you are able financially, send the paper also to some acquaintance who needs it, or contribute to the Soldier Fund—that is, the fund to send THE TRUTH SEEKER and other Freethought literature to the boys at the front who desire it.

But first make your own calling and election sure. If on examination of the tab on your wrapper you find yourself behind in your subscription—if your time has elapsed, if you are in arrears—please make a renewal the business of your first leisure moment. The matter is vital and of great moment to this paper. Renew now.

The Rev. Dr. Cortlandt Myers came from Boston lately to preach for a day in a New York church and repeat the statement that Germany is what she is because the kaiser "does not use the name of Christ" and because she has been "destroying the Bible for one hundred years." The latter charge has reference to the fact that German higher critics have destroyed some popular misconceptions regarding the Bible, but we have strong assurance from the Rev. William A. Sunday that the old anvil still resists the assaults of the hammer; and the fact should not be overlooked that of the work of the higher critics the kaiser has expressed his stern disapproval. As to Christ, who occupies a prominent place in the kaiser's thinking, it should be sufficient for Dr. Myers to point out that the influence of the gentler teachings of Jesus is not visible in the horrifying acts of the German army and navy. "Gentlemen," said the kaiser to his chaplains, "suppose Christ entered at this moment through yonder door. Could we look him in the face? We must make him the ideal of our practical life. We must live with the Lord." But Jesus said: "And why call ye me Lord, Lord, and do not the things which I say?" (Luke vi, 46.) Instead of denying the record, why do not the ministers hand that saying of the Lord to Kaiser Bill?

The concrete steamer, launched on the Pacific coast and proven a success on her first trip, has been christened "Faith." Why not "Works"? Or, as she is one of the latest achievements of classified and applied knowledge, why not "Science"?

## A BRIEF STUDY OF MORALS.

### The Practice of a Natural and Rationalistic System Shows Best Results.

It has been said that "there is nothing new under the sun." In the realm of morals we find that every sentiment and principle has been expressed in one form or another by men of the earliest ages, and that *no moral precept of modern times exists for which parallels cannot be found in the systems of ancient days.*

In the opinion of many, the best way to study history as a whole, is to study the development of the moral growth of mankind, for it includes not alone a record of morals and ethics but the story of the great religions of the world as well. Moral ideas have been the great regulative and constructive forces in history, and it is indeed true that the progress of the race in morality is dependent upon its progress in knowledge. Morality has been defined as a system of rules derived from experience, pointing out what was right and condemning that which was wrong. The story of morality ought to be a summary of all knowledge that bears on right living.

Every age and every race seems to have had its own moral type or ideal, and fusion of the races has resulted in a fusion of moralities, making a sort of composite conscience.

The history of Europe has been so disturbed and progressive because Europe has been constantly getting a new conscience, while the history of China has been uneventful and unchanging because it has had the same Confucian conscience for the past two thousand years.

The life of primitive man was chiefly an economic life, his natural instincts demanding but three things for his existence, food, shelter and clothing.

In his life there was an absence of civilized vices, as the institution of individual property rights was not yet in existence; the tribes were composed of families, and the true starting-point of the moral evolution of mankind is to be sought in the altruistic sentiments which were nourished in the atmosphere of the kinship group.

The maternal virtues of love, tenderness, patience and self-denial, sprang from the group relationship, while from the association of men in war and hunting developed the manly virtues of courage, self-control and devotion to the common good.

Under such living conditions the individual followed the tribe conscience rather than his own, and the idea of collective responsibility was held, under which all are responsible for the wrongdoing of one. This condition differs from our own ideas not in kind but in degree, and it should be the task of all men to endeavor to change the customary tribal conscience into a *reflective, individual conscience.* We see the survival of collective responsibility in the religious domain, and Christian mythology still gives a prominent place to the guilt of Adam and Eve in the so-called "fruit doctrine," passing along the sin to all their descendants and necessitating an "atonement" to a deity satisfied only by a "blood sacrifice."

During the past fifty years, however, the best conscience of the church has *rejected* the principle as the embodiment of gross inequity. The doctrine that all generations of men sinned in the "first" parent and justly suffer for his transgression has been repudiated by the modern instructed conscience as incredible, untrue and immoral.

In the eyes of many people, following an established custom makes a thing right and departing from it makes it wrong. Had the majority of mankind clung to that idea the human race would still be in the primitive stages.

If the laws of nature express the mode of action of natural phenomena, then it would seem that a system of morals *based on those known laws, and on the assumption of uniformity in nature, would form a safe and permanent guide for mankind.*

What are the moral virtues? I would say that truth, justice, honesty, self-control, chastity, temperance, sympathy and love for humanity, cleanliness

in conduct and habits, and a striving for individual and social efficiency would comprise the things that one should seek.

Morality in the past ages has been based on authority, deriving its sanction from the supposed will of the gods and rendered alluring by bribes of heaven and enforced by threats of hell. This situation necessitated a priesthood and a religious system, which eventually proved itself a hindrance to the progress of civilization, stifling the freedom of thought and making slaves of the minds and bodies of men.

All codes of morality are derived from secular sources, and morality was incorporated into religion only after long ages of development and then occupied a secondary place, belief in the religious system coming first.

I can find no evidence that seriously militates against the rule that the priest is at all times and in all places the enemy of all men (*Sacerdos semper ubique et omnibus inimicus*).

The priest fosters the idea that morality consists in the performance of certain outward acts and claims dominion over the individual conscience. But a disused conscience loses all its powers of discrimination, becomes atrophied, perverts the mind of man and subjects it to the priest. The influence of any priest or clergyman who claims to rule conscience should be restrained. For the essence of morality is in its being the common perception by men of what is good for man. It should arise in the minds of all men as the fruit of their necessary intercourse and united labor for a common object.

Faith and credulity do harm not only to the individual, but by promoting a credulous character in others and encouraging false beliefs, they deprive one of the habit of testing and inquiring into the truth of things. The credulous man is the father to the liar and the cheat.

It is immoral for anyone at any time and at any place to believe anything upon insufficient evidence; and, furthermore, it is immoral to stifle a doubt. Says John Stuart Mill, in his remarkable essay on "Liberty": "Silence the expression of an opinion and you rob the human race, posterity as well as the existing generation. If the opinion is right they are deprived of the opportunity of exchanging error for truth; if wrong, they lose as great a benefit, namely, the clearer perception and livelier impression of truth, produced by its collision with error."

The greatness or goodness of a man does not justify us in accepting a belief under the warrant of his authority, for that he is good and great is no proof of the truth of his statement. It must be reasonable and it must admit of verification in order to be acceptable.

The aggregate testimony of our neighbors should be subject to the same conditions as the testimony of any one of them. Because "everybody says so" does not make it true.

An old tradition (fostered by the church) taught it as a moral act to give indiscriminately to beggars, but true beneficence in that which helps a man *do the work for which he is best fitted.*

Man as had his eyes lifted toward the heavens for the past two thousand years and has paid a grafting priesthood and clergy his hard-earned wages to tell him of realms unknown to human experience. He was told that "in heaven" "the last shall be first and the first shall be last" and that "it was easier for a camel to go through the eye of a needle than for a rich man to enter heaven." By means of such phrases the poor slave was made to endure his condition of slavery, a parasite church acquired billions in property and even to this day has been a "tax dodger." And still the church claims to be the source of morality and ethics, the guardian of conscience!

When we approach things which are beyond our experience, it seems to me that we may believe them only when it is inferred from that experience that what we do not know is similar to those things which we do know. All things considered, it would appear that the only true basis for morality is utility and that all our actions should be so adapted as to

produce the promotion of the general welfare and happiness of humanity. The scientific method should be used in the study of morals, just as, in other lines, it is used to obtain accurate results. Facts should be collected, analyzed, compared, experimented with and conclusions drawn that will admit of verification by reference to known facts. There is no moral obligation resting upon any man to accept as truth a proposition which has not been satisfactorily demonstrated.

The code of Christian morals was based upon the erroneous supposition that the world was soon to end. Such a system of morals is absolutely unsuited to a world which science assures us will last for millions of years to come.

Religion and morality represent two distinct ideas. The fact that a man is religious is no evidence whatever that he is moral; to say that morality is compatible only with a belief in a god and immortality, is to take a position which finds no support in the history of man.

Let us listen to the words of one of the masters, Thomas Huxley. He says: "Theological apologists, who insist that morality will vanish if their dogmas are exploded, would do well to consider the fact that in the matter of intellectual veracity science is already a long way ahead of the churches; and that in this particular, it is exerting an educational influence on mankind of which the churches have shown themselves utterly incapable."

Religious morals signify a code of conduct, supposed to be "revealed" to some "divine" persons, as Moses, Buddha, Mohammed, Jesus, Joe Smith, Swedenborg, Mrs. Eddy, B. Sunday, or whoever has caught the credulity of the ignorant masses; each code being interpreted by hundreds of different founders of sub-religions and factions.

If the "saints" of the Bible were alive to-day, they would be found so to deviate from our moral code that they would be interned in either a penitentiary or an insane asylum.

*Christian morality shows many defects and limitations.* Attention is called to the practical exclusion of those civic, patriotic duties and virtues which had been so highly esteemed by both the Greeks and the Romans. The neglect by Christianity, of the intellectual virtues (which by the Greeks had been assigned such a high place in their ethical standard) resulted in the exaltation of faith above reason, making the acceptance of all the articles of creed an indispensable virtue, and the power to doubt, a dangerous process. This inspired a persecuting spirit it; fostered faults of intolerance and intellectual insincerity, it taught the possession of demons, fostered the vice of insincere conformity and discouraged intellectual veracity and open-mindedness. Unbelief was the greatest of sins, even if honest; the interest of men was transferred from this world to another, nothing was said of civic or political liberty, and the abolition of slavery was not advocated.

The doctrine of Christianity (an Oriental conception) that the moral law was supernaturally promulgated, has imposed upon humanity a black-clothed class, who neither toil nor spin, yet reap a harvest of dollars from those held in the bondage of their beliefs.

By making moral merit and salvation dependent on a prescribed creed, the two classes of believers and unbelievers arose and the movement toward ethical universalism was hindered and obscured. With regard to Bibles and so-called "sacred" books, Professor Bury, of Oxford, says: "Sacred books are an obstacle to moral and intellectual progress, because they consecrate the ideas of a given epoch and its customs as divinely appointed, and Christianity, by adopting books of a long past age, placed in the path of human development a particularly nasty stumbling-block."

Generally speaking, "immoral" never means anything but contrary to the customs and usages of the time and place. The Mohammedans prohibit and abhor the gambling and drinking which are common in so-called "Christian" communities and which have been so productive of crime and dis-

ease. To the Japanese, any social system of which filial piety is not the moral center is wrong and the Bible text, "For this cause shall a man leave father and mother and shall cleave unto his wife," is, to their way of thinking, one of the most immoral sentences ever written.

Many of the blackest of savage tribes, who wear less clothing than the figleaf of Eve, have so high a standard of sexual morality, that the well-dressed and modest Christian is put to shame. The story of prostitution and venereal disease in this so-called "Christian" country of ours is enough to make the "heathen" blush, and the record of our jails, state-prisons and asylums, full of the results of a Christian education and training, is more than appalling. The philosophy of morals and ethics, to be of value, must be based on a knowledge of the facts of the moral life of the race in all the various stages of historic development, and no higher morality can be conceived of than that which is based on the fact of a uniformity in nature, which means adjustment of conditions to harmonize with natural order.

Witness the value of Rationalistic morals, not based on revelations, Bibles, inspirations, dreams, or hallucinations, but on the established facts of nature as interpreted by science. The products of such a system have been men of the type of Darwin, Huxley, Haeckel, Paine, Lincoln and Ingersoll. The world could stand more men of their type with a decided advantage to civilization.

When the minds of all men can be impregnated with the ideas of justice, humanity, honesty, self-control, temperance, sympathy, cleanliness, efficiency, freedom of speech, of conscience and of press, then indeed will an altruistic age be possible.

And all these things are possible, *without any supernatural beliefs, without any crucified saviors and without any worship of invisible gods.*

J. DANFORTH TAYLOR, M.D.

REFERENCES: "Utility as a Basis of Morality," by Anne Besant. "Scientific Basis of Morals," by Clifford. "History as Past Ethics," by Myers. "Folklore," by Professor Sumner, and the "Essay on Liberty," by J. S. Mill.

## The Physical Basis of "Metaphysical" Healing.

Metaphysical healers argue that matter is of mental construction, and force the same. From this hypothesis, the world, which is composed of such things, cannot be otherwise than of mental origin. These idealists contend that man deals merely with his *idea* of matter, and that matter, as a reality, does not exist.

To show that I am not misrepresenting the position of the metaphysical school, let me quote from one of the highest authorities on the subject of mental healing, Prof. Edward Whipple:

"Thought is wholly immaterial. . . . Physical things are objective projections of particular limited phases of thought activity, and the material universe is but the sum total of this imperfect projection of externally conscious thought in the mind of man."

If this premise of the metaphysical healer is true, his conclusion must necessarily be correct. In order to prove the conclusion wrong, I will attempt to show the reality of matter, and the absurdity of an immaterial something, called "thought," having no connection with the matter-force reality of the materialist.

In the first place, it is impossible to convince the historian that the vast panorama of history he is studying is not a record of genuine phenomena. You cannot convince the astronomer that the vaulted azure, with its countless wheeling suns, is only the product of his imagination. Nor can you hope to succeed in proving to the chemist and the physicist that the objects which they examine, correlate and classify in the laboratory, are mere mental mirages. The overwhelming majority of scientists will hasten to inform you that you, yourself, are the victim of delusions and illusions; that they *know* they are handling real matter with real forces; that they are dealing consciously and intelligently with actual realities.

Do the metaphysical healers really mean to as-

sert seriously that human beings are not living in a real world of hard knocks and forces and resistances? Do they really accept the ridiculous affirmation that everything they do is composed entirely of good and poor thinking? Do they believe that the grass upon which they walk is but a mental concept?

The materialist takes the position that the force with which a man thinks and wills is the same force with which he walks and digests a meal—a force which manifests itself in electricity, in heat and in light. But, unlike the metaphysical healer, he does not conceive of force and matter as two separate entities; they are two manifestations of the fundamental world-substance, or, as Haeckel expresses it, "the matter-force reality of the universe."

The materialist objects to the dictum of the metaphysical school of healing that this force can exist apart from matter. He holds that mind has evolved during the eons of time from this primordial matter-force reality, and he denies emphatically that there exists any power superior to this fundamental substance of the universe.

The gist of the materialist position is: First, that there exists a great and illimitable matter-force substance that has evolved and is evolving all that we see around us; second, that we cannot prove that there exists anything in addition to this universal matter-force substance.

Metaphysics has been defined by somebody as "the act of a blind man in a dark room, trying to find a black cat that isn't there." It is an excellent definition. All that the metaphysical healers can talk about intelligently they borrow from the physicist who spends his life in handling real matter and real forces. The metaphysical healers are a curious combination of legerdemain and science. They sit like owls, as Ingersoll says, and solemnly hoot the same old hoots that have been hooted for scores of centuries. Metaphysical healing is nothing new. It is not a discovery. The only difference is that modern metaphysical healers give their theories a semblance of plausibility by borrowing or stealing many scientific truths from material scientists and incorporating them in their systems of philosophy. Were it not for that, they would be laughed out of countenance.

When it is pointed out to the metaphysician that science has found nothing but matter and objective realities in the heavens or in the world of microscopy, they retort that such phenomena are not actually matter, not real, because men cannot observe them with their physical senses, but are compelled to resort to elaborate instruments outside of the senses to find them! And they add that this proves that the phenomena are not objective realities, but mental concepts!

This is curious logic. It does not dawn on these pseudo-scientists that only the senses could conceive, fashion and test the instrument that observes all these wonders of the heavens. Such argument is fatuous.

The fundamental unity of matter throughout the universe has been thoroughly proved and is now one of the foundations of modern material science. The spectroscope shows that the matter composing the most distant sun is practically identical with the substances constituting our terrestrial sphere. Modern chemistry has also shown that there is complete and unquestionable unity of substance and origin between the seventy odd elements.

The theory of the essential unity of matter has become so commonplace that it is taught in colleges and universities everywhere. If the metaphysical scientists are going to build on what material science has not yet explained, it is building on exceedingly shaky ground. The universe teems with countless mysteries, but science in its forward march is rapidly solving the riddles of the universe.

Many metaphysical scientists fall back on electricity, asserting that it is the dominant force of the universe; that it is the immaterial origin of all life and intelligence, and that we poor, coarse souls who are not blessed with astral vision cannot see

that matter is but a grosser manifestation of the electrical force!

The trouble with this theory is that it is hopelessly untrue. Sir Oliver Lodge and other scientists have pointed out that a unity exists between electricity and ponderable matter. "An electrical charge," he says, "possesses the most fundamental and characteristic properties of matter, namely, mass and inertia."

It has also been proved that a similar unity exists between ether and ponderable matter. Modern chemistry accepts the theory of the resolution of the atom into component parts called "electrons." McCabe points out that "every modern theory of the atom shows its origin from ether," and chemists recognize ether, not as an immaterial substance, but only as the most subtle form of matter of which science has knowledge.

We know of no form of force without matter. Such a thing is inconceivable. How could such a thing produce an effect upon our organs of perception? Conversely, it is impossible to conceive of a force of any kind unless it is manifested through matter. As was pointed out above, force and matter are only two manifestations of the same substance.

Science has explained the material processes occurring in connection with seeing and hearing, and yet the metaphysical scientists vigorously declare that hearing and seeing are purely subjective!

As a matter of fact, can one conceive of anything more real and objective than the phenomena of seeing and hearing? The metaphysical scientists will reply: "True, but you know very little about them." He is right, but that is not an argument against our position. As Ramsay has pointed out, "we see these phenomena only in a dim light at present, *but at least we see them.*"

We know, then, that matter is a real, objective. Although recent experiments, by Duncan and others, have proved the break-down of the atom; no fundamental change of the position of the materialist need result. The break-down of the atom, anticipated for some time, reveals only finer forms of matter for the analysis of the chemist and physicist.

These facts considered, such a statement as the following by a representative of the metaphysical school of healing is absurd:

"The thought is the real thing. The body is a projected copy of that thing in physical element. In sensation, only the physical is recognized. In intelligence, the thought itself is accessible."

Material science knows and demonstrates that outside the material nerve-centers and the material brain there is no thought nor personality. The mind only expresses the action of the physical brain.

If mind is all, and matter is nothing, why should an injury to the brain affect the flow of thought? I'll tell you why: Because there is no mind without matter; because without a healthy brain, there can be no healthy mind.

If these things are true, what arrant nonsense is it to assume that mind can effect the cures attributable to medicine? I hold no brief for drugs, and object to swallowing medicine for every ill, but to assert that medicine has accomplished no good, and that the mind can accomplish every cure attributed to medicine and surgical means, is the veriest delusion.

It requires more than a mental attitude to cure tuberculosis. When a man writhes in the agonies of lockjaw, mental attitude will not restore him. Boils and carbuncles are cured by proper dieting and bathing, not by folding one's hands and thinking what a fool one is to believe that one has them. Cancers do not wither up and die because somebody is directing thought-images in their direction.

If this is true, it is illogical to contend that mind is supreme and that the physical body can be ordered and commanded by the dictates of the mind invariably and unfailingly. It is overlooked that in the first place most mental conditions are induced by the physical condition.

The laws of health operate on the physical as

well as upon the mental plane, and more often those on the physical are the more powerful and radical.

Suppose that a man is born into the world inheriting a system charged with syphilis. From the outset this man is handicapped. He has had no control over his condition. His congenitally-weakened system is subject to the attacks of a hundred other ailments; and all the thought projections that he cares to bring to bear on himself will not cure him.

I oppose this idiotic idea that our bodies are not really material, that they are only grosser manifestations of the Universal Intelligent Spirituality (as the metaphysical healers so fantastically term it), and that every ailment from a boil to heart-failure can be destroyed by thinking passively about it.

The only progress worth considering that the world has made on the subject of disease has been through the laboratory, and that is the only way in which it will continue to advance. Metaphysical healing is not new. It is not New Thought. It is but a modern resurrection of a system of thought old and bewhiskered. Christians have believed in it fundamentally for ages. They have groaned a quadrillion prayers to cure their bodily ills, but in spite of their supplications, they died like flies until material science with its laboratories and microscopes stepped in, discovered the cause of epidemics, and applied the remedy by destroying the material sources of infection and contagion.

If metaphysical healing heals, why not use it on the battlefields of Europe? Let's throw overboard all our bandages, serums, salves and medicines. Let's have our Red Cross nurses visit each field of battle after hostilities have ceased, and cure the gasping and bleeding soldiers simply by inducing them to indulge in some right thinking in tune with the Universal Spiritual Intelligence!

If I ever contracted tuberculosis I would have a hundred times the faith in fresh air than in a brace of metaphysical healers. But in the case of diphtheria, typhoid, cancer, I would take a chance any time with the orthodox allopath—with the surgeon with his kit of saws and bottles of dope—rather than with a metaphysical healer with nothing in his hands, and with only a vacuum in his head.

ALANSON SESSIONS.

### Dying Efforts of a Dying Cult.

Rationalism is coming in spite of the rationalists. It is merely a matter of time. Years ago, Moody and Sankey were doing their best to bring "sinners to repentance." A little before he died, Mr. Moody said that if he had his life to live over again he would devote his time to work among church members who needed reviving, rather than seek new converts. This was practically an admission that his work was a failure. What is the use anyway of bringing forth a newly-born child and placing it in the arms of a dead mother? This is practically what every evangelist is trying to do. Then came after Moody and Sankey a stream of imitators such as Dr. Torrey, Troy, Chapman and Alexander. The list gradually dwindled. Finally as a last effort to revive the church the stunts of the baseball player were resorted to. None imitate him because even the churches recognize that as an expositor of the principles which they hold dear he is a failure, and so the more orthodox will in future try to do their own reviving. In Chicago it is openly admitted that an extremely low percentage of those who signed pledge cards as trail-hitters have joined the churches, and of those who did sign, the majority were already church members.

The Rev. Johnston Myers, pastor of Immanuel Baptist church, said that not only were no good results shown by the eleven weeks' campaign of Billy Sunday, but he believed that "ground was lost" through the closing of the churches to swell attendance at the tabernacle at the lake front. He received 175 pledge cards and found only three of the

signers whose conversion could be traced to the Sunday meetings. "The remainder were professed Christians, and many of them my leading church-members."

"I received about sixty cards of the trail-hitters," said the Rev. S. J. Skevington, pastor of the Beldon Avenue Baptist church. "Most of these were members of my church. Others apparently gave wrong addresses, or took no further interest. I think the trail-hitting in itself was tragic."

The Rev. J. S. Ladd Thomas, chairman of the Billy Sunday campaign committee, reported only one conversion out of 196 pledge signers. "I think it is a fatal error for the church to depend on the special preacher system," he said.

This all tends to show that the churches are becoming alive to a fact that has been patent to many of us for years. If the various revivals held throughout the country were carefully examined by expert statisticians, it would be found that the same people are converted over again year after year under the stress of emotionalism. Those churches are living, breathing forces in the life of our country today where the name of God is barely mentioned, where Jesus is referred to only as a human entity, but where present day issues are freely discussed. The old wall of denominationalism is fast crumbling to the dust. There is only one issue before the American people at the present time and that is the killing of imperialism. The men who deal with this vital question have very little use for anything else. An old clergyman complained to me last week that he could never hear an old gospel sermon any more, so the signs of the times are that even the church people are becoming reasonable; they are beginning to think of "here and now" instead of "bye-and-bye."

A few years ago Gipsy Smith, who is a gentleman far removed from the type of the "gutter evangelist," conducted a revival in Brooklyn which resulted in five thousand persons being converted, whatever that may mean. At the time I said to my friend Dr. Bayliss, then the pastor of the Bushwick Avenue Congregational church, "Why don't you follow up the work of the Gipsy one year from now, to see the worth of his work?" This was done, with the result that it was found that less than eighty had actually become church-members. Probably Gipsy Smith had succeeded in making a number of religious gipsies, for, after the excitement of one of his campaigns, it would be impossible for his converts to settle down to the tame and prosaic life under the average pastor.

The fact remains that religion is becoming secularized. It has been admitted by independent church authorities that foreign missions have failed. In India, for example, the introduction of Christianity has simply meant the adding of another cult, but the introduction of steam railroads has created a desire to travel, and in turn, the construction of the cars has thrown people together, so that a strict Brahmin, who a few years ago would not allow his garment to touch one of his fellows who was not of his faith, now forgets the distinction. The introduction of sanitary drinking fountains in the same country has done more to level caste than all the efforts of the various missionary societies.

So Billy Sunday is the last dying excuse of orthodoxy. It is merely a question of evolution, and but a little time when the Protestant churches will be rational temples. SAM ATKINSON.

Five clergymen, from five different states, traveling independently toward Canada, were nabbed in St. Paul, Minn., June 28, by agents of the Department of Justice and placed in jail because, although of draft age, none of them could show a registration card. The clerical gentlemen, it appeared, regarded themselves as above the law which requires that all of suitable age shall register whether entitled to exemption or not.

Pay your grocer or tailor before putting your money into the contribution-box.

### NOTES AT LARGE.

Far back in time, when this editor was making his first attempts at breaking into print, and had for a few times successfully assaulted the columns of *Puck*, the *Judge* and one or two other papers besides THE TRUTH SEEKER, he became familiar with the name of Madeline Bridges, a writer whose poems, appearing in these and similar publications, he ardently admired. Later, say twenty-five years ago, he got acquainted with Madeline herself, who at her home in Brooklyn is Mary Devere. Through the womanfolk there had been an earlier acquaintance and sustained communication. Now, in writing to inquire after the boys at the front, she sends her war-poem, "Ready," which has been recited in the "movies," the public schools and the department store "drives" for bond and stamp sales. Here it is:

Ready—let come what may;  
Ready—to die or live;  
Ready to smite and slay—  
Ready to heal and forgive!

Out at the stern command,  
From colleges, fields and marts  
They go with the sword in hand—  
And brotherhood in their hearts!

Out with a friendly word,  
And a friendly comrade smile;  
Carrying fire and sword,  
With peace as their dream the while.

Strongest army of all  
The old earth ever saw,  
Heeding the carnage call,  
Keeping the higher law.

Band after eager band,  
From colleges, fields, and marts  
They go, with the sword in hand,  
And peace, peace, peace in their hearts!

The poem, it will be seen, comes from the heart of a woman who abhors war, but recognizes that in the present conflict war carries peace. We have seen a letter from the actor Edwin Brandt (leading man in "Daddy Longlegs") in which he tells of the tremendous effect of these verses as he recited them where crowds were gathered that demanded them twice and thrice, and responded with war contributions. It strikes the right and true note. Madeline, as an unclaimed or resisting sister, can offer no sons to carry peace to Europe and the world; but she has made a great gift, and it will help to win the war.

By the code of the strict libertarian, the medical profession, with its exclusions and prohibitions enforced by law, is open to criticism and reproach; as it is also, from another point of view, for its sometimes too hasty approval or condemnation of methods of prevention and cure of disease. But about there, we think, the disparagement should end. Instead of comparing the doctors of medicine and the doctors of divinity, we should contrast them, for medicine has much to its credit, and divinity nothing. The physicians may work blindly in some cases, but when any mystery about the origin of disease is cleared up, they are the ones who have done it. Neither ministers nor men of any other than the medical profession are to be thanked for getting at the cause of malaria, of infection, of contagion. The doctors have given us anesthetics, antiseptic surgery, prophylaxis, disinfection, and inoculation for those who believe in it. They have nearly conquered the terror of children's diseases that once swept away whole families, and of plagues that took entire communities. The hero of romance "whose mother died in giving him life" is outdated, for a doctor nowadays who loses a case of confinement is in hard luck. Puerpal fever used to prove fatal to more than half the women it attacked. Now the disease is virtually extinct. Discussing this matter ten years ago we remarked: "When the argument is ended the fact will remain that medicine has proved itself the most useful of the professions. Healing is no longer an 'art,' nor is it a gift or an exercise of faith. It is a science. The



people who deny the efficacy of medical treatment might as well deny that water will put out a fire." We wrote and repeat those words while questioning the justice of what is known as medical monopoly.

His assertion that "Roman clergy in Ireland advised their flocks to resist conscription under penalty of eternal damnation" having been questioned, Lord Curzon (London, June 27) issues a statement in which he gives extracts from sermons preached by eight priests on Sundays in April. He quotes specifically Father Murphy of Killena as having said on April 28: "All Irishmen are asked by the Irish hierarchy not to do anything to facilitate conscription. If any policeman goes out to force Irishmen to join the England army and is shot down he will be damned in hell, though maybe in a state of grace that morning." He quotes Father Dennehy of Eyries county as saying: "Any man who in any way assists conscription will be excommunicated by the church and the curse of God will follow him." The priest asked his hearers to kill them at sight, and stated they would be blessed by God for so doing. Were American priests to speak in this manner, it is not believed that either religion or politics could prevent their summary conviction and imprisonment under the Espionage act. It might be violative of that act for a Roman Catholic newspaper in this country to reprint the words of the Irish clergy without denouncing them, as every American must.

Among the "rookies" who left New York the other day for the national army camp at Spartanburg was Floyd Dell, one of the *Masses* editors who are facing a second trial for attacking the selective service act. Mr. Dell has been selected for service, and will appear at his trial in the United States army uniform. It would be a graceful thing in the government to let enlistment, or submission to the draft, act as an expiation of offenses occurring in the exercise of too much freedom of speech. Speaking of the service, it has accepted the chiefest among the outdoor Freethought speakers, who formerly held forth in Madison square, which is now closed to all "soap-boxers," including evangelists. Mitchuly and Meirovits are already gone, and Merlin awaits the call. It is related that, at the camp where Mitchuly drills, the Secularist applied at the library for a book and was asked to sign a card that he supposed was a receipt for the volume. The card, as he later discovered, bore reading matter which pledged him to be loyal to King Jesus. Another note: We hear of Mary Monico in the camps singing to soldiers.

A newspaper paragraph says that "with 16,000 navy recruits to her credit, Mrs. George Alexander Wheelock, chief yeoman at the Twenty-third Street navy recruiting station, and the only woman in the United States designated by the Navy Department to recruit seamen, may be on her way toward the first commission ever granted a woman in this country. Mrs. Wheelock is one of the Freethought and TRUTH SEEKER people, and last year she went to Albany to speak before a legislative committee in support of a bill to abolish the exemption of church property from taxation. As a recruiter for the navy she has been most successful. In Pittsburgh she raised the quota of enlistments from forty-two sailors a week to 348. While in that city she visited the Duquesne University and enlisted thirty-four men and four professors. In Brooklyn she had a Baptist Boys' Band to go around with her, but it was dissolved by the members yielding to her eloquence and all of them joining the navy. Mrs. Wheelock has earned a commission.

The reiteration, by newspapers, deferring to a religious constituency, of the assertion that the offenses of Germany against humanity are due to "materialism," does not make that assertion true or even logical. The prevalence of superstition, that

is, the "German religion" and belief in the "good old German God," is conceded; and since superstition in every age has been the cause and excuse for all crimes, from human sacrifice to the sacrifice even of deities—since superstition has at one time or another, and generally all the time, corrupted the relations of mankind—why should the searchers for the motive of the Hun abandon a known cause for one that is speculative, theoretical and uncertain? The divine-right superstition, to which Germany is committed, and without which there would be no Kaiser William II, and no war, assuredly is not materialism; it is deism of a primitive type.

The identification tag of the Catholic soldiers going to the other side bear the inscription "Send for priest." Catholic theology is not in harmony with that of the Rev. Dr. Thompson of Chicago, who has declared: "Men who die on the battlefield, whether they are professing Christians or not, will be saved," since, he adds, "Those men are as truly dying for mankind as did Jesus Christ." Even a Catholic soldier should find that a more comfortable doctrine than the one that makes his future happiness contingent in greater or less degree on the presence of a ghostly adviser. America, if it must have a deity, needs the conception of one who, when a soldier in khaki is observed from his throne to be crossing the Styx, will come down to the margin and take him by the hand.

Three more Roman Catholic priests of the New York archdiocese were last week appointed army chaplains with the rank of first lieutenant. Here the word "rank" means *pay*. Chaplains are without the authority of army officers, and it is reported that they will not be permitted to wear the insignia of rank. "The chaplain system," said General Sherman, "is a farce and is intended to be such." The late Samuel P. Putnam, who was a captain in the Civil war, observed that one musket on the Union side did more to put down the rebellion than the prayers of all the chaplains. We might honor the clergy more if they were to volunteer without asking for rank, or for pay beyond what their congregations might subscribe.

*Barbed Wire* is a camp paper of good appearance published by the enlisted men of Madison Barracks, N. Y., and its cartoonist is Hugh Hennessy, the same who has furnished many pictures in the past for THE TRUTH SEEKER and will make others. Hugh is in an aviation school, studying war photography, which at the front he will practice from an aeroplane. He is the talented son of Mr. J. A. Hennessy, author of the Dictionary of Grammar; and, by the way, Mr. Hennessy offers to send a copy of his grammar dictionary to any of THE TRUTH SEEKER boys who are in the army abroad.

The *Weekly People*, long edited by the late Daniel DeLeon, the Columbia professor, and now in its twenty-seventh year, has lost its second-class mailing privilege. The *People* is the organ of the Socialist Labor Party and an advocate of what it calls Scientific Socialism. The publishers have not been informed regarding the identity of the matter appearing in their paper that the authorities found violative of the Espionage act.

If the kaiser has changed gods for war purposes (although considering that Jehovah is the Lord of hosts there is no need of it), he at least endeavors to show that he is not alone in his defection. On the thirtieth anniversary of his reign he cracked out the statement that Anglo-Saxons are idolaters and that their god is Mammon. But if William had read his Higher Critics he would see that mammon is not a god. In the Encyclopedia it seems to mean welfare, something like kultur. We are informed that Milton was the first to mistake mammon for a deity, but there never was a god of that name.

Angels have neither hands nor feet nor tears for man.

### "THOSE ANGELS OF MONS."

There can be little doubt that Arthur Machen started the "legend." In a nutshell, the facts are these: Arthur Machen is a special writer employed by the London *Evening News*, in whose columns shortly after the retreat from Mons appeared a sketch from his pen, called "The Bowmen." It told of the miraculous appearance of the English archers of Agincourt at a time when the British were hard pressed by the Germans, and whose "singing arrows fled so swift and thick that they darkened the air."

The story was seized upon at once by church and laity; rich man, poor man, beggar man, thief, as an actual narrative and immediately other stories began to be heard, of other miraculous appearances, superinduced unquestionably by Machen's story, for until after the publication of that story there was no "legend" whatsoever. The spiritualists and other occultists took it up, and pamphlets and articles were written briskly.

Somebody—I think Ralph Shirley—had the inspiration finally to write to Machen asking for his data. Machen replied simply with the truth—that the tale was purely fictional; he had "made it up out of his head," but by reason of his supreme art [this expression is mine] he lent to it such a startling verisimilitude that it appeared to be an actual chronicle. Shirley could not believe it—would not; nor would the others. The story was reprinted a dozen times, perhaps, and the whole affair became a sort of hysteria for a time.

The "angels" idea probably grew out of Machen's line in the tale about "a long line of shapes, with a shining about them." Also Machen had mentioned St. George in the story—so there were now tales from soldiers who had seen St. George. And so on. The outstanding fact is, however, that none of the legends existed until after publication of Machen's story. Machen sticks to this absolutely, and he is thoroughly trustworthy and patriotic.

You will find a complete exposition of the "legend" in the book of war "legends" published by Machen in 1915, and to be had in this country from Putnam. In a prologue and an epilogue Machen sums up the case as it appears to him, and finds matter for considerable cynical amusement.—*Vincent Starratt, in the Open Court.*

### THE LETTER BOX.

B. F. MASKEY, Ohio.—Invest 25 cents in the pamphlet "Ingersoll as He Is" and find in the Appendix the information you seek. The story of his "death-bed repentance" is of course a falsehood and known to be such by persons who repeat it.

THEO. BRILL, Wisconsin.—"Marriage and death and division," said Swinburne, "make barren our lives." Franklin H. Heald, for whom you recently inquired, is not dead but married—gone into the silence of matrimony. He lives in Prado, Los Angeles county, California.

DESDA HOLBERT, New York.—If "many years ago there was a cartoon in THE TRUTH SEEKER representing the savior walking with some people, and Satan walked along also," the scripture passage that furnished the artist with inspiration may have been Job ii, 1: "The sons of God came to present themselves before the Lord, and Satan came also among them." Yet Jesus would hardly be there, in the flesh, at least.

J. G. McCLUNG, Ohio.—We do not believe that any part of the money subscribed for the Red Cross goes to aid the church, nor that any of it is used for "rebuilding destroyed churches." The purposes of the organization are wholly secular, although Red Cross Christmas gifts to soldiers last year were accompanied by some pious sentiment about Jesus. It is always difficult to prevent religious people from irrelevantly obtruding their faith.

L. H. W. MANN, Barbados.—If a believer in biblical prophecy were to come to us with the proposition that Jehovah promised to punish the Israelites 7 times; that a time is 360 days; that "day" is to be read "year"; that seven times 360 days is 2,520 years; that the Jewish captivity was 606 B. C.; and 606 from 2,520 is 1914, and that the whole is a divine prophecy of the present war—in such a conjunction we should knock gently with our knuckles on the believer's head to ascertain if there was anybody home.

ROSS F. BERG, Chicago.—Our speech was not intended to be pessimistic as to the future of THE TRUTH SEEKER. We were expressing our apprehension for the welfare of the weekly paper generally under the new zoning law that has been designed with a view to separating the country into sections, each restricted to its own local press. Not all of them are as well provided as THE TRUTH SEEKER with friends like yourself who meet advanced prices with a larger check, and ask to be called upon if there is further need. There are means enough among Freethinkers to support THE TRUTH SEEKER adequately, and if they do not do this it will signify, we assume, that they do not feel the need of a paper to advocate their cause. We do not, however, meet much of that sentiment; and so we expect to "carry on."

## THE SCHOOLS OF IRELAND.

### Church-controlled and Dirty, They "Enslave the Mind While They Incapacitate the Body."

From "Political Priests and Irish Ruin," by the Hon. F. Hugh O'Donnell, M.P.

Discussing the "pauperizing defects of character produced by the dominant system" in Ireland, the author of "Political Priests and Irish Ruin" says: "That debasement and debilitation, moral and physical, has its origin in the abominably ignorant, abominably dirty, and abominably managed pseudo schools, which infect rather than instruct the majority of the population, and which enslave the mind while they incapacitate the body. If the commissioners would pass from the dirty hovels and thriftless mendicancy that are the pretext for the congested fiction, and make themselves acquainted with hundreds of servile and insanitary schools described in the Board of Education's reports, even they must recognize the main source of the backwardness and destitution of Ireland."

Another evil is the introduction of what are called "home industries" that turn Irish homes into sweat-shops, breed bad health and force emigration. Mr. O'Donnell proceeds from these to the convent workshops, saying:

"Not distantly related to these unhomelike home industries are a large class of semi-religious and ultra-commercial factories, which have increased in enormous numbers in Ireland in recent years. I refer to the vast class of establishments for carrying on all sorts of industries at cheap labor rates, from dressmaking to shirtmaking and laundry work, in which the employed can never hope to become either free workers or free employers, and on which a number of uneconomic motives—such as almsgiving, self-sacrifice, the service of religious superiors, etc., etc.—largely take the place of the wages fund, the pursuit of advancement and independence, and similar practical inducements, which hold good in the regular manufacturing establishments of lay business and progress. As I am only studying the economic aspect of these questions, I have nothing to do with appraising the motives of a spiritual kind or the benefits of a spiritual kind which may attend the vast number of establishments in question. But I would have pointed out to the Commission—a very good reason for my exclusion—while giving every credit to the motives of self-sacrifice, mortification of the flesh, voluntary poverty, and so forth, that when attempted to be applied to civil society and to the lives and prospects of lay people, both men and women it is the universal experience of civilized nations that lay prosperity is absolutely incompatible with the predominance, half spiritual, wholly mercantile, of such institutions, especially when established on any considerable scale at the expense of lay communities.

"Let me illustrate by a single example the injurious working of the systems to which I refer. In an Irish town in which I lived for many years there was a firm of lay dressmakers and underwear makers, especially for ladies and children. A couple of highly respected and very efficient lay women owned the establishment, and were assisted by a number of girl apprentices, a score at least.

"Then a local establishment of the conventual character I describe, which had never competed with the industrious laity before, imported from Dublin a recent convert to their community, who had been a very skillful dressmaker in a Dublin house. With the aid of this recruit, a dressmaking and shirtmaking industry was set up within the religious establishment. A large number of schoolgirls attending the schools of the institution and which received public money for their education, were at once employed in the assistant department of the new factory or workshop, receiving little or no wages for their work, which was held by their employers to be only a useful training for their future occupations. The clergymen of the denomination to which the new workshop belonged at once began

to use their influence to obtain customers for the pious undertaking. Within three years the firm of lay dressmakers, deserted by most of their former patronesses through no fault of their own, were reduced to dire poverty, while the whole of their girl apprentices had been thrown into the street, a few being so fortunate or unhappy as to escape to America.

"This sort of thing has taken place, and is taking place, all over Ireland. It took place to such an enormous extent throughout France, displacing the employment of vast numbers of humble trades and callings, that it explains a great portion of the popular wrath against such institutions, as well as the indifference to religion which has followed. If the commissioners had seen, as I have seen, a poor French *blanchisseuse* clenching her fist and screaming execrations as the conventual laundry cart of one of those flourishing institutions dashed by, it would need few words to prove that *interference with the livelihoods of the poor is a reckless game for a religious society*. The Irish are still a patient people, but Frenchmen could not speak more bitterly than many Irish men and women of what is going on in a hundred localities to-day.

"When the Congested Board promotes with complacency the work of institutions in which no lay man or lay woman can ever be more than a most inferior subordinate, it is perhaps unaware that both industry and religion can be injured by its attitude.

"When we remember the number of commercial convents in Ireland which draw a portion of their income from the making and the sale of lace—the making by poor girls and the sale for the benefit of the convent—the evils of the system must be indeed intolerable to force the *Freeman's Journal* to publish its leading article of the end of August last. Dealing first with the question, Does lace-making pay? the *Freeman* has to place on record that, after a long and weary apprenticeship of years, *the poor Irish lacemaker barely gets a shilling a day from the convent!*

"The *Freeman* goes on to point out that the mechanical toil of the Nottingham looms is paid infinitely higher than the artistic drudgery of the poor employees of Irish convents.

"For the sake of placating its priestly masters, I suppose, the *Freeman* proceeds to state that, after all, the Irish convents pay their drudges a little better than the Belgian nunneries. In fact, while the Irish girl may get a shilling a day, her fellow-slave in Belgium receives only a franc!

"What a grim irony there is in that attempt of the *Freeman* to shield its convent patrons by that reference to the 'better position financially' of the Irish convent drudge! Still there is some bravery in the further declaration of the Irish clerical organ that the evils of convent lacemaking are not confined to wasted years and miserable pay. The lacemaker who does not want to be dismissed from her employment dare not roughen her hands with any kind of domestic utility. She must remain useless for every faculty of womanhood except drudging for the convent. *The convent lacemaker is the most helpless of emigrants, and loss of sight is a constant danger.*

"Of course 'lacemaking does not stop emigration.' As a rule every one of those poor girls—stooping over that ceaseless needle-work in all those lacemaking convents which dare to brag of their 'encouragement of Irish industry'—is supported by the dream of a day when years of saving or the gift of a relative may enable her to seek and find a more human life thousands of miles from pious Ireland. Unhappily, in numberless cases the poor tired eyes have given way long before the advent of the means of escape.

"But what unconscionable cruelty is exercised by those holy women and their holy directors while all those poor Irish girls, shut in from nature and life, are first forced to misemploy years of their childhood in the convent 'schools,' learning a trade which ensures their mental and physical ruin, and are afterwards sweated and starved, in the season

of their early womanhood, under all the circumstances of privation and unhealthiness discreetly indicated by the *Freeman's Journal!* Some might ask, Did the members and nominees of the political priesthood on the Royal Congestion Commission direct the special investigation of the Commissioners to the lacemaking dens of Irish clericalism? I am quite sure that nothing of the kind was attempted. The phrase, 'the Good Nuns' or 'the Devoted Ladies,' is enough to hypnotize an arranged commissioner to any required degree of moral coma.

"It is always difficult to trace any effective supervision of convent sweating in the reports of government inspectors. I note, however, Mr. Redmond and his merry men recently secured the consent of the British government to a renewed exemption of convent laundries—one of the most exhausting forms of employment—from all real control of examination.

"What does not diminish the suspicions attached to the exemption from public inspection so persistently required by convent laundries in Ireland, is the fact, not at all as well known as it ought to be, that the government inspectors of *related classes of semi-penal institutions* in England and Scotland are very far from expressing confidence or admiration with regard to the prevalent system. In most of these establishments, the laboring inmates are young women, often extremely young, belonging to the class of ruined girls, who are in need of so much sympathy and care, and who get very little of either. The supervising persons, who keep the workwomen to their taskwork in vogue, are, or profess to be, influenced by moral and religious considerations above all. In the case of the Catholic convent laundries, supervisors and directresses are, of course, nuns of various Orders, often the Good Shepherd so deplorably notorious in France, who, in virtue of their vows and training, have ideas on the subject of sexual frailty of the most ascetic character. It is at least arguable that girls who have fallen far from ascetic ideals would often receive more sympathetic treatment from less exquisite perfection. At any rate, even in the ordinary class of female refuges and orphanages, the reports of the lady inspectors are disquieting. They comment upon 'the peculiar danger in these places through their isolation from the growth of knowledge and experience outside.' One lady inspector states that 'in only one home' was she allowed to enter and inspect immediately upon announcing herself, the inference being that she was kept out until certain matters had been arranged for inspection.

"All the reports speak of 'the extreme youth of many of the inmates,' as well of the depressing monotony of laundry work, even though 'the spells of work are broken with prayers.' In one Scotch institution for the Reformation of Penitent Females—why should females have to endure penal penitence more than males?—there were 100 women, who worked from six in the morning till six in the evening, and who made every year £3,700 for the laundry authorities! Each girl made, on an average, £37 a year, and had for her reward a penance cell, in which she was locked at night, and the recreation of 'prayers'! The revelations as to the Good Shepherd Convents in France were even worse, far worse, than these reports; and the criminal consent of his majesty's government to the non-inspection of convent laundries in Ireland leaves us no information whatever."

"This great writer of the days of the American Revolution" is the way the *New York Times* introduces Thomas Paine to its readers in an article culled from the *Bookman*. The times that try men's souls had to come again to force notice and appreciation upon the man who first uttered the phrase.

Such as do build their faith upon  
The holy text of pike and gun;  
Decide all controversies by  
Infallible artillery;  
And from their doctrine orthodox,  
By apostolic blows and knocks,  
Call fire and sword and desolation  
A Godly, thorough Reformation.

—Hudibras.

## The Two Roads.—I.

*What Does Life Mean to You?*

Not so long ago the world was at peace, and for the most of humans there seemed to be a kind of uneasiness much like the milling of a herd of cattle before a storm. Unrest was the word to describe the condition. Times were changing and a great revolution, apparently economic, seemed to be surging and straining at the bonds of convention.

Men thought in terms of dollars and cents, of hours of labor. Human society was developing along lines of industrial power and rivalry, converging, concentrating and seemingly crushing beneath an irresistible weight the ideals and aspirations of the individual man. Selfishness and greed became exalted under the high sounding and scientific names of efficiency and "survival of the fittest." Men were dazzled with the sight of organized and coordinated effort in the industrial world, and all eyes were turned toward Germany, the home of a learned people, a people so imbued with science and scientific methods that the whole nation seemed one great machine operated and controlled by a single lever.

All over the civilized world the German idea was permeating and the German influence was being felt. The nations stood almost spell-bound gazing upon the spectacle of the power of "scientific" efficiency.

Here was the Garden of Eden re-established, the Tree of Knowledge and the Tree of Eternal Life again planted—and no Serpent in evidence.

Still, far across the rolling seas a flag floated in the breeze, and beneath it was gathered a nation of one hundred millions of people, from all parts of the world, a seething cauldron, a mighty melting pot of human beings who, looking at life from short range, seemed to forget, or not to know, the meaning of the flag under which they lived and had their being. Under the flag of Imperial Germany, seemingly united, developed together the principles of Christianity, the spirit and the letter of revealed religion, and the great principle of science—coordinated effort, expressed otherwise as the "survival of the fittest."

Then, in a trice, from the gathering clouds blazed forth war, a war which has engulfed practically the entire world. All that had been in process of formation, all that had seemed to be based on the eternal rocks of truth and laid down in holy writ for the guidance of mankind, was drawn at once into the vortex of the seething crucibles of Experience, brought face to face with all that man has in past times suffered individually and collectively—all and more than even our brutish forebears ever suffered.

Two great ideas came into conflict and the world shall be witness of the result. On the one hand, as it stands revealed, is the great, the cardinal principle of brute development, the rule of might; on the other, the great principle which has differentiated man from all the animals that inhabit the earth—the idea of right and justice—in one word, Humanity. Now indeed is "the time that tries men's souls." Now, at last, the world must face the naked truth and shape its ideals accordingly. Not only the nations but every individual must make his choice as the great drama is unrolled act by act, scene by scene, before his gaze.

For us, beneath the starry banner, the question is: Is the idea underlying our national existence the right idea? Did the men and women whose labor and whose blood, now transformed into an emblem of red, white and blue, have in their souls the "divine" spark, or were they merely impotently striving against the law of God?

I shall not dilate upon the view of life which the German idea unfolds to us. It is not beautiful to look upon. I shall only remark that in early times the settlers on our frontiers reserved enough powder and ball to exterminate themselves rather than fall alive into the hands of the savages to whom they were opposed. For the rest I shall

leave history to paint in the details, and for a moment we will turn our glance toward Russia. Here we have another view of life. Here a great people are in a death-grapple with themselves. Here a most soul-stifling autocracy has given place for the moment to a state of individual anarchy wherein no one acknowledges authority of any kind or degree. Murder and rapine, robbery and general sacking of homes and estates, is the order of the day. Nobody trusts anybody, and nobody obeys any constituted authority except at the sword's point.

On the one hand we see humanity obeying a single savage and ruthless impulse; a whole nation patterned after the bloodiest pages of the Old Testament; on the other, the same instincts and passions aroused but denying any and all kind of rule or authority. Thus we are able to view the workings of the idea of might from two opposing angles, and the candid mind must admit that in both cases is lacking the great principle of *Human* development, the principle upon which man separates himself from the brute creation—compassion for the weak and respect for the rights of others.

Knowing as we do that down below the surface in all phases of human development as seen in European countries there is an abiding belief in the ancient "god of wrath," knowing as we do that so long as people acknowledge such a being they must ever exist upon the brink of the chasm of Bestiality, it is with a new sense of wonder and reverence that we must look upon the emblem of our country, the flag which ushered into the world a new idea.

The founders of this nation departed from the ancient idea in that they realized and acknowledged no power except the power and authority of man in the formation of this government. All of our laws, all of our ideals, are based upon the great principle of Human Rights and trust in man.

Our people, nurtured in a bitter school of experience, and taking to heart the lessons thus learned, have founded a government which does and ever must respond to the wills of the governed, thus putting upon the individual the responsibility for the success or failure of mankind to make head against the brutal instincts that all inherit from the animal ancestor. Thus we come to the consideration of the great tragedy of the World War in its bearings upon the individual man.

"Till Poverty knocked at his door,  
He never knew how bare  
The uneventful days of those  
Who have but want and care."

And so America became the asylum for the poor and the weak and oppressed of the people of the world.

"Till Sorrow lingered at his hearth  
He never knew the night  
Through which all troubled souls must fare  
To gain the morning light."

And so America became the melting-pot of all the world; a great nation gathered together bound by kindred ties and kindred aspirations.

"Till suffering had sought his house  
He never knew what dread  
May wrestle with, nor what grim fears  
Of agony are bred."

Thus it came about that all power and all law was placed in the hands of man and none were obliged to bow to any authority except that which the people themselves represented.

"And yet, till these unbidden guests  
Had taught him to possess  
A clearer sight, he never knew  
The heights of Happiness."

And so it came about that a great nation rose at the call of its leader and stood ready to sacrifice to the last dollar and to the last drop of blood for nothing but a *principle*.

The lesson comes home to us as individuals. We may shape our lives on the brute principle of might and ride rough shod over all who may cross our path, or we may acknowledge the right of the other fellow, even if he is a weaker fellow—and lend him a helping hand.

This is where the roads part, the one way takes us back to the jungle; the other leads toward the

summit of human development. The one introduces an opaque something between man and the way he should go—a something upon which he places the responsibility for his actions; the other holds him personally responsible for his conduct.

GEO. H. LONG.

### ULTRAMONTANISM UNMASKED.

Apart from the evidence tendered in the recent Pemberton-Billing case to the effect that the "Scandal Book" (prepared by German spies in England) does exist, there is some strikingly remarkable testimony extant which tends strongly in favor of those who have avouched their sight of it.

The testimony is to be found in a book, now very scarce, written long ago by the late Lord Robert Montagu. It is entitled, "Recent Events and a Clue to Their Meaning." Referring to the leaders of Ultramontanism, Lord Robert says (page 131): "After the elections the new members are eagerly watched, and what they say and do is tabulated. They have a hold on many members by knowing the things they have done which have committed them. Illicit means are also employed.

"At one time a heavy bill was run up by a solicitor against a member who had not the means of paying it, and then payment was deferred as long as he voted and acted in the way he was bidden. At another time, when a young member was gambling for high stakes a trap was laid to induce him to act fraudulently with cards."

Lord Robert popularizes two cases in which two young parliamentarians were inveigled into the company of immoral women for the purpose of compromising them. Happily, in both cases, the young men were able to elude the snare. But he goes on to say: "If the trap had been successful; if the power had once been obtained and the member had committed himself, then that power would have been speedily exercised. The member of parliament would have been bidden to do some discreditable political act. Under threat of exposure he would have been compelled to do it. Thus a second chain and fetter would have been riveted to bind him. When, however, he had resigned himself without questioning to do the bidding of his taskmasters, then all at once he would have found his reward in getting on."

Montagu informs the reader that an old Irish member in 1869 said to him, "If you want to get on in the house, the sooner you get rid of your conscience the better." And an old Jesuit, not a year later, warned him in these words: "England knows not her greatest men, because he who shrinks from his first evil act, or having found himself bound with the willow withes of a Delilah bursts them asunder, speedily finds that his lot is to go down in the world."

Lord Montagu was a convert from Romanism and was at one period of his life intimately acquainted with several Jesuits and also with a late cardinal, so that one need not be surprised at the warning given him.

Several British ministers (especially Mr. Winston Churchill) have mentioned the agency of Germans secretly at work in pre-war years, and they have confessed, curiously enough, that they knew "all about it." Such an agency would doubtless be engineered so far as Germany was concerned, by those who made the policy of the Zentrum, the Center party, that is, of the Reichstag. This party—the hope of the clericals—as Lord Haldane once confessed at the National Liberal club, July, 1915, "held the scales." It was "the war party."

When one reads the serious allegations recently made and reflects how prone to error men often are, we rejoice over the two tempted ones who escaped, whilst we are saddened at the thought of others who failed, and who may have been sapped of all power to help their country. How like German Kultur it would be to employ tricksters, guilty as Montagu worded it, of "enticing young persons of mark to commit themselves in perpetrating some disgraceful act," so that their fair name, and fame and honor and liberties are placed in the hands of such agents as have been here alluded to—a disgrace which "would hold them in bondage," even as Captain Spencer in the recent case has testified.

Montagu acknowledges how strong is he "who puts before himself one end to which he constantly aims without swerving, allowing no consideration of right or wrong, no soft or benevolent feeling, no passion, no natural affection, to intervene or deter him."

Written a generation ago, how characteristically do these features portray the German monster, "frightfulness" today.—*Bookworm, in the Detroit Free Press.*

What a situation it is when the deepest thoughts of the modern mind must be measured by the teaching of Jesus, and referred to a world of ideas that has nothing to recommend it but the antiquity of its traditions and the artificially engendered appreciation of everything connected with it!—*Arthur Drews.*

Most of those on their knees have not strength enough to get on their feet.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . . \$3.50  
Two new subscribers . . . 6.00  
One subscription two years in advance . . . 6.00

One advance subscription and one new subscriber, in one remittance . . . 6.00

To subscribers in Canada, \$4.00 per year.  
To other foreign countries, \$4.50 per year.

Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

(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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### ILLOGICAL AND RIDICULOUS.

From W. G. Henry, California.

To the Editor of The Truth Seeker:

I am frequently amazed at the audacity of religious fanatics; truly, they are fearfully and wonderfully constituted. "The world is my oyster," seems to be their motto, and they mistake all the inhabitants thereof for mollusks. The latest specimen of supernatural cheek emanates from that Christian Science cherub who furnishes copy for those publications where space is free, whose readers are excessively tolerant, and those editors are long-suffering; I refer to A. F. Gilmore, X. Sci. Pub. Com., New York.

Using good white paper (at war prices), type, ink, and the kind indulgence of paid subscribers ad libitum does not limit the boundary lines of this erstwhile edifying Eddyite. He has a message to inflict gratis. And the purport of that message is that Freethinkers are intolerant. Dispassionately I ask, Can a further limit to ungodly gall be imagined by mortal mind? This delegated deputy of the now-you-see-it-and-now-you-don't cult has the brass-bound nerve to cross the boundary line of superstition and tell the dwellers in the realm of Reason that they should curb their intolerance. It is almost invidious to propose that a cherub should have his own optics probed. We do not all see alike; some do not see at all. By what decree did the extravagant claims of C. S. become immune to investigation and discussion? Are there any limits to the accomplishments of C. S.? Can it restore reason to a religious maniac or banish bigotry from a megacephalous idiot who has been born a couple of times? Can C. S. bring health and happiness to an afflicted zoo, and set the diseased and dying denizens to scampering and butting with glee—all by absent treatment? We can never know the uttermost limits of C. S. unless we outsiders are allowed to examine and discuss it, for, unfortunately, Mrs. Eddy issued certain decrees forbidding her dupes to examine or discuss her discoveries; the ax of excommunication is ever ready if, as a Christian Scientist, you ever dare to think on your own hook.

According to Mr. Gilmore, Christ comes knocking at our doors bearing a healing message, and those who receive him and sup with him are healed, and receive a knowledge and a peace that passeth all understanding, or something to that effect, or about that size. We are informed that C. S. (Christ) cures animals as well as men. How is this done? Does Christ come knocking at their doors also? Does he come around knocking at the doors of dog kennels, hen houses and cow barns? My mortal mind does not rise to the majesty of a bulldog being supernaturally cured of fleas and receiving a peace that passeth all understanding. I know I will be called blasphemous and intolerant, but, just the same, aren't these questions logical as well as humorous and ridiculous? And when a religion is logically ridiculous, can it be divinely inspired? And will not a religion that is ridiculous to intelligent people in time become absurd to everybody? To me, or rather to my mortal mind, C. S. is the most ridiculous and absurd religion with which I am familiar, and I cannot be cured of that belief by being told that I am intolerant and blasphemous. Some readers of THE TRUTH SEEKER would prefer that the editor publish "Science and Health" serially instead of having it annotated and seasoned with the silly Christian cant of the aforesaid Gilmore, especially in view of the scant courtesy extended to Rationalists by the editors of C. S. publications.

Mrs. Eddy receives no more attention from Rationalists than she deserves. We

simply consider her a victim of her own cultivated hallucinations, not unlike those which have inflicted the founders of all other religions. We do not pillory her with vulgar characterization. We consider her a deluded mortal, neither high enough to excite our admiration, nor low enough to waste words upon her defamation. However, the fanaticism of some of her followers at times excites our risibilities; they take themselves so seriously that we fail to give them any serious consideration.

It is no doubt true that Mrs. Eddy said something about welcoming persecution, but what religious founder has not made remarks of similar import, and are not such remarks surreptitiously intended to ward off persecution or to gain sympathy from it? At all events, Mrs. Eddy said nothing new, invented nothing new, and her brand of dupes and fanatics is nothing new. Persecution of Christians, by Christians, persecution of all other religions by Christians, and persecution of Freethinkers and Humanitarians by Christians are nothing new, "for have we not before us always the early history of Christianity?" Verily, we are brothers in this world, but Christianity has never prevented us from hating, persecuting and killing each other—and it never will.

### CIVILIANS' PART IN THE WAR.

From the National War Savings Committee, Washington, D. C.

To the Editor of The Truth Seeker:

Separated by 3,000 miles of ocean and protected by our Navy, our civilian population can during this war continue to live in the same security as in peace times. The Hun invaders are not in our midst. We are spared the agony that came to the women and children and old men of Belgium and France and Serbia and the other overrun countries. While thus secure from harm we must not forget that the civilian populations of these desolated countries are as much our allies as are their fighting men. Let us realize more deeply their tragedies.

Read this testimony of Brand Whitlock, who as our minister to Belgium knows what it means for a land to be occupied by Germans troops:

"Tames is a little mining town on the Sambre. The little church stands on the village green overlooking the river, its facade all splashed where the bullets and grapeshot splattered against it. And in the little graveyard besides the church there are hundreds of new-made graves, long rows of them, each with its small wooden cross and its bit of flowers. The crosses stand in serried rows, so closely that they make a very thicket, with scarcely room to walk between them. They were all new, of painted wood, alike except for the names and the ages—thirteen to eighty-four. But they all bore the same sinister date—August 22, 1914.

"The Germans began to pillage and burn the houses, 767 of them; then they turned all the inhabitants into the street, promiscuously marching them about. It went on for long hours; they were given no food or drink. During a halt they forced them to lie beneath the machine guns, then they lined them up against the church wall and performed a mock execution. About 600 men were massed in St. Martin's Square, on the river bank, and their wives, mothers, daughters were assembled by the soldiers to witness the scene.

"They lined up their victims in three rows along the Sambre and tumbled 150 of them head over heels into the river, shoving back with their bayonets those who attempted to cling to the bank. Only four or five escaped by swimming. During this first execution the machine guns were trained on the remaining lines. When the firing had ceased that night, there were more than 400 dead; their bodies lying there, women, too, and children. And the graves are there near by, in the cemetery, and the ages given are from 13 to 84."

The part that these civilians played in the war was to bring to the civilized world the realization of what it would mean for German arms to conquer. In playing their

part they gave their lives in the most cruel way a beastly enemy could devise.

What part will our civilian population play in the war? Will it go along living as it did before the war, or will it glory in the opportunity to serve in the tremendous task of defeating civilization's enemy? Each individual must decide that question. He can prolong the world's agony or he can save—save and sacrifice—to the utmost of his ability and with his savings buy War Savings Stamps that there may be more money, labor, and materials to back up those who fight and die not only for us, but for all who love freedom.

### REVIVAL RESULTS.

From Howard Crutcher, M.D., Chicago.

To the Editor of The Truth Seeker:

Herewith I inclose a clipping taken from the editorial page of the *Chicago Tribune* of June 6, which throws a strong light upon some of the preposterous claims of the notorious evangelist William A. Sunday. The Protestant sectarians are most welcome to any comfort they may be able to extract from the telling figures as presented by the Rev. Dr. Gladden:

"Billy Sunday's Meetings.

"Columbus, O., June 4.—(Editor of *The Tribune*)—I observe that you have been making some estimate of the results of Mr. Sunday's Chicago meetings. Of course, you allow for shrinkage, as you should. I have recently seen some figures which throw some light on this phase of the inquiry.

"Mr. Sunday's revival closed about six months ago in Los Angeles, Cal. After allowing time for gathering the harvest, the pastors of Los Angeles sent out a questionnaire to the churches participating, asking them to state definitely what are the gains to the churches of Mr. Sunday's revival.

"The Sunday campaign cost the churches of Los Angeles \$85,000. It is all paid but about \$325. Of persons who have signed the cards and 'hit the trail' the number reported was 26,000. Churches replying to the questionnaire were 160, all the important churches, we are told.

"These 160 churches said they had received 8,100 cards, instead of the 26,000 reported, and of these 8,100, 4,500 bore the names of persons already members of these 160 churches. Of the 3,600 persons remaining, whose signatures were attached to the cards, the 160 churches reporting received 525 additions.

"Various opinions are expressed by these cooperating pastors concerning several phases of the campaign, but I have confined myself to the figures.

"WASHINGTON GLADDEN,

"Pastor Emeritus, First Congregational Church."

### PLAN OF ORGANIZATION.

From Edmund Marshall, Esq., Michigan.

To the Editor of The Truth Seeker:

The matter of Freethought organization is at intervals reverted to by one or another of your correspondents, but apparently meets with little encouragement. It can be scarcely said to arouse sufficient interest to bring about even a discussion in your columns.

We have a National Organization which few recognize, and whose influence is commensurate with the support vouchsafed.

We have several periodicals whose financial standing is no better than their literary qualities, and which would quickly be numbered with the dear departed but for the enthusiasm of their projectors. The one outstanding instance to the contrary is THE TRUTH SEEKER, and, meritorious as this is, once in a while it has the experience which befell Mother Hubbard when she went to the cupboard.

And we have a few local societies of slight influence in their respective localities (with one or two notable exceptions).

This condition of affairs may be attributed to:

(a) A clear realization of the religious

myth produces, in many, a sense of absurdity of theology so profound that the whole matter is dismissed as unworthy of further notice.

(b) A selfish contentment with the knowledge of the truth to the forgetting of our obligation to those through whom we have received enlightenment; and to the exclusion of appreciation of our duty to do, in turn, what we can to enlighten others.

(c) The paucity of competent teachers, resulting in the propaganda resting with enthusiastic but more or less illiterate champions, whose attainments or lack of attainments permit vulgarity and ridicule to take the place of logic; and abuse, that of philosophy.

(d) The ineffective platform work (Class "C") which not only fails to maintain the interest of Freethinkers, but also fails to carry conviction to "believers," and, by arousing anger and resentment, leaves them yet more stubborn in their belief.

Professor Leuba has clearly demonstrated the fact that the best intellect of the country is on our side, therefore we do not lack the means to remedy the existing state of affairs. And, at this time particularly, it is incumbent upon us to apply the remedy. Publications of all class, color, and creed, are warning us of the Labor crisis which will arise after the war; but, the real crisis is a religious one, and unless we are prepared we may find priest, pastor and papist placed in the saddle by our politicians and profiteers in order to evade and suppress the enthronement of labor.

Our shortcoming is recognized by all, but the modus operandi of relief remains undecided upon. If our "Friends" would only adequately discuss the matter in these columns, a line of action should surely be defined; and I submit the following proposals, not as a specific, but as an inducement to get the question threshed out.

Submitted:

(1) A Parent Organization to be located in Washington, D. C., to be known as "The Liberators." (Duties confined to committee executive work, vide "4.")

(2) A State Branch to be located in the capital of each state, to be known as "The Liberators" (State) Department." (Duties confined to committee executive work, vide "4.")

(3) Local branches to be established in each state to be known as "The Liberators" (State) Branch No....."

(Each state to be assigned ten numbers. That of Washington, D. C. 1-9; then 10-19; then 20-29; and so on in the order of their entry into the U. S. Union.)

(4) The Parent Organization, the Departments, and all Branches to establish three committees: (a) Organization, (b) Platform, (c) Political. (Their respective duties would be: (a) to organize the Departments and Branches; (b) provide the Platform work; (c) keep watch upon and place upon record all legislative activity affecting the principles we advocate; also acts of local civic bodies, religious organization, and the Press of like character. The Branches would report to the Department; they, in turn, to report to the Parent Organization. One of the features of these reports to be the notation of the religious profession of all those holding civil office, or participating, officially, in general political and public movements.

(5) Members to be graded—Local, Stater, Statesman, National, Legislator.

(a) A "Local" to be one who is simply a member of one of the organizations.

(b) A "Stater" to be a member who also pays dues to the State Department.

(c) A "Statesman" to be a member elected by a "Local" Branch as an honorary member of the State Department.

(d) A "National" to be a member who pays dues to the State Department and also to the Parent Organization.

If we go upon record as being desirous and willing to place the leadership of the movement in the hands of men of learning, influence, and wealth, we may secure

such help and direction. Washington, D. C., should easily furnish the necessary personnel for the Parent Organization; and the respective State Capitals likewise provide for themselves.

The slash, dash and clapstick brand of oratory would be thereby set free for its own peculiar work in its proper sphere.

DRY OR WET.

From William Cooper, New York.

To the Editor of The Truth Seeker:

In today's reading I came across a very interesting letter signed Donald Grey, evidently an answer to an article by Lemuel K. Washburn, who used to interest me very much, at Paine Hall, Boston, Mass., some twenty-five years ago, or more.

I quite coincide with all Donald Grey has written, and can add what I so well remember in the year 1878, and earlier, as it bears on the subject at issue. At that time the drink bill in England was running up by leaps and bounds, and public opinion was very much worked up on the subject, and judgment, of course, went wide of the mark. The temperance people (who are seldom temperate) said that the death-rate was appalling and quoted fearful figures showing the evils of drink. This went on for some time, when a counterblast came along in the form of a letter to the Times (London) from the leading authority on the subject of social economy, and the writer who knew, if anyone did know, the correct facts in the case. Prof. Leoni Levi, the authority in question, gave it out, as the result of his extended experience, that the death rate from over-eating, and injudicious eating, was much greater than that from the use of intoxicants, but the effects (apparent) were far more insidious.

I fail to see how any prohibitionist can consider a country free, when a man or woman is not allowed the use of what in any sense has never been a source of injury to them, but is a constant source of enjoyment and good feeling in the household.

I have lived a life of 72 years, and have tried both sides. I have lived in Scotland, and Wales, and have closely watched the hypocrisy their Sunday closing bills caused, and I have lived for twenty-one years in the State of Maine, and am bound to say that there is a lot of wretched poor stuff worked off, wherever there is prohibition, and in the County of Piscataquis, where I mostly lived, the fines paid were greater than the returns could have been in that county if there had been open license.

On all big contracts in that state, such as new water works, railroading, where Italians were needed as excavators, etc., men were allowed by the state to have their beer delivered for their own consumption, and they would not sign any contract to work unless this privilege was granted.

I often look back to my earlier days when I was a temperance worker in London, and think what an inconsistent ass I must have seemed to others.

A QUESTION.

From Donald Grey, Ohio.

To the Editor of The Truth Seeker:

Will Albert F. Gilmore of the Christian Science Publication Committee answer me one straight question?

If, as he says, it is necessary to a proper grasp of Christian Science, that a human being—the very highest example of evolution in the animal world (or as he may prefer to put it "perfect man, a distinct and superior being specially created in the image of God")—must first become "a student of this teaching as a devoted disciple seeking to his utmost to gain understanding of this healing truth which inspires, illumines, designates, and leads the way to happier and holier living," before he can "receive the message" and become the recipient of "the greatest blessing obtainable in this earthly experience, a knowledge of the spiritual creation, the understanding of God and man which brings a peace which passeth understand-

ing"; how then, I ask, can he assert that "animals as readily as persons" can receive these benefits?

BOOKS FOR SALE BY THE TRUTH SEEKER CO.

62 Vesey Street, New York City

Send for catalog for complete description

A Few Reasons for Doubting the Inspiration of the Bible. R. G. Ingersoll. \$1.10
Age of Reason. Paine. Paper, 15c.; cloth, .50
Ancient Pagan and Modern Christian Symbolism. Inman. 1.00
Ancient Society. Morgan. 1.75
An Hour with the Devil. D. M. Bennett. .10
Answers to Christian Questions. D. M. Bennett. .25
Answers to the Jesuits. Ernst Haeckel. .25
Anthropology. E. B. Tylor. 2.25
Antichrist. E. Renan. Paper, 50c.; cloth, 1.00
A Plea for the New Woman. May Collins. .10
Apocryphal New Testament. 1.25
Apocryphal Old Testament. Cloth, \$1.00; leather, 2.00
Astronomy with the Naked Eye. G. P. Serviss. 1.50
Atlantis; the Antediluvian World. I. Donnelly. 2.25
Bankruptcy of Religion. Jos. McCabe. 2.50
Behind the Scenes with the Medlums. D. P. Abbott. 1.50
Belief in God and Immortality. J. H. Leuba. 2.00
Belief in Personal Immortality. E. S. P. Haynes. .75
Bible, The. J. E. Remsburg. 1.25
Bible Comically Illustrated. Boards, \$2.00; cloth, 2.50
Bible God. Mrs. M. M. Turner. .25
Bible Myths, and Their Parallels in Other Religions. Doane. 2.00
Bible Temperance. E. C. Walker. .10
Blue Laws of Connecticut. .25
Breath of Life. John Burroughs. 1.45
Candid History of the Jesuits. Jos. McCabe. 3.75
Candle from Under the Bushel. Paper, 50c.; cloth, 1.00
Canon of the Bible. Davidson. Paper, 50c.; cloth, 1.00
Censorship of the Church of Rome. G. H. Putnam, 2 vols. 5.50
Christ, The. J. E. Remsburg. 1.25
Christian Hell. H. P. Bonner. Paper, 30c.; cloth, .50
Christian Mythology. B. Leatherbee. .75
Christian Science. Mark Twain. 1.90
Christianity and Civilization. C. T. Gorham. .50
Churches and Modern Thought. P. Vivian. Paper, 55c.; cloth, 1.00
Common Sense. Thos. Paine. .15
Cosmos. A. von Humboldt. 3.50
Creeds not for Secularists. Wm. Birney. .10
Crimes of Preachers. Tenth edition. .35
Crisis. Thos. Paine. Paper, 25c.; cloth, .50
Data of Ethics. Herbert Spencer. 1.00
Delt Analyzed. J. R. Kelso. 1.00
Descent of Man. Chas. Darwin. 1.00
Design Argument Fallacies. .15
Double Doctrine of the Church of Rome. Von Zedwitz. .60
Diseases of Personality. T. Ribot. Paper, 30c.; cloth, .75
Diseases of the Will. T. Ribot. Paper, 30c.; cloth, .75
Dynamic Theory of Life and Mind. J. B. Alexander. 2.75
Ere Deabolus: Jehovah and Devil Worship Identical. .25
Economic Equities. J. K. Ingalls. .25
Education. Herbert Spencer. 1.00
Encyclopedia Biblica. 7.00
End of the World. W. Meyers. .50
Essay on Miracles. David Hume. .10
Eternity. Ernst Haeckel. 1.25
Evolution of Idea of God. Grant Allen. Paper, 50c.; cloth, .75
Evolution of Man. W. Boelsche. .50
Examination of the Prophecies. Thos. Paine. .15
Exemption of Churches. Jas. F. Morton, Jr. .25
Existence of God. Jos. McCabe. .50
Extract from Adam's Diary. Mark Twain
Extract from Eve's Diary. Mark Twain
Extract from Capt. Stormfield's Visit to Heaven. Mark Twain. 1.00
Faith or Fact. H. M. Taber. 1.10
False Claims of the Church. J. E. Remsburg. .10
Father Tom and the Pope. Paper, 25c.; cloth, .50
Few Days in Athens. Frances Wright. .75
First Principles. Herbert Spencer. 1.00
Fifty Years in the Church of Rome. Father Chintiquy. 2.50
Force and Matter. Buchner. 1.00
Four Gospels. Mrs. M. M. Ricker. 1.00
Four Hundred Years of Freethought. S. P. Putnam. 5.00
Fragments of Science. John Tyndall. 1.00
Freethinker's Catechism. E. Montell. .25
Freethought Badge Pin. Rolled gold, \$1.00; solid gold, 2.50
Germs of Mind in Plants. R. H. France. .50
God and My Neighbor. Blatchford. 1.00
Good Without God. R. C. Adams. .25
Great Ingersoll Controversy. The famous Christmas Sermon. .35
Half Hours with Celebrated Freethinkers. .75
Hand of God. Grant Allen. .30
History of Christianity. Edward Gibbon. 2.20
History of the First Council of Nice. Paper, 50c.; cloth, .75
History of Creation. Ernst Haeckel. 2 vols. 5.50
History of the Devil. Paul Carus. 6.00
History of European Morals. Lecky. .60
History of Conflict Between Religion and Science. Draper. 1.85
History of Freedom of Thought. Bury. .68
History of Intellectual Development of Europe. Draper. 3.50
History of Rise and Spirit of Rationalism in Europe. Lecky. .68
Human, All too Human. Nietzsche. .50
Humley's Collected Essays. Nine vols. ea. 1.38
I Am not Afraid, Are You? Mrs. M. M. Ricker. 1.65
I Don't Know, Do You? Mrs. M. M. Ricker. 1.75
Infidel Death Beds. G. W. Foote. .25
Influence of the Church on Marriage and Divorce. McCabe. 1.75
Ingersoll As He Is. Paper, 25c.; cloth, .75
Ingersoll Birthday Book. 1.64
INGERSOLL PAMPHLETS. Paper Covers.
About the Holy Bible. .25
Abraham Lincoln. .25
Blasphemy. .25
Christian Religion. .25
Controversy and Christmas Sermon. .35
Crimes Against Criminals. .15
Devil. .25
Essays and Criticisms. .25
Field-Ingersoll Discussion. .25
Foundation of Faith. .25
Ghosts. .25
Gods. .25
Heretics and Heresies. .25

How to Reform Mankind. .25
Ingersoll As He Is. .25
Ingersoll-Gladstone Controversy. .25
Is Suicide a Sin? .25
Lay Sermon on the Labor Question. .10
Liberty in Literature. .50
Liberty of Man, Woman and Child. Portrait. .25
Myth and Miracle. .25
Orthodoxy. .25
Thomas Paine. .25
Rome or Reason. .25
Shakespeare. Portrait. .25
Some Mistakes of Moses. .40
Some Reasons Why. .25
Thanksgiving Sermon. .25
Vindication of Thomas Paine. .15
Voltaire. Portrait. .25
What Is Religion? And Other Essays. .25
What Must We Do to Be Saved? .25
Which Way? A Lecture. .25
Why I Am an Agnostic. .25
In Humanity's Name. Franklin Stetner. .25
Is the God of Israel the True God? I. W. Groh. .15
Kingdom of Man. E. R. Lankester. .30
Koran. 1.00
Last Words on Evolution. Ernst Haeckel. .75
Law of Biogenesis. J. Howard Moore. .50
Lay Sermon on the Labor Question. Ingersoll. .10
Lest We Forget. Ella W. Wilcox. .10
Letters to His Holiness. A. Modernist. 1.35
Liberty in Literature. R. G. Ingersoll. .50
Life and Death. E. Teichman. .50
Life of Jesus. E. Renan. 1.00
Life of Paine. M. D. Conway. 2.75
Light Bearer of Liberty. J. W. Scholl. .50
Light of Day. John Burroughs. 1.45
Lunarian Professor. J. B. Alexander. 1.00
Making of Religion. And. Lang. 2.25
Making of the World. W. Meyer. .50
Man in the Past, Present and Future. Bigner. 1.10
Man's Place in Nature. Huxley. Paper, 30c.; cloth, .60
Marie Monk. .50
Martyrdom of Man. Reade. 1.00
Middle Ages Revisited. Del Mar. 3.00
Miracles of Jesus. Washburn. .15
Moral Casuistry of Liguori. .45
Mysterious Stranger. Mark Twain. 2.25
Myth and Legend in the Bible. Snowden. 1.50
New Testament Comically Illustrated. Boards, \$1.00; cloth, 1.50
Old Testament. Edwards. .50
Old Testament Legends. F. J. Gould. .75
Old Testament Stories Comically Illustrated. Boards, \$1.00; cloth, 1.50
Oration on Voltaire. Victor Hugo. .10
Open Letter to Jesus Christ. D. M. Bennett. .10
Order of Creation. Huxley and Gladstone. .25
Origin of the Family. F. Engels. .50
Origin of Species. Darwin. 1.00
Paine's Complete Works. 4 vols. 6.50
Paine's Religious and Political Works. 3 vols. 3.00
Paine's Theological Works. 1.10
Paine, the Apostle of Liberty. Remsburg. .50
Peculiar Irishman. A novel. .50
Penalties Upon Opinion. H. B. Bonner. .30
Physical Basis of Mind and Morals. Finch. 1.00
Picture Book of Evolution. Hird. 2 vols. 2.50
Pith of Astronomy. S. D. Bayne. 1.00
Pocket Theology. Voltaire. .25
Pre-Historic Nations. Baldwin. 2.20
Priestly Celibacy Exposed. G. Townsend. .15
Priest in Absolution. .15
Priest, Woman and the Confessional. Chintiquy. 1.10
Psychology of Reasoning. Binet. Paper, 30c.; cloth, .75
Pulpit, Pew and Cradle. H. H. Gardner. .10
Rays of Reason. W. D. Hubbard. .50
Real Blasphemers. J. R. Kelso. .25
Reasons for Unbelief. Viardot. .50
Reason Why. A novel. E. Russell. .50
Religion and Civilization. W. Hirsch, M.D. 2.50
Religion and the Bible. F. D. Cummings. Paper, 50c.; cloth, 1.00
Religion and Other Essays. Schopenhauer. .25
Religious Revolution of Today. Shotwell. 1.35
Resurrection of Jesus. W. S. Bell. .15
Riddle of the Universe. Ernst Haeckel. 1.65
Rights of Man. Thos. Paine. Paper, 25c.; cloth, .50
Round the Year with the Stars. Serviss. 1.25
Rubaiyat of Omar Khayyam. .10
Ruins of Empires. Volney. 1.00
Sabbath. The. M. Farrington. .10
Savage Survivals. J. H. Moore. 1.00
Secret Instructions of the Jesuits. .15
Self-Contradictions of the Bible. .15
Service of Man. J. C. Morrison. .30
Short History of the Inquisition. Illustrated. 2.00
Signal and Olympus. .50
Stater Lucy and Her Awful Disclosures. .10
Six Historic Americans. J. E. Remsburg. 1.25
Some Funny Bible Stories. W. A. Crofut. .10
Soul and Its Bearings. J. B. Alexander. 1.00
Story of Creation. E. Clodd. .30
Story of Alchemy. M. M. Pattison Muir. .65
Story of Animal Life. B. Lindsay. .65
Story of the Art of Building. P. L. Waterhouse. .65
Story of the Art of Music. F. J. Crowest. .65
Story of Books. G. B. Rawlings. .65
Story of the British Race. John Munro. .65
Story of the Earth's Atmosphere. D. Archibald. .65
Story of the Helixes. G. F. Chambers. .65
Story of Electricity. J. Munro. .65
Story of the Living Machine. H. W. Conn. .65
Story of a Piece of Coal. E. A. Martin. .65
Story of the Solar System. G. F. Chambers. .65
Story of the Cotton Plant. F. Wilkinson. .65
Story of the Germ Life. H. W. Conn. .65
Story of the Alphabet. E. Clodd. .65
Story of Primitive Man. E. Clodd. .65
Story of the Earth. H. G. Seeley. .65
Story of Extinct Civilization of the East. I. E. Anderson. .65
Story of Extinct Civilization of the West. R. E. Anderson. .65
Story of Geographical Discovery. Joseph Jacobs. .65
Story of King Alfred. Walter Besant. .65
Story of Life in the Seas. Sydney J. Hickson. .65
Story of the Mind. J. Mark Baldwin. .65
Story of Photography. A. T. Story. .65
Story of the Plants. Grant Allen. .65
Story of the Stars. G. F. Chambers. .65
Sunday Under Three Heads. Chas. Dickens. Paper, 25c.; cloth, .50
Supernatural Religion. Cassels. Paper, \$1.00; cloth, 2.50
Superstition in All Ages. Meslier. Paper, 50c.; cloth, 1.00
Thos. Paine. E. Hubbard. .10
Thos. Paine on War and Monarchy. Van Der Weide. .10
Thumbcrew and Back. G. E. Macdonald. .10
Time and Change. John Burroughs. 1.35
Triumph of Life. W. Boelsche. .50
Truth Seeker Collection of Forms and Ceremonies. .25
Veil of Isis. W. Reade. 1.15
View of Lambert's Notes on Ingersoll. H. M. Lucas. .75

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

"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."

### To the United States of America.

Here's to the Starry Banner  
Let it shine on our masts and towers—  
And here's to the Great Republic  
That has welded her strength with ours!  
Her flag's in the streets of London,  
Her fleet's on the Northern Sea,  
And her sons stand firm in the trenches  
To fight till the world is free.

From the lakes to the Mexican border,  
From Maine to the Golden Gate,  
There's drumming and marching and drill-  
ing  
Through every giant State.  
It begins at the call of the bugle,  
With the sun on the earth's wide rim;  
And the heart of the Great Republic  
Is beating a battle hymn.

The heavens are filled with her eagles,  
Which circle and soar and swing;  
Through the windy sky they go wheeling  
by,  
With her star on each widespread wing;  
And in all the ports and rivers,  
In building yards and slips,  
Night and day the hammers play  
On the ribs of her rising ships.

She's forging mighty armies,  
To fight in a war for peace;  
They shall leave her shores in a thousand  
ships

To strike till the strife shall cease;  
Till the tyrant's power is broken  
By land and sky and sea,  
The last World Conqueror o'erthrown  
And the world at length is free.

—Bert Shadwell, in the London Chronicle.

### The Last Lesson In French.

Little Franz didn't want to go to school that morning. This was the day for the lesson of participles and he did not know it at all. The air was so warm and still—you could hear the blackbird singing at the edge of the wood, and the sound of Prussian soldiers drilling.

When he came to the schoolroom everything was perfectly quiet, no noise, no confusion. He had to walk up the long aisle in the midst of a silent room. To his great surprise, the master did not scold. All he said was, "Come quickly to your place, my little Franz; we were just going to begin without you!"

Everything was very strange! The room looked queer. Everybody was sitting so still, so straight—as if it were an exhibition day, or something very particular. And the master—he looked strange, too; he had on his fine lace jabot and his best coat, that he only wore on holidays, and his gold snuff-box in his hand! There on a bench sat visitors. Visitors! People never came except on great occasions. Yet there were the agent, the old blacksmith, the farmer, sitting quiet and still. It was very, very strange.

Just then the master stood up and opened the school, saying, "My children, this is the last time I shall ever teach you. The order has come from Berlin that henceforth nothing but German shall be taught in the schools of Alsace and Lorraine. This is your last lesson in French. I beg you to be attentive."

*His last lesson in French!* Little Franz could not believe his ears; his last lesson! His last lesson in French—and he scarcely knew how to read and write—why, then, he never should know how! He looked down at his books, all battered and torn at the corners; and suddenly his books seemed quite different to him, they seemed—somehow—like friends. He looked at the master, and he seemed different too—like a very good friend. Little Franz heard his name called and he stood up to recite.

It was the rule of participles. Oh, what wouldn't he have given to be able to say it from beginning to end. But he could only stand and hang his head. Then came his master's voice; it was quite gentle: "I am not going to punish you, little Franz. Perhaps you are punished enough—we all

put off our tasks till tomorrow and—sometimes—tomorrow never comes."

Then the master spoke to them of the French language. He told how beautiful it was, how clear and musical and reasonable, and he said that no people could be hopelessly conquered so long as it kept its language. And then he said he was going to tell them a little about that beautiful language, and he explained the rule of participles. And do you know, it was just as simple as A B C! Little Franz understood every word. I don't know whether little Franz listened harder, or whether the master explained better; but it was all quite clear and simple. It looked to little Franz as if the master was trying to put the whole French language into their heads in that one hour. It seemed as if he wanted to teach them all he knew in that last lesson.

New copies were prepared for the writing lesson. They were—France; Alsace. Up and down the aisles they hung out from the desks like little banners, waving—France; Alsace. Everybody worked with all his might—not a sound could be heard but the scratching of the pens on the "France; Alsace." Even the little ones bent over their up and down strokes with their tongue stuck out to help them work.

In the reading lesson the little ones sang, ba, be, bi, bo, bu. Soon little Franz heard a big deep voice mingling with the children's voices. He turned round and there on the bench in the back of the room, the old blacksmith sat with a big A B C book open on his knees, saying the sounds with the children. His voice sounded so odd—it made little Franz feel queer. He guessed he wouldn't laugh—he felt—he felt very queer.

Suddenly the town clock struck noon. At the same time they heard the tramp of the Prussian soldiers' feet coming back from drill. The master stood up. He was very pale. Little Franz had never seen him so tall before. He said: "My children—my children—" But something choked him; he could not go on. Instead he turned and went to the blackboard and took up a piece of chalk. And then he wrote, high up, in big white letters, "Vive la France!"

And he made a little sign to them with his head, "That is all; go away."—Adapted from the French of Alphonse Daudet.

### Errors of Speech.

We were saying something the other day about the desirability of talking "straight English" and the rarity of the persons who are able to do so on all occasions from A to Z. Perhaps one man in a million, we said, is never guilty of an error of speech, but probably this is an exaggeration. To an incredulous chorus of "What, never!" we imagine that at least three out of five of these super-rhetoricians would have to qualify with Mr. Gilbert's naval officer by giving a deprecating cough and murmuring gently, "Well, hardly ever!"

One of Bert Leston Taylor's correspondents quotes several persons of his acquaintance who, as he says, "represent a large class of able and cultivated persons." He declares: "I know a clergyman who says 'Shoo us Thy mercy, O Lord,' when he encounters 'shew' in his King James version, which he calls the Saint James version. Another clergyman makes the poetic abbreviation 'e'er' rhyme with 'hear.' A journalistic acquaintance speaks often of 'statistics.' A lady orator of great ability often exclaims, 'Don't be misled'—only she rhymes it with 'fizzled.' A professor of literature says "mammonic" for 'mnemonic,' and another asserts that the fan was 'laying' on the table."

We can add a couple to this list. We know an exceptionally able and well-educated man who always slides gracefully over "deteriorate" by saying "deteriate." Perhaps this is because of a lingual laziness rather than a mental error, but the funny thing is that "deteriorate" is one of his favorite words. And we heard

"grindstone" turned out the other day so that the first syllable rhymed perfectly with the patronymic of Jenny Lind.

These little slips always rejoice us mightily. The joy is free from malice, however. It is merely the comfort that comes with the assurance that even in the highly able and cultivated circles we have plenty of company for our own verbal and rhetorical mistakes. — Providence Journal.

### George Washington's Copy-Books.

In 1729 there sailed to Virginia, with his bride, the Rev. James Marye, who opened a school that for years showed its influence on the character and manners of the men of Virginia. To this school Washington went as a boy of fourteen, and under Marye's dictation wrote in his copy-book the moral precepts of which those printed below are samples.

Most of them, says Owen Wister in "The Seven Ages of Washington" (Macmillan), were doubtless taken from a book entitled "Youth's Behaviour, or Decency in Conversation amongst men. Composed in French by grave persons for the use and benefit of their youth. Now newly translated into English by Francis Hawkins." And Washington, as his copy-books show, wrote them over and over again:

"Read no Letters, Books, or Papers in Company, but when there is a Necessity for the doing of it you must ask leave: come not near the Books or Writings of Another so as to read them unless desired. Look not nigh when another is writing a Letter."

"Speak not of doleful things in a time of mirth."

"Talk not with meat in your mouth."

"Labour to keep alive in your breast that little Spark of Celestial fire called Conscience."

### Little Billee.

(La Courte Paille.)

There were three sailors in Bristol City  
Who took a boat and went to sea.

But first with beef and captain's biscuits  
And pickled pork they loaded she.

There was guzzling Jack and gorging  
Jimmy,  
And the youngest he was little Billee.

Now very soon they were so greedy  
They didn't leave not one split pea.

Says guzzling Jack to gorging Jimmy,  
"I am extremely hungaree."

Says gorging Jim to guzzling Jacky,  
"We have no vittles, so us must eat *we*."

Says guzzling Jack to gorging Jimmy,  
"Oh! gorging Jim, what a fool you be!

"There's little Bill is young and tender,  
We're old and tough, so let's eat he.

"Oh! Bill, we're going to kill and eat you,  
So undo the collar of your chimie."

When Bill received this information  
He used his pocket-handkerchie.

"Oh let me say my Catechism,  
As my poor mammy taught to me."

"Make haste, make haste," says guzzling  
Jacky,  
While Jim pulled out his snickersnee.

So Bill went up to the main-top-gallant  
mast,  
Where down he fell on his bended knee.

He scarce had come to the Twelfth Com-  
mandment,  
When up he jumps, "There's land I see.

"There's Jerusalem and Madagascar,  
And North and South Amerikee.

"There's the British fleet a-riding at  
anchor,  
With Admiral Napier, K. C. B."

So when they came to the Admiral's vessel,  
He hanged fat Jack, and flogged Jimmee.

But as for little Bill, he made him  
The captain of a seventy-three.

—Translation by W. M. Thackeray.

### The Language of Fishes.

Dr. Day, in his "Instinct and Emotions in Fishes," leaned to the opinion that some fishes have voices which may express fear,

anger, danger and conjugal endearments. He tells us that the Coroma, a fish found in the Tagus, emits sounds resembling the vibrations of a deep-toned bell, and that other fishes give out purring noises, which can be heard from twenty fathoms under water. Further, that in the Island of Borneo there is a singing fish, which sticks to the bottoms of boats and which regales the occupants with sounds varying between those of a jewsharp and an organ. Matthias Dunn, in an article in *The Contemporary Review*, claimed that the fishes were able to emit sounds which are understood by their fellows. This astonishing theory has later been confirmed by Professor Kölliker, of the zoological station at Naples. The professor, clad in a diving dress, established himself in an electrically illuminated iron cage on the bottom of the Mediterranean and, provided with a sounding board and a specially constructed phonograph, spied the fishes. He caught sounds which probably were the expressions of the surprise with which the scared fishes received the human intruder. Professor Kölliker established the fact that the sounds emitted by the individual fishes differ from each other, and has gained the conviction that the sounds given out by the fishes may be considered as a language by which they make themselves understood to one another.

### Women as Mayors 5,000 Years Ago.

Translation of prehistoric tablets in the University of Pennsylvania museum has revealed that woman mayors were regularly constituted public officials in Asia Minor 5,000 years ago. That prototypes of newspapermen at that remote time, true to modern traditions of the profession, occasionally became involved in litigations of the present day "libel suit" character, but generally were released on "bail," are also indicated in the newly deciphered writings.

The translations, which concern a once powerful, well organized government and people, of which nearly all trace has been lost through long forgotten centuries, have just been completed by Dr. A. H. Sayce, of Oxford University, famous Oriental scholar.

The tablets were the work of Hittites, or Cappadocians, whose national boundaries fifty centuries ago extended from the Mediterranean to the Black Sea, and from the headwaters of the Euphrates into what is now Persia, including the present day Mesopotamian battlefield.

### High Morale.

Henry van Dyke, the former minister to the Netherlands, said the other day:

"The morale of all the Allied soldiers is always excellent. They joke about their wounds.

"I met a wounded Canadian aviator from the Escadrille Lafayette at a tea. He sat in a bath chair, with his leg propped straight out, and his two crutches at his side.

"How is the leg coming on?" I said.  
"Well, anyhow," he laughed, "it isn't—ha, ha—coming off."

### He Couldn't Blow It Out.

An old villager who had been to London was describing to his friends the splendor of the hotel at which he stayed.

"Everything was perfect," he said, "all but one thing. They kept the light burning all night in my bedroom, a thing I ain't used to."

"Well," said one wag, "why didn't you blow it out?"

"Blow it out?" said the rustic. "How could I? The thing was inside a bottle."—*Tit-Bits*.

### Horrors.

"Well, darling, here is some consolation," said the impecunious lover to the pretty little heiress, "there is one ship that can never be torpedoed."

"What ship is that, Harold?" asked the young thing, shifting her chewing gum.

"Court-ship," he replied, and just then her father came in and gave him a blowing up.—*Jacksonville Times-Union*.

## DEPARTMENT OF ECONOMICS.

### The Agitator and His Work.

The agitation of thought for the purpose of righting wrongs by revealing them, and describing conditions for consideration that require changing for the good of mankind, must precede "well-directed endeavor" to bring about such results. First, we must get a clear conception of evils and errors, and then work for their removal. We must know what we are going after before reform movements are started; hence the agitator fills a position of primal importance. For forty-two years I have done more or less "kicking" in the public press against things which I believe should not prevail, and a rational defense of every statement put forth could be made if not always in attendance with the subject matter.

There are hundreds of things and topics on which Dr. Wakefield and I can strike hands and think in harmony; and there are others on which we must and do disagree. When it comes to "specific evils" I try to point them out, but there are so many the brevity of life does not give sufficient time to deal with them all. From my viewpoint, the three professions are deserving of criticism, censure, and protest; and while as a man, I admire some doctors, some lawyers, and with rare exceptions the other member of the trinity, their professional work is not admired, and at the expense of incurring enmity some very plain truths are expressed against them.

But let us rise above the professions and meet each other as men. I am opposed to all monopolies and to every effort to restrict our liberties; so the medical monopoly which exists in this country and is firmly entrenched in statute laws, is an object of opposition as well as coal cornering and the effort to regulate all commercial interests for the benefit of a few exploiters. Through the indirect method of arresting and casting into prison any one not licensed to practice medicine or healing, there arises a medical tyranny which forbids a person to employ certain men or modes of treatment when ill.

The allopaths, if they could, would bar out all other systems of doctoring, and force the people to use their drugs and serums; and how many natural healers they have put into our jails and had heavily fined. They have employed men and women to catch by guile and deception healers that had no license and were therefore artificial law-breakers. Such things make my blood boil, and when I saw an old man, whose whole life had been one of good deeds and efforts to alleviate human misery and suffering, thrown into our jail because a woman was sent out to trap him into giving her a magnetic treatment, words were powerless to express indignation. I am familiar with the history of medical opposition to new ideas and progress, and recall with disgust past persecutions that have taken place, including that wonderful man and healer, old Doctor Thomson, in 1829.

The medical profession is as hidebound as a theologian, and as much opposed to progress; for every step has met with opposition outside the orthodox school.

I deny that there is such a thing as "medical science," and will produce the testimony of high-up M.D.s. to sustain this fact. The practice of medicine is an experiment always, and the use of drugs is an evil, as O. W. Holmes so clearly asserted years ago.

The laws of health are few and simple, and if people would or could obey them, doctors would be as unnecessary as a theologian. But people will not, and do not, obey natural laws; and I bring this charge against all M.D.s., past and present—they have not believed and do not believe in imparting information that would largely make their calling unnecessary, for it is a business by which they live, and the more sickness, the better for them financially.

What are the laws of health we need to observe, which will keep us well if we

live up to them? They are found in temperance in all things, and the use of pure air, water, and plenty of sunshine. If people would eat only when hungry, and of plain and simple foods, they could be as healthy as a horse at all times and full of nervous energy, which is the driving force in our physical machines. But gluttony is and always was the curse of the human race, and people eat for pleasure and gorge to repletion every day where circumstances permit. Said a lover of good and rich food, "I would eat it if I knew it would hurt me"; and so people live, dissipate, and abuse their bodies, making the service of a doctor necessary.

In all the countless numbers of human beings who have lived and died, only one man has had the will and the self denial so to eat that he could have health and a long life. That was Cornaro, the Italian, who, when given up to die at 40 by the doctors because of dissipations in living, put himself on a limited diet of so many ounces of dry and liquid food per day, and thus did what medicine and drugs could not do—continued his existence until 103 years old.

Said Hubbard, you can have what you want if you will pay the price. The price of good health is found in restricting your food to what you need, and living close to Nature with no dissipations to produce fleeting pleasure. But how many will so live; and how many ever give a serious thought to the preservation of health until it is impaired or they lose it?

Think of what education could do if it was utilized in early life; and how much more important a knowledge of right living is than the study of drugs, and the crazy notion of making and using serums, which today is the highest phase of "medical science." Putting impurities into your blood to produce good health! An idea worthy of the inmate of an insane asylum.

Many M.D.s. condemn this foolishness in the strongest language, but the orthodox school of medicine gives it sanction and endorsement. There is never, and never was, but one cure for disease, and that is to correct your bad habits and live in accord with the laws of your being. But how many of us refuse to pay the price because we will not or cannot change old and deeply rooted habits? A friend who once ate meat three times a day and got so full of rheumatism that existence was a torture, tried all kinds of doctors and crossed the ocean to try the curative power of noted waters; but nothing gave him good health until he cut out meat eating and reduced his meals to two per day. Today, at 76, his health is good and general condition all that could be expected at that age.

But it is not meat alone that produces rheumatism, for too much of any kind of food will do it, as I know from experience. Never yet did I have an illness or any trouble with the physical body where the cause was not known, and I have no more use for a doctor than I have for a preacher, for if illness is felt, the cause must be removed, and with its departure goes the disturbance.

A surplus of food kills more people than all other causes that put men into their graves, but the human will is weak and a ravenous appetite, which must forever be fought against, is man's greatest foe to a sound and healthy body.

I once met a man at some noted hot springs who admitted that a hundred baths or more in three months' time had done him no good; but when I saw him rush to the table and load up three times a day, the inability to get rid of his affliction was as apparent as the noon sun.

In his early life, at the time Voltaire was a forced resident of England, he was so afflicted with that "tired feeling" that existence was a curse, and only two men ever made greater complaints over their maladies than he—Job and David, the worst in history—but he experimented with

doctors instead of fasting and reducing permanently his diet, so prolonged his sufferings. But later in life he said things against doctors, and, like myself, had limited regard for Brother Wakefield's profession. He tells us theories of physicians displace and succeed one another, and we know it, for there is no permanence in them today. He also says the Roman people had no physicians for more than 500 years, but evidently they were not puny and sickly in consequence, for war was a specialty with them, and good soldiers are not made out of physical defectives. Hubbard was the son of a physician, but his father's profession was never taken very seriously, and his always good health was due to right living, for "regimen is superior to medicine," so why not rely on it?

Some years ago an M. D. came here and opened offices, and he had all the education possible to get in his business, and he informed the public of great and important cures he could perform with medicine. But it so happened he was a victim of insomnia and in the habit of finding sleep by using chloroform. He got so bad he ended his life with that drug, and the world lost another "great physician."

In writing about M.D.s. I do not have to go back thousands of years to find material for criticism; there is plenty of it today; and four years of book learning, which includes the writing of prescriptions in Latin so the drug victim cannot know the nature of his dope, is a good long time to study, but if the orthodox schools of medicine are a success, why is it doctors have so many branches of healing, like the spiritual ones who run to theological vagaries? What gave mental science and Christian Science such a boost, if the people had not become tired of one humbug only to take up others?

Yes, I have much to say against the three professions, and in dealing with them I employ only rational thinking based upon known facts, and while I dislike to offend fellow Freethinkers by warfare on their chosen professions, the love of truth and a strong desire to benefit humanity by exposing evil and useless ideas, customs and follies is my excuse. "Blanket charges" I do not make, but am prepared and loaded with definite and specific objections to the three professions; and having been in every reform movement since the Peter Cooper greenback ideas were set in motion, I am still an all-around agitator and shall continue to be though I lose friends by it, until the forces of fate put me out of business. There is nothing connected with life that is devoid of interest to the Freethinker, so let us not fear the thoughts that come to us, but turn them loose and watch results. CHANNING SEVERANCE.

#### Great Gott!

The thing which, above all, we are fighting in this war is that mixture of egotism and stupidity which characterizes the mind of the dominant elements in Germany, says *Every Week*. And to stupidity and egotism must be added piety.

In "Long Heads and Round Heads" (A. C. McClurg & Company) Dr. W. S. Sadler quotes a series of statements from the writings of recognized German authorities summing up all that makes Germany a menace to the world:

"Germany is precisely—who would venture to deny it?—the representative of the highest morality, of the purest humanity, of the most chastened Christianity."—*Francke*.

"If we are beaten—which God and our strong arm forbid—the higher Kultur of our hemisphere, which it was our mission to guard, sinks with us into the grave."—*Hornack*.

"We must win, because if we were defeated no one in the whole world could any longer cherish any remnant of belief in truth and right, in the Good, or indeed in any higher Power which wisely and justly guides the destinies of humanity."—*Helm*.

"Germany is the future of humanity. If God is for us, who can be against us? It is enough for us to be a part of God. The

German soul is the world's soul. God and Germany belong to one another. Germany is the center of God's plan for the world."—*Lehmann*.

#### Is New York Doomed?

The Rev. Dr. John Roach Straton asks, from the pulpit, "Will New York Be Destroyed if She Does not Repent?"

So far she hasn't been destroyed. How much longer does Dr. Straton think she can get away with being New York before destruction? Arrangements might be made for a last minute repentance, if necessary. Naturally no one wants to repent in face of a threat of destruction before he positively must.

Isn't it possible that the most genuine repentances are not induced by threats at all? We always suspect the good behavior that is brought about by either a threat or a reward. We seem to remember having read somewhere that virtue is its own reward; and if that is true, why seek any other reward?

Our own belief is that neither the repentance nor the destruction will take place very soon.—*Don Marquis in the Sun*.

#### YE LEARY EDITOR.

In the law that he knows he's a cracker-jack Moses,  
And what he don't know would make E. Coke a load;  
He will give his opinion of the Pandects Justinian,  
And is wise as an owl in Napoleon's Code.

A pacifist cannibal was off-colored Hannibal,  
And he hooks up Iskander with P. Villa, the greaser;  
Says that Marlborough pandered, that Atilla was slandered,  
And our scrap with the Dagoes hatched nary a Cæsar.

He prods the proud prelate 'neath the pelt till they feel it,  
Sneers at auto and coach as they pompously pass  
With a roar and a rattle, like a tank in a battle,  
And with scorn he reminds 'em, Christ rode on an ass.

And he never afraid is to teach the dear ladies  
How to properly costume a skittish young bride;  
And what he did say meant both outer arrayment,  
And that intimate stuff that goes next to the hide.

BUT, the thing that he ought to be careful to not do,  
Is causing derision in his gran'mammy when  
He proffers instruction to that dame in suction  
Of the nutrient fruit of the provident hen!

D. S. TOWNSEND.

If you want to make your ORTHODOX FRIEND think—just a little, but not too much—send him a copy of

#### A Fool's Commentary of Scripture and Doctrine

By PATER GUILIELMUS  
He will read it through twice to find out what it means, and then again to find out what punctured his think-tank.

PRICE 50 CENTS  
SHERMAN, FRENCH & CO.

#### Freethinker's Catechism

By EDGAR MONTEIL  
The Catechism created a sensation at the time of its appearance; the clergy were particularly infuriated at the bold opening declaration that "God is an expression." Attempts to introduce the work into the lay schools caused intense excitement among the Catholics. The present translation covers the entire text of the original.

Price, paper, 25 cents

CAN JESUS SAVE? By W. E. Clark  
Third reprint. The author got hold of a good idea and worked it out ably.  
Price 5 cents.

## NEWS OF THE WEEK.

There are between 225,000 and 240,000 Belgian civilian refugees in France.

Mohammed V., sultan of Turkey, died July 3. He was seventy-two years old.

The Virgin Islands, America's new possessions in the West Indies, have gone dry.

General Count von Mirbach, German Ambassador to Russia, has been assassinated at Moscow.

Paris turned out July 4th as almost never in its history to celebrate America's Independence Day.

Viscount Rhondda (David Alfred Thomas), the British Food Controller, died July 3, aged sixty-two.

For the first time in history Toronto, July 4, observed the American Independence Day and raised the Stars and Stripes over the City Hall.

The grocery firm of Park & Tilford has turned over its entire office space in Paris to the French government to be used for hospital purposes.

Four American citizens were killed by Mexican bandits near Tampico, Mexico, June 29 while carrying the payroll of the Mexican Gulf Oil Company.

The German Club, of Chicago, said to be the largest organization of its kind in the United States, July 3 changed its name to the American Unity Club.

The Rev. Dr. Washington Gladden, nationally known Congregational clergyman and writer died at Columbus, Ohio, July 2. He was eighty-two years of age.

Cardinal Sebastian Martinelli, prefect of the Sacred Congregation of Rites and former Papal Delegate in the United States, is dead. He was seventy years old.

The Rev. W. A. Werth, pastor of a German church at Winesburg, Holmes County, Ohio, has been arrested by Federal officers charged with violating the Espionage act.

All Italy was astir July 4 in celebrating the Fourth of July, not only the larger towns, but the tiny villages vieing with each other in showing affection for America.

Grand Duke Michael Alexandrovitch, brother of the former Emperor Nicholas, has been proclaimed Czar of Russia. He is marching with the Czecho-Slavs against Moscow.

The Fourth of July was celebrated throughout South America in an unprecedented manner. The day had been declared a national holiday in Peru, Brazil and Uruguay.

A credit of \$100,000,000 was granted to France July 3 by the Treasury, making the total advanced to France to date \$1,765,000,000 and the total credits to the Allies \$6,081,590,000.

Ernest Theodore Edward Fischer, a son of Brigadier General Karl Heinz Fischer, of the German army, was started for the Federal prison in Camp Oglethorpe, Georgia, July 3 for internment.

Major John Purroy Mitchel, former Mayor of New York City and an officer in the aviation section, was killed instantly July 6 when he fell 500 feet from a single-seater scout plane at Lake Charles, La., aged thirty-nine.

The occasion of the changing of the name of Avenue du Trocadero, Paris, to "Avenue President Wilson" will be commemorated by the striking of a medal. A gold copy of the medal will be sent to President Wilson.

With sixty-three bodies recovered and the total number of dead estimated at 150 to 200 persons, government, state and county officials began searching inquiries into the cause of the wreck of the excursion steamer Columbia in the Illinois River July 5.

Nomination of Miss Kathryn Sellers, a Department of State law clerk, as judge of the juvenile court at Washington was sent to the Senate July 1 by President Wilson. It is the first time a woman has been named for a judgeship in the District of Columbia.

United States Senator Benjamin R. Tillman, of South Carolina, a veteran of twenty-four years' service in Congress and chairman of the Senate Naval Affairs Committee, died July 3, aged seventy-one.

The enrollment for the first three days in the Columbia University summer session was 3,349. India, Persia, Siam, China, Chile, Cuba, Japan, Brazil, Mexico and Switzerland are some of the remote lands represented by students.

## THE WAR.

July 1, American troops landed in Russia. Three lieutenants of the American army are held prisoners in Germany. Whole batches of German pilots training at Nivelles in Belgium secreted stores of petrol and flew across the Dutch frontier, where they were surrounded and interned. There are now 160,400 officers and 2,010,000 men with the colors, compared with a total of 9,524 officers and 202,510 in the regulars and National Guard fourteen months ago. General Diaz's men captured Col (Hill) del Rosso, taking an important position on Col di Chelo and increasing the number of prisoners to 65 officers and 1,935 men. A German submarine torpedoed the 11,000-ton hospital ship Llandoverly Castle. Up to the latest reports only twenty-four of those on board, including the captain, have survived the treacherous attack, which came without warning.

July 2, two successful raids, one of them in broad daylight, were carried out by the American forces in the Montdidier region. American-built 155-millimeter howitzers are now moving to France. Northwest of Mount Grappa, on the Italian mountain front, the Italians have wrested important tactical positions from the beaten Austrians and taken 569 more prisoners.

July 3, the Italians attacked the Austrian positions along the whole Piave River front from the mountains to the sea. On their extreme right they gained ground and took 1,900 prisoners. The French attacked the enemy's line northwest of Soissons and drove the Germans back nearly half a mile on a two-mile front. They captured 457 prisoners and thirty machine guns in the operation. A heavy German counter attack against the American positions at Vaux was repulsed, the enemy losing very heavily. Not a foot of the ground won by the Americans was lost.

July 4, the Allied armies in France and Italy drove forward for substantial gains in three sectors of the battlefront, captured important positions and two villages and took 3,000 prisoners.

July 5. Diplomatic advices received today from Vladivostok said the city was quiet, with Czecho-Slovak forces in complete control, after having enforced general disarmament and occupying the principal government buildings. Five American aviators attached to the Italian army were decorated with the Italian War Cross by King Victor Emmanuel. The American army transport Covington, homeward bound after landing several thousand soldiers in France, was torpedoed and sunk in the war zone. Six members of the crew are missing.

July 6, the entire people of the Murman coast (on the Kola Peninsula, bordering the White Sea and the Arctic) broke with Russia and joined the Entente. British casualties reported during the week reached 17,336. The Italians ended their five-day drive in the Piave delta region by throwing the last Austrians across the main channel of the river and completely re-establishing the battle line as it stood before the great Austrian drive. More than 400 Austrians were taken prisoner, bringing the total number taken by the Italians in their counter offensive to 3,500, and those taken since June 15 to 24,434. The Italians also re-captured the supplies they abandoned in the first rush of the Austrian advance, and took quantities of enemy guns and material.

## SIX HISTORIC AMERICANS

WITH PORTRAITS

BY

John E. Remsburg

George Washington  
Thomas Jefferson  
Thomas Paine  
Benjamin Franklin  
Abraham Lincoln  
Ulysses S. Grant

The Six Greatest Figures in American History, and Not One of Them Was a Christian. All Were Unbelievers—All Freethinkers.

## WASHINGTON

Propositions proved:

1. That Washington was not a Christian communicant.
2. That he was not a believer in the Christian religion.

## JEFFERSON

Says Benjamin Lossing in his "Lives of the Signers of the Declaration of Independence":

"In religion he was a Freethinker; in morals pure and unspotted."

## PAINE

In regard to Paine's Religious views Mr. Remsburg establishes the negative of the following: 1. Was Paine an Atheist? 2. Was he a Christian? 3. Did he recant?

## FRANKLIN

"It is much to be lamented that a man of Franklin's general good character and great influence should have been an unbeliever in Christianity, and also have done as much as he did to make others unbelievers." — Dr. Priestley.

## LINCOLN

A cloud of witnesses testify to Lincoln's rejection of Christianity.

## GRANT

The refutation of Grant's alleged Christian belief is complete, and the proofs of his disbelief are full and convincing.

The Book contains about 550 pages. It has portraits of Paine, Jefferson, Washington, Franklin, Lincoln and Grant. It is printed in large clear type on heavy paper, and handsomely bound.

PRICE, \$1.25

A Book that Every American Freethinker will Delight to Own.

ADDRESS

The TRUTH SEEKER  
62 Vesey Street, New York

## IN BEST OF HUMOR.

**The Debater's View.**—"Pop, what do they mean by twaddle?"  
"That refers to arguments advanced by the other side."—Louisville Courier-Journal.

**Summer Resort Note.**—"What's in the mail from your husband today?"

"A couple of needles. He wants me to thread 'em and mail 'em back to him. Got to do some sewing, he says."—Louisville Courier-Journal.

**Destitution.**—Mrs. A—I suppose you find many cases of extreme want during your visits to the poor.

Mrs. B.—Yes, indeed. I visited a family today, and actually they hadn't a drop of gasoline for their automobile.

**No Alibi for Her.**—Judge (to wife of accused)—You were with your husband when he broke into the young ladies' boarding school?

Wife—Of course; would your wife permit you to break into a young ladies' school by yourself?

**Variety in Pie.**—It was his first trip to the mountains, and his first dinner in a mountain home. When time came to serve the dessert the old lady said, "We have three kinds of pie—plain, cross-barred and covered, all apple, which will you take?"—Christian Herald.

**His Purpose.**—The benevolent looking old gentleman was sightseeing in the camp. "So you are going to make the world safe for democracy, are you?" he said to one of the soldiers.

The man looked at him scornfully and said, "Hell, no! I'm going over to make the guy that said America couldn't raise an army eat his words."—Judge.

**Economy in Follow-Up Letters.**—A Paris shopkeeper wrote to one of his customers, as follows:

"I am able to offer you cloth like the enclosed sample at 9 francs the meter. In case I do not hear from you I shall conclude that you wish to pay only 8 francs. In order to lose no time, I accept the last-mentioned price."—Pittsburg Chronicle-Telegraph.

**Angelology.**—"My dear," said a man not much given to making compliments at home, "you are an angel."

"I'm glad you appreciate me," retorted the wise woman, cautiously, "but what makes you think I'm an angel?"

"I have three reasons. First, you are always up in the air. Second, you are usually harping about something; and, third, you never have anything to wear."

**His Convert.**—A really good story of conversion was told at a recent Mansion House meeting by the Archbishop of Westminster. A soldier on the West Front told a chaplain he intended to marry a French girl. The padre remarked that she must be a Catholic. "Well, sir, she was," replied the soldier, "but I made that all right. I took her into a church and showed her the statues, and said, 'Napoo, pas bon!' ["Punk"—no good.] And now she's a Protestant."—London Freethinker.

**Missouri Strategists Win.**—We're glad to see that General Foch is studying this column for ideas to help speed up the winning of the war. A month or so ago we quoted a paragraph of Jack Blanton's, advising General Foch that, while defensive fighting was all right for a while, all the great battles of the world had been won by the armies which took the offensive. Yesterday's papers quoted General Foch to the same effect. We've suspected all along that the unofficial boards of strategy in Paris, Mo., and other country towns know lots more about the war problems than anybody in Paris, France, and this proves it.—Kansas City Times.



# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 29.

PUBLISHED  
WEEKLY

New York, July 20, 1918.

62 VESEY  
STREET

\$3.50 Per Year

## *In This Number*

What Shall We Believe?

Illustration.

Faith, Reason and Authority.

By Richard Ellsworth.

Religion in the Public Schools.

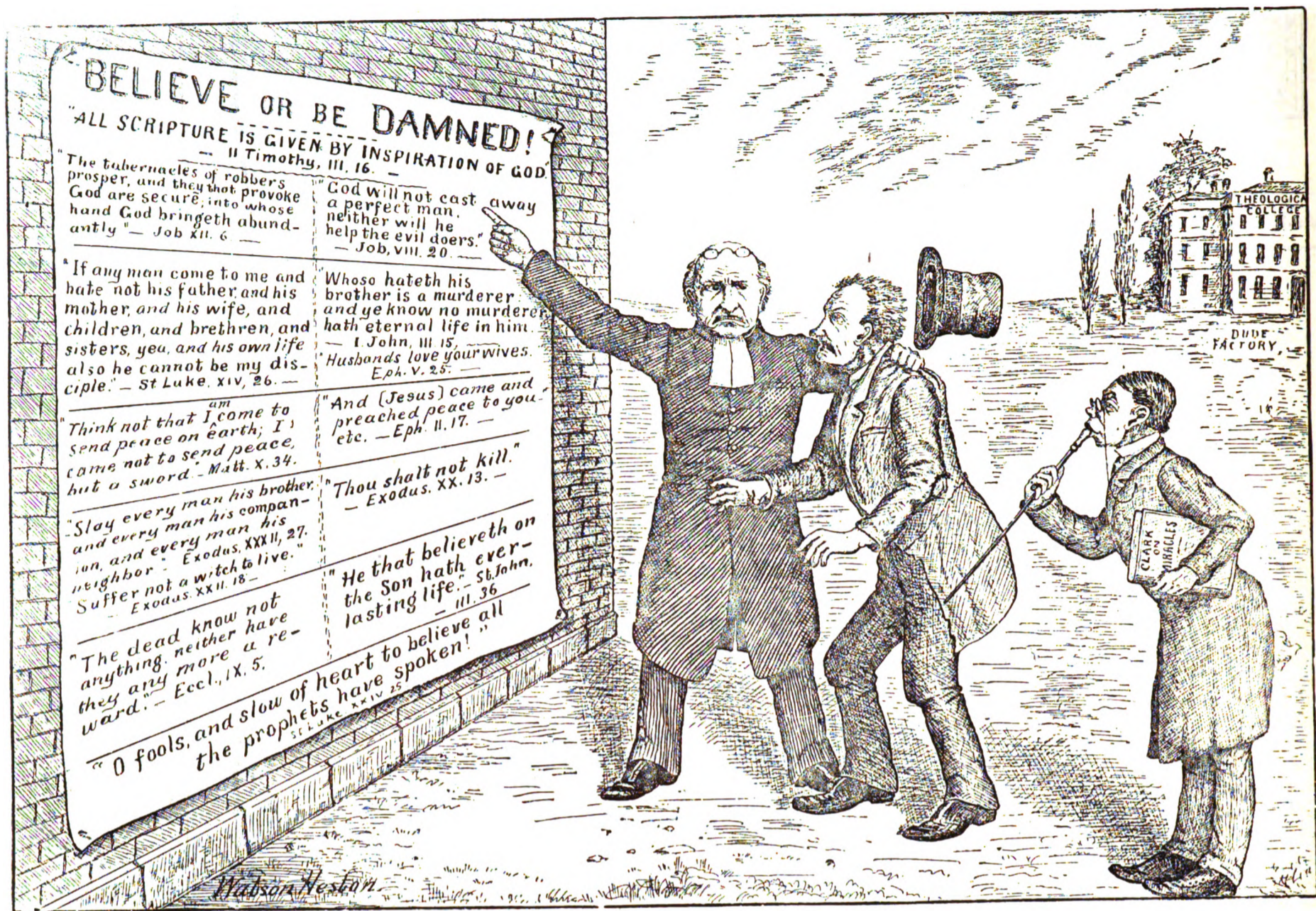
By Hon. Justin Henry Shaw.

The Y. M. C. A. in a Friendly Light.

By H. R. Green.

Liberal Theology and Rationalism.

The Doctrine of Frightfulness.



#### WHICH STATEMENTS SHALL WE BE DAMNED FOR DISBELIEVING?

Jesus said his mission was peace and he also said it was not peace; that he was all-powerful and that he was not all-powerful; that he was equal with God and that he was not equal with God; that he did receive testimony from men and that he did not receive testimony from men; that his witness was true and that it was not true; that it was lawful for the Jews to put him to death and that it was not lawful; that children are punished for the sins of their parents and that they are not so punished; that man is justified by faith alone and that he is not justified by faith alone: that it is possible to fall from grace and that it is not possible to fall from grace; that no man is without sin, and that Christians are not sinners; that there is to be a resurrection of the dead, and that there is to be no resurrection of the dead; that rewards and punishments are bestowed in this world, and that they are not bestowed in this world; that annihilation is the portion of all mankind, and that endless misery is the fate of a large part of the race; that the earth is to be destroyed, and that the earth is never to be destroyed; that no evil shall happen to the godly, and that evil shall happen to the godly; that worldly good and prosperity is the lot of the godly, and that worldly misery and destitution is the lot of the godly; that worldly prosperity and blessing is a reward for righteousness, and that worldly prosperity is a curse and a bar to future rewards; that the Christian's yoke is easy and that it is not easy; that the fruit of God's spirit is love and gentleness,

and that the fruit of God's spirit is vengeance and fury; that prosperity and longevity are enjoyed by the wicked, and that they are denied to the wicked; that poverty is a blessing, and that riches are a blessing—also, that neither poverty nor riches is a blessing; that wisdom is a source of enjoyment, and that it is a source of vexation, grief, and sorrow; that a good name is a blessing, and also that a good name is a curse; that laughter is commended and that it is condemned; that the rod of correction is a remedy for foolishness, and that there is no remedy for foolishness; that temptation is to be desired, and that it is not to be desired; that prophecy is sure and that it is not sure; that man's life was to be one hundred and twenty years, and that it was to be but seventy years; that miracles are a proof of divine mission, and that they are not a proof of divine mission; that Moses was a very meek man, and that he was a very cruel man; that Elijah went up bodily through the air into heaven, and that Christ was the only one who had thus ascended into heaven; that all the scriptures are inspired, and that some scripture is not inspired (to which opinion I decidedly incline); that servants are taught to obey their masters, and also that they are to be the servants of no man; again, that they should be subject to their masters with all fear—not the good and gentle alone, but also to the froward—and that they should worship the Lord God, and him only should they serve; that those who blaspheme against the Holy Ghost have never forgiveness, and that all that believe are justified from all things; that Jesus and his father were equal, or one, and that the father was greater than he.—D. M. Bennett.

# THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - JULY 20, 1918

## Subscription Rates.

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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 decisions of Supreme Court Justice William J. Gaynor, which have been accepted as law for the past ten years, that moving picture theaters may legitimately open on Sunday, have been overthrown by Justice Louis L. Fawcett, who rules that these theaters must close. Justice Fawcett is the jurist who asserted some time ago that in all his experience he had not had to pass sentence on a member of a Sunday school or the Y. M. C. A. or a church worker. Observation of Judge Fawcett's treatment of this class, since he called attention to them, indicates that if the culprit pleaded church connection, he was liberated on parole, which fact, and not the innocence of the accused, would explain the judge's statement.

Complaint comes from theological seminaries that the students are enlisting, and preparing to win the war instead of converts to the faith. Says the Philadelphia *Public Ledger*: "According to the Rev. Dr. Milton G. Evans, president of Crozer Theological Seminary, a proposition has come from Rochester Theological Seminary, at Rochester, N. Y., to close four of the five Baptist seminaries in the eastern section of the country and have the fifth take care of the entire student body of the five institutions. Dr. Evans says: 'Our entering classes at Crozer have averaged twenty-eight for the last six years. This year we shall do well if we have twelve.'" The theological seminaries mentioned as suffering from the patriotic enthusiasm of their students are Protestant.

Religion and privilege go together. We read in the New Testament: "Fear God; honor the king." Fearing God means supporting the clergy. Honoring the king means keeping one family in foolish luxury, as a symbol of the whole system of privilege which is maintained by the systematic exploitation of the people. "We are crucified," says a Rationalist writer, "between two thieves who mock us, but do not share our cross; the spiritual thief, who robs us of our birthright and mental freedom, and the temporal thief, who robs us of the fruit of our labor." Privilege is at the bottom of all the discontent that has characterized the nations of the earth for centuries past. It takes a peculiarly offensive form when it clothes itself in the garments of religion. If religion had proved one item of its creed the case would appear somewhat different; but for a system of theological theories, no part of which has been demonstrated to be true, to endeavor

to dominate the mind and heart of humanity, and to claim for itself special prerogatives and privileges on account of its innate superiority and excellence, is one of the most cowardly exhibitions of tyranny that has ever cursed a long-suffering world. The only hope for the future of society lies in the absolute extermination of all such pretensions.

"If we could eliminate whiskey," said Judge Brothers of Chicago, "more than half our divorce cases would be struck off the docket—at least 60 per cent of them." Compare that judicial opinion with the order of the Milwaukee archbishop that no Catholic shall take part in the prohibition movement, which is treated as a sectarian conspiracy against the true church. *The Catholic Citizen*, which is published in Milwaukee, is nevertheless a prohibition paper, and, quoting Judge Brothers, remarks slyly: "Let us hereafter read that Rev. Father Jones, S. J., is delivering a series of Lenten sermons against drink. (The announcement of a series of sermons against divorce by the eloquent pastor of St. Bedelia's savors too much of delight in rebuking the sins of our neighbor.)" The archbishop, holding with Byron, that "there's naught, no doubt, so much the spirit calms as rum and true religion," may censure this drink-abjuring Catholic editor.

A revelation to rival the "Raymond" of Sir Oliver Lodge is promised by Mrs. Ella Wheeler Wilcox, who is only waiting until the time is ripe for publication. Mrs. Wilcox, who lost her husband by death a few years ago, has been "passing through the Valley of Sorrowful Search," but all her sorrow has now been "changed to joy," as we read in the *Progressive Thinker*, and she knows that "immortal life is a fact." We hesitate at the word "immortal," for how can it be known that anything will last forever? Says Mrs. Wilcox: "I am not ready to tell the details; my experience is too wonderful, too amazing, too unusual, and too extensive to permit of hasty recital. Then, too, it is still continuing, and growing in value, and in proofs of its authenticity." The revelation is awaited nervously. The late Ida Craddock had a husband in the spirit world, but when she came to tell about his communication with her the account was so intimate as to be pronounced blasphemous by a learned court.

What have men bled and died for? Read history. Read the long, dark Iliad of biology. See where the world has been traveling. We seem to have lived a long time and to have come a long way. And we have. The ages stretch out behind us like the infinite undulations of a traversed sea. But the past, however large it may loom and however far it may stretch away, is but the prologue of that which is to come. Where we stand today and catch but the spray of breaking waves, tomorrow will roll the deeps of universal conviction. Fashions change. There are fashions in feelings and thinking as there are fashions in clothes. And the fashions of the mind come and go, human ideals change, just as surely and in obedience to the same laws of transmutation as the styles in the shop-windows. *There are not ten men on the continent of America at this moment who will not, two hundred years from now, be considered as "back numbers."* The world is going to keep right on. The world is not old. It is new. It is taking its first steps. HUMANITY IS ONLY IN ITS LARVAL STAGE. The grandest ages are before us—the Incomparable Ages of Virility. We grow weary sometimes, and discouraged, and feel hope within us slipping away like sands from wave-swept feet. We grow sick of the sneers, sick of wars and the worms, sick of the cold—horrible altars on which we bleed. But the FUTURE—that is the god to whom we feed our vitals—the long, radiant, ever-unfolding, glorious FUTURE.

It is reported that Pope Benedict on the eve of the twenty-ninth of June—St. Peter's day—descended to the Basilica of St. Peter at Rome, at ten

o'clock, and remained kneeling in prayer and worship before the "holy sacrament" until midnight, when he celebrated a mass "for the cessation of the evils tormenting humanity." It is hard to realize that any intelligent man in the twentieth century could give credence to such gross superstition, which does not differ—so far as the principle is concerned—from the behavior of the Buddhist, who worships the enthroned tooth of Sakyamuni, or the Australian aborigines who court the protection of their tribal totem pole by gifts and libations. That all religions have required some external object that its followers might worship, is one of the evidences of the common origin of all religious faiths. The fact that Christianity has not risen superior to this universal trait, betokens its kinship with the rudest types of superstitious worship. To call Roman Catholicism a spiritual religion in view of its bread-god, its rosaries, its blessed medals, its incense, candles, prayerbooks, vestments and a host of other "externals," is to use language mistakenly; and it not only corrupts human judgment, but paves the way for a certain degeneracy of thought and speech, of which sort of thing the church has amassed an abundant treasury. If one would see a true picture of progressive "materialism," let him take a thorough view of the papal system of religion. There is nothing like it in all the world as an institution based upon matter, and characterized by crass ignorance and stupidity. The materialistic conception of life is the property of religion. The purest idealism is not to be found there.

A daily paper that boasts of its efforts to "elevate the morals of the community" falls at once under suspicion of catering to a particular element for the purpose of pecuniary gain. Deeds that are truly disinterested give little thought to any encomium that may follow. It is always a dangerous thing for a general publication to make a parade of its moral qualities. These are things to be discovered, not prated about in double-leaded type and boldly-defined paragraphs in the paper thus advertising itself. A striking instance of this sort of newspaper camouflage occurred recently in the *Daily Post* of Oakland, Cal. It says of itself: "The *Post* has kept its columns free of liquor advertising because it knows that such advertising has a bad influence on the young people who read newspapers. It solicits church advertising because it believes that a church page has a good influence on the young." The boyish simplicity of this utterance is quite bizarre. An editor who could imagine as a scheme for increasing the circulation of his paper the good influence produced upon the young by reading the notices of church services, must either be a youth himself in the publishing business, or in his pious dotage. In the first place, we do not believe that religious matter of any sort as printed in the dailies is read by anyone save the few to whom it is of peculiar interest; and the idea that young people read it, and are influenced for good by it, is simply preposterous. There is another turn to this affair concerning which the Oakland editor ought to inform himself. The influence of a thing that is essentially false can never advance the cause of truth, and consequently cannot benefit the young element in a community. Good morals are to be commended no matter who the inspirer may be; but inculcating the tenets of religion is a very different thing, and before a newspaper boasts of its effective propagandism in co-operation with the churches, it should first ascertain whether theological dogmas are true or not; for if they be not true, the *Oakland Daily Post* is doing a greater harm to the cause of humanity by its ecclesiastical advertisements than would be produced by a commercial liquor ad., if the goods were as represented. Truth is the first requisite for the well-being of the race. There will be no graduates in morals until the youth of the land have been taught the truth. To win the goodwill of the churches may, perhaps, bring some financial gain; but the newspapers have a higher mission

than gathering in the shekels. Their first duty is to learn the truth, and then to tell it. Is the *Daily Post* quite sure that it knows the truth about the churches? Is Doane's "Bible Myths" in the editor's sanctum?

### The Doctrine of Frightfulness.

How are we to account for the German doctrine of "frightfulness" which has succeeded in turning the whole world against Germany, and in causing civilized nations to shudder with horror at the wrongs committed? There must be some reason, some motive, behind the German doctrine of terrorism, for otherwise it would be senseless, and everything points to the fact that the whole German conduct of the war has been far from that. What, then, have the Germans hoped to gain by this method of warfare; what have they aimed to achieve by their wholesale slaughter of innocent women and children, their atrocities upon the men, their bombing of unfortified cities, their general savage attacks upon the civil populations of the enemy countries?

Everything points to the fact that these outrages have been well-organized from the first; they are not sporadic outbreaks of rage or drunken lust and anger on the part of the German soldiery. No; these acts have been carried out by order of the German high command—ruthlessly, relentlessly, from the first, and evidently with a definite object in view. What is that object?

The obvious reply is that it is intended to terrify and subjugate the civilian population of the various enemy countries to such an extent that they will cry for peace—so to terrify them that they will bring pressure to bear upon their rulers and leaders to end the war, and stop the slaughter of the innocents. But we know the results have been the very opposite of this! The Zeppelin raids over England had the effect of awakening that country to the reality of the war, and stimulated recruiting more than anything else possibly could have done. Belgium, bled white, not only for her men but also of her strength and resources, still clings desperately to her ancient faith, with a grim determination and patriotism which has aroused the admiration of the whole world, and will live in history so long as this earth shall last.

The same is true of France, Poland, Serbia, and the other invaded districts, which are occupied by Germany or her allies. According to German psychology, these nations or districts should now be crushed—driven into the arms of Germany by sheer despair and terror; the populace of England should have been so prostrated by the Zeppelin raids that it would have insisted upon peace, and soon. Yet, as we know, all these German psychological calculations have gone astray; the peoples of the world are today more united and more determined than ever to destroy that great evil of Prussian militarism; and this is as true of the districts subject to "terrorism" as of any other.

How comes it about, therefore, that the German calculations were so wrong in this connection—that the various nations did not react as they were expected to; and that the German leaders could have committed so colossal a blunder as to have antagonized and embittered the whole world, in order to carry out a false doctrine?

The answer to that puzzling question is simply this: *Such methods would have terrorized the Germans themselves; therefore they thought they would terrorize other peoples in the same manner.* Air raids, the slaying of innocents, fire, rapine and murder, would have so terrified the inhabitants of German cities that they would have acted just as the inhabitants of other nations were supposed to act. In short, they employed against their enemies the very weapons and methods of warfare which would have terrorized themselves. And they cannot understand why other nations are not similarly terrorized—why it is that they react in a different manner.

This is due to the fact that the German is in-

capable of conceiving any one thinking differently than himself. His egotism and vanity is at the root of the whole problem—and will lose him the war. If he thinks in a certain way about a given problem or fact, every one else must do likewise—if they do not, it is "contrary to rule"—*verboten*—not understandable! This is the root and core of the whole German psychology and their methods of warfare.

### Faith and National Welfare.

We were talking some days ago with a very intelligent gentleman who said to us: "What would be the good of trying to take away from the people their religion? Even if it false, it is useful; it is necessary for people, and especially for children, to have faith in a religion, and in a state of future recompense." And the wife of this gentleman improved upon his remark by saying: "Although I am not sure of the existence of God, I feel the necessity of believing, and I should not like my child not to believe."

When we state that this gentleman was the proprietor of large industries one will understand the reason which led him to say that religion was necessary for the people and for children. Religion teaches, above all, submission. "One ought to obey the authorities placed over him, for it is God who has chosen them. They are the representatives of God upon the earth." This is why governments favor religion, for it makes men unconscious beings, who submit themselves to the most absolute tyrants because God has chosen them. A John the Terrible, a Louis XIV, a Nicholas I, a Nicholas II, a William II, are elected by the Creator, and should be obeyed without a murmur.

It is true that when the tyrant is not a Christian, Europeans are eager to attack him, and to get him out of the way, as history has frequently testified. Authority is unattackable when it is a question of Christian power; but in all other cases the authority must be declared an enemy of God, and to be suppressed.

The idea that there is something admirable in faith and obedience is admitted by a large number of people. To obey and to keep silent is a popular sentiment with an ultra-pious class. Freethought is viewed unkindly because it teaches one to reflect; and a Freethinker is not willing to remain quiet before stupidity or an iniquitous constraint. He refuses to believe without analyzing.

Most believers accept the faith in which they have been brought up, or which is agreeable to their peculiar temperament. These reasons have not the same influence for those who have been trained amid other surroundings, and have received a different education. If one had not been accustomed in his childhood to sing the praises of faith, he would experience no need to believe in some supernatural religion. He will be contented with living his life, and doing good for his pleasure. He will not obey implicitly and simply because it is God who commands obedience to potentates. He will obey if he feels it is for the general good, for the benefit of the country or society; but he will refuse to obey at the caprice of a tyrant, at the oppressive inventions of a von Bissing, a von Hindenburg or a William le Démon. For him, the State is respectable when it represents the popular will.

Religion teaches implicit obedience to its authorities, and this is why masters and overseers wish their dependants to believe in religion, and are always anxious to impose it. But the Freethinker does not wish to be led into error; he wants to remain *himself*. He has no need of mystic dreams, of implicit faith in *post mortem* recompenses. He wants to be happy upon the earth.

Rationalism is an active force; it wishes the happiness of all. For the Rationalist, science will bring about necessarily a better State, where man will be no longer the prey of other men (*homo homini lupus*). He will be able to establish a consistent order, not by assassination, as the Bolshevik

in Russia, but by altruism, the idea of incessant progress. Faith may be agreeable to rulers as a means to hold their subjects in servitude; but a free man wishes also to employ his reason, to reject every dogma, if he so feels inclined, and every deistic or theistic invention. Only the true Rationalist is free.

### The Case for the Y. M. C. A.

By eliminating a slur on Rationalism that would have justified exclusion we are able to print a communication from a writer who does not see why Rationalists should hesitate to assist the Young Men's Christian Association's drive for a hundred million. If a Rationalist wished to contribute to the movement, he could make one excuse for doing so that is overlooked by our correspondent. It is that the service is Y. M. C. A. only in name. The money comes from the general public, and the men who will do the work are not members of the Young Men's Christian Association. We have yet to hear of the society putting up any money, although it is very wealthy, owning millions' worth of untaxed property, the income of which would support a considerable army were there enough patriotism in the concern to offer it as a donation. And in one newspaper of the date on which we are writing appear four separate advertisements for "men of varying religious beliefs" for the Y. M. C. A. overseas army. Persons of undefined religious belief may figure in this "army" elsewhere than on the payroll. Only orthodox evangelicals are salaried.

It is unfortunate that the drive-makers for war work are sectarian, when otherwise the Knights of Romanism (camouflaged as Knights of Columbus), the Young Men's Christian (Protestant) Association, the Salvation Army and the Jews of the blue star might all work economically under one head—say that of the Red Cross. Imagine the Government thus segregating its army—Catholics in one division, Protestants in another, Jews in a third, with officers chosen by the same test. The dividing of the religionists is evidence of an ulterior purpose, which is suspected of being sectarian or proselyting.

In the advertisements we have mentioned stress is laid on maintaining the "morale," meaning morals, of the United States army in France. The myth of the low morale of that country is brought to the top of the mind; and any person or organization that starts out to busy itself with other people's morals is quite certain of a hearing and of a collection. That will get a "rise" out of the community when even a revival fails.

To quote great names, or the commendations of well-known men, in favor a religious work is ineffective. Such praise is expected, it is commonplace, and it is politics. Does anyone remember the minister with Roosevelt's name among the distinguished ones behind him who started out with a troupe of entertainers to raise war funds that never got beyond his own pocket? Do we forget the names on the Anglo-French bazar's list of patrons, or the Russian Ambulance Corps, or Mrs. Story's little enterprise that has attracted the notice of the grand jury? We are not alleging financial dishonesty against the Y. M. C. A., but only pointing out, since our correspondent raises the question, that the names and words of Taft and Daniels are inconclusive. We might praise the work of individuals performed under the auspices of the "Y" or the K. of C. without abandoning the contention that farming out this kind of duty to religious organizations is under our system of government a questionable policy.

The imputation is resented that loyalty is here involved—that one must stand back of the Y. M. C. A. or be suspected of not backing the President or the government (on which point, by the way, we should not expect our work to suffer in comparison with that of Mr. Green). The Espionage act leaves debate open on the subject of religion and morals; otherwise we should not find our patriotic God-in-

the-Constitutionist contemporary, the *Christian Statesman*, demanding that Chaplain Brigham H. Roberts be recalled and reduced because he is a Mormon and the unabashed husband of three wives. But Roberts is officially appointed and recognized; he is a government institution. Do the covenanters of the God-in-the-Constitution party desert the President when they register an objection to the polygamous chaplain, or does the Rationalist when he prefers Liberty Bonds or War Saving Stamps to investment in the activities of the amateur religious societies?

For the morals of the soldiers over there, that is to say for their health, why not depend upon the doctors, who are competent both to lecture and to treat them. For their amusement, entertainment committees? For cigarettes and other non-hurtful indulgences, the canteen? For each useful activity of the amateur religious drive-makers, some secular specialist? For religious services, the chaplains, since they are on the roster and have to be paid anyhow? Our correspondent approves of the letter of Soldier Meirovits of Camp Jay. Mr. Meirovits stated that all the needful work of the Y. M. C. A. ought to be done by the government, and that is our point.

### An Inquiry.

We are told theologically that Jesus did not share the common fate of the human race but that he cheated the grave and left the earth, taking his body with him. As far as I know, nothing has been heard from him since he started on the celestial journey.

Now, what I want to find out is, *where he went* when he was "carried up into heaven." Does anybody know? Where is this heaven that priests and ministers say is the abode of God? In the gospel of Mark I find that Jesus "was received up into heaven and sat on the right hand of God." Is it possible that he is still sitting there? Or perhaps he was moved over to the left hand of God by this time.

But, if Jesus started from the earth, *going up*, where did his journey end? How far *up* did he go?

I know that the Christian church does not like to have its dogmas doubted. But I, for one, not only doubt what the church teaches about heaven, but I assert that no human being alive today and no human being who has ever lived on this globe, has or ever had one particle of knowledge of any heaven which can be reached by going up from the earth.

The Roman Catholic church tells us that Jesus was God. How can God sit on his own right hand?

Between you and me, don't you think it is time that the story of the ascension of Jesus was given a quit call? The story is false. No such thing ever happened. You can safely say: There never was such an event as a human body going up into heaven from the earth, never such a tragedy as the crucifixion of Jesus, and never such a person as the New Testament hero. Jesus is a mythological or a philological character, but he never wore human flesh, never used human speech, and never went to heaven whole.

In Greece we have Zeus, the Greek name for God; in Italy we have Deus, the Latin name for God, and Jesus, the modern form of the divine name. The philological relation of these three names is apparent. Jesus is not the son of the Bible god, but the son of the mythological god of Greece.

It is perfectly fair to ask: Where is Jesus? His body was not buried in the earth, nor were his flesh and bones incinerated. The Bible informs us that he was "carried up into heaven" (Luke xxiv, 51), and that he "was received up into heaven" (Mark xvii, 19). According to the Bible then, Jesus got to heaven all right. Now, if somebody that knows where heaven is, will kindly tell us what became of Jesus *after* he reached heaven, we shall appreciate the favor. *There is a dead silence for nearly two thousand years re-*

*specting Jesus.* Out of this silence has come no speech. It has no tongue, and no angel of the Lord has had time to break it and reveal what is going on where Jesus is. If the Christian church cannot answer our question, we feel that it has no business to teach anything about heaven, and that it is guilty of deliberate deceit when it uses this molasses to catch flies.

L. K. W.

### Free Thoughts.

Heaven is too far away for all practical purposes.

Prayer has not killed an enemy yet without a gun.

Poverty is the great commonwealth of unhappiness.

It is our duty now to save the country and not to fight over who discovered it.

Most of those on their knees have not strength enough to get on their feet.

That so few read the Bible tends to show that it is not regarded as worth reading.

The rain is the "holy water" of earth, the other "holy water" is just water poisoned with superstition.

The farmer's little boy who said that he could think more of God if he had not made the potato beetle, had the right idea.

The greatest stain on the conscience of the twentieth century is teaching the fiction that the Bible is the word of God.

I place no importance upon taking the oath because one may tell the truth without the help of God or anybody else.

The only practical Christianity the church acknowledges is going to mass and confession, observing the ecclesiastical feast days and holidays, and paying the priests.

Come out to the cemetery and call the roll of the buried dead, and see how many answer to their names; see how many say: "Present," or "Here." And, if not one answers to his name, Why is it? Is it not because he is dead?

Let every man in the world who can write, write what to him is divine. Let him tell what God he worships, and we shall see what a menagerie of gods exists in the human mind. But most men don't know what they worship. Their religion consists in going to church and not going where they will learn something.

How much longer is the Bible to be imposed upon the world by Christian priests and ministers as the word of God? How much longer is this old falsehood to be told and believed! It is to the shame of the men and women of this age that the superstitions of the sixteenth century are upheld by the twentieth century. Why is the world so afraid of the truth? Must religion keep falsehoods sacred in order to exist? If so, the sooner that religion dies the better for mankind.

The worst enemy of our American republic is the power that is working night and day to overthrow and destroy our national institutions—Roman Catholicism. This power pretends to be working to save the world, but it is only working to save the Roman Catholic hierarchy. I want to say here, with all patriotic emphasis, that any man, be he priest or layman, who condemns our public school system is damning the mightiest institution of our political government. No loyal true American could be guilty of such treason.

L. K. W.

### Friends Are Standing By.

When an embargo is placed upon advertising by a prohibitive postal law, the effect upon the prosperity of a paper like THE TRUTH SEEKER, which circulates almost wholly through the mails and reaches all zones, could be accurately predicted by any good guesses—*except* that the guesser might not allow for the financial support this paper attracts from its loyal friends. It might be thought, too, that without the advertising there would be no sale of the literature handled by the Truth Seeker Company. Here the loss will prove less because of the momentum the business has acquired in the nearly half a century it has been carried on. The fact has become pretty widely known during this period that not our own publications alone, but any Free-thought, scientific or other book that is in print can be had of us, promptly and at the list price, postage added. And since the list of book buyers accumulated in a few years among non-subscribers to THE TRUTH SEEKER is about as long the list of readers, and since the latter will send here for a book they want whether we advertise it or not, that branch of the business may not seriously suffer. The expense of bookmaking has gone up enormously, and it now costs almost as much to bind a book as we sold it for before the rise, but the purchaser is getting used to high prices in all products, and, knowing the facts, pays the advance and charges it to the kaiser.

The interest of our friends in keeping the paper going expresses itself sometimes in gifts, and again in increased payment for subscription. A letter from one of the latter says:

"GENTLEMEN: The spirit moves me to send you five dollars instead of \$3.50 for another year's subscription, for the following reasons:

- "1. THE TRUTH SEEKER is worth it.
- "2. Advanced prices warrant the increase.
- "3. You are fighting the deadliest menaces to civilization, and should be liberally supported."—J. G. ELLIOT, Colfax, Washington.

Again:

"GENTLEMEN: Inclosed please find my check for \$15, for which put my tab ahead two years; remainder for the Truth Seeker Co."—J. E. HUGHES, Pittsburg, Pa.

On our foreign list we have a patron who carries a balance of \$100, annually renewed and sometimes exceeded, and sends names of new subscribers against it. In a Western state is a lady who makes donations of three figures in memory of her father, a subscriber from early days. We may have mentioned how New Hampshire's foremost citizen, Marilla Ricker, recently passed us a check for fifty dollars without any provocation that we could trace. A reader in Pennsylvania writes:

"You may count on the orthodox using any method to squelch the paper, and they will work the postoffice hard in that line. Inclosed find check for \$100."

A bank president in another large Pennsylvania town (to our dismay) writes: "I inclose draft for \$100. You can keep the change. I haven't renewed my subscription for some time"; and (the saints preserve us) an Ohio bishop who finds food for thought in these columns observes: "I am quite willing to pay twice as much as the paper now costs me." Add to this that a man from Cuba who has done nothing since the war began but bombard us with a long distance gun took advantage of his visit to New York to slip the outer bill off his roll and deposit on our desk as a tribute to the editor, if we chose so to term it.

All this shows how we get along and pay bills and taxes and the high cost of living, under the religious boycott that keeps us off the newsstands and with no advertising or favors from government. And we must not forget the regular subscriber who pays promptly; he is the Old Reliable. Some have allowed their subscriptions to fall into arrears, and new postal regulations forbid us long to supply them with the paper unless they renew. They have been forgetful or lax or short, but will take heed now they are reminded, and renew their good standing.

## FAITH AND REASON.

While Appealing to the Support of Reason, Religion Rejects It as Final Authority.

BY RICHARD ELLSWORTH.

RELIGIOUSLY orthodox writers show very generally marked partiality for Faith, asserting, or assuming, that it is, at least, superior to Reason, if not having sole right to be heard in the discussion of religious questions. An old English writer asserts this claim to superiority somewhat strikingly. "Reason and Faith," says he, "resemble the two sons of the patriarch. Reason is the first-born, but Faith inherits the blessing." Quaintly put, after the manner of the time, but betraying a purely artificial conception of the relation that Reason and Faith sustain to each other in the moral economy of life, and inviting the retort that the "blessing" was obtained by fraud. (Gen. xxv.)

Few of those who take an active interest in these questions possess the qualifications to determine this relation intelligently and impartially. Partisanship enters extensively into the consideration. On the one hand we have the Christian apologist of the orthodox type, who, in asserting the claims of Faith, commonly starts with assumptions which require to be established by Reason before they can be admitted as grounds for inferences of the weight and width that apologists usually proceed to draw from them. Claiming to be privileged with special light, or relying on an authority to which Reason is bound to submit, as he holds, the biblical theologian refuses to have his postulates controverted. The more fanatical of these defenders of the Faith go, sometimes, to great lengths speaking profanely of some of man's best gifts. "Human nature is carnal; man's judgment is perverted; his affections are depraved; no trust is to be reposed in any of the faculties or intuitions of his nature;" such is the style of talk to which we are commonly treated by orthodox theologians.

The best endeavors of men to know the truth or to do right are therefore to be looked upon with suspicion, a more reliable guide than Reason being lifted to supremacy by these zealots, in all religious investigations and debates. This guide is Faith, they tell us; Faith being for many of them a vague subjective emotion merely, while for others it is reliance upon some external authority. For multitudes among us that authority is the Bible; for others it is the church, or the sovereignty inherent more immediately in a *person*—in a pope, as the appointed organ of infallibility in matters of a moral and religious order; or in "my priest," who, as a sort of little conduit, distributes to me such measure of the living water as he deems good for me; or in "my preacher," who generally condenses all the infallibilities of books, and of churches, and of priests into himself. In the affairs of common life, Reason may be trusted, says the church, by the devout and undevout alike; but it is not to gather up an inference, or to trace an analogy which might tempt it upon forbidden ground—upon ground that is considered as belonging exclusively to Faith. From this sphere, Reason would be expelled as an intruder; or, at most, called in to ratify conclusions dictated by Faith.

Such teaching is very common and popular, as we know, in the believing world, and is in controlling ascendancy in all orthodox schools and churches, the pitiful results being obvious in the character, or lack of character, of so many who "profess and call themselves Christians." Whenever a reason is asked of these men for "the hope that is in them," the request is not uncommonly resented, as an intrusion upon the forbidden ground I have just defined. "What!" replies the startled disciple, "do you not know that your question touches matters of Faith? What have you to do then with *reasoning* about such things?" And that sort of answer is deemed pertinent and sufficient, quite commonly; not by the ignorant or superstitious only, but by men of penetration and good judgment both within

and without the churches. "On such things I never allow myself to reason," said a legal luminary of New York some time since, parrying a difficulty touching Faith which an eminent scientist, then on a visit to this country, had started in talk.

If the gentleman who waived the scientist aside with this pious reply meant to say that all reasoning upon things taught in the name of Faith is to be resented as intrusive; or that there are some matters so sacred in themselves, or from their associations, that all inquiry into them or about them is to be regarded as simply presumptuous; or if he meant to assert his belief in some authority above Reason, an authority having the right to settle all such matters dogmatically, in which settlement men are to acquiesce without question or misgiving, then the answer to the scientist was not only dishonorably evasive, but stupidly ignorant, in spite of its piety. For there is no authority lodged anywhere to which men may resort for infallible answers to difficult questions in any sphere of thought, for the verifying of claims put forth as true in this world of conflicting opinions and professions, thus saving men the pain of seeking truth for themselves, should they be determined to enter upon, and to follow the quest whithersoever it may lead.

"But is not the Bible given to do these very things for us?" some one may ask. To which all sincere investigators make reply by asking: What is the Bible? and, Whence did it get its authority to dictate conclusions to men upon questions and interests so vast and so bewildering? Such men are not to be answered by simply saying: "The Bible is the Word of God"; for that is the very claim to be decided; which decision can only be reached, to the satisfaction of the skeptically inclined, through a process of investigation into the evidence alleged in support of the divine authority of the book. That is conceded by the most cautious of theologians, who tell us, so naively, that the office of Reason is to certify the claims of divine revelation, and to interpret the message which it brings to men. That bit of comfort used to be graciously conceded by theological experts to believers in Reason, as if that were a trifling matter to grant. Not only do such certifying and interpreting constitute a life-work full of difficulty to the best equipped, however, but the point to be noted is this: that such concession to Reason really makes Reason the arbiter in all religious questions.

So too of the church, to which others betake themselves for light, and peace, and a good hope. There are millions of men and women who accept its counsels, its creeds and decrees, as final and absolute, all reasoning as to the reliability of such expedients being deemed impertinent by them. But the church, it should be borne in mind, is an historic institution, whose credentials to teach must be authenticated by evidence which Reason must weigh and approve, before men can be summoned to sit at its feet in unquestioning silence.

With what are our Christian libraries filled? With catalogues, simply, of dogmas, doctrines and decrees, into the validity of which we are forbidden to inquire? No; but with stories of supposed evidence, of argument and of criticism, which a seemingly learned and laborious Reason has gathered in confirmation and in elucidation of Christian *credenda*. And to these the church refers the inquirer for proof of its mission and authority, and for evidence authenticating the Bible as a revelation from God. Even the Roman Catholic church, most pronounced in its condemnation of Reason, filling its disciples with a flurry of fear on the mere mention of the word, is driven, in the last resort, to fall back upon the very attestations which at other times it condemns. Witness the work of that church's scholars, critics and apologists—of which classes of craftsmen Romanism has many—who, in their way, have been as busy and laborious as any in seeking to vindicate by a show of learning, and by far-reaching research, those foundations of Faith which lie beneath all assumed infallibilities and all dogmatic decrees. No less an authority than Cardinal Newman has told us that even "the

acts and words" of the "Holy Pontiff" "must be carefully scrutinized and weighed, before we can accept them as infallible." But scrutinizing and weighing are acts of the Reason. Upon Reason, therefore, the author of the "Grammar of Assent" being witness, ecclesiastical dogma must inevitably depend.

All men of any tolerable degree of sagacity, holding any creed they may happen to hold, are compelled to admit, in the long run, that the claims of Reason are first and fundamental. "You must philosophize," said Aristotle; "and if any man say you must not philosophize, yet in saying that he doth philosophize"; which, put into the speech of today, amounts to this: You reason when you deny Reason, or even when you deem reasoning sinful. For you must be moved by some reason or reasons when you deny a man's right to reason upon religious dogmas. Men of intellectual acuteness, while holding, in some degree, to Christian Faith themselves, have seen and allowed this. "Reason is the only faculty we have whereby to judge of anything, even Revelation itself," said the author of the "Analogy"; while Locke has a touch of humor in his statement of the truth I am contending for. "Those who are for laying aside the use of Reason in matters pertaining to Revelation," said the author of the 'Essay Concerning Human Understanding,' resemble one who should put out his eyes to make use of a telescope." If, however, Faith is to be vindicated by Reason, it must be done by men of better intellectual build, of loftier courage, and of more reliable resources than those who shelter themselves beneath the skirts of the priests.

The advocates of the school of thought known as "Christian Rationalism" are of the opinion that Christian Faith, as an active principle or affection, is essentially the same Faith as that which men are exercising and relying on in their daily doings, with no suspicion that it is a thing needing to be apologized for. It is simply the belief of what those who are possessed by it hold to be facts. Or it is trust in what they take to be reliable testimony; in testimony having the same guarantees for its trustworthiness as those which men are accustomed to rely on in accepting promises and pledges in the conduct of this world's affairs—promises and pledges of tremendous consequences sometimes. The Roman Catholic church virtually makes the same comparison, except that in the case of "supernatural Faith," as it calls the medium by which men apprehend and appreciate its peculiar system, that church requires miracles for the authentication of its divine mission.

Now, trust, or Faith, if you please, as shown in man's intercourse with his fellows, is not only a practical principle or power in life, but an inevitably necessary principle, without which all confidence and all co-operative activity would be at an end, human society falling speedily into disorder and ruin. The man who should resolve to submit his thought and action only to the requirement of sense or to the exactions of logical demonstration, would put himself out of gear with every form and function of life around him. All deep confidences, all high enterprises, all courage and ambition and hope, would die without Faith. For knowledge is personal, and therefore of limited range; so that if we are to see the world beyond our narrow bounds, and to put ourselves into practical communication with it, we must see it with others' eyes, and feel it through the sensibilities of others, implicitly accepting testimony to multitudes of facts which would have no existence for us without faith.

All this any sensible man would be willing to grant cheerfully. It is not this use of Faith or trust that men object to, but the concord that is insisted upon by the religionist between such Faith and that which is known as theological, or supernatural. There is no agreement whatever between human trust and religious Faith because of the unconquerable difference in their respective objectives. If a man tells me that there is a certain ruler called a Grand Lama who presides over a people named

Thibetans, I may elect to believe him, though I have never seen the ruler nor his people. But if I am deeply interested, I may decide to verify the information given me by taking a trip to the land of the gorgeous and mysterious Lama. This I can do as well as the noted oriental traveler who charms us with his wonder tales. Now herein is seen the contrast between human trust and supernatural Faith; human, or natural trust, is capable of proof. In it we deal with men whom we know, with places whose existence we can satisfactorily demonstrate, with principles whose value can be determined by the best living intellects of the day. In the case of the supernatural, nothing can be verified. Men tell us that God is an all-powerful king, and that his country is heaven; but who has been able to verify the existence of that much-heralded ruler, or to locate the site of his imperial city? The unblushing effrontery with which Christians endeavor to make the unwary believe that human trust and divine Faith are of the same nature, is one of the most disgraceful and ineradicable blots upon the breastplate of religion.

The facts of the Christian Faith can be shown to be no facts, but inventions, or superstitious conceits simply, at which men may smile, or even scoff. Christian men can produce no such reliable reasons for belief in its principles and doctrines as can be shown in support of belief in the facts of secular history, or for the trust that men repose in the testimony of their fellows. For the question is between Faith and Sense, or between Faith and Demonstration, and not what kind and amount of pertinent proof will warrant and require our trusting the alleged truths of Religion.

Certain believers are inclined to attach a factitious meaning to the word *unreasonable*. They claim that all men can, and do, at times, believe things that are unreasonable, being careful to mark the exact logical force of the word. It is said that the word should not be clothed with a *positive* force, as is so often carelessly done, but with a *privative* force merely, the word unreasonable meaning, when strictly taken, not what is *contrary* to Reason, but only that which Reason cannot as yet take in. The non-reasonableness or non-believableness of a matter may rest on either of two grounds, say these strange controversialists: either on the ground that belief in such matter would be in clear contradiction to some unquestionable truth; or the non-reasonableness may be simply temporary, or contingent, resting on, or rising out of, ignorance, which ignorance being dissipated by the incoming of larger knowledge touching the matter, that which before was unreasonable becomes reasonable.

For much of such increase of sphere and faculty, it is argued, Reason has been indebted to Faith, Faith having often ventured forward beyond the boundaries of the known into the dark, so to speak; bringing back reports that have encouraged Reason to advance across the line till then deemed impassable, Faith being to Reason in this connection, what hypothesis is so often to an advancing science. Locke's Oriental Prince scouted the statement of the Dutch ambassador that water in his own country was sometimes so hard and strong that it would bear an elephant; the unreasonable for him resting upon uninformed experience. The work of Copernicus, with that of Galileo, startled the whole ecclesiastical world of the time to a frenzy of alarm and hate, that men should dare to deny the divine oracles, and to teach what was outrageously contrary to the scientific decisions of the church. But time passed on, and the rage of church rulers died down; the mammoth mechanism of the heavens maintaining its serenely steadfast order, till the unreasonable became the reasonable, the incredible the credible.

There is here great confusion of thought. The lack of information on a particular subject does not constitute an element of unreasonableness. Absence of knowledge cannot, by any stretch of imagination, be considered as another expression for the unreasonable. Ice is just as reasonable a con-

cept as is volatile water. The ignorance of its existence cannot make it unreasonable, for were this not so, then everything in this world of which a particular man was uninformed, would require to be classified as contrary to reason. When the papal church realized the truthfulness and importance of the astronomical labors of Copernicus and Galileo, it awoke, not to a sense of their reasonableness, but to a feeling of its own lamentable ignorance. If this is not what the church thought, it is most certainly what intelligent people thought of it.

The Christian disposition to associate "revealed truth" with the temporarily irrational is due to the persistent hope felt by all believers that the most perplexing articles of the creed may yet become soundly rational, if men will but continue to manifest the spirit of patience and of good-will. But it is a fact worthy of the most careful remembrance that while many a scientific discovery which at first seemed highly unreasonable was accepted with gratitude by the entire world, when more perfectly informed, not a single item of Christian teaching has grown in reasonableness, and been more generally accepted on that account, during all the centuries that the church has existed on the earth. It is the contrast between a live fact and a dead presumption; between a living principle growing out of valuable discoveries, and a worthless sentiment entombed in defunct issues. The theory of a positive or a privative force in things unreasonable has no application in the case of religious dogmas, seeing that they have always been unreasonable, and must necessarily ever remain so because they are wholly without the province of reasonable human thought.

Reason is indebted to Faith for nothing, if by Faith is meant that undefinable something by which men accept as true what does not exist, so far as man can determine. The great difference between Faith and scientific hypothesis is seen in the fact that the former is an end, beginning and ending in itself; while the latter is but a means to the discovery of some great and useful truth, by which mankind shall be truly benefited. It is perfectly true that science begins with suppositions, theories, speculations. This position is highly rational; for until an idea takes shape in the human mind, there is no prospect of man's journeying into new fields of discovery and invention, and pressing forward to nobler achievements. The scientist starts with an hypothesis that he may end in the discovery of a new truth; the religionist begins with a presumption, and never gets beyond the hypothetical stage in his discoveries. When the scientist discovers his fact, you never hear of his hypothesis again; but as theological Faith is incapable of discovering anything new, it necessarily remains in the hypothetical class—a field for dreamers, for men who see visions, and whose love of the mysterious transcends the love of truth.

Christianity has made many a concession to Reason; in fact, it has always boasted that it is the most reasonable thing in the universe, seeing it is a revelation from God, who is the fountain source of Reason and of truth. But the difficulty of this whole matter lies in the fact that while the church with the rest of the world is obliged to acknowledge the supremacy of Reason, it withholds the consideration of its tenets from every method of rational analysis save that upon which it has previously placed the seal of its own approval. In other words, every church in Christendom cultivates a Reason *sui generis*; so that to understand Roman Catholicism, one must develop a popish mind; and to appreciate the beauties of Methodism, one must have long dwelt with Wesley. But this is not the Reason which prophesies truth; it is the Reason that is in bondage to Faith, from which all hope of progress has vanished.

"Religious Faith is losing ground in our day," says John Burroughs, "because the light which fills the world, begotten by science, education, industry, democracy, is more and more the light of broad noonday, clear, strong, merciless. Our fathers

stood much nearer the twilight, the region of sentiment, of emotion, of enticing but delusive lights and shades. The morning of the world is past: what the completed day will show forth does not yet appear."

### Not Fruits of Materialism.

The staid *Public* (New York) sometimes allows queer statements. On June 29 (page 834) a book reviewer says, seriously or otherwise: "The author shows that from the common soil of modern materialism have sprung such commonly abominable things as Huxley, Haeckel, Zola, Anatole France, Bernard Shaw, German Kultur, and the booze business."

But plenty of people charge everything evil to Materialism. What they call Good is derived from Spiritual Forces. The reverse is the truth.

Peace, morality, and justice have been promoted more by Materialists than by any other class. Our philosophers, statesmen and inventors are unbelievers—classed by the pious as Materialists. No advance can be credited to the devout class, meaning all who make a virtue of believing the priests of 4,000 years ago, the like of whom may still be seen in Egypt and Palestine. Such "faith" is the worst of vices, without a tinge of merit; it shuts out progress, makes thinking a crime.

"German Kultur and the Booze Business" sprang from modern Materialism! I have a list of large contributors to religious purposes. The largest amounts come from German brewers and distillers.

On Dec. 16, 1917, M. M. Mangasarian said in a lecture.

"The kaiser has debauched the German mind, . . . has brutalized one of the proudest peoples of the world. He has made the German mind a greater menace than German guns. And he is as religious as he is warlike. When he is not talking war, he is talking religion. When he is not fighting, he is praying; . . . he wants a Hohenzollern world and a Hohenzollern god, both made in Germany."

The believer who condemns the kaiser as a Materialist is simply judging all other beliefs as he pleases, thus claiming religious infallibility.

On July 4 Secretary Baker said. "The German government has corrupted the public education and . . . the ancient religion of this people until it has pictured its national God as a partner of its emperor. And this for the purpose of securing blind obedience to the orders of the ruling caste." Every logical Christian must endorse the Bible.

Mr. Baker is mistaken if he thinks the kaiser alone uses the threats of hellfire to secure obedience. The Holy Alliance, a union of four despots, in 1822 thanked the pope for what he had done in keeping the nations in submission to them. In fact, all history abounds with despotism and its horrors, often based upon religious fear. C. F. HUNT.

### THE CHRISTIAN.

"We Germans will preserve our conception of Christian duty toward the ill and wounded. While waging war we will also treat those wounded in battle so that when this terrible business is over and men again extend their hands to one another we may be able to recall with a clear conscience and without remorse every day and every act of these hard times."—*The Kaiser, as reported in the Lokal-Anzeiger.*

This world is after all a place  
Where brutal kings have lived before.  
And will again, until the race  
Of kings shall be no more.

So not his iron fist alone  
Makes Bill the Bloody take the bun.  
What gets me is the fellow's tone.  
I hate a pious Hun.

"When men again extend their hands  
To one another"—Are you mad?  
What men, in what degenerate lands,  
Would shake with you, you cad?

"Without remorse," "with conscience clear,"  
You Germans hope you will recall  
Your every act? O Belgium, hear  
This red barbarian's gall!

—Clarence Day, Jr.

Brains are of no religious denomination.

What the world believes today it denies tomorrow.

## NOTES AT LARGE.

The daily paper that we read habitually pays a fine and glowing tribute to the late John Purroy Mitchel, who fell to his death, July 6, while flying a scout machine at Gerstner Field, Lake Charles, Louisiana, ending his life "in a mere adventure of patriotic devotion" just as he was about to enter his fortieth year. We are told that "the city never had a better or a more honorable servant," and "never have his merits shone so bright as they will now in the bitter hour when it is too late." It was the fidelity of Mayor Mitchel to his trust as mayor of New York that indirectly led to his untimely end. The most distinguished service he undertook was that of reforming the Catholic charitable institutions of the city, which investigation had showed were modeled after those of Ireland as described by O'Donnell's book on political priests. This attempt caused the defeat of Mitchel at the primaries and again as independent candidate for re-election. Except for the revenge visited upon this good and honorable servant of the municipality of New York by an angered priesthood voting its dupes, he would have held the mayor's chair instead of falling from his seat in a scouting aeroplane. Of course the priests did not know what they were doing. But if Mitchel could not as a public servant survive the hatred of the Catholic church which he provoked, his memory is at least secure. We find in the *Evening Sun* a short editorial sermon that might have been pronounced by some minister of the Religion of Humanity. It is entitled: "He Still Lives":

"The influence of some real leaders of men dies with them. Their work may stand, but coldly, as a monument that evokes respect and critical approval with no warmer emotion. Work well done lasts, but often the worker is forgotten. Not so is it with those who add to their worthy achievement the something over that makes for personal devotion, and remembrance beyond the cool approval of history.

"John Purroy Mitchel was one of these. While he lived his value could be measured. It was contained in himself; and the work was visible there. Now that he is dead who shall measure that other and mayhap larger part of him which will inevitably be distributed among the very many soldiers who admired and loved him? How many of these—our best—are now feeling that this great loss must somehow be made good; that they must rise a little above their best? A little wiser, a little steadier, a little braver, a little more determined against the enemy.

"In this manner does not Kitchener still live? Is not Guynemer still flying in spirit for France? So, we have lost one of our best beloved, from whom we expected more benefits, but in just the measure that he was beloved he is not dead, but still lives and continues his service to our country and to mankind."

Yes, "he lives," like "those immortal dead who live again in deeds of daring rectitude." He was buried from a Roman Catholic church in the sure and certain hope, on the part of the priests, of a long and troublous stay in purgatory.

In a letter, sent to all pastors in the Milwaukee Roman Catholic Archdiocese, Archbishop S. G. Messmer forbids priests under his jurisdiction assisting in prohibition movements, and denies to Prohibitionists use of church property for holding meetings. The letter reads in part as follows: "It becomes more evident from day to day that there is a strong sectarian power back of the present prohibition movement. We may not deny that many Catholics, priests among them, are actuated by good motives and acting in good faith in this matter, but they fail to see the absolutely false principle underlying the movement and the sinister work of the enemies of the Catholic church." This is a view of the prohibition propaganda that has not been presented before; and, like every other opinion coming from Romish sources, it is wholly false. Archbishop Messmer ought to know that the liquor question has been before the American people in one form or another since 1661, long before Catholicism was ever dreamed of as becoming in any special sense a feature of the national life.

Romanism has so long planned against the well-being of our social and domestic life that it has developed the false impression that all organizations not Romish, and all community enterprises not endorsed by the church, are but symbols of the latent opposition that exists everywhere against the pretensions of popery. Its hand has been so long against mankind that it thinks that every man's hand is against it. It would undoubtedly be a blow to the Romish liquor trade were a prohibition law affecting the whole nation passed at this time; but it would not be because of any opposition to the Romish denomination as such, though that organization has done more than its share in making the drinking habit contemptible.

There is a disposition on the part of certain fanatical believers to turn every holiday into a religious commemoration. The Rev. Joseph F. Newton, preacher of the London City Temple, who was formerly located in our western country, thinks that the Fourth of July ought to become a great annual religious celebration, in which all the Entente peoples of all faiths—Protestants, Catholics, Anglicans, Calvinists, Lutherans and Jews—could join. This desire on the part of religionists to absorb every national holiday is not only objectionable from the standpoint of altruism, but also because of its unjustifiable persistence in intruding the claims of religion on every possible occasion. There are other people in the world than those mentioned in the list of this pious preacher; there is the great army of intelligent Rationalists, who, while they do not blow their horns as pulpiteers, are a rapidly growing body, and one which pietism will have to reckon with seriously before the lapse of many years. These are to be respected in their wishes as much as the different varieties of Catholics and Protestants, who burden the intellectual atmosphere of our different communities with a weight of mystical balderdash they are pleased to call religion. The Fourth of July is a festival of earth, not of heaven; and to transplant it to an uncongenial soil would be to kill it. Religion is the philosophy of paradise; but patriotism is one of the joys of earth. Will Christians never learn to distinguish?

A husband and wife who could not agree to live together, and each of whom wanted possession of their two young children, took their case before Judge Mahoney of the Chicago Court of Domestic relations, who instead of adjudicating upon the matter advised the couple to go to church. "The missing link between you," he told them, "is religion, the real foundation of the home." The judge could not have more plainly evinced his disregard for the limitations of a civil official, whose interference with the religious customs of citizens is an impertinence, nor his ignorance regarding the function of religion as related to the home. Religion may fail to be a disturbing element in the home when husband and wife are of the same denominational faith; otherwise it is a source of discord. Its acceptance by both is no greater cause of harmony than its rejection. The home is older than religion, and will survive its disintegrating influence, just as the state will survive the church, and society may rise above the felt need of either. We hear of Protestant wives or husbands quarreling with marital partners who are Catholics, and vice-versa, and those of either denomination will make trouble for the member of the union who disbelieves in any religion and goes to no church at all. And were religion and church-going a harmonizer, it would still be a violation of the sworn duty of Judge Mahoney to impose it upon persons whose misfortunes have brought them within his jurisdiction.

Correspondents and contributors may assist us in our endeavors not to provoke the censorship if they will avoid certain allusions to the war and the Bible. There are some consecrated Christians who hold that their religion compels them to be pacifists and

to propagate that view—it is not good form now to abet these by quoting any sentiments to be culled from the words of Jesus in their behalf. They dodge his one sound prediction: "I came not to send peace but a sword," and that other command (Luke xxii, 36), where the sword is reckoned more than raiment. That evasion is now discountenanced by the government. And the German theologians are not to be followed in their attempted demonstrations that for the acts of the kaiser's army a scriptural excuse is to be found. That is violative of the espionage act because calculated to give pause to the Old Testament Christian on the question of canning the kaiser for his offenses against humanity. The fact is the kaiser is on trial before the bar of the twentieth century and he is indicted by the laws of Humanity. We may not accord to him a free hand by citing Moses or Joshua, nor can we submit to see civilization slaughtered because of the interpretation the consecrated Moodyite puts upon the words of Jesus. Let the bibliolaters take a hint from Thomas Paine, who had no difficulty whatever in finding scripture to suit the purpose of a republic fighting imperialism. These are war-times. The privates in the home army are under command. Let us be good soldiers.

It is reported that Portugal is about to send a diplomatic representative to the Vatican. This action is quite out of accord with the statement made in the May 18 issue of the Romish publication, *America*, that the last vestige of the pope's temporal power "has been in its grave these many decades." If this announcement be true, why is the President of the Portuguese Republic seeking international relations with a sovereignty that does not exist? Here is another sample of Jesuit deceit. *America* knows perfectly well that the temporal power of the Vatican prisoner is simply in a state of abeyance, otherwise the pope would throw off his self-imposed condition of confinement, and appear among men, as behooves every man to do that entertains the proper respect for his fellow-men. The action attributed to the Portuguese government would show the falsity of the published utterances so frequently to be found in Romish papers that the pope's temporal power is a thing of the past. It is no more a thing of the past than is the pope himself. Every pope since 1870 has been striving to recover his civic rule; and at no time so glaringly as during this present war. He is today a temporal ruler without territory. This latter he is hoping and striving for; and this fact ought constantly be borne in mind when one is considering the pope's attitude towards the warring nations of Europe.

"Workers" from Greensboro, North Carolina, have just taken a religious census of High Point, a city of 15,000 population in the same state, and either the census takers were not expert or there is a vast amount of religious indifference in High Point. The *Daily News* of that town says: "The reports show that there are 10,351 white people inside the limits, 3,640 of them being members of local churches while 1,140 retain membership in churches located in other places, making a total church membership of 4,256. This leaves 6,095 white citizens who are not connected with any religious body and of this number 1,488 failed to express preference for any church." It is further shown that not one-half of the more than ten thousand children attend Sunday school. The statistics refer only to the whites. A different report was expected from a large city of the South, the garments of which section, it is sometimes boasted, have not been singed by the Higher Criticism.

When Mr. W. Y. Buck, a Pennsylvanian subscriber, received from his congressman, the Hon. Henry W. Watson, a letter urging him to speed up in contributions and conservation, he replied that he was doing his best—had bought all the Liberty Bonds he could pay for and was economizing on food. He added, by way of pointing out a source



of revenue and military strength the government appeared to have overlooked, the fact that the country has perhaps two billions' worth of church property that pays no taxes, and large numbers of husky divinity students of military age who are not called upon to bear arms. Mr. Buck likewise adverted to the failure of the churches to back the government in its temperance program, demanding instead, immunity from the hardships of prohibition. "I fail," wrote Mr. Buck, "to see any justice in such unconstitutional favors being granted to any special class, in this glorious Republic of ours. Autocracies may do as they will, but this is a democracy, and the time is ripe for Congress to remedy these glaring evils." For a reply he received from Congressman Watson a bulletin entitled "The Use of Wheat Flour Substitutes in Baking."

For some reason we find an unholy delight in the following special dispatch to the *New York Tribune* of July 4:

"Washington, July 4.—To obviate any controversy that might arise by reason of Jewish chaplains objecting to wearing the cross as insignia, the War Department has decided to adopt the shepherd's crook as the regulation mark of army chaplains. The shepherd's crook was the insignia used until 1898 by chaplains in the army, but at that time the cross was determined to be the most symbollic decoration of the army's clergy.

"The decision of the War Department followed a request from representatives of the Jewish faith, who declared that the shepherd's crook would still probable objections by members of that faith in the service. The department will announce soon the size and design of the new insignia."

The crook! The word belongs also to police parlance, and has another than its pastoral connotation. Formerly the crook may have taken precedence of the cross as the sign of the pope's office, for we read in Dante's "Purgatory" (canto 16), that when the pontiff displaced the emperor in the political and military affairs of Rome, "the sword is grafted on the crook." Is a sword grafted onto a crook when military rank and clothes are given to a parson, or is the crook grafting on the sword, as it were?

The trial of John J. O'Leary, alleged to be implicated with his brother, the notorious Jeremiah A. O'Leary, in anti-Ally propaganda, brought to the witness stand the Rev. Patrick O'Donnell, rector of the Catholic church of St. Francis de Sales, to whom Jeremiah made his confession before legging it for the West. Father O'Donnell admitted that he was a member of the "American Truth Society," of which Jeremiah O'Leary was president, that he was a subscriber to *Bull*, and that he was at the bazar where money was raised for the uprisers in Ireland. The priest has thus far enjoyed immunity from arrest as a co-conspirator with the O'Learys and their accomplices.

"The K. of C. want \$50,000,000 more." The Y. M. C. A. will ask the public for \$112,000,000 more after the next war loan. This all in the day's news. Also, the Elks in convention at Atlantic City voted, July 9, "to make a second \$1,000,000 appropriation for relief work during the coming year," the amount to be raised by a per capita tax on members. The Elks is not a religious organization, and the contribution is a gift to the United States.

One hundred Jewish merchants on the East Side of New York, arrested for doing business on Sunday, allege that they are being persecuted by Tammany politicians because last fall they left the Tammany party and voted the Socialist ticket. As nearly all prosecutions for Sunday violations are persecution or spite work, the allegation of the Jewish merchants has a chance of being true.

As an offset to the booming of the clergy who are entering the Army—mostly as non-combatants—the Rev. Thomson, of Glasgow, declared that the younger men "seemed to prefer working with a corkscrew and a lemonade bottle in Y. M. C. A. canteens." He would refuse, he said, to fill the pulpits with such men. Plain speaking of this kind from the pulpit is as welcome as it is uncommon.—*Freethinker*.

## Our Devout Senate.

From the *Congressional Record*, July 2.

Mr. MYERS (of Montana). I have been requested to introduce the joint resolution, which I now present, and I cheerfully do so. I ask that it be read, and I ask then unanimous consent for the immediate consideration of it.

Mr. PENROSE. Let it be read for information.

The joint resolution (S. J. Res. 164) requesting the President to commend by proclamation to the people of the United States observance of the practice of prayer at noon each day for victory in the war was read the first time by its title and the second time at length, as follows:

Whereas what is called the angelus, the practice of prayer for one minute at noon each day for the success of our country in the existing war, is being observed in the District of Columbia and some other parts of the United States; and

Whereas it is the desire of some good citizens that it be observed generally throughout the country to the end of war; and

Whereas the sentiment is in accord with the traditional spirit and sentiment of this country and recognizes the overruling power of the Almighty: Therefore be it

Resolved, etc., That the President is requested to commend by proclamation to the people of the United States observance in their homes and elsewhere, until the end of the war, of the practice of prayer for at least one minute at noon each day to God for victory for our cause in the existing war.

The VICE-PRESIDENT. Is there any objection to the present consideration of the joint resolution?

Mr. THOMAS. Mr. President, the joint resolution which has just been introduced is no doubt commendable, but I think the people should be left to their own impulses in this matter. I do not see myself the necessity of our legislating upon or passing resolutions about everything under the sun because we are at war. I say that without reflecting or intending to reflect at all upon those who feel that the joint resolution is appropriate and should be adopted.

It is a fact, however, Mr. President, that all the nations engaged in war and their people are praying either to the Almighty or to Allah for victory. The central powers have as their ally a Mohammedan nation. As a consequence they feel that their supplications to the god of the Mohammedans and of the God of the Christians may result, and some of them contend that they have resulted in the success of the arms of the central powers up to this time. The Kaiser is not only praying to the Almighty constantly, but claiming him as a partner. We regard both as sacrilegious in view of the manner of German warfare. But we propose to make our supplications, and are making them, to the same Divine Power, and I have no doubt as we have made them we will continue to make them. Their efficacy will be determined by results when the war is over.

Why legislate about it? I do not believe that if we enact this legislation we are going to produce any more prayers, and I am sure that if we do not enact it the number of prayers which daily ascend to Heaven will not be sensibly reduced or decreased.

I think we had better spend our time on legislation of a more material and important character, and I therefore object.

Mr. McCUMBER. Mr. President, two little girls were hurrying to school one morning and found that they were liable to be late. One of them said, "Let us kneel down and pray that we will not be late." The other replied, "No; let us skip right along and pray as we go."

I think that this little bit of philosophy would be well to be observed by the Government. I think we ought to get along with our work a little more rapidly than we are doing and pray as we get along.

Mr. PHELAN. Mr. President, what is the parliamentary situation in respect to the resolution?

The VICE-PRESIDENT. There was objection to it, and it goes over.

Mr. PHELAN. I desire to say, Mr. President, that the President of the United States has expressed interest in this resolution. Through his secretary he has communicated that interest to one of the societies advocating it. It is a beautiful idea—the giving by the people of one moment on each day for the men at the front and to offer up a prayer of supplication for their safety and the success of our arms.

Scientific gentlemen, apart from religious advocates, have come to the conclusion that when a large body of people concentrate their minds on a given purpose it is helpful even to those who doubt and scoff. Most admit the efficacy, in that sense, at any rate, of prayer, and I trust that the joint resolution will prevail when it is considered by the Senate.

Mr. THOMAS. Mr. President, my remarks are not those of a scoffer, although I have never made any pretensions toward Christianity. I am thinking about the boys at the front nearly all the time and I am trying to do all I can for them. My impression is that the busier we are in their behalf the more certain we are to succeed. Prayer may be available; it may produce something. The prayers that are being uttered all the time will be efficacious, whether this measure pass or whether it does not. The whole situation was summed up in the statement of the Senator from North Dakota [Mr. McCUMBER], let us pray as we work, and work, whether we pray or not, for success in this war.

Mr. MYERS. Mr. President, in regard to the joint resolution which I have just introduced, and as to which there was objection made to my request for unanimous consent for immediate consideration, I will say that I was requested to introduce that joint resolution, and when requested to do so I could conceive of no possible objection to doing it. The sentiment of the joint resolution is in accord with my sentiments, and I thought it a very appropriate and timely resolution to offer and for which to ask unanimous consent for immediate consideration. It did not occur to me that there would be any objection from anyone in this body to the request for its immediate consideration. However, of course, there having been objection, it cannot be considered immediately. That takes unanimous consent. I will state, however, that I regret that there was objection and regret that the resolution was not given the right of immediate consideration and unanimous passage by this body. I think it is a very timely, fit and appropriate resolution, and I heartily approve of it.

The VICE-PRESIDENT. To what committee does the Senator from Montana desire to have the joint resolution referred?

Mr. MYERS. It is suggested to me by other Senators that it go to the Committee on the Library, and I ask that it be referred to that committee.

The VICE-PRESIDENT. That action will be taken.

From a *Daily Newspaper*.

Washington, July 5.—The Senate passed a resolution today requesting the President to issue a proclamation calling on the American people to observe noon prayer during the war. It now goes to the House.

Senator Phelan (Cal.) read a letter from Secretary Tumulty, which said the President regarded the noon prayer as "a beautiful thought."

## THE LETTER BOX.

E. F., Brooklyn.—The name of the president of the Secular Society of New York was incorrectly given. It should have been F. S. Merlin.

KUSEL, Los Angeles.—The letter of Major E. S. West to the Moody Bible Institute of Chicago, was printed in THE TRUTH SEEKER of March 23, 1918, and was perhaps copied from our columns into the paper where you find it. Thank you, however.

A. S., Louisiana.—As you are the editor of a periodical, why not use its columns to answer Mr. Walker, since your answer, sent to THE TRUTH SEEKER, is conceived in such terms as would probably cause this paper's mailing privilege to be revoked? We shall confront Mr. Walker with your letter and observe his dismay.

E. P. I., New Jersey.—It is reported that Bouck White's Church of the Social Revolution has been closed ever since the pastor went to jail with certain of his congregation for burning an American flag. White's last appearance, according to an informant, was when as "Chief Nut" he called and held a Constituent Assembly to draft a new Constitution for the United States.

W. VAN DER W., New York.—The capacity to criticise works of art is a cultivated one. As we lack it, the crudities of a bad drawing are not so plain to us as the defects in a poorly-written article. But the casual reader, who seeks only the point made in a drawing or an article, is not worried about the construction of either. Robert Louis Stevenson spoiled the pleasure of Fleeming Jenkin in reading Scott by pointing out to him the defects in Sir Walter's style.

W. M., New Jersey.—We noticed in the *Congressional Record* of July 6 that the promotion of Eugene L. Macdonald of the American Expeditionary forces to be a lieutenant of the Engineers had been confirmed by the Senate. We understand his name was sent in by Pershing. The promotion came in regular order, since he enlisted as a private, was soon appointed sergeant, and then was advanced as above. Putnam, who enlisted in the navy as apprentice seaman (being under age), is now a corporal in the Naval Guard at Philadelphia, but senatorial cognizance of his rise has not been taken, up to the present time.

J. M. P., Texas.—We approve of your sentiment; but is this poetry which occurs in the poem you submit for publication?—

"And when we get our armies concentrated and ready to fight over in France,

We are going after the Germans and fight them until they all run and tear their pants?"

Does that fit the definition of poetry as the form of literature that embodies beautiful thought, feeling and action in melodious and rhythmical language? We have never noted the word "pants" in the work of our best poets.

We have reprinted for the author from THE TRUTH SEEKER of June 8 the article on the two creation stories by William B. Fleck, a former Catholic priest. It is a neat pamphlet, on good paper, with portrait, and is priced at 10 cents per copy.

## RELIGION IN THE SCHOOLS.

### Objections to Both Catholic and Protestant Programs Stated by a Jurist.

By THE HON. JUSTIN HENRY SHAW.\*

Trial Justice, Municipal Criminal Court, Kittery, Maine.

The *Open Court* for February, 1918, finds some considerable space for two interesting articles which rather unexpectedly continue the historic attempt to meddle with the public schools by a union of the religious cults, if it were possible that such a union might be accomplished. The first is under the quite familiar title of "Bible-Reading and Religious Instruction in the Public Schools; from the Catholic Point of View," which is entirely an anonymous statement only of the Catholic position. The other, probably intended as a sort of concurrent contradiction and of immediate balance, is a Protestant plan of momentum, and entitled, "Religious Education in the Public Schools," by Mr. C. E. Sparks.

One cannot say that either of these articles is of intimate consequence on these questions. These religionists come to us even in the same number of this magazine, with the customary different meanings to their religions; differences of authority, differences in what they please to call their text-book; independent and separate interpretation; and obviously with a religious quarrel among themselves that cannot possibly be concealed. It is plainly admitted by the Catholic and emphasized by the Protestant. They necessarily present themselves under the motive of *morality*, because one must approve of morality, although neither seems to know just the meaning of the term; but they appear together with a theological, sectarian disturbance which is not a new one, and ask to have a hand in the public schools. Of course they will not be more generally permitted to do so, and I shall perhaps hastily attempt to tell them why, and the reasons are substantial and convincing ones, I think—historical, legal and moral. They involve briefly the purpose of education, the purport of our national and many state constitutions, and some better ethical considerations.

Therefore, in view of the more clearly recognized absolute separation of the Church and State in America, as intended by our national Constitution, and with some better knowledge of recent state constitutional provision and of decision in the courts thereunder; and particularly in the face of the unprecedented expulsion of religion from the affairs of the commonwealth in a leading state like Massachusetts in the adoption of its sweeping Forty-sixth Article of Amendment to the Constitution, which I append,<sup>1</sup> one must gladly feel that these religious articles are to be regarded as untimely, and to a great extent socially as almost impudent.

\* In the *Open Court* (Chicago).

<sup>1</sup> ARTICLE XLVI, CONSTITUTION OF MASSACHUSETTS.

(In place of article xviii of the articles of amendment of the constitution ratified and adopted April 9, 1821, the following article of amendment, submitted by the constitutional convention, was ratified and adopted November 6, 1917. Effective October 1, 1918.)

Article xviii. Section 1. No law shall be passed prohibiting the free exercise of religion.

Section 2. All moneys raised by taxation in the towns and cities for the support of public schools, and all moneys which may be appropriated by the commonwealth for the support of common schools shall be applied to, and expended in, no other schools than those which are conducted according to law, under the order and superintendence of the authorities of the town or city in which the money is expended; and no grant, appropriation or use of public money or property or loan of public credit shall be made or authorized by the commonwealth or any political division thereof for the purpose of founding, maintaining or aiding any school or institution of learning, whether under public control or otherwise, wherein any denominational doctrine is inculcated, or any other school, or any college, infirmary, hospital, institution, or educational, charitable or religious undertaking which is not publicly owned and under the exclusive control, order, and superintendence of public officers or public agents authorized by the commonwealth or federal authority or both except that appropriations may be made for the maintenance and support of the Soldiers' Home in Massachusetts and for free public



JUDGE SHAW.

The religious standpoint in these times can never be a very cheerful one. Everything is usually very nearly all wrong with the world. The religionist usually has the attitude of Dean Mansel, that "the adversity of the good, the prosperity of the wicked, the tardy appearance of moral and religious knowledge in the world, are facts which no doubt are reconcilable, we know not how, with the infinite goodness of God."

"Irreligion and religious indifferences are gaining day by day an increasingly firmer hold upon society here in America," is the lament of the Catholic author in the *Open Court*, and fear is expressed "that we are reverting to the Greek type of paganism," and paganism is intentionally made a common name for evil, in self-defense. I shall hope to add a little to the religious disquietude, from pagan motives.

This must be a very strange condition, if true, with approximately 175,000 Christian priests and ministers in the land; more than 200,000 untaxed churches and billions of dollars in church buildings and endowments and advantages; with the influence and activities of 35,000,000 organized Christians in the country, with numberless Christian institutions, missions, parochial schools, parish settlements, Bible publishing houses and unlimited opportunities. Something would seem to be wrong with Christian "education," if the pessimistic complaint were well founded, and it were important some other plan of teaching should be worked out. It would be a great satisfaction if we could feel that this religious depression were entirely justified. For religion to have thus fallen is indeed a great gain. But I suspect that religion was never more contemptible than it is at the present moment.

One can only regard the Catholic article as showing how impossible it is for the educated world at this time seriously to consider its theology or its theory of education. The church would appear by its admission not only to have failed in its plan of salvation, but also in religious education and in promoting what it terms morality. This is a serious admission to make for the purpose of asking the privilege of introducing religion in the public schools, so far as the Catholic is concerned, if he intends to do so.

One must say that the Catholic article is ap-  
libraries in any city or town, and to carry out legal obligations, if any, already entered into; and no such grant, appropriation or use of public money or property or loan of public credit shall be made or authorized for the purpose of founding, maintaining or aiding any church, religious denomination or society.

parently intended to be entirely frank and consistent, and of course religious. It is impossible to credit the Protestant writer with such consistency or with very much social integrity, as I shall show, because he intends that his terms shall be deceiving. The Catholic writer does not. He has nothing to say about the "ungodly American public schools," nor any intimation of their "immoral output." The article is fair and without unkindness. One may question, however, how far this Catholic is permitted to suggest any cooperation or agreement with any Protestant plan for religious instruction in the schools, as the article at least in a way implies, but this may be treated as a defect in any Catholic plan. It says nothing new about the Catholic standpoint, except perhaps in this one implied particular, and it very honestly states apparently the Catholic position, but of course in a hopeless way to ever make this religion intelligible or sensible. It does not attempt to say that if Catholics were allowed to introduce religion in the public schools Catholics would teach the Protestant religion. But Mr. Sparks plainly wishes to teach the Protestant religion in the schools, and would call it "morality."

The Catholic writer very properly recognizes and also honestly admits that "our public schools have been made non-sectarian by legislative act. There can be no question," he says, "of promoting religious life in these schools at present." And then he obviously observes that "in certain quarters Bible-reading has been recommended to remedy this defect" (and I will emphasize his comment)—"*Bible-reading as it is practiced by certain Protestant denominations.*" And so he raises the question now "whether Catholic pupils can take part in this reading without doing violence to their religious convictions." Of course it hardly ever occurs to the religionists that the intrusion of their religions where religions are not wanted and are not intended, might be a violence to the conscience or conviction of the secular American Rationalist.

I do not believe that these two religious articles should be considered with any great concern by Americans. The efforts have been simultaneous suicides, and I think I might very well be in a better business just now in the more serious affairs of the country than in taking the time to attempt a reply to these religionists. I should suppose, if religion were good for peoples, that Spain, Russia, Mexico and other religious and Christian communities ought to be the most beautiful countries and that there could be no great objection to the Christian religion in this country.

The most positive injunction, from the Catholic standpoint of authority is that "*there must be no Protestant Bible-reading* [in the public schools] because (a) Protestant Bible-reading is founded upon an entirely false idea of inspiration which, *a posteriori* at least, has proved untrue; and (b) no Catholic layman may read any Bible whose text has not been approved by the competent ecclesiastical authorities and accompanied with the required commentaries." Here is the positive asserted authority of the Catholic church against the Protestant pretense, and its reasons. Obviously its authority must be true, or else it is not true. The religious dispute therefore begins here. If it affected them only, we would not be further concerned.

Then we turn to the lubricated Protestant plan and "the dominating note in [his] religion is authority," says the Protestant Mr. Sparks, which is a strange suggestion for a Protestant to make. And again he makes the same sort of blunder for a Protestant to make in an article that appears concurrently with a Catholic article, in saying that "in moral training it is *absolutely necessary to develop a reverent respect for authority.*" (A part of the italics are unwisely his own.) "And the first point in this [Protestant] plan that is now presented is the introduction of [Protestant] Bible-study *into the curriculum* of the public school. And again he says, unguardedly—or unblushingly as I regard it—that "the Bible is *the text-book of ethics.*" This has been forever disposed of by better schol-

ars and moralist than I. There remains the task of more general education.

When the Catholic writer may be able to show conclusively to his Protestant friend that the Catholic church still possesses the entire "divine revelation" and that Mr. Sparks has none of it; or when the Protestant Mr. Sparks may submit properly to the "divine" authority conferred upon the institution of his Catholic friend, and feels that a parochial religious school is better than an American public school, then these gentlemen will be in better position to argue together effectively about the benefits of religion in the schools, and the argument will be entirely Catholic. It is necessary kindly to remind our religious friends of this before they reach the schoolhouse doors with an unended quarrel of three hundred years.

But a single comment should be made on one of Mr. Sparks's assertions. "The Bible is the textbook of ethics," he says. One must simply say and make it plain that the man either knows nothing of the Bible or does not know the meaning of the term ethics. He is not in any sense an educator.

And I need go no further than the same issue of the *Open Court* to remain our Protestant Mr. Sparks of the contention of the Catholic writer that "religious instruction is the particular function of the ecclesiastical office (Matt. xxviii 19) and may not be exercised by any person without the canonical permission of the bishop." It would be better, as it seems to me, to acknowledge that the teaching of the only true revealed and divinely authorized religion should be left to those who have received the revelation and the authority. One can therefore have no discussion with our Catholic friend in his sincerity in this respect. And I would like to remind the Protestant Mr. Sparks of the suspicion of the Catholic friend that "the Bible is not a children's reader."<sup>3</sup>

The Constitution of the United States is a superlatively moral and broad basis of government. "It is in no sense founded on the Christian religion," or any other religion. "It was the spirit of the eighteenth century, a century of philosophical inquiry, which gave our revolutionary leaders their broader view. Had they been susceptible to clerical influences, or had they consulted Moses and Paul, there would have been a king here, 'by the grace of God,' as there is in those Christian countries." For "there is not a single text either in the old or new Testament which may be fairly quoted in defense of popular or republican government." ("A New Catechism," M. M. Mangasarian, pages 193-198.)

To live under this American Constitution and to accept its opportunities of religious freedom and religious liberty is the finest privilege that man has ever inherited and enjoyed from his government. It also imposes an obligation not to use any governmental or state means for the promotion of any religion whatsoever. The text of the Constitution in this respect has become so well known

<sup>3</sup> It is plainly the intention of the Catholic writer to regard the Protestant Mr. Sparks as of no consequence as an authority on religion, inasmuch as the same gospel (Matt. xviii. 17) provides in case of a dispute between religious brothers: "If he neglects to hear the church, let him be unto thee as an heathen man and a publican."

<sup>4</sup> The qualifications for teaching the Protestant religion are more amusingly and applicably discussed by Mr. Eugene Wood in one of his delightful essays, on "The Sabbath School" (*McClure's Magazine*), in which it is suggested that "for some eighteen centuries it was supposed that a regularly ordained ministry should have exclusive charge of this work. At rare intervals nowadays a clergyman may be found to maintain that because a man has been to college and to the theological seminary, and has made the study of the Scriptures his life work (moved to that decision after careful self-examination), therefore he is better fitted to that ministry than Miss Susie Goldrick, who teaches a class in Sabbath-school very acceptably. Miss Goldrick is in the second year in the High School, and last Saturday afternoon read a composition on English Literature, in which she spoke in terms of high praise of John Bunion, the well known author of 'Progress and Poverty.' Miss Goldrick is very conscientious, and always keeps her thumb-nail against the questions printed on the lesson-leaf, so as to not ask twice, 'What did the disciples then do?'"

to scholars and lawyers that it is unnecessary to repeat it. No comment ought to be necessary to make the purport of this provision more manifest than the text of the provision itself. Only the lowest type of American religionist would attempt to modify it or evade it. And this "proudest product of the pen and brain" of man was not the work of religionists.

"This is a Freethought nation," says the scholarly Freethought author, Mr. John E. Remsburg, writing as President of the American Secular Union and Freethought Federation. "Freethinkers have preserved it. The Fathers of our Republic—Washington and Franklin and Paine and Adams and Jefferson—were Freethinkers. The saviors of our Republic, Lincoln and Grant, were Freethinkers. The man who first proposed this nation was a Freethinker. The man who wrote the Declaration of Independence was a Freethinker. The man who led the armies of the Revolution to victory was a Freethinker. The man who presided over the Convention that framed our Constitution was a Freethinker. The man who drafted that instrument was a Freethinker. Its ablest exponents were Freethinkers. The Declaration of Independence and the Constitution of the United States are both Freethought documents, the one Deistic, the other Agnostic.

"For a period of one hundred years from the accession of our first President, Washington, to the retirement of the twenty-second, Cleveland, not one Christian communicant occupied the Executive chair; for Garfield, while he had not ceased to commune, had ceased to believe. Our greatest statesmen and orators, scientists and inventors, authors and poets, have been Freethinkers. Free thought, free speech, a free press, and free schools, the products of Freethought, are the pillars upon which our national fabric rests."<sup>4</sup>

"The Chicago Bible" (a pamphlet against religion in the schools of that city, 1896). See also Remsburg's "Six Historic Americans" (The Truth Seeker Co., New York).  
(To be continued.)

### The Illusion of Free Will.

Free will is a favor which by a special act of grace God has bestowed upon the human race. Man is thereby gifted above all other animals with the ability to get himself damned.—*Voltaire*.

I've been thinking about this idea of free will and the more I think about it, the more obvious it becomes to me that free will is an illusion.

Free will is a product of theology—a fact which in itself is sufficient to excite grave doubt as to its soundness. The old theology rested on the theory that the universe is the result of a special creation; that man is the creator's special object of interest; that everything outside of man exists for man's special benefit, and that man exists for the glory of God.

Consistent with this theory was the belief that the creator implanted in man certain powers that exist nowhere else in nature, among them free will, which really means the power to determine the right course to be pursued, and the additional power to pursue that course in spite of all the limitations imposed by a multitude of conflicting circumstances. Merely to state it is to make plain its absurdity.

But the old theology has long since broken down. We know that man is not the center of the universe, but that he is an infinitesimal part of a limitless universe. We know that man possesses no power that has not always had a potential existence in nature. We know that there are no grounds for believing that man as a separate species will always exist. In short, we know that man is just as much subject to law as everything else in nature.

"But," says the free will protagonist, "if free will is eliminated, what becomes of the sense of responsibility?"

That is the voice of theology again. Every advance of Rationalism into the realm of theology is met by the plaintive cry of the theologian that the destruction of one of the dogmas will result in a corresponding destruction of morals. Aside from

the truth or falsity of his contention, it is merely a futile begging of the question. The important question is not what will result from the destruction of a particular belief, but what known facts there are to justify that belief.

But is it a fact that a decrease in the belief in free will results in a decrease in the sense of moral responsibility? It is not. If the contention were true, it would follow that the sense of responsibility grew out of the belief in free will. The truth is that moral qualities do not arise primarily out of beliefs, but of an enlightened self-interest which is the product of social relationships. Wherever the nature of existence compels men to cooperate the realization is frequently forced upon the individual unconsciously that it is to his own interest to help others, to be honest, and to shoulder his share of the work and responsibility. And the instinct to do these things frequently persists when the selfish reason for them disappears.

But while man's moral nature is not the product of his belief, it is true that his nature, his beliefs, react upon each other. And the belief in free will in time has a distinctly deleterious effect, ethically. It tends to generate intolerance and to put the sense of social responsibility at a discount. It is very noticeable that the great movements in the direction of social progress are carried on largely by people who emphasize the importance of circumstances in the formation of character.

Adhesion to the dogma of free will has been related in history to movements of intolerance and persecution. A belief in determinism, on the other hand, has largely coexisted with greater tolerance, with a more rational interpretation of evils, with a more practical and a more humane method of dealing with human failings.

ALEC WATKINS.

### The Case of the Y. M. C. A. in a Friendly Light.

To the Editor of The Truth Seeker:

In the June 22 issue of THE TRUTH SEEKER appeared an editorial headed, "Precautionary," having to do with the proposed Y. M. C. A. drive for a hundred million. As this drive is to be made in the name of Patriotism, and all Americans will be called upon to subscribe, you are right in stating that each citizen should investigate, satisfy himself as to the merits of the case and act accordingly. As truth seekers, then, we should approach the investigation with open minds, ready to accept fact as fact, and to credit or condemn, according to the evidence presented. To do this honestly, and in the spirit of true Americanism, we must obliterate politics, religion, and previously formed opinions. We must imitate, in so far as our individual capacities permit, that blind Justice who has ever been the guide of Rationalistic thought.

Consideration must be given to several points before a just decision can be made. It must be ascertained whether there is a necessity for such work as the Y. M. C. A. purports to do; what the purpose of the organization's war work is; what the methods used are; what results are obtained; whether there is graft in the disposal of funds collected, or are the moneys collected, used as the solicitors say they will be used, and finally, whether the whole movement is worthy of the support of a true American in this world war. These questions answered, one may meet the solicitor with a clear conscience, and subscribe or refuse, according to his own decision, and no man can object.

Is there a necessity for such work as the Y. M. C. A. purports to do? It is universally admitted that when large numbers of men are gathered together, and live for protracted periods in more or less segregated camps, the standard of morals is apt to be low. Especially is this true in army camps. Young men, full of life and vigor, more or less reckless of results, and with a sense of security from publicity, due to their "away from home" location and loss of individuality upon enlist-

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . . \$3.50  
 Two new subscribers . . . . . 6.00  
 One subscription two years in advance . . . . . 6.00  
 One advance subscription and one new subscriber, in one remittance . . . 6.00  
 To subscribers in Canada, \$4.00 per year. To other foreign countries, \$4.50 per year.  
 Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

(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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

# LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

## RATIONALISM AT THE HUB. From Libby Culbertson Macdonald, Boston.

To the Editor of The Truth Seeker:

This city of culture—not the "kultur" kind, be it understood—is at this time the most interesting place in America viewed either from a War or a Rationalist point of view. It literally swarms with soldiers and sailors, and they command more attention, and rightly too, than all the rest of us mere civilians put together—a husky set of young fellows, good to look at, jolly and carefree, you would say, despite the fact that they will most surely look death in the face before many months. If then, they do not look longingly back to their beautiful Boston Common days, I miss my guess.

"Rationally" speaking, you have only to visit Pemberton Square to be convinced that Rationalism is a drawing card. This square is just off a busy thoroughfare. A fine spot, sure enough, in which to draw a crowd. And here on Friday evenings you hear in brief the world's philosophy. The Salvationists, the Rationalists and the Mormons are all out in force, all determined to get their creeds "over the top!"

The Rationalists are sandwiched between the Salvation Army and the Mormons. The Salvation Army, with musical accessories a-plenty, "holds the fort" from seven to eight o'clock. I saw the big bass drum retire at that time with a backward look of disgust at the intelligent Rationalist who had just begun his speech. The crowd increased notwithstanding the entire absence of the "Army" stage props, drums, tamborines, organ, and uniforms.

The Rationalist speaker deserves a great deal more than casual mention. He is Edward M. White, a very good-looking man, if he is no longer young. His voice is big, powerful, compelling. He is highly educated, and has such a tremendous stock of information on every subject under the sun that he is ready to deliver a lecture at a moment's notice, extempore. He never has time at the meetings. The hour rolls round all too soon, when he must give way to the Mormons.

A lack of repose is the only criticism I have to make of this speaker. He won't keep still long enough to get through one sentence without turning his back upon you. Thus one is more than likely to lose the thread of his thought, considering that the roar of traffic in this locality is some times deafening. Mr. White is First Vice-President of the Boston Rationalist Society, and a most valuable asset.

M. T. Rush, more familiarly known as "Grandpa" (and by the way he is everybody's grandpa, even mine), is the president of the society, and his ample figure often looms up at the Friday evening meetings. His voice and the matter of his always brief discourses are as ponderous as his bodily frame. But he carries the heavy weight of these with pleasurable aplomb (would you say?), notwithstanding his seventy-five years. "Grandpa" and "Grandma" Rush are quite English, and they never lose an opportunity to swear by their "right little, tight little Island."

To return to Edward White. He is a pro-war speaker when he can have his way, and he likes to indulge his enthusiasm on this point in some of his Rationalist lectures. It is said that many of the simon-pure Rationalists object to this, and declare that on a Rationalist platform they want only the straight-out Rationalism without any "side swipes."

A happy way out of this difficulty is being discussed. It is proposed, in order to let Mr. White speak his thoughts, to have two soap box platforms conveniently placed near together, one marked "War," the other "Rationalism." Mr. Pro-War White

will enlarge as he pleases when he is atop of the box marked "War." Then he has only to take a short jump over to the box marked "Rationalism" to render himself immune to war, and thus be in a condition to meet the wishes of all. His short jump back and forth from these boxes will furnish a good example of the lightning-change artist.

The activities on Boston Common on Sundays exceed those of any other place in our country, I believe. The Rationalists are alive to this fact, and are heard to advantage on one portion of the Mall. Order and quiet reign, and respectful attention is given them, with no prospect of a mauling or arrest from the police. How unlike the fate of the New York Rationalist speakers.

THE TRUTH SEEKER believes that the answer to the questions "Whence?" "Whither?" can be answered only by science.

The proof of this view was finely demonstrated by Horace Taylor in his illustrated lecture, "The Evolution of Man," before the Dressmakers' Union about two months ago. The large hall was packed with young femininity, doubtless feminists as well. The audience was composed of differing religions surely, and this lecture, "The Evolution of Man," enlightened without antagonizing them. This is decidedly the class we must reach.

Horace Taylor is a young graduate of Harvard, and his achievements have already earned him "a place in the sun." He is only thirty years old, I am told. He is slightly above the medium height, has regular features, and a voice—my! what a voice!! His intimate knowledge of his subjects and his command of language are so great that he does not need to give any lecture in a stereotyped set of words. Infinite variety therefore is his. Commend me to the enthusiasm that will use, as Horace Taylor has done, his allowance of five hundred dollars a year from Harvard for the purpose of buying plates for his lectures.

I asked Taylor if it was not inadvisable and useless to prosecute the Rationalist propaganda during the term of the war. He replied that on the contrary, it was the great opportunity of our lives to smash all religious superstitions, and that the war was exemplifying this as nothing else could do. In view of this good logic why should not Freethinkers rally to the support of THE TRUTH SEEKER even as they are rallying to the support of government so generously? What other organ has been so efficient and so faithful?

This attitude toward the war as related to Rationalism will be demonstrated by Horace Taylor when he next lectures at Pemberton square.

Bismarck said: "As Christians we desire the propagation of the faith by which we are saved." That faith, Mr. Bismarck, is fast crumbling, for the war proves its lack of power to save anything anywhere in the world.

Paine Hall has been taken over by the government for hospital use. So the great name of Paine will be linked with the world war as it was with the war of Independence.

J. P. Bland, the very able and veteran Agnostic lecturer of Paine Hall, closed his meetings early in the season on account of ill health, but he promises to be back on his job early in September. He feels sure that he requires only a rest.

Dr. J. Danforth Taylor, will deliver some smashing blows at superstition when the Boston Rationalist Society resumes its meetings in the fall.

## OUR HOPE EXPRESSED.

From P. Franzman, Indiana.

To the Editor of The Truth Seeker:

Enclosed find order for books, pamphlets and gold badge pin, and my check to balance. I am well satisfied with THE TRUTH SEEKER all around, but I read Washburn first. His straightforward way of expression suits me exactly. Let us hope we soon get through this war muddle so that we may get to read of something else.

## SPENDING AND HELPING THE ENEMY.

From the War Savings Bureau.

To the Editor of The Truth Seeker:

Uncle Sam needs twenty billions of dollars or so this year for the war.

What does Uncle Sam do with this money? He spends it just as you and I spend our money.

What does he spend the money for? For ships, guns, shells, clothes and food for the soldiers and sailors, and for many other things needed to carry on war.

What do you and I spend our money for? For houses to live in, food to eat, clothes to wear, and for many other things of greater or less use to us.

But some of the things we want are exactly the same things Uncle Sam wants, and some of the other things we want, while not exactly the same as the other things Uncle Sam wants, require, in order to be made, the raw material, labor and transportation facilities that are also required for making the further things that Uncle Sam must have.

Uncle Sam could not perhaps use your new suit. But he could have used the wool that is in it, the labor that fashioned it and brought it to market, and the transportation agencies that were necessary to carry it.

Hence, every time you buy something that you do not positively need you are selfishly withdrawing from service to Uncle Sam raw material and supplies, labor and transportation.

There is available only a certain amount of raw material of all kinds; labor can be pushed only to a certain limit, and beyond maximum capacity nothing further can be expected from the railroads.

Before the war we used everything to cater to our own private needs. Now, about one-half of all that we can produce must be put aside for war purposes. If that is to be done—and it must be done if we are going to win—everybody must do his "bit."

We cannot eat our cake and have it too! We cannot insist upon eating and dressing and having a good time as before, and expect our government to put up a winning fight. When we save, we stop competing with Uncle Sam—and that means with the boys in the trenches.

Better still, when we save and put our saving in Thrift and War Savings Stamps, we are saying to our boys in the trenches, "Here, boys, count on me. Here is food and clothing and medicine. If this is not enough, I'll do even better."

The best way to do "even better" is by joining a War Savings Society. Then in "our crowd," in "our shop," in "our office," we will learn to do without by all agreeing to do without the same things.

51 Chambers Street, New York.

## A WATCHFUL CITIZEN.

From A. T. Heist, California.

To the Editor of The Truth Seeker:

The forces of righteousness have again triumphed over the forces of superstition. A short time ago I read in our daily papers that the University of California was about to establish an Extension Course, and that the Reverend S. Fraser Langford of the first Baptist church would conduct these courses in his church. Now this reverend gentleman is concerned in the University courses only to the extent that they would advertise his church and give him an opportunity of posing before the "dear People" as a philanthropist. You are aware that church property in this state is exempt from taxation only so long as it is used exclusively for religious worship. So, also, are the different ministers in this city, but that knowledge does not deter them from cheating man's laws, provided they can glorify God. However, I took it upon myself to call the attention of the state superintendent of education to this glaring case of tax dodging and had the satisfaction of knowing that he had backbone enough to stop it before it had got well under way; the result being that the university courses are held in one of the city school houses, and the reverend gentleman is sulking in

his church; at any rate he is not connected with the conduct of these helpful lectures.

Another case, not quite so bad, however, was where the Baptist church in Washington, a little burg in Yolo county, this state, was being used for secular purposes. I wrote to the County authorities at the county seat and these activities have been transferred to the town hall.

One case which I have not been able to reach is that of a Presbyterian church, which is being used as a moving picture house every Sunday night, and I understand that a banquet is to be served to some convention in the same building. I try to get to all these violations, but it does not much matter whether I do or not, as all these things have the tendency to cheapen "God's house" and are rapidly working out their own condemnation.

We are having a convention of the Christian Endeavor society in this city (Sacramento) at present, and of course the political toadies are offering them everything that the city has. It is election year, so the politicians are playing politics. The big tent for this convention is opened on city property, and no rental charged to these servants of God. I cannot understand how men who are otherwise scrupulous about money matters and would not stoop to do anything that would lower their self-respect, will grovel in the dirt if they can advance God's cause, and then turn round and tell their dupes that God is almighty. Religion is a good thing to keep away from, I think. And so do my cousins and my aunts, but they don't tell it.

A "TRAGEDY."

From Howard Crutcher, M. D., New Mexico.

To the Editor of The Truth Seeker:

In the inclosed clipping from Chicago, the Tribune of July 6, you will find excellent confirmation of the conclusions set forth in a letter to the Editor of THE TRUTH SEEKER from the present writer several weeks ago. The fact is that the Sunday business—business is the proper term for the miserable enterprise—has about played out. If Sunday had been wise he might have learned a wholesome lesson from the outcome of his ridiculous venture in New York two years ago. In this connection, it will be borne in mind that my oldtime Chicago neighbor, the Rev. John Alexander Dowie, never recovered from the thorough refrigeration he received at the hands of the people of New York city, returning to Zion City, Lake county, Illinois, much broken in spirit and materially reduced in financial resources, it was admitted on all hands at the time. Several weeks ago the editor of a prosperous little daily newspaper said to me: "We are getting pretty sick of this evangelistic business. During the recent campaign of ——— and ——— in my town I made a careful investigation amongst our six thousand readers and learned that not one reader in twenty paid any attention to what we printed concerning the noisy revival. It was as cold-blooded a campaign of money-getting under the cloak of piety as was ever carried on anywhere. Within twenty years I look to see the churches turned into picture show houses."

In a score of smaller cities within easy riding distance of Chicago the whole evangelistic business is openly denounced as a cheap swindle without a single redeeming feature. If Sunday admittedly made a dismal failure in Chicago, as he did, what must be the fate of some of the small fry throughout the country who have made such desperate efforts to plough with Sunday's heifer?

The Sunday Campaign.

Chicago, July 5.—[Editor of the Tribune.]—Allow me to thank you for the article by the Rev. W. B. Norton, which at last tells the truth about the Billy Sunday fiasco. The much-vaunted "results" are now before us so far as figures can tell them, but figures cannot express the harm done by Sunday's methods and the demoralizing hell fire mythology he preaches.

It is unfortunate that the similar facts disclosed by the New York investigation of the results of Sunday's performance

there were not made known to the Chicago public before this vast sum of money, very moderately estimated at \$135,000 (which might as well have been thrown into the lake), was wasted upon the undertaking.

When we find that several of the leading churches which backed and co-operated with Sunday have actually fallen below the results they achieved last year, and when their ministers describe the enterprise as "a tragedy" and "a fatal error," those of us who from the beginning criticized it may well feel that we could desire no completer justification.

Let us hope that by this lesson our clergy will learn that sincerity, though it is incumbent upon them irrespective of results, has the added advantage that it pays. The day is past when the public could be bamboozled into religion by a display of shrieking vulgarity; the day has come when the public expects of the clergy that they shall not countenance, a mountebank for whom they are all obliged privately to apologize and whose diabolical doctrines not one in a hundred of them believes.

HORACE J. BRIDGES.

HE WOULD BE SHOWN.

From Inquirer, Massachusetts.

To the Editor of The Truth Seeker:

A great and good man died in Boston last week, whose career had been one of genuine usefulness and honor. He left many thousands of dollars to worthy institutions, in which he had maintained a lifelong interest, besides remembering generously employees and friends in every walk of life. The newspapers, both Catholic and Protestant, were unstinting in their praise, and if there was criticism of his life and character, it did not appear in any hint or suggestion.

Christian theology, as far as we can see, offers no hope for this man's soul, as he was a Jew and had no faith in the efficacy of the blood of Jesus.

Will "His Eminence," the Cardinal, or His Nibs, Bill the contortionist, or His Majesty, Bill the Brutal, tell the world frankly the truth about the soul of A. Shuman? Is it in hell, or by any process whatsoever, eternally damned? And if not, why is it necessary to say mass for a good Catholic, or prayers for a good Protestant when the soul of A. Shuman, an unregenerate Jew, can get by without them? We mean no irreverence, that is if the parties mentioned can answer these questions with reverence to their own mentality. We simply want to be shown, and we're not from Missouri, but enlightened Boston.

IN FEAR AND TREMBLING.

From Alice Arnold, Wisconsin.

To the Editor of The Truth Seeker:

Among the many absurdities of the orthodox belief, the Christians' so-called love of God is the limit. They proclaim the unlimited power of their Deity—that he could if he so willed make earth a paradise of love and peace—yet, while knowing the result, he created the Devil and placed him among his innocent children vested with power to cause them to commit any and every crime; and as a reward for his services in corrupting the world he is given the souls of the damned to torture through all eternity.

They tell us their deity has so close a supervision over the world that he knows all the pain and sorrow, sees the innocent tortured and slain (through no fault of their own), but never protects the helpless, never leads the ignorant wanderer to the light, but permits him to stumble blindly on his way, not knowing where it may lead.

We go gladly to meet one we love, but I have never met a Christian that would willingly leave this world of woe to dwell in eternal happiness with the God he loves. No one can love a demon or a tyrant. It is fear, not love, that induces the Christian to fall upon his knees and beg favors of an imaginary being. If he would but stand erect and take off the fetters of fear, he might work out his salvation without the help of a god or devil.

Ninety-three ships aggregating 469,200 tons, were launched at American ship yards July 4th.

BOOKS FOR SALE BY THE TRUTH SEEKER CO.

62 Vesey Street, New York City

Send for catalog for complete description

Table listing various books for sale, including titles like 'A Few Reasons for Doubting the Inspiration of the Bible', 'The Bible God', 'The Bible Myths, and Their Parallels in Other Religions', 'The Bible Temperance', 'The Bible Laws of Connecticut', 'The Bible Breath of Life', 'The Bible Candid History of the Jesuits', 'The Bible Candle from Under the Bushel', 'The Bible Canon of the Bible', 'The Bible Censorship of the Church of Rome', 'The Bible Christ, The J. E. Remsburg', 'The Bible Christian Hell', 'The Bible Christian Mythology', 'The Bible Christianity and Civilization', 'The Bible Churches and Modern Thought', 'The Bible Common Sense', 'The Bible Cosmos', 'The Bible Creeds not for Secularists', 'The Bible Crimes of Preachers', 'The Bible Crisis', 'The Bible Data of Ethics', 'The Bible Deity Analyzed', 'The Bible Descent of Man', 'The Bible Design Argument Fallacies', 'The Bible Double Doctrine of the Church of Rome', 'The Bible Diseases of Personality', 'The Bible Diseases of the Will', 'The Bible Dynamic Theory of Life and Mind', 'The Bible Ecce Diabolus: Jehovah and Devil Worship', 'The Bible Economic Equities', 'The Bible Education', 'The Bible Encyclopaedia Biblica', 'The Bible End of the World', 'The Bible Essay on Miracles', 'The Bible Eternity', 'The Bible Evolution of Ideas of God', 'The Bible Evolution of Man', 'The Bible Examination of the Prophecies', 'The Bible Exemption of Churches', 'The Bible Existence of God', 'The Bible Extract from Adam's Diary', 'The Bible Extract from Eve's Diary', 'The Bible Extract from Capt. Starnfield's Visit to Heaven', 'The Bible Faith or Fact', 'The Bible False Claims of the Church', 'The Bible Father Tom and the Pope', 'The Bible Few Days in Athens', 'The Bible First Principles', 'The Bible Fifty Years in the Church of Rome', 'The Bible Chiniquy', 'The Bible Force and Matter', 'The Bible Four Gospels', 'The Bible Four Hundred Years of Freethought', 'The Bible Fragments of Science', 'The Bible Freethinker's Catechism', 'The Bible Freethought Badge Pin', 'The Bible Germs of Mind in Plants', 'The Bible God and My Neighbor', 'The Bible Good Without God', 'The Bible Great Ingersoll Controversy', 'The Bible Half Hours with Celebrated Freethinkers', 'The Bible Hand of God', 'The Bible History of Christianity', 'The Bible History of the First Council of Nice', 'The Bible History of Creation', 'The Bible History of the Devil', 'The Bible History of European Morals', 'The Bible History of Conflict Between Religion and Science', 'The Bible History of Freedom of Thought', 'The Bible History of Intellectual Development of Europe', 'The Bible History of Rise and Spirit of Rationalism in Europe', 'The Bible Human, All too Human', 'The Bible Huxley's Collected Essays', 'The Bible I Am not Afraid, Are You?', 'The Bible I Don't Know, Do You?', 'The Bible Infidel Death Beds', 'The Bible Influence of the Church on Marriage and Divorce', 'The Bible Ingersoll As He Is', 'The Bible Ingersoll Birthday Book', 'The Bible INGERSOLL PAMPHLETS', 'The Bible About the Holy Bible', 'The Bible Abraham Lincoln', 'The Bible Blasphemy', 'The Bible Christian Religion', 'The Bible Controversy and Christmas Sermon', 'The Bible Crimes Against Criminals', 'The Bible Devil', 'The Bible Essays and Criticisms', 'The Bible Field-Ingersoll Discussion', 'The Bible Foundations of Faith', 'The Bible Ghosts', 'The Bible Gods', 'The Bible Heretics and Heresies', 'The Bible How to Reform Mankind', 'The Bible Ingersoll As He Is', 'The Bible Ingersoll-Gladstone Controversy', 'The Bible Is Suicide a Sin?', 'The Bible Lay Sermon on the Labor Question', 'The Bible Liberty in Literature', 'The Bible Liberty of Man, Woman and Child', 'The Bible Myth and Miracle', 'The Bible Orthodoxy', 'The Bible Thomas Paine', 'The Bible Rome or Reason', 'The Bible Shakespeare, Portrait', 'The Bible Some Mistakes of Moses', 'The Bible Some Reasons Why', 'The Bible Thanksgiving Sermon', 'The Bible Vindication of Thomas Paine', 'The Bible Voltaire, Portrait', 'The Bible What is Religion? And Other Essays', 'The Bible What Must We Do to Be Saved?', 'The Bible Which Way? A Lecture', 'The Bible Why I Am an Agnostic', 'The Bible In Humanity's Name', 'The Bible Is the God of Israel the True God?', 'The Bible Kingdom of Man', 'The Bible Koran', 'The Bible Last Words on Evolution', 'The Bible Law of Biogenesis', 'The Bible Lay Sermon on the Labor Question', 'The Bible Lest We Forget', 'The Bible Letters to His Holiness', 'The Bible Liberty in Literature', 'The Bible Life and Death', 'The Bible Life of Jesus', 'The Bible Life of Paine', 'The Bible Light Bearer of Liberty', 'The Bible Light of Day', 'The Bible Lunarian Professor', 'The Bible Making of Religion', 'The Bible Making of the World', 'The Bible Man in the Past, Present and Future', 'The Bible Man's Place in Nature', 'The Bible Marie Monk', 'The Bible Martyrdom of Man', 'The Bible Middle Ages Revisited', 'The Bible Miracles of Jesus', 'The Bible Moral Causality of Liguori', 'The Bible Mysterious Stranger', 'The Bible Myth and Legend in the Bible', 'The Bible New Testament Comically Illustrated', 'The Bible Old Testament', 'The Bible Old Testament Legends', 'The Bible Old Testament Stories Comically Illustrated', 'The Bible Oration on Voltaire', 'The Bible Open Letter to Jesus Christ', 'The Bible Order of Creation', 'The Bible Origin of the Family', 'The Bible Origin of Species', 'The Bible Paine's Complete Works', 'The Bible Paine's Religious and Political Works', 'The Bible Paine's Theological Works', 'The Bible Paine, the Apostle of Liberty', 'The Bible Peculiar Irishman', 'The Bible Penalties Upon Opinion', 'The Bible Physical Basis of Mind and Morals', 'The Bible Picture Book of Evolution', 'The Bible Pith of Astronomy', 'The Bible Pocket Theology', 'The Bible Pre-Historic Nations', 'The Bible Priestly Celibacy Exposed', 'The Bible Priest in Absolution', 'The Bible Priest, Woman and the Confessional', 'The Bible Psychology of Reasoning', 'The Bible Pulpit, Pew and Cradle', 'The Bible Rays of Reason', 'The Bible Real Blasphemers', 'The Bible Reasons for Unbelief', 'The Bible Reason Why', 'The Bible Religion and Civilization', 'The Bible Religion and the Bible', 'The Bible Religion and Other Essays', 'The Bible Religious Revolution of Today', 'The Bible Resurrection of Jesus', 'The Bible Riddle of the Universe', 'The Bible Rights of Man', 'The Bible Round the Year with the Stars', 'The Bible Rubaiyat of Omar Khayyam', 'The Bible Ruins of Empires', 'The Bible Sabbath, The', 'The Bible Savage Survivals', 'The Bible Secret Instructions of the Jesuits', 'The Bible Self-Contradictions of the Bible', 'The Bible Service of Man', 'The Bible Short History of the Inquisition', 'The Bible Sinai and Olympus', 'The Bible Sister Lucy and Her Awful Disclosures', 'The Bible Six Historic Americans', 'The Bible Some Funny Bible Stories', 'The Bible Soul and Its Bearings', 'The Bible Story of Creation', 'The Bible Story of Alchemy', 'The Bible Story of Animal Life', 'The Bible Story of the Art of Building', 'The Bible Story of the Art of Music', 'The Bible Story of Books', 'The Bible Story of the British Race', 'The Bible Story of the Earth's Atmosphere', 'The Bible Story of the Eclipses', 'The Bible Story of Electricity', 'The Bible Story of the Living Machine', 'The Bible Story of a Piece of Coal', 'The Bible Story of the Solar System', 'The Bible Story of the Cotton Plant', 'The Bible Story of the Germ Life', 'The Bible Story of the Alphabet', 'The Bible Story of Primitive Man', 'The Bible Story of the Earth', 'The Bible Story of Extinct Civilization of the East', 'The Bible Story of Extinct Civilization of the West', 'The Bible Story of Geographical Discovery', 'The Bible Story of King Alfred', 'The Bible Story of Life in the Seas', 'The Bible Story of the Mind', 'The Bible Story of Photography', 'The Bible Story of the Plants', 'The Bible Story of the Stars', 'The Bible Sunday Under Three Heads', 'The Bible Supernatural Religion', 'The Bible Superstition in All Ages', 'The Bible Thos. Paine', 'The Bible Thos. Paine on War and Monarchy', 'The Bible Thumbcrew and Raek', 'The Bible Time and Change', 'The Bible Triumph of Life', 'The Bible Truth Seeker Collection of Forms and Ceremonies', 'The Bible Veil of Isis', 'The Bible View of Lambert's Notes on Ingersoll', 'The Bible Voltaire's Essays and Criticisms', 'The Bible Warfare of Science with Theology', 'The Bible White, 2 vols.', 'The Bible What is Man?', 'The Bible What is Religion and Other Essays', 'The Bible Wisdom of Life', 'The Bible Witnesses to the Historicity of Jesus', 'The Bible Why Don't God Kill the Devil? Babcock'

Table listing various books for sale, including titles like 'The Bible Myth and Miracle', 'The Bible Orthodoxy', 'The Bible Thomas Paine', 'The Bible Rome or Reason', 'The Bible Shakespeare, Portrait', 'The Bible Some Mistakes of Moses', 'The Bible Some Reasons Why', 'The Bible Thanksgiving Sermon', 'The Bible Vindication of Thomas Paine', 'The Bible Voltaire, Portrait', 'The Bible What is Religion? And Other Essays', 'The Bible What Must We Do to Be Saved?', 'The Bible Which Way? A Lecture', 'The Bible Why I Am an Agnostic', 'The Bible In Humanity's Name', 'The Bible Is the God of Israel the True God?', 'The Bible Kingdom of Man', 'The Bible Koran', 'The Bible Last Words on Evolution', 'The Bible Law of Biogenesis', 'The Bible Lay Sermon on the Labor Question', 'The Bible Lest We Forget', 'The Bible Letters to His Holiness', 'The Bible Liberty in Literature', 'The Bible Life and Death', 'The Bible Life of Jesus', 'The Bible Life of Paine', 'The Bible Light Bearer of Liberty', 'The Bible Light of Day', 'The Bible Lunarian Professor', 'The Bible Making of Religion', 'The Bible Making of the World', 'The Bible Man in the Past, Present and Future', 'The Bible Man's Place in Nature', 'The Bible Marie Monk', 'The Bible Martyrdom of Man', 'The Bible Middle Ages Revisited', 'The Bible Miracles of Jesus', 'The Bible Moral Causality of Liguori', 'The Bible Mysterious Stranger', 'The Bible Myth and Legend in the Bible', 'The Bible New Testament Comically Illustrated', 'The Bible Old Testament', 'The Bible Old Testament Legends', 'The Bible Old Testament Stories Comically Illustrated', 'The Bible Oration on Voltaire', 'The Bible Open Letter to Jesus Christ', 'The Bible Order of Creation', 'The Bible Origin of the Family', 'The Bible Origin of Species', 'The Bible Paine's Complete Works', 'The Bible Paine's Religious and Political Works', 'The Bible Paine's Theological Works', 'The Bible Paine, the Apostle of Liberty', 'The Bible Peculiar Irishman', 'The Bible Penalties Upon Opinion', 'The Bible Physical Basis of Mind and Morals', 'The Bible Picture Book of Evolution', 'The Bible Pith of Astronomy', 'The Bible Pocket Theology', 'The Bible Pre-Historic Nations', 'The Bible Priestly Celibacy Exposed', 'The Bible Priest in Absolution', 'The Bible Priest, Woman and the Confessional', 'The Bible Psychology of Reasoning', 'The Bible Pulpit, Pew and Cradle', 'The Bible Rays of Reason', 'The Bible Real Blasphemers', 'The Bible Reasons for Unbelief', 'The Bible Reason Why', 'The Bible Religion and Civilization', 'The Bible Religion and the Bible', 'The Bible Religion and Other Essays', 'The Bible Religious Revolution of Today', 'The Bible Resurrection of Jesus', 'The Bible Riddle of the Universe', 'The Bible Rights of Man', 'The Bible Round the Year with the Stars', 'The Bible Rubaiyat of Omar Khayyam', 'The Bible Ruins of Empires', 'The Bible Sabbath, The', 'The Bible Savage Survivals', 'The Bible Secret Instructions of the Jesuits', 'The Bible Self-Contradictions of the Bible', 'The Bible Service of Man', 'The Bible Short History of the Inquisition', 'The Bible Sinai and Olympus', 'The Bible Sister Lucy and Her Awful Disclosures', 'The Bible Six Historic Americans', 'The Bible Some Funny Bible Stories', 'The Bible Soul and Its Bearings', 'The Bible Story of Creation', 'The Bible Story of Alchemy', 'The Bible Story of Animal Life', 'The Bible Story of the Art of Building', 'The Bible Story of the Art of Music', 'The Bible Story of Books', 'The Bible Story of the British Race', 'The Bible Story of the Earth's Atmosphere', 'The Bible Story of the Eclipses', 'The Bible Story of Electricity', 'The Bible Story of the Living Machine', 'The Bible Story of a Piece of Coal', 'The Bible Story of the Solar System', 'The Bible Story of the Cotton Plant', 'The Bible Story of the Germ Life', 'The Bible Story of the Alphabet', 'The Bible Story of Primitive Man', 'The Bible Story of the Earth', 'The Bible Story of Extinct Civilization of the East', 'The Bible Story of Extinct Civilization of the West', 'The Bible Story of Geographical Discovery', 'The Bible Story of King Alfred', 'The Bible Story of Life in the Seas', 'The Bible Story of the Mind', 'The Bible Story of Photography', 'The Bible Story of the Plants', 'The Bible Story of the Stars', 'The Bible Sunday Under Three Heads', 'The Bible Supernatural Religion', 'The Bible Superstition in All Ages', 'The Bible Thos. Paine', 'The Bible Thos. Paine on War and Monarchy', 'The Bible Thumbcrew and Raek', 'The Bible Time and Change', 'The Bible Triumph of Life', 'The Bible Truth Seeker Collection of Forms and Ceremonies', 'The Bible Veil of Isis', 'The Bible View of Lambert's Notes on Ingersoll', 'The Bible Voltaire's Essays and Criticisms', 'The Bible Warfare of Science with Theology', 'The Bible White, 2 vols.', 'The Bible What is Man?', 'The Bible What is Religion and Other Essays', 'The Bible Wisdom of Life', 'The Bible Witnesses to the Historicity of Jesus', 'The Bible Why Don't God Kill the Devil? Babcock'

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

"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."

### Album Verses.

Writing your name and sentiments in autograph albums is not so popular a custom as it was forty years ago. Here— from the *Montreal Family Herald and Weekly Star* of July 8, 1880—are some old familiar verses found in albums:

Go, Album range the gay parterre;  
From gem to gem, from flower to flower,  
Select with taste, and cull with care,  
And bring your offering, fresh and rare,  
To this sweet maiden's bower!

This album is a reef to thee,  
Sacred to love and memory;  
Let every line or flower be,  
A pure, bright gem of constancy.

May all that in this book appears  
Adorn your bright and happy years,  
Reveal fresh beauties, and embrace  
Your life with loveliness and grace.

May this fair album be  
A casket of the fairest gems—  
Sweet blossoms from affection's tree,  
Pearls set in Friendship's diadem.

There is a little flower  
That twines around the shepherd's cot,  
And in the silent midnight hours  
It sweetly chimes, "Forget-me-not."

May the flowers of friendship  
Embellish thy cot,  
And flourish long after  
This friend is forgot,

May thy voyage through life  
Be as happy and free  
As the dancing waves  
On the bright blue sea.

Whene'er thine eyes shall fondly trace  
These simple lines I've sketched for thee:  
Whate'er the time, whate'er the place,  
Then wilt thou think of me?

Remember me, 'tis all I ask,  
But if remembrance proves a task,  
Forget me.

### An Air Fight Described.

How Lieuts. Alan F. Winslow and Douglas Campbell brought down the first two German airplanes to fall victims to the American aviators with the forces of General Pershing is told at first hand by Lieutenant Winslow in his diary, which has been made public by the War Department. The machines were brought down within a minute of each other, and almost on top of the American airdrome. The battle was witnessed by the inhabitants of a near-by village as well as by those on the aviation-field directly below.

The account of the spirited engagements was not written with a view to publication, but because of its historical and descriptive value the Department decided that it should be given publicity. Both men were decorated by the French Government, and have been proposed for the American Distinguished Service Cross.

Lieutenants Winslow and Campbell were on emergency call on the morning of April 14, when at 8.45 information was received that two German machines were maneuvering above a city only a mile away from the airdrome. The Lieutenants at once took the air. Winslow's diary, as printed in the *New York World*, tells this story of the battle:

I had not made a complete half turn and was at about 250 meters when straight above and ahead of me in the mist of the early morning, and not more than a hundred yards away, I saw a plane coming toward me with huge black crosses on its wings and tail.

I was so furious to see a German directly over our aviation-field that I swore out loud and violently opened fire. At the same time, to avoid my bullets, he slipped into a left-hand reversement and came down, firing on me. I climbed, however, in a right-hand spiral and slipped off, coming down directly behind him and on his tail. Again I violently opened fire. I had him at a rare advantage, which was due to the greater speed and maneuverability

of our wonderful machines. I fired twenty to thirty rounds at him and could see my tracers entering his machine.

Then, in another moment, his plane went straight down in an uncontrolled nose dive; I had put his engine out of commission. I followed in a straight dive, firing all the way. At about six hundred feet above the ground he tried to regain control of his machine, but could not, and he crashed to earth. I darted down near him, made a sharp turn by the wreck, to make sure he was out of commission, then made a victorious swoop down over him, and climbed up again to see if Doug needed any help with the other *Boche*, for I had caught a glimpse of their combat out of the corner of my eye.

I rose to about 300 feet again to see Doug on the tail of his *Boche*. His tracer bullets were passing throughout the enemy plane. I climbed a little higher and was diving down on this second German and about to fire, when I saw the German plane go up in flames and crash to earth. Doug had sent his German plane down one minute after I had shot down mine.

Mind you, the fight took place only 300 meters up, in full view of all on the ground and in the near-by town; and it took place directly above our aviation-field. Furthermore, mine dropped about one hundred yards to the right and Doug's one hundred yards to the left of our field. These are remarkable facts, for one of our majors, who, with the French Army since 1915, has shot down seventeen machines, never had one land in France—and here we get right off the bat and stage a fight over our airdrome and bring down two Germans right on it. It was an opportunity of a lifetime—a great chance.

When we landed, only our respective mechanics were left in the drome. The whole camp was pouring out, flying by on foot, bicycles, side-cars, automobiles; soldiers, women, children, majors, colonels, French and American—all poured out of the city. In ten minutes several thousand people must have gathered. Doug and I congratulated each other, and my mechanic no longer military, jumped up and down, waving his hat, pounding me on the back instead of saluting, and yelled:

"Damn it That's the stuff, old kid!"

Then Campbell and I rushed to our respective German wrecks.

On the way there—it was only half a mile—I ran into a huge crowd of soldiers, blue and khaki, pressing about one man. I pushed my way through the crowd and heard somebody triumphantly say to the surrounded man in French:

"There he is; now you will believe he is an American."

I looked at the man—a scrawny, poorly clad little devil, dressed in a rotten German uniform. It was the *Boche* pilot of the machine I had shot down. Needless to say, I felt rather haughty to come face to face with my victim, now a prisoner, but did not know what to say. It seems he would not believe that an American officer had brought him down. He looked me all over, and then asked me in good French if I was an American. When I answered "Yes," he had no more to say.

There was a huge crowd around the wrecked plane, and the first man I ran into was our Major—the commanding officer—and he was the happiest man in the world outside of myself and Doug. A French and an American General blew up in a limousine to congratulate us—colonels, majors, all the pilots, all the French officers, mechanics, everybody in the town and camp. All had seen the fight.

One woman, an innkeeper, told me she could sleep well from now on, and held up her baby for me to kiss. I looked at the baby and then felt grateful to my Major, who pulled me away in the nick of time.

The German machine was a wreck, but Winslow managed to gather quite a quantity of souvenirs. He had his mechanic remove the big, black German crosses from the wings, the rudder, pieces of canvas

pierced by his bullets, the mirror, clock, compass, and other paraphernalia.

The aviator brought down by Campbell was sent to the hospital. Winslow's was set at work ditch-digging.

### The Strong Young Eagles.

"One by one the strong young eagles fall."—From an editorial in the *New York Sun* on the death of Major Lufbery. So one by one the strong young eagles fall, Yet day by day new eagles take the sky, Beating with eager pinions at the wall Where those who live are those who dare to die,

So one by one the strong young eagles fall  
With broken wings but with uncon-  
quered souls,  
Leaving to those who follow where they  
call  
A flaming, far-flung vision of their goals.

America, these eagles are your sons!  
Hold to the faith and keep your vision  
sure,  
O Nation, be ye worthy of their guns,  
These eagles, dead, that freedom may  
endure!

—Harold Trowbridge Pulsifer.

### Why It Isn't Hottest Up High.

Why is the air generally much colder a mile above the earth than near the ground? The heat of the atmosphere comes from the sun, but by a somewhat indirect process, explains *Popular Science Monthly*. The incoming sunbeams are only slightly absorbed by the dry air at high levels, and so have little effect on its temperature. In the lower regions of the atmosphere there is always a considerable amount of water vapor (water in the form of gas), and this substance has a relatively large capacity for absorbing heat from sunshine. Lastly, the earth absorbs all the heat that falls upon it and then gives it back by radiation or conduction to the air above it. Thus the atmosphere is mainly heated from below and not from above. Air heated near the ground tends to rise, but it cools rapidly in rising. As it reaches higher levels the pressure upon it is less; it expands, pushing away the surrounding air, and it uses up in this work some of the energy that it originally possessed in the form of heat. This process is referred to by scientists as "adiabatic cooling."

This explains why the heat of summer often seems to come up from the ground rather than from the broiling sun above.

### Big Things.

"One can't realize the magnitude of this war till one sees it," says John Kautz in his book "Trucking to the Trenches." "The other day we passed *five solid miles* of horses and guns going up—it is not an uncommon sight, but a wonderful one. We are only one section of twenty-four trucks out of more than 200,000, yet every time we load with shells the load is worth from \$78,000 to \$100,000, depending on the kind."

"The old adage, 'Talking is still done by hand in France,'" continues the author above mentioned, "has just been borne out again. I've had to tie up a Frenchman's elbow. He sprained it trying to translate 'Crank up your motor' from French into English—that's a fact. His two favorite American expressions, out of a vocabulary of about a hundred words, are, 'It is a gift,' and 'You darn fool.' He uses both indiscriminately, but he is the best friend I have among the French in spite of his frequent use of the last compliment."

### Nobody Home.

The editor of the *City Bulletin* of Columbus, Ohio, was with a friend who was campaigning for the Red Cross. The friend knocked at a door and a voice said, "Come in."

His friend tried the door, then shouted: "It's locked!"

"Come in," repeated the voice, and the campaigners replied:

"It's locked."

"Come in!"

"It's locked."

At that point a woman put her head out of a window next door and said:

"There's no one at home. You're talking to the parrot."

### Real Yankee Language.

A French soldier who came proudly up to an American in a certain headquarters town the other day asked:

"You spik French?"

"Nope," answered the American, "not yet."

The Frenchman smiled complacently.

"Aye spik Eengleesh," he said. The American grinned and the Frenchman looked about for some means to show his prowess in the foreign tongue. At that moment a French girl, very neat and trim in her peaked hat, long coat, and high laced boots came along. The Frenchman jerked his head toward her, looked knowingly at the American, and said triumphantly: "Chicken."

The American roared.

"Shake," he said, extending his hand. "You don't speak English; you speak American."—*London Opinion*.

### The Word "Its."

The late Prof. W. D. Whitney was quoted on page 156 of the *Outlook* of May 22 as saying that the Bible contains no such word as "its." A subscriber writes: "The word *its* does occur in Leviticus xxv, 5." The Oxford English Dictionary thus comments on the matter: "*Its* was formed in the end of the sixteenth century from *it's* of the possessive or genitive case, and at first commonly written *it's*. *Its* was not admitted in the Bible of 1611; the possessive *it* occurs once, but was altered (in an edition of 1660) to *its*, which appears in all current editions" (The word, it may be remarked, is found in only one of a half-dozen standard concordances).—*The Outlook*.

### The "Nearest."

A Southerner in one of the cantonments below the Mason and Dixon line when called up for examination was asked:

"In case of death or accident, who shall be notified?"

"My mother," immediately came from the selectman.

"But you told me just a few minutes ago that your aunt was the only living relative that you have," objected the officer.

"You asked me who my nearest living kin was, didn't you Wal, that's Aunt Liz—she lives jest two miles from where I been livin'; mother lives five."

### "Bijo."

The French word *bijou* (jewel) is a popular one in America as a name for a small theater. The pronunciation of the word is difficult for the average playgoer, who is probably innocent even of boarding-school French, and it is sometimes Anglicized as "By Joe." A Newport (Rhode Island) newspaper advertisement frankly accepts this pronunciation; in the announcement of a moving-picture theater the name appears in large black letters as BIJO.

### A Good Hat for Wear.

The question about the identity of the jack knife that first had its blade renewed and then got a new handle is fairly matched by this story quoted from the *American Hatter*: "You say you've worn this hat for two years?" "Yes, sir; and it looks all right still. Twice I've had it cleaned and once I exchanged it in a restaurant for one that was entirely new."

### Remarkable Cure.

Doctor—"Did that cure for deafness really help your brother?"

Pat—"Sure enough; he hadn't heard a sound for years, and the day after he took that medicine he heard from a friend in America."—*New York American*.

Artful—"Will you take something to drink?" asked the photographer.

"With pleasure," the sitter replied.

The photograph was taken, and the sitter said:

"But what about that little invitation?"

"Oh, sir, that's just a trade ruse of mine to give a natural, interested expression to the face."—*New York Globe*.

(Concluded from page 459.)

ment, are apt to, and do, conduct themselves under a looser moral code than when normally situated.

Secretary Daniels, recently speaking before the Clinical Congress of Surgeons, is reported as saying that in some of the armies abroad, 60,000 men at a time have been incapacitated through venereal diseases. He confesses that the American Navy, during the last statistical year, lost 141,378 working days through these diseases, which means that every day an average of 456 men were deemed unfit for labor. Hecht of Vienna estimates that in the Austrian army alone, well over a million men have, at one time or another, been on the ineffective list through venereal disease. As the war will undoubtedly be won by man power, these losses, though temporary, are serious in every sense of the word. They mean losses in the efficiency of the army, losses in money to the government, but what is infinitely more important, they mean, all too often, permanent losses in the health and morality of the soldier, when he has returned to civil life after the war. And the returned soldier will rightly be an important factor in the ruling of our nation.

There are other evils to combat in army life, which, though less vicious than the one mentioned, still have an important effect on the morale of the troops. There is the evil of staleness, similar to the condition of the overtrained athlete, who, having concentrated for long periods on training for a certain competition, to the exclusion of all other interests, is retarded rather than advanced, by reason of prolonged routine. For the same reason, the effective army must be furnished recreation, and as there is practically no vice within the army camp itself, and as it is practically impossible completely to obliterate vice from neighboring civil communities, the obvious alternative would seem to be to furnish as much clean recreation as possible within the camp. Here temptation does not beckon to the restless lad, who is ever ready for spicy experience. Who will refute the claim that recreation centers within the cantonments are a step in the right direction?

It is the claim of the Y. M. C. A. that, through its organization, equipment, and employees, that organization *does* provide such means of recreation. It claims that, through the donations of the American public, it is enabled to erect buildings, and equip them with reading matter, writing materials, musical instruments, motion picture machines and a host of other paraphernalia for the amusement of the boys off duty. It claims that it sells, at cost, smokes, sweets and other luxuries, and that it has given away gratis thousands of such articles. I believe that in the main their claims are true. My belief is based upon conversations with a large number of officers and men whom I have met or known since the outbreak of the war.

I have not heard one of these men claim anything but good for the organization, nor have I heard them say that religious beliefs were any more the topic of conversation within the "huts" than any other subjects. It is only natural to suppose, however, that among as great a number of workers as the Y. M. C. A. now has in the field, some will be found who will try to force religious discussions on unwilling ears. I am not disposed to contradict this idea, nor if substantiated would I care to excuse it. Let the chaplains handle that branch of the service. Judging from my own acquaintance among the "secretaries," I am certain that there are some "huts" where life insurance sales methods will not be used to further the interests of religion.

I happened to be in a Louisiana town one Saturday night during the past winter. An aviation training camp was located some sixteen miles from the town, and the streets were full of uniformed boys throughout the evening. About two o'clock in the morning I heard a fire alarm, and from my window I saw such a light in the sky that my curiosity got the better of me, and I dressed to go and see the excitement. The fire was about a mile from the hotel, and I learned upon arriving, that the

burning building was one of the more prosperous houses of the red light district. The streets for several blocks around were filled with uniformed boys and the inmates of other "houses." One flier lost himself in the fire and they sent his charred remains home the next day. As I walked back to the hotel, I talked with an officer who had lately been transferred to this camp. He said that the Y. M. C. A. building was not yet completed at the camp, and that he would be glad when it was completed. He said he came from a camp where the Association had a hut and he knew its influence. "When the building is done," he said, "you won't find so many soldiers where we saw them tonight; they will have amusement in the camp, and won't come to town so often to kill time."

In a lecture before the National Geographic Society, in Washington, D. C., March 15, 1918, William Howard Taft, after having visited most of the larger cantonments in this country, stated: "Next in importance to the control and influence exercised by their commanders, is the environment and opportunities for occupying their leisure which the Y. M. C. A. affords to the men of these cantonments. In a division there are frequently as many as 50 secretaries. . . . There is the principal headquarters . . . in each camp and one great auditorium, which will hold 3,500 men. The seats in it are movable, so that the hall may be used for a gymnasium and for basket ball. At the headquarters and in the twelve or more branch houses, one to a brigade or less, are local opportunities for reading or writing and all sorts of entertainment."

In the splendid letter of I. Meirovits of Fort Jay, N. Y., appearing in THE TRUTH SEEKER of June 29, while he states his objections to the methods of religious work done by a "secretary" at his camp, he also says: "With reference to the work the Y. M. C. A. is doing I would say that as far as I have seen, in the main, it is a worthy work—good because most of it is secular in nature, such as the teaching of purity, the giving of free stationery (which incidentally advertises the Y. M. C. A. over the land), the teaching of elementary French, the athletic work—all is secular; and all this should properly be a function of the government."

So, with the evidence presented as to the necessity and general results of the work being done, it appears that the Y. M. C. A., as "a function of the government" should be supported unanimously.

As to graft among the officers and employees: I have heard of no such case, but there is probably graft somewhere in the work. There must be. If there is not graft in the Y. M. C. A., then it is the only branch of army, navy or war work where there is not graft. The disease of graft is as human as indigestion, and is twice as hard to cure. It is alleged that there was graft in the spending of funds derived from the sale of Liberty Bonds, in the matter of aircraft. Do we condemn Liberty Bonds or aircraft for this? Nearly every day the press reports a new graft of war funds, but so far I have read no such scandal concerning the Y. M. C. A. However, there probably is graft, but in attempting to cure graft, one should take care to accuse the guilty individuals, not the institution, else our own grand government had perished long, long years ago.

The *Literary Digest* of June 29 tells "where the Y. M. C. A. money goes." It states that in the spring drive of the Germans, over 200 "huts" fell into the hands of the Huns. Quite an item in itself. Dr. John Mott, the general secretary, states: "From May 1, 1917, to March 31, 1918, the Y. M. C. A. distributed among the American expeditionary forces 115,135,500 cigarettes, 9,913,000 cigars, 2,040,000 packages of gum, and 30,000,000 cans of preserved fruits. Up to March 31 this year it had sent 2,138 men and 202 women overseas for work in the war zone; 2,989 men for home work; has 538 huts in this country and 505 outside Paris overseas."

To conclude: The people of the United States elected its law-makers and war managers at the last

election. Rule Number One for the guidance of the American citizen for the duration of the war is to "stand behind them." These managers have selected an organization to do a certain work for the benefit of the soldiers. Rule Number Two should be "stand behind it." We were not all in favor of the men elected to govern us, we are not all in favor of some things the Y. M. C. A. may do, but we are all Americans at this time; and, for the duration of the war, party and religious affiliations are a dead issue.

The general work done by the Association is good; it is mighty good, and there is mighty little bigotry connected with it. It goes tax free; so does the cantonment. It has graft, perhaps; but the army has it sure, if the press reports are true. Do not let the *name* of an organization blind any one to the good which that organization performs.

Cedar Rapids, Iowa.

H. R. GREEN.

### Eroticism in Prayer.

Paul Bert, in his "Morale des Jesuites," gives a choice specimen of the class of devotional literature that is circulated extensively among Roman Catholics on the continent of Europe, and to a lesser extent in England and America. Some of these books are intended primarily for the use of women and young people, and are full of a thinly-veiled sensuality, such as would immediately come under the ban of the civil authorities were its publicity due to any other source than religion. The example cited by the French statesman is a prayer in rhyme covering eleven pages, and occurs in a book by Father Huguet, designed for "the dear daughters of Holy Mary." As Paul Bert says, "every mother would fling it away with horror if Arthur were substituted for Jesus." *Vive Jesus* is the constant refrain of this pious song. We give a sample or two in French with a literal English translation.

"Vive Jésus, de qui l'amour  
Me va consumant nuit et jour.

Vive Jésus, viva sa force,  
Vive son agréable amorce.

Vive Jésus, quand il m'enivre  
D'un douceur qui me fait vivre.

Vive Jésus, lorsque sa bouche  
D'un baiser amoureux me touche.

Vive Jésus, grand il m'appelle  
Ma soeur, ma colombe, ma belle.

Vive Jésus, quand sa bonté,  
Me réduit dans la nudité;

Vive Jésus, quand ses blandices  
Me comblent de chastes délices."

"Live Jesus, whose love consumes me night and day.—Live Jesus, live his force, alive his agreeable attraction.—Live Jesus, when he intoxicates me with a sweetness that gives me life.—Live Jesus, when his mouth touches me with an amorous kiss.—Live Jesus, when he calls me, my sister, my dove, my lovely one.—Live Jesus, when his good pleasure reduces me to nudity; live Jesus, when his blandishments fill me with chaste delight."

Father Huguet may imagine that this erotic stuff is capable of a spiritual interpretation, but the person of ordinary common sense is inclined to believe that the natural result of it is Boccaccio's Decameron—a true picture of the effects of Romanism in the days of the great Italian romancer. It is impossible to understand by what stretch of imagination the papal church can be viewed as a moral institution!

The astonishing points of contact between the popular legend of Buddha and that of Christ, the almost absolute similarity of the moral lessons given to the world, at five centuries' interval, between these two teachers of the human race, the striking affinities between the customs of the Buddhists and of the Essenes, of whom Christ must have been a disciple, suggest at once an Indian origin to Primitive Christianity.—*M. Leon de Rosny.*

## NEWS OF THE WEEK.

Wires were blown down and other damage was done by a typhoon, which struck the Philippines July 6.

Dr. Richard von Kühlmann, German Foreign Minister, has tendered his resignation, which has been accepted.

The Finnish Senate has closed the frontier between Finland and Russia owing to the prevalence of cholera at Petrograd.

A resolution that only American citizens be employed in the public schools was adopted by the Board of Education of St. Louis, July 9.

William A. Sunday, the evangelist, was operated on for hernia at Rochester, Minn., July 10. The location of the trouble was probably the brain.

The Pennsylvania Railroad, which before the war rarely employed a woman, now has a total of 8,767 women office workers in its various divisions.

Giovanni de Cecca, in charge of the Russellite propaganda among Italians in this country, was sentenced to ten years by Federal Judge Howe July 10.

Eight former German steamers seized by the government of Uruguay have been chartered to the United States, adding 62,000 tons to the merchant marine.

The assassination of Count von Mirbach, the German Ambassador to Russia, was accompanied by a formidable uprising against the Bolsheviki in Moscow.

Unusual cold and heavy snow are reported from all parts of Southern Brazil, and the coffee plantations in the State of Sao Paulo have been damaged seriously.

Rumania's plight is desperate, owing to the extortions of the German authorities. Conditions brought about after the peace of Bucharest have resulted in famine and pestilence, decimating the population.

A new provisional government for Siberia, which has the unanimous support of the population and which will continue to fight the Central Powers, has been established at Vladivostok.

Sergeant Gialfelice Gino, instructor of many of the Italian Royal Flying Corps' most famous "aces" lost his life at Hazelhurst Field, L. I., July 7, while teaching American flying officers how to down the Boche.

In an attack upon the German lines on the Marne front the American troops extended their line northwest of Belleau Wood. The prisoners taken number 264, including seven officers. A number of machine guns and other booty were also captured.

At least 100 persons, most of them negroes, were killed and as many more injured, a score seriously, in a head-on collision July 9 between two passenger trains on the Nashville, Chattanooga & St. Louis Railway, at Dutchman's Bend, five miles from Nashville, Tenn.

Lieutenant Commander Bruce R. Ware, who, as commander of the gun crew of the Mongolia, struck the first blow for the United States against Germany by shelling and sinking a U-boat on April 19, 1917, is the first American in the service to be presented with a medal by the American Defence Society.

America paid tribute to France by celebrating Bastille Day, July 14. By order of President Wilson the French tri-color was displayed beside the Stars and Stripes on all government buildings, including the White House, while celebrations were held in most cities and towns over the country.

Daniel N. Wallace, a former British soldier, who was sent to prison for pro-German activities in Chicago, in which he was associated with Cassius V. Cook, also under indictment, died on June 29 in the federal penitentiary at Leavenworth, Kansas. The funeral was held in Chicago on July 4, Mr. Cook and others speaking.

Congress, July 13, granted President Wilson's request for authority to take over and operate telegraph, telephone, cable and radio lines.

In the Greenwich Village Studio, at 7 West Ninth Street, New York, where Richard Mansfield, 2d, and Lieutenant Jack M. Wright played and gave dances and spent vacation hours before they enlisted and were killed while flying, there was opened July 9 by the mothers of these two boys a memorial rest room for soldiers and sailors.

Dr. Edward A. Rumely, vice-president and secretary of the "Mail and Express" Company and publisher of "The Evening Mail," was arrested July 7 on a charge of perjury in connection with the purchase of that paper, which, according to Attorney General Lewis, was bought by Dr. Rumely with money furnished by the German government.

## THE WAR.

July 8, the Allied armies in Albania advanced their lines near the sea, captured important positions and took more than 1,000 prisoners. Australian troops attacked and carried their line forward astride the Somme River to a depth of 600 yards on a front of 3,000 yards. The Norwegian steamship Augvald, 2,098 tons, bound from a French port for Baltimore, was sunk by a German submarine.

July 9.—At the tip of the German salient, the French drove forward on a two-mile front west of Antheuil, penetrated the German lines, captured the towns of Ferme Porte and Ferme des Loges, advancing three-quarters of a mile at certain points and capturing 530 prisoners. After disarming the Bolsheviki forces at Vladivostok, the Czech-Slovaks advanced to the northward, defeated a mixed force of Bolshevik and Austro-German prisoners and occupied Nikolayevsk.

July 10, American pursuit 'planes flying in squadron formation penetrated German occupied territory north of Chateau Thierry for a distance of fifty miles and chased several German machines which they encountered. The enemy assault in the Villers-Bretonneux region was preceded by an intense enemy bombardment of the town and the neighboring territory. The Germans made a rush for the defensive positions, but were easily thrown back all along the line.

July 11.—In Albania the French and Italians, aided by British aviators and naval monitors, hurled the enemy back further on the Albanian mountain front, capturing the town of Fieri, several important mountain heights, and increasing their prisoner toll to 1,300. The British in Flanders attacked the German positions near Merris, advancing 250 yards on a front of three-quarters of a mile. They captured a few prisoners, trench mortars and machine guns. The Allied forces have again thrown the Austrians back in Albania. The Teutons are retreating toward the Skumbi River, which lies twenty-five miles beyond the newly captured positions on the Voyuse, near Berat. The Italians have taken 250 additional prisoners.

July 12, the superbly executed local action carried out by the French southeast of Amiens not only gave them a large batch of prisoners, but brought into their possession the entire Rouvelles Plateau. Air force contingents acting with the British navy dropped half a ton of bombs upon the city of Constantinople. The British fighting forces in France now aggregate 2,000,000 men.

July 13.—The Allied armies in Albania are continuing their attacks against the fleeing Austrians, inflicting very heavy losses and forcing the enemy to take up new defensive positions north of the Semeni River. The French again have attacked the enemy's lines at two points in the West and thrown him back for gains.

*This Is the Book We Have Been Waiting For*

## The Belief In God and Immortality

## A STATISTICAL STUDY

By JAMES H. LEUBA  
Professor of Psychology and Pedagogy in Bryn Mawr College.

The work is the result of an inquiry among men of science — biologists, sociologists, historians, psychologists — as to whether they believe or want to believe in a prayer-answering God and in continuance of life after death. The answer is altogether different from what might be expected in view of the frequent affirmations of the supernaturalists that belief in Christianity, or at least its fundamental dogmas, is held by the majority of the men of science.

It puts into the hands of Freethinkers exactly the information they want on that subject, with the facts and figures verifying it.

As a logical conclusion, founded upon the general aspect of the case, we have held that science leads its votaries to a rejection of such undemonstrable propositions as the existence of gods and the survival of the "soul" when the body is dead. Here we have the evidence, in statistical form, which confirms our view.

To the inquiry into the attitude of the scientists there are added statistics regarding the thought of college students regarding the same religious dogmas.

The author is himself a man of science, an authority in his special branch, which is Psychology, and he knows and sets forth the origin and history of the beliefs with which he deals.

No recent book has attracted more attention from the press, or presented such a serious problem to the supernaturalists.

Cloth, 8vo., \$2, postpaid

Sold by

The Truth Seeker Company  
62 Vesey Street, New York

## THE ORDER OF CREATION.

A controversy between W. E. Gladstone, T. H. Huxley, M. Reville, Max Muller, and E. Lynn Linton. These papers are a contest of the giants. There are no "dry" paragraphs, and no tediousness of explanation.

Price, paper, 25 cents  
Address, THE TRUTH SEEKER CO.  
62 Vesey St., New York

## DECLARATION OF THE FREE.

Ingersoll's last poem. On board, size, 12½ x 16, with Decorative Border and facsimile of Col. Ingersoll's signature. Price, 40 cents.

THE TRUTH SEEKER CO.  
62 Vesey St. New York

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM. By Thomas Inman, M.D. Cloth, 200 illustrations, \$1.00.

Popular edition, revised and enlarged, with an Essay on Baal Worship, on the Assyrian Sacred "Grove" and other allied Symbols.

Red'Hot If you want for self or friends a paper that combats all religious dogma send \$1 for each AGNOSTIC subscriber and get the hottest paper published. Sample, four different, 10c.

Send today  
The CRUCIBLE, A1330 1st Ave. PAPER  
Seattle ;: Washington

## IN BEST OF HUMOR.

Explaining the Gender.—She—"I never could see why they call a boat 'she.'"

He—"Evidently you never tried to steer one."—The Widow.

Look to the Medico for It.—"My dear, the doctor says I'm in need of a little change."

"Then ask him to give it to you. He's got the last of mine."—Baltimore American.

Sabbath Preparedness.—Old Lady—"Does your father live in the fear of the Lord?"

Kid—"I reckon he does—leastways he allus takes a gun with him when he goes out on Sundays."—Gargoyle.

A Battered Victory.—They visited the museum and were looking at the statue of a Roman gladiator. One of his arms was broken off, his left leg ended at the knee, his helmet was battered and there were several patches on his face. He represented "Victory."

"I say," said one of the visitors to his companion, "if that fellow won, I would like to see the bloke who lost."—Ex.

Couldn't Help Him.—One Sunday two lovers went to church. When the collection was being taken up the young man explored his pockets, and finding nothing, whispered to his sweetheart:

"I haven't a cent. I changed my pants." Meanwhile the girl had been searching her bag, and, finding nothing, blushed a rosy red, and said:

"I'm in the same predicament."—The Rumbler.

As It Worked Out.—Young Tommy returned from school in tears and nursing a black eye.

"I'll pay Billy Dobbs off for this in the morning!" he wailed to his mother.

"No, no," she said. "You must return good for evil. I'll make you a nice jam tart, and you must take it to Billy and say: 'Mother says I must return good for evil, so here's a tart for you.'"

Tommy demurred, but finally consented. The next evening he returned in a worse plight and sobbed:

"I gave Billy the tart and told him what you said, and then he blacked my other eye, and says you're to send him another tart tomorrow."—Pittsburgh Chronicle-Telegraph.

Honest Griggs!—"Any restitution Germany offers to the Allies will be offered, you may be sure, in the spirit of Griggs."

The speaker was Edward Hungerford, the advertising expert.

"Griggs and Miggs," he went on "were kidnapped by bandits and shut up in a cave.

"They'll take every cent we've got on us," moaned Miggs. "Every blessed cent."

"They will, eh?" said Griggs, thoughtfully.

"They sure will."

"Griggs peeled a ten-spot from his roll.

"Here, Miggs," he said, "here is that ten dollars I've been owin' you for so long."—Pittsburg Chronicle-Telegraph.

The Truthful Sex.—A well-known detective was praising at Chicago the truthfulness of women.

"If war bulletins were as truthful as woman is," he said, "we'd have a better idea of how this world struggle is really going.

"I remember a case the other day—it's interesting in its revelation of woman's truthfulness—the case of a husband who had disappeared.

Questioning the wife, I said to her: "And now, madam, tell me—this is very important—tell me what your husband's very last words were when he left."

"His last words," the truthful creature answered, with a blush, "were 'for heaven's sake, shut up!'"—Ex.



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLESON, Postmaster-General.

# THE TRUTHSEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 30.

PUBLISHED  
WEEKLY

New York, July 27, 1918.

62 VESEY  
STREET

\$3.50 Per Year

## *In This Number*

Creedalists and Government.

Illustration.

The Clergy's Attitude Toward  
America.

By Francis F. Merlin

Religion in the Public Schools.

By Hon. Justin Henry Shaw.

The Key to Irish Risings.

By F. Hugh O'Donnell, M. P.

Liberal Theology and Rationalism.

The Angelus in Congress.



**THE CREEDALISTS AND THE GOVERNMENT.**  
—“OUR GOD, OUR COUNTRY, AND AN  
APPROPRIATION.”

Christianity is neither new nor original, being borrowed or copied from much older systems of religion.

There is not a dogma, rite, sacrament, or ceremony in it that did not exist in pagan systems from five hundred to two thousand years before Christianity was known in the world.

The belief in an offspring being begotten by a god upon a human virgin is nearly a thousand years older than the mythical story of Jesus and his virgin mother.

Miracles and supernatural achievements have been as fully and as truly ascribed to other teachers and founders of religion as to Jesus.

Other so-called saviors and redeemers have been believed in, and reported to have been crucified, and to have died on the cross, many hundreds of years before the same was said of Jesus.

Christianity is founded upon pretended supernaturalism, which is a thing that has no existence in fact. There is no supernaturalism.

The Bible, from which it obtains its authority, is not true. It does not harmonize with the facts and principles in nature known to be true.

The Bible was written by men ill informed in scientific knowledge and truth. It was not written nor inspired by God.

The Bible and Christianity have upheld the most obnoxious systems of kingcraft and priestcraft the world has known.

The Bible and Christianity have made war upon witchcraft, something which has no real existence, and in keeping with their instructions thousands of wretched human beings have been subjected to the most cruel torture and death.

The Bible and Christianity have not been the source of civilization and education in the world; they have not been the source of human welfare. They have favored ignorance and slavery, rather than knowledge and liberty.

The Bible and Christianity do not teach the highest class of truth, and the best variety of religion which mankind are capable of receiving. They are of the past, not the present; and as they cost incomputable treasures in labor and money to sustain them, and as science, reason, and truth teach us a far better and truer religion at only a moiety of the cost of the other, the world should discard the former and embrace the latter.—*D. M. Bennett.*

The Christian church enjoins obedience to the governors of states provided the governors show themselves submissive to her authority; in a word, her priests are a body in the state, whose interests are invariably the interests of the state provided the state takes into account the interests of the priests.

—*Voltaire.*

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - JULY 27, 1918

**Subscription Rates.**

Single subscriptions . . . (in advance) \$3.50  
One subscription, two years . . . . . 6.00  
Two new subscribers . . . . . 6.00  
One subscription with one  
new subscriber, in one re-  
mittance . . . . . 6.00  
To subscribers in Canada \$4.00 per year; to other  
foreign countries, \$4.50 (£0-18-9) per year.

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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.

"Morality without religion always fails," declares the Rev. John Roach Straton of New York. We lack instances of the fact; but how about religion without morality? Is that a success?

The *Missionary Review of the World* has news about religious conditions in Russia, where, it says, "the propaganda of Atheism and Materialism is already assuming awful proportions." This is the same paper that not long ago, having listened to the outdoor Freethought speakers here, pronounced New York in the same or a similar condition as Russia. These outbursts by the *Review*, it is assumed, are calculated to quicken the faithful into making renewed contributions to the missionary cause. They are not based on observed facts.

The typical conscientious objector, according to Col. William Brooks of Camp Grant, Rockford, Illinois, is a sufferer from religious mania. "They come here," he says, "shouting they are saved or sanctified, and they do not have to fight, or the Lord has told them not to fight. None of them need expect, however, to get out of the army by shouting sanctification unless they sanctify themselves for military duty." The military authorities, says a Chicago paper, have asked the government to investigate the activities of a large church in Chicago from which nearly a score of sanctified men have come to Camp Grant refusing to don a uniform or to take service in any non-combatant branch on the ground that assisting the military in any way is making murderers of themselves. The "large church" in question may be the Moody Institute, which has distributed pacifist literature.

Ingersoll said in one of his lectures that there were stars so far away that light from them is thousands of years in reaching our planet, and that had one of these stars gone out of existence at the time of creation according to the Bible we should still see it by a ray that had started in our direction ages ago—or words to that effect. The statement was questioned, but it had already been verified by astronomers; and Isabel M. Lewis of the Nautical Almanac Office of the Naval Observatory, answering a question through one of our city papers, speaks of celestial objects (globular star clusters) that are "beyond a distance of 200,000 light years." And in a light year, twelve months of our time, light travels nearly six trillion miles. When "he made the stars also," did "he" make them where they

are, passing through these distances from one job to the next, or were they all manufactured in one locality and then shot into position by a long-range bombardment of space?

Discussing sympathetically in the *Berlin Tageblatt* the recent pamphlet written by Vicount Grey on "The League of Nations," General Count Max Montgelas says that the only war aim worth the immense sacrifices involved is the prevention for all time of a repetition of the four years of terror which the world is experiencing. "Of one thing I am certain," he says, "and that is that many of those who went out in August, 1914, with imperialistic desires, have been taught to realize that the power and welfare of the nation are not increased when millions of its subjects are torn into bloody fragments or crippled by shells; when billions of its national fortune are destroyed or wasted on the work of destruction; when the birth rate falls, and when the death rate and crime steadily increase." If such convincing criticism as this does not influence the great powers in the future when war is contemplated by some ambitious nation, then all ground of hope is taken away for the world's more perfect civilization and progress in the coming generations. War and civilization are incompatible. If the present struggle impresses this lesson upon the militant nations, the conflict shall not have been in vain.

Astonishment is implied by the correspondent of the *Chicago Daily News* in Hot Springs, N. C., that the twenty-three hundred Germans and other enemy aliens there interned have never called for a minister except in case of death. For a whole year they have been there, and Sunday after Sunday has passed with no demand for church services. We do not share the surprise of the correspondent for the reason that people left to themselves would rarely ask for preaching and religious services. Those things are not demanded—they are wished on us. Were there no church, nobody in these days would think of establishing one, and religion, with its myth and miracle, would be an impossibility except that it was imposed on the race in its infancy just as we now impose it on our children. The parson is really as little wanted as the book agent or the solicitor for funds or the tax gatherer. The rank and file of the army do not want the chaplains, who are sent, not called. The heathen never asked for the missionaries; they are agents of the churches backed by governments and warships. The indifference of the interned people at Hot Springs is therefore wholly natural and what might be expected of persons left to their own choice.

**Theology and Rationalism.**

It is important that a clear distinction should be drawn between the growing spirit of Christian liberalism which is to be witnessed today in some places, and the spirit of true Rationalism, the real quest of which is the truth, and not mere liberality amidst conflicting ideas.

Liberal theology is a misnomer. It needs no argument to demonstrate that many church members are developing a well-defined opposition to creeds and dogmas while still retaining their places as official constituents of the ecclesiastical organization; but this state of things affects in no respect the traditional theology of the churches as embodied in their doctrinal formularies.

The fact that certain seminary and college professors have advocated a dogmaless religion as the only sure hope for future Christianity, counts absolutely for nothing so long as the creeds of the different churches remain unchanged. From the time of Arius there have always been broad-minded theologians, who were sincerely disposed to limit the speculations of religious theorists; but their efforts for moderation in dogmatic ventures were of little avail after the church had once expressed itself in a fixed system of belief which it made known to the world as a "divine revelation."

So long as the creeds of the church retain their

place in prayer-book and hymnal, in catechism and official discipline, the low theological views of individual members count practically for nothing. We have yet to hear of a single church that has rewritten its creed even in part, because of the changed opinions of some of its prominent members. The old creeds remain intact—the Athanasian, the Nicene and the Apostles'; and, notwithstanding the theological liberalism of our day, there does not appear the slightest indication that any one of these creeds is to be dropped from the formal documents of the several churches professing them. This is why we urge the necessity of the surrender of all theologic dogmatism on the part of the churches if they ever hope to come together in a reasonable unity. This cannot be achieved, however, by individual theologians changing their mind about the nature of God's revelation, but by the several churches discarding deliberately their worn out symbols of belief.

Offering substitutes for the Christian faith, as for instance, that God is "the unseen forces of the universe," or that religion is "the conscious wish and effort of man to be right in his relation to ultimates," sounds very gracious and accommodating; but while the creeds of the church remain unaltered, and men with these novel views still retain their ecclesiastical connection, we cannot but think of their attitude as other than dishonest, for liberality of thought in an institution that has forestalled such freedom by a hard and fast creed, can scarcely be attributed to a loyal faith.

In the presence of a divine revelation, the behavior of such a writer as Professor Rauschenbusch, who declares that God must be "democratized" if he is to hold a place among the affections of men, is so grossly antagonistic to the very essence of Christianity, that no reasonable person would class him for a moment with the true followers of Jesus. "Let God be true, and every man a liar," is the key that unlocks the mysteries of revealed religion. Man's ideas are wholly valueless when God has once spoken. If God has spoken and made known to man the secrets of his will, then for man to speculate as to what God is or as to how he should declare himself is most certainly "blasphemy," and liberalism in theology is a "sin" as well as an absurdity; but if God has not spoken for the guidance of men in the chief things, then the private notions of individual professors and others are vain superfluities, and are profitless, like one beating the air.

We have been asked in a letter from Mr. John Horsch, the Mennonite historian and scholar, to state the connection of the "New Theology" with Freethought. There is no connection. They are as far apart as the antipodes. A liberal theology being an absurdity as well as being disingenuous, Freethought, or honest Rationalism, could have nothing to do with it. The Freethinker has more respect for a sincerely orthodox religionist than he has for that anomalous type of man who, desirous of being known as a freethinking person, retains his place in church and his sympathetic fellowship with his co-religionists. Rationalism sets its seal to no sort of theology whatever. Theology has God as its basic conception; and as the rejection of the supernatural as an undemonstrated proposition lies at the root of all rationalistic thinking, there is manifestly no room in the scheme of Freethought for any phase of theology, either liberal or otherwise.

Liberal thinkers have frequently sought to ally themselves with out-and-out Rationalists, while preserving a more or less intimate connection with some so-called liberal religious society. We appreciate, of course, the advance such men have made in the progress of thought, and we welcome the spread of more rational views in religion; but to look upon such tendencies as synonymous with the school of Rationalism, is to entertain a false impression of the meaning and scope of Rationalism. In the case of a divine revelation there ought to be no conflicting interpretations such as are implied in the terms orthodox and liberal theologies. The fact

that such marked differences exist as to the meaning of God's revelation to man most certainly militates against both the certainty and the utility of that supposed revelation. It is only right and just that before asking an honest skeptic to accept the opinions of Christians, the believer be careful to make it uncontroversially clear precisely what is meant when he speaks of the Christian revelation. This has never been done; and after two thousand years of Christianity there is no present evidence that it can be done; hence the skepticism of our day.

The Rationalist attaches no importance to theology. He regards it as having no bearing on life, no influence on human progress, no causative power in regard to civilization. It is the result rather than the cause of national character; it is merely symptomatic of the condition of a people. If they are in good condition, they have a thoughtful theology; if in a bad condition, a bad one. Civilization may depend upon soil, upon climate, upon food, or upon the trade winds, but not upon religious ideas. We have done with theology, and we can do without it; and no modern reform of a false philosophy concerning God and man, and a false view of God's ideas concerning this world, will ever hasten the progress of the race, or lessen the strength of the criticism which has caused Christianity to be rejected by millions of good and thoughtful people.

TO THE EDITOR OF THE TRUTH SEEKER:

I have read the article on "Basis of Church Unity" in the current number of THE TRUTH SEEKER, and it has raised in my mind the question of the relation of Free-thought to liberal Christianity. The writer of the said article urges the "surrender of theologic dogmatism" on the part of the church. The article seems to ignore the well known fact that a not inconsiderable part of the church stands today for "dogmaless religion"; the faculties of a number of theological seminaries and "divinity schools" deny emphatically that they stand for the old Christian dogma or for any other dogma.

It is true that they differ from the Freethinkers in defending the idea of worship, but they believe that prayer can have only subjective results and real answer to prayer is out of the question. They speak of God and profess to believe in him, but they clearly deny the God of the Bible. For example, Dr. G. B. Smith, professor of systematic theology in the divinity department of the University of Chicago, defines God as "the unseen forces of the universe," "the spiritual forces of the world in which we live" ("A Guide to the Study of the Christian Religion," pp. 511, 537). Prof. Kirsopp Lake, of the divinity school of Harvard University, in an article published in the *New Republic* of June 9, 1917, defines religion as "the conscious wish and effort of man to be right in his relation (not to God in any real sense, but) to ultimates." "The ultimate thing which appeals most to this generation," he explains further, "is the purposefulness of life." Prof. Walter Rauschenbusch, in his most recent work, demands that the idea of God must be democratized, and thinks only in this way can God be saved. As in a democratized kingdom the king has no real authority, so in the divine kingdom God should bow to the will of the majority and should have only such authority as we may see fit to give him. A recent writer in the *London Contemporary Review* expresses himself to the effect that humanity is the God that should be worshiped. He notes with satisfaction that the modernized church "is developing a worship of humanity." In not a few theological institutions the supernatural is denied and it is openly taught that there is no certainty concerning the reality of a life after death. I notice that the writer of the said article defends the thought of "the higher life," meaning the need of ethical culture and development which is also taught by the so-called liberal Christianity.

I am a Christian believer and should like to be informed whether there is in your opinion on the point of the principal Christian doctrines a real difference between the position of the radical New Theology and that of Freethought. Let me frankly tell you that it is a relief to turn from the study of works on the New Theology to the reading of Freethought literature. The New Theology undertakes to "re-define the essence of Christianity" (to use the words of one of their leading representatives). It changes the substance, but refuses to change also the name. Despite its Freethought the New Theology demands the right of membership in the church. It asserts that those who do not recognize this supposed right do not deserve the Christian name, since they lack in Christian love—as if love could ignore so fundamental differences as those in question. In other words, it undertakes to rule the church and denies to believers in the old theology the Christian name.

I shall welcome it with satisfaction if THE TRUTH SEEKER will help to enlighten public opinion on the point of the true position of the New Theology. Sincerely yours,

JOHN HORSCH.

## The Angelus in Congress.

As noticed last week (page 457), the United States Senate, after debate, adopted a resolution requesting the President to commend by proclamation to the people of the United States "the practice of prayer for at least one minute at noon each day to God for victory for our cause in the existing war." The measure is called "The Angelus," and came into the House labeled "S. J. Res. 164." The S. J. does not stand for Society of Jesus in this instance, but for "Senate Joint." It is a Senate joint resolution. Mr. Baker of California introduced it on July 12, when the Speaker remarked: "Now if there is going to be any row about this, I want the gentleman from California to withdraw it." There was no "row," but Mr. Walsh of Massachusetts objected, and it went over.

The Senate debate, when the resolution was reported back by Mr. Beckham from the Committee on Library, was marked by expressions of piety from Senators Phelan of California, Vardaman of Mississippi, Myers of Montana and Owen of Oklahoma. Senator Thomas, who won from Phelan the title of "devil's advocate," again spoke against the piece of religious legislation, as follows (from the *Congressional Record*):

Mr. THOMAS. Mr. President, when this resolution was offered on Tuesday last I asked to have it go over under the rules, hence it went over until this morning. I shall not again object to it because I do not want to occupy the position of being the only member of this body openly opposed to such a resolution.

However, Mr. President, I do not think it is appropriate that this body should legislate upon every conceivable subject merely because we are engaged in war. Those who feel that prayer will bring us victory do not need the stimulus of a federal statute or a congressional resolution to inspire their action, nor, indeed, would they be persuaded from resort to prayer though we should enact prohibitory legislation, so that I do not perceive that the passage of this resolution will either promote or prevent the exercise of that reverent spirit which the great majority of our people possess, and which leads them to invoke spiritual aid when in trouble in the hope that it may prove efficacious.

But, to my mind, prayers for victory present in large view a somewhat peculiar and inconsistent spectacle. All of the nations engaged in this war, on both sides, are praying to God for victory, and expect their prayers to be answered, the central empires as well as the entente allies. In Turkey the Mohammedans pray also for victory, and pray to the God which they worship.

The Omniscient Being, who presides over the destinies of the world, and who is said to be all powerful and all seeing, who knows everything that will occur, who knows that it must occur and when it will occur, must have foreseen the terrible calamity now afflicting his earthly children. Being omniscient and omnipotent, he permitted it to occur because of some hidden purpose of his own. If that be so, it must be equally certain in his wisdom that he will continue it until that purpose shall have been subserved. I do not perceive, therefore, that universal prayer by the contesting nations could do more at best than embarrass the Almighty Power if it shall pay due heed to the conflicting entreaties of friend and foe.

We shall win this war, Mr. President, by utilizing and mobilizing every active physical, economic, and social agency against our enemies and by persistent effort. All the prayers of all the peoples on earth in our behalf will be impotent if we fail to exercise our very best efforts in all directions for victory. It is an old but true saying that God helps those who help themselves. Others must shift for themselves and pray in vain for aid.

Napoleon said that the Almighty was on the side of the largest battalions, and that truth has been emphasized in every war that has been fought since mankind has been upon earth. He will be found on the side of the strongest and best equipped, the best trained, the best organized of those who make the best use of their best elements in the struggle. The Almighty is on that side which has the most deadly gas, the most effective artillery and artillerists, the best soldiers—and we have them—and, above all, which possesses that indomitable resolution to win that has ever been characteristic of Anglo-Saxon peoples, which has placed them in the van of progress and of civilization, and which will keep them there.

So while we are to obtain prayer by legislation, let us not forget that we, the American people, will win this war or we shall lose it as we shall conduct ourselves in waging it.

The wholly reasonable objections of Senator Thomas were without avail, and the resolution was passed by the Senate, to die, apparently, in the

House. Should the proclamation be issued, President Wilson will get whatever credit attaches to the performance. And yet it is not the President's fault altogether, as the initiative was not his. The misconceived resolution appears to have originated with one Gertrude Dodds Treher of Hueneme, in California, who thought it would be a romantic idea to have the mission bells rung at noon all the way up the coast, and then she enlarged the thought to include the whole country. To this end Mrs. Treher visited Washington and pestered the President through Secretary Tumulty, who, being a Catholic, and the idea being apparently Catholic or Jesuit in its inception, got the President's approval of it as "a beautiful thought." Such is the genesis of religious state papers.

The illusion that the war can be won in a prayer meeting, if seriously held, might interfere with the actual work necessary to that end, which will be achieved by other means.

Moreover:

*He is not a very patriotic Christian who in these days proposes to wait until the noon hour arrives and the bells ring before he begins praying for the success of American arms in the existing war, and then needs a presidential proclamation to move him.*

## Exaggeration with a Purpose.

A defender of the Y. M. C. A. money-raising campaign to cover the cost of its invasion of army camps at home and abroad quoted (July 20) an alleged statement by Secretary of War Daniels regarding the prevalence of venereal diseases among enlisted men. The topic is an appealing one to all who love to shudder, and one who discourses thereon, especially in horrified accents and the terms of exaggeration, is sure of an audience. We do not know whether or not Secretary Daniels, as "reported," told the Clinical Congress of Surgeons of the incapacitating of "60,000 men at a time" in "some of the armies abroad," and that our navy has on an average 456 men unfit for labor by reason of these diseases. What is known regarding the matter is that the figures of Secretary Daniels, as reported and quoted for religious purposes, are not verified by returns from the Army Medical Corps prepared as a statement of the facts. Daniels spoke of "some of the armies abroad," and the reader is expected to gather that these are composed of the American boys who have gone from the United States. But what are the facts regarding our men as given for public information and not for the purpose of boosting a "drive" by an amateur religious association? We quote from the *New York Tribune* a Washington dispatch dated July 14:

"In France, with probably 700,000 men mobilized, the rate reported June 13, showed less than one new case a thousand men each week.

"For more than thirty weeks the expeditionary forces have maintained an annual rate of less than 75 a thousand, or less than two new cases a week. In the United States the record was even better, the average annual rate a thousand for that period being: National guard, 76; regular army, 98; national, 128. Medical authorities estimate the annual rate in the United States for all troops at 21 to the 1,000, which would mean one new case a thousand every two weeks.

"Of the total number of cases among troops in this country, the statement said, five-sixths were contracted before induction into the military service."

From this it would appear that what the *Tribune* modestly alludes to as "social disease" is less prevalent among soldiers than among civilians. But the relation between the Y. M. C. A. drive and the reduction of the "social" evil is not readily traced. Young Men's Christian Associations and their buildings (untaxed) are all too plentiful in our towns and cities; and yet it has not come under our observation that young men going out under the flaring lamps on "social" expeditions turn aside when they reach one of these Y. M. C. A. stations. The prevalence of the disease in civil life, as disclosed when enlistment uncovers the situation, is no testimonial to the preventive influence of the association.

And will anybody say that members of the Y. M. C. A. do not furnish their quota of cases?

Here it might be well to consider the character of the men the movement is marshaling for Y. M. C. A. work overseas. Are they better than the soldiers in the army and navy? Those favored as recruits for the anti-"social" work are men who can pay their own way and are willing to work for nothing. Will they be immune from the sense of being "away from home" and free from the surveillance of home folks? We notice among these recruits, joyfully accepted and given the glad hand at the war office of the Y. M. C. A., is that well-known uplifter, the former pugilist, Tom Sharkey, who was not so long ago put out of business by the police for keeping a disorderly house in Fourteenth street.

The notion that men picked up at random out of an unemployed class having the means to pay their way to the front are fit to undertake the moral supervision of our boys in France has nothing to support it. There is in fact nothing on which to ground the certainty that their influence on the boys may not be the reverse of good.

### The Foolishness of Dogma.

Every church prides itself on being dogmatic. Romanism is dogmatic and Protestantism is dogmatic. Without dogma there is no theology. And what is dogma? An opinion, or set of opinions, promulgated by somebody for the blind acceptance of somebody else. Arrogance, therefore, is of its very essence.

What right has one man to say to another, "This is truth; I have taken the trouble to decide that point, and all you have to do is to accept what I present to you"? And if one man has no such right to impose his belief on another, how can twenty thousand men have such a right to impose their belief on twenty millions? This, however, is precisely what they do without the least shame or compunction. Before we are able to judge for ourselves, the priests thrust certain dogmas upon us, and compel us to embrace them. Authority takes the place of judgment, dogmatism supplants thought. The young mind is rendered slavish, and as it grows up it goes through life cringing to the instruments of its own abasement.

When a superior mind rises from this subjection and demands reasons for believing, he is silenced with a textual shot from the Bible. But who wrote the text? Unknown authors who are dubbed Moses, Isaiah, Ezekiel, Matthew, John, Peter or Paul. Well, and who made them lords over us? Have we not as much right to our own thoughts as they had to theirs? When they state an opinion in the pompous language of revelation, are they less fallible than the rest of us? Obviously not. Yet prophets and evangelists have a way of writing which still clings to their modern representatives, as though they could not be mistaken. No doubt this self-conceit is very natural, but self-conceited people are not usually taken at their own estimate. Nowadays we laugh at them and try to take the conceit out of them. But what is absurd today is treated as venerable because it happened thousands of years ago, and ancient prophets are regarded as inspired who, if they existed now, would be treated with ridicule and contempt.

The style of these arrogantly-positive men is very simple. They need not argue, they have only to assert, and they preface every statement with the notion that it has been so revealed by God. Now suppose such a declaration were made today. Suppose a man, with no greater reputation for sense than his neighbors, should stand up and shout, "Hear the will of the Lord, for thus has he revealed!" should we not look at him with curiosity and amazement? Would he not strike us as a silly fanatic? We would look upon him as an ignorant dogmatist. What he believes you must believe. Reasons for his belief he has none, and he cannot conceive that you want any either. Yet it would never do for

him to exclaim, "I am your lord and master," so the poor fanatic shouts "God has revealed," in order to assure you that in rejecting him you reject God.

"God has so revealed" is no argument. It is simply the dark lantern of the spirit which none can see by but those who bear it. Nay more, it dispenses with reason, and makes every man's faith depend on somebody else's authority. Discussion becomes impertinence, criticism is high treason. Hence it is but a step from "God has so revealed" to "believe or be damned"—language by no means elegant, it is true, yet it is the logical sequence of dogmatism. Fortunately the time is nearly past for such impudent nonsense. This is an age of controversy. And although there are many windy platitudes abroad, and much indulgence in empty mouthings, the very fact of controversy being considered necessary to the settlement of all questions makes the public mind less hasty and more cautious. The "God-has-so-revealed" people can at present succeed only among the intellectual riff-raff of our communities.

### Free Thoughts.

If a person does not help man by living, he cannot by dying.

There is not a religious question that has one-tenth the importance that any moral question has.

I don't believe in the total depravity of men, but there is a mighty thick rind of it on a great many men.

Lots of men have religion enough to make a prayer that haven't brains enough to make an honest, decent living.

I have never tried to keep out of hell, but I have tried to keep out of debt, out of jail and out of trouble; and having succeeded pretty well in that direction, hell is of no consequence.

My acquaintance with men shows me that the brightest, the noblest, the best men in any community are not church-goers. The popular hymn seems to be "Don't Take Me to Church."

Jesus said that "the Sabbath was made for man," but it is not so. The Sabbath was made for the church. Let the church take off its hand from Sunday, and the Sabbath would soon perish.

When a man puts on the clothes of piety in order to pass himself as pious, he does not always get a good fit. No garment will cover the whole body. A man is revealed by what he shows, not by what he hides.

To the question: "Where is hell?" which was recently given out in a Sunday school, the reply by a little girl, that "it was around the corner where they sold liquor," may not be accurate in a theological sense, but it hit the bullseye as well as language can do it.

Think of what a lot of horrible things God must have had in his mind when he commenced his creation. There are dozens of disgusting creatures to one decent one on the earth. If all of the creeping, crawling things in existence were fashioned by divinity, it seems to me that a legitimate question would be: Is God Crazy?

It has always seemed to me that the man who behaved himself; who lived a clean, honest life and maintained right relations with his companions and neighbors, would have a better influence in the world than the man with spiritual possessions enough to start a church and conduct a prayer-meeting, but who was mean to his family and unjust to his employees.

L. K. W.

### Compensations.

A number of friends have written us giving their explanation of the official espionage over the contents of THE TRUTH SEEKER. We have our own theory about that, but so long as the paper is delivered we are satisfied to hold judgment in suspense. What with the new zoning system, throwing the service into confusion with its discriminating provisions and the mathematical problems to be worked out on percentages of advertising space, and the necessity of reading scores of newspapers and other publications on the suggestion that they contain something calculated to impair the nation's military powers, the postoffice force is doing fairly well to maintain its sanity and a tolerable degree of efficiency.

The slight picking on THE TRUTH SEEKER—the detention of a few numbers and the declaring one number unmailable—has had an awakening effect. No one concedes, and in fact no one had charged, that this paper has for a moment entertained a disloyal sentiment toward the government or the administration. The only question raised is whether the publication of certain facts regarding the war activities of religious societies, or concerning the religious sanction for enemy methods of warfare, would allay patriotism or discourage volunteer work. Such facts, if there is any doubt about them, may await statement until the war is won.

Peace is the ideal condition for the success of a paper that appeals to reason. It is not in line for war profits; and realizing this fact many readers of THE TRUTH SEEKER are generously enlarging their subscriptions are making needed donations. To add another instance to those we have heretofore named, a lady in Galveston, Texas, begins her letter: "Please find inclosed postal order for ten dollars to put my subscription on *one* year."

Annoyances are more easily borne with such support, and the confidence that there is more to come from the source to which this paper has always looked leaves us no room or cause to doubt the future.

Another writes: "We are kept busy buying Liberty Bonds and Saving Stamps and making donations to the Red Cross, but while we are bound to win the war, we are not going to neglect the good old TRUTH SEEKER. The inclosed contribution is to help."

Such aid is accepted with gratitude and no compunctions. Everybody but the lucky producers of war necessities has to be helped these days, even Uncle same; and the religionists filling the air with their noise, Freethought is regarded as a kind of disturber of public worship. But these kind remembrances of which we have given examples will be continued, and so tide us over to where beyond these voices there is peace.

Religion is undergoing a modification and a change toward the affirmation of a deity with some such compassion as might be expected in a civilized man. Cardinal Mercier of Belgium, it is reported, is proclaiming the sure salvation of a soldier slain, which is more than his church has ever done. "Can we," he asks, "conceive the soldier hurled from the hell of battle into an endless hell?" Well, millions of Christians are equal to that conception, and it is good orthodox theology. John D. Rockefeller, Jr., backed an evangelist with his wealth to preach that doctrine in New York before we went into the war.

The action of the Rev. F. Marion Knoll, pastor of a church in Walla Walla, Wash., should not pass without commendatory notice. He has abandoned the pulpit for the harvest field, and closing his church for three months will help to solve the labor shortage in the Walla Walla valley. Here is a suggestion for Provost-General Crowder. The Rev. Mr. Knoll has decided that in harvest time preaching is a non-essential and work a patriotic duty.

## RELIGION IN THE SCHOOLS.

## Objections to Both Catholic and Protestant Programs Stated by a Jurist.

BY THE HON. JUSTIN HENRY SHAW.\*  
II.

We are very much indebted to that great achievement of American law work now in publication, our first available comprehensive summary of the substance of American Law, "Corpus Juris," for a sufficient survey of the history and application of our Constitutional Law which covers this religious issue. The constitutional separation of Church and State was intended to be absolute. The history of this important measure clearly shows this united purpose of the early American people to put an end to the existing religious evil in state affairs, and one may feel that the following citation fairly represents the accepted view of the American courts as a recital of the circumstances and influences of those times:

"Before the adoption of the Constitution (in this citation used), attempts were made in some of the colonies and states to legislate not only in respect to the establishment of religion, but in respect to its doctrines and precepts as well. The controversy upon this general subject was animated in many of the states, but seemed at last to culminate in Virginia. In 1784, the House of Delegates of that state having under consideration 'a bill establishing provision for teachers of the Christian religion,' postponed it until the next session, and directed that the bill should be published and distributed, and that the people be requested 'to signify their opinion respecting the adoption of such a bill at the next session of assembly.' At the next session the proposed bill was not only defeated, but another, 'for establishing religious freedom,' drafted by Mr. Jefferson, was passed. (Jefferson's "Works," II, 45; 2 Howison, "History of Virginia," 298.) In a little more than a year after the passage of this statute the convention met which prepared the Constitution of the United States. Of this convention Mr. Jefferson was not a member, he being then absent as minister to France. As soon as he saw the draft of the Constitution, proposed for adoption, he, in a letter to a friend, expressed his disappointment at the absence of an express declaration insuring the freedom of religion (Jefferson's "Works," II, 335), but was willing to accept it as it was, trusting that the good sense and honest intentions of the people would bring about the necessary alterations (Jefferson's "Works," I, 79). Five of the states, while adopting the Constitution, proposed amendments. Three—New Hampshire, New York and Virginia—included in one form or another a declaration of religious freedom in the changes they desired to have made, as did also North Carolina, where the convention at first declined to ratify the Constitution until the proposed amendments were acted upon. Accordingly, at the first session of the first Congress the amendment now under consideration was proposed with others by Mr. Madison. It met the views of the advocates of religious freedom, and was adopted." Reynolds v. U. S., 98 U. S. 145, 162; 25 L. ed. 244. (See also "Life of Madison," or biographical article in Nelson's Encyclopedia.)

It is very helpful to have an impartial and a very full statement following therein of all the American law upon this constitutional question, such as we have in "Corpus Juris." In this accomplishment one gets the whole of the law exactly as it is, the object being neither for nor against religion. It is strictly judicial recital, with every sentence of the text based carefully upon selected citations; and the "reason for the rule" in support of each decision is appended. It is gratifying in this to be sure that "the weight of authority and of reason" is with the secularist; that instruction from a sectarian book has been held to be sectarian instruction; and that the only way to prevent sectarianism is to exclude it altogether. This is

\*In the *Open Court* (Chicago).

therefore the best constitutional law and common sense.

Continuing the statement of the law relating to the Church and the State, we find, as a matter of exact facts, that:

"There is considerable variety in the constitutional provisions of the various states affecting the right to hold religious exercises in the public schools, and equally great variety of opinion in the decisions of the courts in regard to the matter.

"In some states the constitutional provisions forbidding compulsory attendance on religious worship and taxation for sectarian schools have been construed not to prohibit religious exercises in the public schools, such as reading the Bible, offering prayer and singing devotional songs.

"The tendency of recent constitutions, however, and also of judicial decisions construing and applying them, has been in favor of extending the scope of constitutional guaranties to the exclusion of religious exercises from the public schools.

"And the weight of recent authority and of reason would seem to be with those cases which hold that prayer and the singing of hymns as a part of the public exercises of the school are in violation of constitutional provisions against taxation for the support of religion, even though pupils may be excused from attending such exercises on application by themselves or their parents."

The reason for the rule is: "Prayer is always worship. Reading the Bible and singing may be worship. If these exercises of reading the Bible, joining in prayer and the singing of hymns were performed in a church there would be no doubt of their religious character and that character is not changed by the place OF THEIR PERFORMANCE. The wrong arises, not out of the particular version of the Bible or form of prayer used—whether that found in the Douay or the King James version—or the particular songs sung, but out of the compulsion to join in any form of worship. The free enjoyment of religious worship includes freedom not to worship." Per Dunn, J., in *People v. District 24, Board of Education*, 245 Ill. 334, 339; 92 N. E. 251; 29 L. R. A. N. S. 442; 19 Ann. Cases 220. (12 "Corpus Juris" 943, under Note 67.)

(My comment on this is: It is shameful that any sort of exercise should be permitted in a public school where it might be considered necessary or proper to excuse any pupil from participating in it, from a question of conscience. The reason for the rule in this case is therefore a destruction of the whole religious proposition.)

"The mere reading from a particular version of the Bible, without comment, has been held not to constitute an infringement of the constitutional guaranty, and this has been conceded by some authorities that held otherwise as to prayer and devotional singing."

The reason for the rule: "But the fact that the King James translation may be used to inculcate sectarian doctrines affords no presumption that it will be so used. The law does not forbid the use of the Bible in either version in the public schools; it is not proscribed either by the constitution or the statutes, and the courts have no right to declare its use to be unlawful because it is possible or probable that those who are privileged to use it will misuse the privilege by attempting to propagate their own peculiar theological or ecclesiastical views and opinions. The point where the courts may rightfully intervene, and where they should intervene without hesitation, is where legitimate use has degenerated into abuse—where a teacher employed to give secular instructions has violated the constitution by becoming a sectarian propagandist. That sectarian instruction may be given by the frequent reading, without note or comment, of judiciously selected passages, is of course obvious." Per Sullivan, C. J., in *State v. Scheve*, 65 Nebr. 853, 883; 91 N. W. 846; 93 N. W. 169; 59 L. R. A. 927. (12 "Corpus Juris" 943, under Note 70.)

"But other authorities hold that the Bible is a

sectarian book and that the reading in the public schools of any portion or any version of it for religious purposes is a violation of constitutional guaranties."

The reason for the rule: "The only means of preventing sectarian instruction in the schools is to exclude altogether religious instruction, by means of the reading of the Bible or otherwise. The Bible is not read in the public schools as mere literature or mere history. It cannot be separated from its character as an inspired book of religion. If any parts are to be selected for use as being free from sectarian differences of opinion, who will select them?" Per Dunn, J., in *People v. District 24, Board of Education*, 245 Ill. 334, 348; 92 N. E. 251; 29 L. R. A. N. S. 442; 19 Ann. Cases 220. (Cited in 12 "Corpus Juris" 943, under Note 71.)

Earlier Illinois cases inconsistent with above were "practically overruled thereby."

"It is unanimously agreed that a law or regulation which forbids religious instruction or the reading of religious books, including the Bible, in the public schools is valid."

The principle that no one may impose his religious beliefs or practices amounting to a religious nuisance to others has been well expressed in *In re: Frazee* (63 Mich. 396, 405; 30 N. W. 72; 6 Am. S. R. 310) by Chief Justice Campbell: "We cannot accede to the suggestion that religious liberty includes that right to introduce and carry out every scheme or purpose which persons see fit to claim as a part of their religious system. There is no legal authority to constrain belief, but no one can lawfully stretch his own liberty of action so as to interfere with that of his neighbor, or violate peace or good order. The whole criminal law might be practically superseded if, under pretext of liberty of conscience, the commission of crime be made a religious dogma. It is a fundamental condition of all liberty, and necessary to civil society, that all men must exercise their rights in harmony, and must yield to such restrictions as are necessary to promote that result."

These cases make no mention of the disturbance that inevitably arises over the attempt to introduce religion of any particular kind in a public institution like the public schools, and these disturbances have been a Protestant disgrace in the schools. The American schools are for the children of all the people of every religion and of no religion. The rights of Catholics, Jews and Infidels, Agnostics and Atheists are just as much to be regarded and respected as the rights of Protestant Christians, which latter are only a Christian sect, or constitute many sects of as many different beliefs. Either is in duty bound to respect the constitution which protects the rights of all. Free-thinkers claim the right to teach Freethought, but don't ask that Freethought be introduced in the schools to disparage religion, at the expense of the state, or to the violence of the conscience of religious children or their parents. The schools are for the imparting of necessary information, according to what may be regarded as the best systems of education by real educators. Morality will come from knowledge, and from the better conditions resulting from knowledge obtained in the schools, and not from the teaching of any particular form of dogma or belief, or from any sectarian teaching of sectarian morality. Otherwise the schools and knowledge were of no use, and only religion were useful.

Protestant clergymen may deliver nonsectarian prayers (if such a performance were possible!) at graduation exercises, and the exercises may be held in churches in those communities where there may be no town hall or theater, and when permitted by the school board, without seriously violating the constitutional guaranty. This is only a form of Protestant ministerial impoliteness and an intrusion. But Jewish children, or the children of Agnostics, or Catholic scholars of the public schools are quite justified, from social reasons, in refusing diplomas when handed to them by a Protestant

preacher officiating where he is not desired and where he ought not to appear as a religionist. Religion is not an affair of the state.

It is natural to anticipate the religious chaos that would result if Protestantism were allowed to operate and develop without restraint, or if it were permitted to extend the plan proposed by Mr. Sparks. The public schools are not to be made ultimate Protestant parish schools, as desired by him, with credit for Bible study or Bible work. "Pastor" Russell's Bible classes, an influence of this religion, or other kinds of Bible-classes, have no place in state-supported schools, nor any connection with them. It is not the purpose of the schools to train children or inspire them for the ministry or for missionary fields. There should be no preparatory grades or primary lessons in any superstition, or any credit that tends to reverence or respect for the outrageous religion of Evangelist Sunday or the fanatical religion of the German emperor. Parsons and preachers and book agents and peddlers should be excluded from the schoolhouse. It is necessary to say this, because we have the afflictions.

The Catholic writer proposes "an interdenominational school" for religious instruction, and proposes "in this respect (that) Germany's schools might serve as a model." I think the present righteous temper of the American people would have disposed of that suggestion had not the abomination of religion and state in Germany been specifically and sufficiently exposed in Mr. Heyn's timely and informative article in the March number of this magazine, which has fortunately come to hand before the preparation of this reply.<sup>5</sup> And I do not believe that we are yet ready to have "*Ein feste Burg ist unser Gott*" as the American national anthem.

<sup>5</sup> See *The Open Court* for March, 1918, and "The Centrum Party's Influence in German Affairs" (particularly page 188), for the failure of liberal government. By Hon. Edward T. Heyn, former American Vice-Consul.

(To be continued.)

## The Clergy's Attitude Toward America.

When one dedicates his life to the gigantic task of combating that deadly poison known as religion, or superstition, one is sure to experience spells of grave doubt. Human beings are so full of noble impulses, and are rising above the level of their religion so frequently that the Freethinker is likely to be misled and confound the noble impulses with the ignoble religion found in the same person.

Should a Freethinker ever fall into this error, and believe that religion is good and that its attendant evils are the result of the times and are not an inherent part of dogma, the Freethinker has only to wait and in a short time religious organizations will reveal the fact that instead of being a body of men whose eyes and mind are fixed on things spiritual, they are made up of men whose great ambition is to further themselves in temporal affairs.

An illuminating example of this kind is furnished by Dr. C. Ernest Smith (rector of St. Thomas's Parish, Washington, D. C.) in an article called "America's Attitude Toward the Clergy," published in the *New York Times* of July 14, 1918. Here we have a man who is making his living preaching of the life to come, and because of the enlightened age he lives in he is allowed to preach undisturbed. Nay more, not alone is he *allowed* to preach, but he is protected from questioners by the law to such a degree that should his master, Jesus, come to our planet today he would find it impossible to "reason with the elders in the temple." Such is the state of affairs in this country, and yet our friend Dr. Smith is not satisfied. List to his plaint:

"There is an American attitude toward the clergy which differs from that of other peoples. It is the attitude of what we may call officialdom, and it differs materially from that of officialdom elsewhere. For whereas among other peoples clergymen are generally regarded as lead-

ers, among ourselves officialdom neither expects nor desires such leadership."

Note carefully the last word, "leadership." We, the American people, decide by vote that certain persons shall represent us in public, and then those same chosen representatives refuse to submit themselves to the "leadership" of ministers and priests who are either self-elected or are chosen by a hierarchy whose head resides in some foreign country. Certainly Dr. Smith has cause for complaint. It is outrageous that "officialdom" should decide on any measure before asking the pastor of St. Thomas's about it. His reverence should be consulted on all matters because he is a minister of God.

"Officialdom" in general earns the rebuke of Dr. Smith, but the Administration in Washington he particularly castigates:

"What evidence is there of the existence of this conception of the clerical office? Any large city will readily supply the answer. Washington will do this as well as any other, perhaps better, because Washington is more representative than any other. Here things are done more by authority than elsewhere. Here officialdom flourishes more luxuriantly. An exotic in other places, it is a native plant here.

"Now in Washington, as in New York or San Francisco, there are different little worlds in which men and women live and move apart from each other. There is the religious world, the political, the business, the philanthropic, the social, the educational, the sporting world, the legal world, and so on. Now in which of these worlds do we find the clergy as leaders? There is not a single activity, not even excluding that which we suppose to be peculiarly their own, the religious or the ecclesiastical, in which they are exercising any true leadership."

Here is the proof that even in Washington the officials of the government go their way without ever referring to our friend Dr. Smith. Certainly this is a terrible state of affairs; and lest one imagine that the good doctor is generalizing about a mythical condition he offers concrete examples:

"We presume that ordinarily this will not be denied, and yet strange things have been happening in Washington. Certain 'missions' from abroad have been here. They came about war and peace and international relationships. Naturally they were much entertained, not only in a private way, but also officially. Yet so far as we have been able to learn at not one of these official hospitalities were any clergymen present—their absence being markedly in contrast with their presence at certain of the foreign embassies, where they do these things better. Of course politicians were there, so were representatives of the army and navy; also the people with large pocket-books, but the one class that should have been invited first of all was not invited at all. Why?"

Notice the tone. A slurring reference to the "politicians" (Mr. Wilson entertained the missions), also to the Army and Navy officials—slurring because of its wording and its putting of our country's leaders in juxtaposition with "the people with large pocket-books." But the thing that incensed our friend Smith was the fact that the clergy were not invited. He asks "Why?" I am sorry I cannot answer him, but being of an inquiring turn of mind, I should like to ask Dr. Smith why the clergy should be invited "first of all" before our President and other officials of the government, chosen by the people? Why?

However, let us wander with Brother Smith into other pastures. He says:

"As they forfeited no rights of citizenship by becoming clergymen, it would seem that it is as much their duty to be interested in politics as any one else."

Certainly Dr. Smith speaks the truth here. It is interesting to have a clergyman admit they are interested in politics, and I for one will never try to stop them as individuals, but when Dr. Smith adds: "There are always grave moral questions back of the political setting, and on these the clergy should constantly speak, just because they are clergymen," I entirely disagree with him. His code of morals is opposed to the morality of America, which was founded by Freethinkers and is supported today by people who believe that morality is a matter of reason and experience and not of revelation. Again, I disagree with the learned doctor when he turns to Rome and shows her method of using political power. When he speaks of Catholic votes protecting their religion, he should,

as a good American, rebuke them. But no; he says no word against them—rather envies their power; and this, Dr. Smith, is bad, because we poor Freethinkers believe that a man's ideas should be listened to entirely regardless of his attitude toward Father, Son, or Rev. Dick. Oh, no, Dr. Smith, think not we would bar you from politics as a man, but as a leader of a congregation we do not like to hear you say:

"Too long without protest have they [the clergy] acquiesced in officialdom's attitude. That attitude should be tolerated no longer. No false modesty should hinder. Individuals and organizations which fail in this respect should be helped to a better knowledge and a truer practice."

We object here because we have read history and we have learned the bitter lesson that religion is a bad leader for our public officials, we have read of Catholic Spain and Protestant Scotland; and when you whine about the clergy, "their absence being markedly in contrast with their presence at certain foreign embassies," we are not touched because we know that the strongest clerical representation is to be found at the court of Austria and in Germany, and we do not want these conditions duplicated in the United States of America.

I would also like to show Dr. Smith "the way, the truth and the light." When he weeps over the "boycotting" of the clergy, I would advise him that they are not boycotted from the army, and there by honest work and fighting they can raise themselves to the much desired place of "leadership." But of course this advice is wasted. "Let the other fellow fight; I am a divine; I will stay at home and talk patriotism." Such is the attitude of the clergy on public affairs.

Finally, when Dr. Smith says: "This is a Christian nation," he is making a great error, as he may discover if he will take the trouble to read the "Treaty of Peace and Friendship, between the United States of America and the Bey and subjects of Tripoli of Barbary." There he will find the words, "The Government of the United States of America is not in any sense founded on the Christian Religion." And he should know as an American that Article 6 of the Constitution makes treaties the supreme law of the land, "and the judges of every state shall be bound thereby, anything in the Constitution or laws of the state to the contrary notwithstanding." F. S. MERLIN,

President New York Secular Society.

## Garbling by a Bishop.

IN THE TRUTH SEEKER of July 6 I note the quotation from an address by Bishop Guertin of New Hampshire, as published in the *Peterborough Transcript*, in which the bishop said: "And it is not simply to save ourselves that we give and fight, it is a part of our religion, a part of our loyalty to Christ. For when he said: 'Give unto God the things that are God's, he also said: 'Give unto Cæsar the things that are Cæsar's.' That is, next after loyalty to God, our maker, comes—by his own command—loyalty to our country."

Now, when a man twists a quotation and reverses the order of the statements which said quotation contains, it is fair to assume that it is done for a purpose, and that the quotation in question would not have served his purpose were it quoted correctly.

If the reader will turn to Luke xx, 25 (King James version), he will read: "And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." The Douay Bible reads (see Luke xx, 25): "And he said to them: Render therefore to Cæsar the things that are Cæsar's; and to God the things that are God's."

You will notice that although both versions of the Bible place the duty to the civil power (Cæsar) first, the bishop gives it a secondary position. No one can doubt that this is for the purpose of making it appear that Jesus, as reported, placed the civil power, and one's duty to that power, secondary and subordinate to the duty which you should render to God; or, in other words, placed the church above the state.

The rearranging and misquoting by the bishop is a clear confession upon his part that the reverse is taught by the quotation as it stands in the Bible. Thus, by his own act, is the bishop convicted of deception and of conscious falsification.

F. D. CUMMINGS.

Millions of men have died for man and millions of women too.

## NOTES AT LARGE.

Because military service may involve killing a fellowman, the sect of Christians called Mennonites claim exemption from duty as soldiers; and because "he who hires one to kill another is held as an accomplice and equally responsible therefor with him who does the actual killing," they ask exemption also from "indirect financial service through monetary contributions." All this, they claim, is the logic of the rule that exempts ministers and theological students, because Mennonites are all preachers and students of divinity. A correspondent of the *Mail*, Hagerstown, Md., signing himself "Progress" (through we suspect he is our occasional contributor D. Webster Groh), states the case for the Mennonites and calls for the repeal of the rules to which they appeal. The exemptions, he affirms, "violate the United States Constitution which says (First Amendment): 'Congress shall make no law respecting an establishment of religion.' And this is certainly 'respecting' both the 'establishment of one religion above another' and 'respecting' a 'religious test' for exemption in all religions wherein ministers, etc., are exempt and others are not. For either all conscientious objectors should be exempt, regardless of the church they belong to, or none should be exempt." As the conflict deepens, those who take advantage of the exemption rules are less and less esteemed; and where patriotism is wanting, the pressure of public sentiment is causing divinity students to enlist (except students of Catholic divinity, who lack temporal interests) and depleting seminary classes. But religion is the last thing in the world, considering that it for centuries fought for its own hand regardless of who might be killed, that should be accepted as an "alibi" when men are needed for the army. The objector for humane or even economic reasons has a far superior claim, but even that cannot be granted without apparent injustice. Ecclesiastical exemptions in peace times are a flaw in our democracy. In war times they impress the Secularist as a way of making disloyalty immune.

It looks as if the Catholic divinity schools of Canada were serving as retreats for deserters from the army. The *Toronto Evening Telegram* reports a raid on the St. Stanislaus Novitiate in Guelph township by a deputy provost marshal, according to whose report nineteen eligibles were found. Three were seized as deserters. The novitiate had thirty-five men of military age. Protestant ministers complain of the discrimination shown in favor of Catholic divinity students. They say that Jesuit novices on probation are exempted, while Protestant theological students on probation are not. The *Telegram*, which declares that the military police have as much right to search a Jesuit novitiate for deserters as they have to go through a pool room or dance hall for the same purpose, still holds that Roman Catholics sending their sons to a Jesuit school to evade military service "are no worse than the Protestants who sent their sons into the United States in the days of voluntary recruiting, and may try to send other sons farming to evade the Military Service act." Regarding the principle of exemption for divinity students the writer says: "The attempt to establish a Jesuit novitiate or a Protestant divinity school or any other institution as a place high and lifted up above the activities of the military police was an outrage on the principle of EQUAL RIGHTS FOR ALL AND SPECIAL PRIVILEGES FOR NONE."

A rather good article by William T. Ellis, in which he predicts the downfall of creeds as a consequence of the war (*Philadelphia Public Ledger*, July 7), is spoiled by the rash assertion that "there is no infidelity in the trenches, of repudiation of God there is virtually none." The statement may be balanced by that of the *Missionary Review of the World* that Atheism and Agnosti-

cism are rampant on the continent and in Madison Square, New York. We doubt that one writer or the other knows anything about the facts. We get more amusement, and a more satisfying sense that we are in the presence of truth, when reading the letter from a man in the British navy published in the *London Freethinker*. "In my boat," says the correspondent, "we had a 'sailor' who knew nothing of the sea before the war. He was, to use the common phrase, a bit religious, and never used strong language. The class of boats we were in roll, and pitch, and jump about in anything of a sea to a very great degree. Our religious friend was a terrible victim to *mal-de-mer*, and five days at sea meant to him five days of practical starvation, and return to port in a very weak condition. One day, while making another offering to Father Neptune, he was covered in a sea and thrown up against a deck house. He struggled and staggered into the foc's'le and there fell under a table, which collapsed on top of him. He managed to rise and make his way out again, where, dropping into an armchair in the little sick-bay, he said: 'I don't believe there is a bloody God!' Though not arrived at in quite so strenuous a manner, that is the conclusion that enormous numbers have been forced to come to by the war."

We have received from a young Freethinker in the naval service at a station down the coast three booklets that are distributed free by the Young Men's Christian Association at their establishment connected with the Norfolk base. The booklets were produced, probably, at a cost of 10 or 15 cents each, and their widespread distribution to millions of soldiers and sailors would cut a hole even in the immense fund publicly contributed to the proselytizers. Our correspondent went to the Y. M. C. A. place to buy postage stamps on Sunday when the postoffice was closed, and there met a secretary who gave him the books, catechized him upon the subject of his religion, and made an undisguised attempt to gain his allegiance to evangelical Christianity. It verified, says our correspondent, all that has been charged against the Y. M. C. A. as a proselytizing association grafted on the army and navy. The Bible is quoted, and the enlisted man is exhorted to accept Jesus as the only way of salvation in the hour of death. The boys are lured to religious services with promises that all the songs beloved by soldiers and sailors will be sung, and after a few of these, hymns are introduced and it is a praise meeting. And it is to maintain these colporters and missionaries that the public is asked to contribute money that is needed to win the war. One reform is noted in certain quarters, where outside detention camps there is no penalty for absence from religious services on Sunday. We can sympathize with our correspondent in his wish for civilian clothes long enough to tell the profiteers in souls what he thinks of them and all their activities.

It is reported that the Roman Catholic archbishop of Guadalajara, Mexico, has been arrested by officers of the Mexican government, and that an appeal for his release has been made to the American government through the papal delegate at Washington. In a country where church and state are separate institutions, it seems most extraordinary that any such request should be seriously made. None but a Roman Catholic would think of such a solution of his denominational difficulties. It is simply part of the scheme which is at the basis of Romish ideas, to press on all occasions the importance and religious superiority of the papal organization over all other similar societies now existent in the country. The union of church and state is of the very essence of Romanism. The one ambition of the church is to be able to secure the assistance of the civil arm in times of necessity. Freethinkers who cherish the thought that Romanism is no longer a power in this country, and that the further discussion of its peculiar methods is

quite out of date, have failed to read correctly the signs of the times. The war has caused a revival of the Roman question owing to the energy and zeal with which the pope's religion has made itself conspicuous by its glowing accounts of "Catholic troops," "Catholic chaplains," and "Catholic drives," not to mention the feverish activity of the Knights of Columbus. Romanism hopes to take out a new lease of life in our day, thanks to the great war. It will be interesting to learn the sequel of this ambitious society under our American democracy.

To obviate any controversy that might arise by reason of Jewish chaplains objecting to wearing the cross as insignia, the War Department has decided to adopt the shepherd's crook as the regulation mark of army chaplains. The shepherd's crook, it appears, was the insignia used until 1898 by chaplains in the army, but at that time the cross was determined to be the most symbolic decoration of the army's clergy. We are unable to appreciate the applicability of either of these marks for a person whose mission is a disinterested one, and who is wholly bent on helping humanity without giving distinction to the creedal differences which an orthodox religion imposes. The cross is the symbol of suffering and death—of a death the vicarious nature of which no longer approves itself to an intelligent world. It betokens a false idea, and conveys a questionable ethic. In the case of the real shepherd, guarding his sheep near the forest wilds, the crook was appropriately employed; but for priests, ministers and rabbis to monopolize a symbol that for them has no true meaning, is simply another illustration of the ability of the clergy to utilize the properties of the masquerade. We hope, however, that no "ungodly" person, full of the spirit of commercialism, will refer the new mark of the army chaplaincy to that body of merchandisers whose aim is to gather in much while being careful to give out very little.

Some time ago, THE TRUTH SEEKER called the attention of its readers to the controversy which was occasioned by the publication of Theodore Dreiser's novel, "The Genius," put out by the John Lane Company. Mr. Sumner, the successor of Anthony Comstock, late vice-scenter, succeeded in getting the book into court on the score of its alleged moral unfitness for general reading. The Appellate Division of the Supreme Court gave its opinion in the matter on July 11 by declining to become judicial censor for the book, on the ground that the point raised was academic. In other words, the objection urged was of such a trifling character, involving such niceties of distinction, that the court had no time to discuss the merits of such a case. The case was practically thrown out of court. The question here arises as to how long our metropolitan community will suffer the annoyances constantly manifesting themselves as the result of the officiousness of the self-accredited representatives of Mr. Sumner's society. The city has no need of any such organization. Private societies working under the seal of lawfully constituted authority cannot be other than a menace to the well-being of the community, which loses its respect for official policing when private citizens are seen to wear the badge.

We infer that our contemporary Joshua Wanhope, for five years associate editor of the *Call*, has reached the conclusion that editing a Socialist paper is not essential work in these times, for he has cut stick and shipped as able-bodied seaman aboard the stout merchantman *Tippecanoe*, carrying supplies to France. He has made one voyage and entered upon the second. It is a return to his youthful calling, for when Joshua, now 52, was a young man he ran away to sea because his father, who was a Welshman, wanted him to study for the ministry. His nativity is unknown to us, but he informed us a few years ago that he was once associated with the National Secular Society of England,



whose propaganda he abandoned to become a Socialist editor. His writings, especially when he dealt with the reverend clergy, have been brilliant contributions to the papers with which he has been associated.

Canada has a law exempting from assessment for taxation not only the property of churches used for religious purposes, but also ecclesiastical property devoted to recreation and sport. A case was lately before the Court of Revision in Toronto. The Roman Catholic Episcopal Corporation asked for exemption of the St. Paul's Church Club on Queen street east, claiming that, although the premises are situated across the road, the club is purely a church affair and that it comes under the exemption provisions. The assessor told the court that he had recently visited the premises in question. They were "principally used for eucher parties for which a charge was made." The treasurer of the club protested that it was run by the church and for the church. The commissioners composing the court were unanimous in holding that such property ought to be taxed, but the exemption act left them powerless.

Some years ago Brigham H. Roberts, congressman-elect from Utah, was excluded from the House of Representatives at Washington. He had been convicted of polygamy, served a term "honorably" in the penitentiary, and was disfranchised. A general amnesty proclamation, when issued, was conditioned upon future compliance with the anti-polygamy law. Roberts had not complied with the condition, and so was held to be unfit to sit among the other representatives of American voters. Now Brigham H. Roberts is a chaplain in the United States army, with the rank and pay of captain, looking after the moral and spiritual welfare of our soldiers. There is no evidence that Chaplain Roberts has changed his views on domestic life. On this affair, our friend Theodore Schroeder comments: "The world does move." It does, but whither are we drifting?

The religious mind is the child mind persisting in maturity and age. When the question of requesting the President to proclaim daily noon-hour prayer was before the Senate, Mr. Vardaman, the senator from Mississippi, remarked: "I will be permitted, I trust, to say, however, that I still have within my heart the lessons taught by my good mother in my youth, and my faith that the 'effectual fervent prayer of the righteous availeth much' has not been shaken in the least by the developments of recent years." This is the "infantilism" of the psychoanalysts. "The learned and wise crawl back in cribs and ask to hear the rhymes and fables once again."

We observe from the report in the *Modern School* of the anniversary celebration of the Ferrer Colony at Stelton, N. J., that one of the features of the event was "the spirited recitation of a few paragraphs from Voltarine de Cleyre's immoral address, 'The Dominant Idea.'" A *t* dropped from the word immortal has vexed more than one author. In 1915, the lecturer for the Independent Religious Society of Chicago gave an address touching on and appertaining to the after-life, which appeared in pamphlet form with the title "Is Life Worth Living Without Immortality?" That, like the slip above noted, suggests a line of thought, but it is not the question the lecturer intended to ask.

We are astonished at the stuff some conspicuous men permit themselves to say, or to be quoted as saying. For example, "Daniels urges prayer and tells Dr. Reisner the war will be won by faith"; or, "General Pershing says that a Christian soldier makes the best soldier" (an echo of the kaiser). Now, the secretary of war, if he is as intelligent as he sometimes appears to be, knows that faith wouldn't

win him tenth place in a rifle match, while Atheistic science might place him first; and Pershing knows that religion, as between Christians, Jews, Mohammedans and Shintoists, amounts to less than a pinch of powder.

The *Cambridge Tribune*, "a Saturday morning record of Cambridge and Harvard affairs," announces the organization of a society called "Carry On," which "favors freethought, free speech, free schools and free press." The "Carry On" program condemns "ecclesiastical interference in state or school affairs" as un-American, and proposes "one nonsectarian secular school for all children." The "Carry On" may be communicated with through the *Tribune*, Harvard Square, Cambridge, Mass.

England sent a diplomat to the Vatican early in the war, observing, doubtless, that the pope's headquarters was a harbor for German and Austrian spies and deeming it wise to put someone there to watch them. China, it is reported, has followed the British example and will send a minister to the holy see. It has been some time now since the pope issued his last peace message. Is he awaiting a further suggestion from "our holy emperor of Germany," as he called William before the war?

Adherents of the Church of God and the Saints of Christ are put in jail in Pennsylvania as draft dodgers, although the tenets of the sect forbid not only going to war but even wearing a uniform. They cannot understand why their case is different from that of the Quakers or of young men studying theology in church seminaries. They are misled by a principle the consequences of which might have been avoided by denying it in the beginning.

The Rev. Charles S. Macfarland, who is in France as representative of the Federated Council of the Churches of Christ in America, telegraphs that General Pershing has asked the council "to send over their very best ministers as chaplains." Has the Rev. Macfarland abbreviated the message in the interest of economy? Perhaps when the general said "best ministers" he added "or none."

The Ingersoll Memorial Association of Chicago, which has money in the bank, has voted to invest in Liberty Bonds. Somewhere in Chicago there is about \$4,000, belong to the Paine Monument Fund, which has been accumulating since 1880, when Ingersoll lectured for the benefit of the fund and turned over \$1,300 to the committee. It would be appropriate to invest that also in Liberty Bonds.

As part of a publicity campaign to obtain "secretaries" to go overseas the Young Men's Christian Association defaced the magnificent tomb on Riverside drive, this city, containing the bodies of President and Mrs. Grant by pasting nearly one hundred posters upon the ornamental stone base. To advertise itself this association will leave no stone unturned—or undesecrated.

The misfortunes of Russia are not yet complete. Her measure is not yet full. An "Alliance for Evangelizing Russia" is organized in Chicago, and the Moody Bible Institute is training a hundred men to go there and start the work.

#### Philosophy from Father William.

If God is a king, why has he allowed democracy to get such headway in the world? Doesn't he know that democracy has little use for kings? Ask Bill the kaiser; he knows!

Rationalism consists in the natural use of five healthy senses, seven days in every week.

It is not so important to convert a man to my way of thinking, as to convert him to thinking.

It may be a virtue to have convictions, but it's more than a virtue to listen to the convictions of others.

Agnosticism consists in keeping the mouth shut about what you don't know. It's one of the hardest and most useful of religions. PATER GUILIELMUS.

#### THE LETTER BOX.

S. E. W., TEXAS.—There are very few copies to be had of back numbers of THE TRUTH SEEKER. We are warned that a shortage of paper is impending, and so print only enough to fill orders.

F. E. STURGIS, CALIFORNIA.—The portrait you made of D. M. Bennett was perhaps retained by his widow, and we do not know what became of her effects. There is in the office a 24 x 20 photograph of Bennett, and also a heroic sized medalion, or relief, by Wilson MacDonald—the model of the one on the monument in Greenwood cemetery.

O. W., FLORIDA.—We doubt there is anything "Hunnish" in the name of a man whose father was a 'forty-eighter and with Marx, Schurz, Siegel and Kossuth a refugee from Prussian tyranny and usurpation. As a trial now underway in New York has shown, the most pestiferous disloyalists are not persons of German name and antecedents.

E. R. O., PENNSYLVANIA.—Your verses show an attempt, if not a success at writing poetry, and it is better to try and fail than never to have tried at all. But one can't take too much trouble in composing verse, especially in giving the lines a rhythmical and uniform number of accented syllables, and in ending them with words that have sameness of sound. We remind you that the perfect rhyme for gum is not clown but bum.

ROBERT YOUNG, *Japan Chronicle*, KOBE.—You will find in Remsburg's "Abraham Lincoln: Was He a Christian?" all of the material necessary to support the right side of the controversy over Lincoln's religious views that has been revived through your paper in that remote part of the world. Remsburg covered the whole ground, and the Lamon and other biographies of Lincoln are useful, in this behalf, only for purposes of verification.

G. O. G., KENTUCKY.—All the money we set aside for the poets is devoted to paying return postage on their verses, and bribing them not to send any more. It is our opinion that poets should be pensioned by the state during their good behavior—that is, as long as they write no poems exceeding twelve lines in length. It surprises us that the government, which is exhorting the publishers to economize on paper, has made no rules restraining poets.

#### Professor Haeckel and the War.

PROFESSOR ERNST HAECKEL, the famous biologist, whose name has been a household word in English scientific circles for the past fifty years or thereabouts, is one of the latest converts of Prince Lichnowsky.

Age brings wisdom, and the author of that most fascinating book, "The Riddle of the Universe," in which the Darwinian doctrine of evolution was applied to the problem of the higher nature of man, is now in his eighty-fifth year. In April, 1915, he declared that "politically I must despise England deeply." In April, 1917, his sentiment was "Down with England at all costs," because she was "the real originator of this unexampled war of nations."

In May, 1918, he has recanted. He now declares that "the main motive for the initiation of this war" was "the increase of power which is indispensable to Germany's future."

The authority for this statement is the *Deutsche Tageszeitung*, which says:

"Even Haeckel, the venerable and liberally inclined professor, has come over to our way of thinking. In the latest issue of the *Süddeutsche Monatshefte* he writes under the caption of 'The German Dreamers':

"I am in entire agreement with the opinion that the lack of the sense of reality and the false cosmopolitan idealism of the German people represent the greatest peril to their national existence. I fear that the German dreamers will once again allow themselves to be misled by political phrases and Utopian fantasies of freedom.

"After the terrifying fresh proof of the proverbial political incompetence of the German Michael, offered by the Reichstag in its notorious resolution of July 19, 1917, it is, alas! to be feared that at the coming peace conference also the ideal international aspirations towards an understanding may be victorious over the increase of power which is indispensable to Germany's future.

"It was the securing of this that was, after all, the main motive for the initiation of this war."

It is worthy of record that the scientist who traced life back to the "moneron," the merest speck of protoplasm, has thus been able to trace death back to the kaiser. It was Haeckel, too, who verified the theory that a tidal wave runs twice daily through the earth in the direction of the moon, so it is only just that he should be credited with confirming this tidal wave of truth about the war.—*London Daily Express*, May 13, 1918.

It will be recalled that the late Dr. Henry Maudsley, an avowed Materialist, gave in his lifetime the sum of £30,000 to the Asylum Committee of the London County Council for the furtherance of treatment of mental disorders. It is now announced that by his will £10,000 is to be paid to the London County Council for the establishment of the "Maudsley Hospital." Those Christians who taunt Freethinkers with not being charitable—which is, of course, a malicious falsehood—should make a note of this latest instance of Rationalist benevolence.—*Literary Guide* (London).

## THE KEY TO IRISH RISINGS.

### Political Troubles Are Managed from the Sacristy, the Priests Handling the Funds.

From "Political Priests and Irish Ruin," by Hon. F. Hugh O'Donnell, M. P.

There are always historical antecedents for historical events and occurrences. Ireland exhibits no exception to a rule of experience and reason. To go no further back than the end of the eighteenth century, when Pitt and Castlereagh, actuated by motives of what appeared to them stringent expediency, took steps to hire the support of the Irish Catholic bishops and priests for the destruction of the Irish Parliament, they did far more than obtain an indispensable body of mercenary auxiliaries. They founded the modern tradition of the connection between State and Church in Ireland. And when the state gets connected with the church for its own purposes, the churchmen always understand by the combination a means for extending their power and consolidating their influence. "We help you to keep down the Irish; pay us our price." And the British Government has gone on paying the price of the priests. The school was made a sacristy outhouse, the schoolmaster a priest's lackey, the schoolchild an ignorant wastrel, all to pay the price of the priest. The democratic Queen's University was first starved and then decapitated. The representation of the people, imperial and local, was left or made for the priest's convenience and domination. And the priest, of course, gave no thanks, but built higher and broader the edifice of his temporal ascendancy.

The British government surrendered lay Catholic interests to pay the price of the priest. It rejoiced to see those fine shillelagh-waving Father O'Flynn's who cozened the crowds of voters with tremendous outpourings of nationality warranted harmless. It never condescended to reflect that all the sacerdotal loyalism operated to dig deeper and wider the division between the Catholic tenantry and the Protestant gentry; and that the rebel party, the Davises and Gavan Duffys and Smith O'Briens, were infinitely more solicitous about the Union of Irishmen than sleek, constitutional, oath-of-allegiance Maynooth. Perhaps the Union of Irishmen was distasteful to the British government. In that case the game of the priests was doubly facilitated. They could make government legislation their tool for uprooting the independent and educated class from that ownership of the land which mainly stood between the priest and universal monopoly. It was all for the tenantry that the priests vowed they were working with a sublime altruism; and the more the priests succeeded, the more the tenantry emigrated. The priest in the Ribbon lodge and the priest's man in Dublin Castle—was not that a dainty dish to set before the king?

Here we have the key to the Irish Revolution, which is meant to be incurable by all remedies, because the priest wants no remedy; he wants Ireland a State of the Churchmen. Here are the origin and justification of the unsleeping confederation or conspiracy—a virtuous and laudable conspiracy if you will—which, perfectly unaffected by "reforms of land tenure," aims at the total removal of the propertied classes still existing, and especially the class of Protestant gentry. And the immediate object of the whole enterprise—an enterprise which did not commence either to-day or yesterday—is to transfer the ownership of the land of Ireland into the hands and into the disposal of the members, allies, and subjects of an occult power in the popular church. That is the present move in the game. And in this conspiracy, virtuous and laudable if you will, the Congested Districts Board has been a chief instrument from very shortly after the inception of the Board, or at least from very shortly after Mr. John Morley placed the practical control of the Board in the hands of the Ribbon Society and the latest incarnation of the Land League. Thenceforth the vast powers of the Board—really irresistible in the eyes of a multitude of

ignorant and mendicant creatures within its special domain—were always found, no matter with what benevolence they were apparently exerted, to be followed and accompanied by a steady growth of general failure and by a steady increase of agrarian Jacobinism directed against whatever remained of the influence and property of Irish gentry. I am not discussing the question whether or not it is right to desire the extermination of the gentry. I only note that the more the Congested Board professed to work for the amelioration of distress and the promotion of concord, the more the discontent continued to extend, and the more invincible became the forces of discord. The Priest wants the Land: therefore the Priest destroys the Landlord.

I confess that, so far back as the year 1883, I had begun to suspect that the strange persistence with which the revolutionary passion in Ireland continued to survive conciliatory legislation of every kind must be due to an agency that wanted not conciliation, but embitterment, an agency that was accustomed and able to direct and inflame the popular masses; and this vast and effective agency could hardly exist outside the popular church of the country. During the Land League campaigns I had seen much which had gradually, though insensibly, prepared my mind for this conclusion; but in the autumn of 1883 there occurred an incident which came to me as a revelation.

I was at breakfast one morning in the breakfast-room of the Imperial Hotel in Sackville Street. The long table at which I sat was fairly crowded, by some dozen of Catholic clergymen among others. They talked with much evidence of intimate knowledge of a number of events in the land war; but suddenly all were silent while a Catholic curate narrated a story of personal experience and action, which was indeed illuminating. He related with airs of triumph how he had personally arranged the boycotting and intimidation of a man of considerable property in his parish, who was also engaged in business in an English town. The priest was the chief of the local branch of the Land League, and their object was to force their chosen victim to surrender some valuable lands. With this object a boycott has been declared against him and his servants; and as this proved insufficient against his considerable wealth and perseverance, they determined upon intimidation into the bargain. The curate went on to describe the intimidatory letters, the menaces, the skulls and cross-bones which had adorned those epistles. He continued to describe the digging of a grave on the boycotted land, with the funeral inscription of the gentleman in question fixed into the open grave. The listening circle of clergymen accompanied the narrative with laughter and applause. But the crowning moment of the curate's story came when he related how he had secured the services of the local reporter of the Associated Press and had sent through him a vivid account of the dangers which threatened the life of Mr. So-and-so. The object of that recourse to the reporter was to secure the dissemination of the ugly news in England, and especially in the town in which the victim had commercial connections of importance, and where his credit must be affected by such menaces to his life. Bubbling over with glee at the recollection, the curate cried out in termination: "That just finished him. The Englishmen all sympathized with him, but not one would trust a man who might be shot any day of the month. Within a week he came running to the local branch, promising to give up his lands if they would only make it known in the public press that there was complete peace between him and the Land League." The uproarious laughter of the clerical listeners attested their hearty admiration of their reverend colleague's stroke of statecraft.

As for myself, I felt I had enjoyed a vision into the mentality and morality of a portion of the popular Church which helped at any rate to explain a good many things difficult to understand.

Only the other day I was conversing with a Catholic clergyman who is a dignitary of the Church. Our conversation turned on the state of

Ireland, and I spoke strongly on the injury done by the persistent agitation and the venomous war of classes which was so strangely protracted, and which had stained so many of the loveliest scenes in Ireland with the memory of murder and outrage. The distinguished clergyman turned on me, and said with surprise more than anger, "And if there were people killed, were they not landlords or agents? and not one man on earth ought to be grieved at misfortune to either." Here, after a quarter of a century, and after innumerable specimens of the same spirit in the interval, I was to find the same clerical disregard of the precepts of Christianity which had shocked me in that Dublin inn room in 1883.

Looking at the power of the Irish Catholic clergy over the ignorant masses of their countrymen, looking at the iron tenacity with which clergymen were found to cherish the same savage sentiment against owners of property, the explanation was at least partially clear why every effort at conciliation and every measure of reform have totally failed to allay or to weaken the rancorous spirit of revolutionary agitation. Where are the clerical influences on the side of peace and fraternity? If they have occasionally spoken, it was usually in inaudible whispers. What has been said in tones that could be heard have usually been messages of war and hatred.

What has taken place in Ireland is this: The influence of the government and the money of the taxpayers have been applied to carrying out the policy of that perverted section of the Catholic church in Ireland which is the patron and the paymaster of the Ribbon lodges or Ancient Order of Hibernians—an excommunicated body—and to promoting the destruction of the existing order of property and even the very constitution of civil society, the object of these destructions being the substitution of the Rule and Supremacy of the Political Priest, with all the baneful consequences of extortion, monopoly, the plunder of the laity, the enrichment of the clerical class, moral and physical terrorism, and arbitrary power.

The political churchmen merely receive their orders; sometimes they share the spoil. Rulers, but real serfs, they are the trained janissaries of ecclesiastical pachas and viziers, who can, so to speak, reward them with a red hat or a bowstring. There is only to add that for a dozen years the public fund entrusted to the partisan hands of the Congested Districts junta has supplied the clerical conspirators with the means of fortifying their ascendancy over the half of Ireland through the immense prestige of dispensing the doles and subsidies of the state; and has enabled them at once to reward their lodgemen and cattle-raiders, and to levy huge contributions for their undertakings as a just commission on the public benefactions which they distribute among their henchmen.

The "congested districts" are organized under "parish communities," which is another word for the local priest and a group of his nominees and dependents, all payable for their services out of the public subsidies received from the Board.

These clerical Tammany rings form the "evidence" most in request before the Royal Commission, and the one burden of their whine is "More public money for the parish committee." The able author of Economics for Irishmen, himself a witness insulted and denounced by clerical members of the Commission, as we have seen, thus describes the working of these gangs of public thieves: "More money!" was the cry of every priest, . . . and always for the 'parish committee scheme,' under which the priest selects the recipients, *who return a large proportion of the money to him in increased contributions to the collections.* Those get it who give most to the priest, so that the parish committee scheme is in part an arrangement by which *the priest pockets the taxpayer's money through the Congested Districts Board.* . . . I have known priests' favorites who have got grants five times, while the really poor cannot get a penny." In extenuation of the rapacity of these unworthy priests, it must not be forgotten that they are them-

selves spiritual helots without defense against the demands of occult superiors.

An Irish representative sent to the *Times* the following example of interference by one of the revolutionary priests in private situations and employments. A man is ordered to give up his livelihood "after last mass."

"DEAR SIR,—At a meeting of the — Branch of the United Irish League, Rev. Father — (president) presiding, I was instructed unanimously to request you to attend our meeting on Sunday next, the 5th inst., after last mass, in the League room, —, to resign your position as bailiff on the — estate.

(Signed) "—, Hon. Sec."

The fixing of the meeting of the League tribunal "after last mass" is another instance of the use of the occasions of worship for the clerico-Jacobin intimidation. This "Rev. Father President" of the Intimidation Club is also naturally the Chairman of the Parish Committee which distributes the public money of the Board among the rabble of the Ribbon lodges.

### The End of the World.

"The history of the tenth century records the greatest of world panics. It was the solid conviction of Christendom that the year 1000, when the thousand years spoken of in Revelation would be completed, would bring the Day of Judgment and the end of the world. As the year approached, signs and portents of the most awful kind were reported everywhere, deepening to a state of agony the universal terror. The preceding years brought terrible weather, sunless summers, devastating rains and floods, widespread famines, earthquakes and conflagrations. Business and commerce came to a standstill. People left their homes and families fled to the monasteries, camped in fields, waiting in sheer delirium 'the great and terrible Day of the Lord.' The year came and passed, but the fear remained, for ecclesiastics promised that the thousand years dated from the passion of Christ and not from his birth. But 1033 passed, and the earth after more than 900 years still continues its revolutions. Present years are bringing events in the moral world that make many believe that the end of the world is near. There are many who will cry, 'Lo, here is the Christ, or lo, there,' and the very elect will be deceived. The great war does not forecast the end of the physical world. It is vastly more significant and more spiritual than that."—David H. House, *First Reformed Church, Denver, Colo.*

The true Christian is in constant terror of the "End." He is deceived from the first moment he accepts Christianity to his last breath. He is deceived about himself, about his family, about his neighbors and about earth, heaven, time and eternity. "The great and terrible day of the Lord" is never absent. It stares him in the face from every page in the Bible, from every pulpit, from every prayer, mass, communion, cross, and from the religious flag which is flying vauntingly above the Stars and Stripes. The "Lo, here is the Christ, and Lo, there," is the stock and invoice of the supreme deception of the universe. By the preaching of this mysterious superstition the world is never free from the "sheer delirium" which deepens to "a state of agony and universal terror."

One could scarcely imagine a greater terror than the terror of hundreds of mothers on their knees anguishing about their "unconverted" boys in or on the way to France. For them, by the logic of every Christian rite, the end of the world, the awful day of judgment is a terrible reality. For the Christian mothers of the churchless, prayerless, daredevil American soldier the crack of doom could not be more terrible.

The elect of humanity (our mothers and wives) are fearfully deceived by the same superstitions which created "the greatest of the world's panics" in the year 1,000. The years come and the years go, but the panic, the delirium of the "terrible day of the Lord," remains. The "end of the world" panic is suffered by every Christian generation and by every individual Christian constantly. There will be release and relief from the terrible "Lord" only when the Rev. Mr. House and the other thousands of doomsday promoters shall have forgotten their vocation and lent their time and talents to the cause of life, liberty and happiness instead of preaching the fictions of a "terrible Lord" and his "terrible day." No one will escape death, so why not accept death as a necessity of nature and make

it the deliverer and savior from the aches and pains of life which it truly is? Why continue to make of death a penalty and doom when it is nothing of the kind?

New and better life is possible only by the dying of the old. Suppose for an instant that nothing could die. Where would the human race find standing-room on the earth? The progress of life manifestly involves the necessity of the old passing away so that the new may have a chance to develop and grow. And death means no calamity. We welcome it when the burdens of life become heavy, even pray for it, for in our innermost consciousness we know that it offers relief and rest.

But priestcraft uses the seeming uncertainty about death to terrify and plunder the world for its own selfish lust of power. Every sermon mentioning a "Day of Judgment," "a terrible day of the Lord" or defending the doctrines of Jesus Christ as facts, helps to keep the world in a state of "agony and universal terror."

We have dismissed the possibility of a soldier dying in the trenches as in need of any kind of a savior to save him from any danger in an assumed after-life whatsoever. Why not think of the man in the factory and in the field in the same way? But for the fictions of Christian preaching this might be universally possible. The panic and delirium about the end of the world and death will end with the ending of Christian preaching.

J. G. SCHWALM.

### The Way of Life.—II.

In the intellectual path of the votary of force—militarism—there looms the Old Testament with its tales and its examples of murder, pillage, and vengeance, arousing all that is brutal and beastly and degrading in the human heart and mind; and if the development of a people has in certain respects been along nobler lines, still another opaque something eclipses the sun of his development. This is the so-called Christian spirit. On the shifting sands of "Christian morality" a structure of hypocrisy and make-believe is erected, the effect of it being to nullify and to distort the true development of the mind. Its votaries disclaim for themselves the fruits of trouble and suffering, attributing to the influence of Christ the chastened gold which experience weaves into the human character, and at the same it creates a cowardly shrinking from the naked truth which failure of its most boasted tenets often forces upon human understanding. The Christian in these extremities weakly exclaims: "His wisdom passeth understanding." When the powers of wrong and injustice seem to engulf, he seeks vainly for some safe anchorage against the fury of the storm. Yet when he may sally forth again, his warped sense of right and wrong justifies his actions, for he remembers that there is always for him the "eleventh hour" in which he may retrace his steps and still retain his "license."

But for the humanitarian there is no eleventh hour. For him there is no law of the jungle. For him there is but one way of life. He must put his trust in man. He must abide by his decision, and he knows that the law of nature is inviolate and unchangeable.

He knows that through pain and suffering, hunger and sickness and trouble, man's character as man has been built up, one stone upon another, and that all that is noble and decent in the life of nations radiates from the inner consciousness of the individual man.

Morality is not a thing apart, but simply the accumulated experiences of mankind; and whether a man is moral or unmoral, or whether a nation is moral or unmoral, depends not upon the edict of a god or upon the intercession of a savior, but solely upon whether the man or the nation is touched by the noblest quality of the mind—compassion for the weak and unfortunate and respect for the rights of others.

The great appeal which the Christ story has for mankind is the appeal of service, social service.

Much is made of Jesus' sufferings and persecutions, and he is played up so strongly that the vengeful and bloody god behind him is quite forgotten. When one would emulate the Christ one seeks to excel in deeds of kindness and mercy—seeks to "imitate the master." But Christ, if the story is true, knew the stony heart of his father in heaven. He knew that his prayers and supplications were vain, that he must make the supreme sacrifice; and so it comes about that human kind, developing and shaping in the fierce fires of trial, have finally achieved a state of being wherein, almost unconsciously at present, the great principle of social service is struggling for expression.

We are yet in our infancy, and we hardly realize the great purpose and force underlying our Constitution and our laws; but beyond a doubt, the present conflict will bring home to most of us the fact that the American Nation represents a powerful and kindly hand stretched out to succor the oppressed of all the world.

See in it whatever motive or purpose you may, in the final reflection you must realize that all this represents on a stupendous scale man's dependence upon himself and his silent acknowledgment that nowhere is man to turn for "divine" guidance and help but to himself; and just in proportion that he respects and protects the rights of other does his own security and potential development grow.

Now it is perfectly obvious that this moral growth cannot and does not grow up without a struggle with the choking weeds of immorality; and if we take too close a view we may be greatly disappointed at what we see, for among the mass of mankind there are many tares. These tares are often most robust and most graceful, and they flourish best in times of peace, but in the hour of need the real strength and virility of a people comes to the fore, and so it is that in this hour the proud flag of the American nation is once again indicating the character of the men who gave it being.

Read between the lines all that comes from across the water, and you must realize that the whole world turns its eyes toward this nation with abiding faith that at its heart true worth and trust and friendship are throbbing. Scan the whole history of the world, and you will not find such another example of pure disinterested social service as America is showing to the world today. Scan the whole history of man's groping for the right, and you will not find such another example of a nation obedient to the call of its leader as is the American nation; and the reason is simply that upon the broad base of universal service to our fellows the founders of this republic established a government which has the unreserved trust not only of its citizens but of all mankind who come within its influence. That influence is simply trust in and service for our fellow man; and so long as America holds to this principle America will stand as a concrete example to the world that the law of the jungle, as exemplified in the philosophy of force, is not the law of life for human kind.

Therefore my message to all men is simply that to secure "everlasting life," that is, to keep aloft the torch of civilization our conduct, individual as well as national, must always fulfil the principle of a square deal to all with whom we come in contact.

We cannot sit with folded hands secure in the saving grace of a crucified savior, or armed with the mailed fist of a war lord, but we must ever seek our salvation in services of justice and mercy to our fellow man.

GEO. H. LONG.

From the *Daily Chronicle*.—"The Bishop was addressing the Sunday school. In his most expressive tones he was saying: 'And now, children, let me tell you a very sad fact. In Africa there are 10,000,000 square miles of territory without a single Sunday school where little boys and girls can spend their Sundays. Now, what should we all try and save up our money and do?' And the class, as one voice, replied in ecstatic union: 'Go to Africa!'"

Give every man thine ear, but few thy voice;  
Take each man's censure, but reserve thy judgment.  
—Shakespeare.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . . \$3.50  
 Two new subscribers . . . . . 6.00  
 One subscription two years in advance . . . . . 6.00  
 One advance subscription and one new subscriber, in one remittance . . . 6.00  
 To subscribers in Canada, \$4.00 per year.  
 To other foreign countries, \$4.50 per year.  
 Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time.  
 Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

### (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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them, in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### THE BIBLE, THE SOLDIER BOYS AND THE Y. M. C. A.

Signed "An Enlisted Man."

To the Editor of The Truth Seeker:

Of course you have heard of the \$2,000,000 Bible drive for our soldiers.

Why is it that our boys are not consulted about it? I am now serving Uncle Sam on my 22d year, consequently I am able to say a word or two about the want of the Bible by the boys in blue or khaki. During my long service with Uncle Sam, I can honestly say that I have very seldom noticed any of the boys reading the Bible, although thousands of them have been distributed to the enlisted men. Perhaps some of the readers would like to know what becomes of them. Well, some come very handy as shaving paper; others have gone to Davie Jones's locker; the rest of them are picked up by the sweepers.

Now, Mr. Editor, could you tell me why it is that the Freethought movement has not been represented at the front? I know and feel that there are thousands of Freethinkers in the ranks, who would more than welcome any one of our lecturers. Mr. Holloway would fit well, being a young man and a scholar. Gauvin of Pittsburg would certainly hit the nail on the head; Sam Atkinson would make the sky pilots sit up and take notice. I have heard the majority of our great teachers, and do sincerely feel that some of our boys over there would more than welcome one or two of them. I read that article on the Y. M. C. A., and the only thing I can say is that it was not strong enough.

Mr. Editor, you may tell us something about the Naval Y. M. C. A. on Sands street, Brooklyn, that was given to the boys in blue, and we wonder who has the title of the property. Although a naval institution, not one of the boys holds an office there. Some class to the Y. M. C. A.!

### MAKING THE PRAYERS FLY.

From Thos. J. Walsh, Indianapolis, Ind.

To the Editor of The Truth Seeker:

Indianapolis is about to win for herself an enviable distinction. What may become a national custom has originated in this fair city. We have among us a genius who has discovered "it is the silliest twaddle to suppose that we can win this war without God, and that it will be to our everlasting misfortune if we do."

Having made this momentous discovery and being a practical people, adequate steps, highly and unselfishly endorsed by local preachers and politicians, have been taken to avert the above-mentioned misfortune. His honor, the mayor, announces that he will shortly issue a proclamation that all the people pause for two minutes each day and bow their heads in silent prayer to God. The mayor states that he always knew that Indianapolis is a Christian and a pure city; but the intensity of our belief in the Power of the Creator is a beautiful revelation to him. We are told that his office is literally swamped with petitions asking that he officially call the city to daily supplication.

We wish you to know, sir, and in fact we intend that the world shall know, we are truly devout out here, and that not only can we outfight the kaiser and his horde of Huns, but we can also outpray him, even though he is a prayer of no mean reputation.

You, being an ungodly person, may feel that practical, constant work is the all-important thing in this crisis, and that the stopping of our industries for two minutes each day is sure to interfere with the good results we have thus far obtained. You are entirely wrong if that is your conviction, for we have the statement of our Mr. M. E. Foley, chairman of the State Council

of Defense, that although food, munitions and men are great factors in any war, God is greater than anyone of these. And we, after doing our best, must look to Him as the one great source from which must come all our help.

However, you are not the only one in error. Jesus was entirely wrong when he chided the hypocritical Pharisees who made prayers in the public places. He gave false instructions to his disciples when he said to them: "And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the street, that they may be seen by men. But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret, and thy Father who seeth in secret will repay thee."

We in Indianapolis are truly patriotic, and we have now discovered the one greatest service we can render—public prayer. Do not believe that this plan will not be carried out. Many ungodly persons among us have quietly disapproved, but they will be shamed into following our inspiring example. The few stubborn Rationalists we may have can be taken care of also, for we now have the hearty co-operation of all the very best people in our city.

The mayor will assure us, no doubt, that all traffic will be stopped when the bells and whistles sound the call for our aerial attack, and we can then halt in our tracks even in the center of the busy streets. Truck drivers will know that it would be sacrilege to run down a pious Hoosier at his noon-day prayer. But even if a few of us are killed, what a glorious death we shall have, more glorious than our soldiers at the front, inasmuch as we will be performing the more important and effective service!

Thus far a form of prayer for the occasion has not been given us; perhaps you could suggest one.

### SOME SUGGESTIONS.

From F. Wessels, California.

To the Editor of The Truth Seeker:

1. A funny question, but serious to the Bible teachers.—When God made Adam, he never thought of giving him a mate. When Adam had "took in the sights of paradise" more than once and got tired living alone, God said: It is not good that man is alone; let us make him a helpmate. Didn't God, who is supposed to know everything ahead, know that already when he made Adam? The idea of giving Adam the primary male character when he had no use for it, because God never thought of giving him a mate! Or did Jehovah fix that up when he took that rib away? When was it, Mr. Preacher?

2. When Jehovah came down and Moses went up the hill—both to the top of Mt. Sinai—the Lord is supposed to have said: Thou shalt not covet your neighbor's house, land, servants, oxen, nor anything that is his. And why not? Because your neighbor owns it. Since when did anybody own a servant? Why should one human being own another? Why should a husband own a wife, or a wife own a husband? Had Jehovah said something like this: "Thou shalt not own a wife or servant, nor shall you keep any bondsmen or bondswomen, but all men, women and children shall be free," we Rationalists and radicals would have said "Good boy! We're with you." But, since he had the nerve to rank human beings with oxen and asses we say, as we do to his partner, Kaiser Bill, "Heraus with him."

3. All the ruling heads of nearly every nation at war profess to be great Christians. At least the preachers of each country say so. What was the idea of setting the clocks ahead one hour? Wouldn't it be far better for them to ask the heavenly father to make that sun "a johnny on the spot" for about twenty-four hours a day? Going by the "holy" book, it was done once upon a time. It can't be done now, but just the same, it would be a good idea to have the "haymaker" shine here in

America for twenty-four hours a day. Then they would have to stop fighting in Europe, not being able to see anything. Both sides shout, "We want to win this war." It's easy, if they are Christians and got their job of ruling from God. What's the matter with putting the kaiser or King George (or for that matter the pope, who ought to be on best of terms with Jehovah) on top of Dead Man's Hill with two men to hold up his arms, and the war would be won. It happened in the old Testament; why not now? I hear those sovereigns say: "What! me on top of Dead Man's Hill? No, sir, not me. Safety first."

4. Freethinkers of California, are you willing to vote yes on the Single Tax this fall? Be sure to vote yes.

And now, here are my best wishes for all of THE TRUTH SEEKER family, and "three cheers for THE TRUTH SEEKER and long live its editor."

### REAL OR FALSE HUMAN ENLIGHTENMENT.

From George Williams, Pennsylvania.

To the Editor of The Truth Seeker:

Under the head of "Religious Scruples," the editor of the Pottsville Republican makes unsupported assertions as follows: "The history of all churches has been a continuous warfare, either against oppression or against evil." "The church—Christianity—is one of constant warfare, either against oppression or against evil." "The church—Christianity—has been a continuous warfare for the right and the subjugation of evil." "Christianity realizes that some great moral force backed by physical force must be in practice in order that the word of God shall go on."

Was Romanism ever a continuous warfare against evil? It has always fought that it might triumph and profit, and for no other reason whatever. For that reason only it conspired with the kaiser and the Austrian Grand Duke Ferdinand to enforce a papal rule on Serbia, which was non-Catholic, in order to convert or exterminate all Serbians to the only true church that has usually told nothing but lies. This saintly extermination commenced with the poisoning of Bishop Arius because of his Unitarianism. This was followed by the foul murder of Hypatia; the six years' exterminations of the Saxon tribes who had only one word to mean both God and good; the Dominican and Franciscan devils created by Pope Innocent III, one of Rome's chief devils; the confessional fraud; the Jesuits and their Inquisition; Cardinal Pole in England; the Duke of Alva in the Netherlands; the murder of 20,000 Huguenots in their beds in France; Pizarro and Cortez in Mexico and Peru; the Sinn Feiners in their attempt to force home rule and heretic extermination in Ireland, Rome and the United States. Read Miss Caldwell's sanest of books on "The Double Doctrine of the Church of Rome." Some one should send it to the Pottsville public library.

### THE BASEBALL AGNOSTIC.

From Hank Monday, Chicago.

To the Editor of The Truth Seeker:

Dunno if all de players in Billy Sunday's time were turn-de-other-also fellers; mebbe any bloke could call Billy a liar an' get away wid it. Anyhow you can do it now. In Chicago all de paper kids showed on every corner "Billy Sunday a Liar" because Billy said he read all Bob Ingersoll ever writ, 'n in anoder place said he never read a line of it. You can't say dem two statements 'n not be a liar. Mebbe dat's wy Billy got wavers on his sawdust tabernacle and skipped. He lost his nerve or else he would of pushed dat editor's face, or sued him fer big damages. He didn't do neither, just faded away. Now even dem as likes Billy's line 'o talk want him to be a sport, 'n not back down like dat. Gess he ain't built no sawdust trail since, but is trying to spend \$600,000 on that Ind. farm. A guy 't can't make good better leave de game.

PRIMARY LESSONS FIRST.

From J. B. Swaringen, Georgia.

To the Editor of The Truth Seeker: I am sending you \$3.50. I intend to have THE TRUTH SEEKER if it goes to \$5, for I can't do without it. I believe we have enough Freethinkers to back up this paper, notwithstanding the opposition of the sky-pilots and the high cost of other things in addition thereto.

I discern that some Freethinkers are a little impatient because we haven't more in our ranks, but it is a process of mental evolution through which we have passed and it is a long way back to the savage. Many of us in the past had the dark pall of superstition more or less uncomfortably hanging above us, and by reviewing the manner in which we arrived at a state of free thought, independent of spooks peddled by the priest, we can gather the first lesson for our mission in our work.

It is too much to go to the unthoughtful person at first and tell him that his priest-made God is mythical. This is the last lesson for demonstration. He has never been in a school of Freethought and can't spell as far as baker, and we will have to go back to the a-b, abs and take up concrete objects along the line of his daily experience for demonstration. Common-place things appeal to him. Show him that the Christian's prayer or any other prayer doesn't bring rain, heal the sick or add anything; that the practical phase of life is used six days per week, while the seventh could be made equally as practical without incurring any danger.

I have a neighbor that is a preacher who admits that we can't see divinity in practical work without a revelation. He invited me to church and I promised to go upon the condition that he have rain sent or that he have my friend dying of a malignant cancer cured. He said he could not do it. I thought it too pertinent to ask him to show his revelation, as I shall probably talk with him again and I want to be heard. All men can be approached on the subject of life, present and future, and we should not make the mistake of commencing our discourse at its end instead of its beginning. Fight the dogmatism of the church rather than the church in order that the layman may think of this institution independently of his priest. When all the tentacles of the octopus are cut off he soon dies.

The slim attendance and perfunctory services mark the decline of the church, though it will exist sometime yet. But what we want is to make it as harmless as possible.

FULL MENTAL FREEDOM.

From Robert F. Hester, South Carolina.

To the Editor of The Truth Seeker:

There are evidently very few people who enjoy complete religious freedom, even among the most radical unbelievers. The mere rejection of revelation and the common theism is not sufficient freedom from religious superstition. To enjoy complete freedom we must convince ourselves that the universe and all it contains came into existence by a natural and reasonable process of evolution, and not through the medium of any supernatural agency. We must convince ourselves that nothing incongruous with the laws of nature or reason has ever happened, is happening today, or will ever happen in this world or any other. We must convince ourselves that we consist of only two beings, which are our mental and physical beings, and that the soul exists only in the imagination of religionists. We must convince ourselves that our lot here on earth is determined by chance, nature and our own mental and physical forces combined with those of others, and is not the least affected by any fixed destiny decided upon by divinity. After implanting these convictions in our mental beings, I do not consider it possible to possess any greater religious freedom.

There is, nevertheless, a vast number of people in this world who do not enjoy this freedom, and we should tell these people at every opportunity that they owe nothing to any god, since there is no god, nor anything else unreasonable or unnatural. I

have no devotion for the Freethinker who refrains from making his convictions known to these people merely because of their hostility toward Freethought. Let us spread the light.

QUERIES.

From J. Herbert Foster, Cuba.

To the Editor of The Truth Seeker: I see in yours of May 18 that you prefer racial extinction to polygamy. This leads me to ask: Was monogamy invented to serve mankind or mankind to serve monogamy? We are familiar with the religionist who always stands ready to sacrifice the race to his particular fad, and our Feminists, too, often show the same spirit.

What percentage of Freethought women are devoted to monogamy, think you, and what to free love? Do you think that monogamy could be incorporated into the platform of the Freethinkers without revolutionizing the movement?

(Our point was that polygamy meant servitude for women, and holding that thought we remarked: "By preference we would approve the dictum of Tolstoy that the propagation of the race is quite unnecessary." We never heard of a Freethought woman who defended polygamy; probably 99 per cent. of them are devoted to monogamy."—Ed. T. S.)

THE STAFF OF OLD AGE.

From Edward Secrest, Kansas.

To the Editor of The Truth Seeker: Mindful of the coming of the time when I must renew the subscription to the best paper that visits my household, I enclose another year's subscription. The paper has come regularly as the day that follows night, without ever missing a number these many years. It is still my old standby in my 86th year and shall be to the end.

I want to live long enough to read in THE TRUTH SEEKER the close of the world war and with it the making of an honorable, lasting peace.

HEAR! HEAR!

From R. G. Eccles, M.D., Brooklyn.

To the Editor of The Truth Seeker: The July 6th TRUTH SEEKER just received. Please find enclosed my check for a small amount to help tide you over your new trouble from the postal law. The reading of Mr. Edwin C. Walker's article on "The Clock-Watchers and The Idealists," which you have just published, is worth more to me than this amount. If every reader appreciated it as highly as I do you ought to get enough from them to balance your losses from the new postal regulations.

A BOOK WELL LIKED.

From John G. Barbour, Pennsylvania.

To the Editor of The Truth Seeker: Please send me a copy of "Martyrdom of Man." I think this is the third or fourth copy I have bought. My friends like the book so well they forget to return it.

Vive la France!

Aye, Vive la France! Comrades, she shall not fall! Though every furrow of her fields run red, And of her sons they heap ten million dead, Millions again shall answer to her call. We, the last legion, rebels, dreamers—all— On the brave barricades where she bled, Be it our glorious privilege to shed Our heart's blood, lest she know the German thrall.

She shall not fall! There is no other light Save the white flame of her unconquered soul. She is the hope of freedom's renaissance. This be our battle cry, now when the night Broods blackest and the storms of hell about her roll:

"Tout court, tout court, mes enfants! Vive 'a France!" \*Everything is short-lived, short-lived, my children! Long live France! —Walter Adolphe Roberts.

THE REASON WHY. A Story for Freethinkers. By Ernest E. Russell. Paper, 50 cents.

BOOKS FOR SALE BY THE TRUTH SEEKER CO.

62 Vesey Street, New York City Send for catalog for complete description

Table listing various books for sale with prices, including titles like 'A Few Reasons for Doubting the Inspiration of the Bible', 'The Bible God', 'Evolution of Man', etc.

Table listing various books for sale with prices, including titles like 'Thomas Paine', 'Some Mistakes of Moses', 'The Bible God', etc.

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

"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."

### Lads of the High Heart.

Over the world our laddies go,  
Singing the songs of home;  
Far where the tides of battle break  
In a crimson foam.

Over the weary roads of France,  
Singing an old-time tune,  
They go where the hills are fringed with  
flame  
And the great guns croon.

Singing a song, they swing along,  
Lads of the dauntless West—  
Their bayonets bright with freedom's light,  
Onward they press.

Gaily they march with singing lips  
Many a tireless mile,  
And hearten the saddened soul of France  
With a Yankee smile.

Over the world our laddies go  
With rollicking song and cheer;  
May we be as brave of heart and lip  
Who must linger here!  
—Arthur Wallace Peach.

### Launching Ships at Ecorse.

It is not too late (says the *New York Sun*, July 16) to tell more completely than it has hitherto been told in the East the story of the launching, on July 4, of three 3,500 deadweight ton ships at the Great Lakes Engineering Works at Ecorse, Mich. The ceremony was unique. The whole affair was managed by the men who built the vessels, the superintendent and officers of the wards acting merely in an advisory capacity, and being left with nothing to do. One of the members of the committee in charge of the launching was Riveter Albert Belkley, who drove 1,838 rivets in the bottom of a ship in eight hours, and who holds that his record has never been beaten. The other members were Richard Mackeldey, president, Robert Bruce, Albert H. Heuer, John F. Strong and Robert White.

When the men took hold of the job their first task was to write an invitation for those whom they desired as their guests. They consulted no stationer. They evolved the form from their own consciousness of the eternal fitness of things. The admirable product of their genius exerted in an unfamiliar medium bore on one side these words:

"The committee of employees of the Ecorse plant of the Great Lakes Engineering Works cordially invites you and your guests to be present on Thursday morning, July Fourth, 1918, at 8:30, at the initial start of Three Messages to the Kaiser."

On the other side the details of each "message" were given:

"Each message is 265 feet long, composed by shipbuilder soldiers to the tune of our steel against the kaiser's steal. These messages will cross the Atlantic and carry our greetings to the front line men from the second line of national defence. They will carry the food you have saved, the wool you have not used, the furs for warmth in winter, guns and shells to fight with, and ambulances bought with the money you have subscribed.

"The Fourth of July is our great day which marks our winning of national freedom, and this year it comes to us with tremendous meaning, as our country is again fighting for its right to be a free nation."

At 8:30 o'clock the parade formed at the River Rouge bridge under which the Eagles will move from the Ford shipbuilding plant to their work of commerce protection. The "Soldiers of the Shipyard" wore their parade uniforms—white shoes, khaki trousers and hats of red or white or blue according to their places in line. A miniature freight ship, manned by boys, was shown on one float; another carried Uncle Sam, Columbia and Britannia. Six companies of smoked Yankees, led by their own wonderful band, appeared from Fort Wayne; the 607th Aero Squadron, the Red Cross, Boy Scouts, Campfire Girls and other interesting units were in line. They only framed the shipbuilders, to whom went the honors of the day. The representatives of the various departments of the yards identified themselves with ban-

ners. Thus, the night shifts displayed this poem, "written especially for the occasion":  
**Attention, Kaiser!**

"Kaiser Bill, Kaiser Bill,  
This bunch will make you very ill;  
For while you sleep, we are working well  
To send you and your Huns to Hell."

The fitter helpers modestly announced "We are carrying our end." Another banner made known the fact "We are with you, Schwab, 3,000 strong," there being 3,000 workers in the yard. Another burst of poetry:

"We punch the plate and angle  
That will make the kaiser strangle."

Michigan is a dry State, but three bottles of a foaming liquid appropriately camouflaged were present at the launching, to be broken in the time honored fashion as the ships slid down the ways. The sponsors were three young ladies from the office force: Lena Schramm named the Lake Janet, Meta Edenbeck the Lake Pearl and Marion O'Meara the Lake Silver. The bottles smashed satisfactorily; the most rigid dries in the great crowd that watched the launching were satisfied that the grape juice used was beneficent.

Ships cannot be launched without labor, and the laborer is worthy of his hire. More than 200 workmen were busy about the ways, and each of them received his daily wage; but before they went on the job, each of them pledged his pay for that day to a war fund.

Thus the ships at Ecorse took the water, under the direction and guidance of the men who did the work of building them. To these, sometimes forgotten in the celebration of a great event, all honor was accorded. It was a right and proper ceremony; and the "Soldiers of the Shipyard" celebrated after the fashion suggested by their own good sense their victory in the cause of Liberty.

### A Bird Paradise on the Pacific Coast.

During the hatching season, in May, at the great bird reservation on Puget Sound in Western Washington, day and night a vast cloud of birds of many varieties covered the rocky inlets and sand spits. It was almost impossible to walk on some of the islands without stepping on a young nestling. It was a sight worth seeing. It showed to a nicety the result of bird protection—protection that is enforced in dead earnest. There are no half-way measures here.

Since the creation of the reserve the number of birds has increased to such a wonderful extent that thousands of persons visit the nesting grounds annually to view the activities of the millions of water fowl. And, too, it would seem as though the birds themselves are aware of the fact that they are safe from harm at the hands of hunters, for they pay but little attention to the horde of visitors. They are the most noisy and joyous of Uncle Sam's possessions, and their calls and screams can be heard for miles across the quiet waters.

This year the number of nests of ducks and geese appeared to have been nearly doubled over that of the last year. Seagulls, cormorants, swans, loons, cranes and pelicans are there by the thousands. One small island has been taken possession of entirely by what is known as the "tern," a species of the gull family which has never before been known to nest so far north.

Until the reserve was created, the Chinook Indians carried away load after load of eggs for food, and the white hunters, as well as the Indians, destroyed many thousands of young birds every year, in addition to countless numbers of the old ones. However, all this has been discontinued, and the consequent increase in bird life has caused daily excursions from Puget Sound points to become quite the thing.

Of all the millions of birds, perhaps the most observed of the lot is the queer looking creature known as the rhinoceros auklet, which, like the "tern," occupies an island

by itself. These birds are as black as charcoal and burrow into the sand like a prairie dog. Each female lays but a single egg. They are never seen during the day, and at night a person had best be very careful about carrying a lantern, for these great birds coming in from the Pacific at thirty or forty miles an hour will head for the light and crash into it with force enough to knock a man down.

But sea-fowl are not the only ones that are seen in this "bird paradise," for many small land birds seem to have sensed the protection afforded, not only from man, but from snakes and other reptiles, as well as cats and all such animals. In addition, they are protected from such birds of prey as hawks and eagles—the former are afraid of the huge sea birds and the eagle keeps away for some reason or other. At certain times, among the scrub brush and rocks are seen such birds as the cerulean warbler, bluebird, white-throated sparrow, goldfinch, oriole, cardinal, wren, redstart, and even the beautiful bird of paradise. But the bullying English sparrow is never seen in the confines of the islands.

Another and very interesting bird seen, not on the islands, but in the nearby woods of the mainland, is the crested flycatcher. They build their nests in hollow logs, old stumps and in cavities formerly dug in the wood of trees by woodpeckers, etc., that made the holes by days of hard labor with their bills. The flycatcher lines its nest with discarded snake skins, supposedly as a protection from small animals. The skins are ingeniously arranged to look almost lifelike.—*J. R. Henderson, in Our Dumb Animals.*

### Thistles.

I often used to wonder  
What happened to the pins;  
Till oh! I met a pin-plant  
That pricked me on the shins.

'Twas full of pins and needles,  
As thick as it could bristle,  
A purple cushion on the top;  
My Mama called it "Thistle."

Or, folks should be more careful!  
They scatter pins about,  
And never think how quickly  
These may begin to sprout.

The ground will be all pin plants  
The first thing that we know,  
And so I pick up all the pins  
Wherever I may go  
—*Abby Farwell Brown.*

### Breakfast Is Modern.

Breakfast with bacon (or meat) is a latter-day invention. Down to almost modern times man was a two-meal-a-day animal—dinner and supper.

A fifteenth century proverb bade him rise at 5 A. M., dine at 9 A. M., sup at 5 P. M., go to bed at 9 P. M., "and thou shalt be ninety and nine." The Oxford Dictionary, indeed, gives 1463 as the date of the first mention of "breakfast."

For centuries afterward it meant only the morning draught of ale, with or without a bite of bread. Everybody then set about his work fasting.—*London Chronicle.*

### An Ancient Superstition.

In some parts of the world, particularly in Germany, it is still believed that the upsetting of the salt cellar is the direct act of Satan—"the peace disturber." And the habit of trying to avert any catastrophe which may happen by tossing a little of the salt over the shoulder is due to the belief that by so doing one hits the invisible Satan in the eye, which, temporarily at least, prevents him from doing further mischief.—*Chicago Journal.*

### It Comes Off.

This is a grouchy world. Ah, me!  
A fellow seldom laughs.  
Why don't we wear the smile that we  
Use in our photographs?  
—*Cincinnati Enquirer.*

**Missouri Church Loses a Parishioner.**  
—Old Henry, Mr. Ben Shield's faithful old black mule, died last Tuesday at the age of 31 years. Old Henry was an ardent Presbyterian, having attended church with his master about 1,000 times.—*Monroe County News.*

### Had Heard of Boston.

Owing to the war a distinguished Boston man, deprived of his summer trip to Europe, went to the Pacific coast instead. Stopping off at Salt Lake City, he strolled about the city and made the acquaintance of a little Mormon girl.

"I'm from Boston," he said to her; "I suppose you do not know where Boston is?"

"Oh, yes, I do," answered the little girl eagerly. "Our Sunday-school has a missionary there."—*The Argonaut.*

### Wisdom of the Hen.

The Smiths had a hen which insisted upon neglecting her comfortable nest to lay a daily egg in the coal-cellar.

"I can't think," fretted Mrs. Smith, as she and her small son John together hunted for that particular egg, "why this one hen insists upon using the coal-cellar."

"Why, that's easy, mother," exclaimed John. "I suppose she's seen the sign, 'Now is the time to lay in your coal.'"—*Pittsburg Chronicle-Telegraph.*

### Fair Exchange.

A man who had purchased some currant buns at a bakery was distressed on starting to eat one to find it contained a fly. Returning to the bakery, he made an indignant complaint, demanding another bun in place of the inhabited one.

"I'm sorry, sir," said the saleswoman, "I can't give you another bun, but if you will bring back the fly I will exchange it for a currant."—*Pittsburg Chronicle-Telegraph.*

### Knew What They'd Catch.

The twins had gone in swimming without mother's permission, and they anticipated trouble.

"Well," said Tommy, philosophically, "we're both in the same boat, anyhow."

"Yes," returned Ray, the humorist of the family, "but I'm afraid it's a whaleboat."—*Boston Transcript.*

**Time to Quit.**—A retired army officer tells of an army examiner who had before him a very dull candidate. The man proving, apparently, unable to make response to the most simple questions, the examiner finally grew impatient and, quite sarcastically, put this question:

"Let it be supposed that you are a captain in command of infantry. In your rear is an impassable abyss. On both sides of you there rise perpendicular rocks of tremendous height. In front of you lies the enemy, outnumbering you ten to one. What, sir, in such an emergency, would you do?"

"I think, sir," said the aspirant for military distinction, "I would resign."—*Harper's Monthly.*

**Imparting Information.**—An Arkansas traveler saw a negro seated on a fence evidently observing the telegraph wires with deep interest.

"Watching the wires?" he asked.

"Yes, sah."

"Waiting to see a message go by, heh?"

The negro smiled and said:

"Yes, sah."

The gentleman kindly told him that messages were invisible, and explained the working of the electric current to him at length. Concluding, he said:

"Now you know something about it."

"Yes, sah."

"What do you work at?"

"I'm a telegraph operator at the Hazel Switch station, sah."—*Railroad Red Book.*

**Farming in Dakota.**—"Speaking of farming," said the visitor from the West. "we have some farms out in Dakota that are quite sizable. I've seen a man on one of our big farms start out in the spring and plow a straight furrow till fall. Then he harvested back."

"Wonderful!" said the listener.

"On our Dakota farms," he went on, "it is the usual thing to send young married couples out to milk the cows. Their children return with the milk."—*Boston Transcript.*

## DEPARTMENT OF ECONOMICS: A Reminder to Imperialists.

To those sincere friends of liberty and democracy everywhere who fear the possibility of a German victory and the fearful consequences that might ensue therefrom, and to those jingoes and imperialists in our midst who would carry the war beyond its original intention—the intention of thwarting Germany—I would suggest a reading of Norman Angell's "The Great Illusion." Though this remarkable book was published in 1910 and reviewed and discussed at length, it is of great interest today for it forecast the possibilities of a victory by either Germany or England and showed how the laws of international trade, commerce, credit would nullify any material victory that either of the combatants might seem to have achieved.

Victory in the sense that ancient and medieval fighters understood the term is today inconceivable. The internationalization of trade, commerce and credit, the interdependence among all nations in these matters, has made the achievement of material victory practically impossible. A reading of this book will encourage the friends of liberty and democracy by its demonstration that Germany cannot achieve the victory toward which she is straining with all her might.

For the same reason, the jingoes and imperialists among the Allies, who would make of this war a war of aggression, will learn that those laws which operate against one nation or group of nations operate with the same impartiality against the opposing nation or group of nations.

I don't intend to review "The Great Illusion," but I should like to quote a few sentences from it which bear out the thesis of war for aggression as "the great illusion." In discussing the indemnity futility, Angell says:

"But the temporary stimulus of imports—not the result of an increased capacity for consumption arrived at by better trade, but merely the sheer acquisition of the bullion—did grave damage to German industry, as we have seen, and threw thousands of German workmen out of employment, and it was during that decade that Germany suffered the worst financial crisis experienced by any country in Europe. At the very time that the French millions were raining in upon Germany (1873), she was suffering from a grave financial crisis, and so little effect did the transfer of the money have upon trade and finance in general that twelve months after the payment of the last of the indemnity we find the bank rate higher in Berlin than in Paris, and as was shown by the German economist Soetbeer, by the year 1878 far more money was in circulation in France than in Germany. Hans Blum, indeed, directly ascribed the series of crises between the years 1873 and 1880 to the indemnity. 'A burst of prosperity and then ruin for thousands.' Throughout the year 1875 the bank rate in Paris was uniformly three per cent. In Berlin (Preussische Bank, which preceded the Reichs Bank) it varied from four to six per cent. A like difference is reflected also by the fact that between the years 1872 and 1877 the deposits in the State savings banks in Germany actually fell by roughly twenty per cent, while in the same period the French deposits increased about twenty per cent."

In discussing the "value" of colonies to the conquering nation, Angell, after recounting English experiences in the matter of colonies, writes:

"And what avails it to conquer them (colonies) if they cannot be made amenable to force? Surely this makes the whole thing a *reductio ad absurdum*. Were a power like Germany to use force to conquer colonies, she would find out that they were not amenable to force, and that the only working policy was to let them do exactly as they did before she conquered them, and to allow them, if they chose—and many of the British colonies do so choose—to treat the Mother Country absolutely as a foreign country."

To the unreflective jingo, all this may sound very much as if Angell were attempting to prove the futility of war, and, by indirection, the folly of the Allies in resisting and of America's participation in resisting Germany. But Angell does not attempt to prove the futility of all war, but only the war that is waged for material acquisition. He is not a non-resistant pacifist; as a matter of fact, he is one of those liberals who are strongly for the

prosecution of the war—for the purpose of proving by the only method with which Germany is acquainted and the only one which she acknowledges, that war which is waged for anything but a principle tragically defeats its own purpose even when it has appeared that those purposes have been finally achieved. Angell is for the war for democracy.  
HENRY SALTPETER.

### THE LITERARY "DWARFS."

Mr. Dunbar's belated reply to my demurrer of a few weeks back, no doubt meets with the approval of "Sam Slingsby," that Chesterfield of controversy.

My main objection to the sweeping indictment, prepared by Mr. Dunbar, was that it sought to belittle all those poor mortals who were so unfortunate as to disagree with Mr. Dunbar, as to the importance of certain social reforms. Such an attitude toward life is unbecoming in an alleged Rationalist, and so, more in sorrow than in anger, my gentle rebuke was sent on its way.

Neither directly nor by implication did I say that literature with a "message" was anything that it shouldn't be. What I did modestly suggest was that there might be some literature—real literature—outside of propaganda.

The only motive that actuated Darwin in his scientific work (if the "Life and Letters" and the introduction to the "Descent of Man" have any meaning) was to ascertain the truth—the objective fact. It is news to me that he started out with any *a priori* bias, however, "noble" the "ideal." The next time Mr. Dunbar dons "the mantle of magic science" he'd do well to watch his step; the "mantle" doesn't fit him and he's tripping all over the shop. Another "bone" like that *in re* Darwin, and I'll be impelled to write to the *Times* about it, in addition to eliding Robin from my list of serious thinkers.

The epithet "heartless" applied to "Lady Windemere's Fan" convicts the Podunk revolutionist of a want of understanding.

The play is a portrayal of that most sublime and inspiring phenomenon of all the phenomena within the range of human experience—mother love. In its presence sophistication seems an impertinence, and the cynic stands abashed. The rapid fire repartee of the third act of the play unequalled to this day as an incisive, scintillating criticism of life, serves but to make stand out more nobly and heart-compelling the mother's renunciation of all that is dear to her that her daughter may be shielded.

The reference to Jack London as "poor old London" would indicate that R. E. D. isn't such a hard-hearted old scout after all; but then the author of that masterpiece of propaganda literature "What Life Means to Me," and of that classic in American fiction, "The Call of the Wild," surely merits those kind words from the ultra-revolutionist, Robin E. Dunbar.

Mr. Dunbar's inability to understand what the "mediocre" Mr. McCabe, has to say about that peculiar Irishman, Mr. Shaw, is due, probably, to brain-fag. In reply to his assertion that the people may obtain "justice" (whatever that may be) by snapping their fingers at kings "an' sech like" I warn all and sundry that such exercise of the citizens' sovereignty is one of the most dangerous indoor or outdoor sports imaginable, and has heretofore resulted in numberless incarcerations and post-mortems.

My reason for quoting the "dwarfs"—Ambrose Bierce, Jack London and Gilbert Chesterton—was that they were germane to the reply as it developed. I had intended dragging in a few of the "giants" who function as Mr. Dunbar's heavy artillery, when I recalled that the author of "L'Assommoir" and others of the "giants" had been labeled "decadent" by that moralist who had a passion for stink-bombs (Max Nordau), and I forebore; for I would spare the moralist of Podunk another fit of moral indignation, out of re-

spect for the "mantle of magic science" he's now sporting as a sort of Mother Hubbard—covering everything and touching nothing.

RICHARD B. McELIGOTT.

### A SOCIALIST PROPHET OF 1902.

To the Editor of The Truth Seeker:

The enclosed clipping is from the *Call* of June 14, and is the best possible answer to the charge of pro-Kaiserism aimed at the Socialists.

At the time when the *Volkszeitung* and James F. Carey were trying to awaken enthusiasm for republican institutions, and democratic ideals, newspapers like the *New York Evening Sun* were printing editorials with such captions as, "Is Democracy a Failure?" "Are We Becoming Provincial?" These in answer to the protests made by Socialists and other radical adherents of democracy, against the official receptions then being tendered Prince Henry, the representative of the Hohenzollern pest.

To the thoughtful mind the famous Zaber incident of six or eight years back, held all the possibilities of the Belgian horror. The Socialists sensed it. The minutes of the parliamentary proceedings of the Reichstag and the French Chamber of Deputies will show what the Socialists did, and endeavored to do, to avert the night of militarism that was so soon to close down upon the world.

R. B. M.

[Below are the prophetic words of Socialists of 1902, with an introduction (much abbreviated) by the editor of the *Call*.]

In 1902 Prince Henry of Prussia, brother of the kaiser, visited this country. He was wine and dined. A sickening sycophancy was displayed in every great city of this country that the junker prince visited. Legislatures received him with honors. The only voice of protest came from the weekly Socialist press and from a New York daily Socialist paper, printed in the German language—the *Volkszeitung*.

This paper, which has been published for 40 years, has never had an editor who was not compelled to leave his native land because he refused to bow the knee to Prussian junkerdom and dared to stand for the political and industrial freedom of the German people.

The German Socialist local in New York expelled a member who accepted an appointment as member of a reception committee to Prince Henry.

The *Worker*, which was the forerunner of the present *Evening Call*, not only protested for itself, but had the pleasure of printing a protest made by the first Socialist legislator in America, James F. Carey, then a member of the Massachusetts Assembly. That body voted to receive Prince Henry, and Carey was roundly abused in the capitalist press of Boston and the country at large for daring to protest against the reception and frankly criticising such an august personage as the brother of the German kaiser. We reprint this address in full. Read it, and then you will understand why Socialists in this country now, and always have, opposed kaiserism in any form, in any country. Note the prophetic words of Carey—"that tomorrow may be at our throats."

#### Carey's Ringing Protest.

I hesitate, and yet a sense of duty compels me to enter my solemn protest against the proposition to suspend the proceedings of a body of representatives of the people to do homage to one who appears by grace of a monarchy. I do this deliberately and dispassionately, with full knowledge of its significance.

I conceive, Mr. Speaker, from what I have gathered in my youth and in my older years that this republic is in itself a living protest against monarchy. I conceive a monarchy to be an insult, a wrong and a crime; an insult to the intelligence of the twentieth century, a wrong against man, and a crime against human progress. I cannot gild the insult; I will not condone the wrong; I shall not honor the crime or its representative.

I cannot forget that serried ranks of the fathers marched to graves that monarchy might not be. I cannot shut my eyes to the vision of the cold gray column on Bunker Hill, which mutely, though eloquently, stands as a protest against monarchy, and I declare, sir, that this republic should not halt on its onward march to salute a king.

I would not stoop to do honor to a monarch, not wholly because of a feeling of enmity, but because I love those things which make up a republic. I believe it to be my right to protest against the surrender of those principles and the calling of a halt in the progress of this Legislature to receive the representative of a monarchy that tomorrow may be at our throats.

It is an insult to those who struggled against monarchy and spared not their

lives that a republic might live to bow at the feet of a representative of a monarchy.

I say it calmly and dispassionately that to any man who comes from any country representing the people, I am ready to give the hand of fraternity, but to those who come representing a monarch I say, "There is the door; go!" I say it in memory of those I have been taught to revere and not against any individual.

"I hate all kings and castes of rank and birth,  
For every son of man is son of God;

Nor lives a beggar but is nobly born.  
Nor wears a slave a yoke, or czar a crown.  
That makes him more or less than just a man."

Prince Henry is reported as saying that New York is the haven of many Germans. Yes, Mr. Speaker, New York and the United States have been the haven for thousands of Germans exiled from their native land, and it was the monarch whom this man represents and his ancestors who tortured, imprisoned and exiled the best and noblest sons of Germany because they loved freedom and sought economic and political self-government.

The monarchical system is maintained through the persecution of men and women who spoke for what this republic is supposed to stand. Human beings have been for ages murdered, imprisoned and sacrificed to sustain Prince Henry and such as he in power; and in the names of those murdered ones I protest today. I maintain that Prince Henry does not represent the German working people who compose that nation. He represents the class that oppresses and exploits the workers, and their wrongs cry to us to ignore him. Were he a chosen representative of the people, sent here by their will, no matter what color, race or creed they might be, I would welcome him; but he represents a system that divides humanity and profits by bloodshed.

As a member of that international movement which seeks the solidarity of all humanity, I would give the fraternal hand of greeting to a representative of the people were he to enter here, but to a titled representative of monarchy I could only point to that door and say one word—"Go!"

A rising vote was taken on the order and all members except the two Socialists [Carey and F. MacCartney] rose to their feet. The following week the prince was received by the general court in joint session, Carey and MacCartney refusing to attend.—*The Worker, New York, March 9-16, 1902.*

#### ITEMS OF INTEREST.

Alexis Romanoff, son of Nicholas Romanoff, the former Russian Emperor, has been killed by a Bolshevik soldier by means of a bomb.

Henry Johnson and Robert Robinson, colored soldiers from New York, have been cited for bravery when fighting with their unit in a sector of the French front.

Mrs. Rose Pastor Stokes was nominated by the New York County local of the Socialist party July 13 as its candidate for the Assembly in the 10th Assembly District

An additional credit of \$10,000,000 was granted to Italy July 9 by the Treasury Department, making a total of \$660,000,000 for Italy and of \$6,001,500,000 loaned to the Allies to date.

A royal air escort of three Belgian seaplanes guarded King Albert and Queen Elizabeth on their flight over the Channel from Belgium to England July 6 on a trip which marked the first time in history that any ruler ever has made a flight from one country to another.

A new disease which recently appears in Germany, is attributed to the shortage of soap. So far the German health authorities have been unable to find a remedy for the malady, which is called "trichofita" and affects the skin and hair. The disease is caused by lack of soap and unsanitary conditions resulting from it.

Wives, parents and dependents of officers who have been captured by the Germans, have been notified by the War Department that the government can no longer pay them their allotments. The department holds that with the capture of an officer the obligation to pay his salary passes, under international law, to the government which holds him.

## NEWS OF THE WEEK.

Some 550 persons die of cholera daily in Petrograd.

President Wilson will take no vacation this year.

A soldier's daily ration is valued at slightly more than 40 cents.

More than 300,000 women are at present at work on the soil in Great Britain.

England and Peru have signed a convention establishing a peace and arbitration commission.

General John J. Pershing has been awarded the Grand Cross of the British Order of the Bath.

The Salvation Army in Germany and Austria has been wiped out of existence by order of the Kaiser.

The Buffalo *Demokrat*, a German paper, suspended publication July 17, after an existence of eighty years.

Archbishop Francisco Orozco y Jiminez, of Guadalajara, Mex., has been ordered deported. He was arrested at Lagos, Jalisco, July 5.

A dispatch from Berlin, July 20, declared the report of the shooting of the former Czar Nicholas of Russia at Ekaterinburg July 16 is confirmed.

Forty thousand deserters from the Austrian army fled inland after the Piave disaster. Some of these are armed and are hiding in the mountains.

M. Duval, director of the Germanophile newspaper, "Bonnet Rouge," was executed July 17 for treasonable actions against the French government.

Lieutenant Quentin Roosevelt, youngest son of the former President, has been reported killed in an air fight. His machine fell into the enemy lines.

Food valued at approximately \$1,400,000,000 was sent to the Allied countries from the United States during the fiscal year which ended June 30.

The United States cruiser San Diego was sunk July 19 in a reported engagement with German submarine raiders off Fire Island, fifty miles from New York.

David Banks Sickels, 81, American Ambassador to Siam from 1876 to 1881, banker, author and civil war correspondent, died July 19 at Paterson, N. J.

The Japanese battleship Kawachi, of 21,420 tons displacement, blew up and sank in Tokoyama Bay, 150 miles northwest of Nagasaki, on July 12. Five hundred members of the crew lost their lives.

The Carlisle (Penn.) Indian School has been permanently abandoned and turned over to the War Department for hospital purposes and for the rehabilitation and re-education of sick and wounded soldiers.

The German Hospital and Dispensary, Seventy-sixth Street, between Park and Lexington Avenues, New York, which has borne this name for more than fifty years, will change it on July 31 to Lenox Hill Hospital.

The population of Vienna literally is dying of starvation. Bread is selling at a dollar a pound, with other food in the same proportion, and the people are fleeing to Hungary and Switzerland to escape the terrible conditions.

The entire property of the former Emperor, his wife and his mother, as well as all other members of the imperial house, has been forfeited to the Russian Republic. The wealth of the Czar alone was estimated at \$2,000,000,000.

The British transport Carpathia, bound westward, was sunk off the Irish coast July 18 by a U-boat. Five men who were in the engine room when the torpedo struck the ship were killed. All others on board escaped in lifeboats and landed at the nearest port.

Prince Lichnowsky, the former German Ambassador to England, has been expelled from the Prussian House of Lords. The Prince's recently published memoirs, giving his experiences in London before and at the outbreak of the war, asserted that the war was caused by the German war party and could have been avoided.

At Hartford, Conn., July 17, in the U. S. District Court the Rev. Theodore Buessel, of Bristol, was found guilty under three counts of violation of the espionage law.

The Council of State, acting in accordance with legislative powers given it under the new Haytian constitution, has unanimously voted the declaration of war upon Germany demanded by the President of the Republic. Hayti is the twenty-second nation to declare war on Germany, while seven other countries have broken diplomatic relations.

## THE WAR.

July 15, the Allied forces in the Balkans pursued their attacks against the fleeing Austrians, forcing the enemy to fall back further in the Devoli Valley and capturing additional prisoners. German aviators dropped bombs on the American Red Cross hospital at Jouy. Two enlisted men were killed, and among the personnel nine persons were wounded. The Americans and French broke the renewed force of the German drive on both sides of Rheims, held their lines firm at nearly all points and inflicted tremendous losses on the repeatedly attacking German lines. South of the Marne the Germans stormed forward about two miles in their first rush, only to be thrown back part way by Franco-American forces, which captured three towns and important heights. In all the Allies have taken 3,000 prisoners, of which 2,000 fell to the Americans.

July 16, pursuing the retreating Austrians northward down the Devoli Valley, in Albania, the French advanced four miles further, captured three towns and took 620 prisoners. American troops recaptured Fossoy and Crezancy, towns on the south bank of the Marne, taken yesterday by the Germans when they crossed the river. French and American forces fighting together recaptured the village of St. Agnan, Hill 223 to the northwest, La Chapelle and Monthodon.

July 17.—Casualties sustained by the German troops in the offensive up to the present are estimated to number 100,000. Six German airplanes and one balloon were destroyed by American aviators in the fighting over Dormans, on the River Marne.

July 18.—In a smashing counter attack on a twenty-eight mile front, between Ambleny and Boursesches, Franco-American troops penetrated the west side of the German's Marne salient to a depth of six miles, taking thousands of prisoners, at least seventy cannon, thousands of machine guns, airplanes and enormous quantities of other material. Just south of Soissons American troops made the greatest advance of the day, and here alone they took 4,000 prisoners and fifty cannon. Elsewhere the advance was from five to three miles. More than twenty villages were occupied. The French at one point took twenty guns. Cavalry is now dashing through gaps in the enemy line.

July 19, seventeen thousand Germans have been taken prisoner and 360 guns captured by the Allies in the two days of their drive in addition to enormous quantities of war materials. The captured cannon included one entire battery of 210 mm. guns. No Germans remain south of the Marne except prisoners and dead.

July 20, Franco-American troops had taken 560 guns up to an early hour Saturday. Chateau Thierry has been recaptured, also Brasles, on the Marne a mile to the eastward, and the heights north of Brasles. Further to the east the French have crossed the Marne between Fossoy and Charveves. To the north of Chateau Thierry, the Americans have broken through the enemy lines. The British in Flanders and further south in the valley of the Lys have continued their local hammering for tactical advantages, and in Picardy have driven the Germans from Rossignal Wood, north of the Somme. And on the Italian front the Italian forces have thrown the Austrians back from one of the last remnants of the Austrian drive in June, capturing Monte Stabel and Como di Cavento. Since March the Germans have lost a million men.

*This Is the Book We Have Been Waiting For*

## The Belief In God and Immortality

### A STATISTICAL STUDY

By JAMES H. LEUBA

Professor of Psychology and Pedagogy in Bryn Mawr College.

The work is the result of an inquiry among men of science — biologists, sociologists, historians, psychologists — as to whether they believe or want to believe in a prayer-answering God and in continuance of life after death. The answer is altogether different from what might be expected in view of the frequent affirmations of the supernaturalists that belief in Christianity, or at least its fundamental dogmas, is held by the majority of the men of science.

It puts into the hands of Freethinkers exactly the information they want on that subject, with the facts and figures verifying it.

As a logical conclusion, founded upon the general aspect of the case, we have held that science leads its votaries to a rejection of such undemonstrable propositions as the existence of gods and the survival of the "soul" when the body is dead. Here we have the evidence, in statistical form, which confirms our view.

To the inquiry into the attitude of the scientists there are added statistics regarding the thought of college students regarding the same religious dogmas.

The author is himself a man of science, an authority in his special branch, which is Psychology, and he knows and sets forth the origin and history of the beliefs with which he deals.

No recent book has attracted more attention from the press, or presented such a serious problem to the supernaturalists.

Cloth, 8vo., \$2, postpaid

Sold by

The Truth Seeker Company  
62 Vesey Street, New York

## The Miracles of Jesus

A new Pamphlet

By L. K. WASHBURN

Being six Essays or Lectures, one used as a Preface and the others headed as follows:

- I—The Miracles of Jesus.
- II—The Egotism of Jesus.
- III—The Brain of Man.
- IV—Home and the Church.
- V—Gods and Religions.

There are 64 pages and a cover. Price of the pamphlet 15 cents, on receipt of which it will be sent to any address by the Truth Seeker Company, Sixty-two Vesey Street, New York.

**Red Hot** if you want for self or friends a paper that combats all religious dogma send **AGNOSTIC** subscriber and \$1 for each **AGNOSTIC** get the hottest paper published. Sample, four different, 10c.

Send today  
The CRUCIBLE, A1830 1st Ave. PAPER  
Seattle Washington

## IN BEST OF HUMOR.

**No Joke.**—William the Last has reigned thirty years at an average cost to humanity of \$5,000,000,000 a year. It is no joke to call him Bill.—Brooklyn Eagle.

**Located.**—Michael—Yis, mum, I was in the charge but a bullet hit me.  
Old Lady—Were you incapacitated?  
Michael—No, mum, I was in Flanders.—Jack o' Lantern.

**Congressional Latin.**—"Is Latin hard to learn?"

"Well, it doesn't take a green Congressman long to master the meaning of per diem."—Kansas City Journal.

**Excited.**—Stranger—What's that man running so excitedly for?

Subbubs—Oh, that's Citycus, who has just got a plot of land out here. One of his potatoes has come up and he's going for a photographer.

**She Corrected Him.**—She—I heard a noise very late when you came in.

He (facetiously)—Was it the night falling?

She (sternly)—No; it was the day breaking.—Baltimore American.

**Inside Fact.**—Fred—There seems to be a lot more fuss made over Miss A's singing than over Miss B's, and I'm sure Miss B has the richer voice.

Tom—Ah, yes; but Miss A has the richer father.—Boston Transcript.

**In the Way.**—An army chaplain came across a baggage column with a wagon stuck fast.

"Men, I see you're in difficulties," he said. "Can I be of any assistance?"

"Yes, sir," explained one of the drivers, "by making yourself scarce. You see, we can't very well say to the horses what they'd understand while you're about."—Camp Dix Times.

**Her Appeal.**—A Boston man tells how, at a railway station, a number of wives were starting for the South and bidding their respective husbands adieu, he heard one really charming young matron say, as she kissed her hubby good-bye:

"Au revoir, dearie. Don't forget to write."

"Oh, I'll write often," protested her husband.

"Do, dearie," continued the wife, "do—if it's only a check."

**Life's Vicissitudes.**—The unfortunate man had been induced to relate a portion of his life history. "I have seen changes," he said. "Once I was a doctor with a large practice, but owing to one little slip all my patients began to leave me, and now I am just living from hand to mouth."

"What was the slip?" was the natural question.

"It was a slip of the pen," he said. "In filling in a death certificate for a patient who had died I absent-mindedly signed my name in the space, 'Cause of death'."—Ex.

**Very Gratifying.**—Addressing some public-school boys recently on the subject of "Tact," the Archdeacon of London remarked that even the Church cannot invariably be depended upon to say the appropriate word. For instance, he continued, there was once a certain vicar who had long been eager to see an extension of the parish burying-ground. At length his wish was gratified.

Soon after the opening he felt called upon to speak a few words of condolence to a widower who was setting out tributes of flowers.

"Good afternoon, my dear sir," said the vicar, approaching breezily, "good afternoon." He gazed around in a contented way. "Our new cemetery," he went on, "seems to be filling up nicely."—The Argonaut.



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLISON, Postmaster-General.

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 31.

PUBLISHED  
WEEKLY

New York, August 3, 1918.

62 VESEY  
STREET

\$3.50 Per Year

## *In This Number*

Source and Disposal of Sins.

Illustration.

Does Man Need a Deity?

By Otto Wettstein.

Religion in the Public Schools.

By Hon. Justin Henry Shaw.

Dark Ages in Ireland Still.

By F. Hugh O'Donnell, M. P.

Evangelizing Russia.

Do We Know Our Enemies?



### IRRESPONSIBILITY OF CHRISTIANS —WHENCE THEY OBTAIN AND WHERE THEY PUT THEIR SINS.

Satan is a Hebrew word, and signifies an adversary or enemy, and is commonly applied in scripture to the devil, or the chief of the fallen angels. "By collecting the passages," says Cruden, "where Satan, or the devil, is mentioned, it may be observed that he fell from heaven with all his company; that God cast him down from thence for the punishment of his pride; that by his envy and malice, sin, death, and all other evils came into the world; that by the permission of God he exercises a sort of government in the world over his subordinates, over apostate angels like himself; that God makes use of him to prove good men and chastise bad ones; that he is a lying spirit in the mouth of false prophets, seducers, and heretics; that it is he, or some of his, that torment or possess men; that inspire them with evil designs, as he did David, when he suggested to him to number his people; to Judas, to betray his Lord and master; and to Ananias and Sapphira, to conceal the price of their field. That he roves full of rage like a roaring lion, to tempt, to betray, to destroy, and to involve us in guilt and wickedness. Temptation is the enticement of a person to commit sin by offering some seeming advantage. There are four things, says one, in temptation: 1. Deception. 2. Infection. 3. Seduction. 4. Perdition. The sources of temptation are Satan, the world, and the flesh. We are exposed to them in every state, in every place, and in every time of life. They may be wisely permitted to show

us our weakness, to try our faith, to promote our humility, and to learn us to place our dependence on a superior power; yet we must not run into them, but watch and pray; avoid sinful company; consider the love, sufferings, and constancy of Christ, and the awful consequences of falling a victim to them. The following rules have been laid down by which we may in some measure know when a temptation comes from Satan: 1. When the temptation is unnatural or contrary to the general bias or temper of our minds. 2. When it is opposite to the present frame of the mind. 3. When the temptation itself is irrational; being contrary to whatever we could imagine our own minds would suggest to us. 4. When a temptation is detested in its first rising and appearance. 5. Lastly, when it is violent.—*Buck's Theological Dictionary.*

O thou God of my salvation,  
My redeemer from all sin;  
Moved by thy divine compassion,  
Who hast died my heart to win,  
I will praise thee;  
Where shall I thy praise begin?

Jesus, thy all in all thou art:  
My rest in toil, my ease in pain;  
The medicine of my broken heart;  
In war, my peace; in loss, my  
gain;  
My smile beneath the tyrant's  
frown;  
In shame, my glory and my crown;

In want, my plentiful supply;  
In weakness, my almighty power;  
In bonds, my perfect liberty;  
My light, in Satan's darkest  
hour;

In grief, my joy unspeakable,  
My life in death, my all in all.

Jesus hath died for you;  
What can his love withstand?  
Believe, hold fast your shield, and  
who

Shall pluck you from his hand?  
Believe that Jesus reigns;  
All power to him is given;  
Believe, till freed from sin's re-  
mains;  
Believe yourselves to heaven.

—*Christ in Hymns.*

I lay my sins on Jesus,  
The spotless lamb of God;  
He bears them all and frees us  
From the accursed load.

—*Christian Hymn in use in  
Girard College.*

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - - AUGUST 3, 1918

**Subscription Rates.**

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00

To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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.

There is no song in a stuffed bird.

I prefer what is sensible to what is religious.

I am never so ashamed of my fellow-man as when I see a clergyman pray.

Good clothes sometimes pass for more than the man or woman inside of them.

The bark on the tree is necessary that the tree may produce blossoms and fruit.

The favorite character of the gospels for the Roman Catholic church ought to be Ananias.

God seems to have revealed more that man does not care for than that he can get a dollar out of.

A Roman Catholic is obliged to say: "I cannot think; I have no brains. I have given my brains to the priest."

What a mistake man made when he gave up the sun as an object of worship for that mind-mixing deity, the "Lord God."

I notice that when a saloon-keeper dies his widow does not have his earthly occupation engraved on his tombstone. There's a reason.

I am ready to honor men for what they have done where what they have done has been for the betterment of mankind, but I am tired of seeing men honored for what they have not done, and for what does not need to be done, and for what cannot be done by man.

The man writing a true history of "Theology in Nature" would have only to write, "There is no theology in Nature." Man must go outside of Nature to find God. Everything divine is supernatural. Everything that we see, hear or feel is natural; what we cannot see, hear, feel, or find is something else, but what else?

I say to the churchman: When you say that God has done nothing to alleviate the horrible suffering of the soldiers fighting in Europe, you tell the truth, but your statement is a confession that there is no God or that his heart is a stone; for not a

human being on earth could look upon the frightful scenes of a battlefield and not do his utmost to stop the pain and anguish of the brave sufferers.

One day, when I was a boy, my father (who was a cabinet-maker) told me to make a bootjack. I tried and failed. Upon seeing the thing I had manufactured, he ventured this remark: "If you live you may have brains enough to make a minister." About ten years after this incident I entered the Boston School for Ministers. It was my father's idea that it took brains to be a mechanic, but that anybody could be a minister.

What man is honored by men today more than any other? Is it not the man who died rather than be false to his convictions? Is it not the man who faced death rather than desert his principles? Can Roman Catholics mention the name of a Pope so loved, respected and revered as is the name of Giordano Bruno? Can Calvinists name an orthodox clergyman whom the world honors as it honors the man whom Calvin had burned to death because he was true to his convictions?

No matter whether you paint a lie in rose color or in daffodil, it is still a lie. What is wanted is the pure white truth, no matter if the truth is unpleasant or repulsive. We must know things as they are. It is science, which is seeking the facts, that gets us a higher standard than does religion. By accepting what is false because it is attractive we are deceiving ourselves. By believing what allays our fears, when there is no evidence to support our faith, we are asking the world to honor cowards.

L. K. W.

**Evangelizing Russia.**

A great religious drive for the redemption of Russia is the aim of the Alliance for Evangelizing Russia, which has just been formed in Chicago at a general conference of delegates from all parts of the United States and Canada. The Alliance, in cooperation with the Russian Missionary and Educational Society, recently incorporated in Pennsylvania, is intended to form the hub of the movement in which similar societies in America, France, England, Sweden, Denmark and other nations will participate, according to those persons who are working out details for the campaign to be opened early next autumn.

The leading spirit in this new "drive" is Pastor William Fetler of the Moody Bible Institute of Chicago, who, it is said, is now training one hundred men who will go with him to Russia to take up the work under the direction of an executive board representing the various societies. Pastor Fetler is the minister who, some four years ago, was exiled to Siberia because of his gospel teachings, but latterly had his sentence commuted to "banishment abroad."

This is Pastor Fetler's explanation for undertaking an evangelistic enterprise in a country highly celebrated for its religious fervor: "Russia," says he, "is hungry for religion; is like a vast field ready for planting. The Greek church—more a police system than a church—against whose power four years ago all attacks were futile, has been abolished and its property seized by the radicals. Russia was more religious in the old days than she is now. It was a religion, however, that did not inspire or liberate. The present régime is without religion."

It has always been the fell purpose of every species of Protestantism to acquire a dominating foothold in Catholic countries, whether those countries represent a Roman or a Greek type of Catholicism. The basis of this method of religious activity lies in the veiled conviction that Catholicism is a spurious Christianity, and must ultimately be supplanted by Protestantism if pure and undefiled religion is to prevail on the earth.

In this connection, a note or two from the history of the Eastern church may prove interesting. Russia was virtually converted to Christianity when

Vladimir I., Grand Duke of Kief, called also St. Vladimir, embraced the faith in the latter part of the tenth century. Since then the religion of Russia has been that of "The Holy Orthodox Catholic Apostolic Eastern church," which is the official title borne by the popular religion of the empire. In point of orthodoxy, this church is probably more loyal to the tenets of Christianity as they appeared before the rise of Romanism and modern Protestantism than any church existing today. There can be no doubt that it is the legitimate successor of the church of Antioch, of which one reads in the New Testament. We are there told that "the disciples were first called Christians at Antioch" which makes the Eastern church an older institution than the Roman or western branch.

Of this country and church Pastor Fetler presumes to tell the world that its adherents are "hungry for religion," notwithstanding the fact that there are in Russia, according to the latest census, 87,123,604 Orthodox believers; 11,467,994 Roman Catholics; 3,572,653 Lutherans; 2,204,596 Dissidents, and 1,179,241 Armenian Gregorians. In the fundamentals of the faith all these people are probably more orthodox than Pastor Fetler ever dreamed of being; and to speak of a people as "hungry for religion," who have remained orthodox for over eight hundred years, most certainly minimizes the boasted supremacy of Faith, which is the stock in trade of all Moodyites. We cannot imagine a stronger blow aimed at the saving power of faith, than for one to say of a country whose people have been loyal to the doctrines of religion for centuries, that they are still in need of that same religion. Wherein is the wisdom of trying a new brand—and that an inferior one—when the older, and more impressive one, has failed?

Pastor Fetler further says of "The Holy Eastern church" that "it was a religion that did not inspire or liberate." But it was Christianity, and of a deeply historical character! When did Christianity ever inspire or liberate? Does Pastor Fetler think that by robbing the Russian people of their ancient type of belief and giving them in return the pious vacuities inherent in modern Protestantism, he will be inculcating thereby a spirit that inspires and liberates? If so, then he does not know the true import of the message he seeks to convey. There is nothing either inspiring or liberating in any phase of Christianity no matter from what country it sets out. This result is inevitable because it has not as a ground of action the dissemination of the unconditioned truth.

Many persons are getting tired of this unceasing propagandism of American Protestantism in Catholic countries, as if our country had something particularly valuable to confer in a religious way upon other peoples, who, while professing the Christian faith for centuries—long before the birth of Protestantism—are still living in darkness, and in the shadow of death! The real issue in this religious matter is not between Romanism and Protestantism, but between Christianity and Truth. The raising of a large sum of money in this country in order to carry American Protestantism into Russia is not only an insult to the Russian people and to their Christian traditions, but also to every rational thinker in our country, whether inside the church or out of it.

What Russia needs, and every country needs, is not a modification of an old religion, or the importation of a wholly new one, but such ethical teaching in the home, in the school, in society and trade, as shall make the people morally strong and self-reliant, not because it is the will of God, but because the estate of man is greatly enhanced thereby, and his life made more harmonious and worthier. Instead of teaching in the schools religion from a catechism, let Pastor Fetler and his colleagues teach ethics from a text-book, and we feel confident in prophesying that the results will greatly transcend any condition dreamed of in the most ecstatic visions of the saints.

The great need of Europe today is not religion, but morality. A further test of religion is unnecessary. If ten centuries of trial have proved abortive,

no business man would wish to take a risk on any new effort to evangelize the world a second time. Religion needs evangelization, it is true, but not by the engrafting of a late development upon the mother plant, but by the inculcation of a truer and a nobler form of thought, which shall have as its root principle the amelioration of the worst conditions surrounding the earthly life of man. Russia is not "hungry for religion," but for upright men, for sympathy, and, not the least, for bread.

### Do We Know Our Enemies?

In mentioning the number of attendants at parochial schools, it is customary for the Catholic press to state the amount of taxpayers' money saved thereby. Thus, from the *Angelus*:

"In the state of Ohio 112,075 pupils are educated in parochial schools, which means a saving to the taxpayers of at least two and a quarter millions of dollars—quite an item just now—when the public school authorities are laboring hard with the public to devise ways and means of increasing the revenue for school purposes."

The amount saved is probably overestimated. The cost of maintaining the public schools of Ohio, since the state already has the plant, the school-houses and the teachers, would be but slightly increased by the addition of the parochial school children to the public school roll. The larger the school, the less the cost per pupil.

But this is not the point. The question arising is whether it "pays" for a secular and democratic state to have its coming citizens educated in a religious and hierarchical school at any price. We know that the church finds educating the children of its adherents a proceeding profitable to itself—in fact necessary to its existence. The church is no such enthusiast for learning that it would maintain schools for education's sake alone. The prime object is not even the teaching of religion but of Romanism, which is a sect.

Rome is not the only propagandist that would like the privilege of educating the children reared in America. There is Germany, and Romanism and Prussianism are substantially the same thing. We should hardly count the saving to the American state if Germany were to offer to take off our hands the expense of educating in its peculiar tenets our children of German parentage or antecedents. A German school would not teach American ideals, nor does the Roman Catholic school teach them. Its ideals are papal, as in a German school they would be Prussian. There would be the German tongue, as in the church we find the Latin, or in our German Catholic churches German and Latin both, with none of the native vernacular.

The system of the Roman church is wholly foreign to that of the United States. Our debate with Germany is whether there shall be autocracy or democracy; with the church whether it shall be Rome or the Constitution. The systems are irreconcilable, and in the one case the question has been submitted to the arbitrament of the sword. The other case is equally vital, although matters have not yet come to an open rupture.

But a few years ago there was no rupture with Germanism either—quite the contrary. Our public men were paying compliments to the kaiser and standing in respectful awe before his works. Mr. Roosevelt, as President, accepted with graceful compliments, in the name of the American people, a statue of a Prussian emperor of the past and assured the present emperor, William II, that he only lent additional glory to the illustrious line of Hohenzollerns. The terms of praise bestowed on the kaiser and his country needed only a change of names to be identical with what our public men are now saying about the pope and his church.

Last week we copied from the *New York Call* a reminiscence of how we received the kaiser's envoy, Prince Henry, with the same flattering attention given to an envoy of the pope. Only one or two men saw then that our legislatures were adjourning and the members parading to receive the

representative of a monarchy *that to-morrow would "be at our throats."* The fact, then, that our spokesmen have a line of similar talk and action in the presence of representatives of the papacy is nothing to go by in forecasting the relations of Rome and the United States ten years hence. Germany has not changed since the days of reciprocal compliments, and might even then have been preparing for the leap at our throats. Rome does not change; she has no more respect for our government as a whole than for our public school system, which she is getting by the throat. Germany was no less our enemy because few apprehended the fact. Rome is not proved to be our friend because not always recognized as an enemy.

The church points to the Catholics in our history and in our army and navy. The pro-Germans a while ago had a pamphlet out, written, we believe, by our friend George Seibel, showing our national debt to Germans. And there may be as many Germans by name as nominal Catholics in our army and navy now. And as their presence there is no pledge of Germany's affection for us, neither do the Catholic soldiers commit their church, the hierarchy, to the American cause.

As we have intimated, papalism and Prussianism is the same system. The German policy is Roman, as might be shown by a comparison all the way through, beginning with the kaiser and the pope, who are mates in pretensions to god-given authority, and proceeding to the least of the adherents of each, who are mates in subjection.

We did not recognize our enemy in Germany until her pirate hand rising from the sea clutched American voyagers and dragged them to the bottom. What act on the part of the Roman hierarchy do we await to convince us we have no friend in that quarter? The experience of other nations teaches us nothing. We are no wiser for developments in France, Italy, Portugal, England. It is of no significance to us that the countries which have thrown off the autocracy of the pope are now fighting the autocracy of the kaiser. It might be well, however, to have these considerations in mind when estimating what the American taxpayer is "saved" by the church's maintenance of its educational system partially at the expense of its adherents.

### Moral Delinquency.

Every careful reader of the daily newspapers must have noted with some wonderment and regret the large number of Christian priests and ministers that have been arraigned by the civil authority for disloyalty to our government at a time when it called for the support of every true citizen.

The latest names to be added to this unenviable list are those of the Rev. Theodore Buessel, a Lutheran minister of Bristol, Conn., and the Rev. Edward W. Heinlein, Catholic priest of Mount Vernon, N. Y., both citizens of the United States. Dr. Buessel has been convicted by the Federal Courts on three separate counts, and sentenced to ten years in Atlanta Penitentiary. The Court which tried him spoke of him as "disloyal and dishonest," adding, that "severe punishment was the only suitable sentence to impose upon a counterfeit citizen." The case of Father Heinlein is still pending, he having been temporarily given his liberty under suitable bail.

The fact that these men and others like them are acknowledged ministers of the Gospel, which professes to teach such a very high morality that mere natural ethics cannot be compared with it, makes their case of more than ordinary interest. It awakens in every mind this question: Is there any fundamental connection between religion and morality?

The issue between the United States and the German government is one of morals. If it be not this, then there is no issue whatever. America is not seeking new territory or any other form of national prestige; she simply aims to vindicate her

own splendid civilization, and the moral advance attained by the Entente powers, against a resurgent barbarism, masquerading in the vesture of a debasing efficiency. The man who does not realize this is wasting his time, yea more, his very life and usefulness, in trying to reason out theories that in some way will prove palliatives of the extraordinary behavior of the German High Command. We are prepared to go further and to declare that the man who does not see eye to eye with the American government in its great general purpose to do its part in crushing the great monster, militarism, that cursed growth of Prussian depravity, is ethically blind or an immoral person, whether he be priest or minister; whether he be king or peasant.

The reason why religious officials do not appreciate this reasoning is because they do not understand the meaning of morality. The church has never understood morality. It has developed a theory of ethics all its own, made especially to fit into its peculiar scheme of theological dogmatism. It has clothed words with a meaning which they possess nowhere else outside of the casuistical school of moralists. Take the case of Father Heinlein. On an order from the Mayor of Mount Vernon, N. Y., that all the bells of the city should sound a note of joy in consequence of the splendid victory of the American forces in France, recently reported, this pious citizen not only refused to have the bell of his church rung, but to manifest still further his immorality, he forcibly refused to acknowledge the flag until the fear of death drew from him a most reluctant act of respect.

In the face of such circumstances can it be justly said that Father Heinlein has a right conception of morality? Is he not a moral delinquent? His duty was a plain one. As a citizen of a country that had given him a comfortable home, that had protected him from the evils to which the land of his birth was prepared to subject him, that had graciously tolerated his most un-American religion, he should have been prompt to show his gratitude by every patriotic act possible to his peculiar environment. If his religion was capable of teaching him anything worth while, it should have taught him loyalty to the fostering mother which had surrounded him with the best civic and social conditions to be found anywhere in the world. However, experience has made it perfectly plain to us that the most difficult lesson that the religionist has to learn in this world is the one associated with ethics. So long as an ecclesiastical machine dictates the morals of men, just so long will men remain ignorant of true ethics, and priests like Father Heinlein continue to be possible.

### The Son of Man As God of the Universe.

As far as I can see there is no "God of the universe," but, if there is one, believe me, he cannot be a little one. The universe has grown some since the days when men made gods to fit their religious faith. The stars are no longer diamonds in the sky, but mighty burning, blazing suns, million upon million of miles from the earth. And there are myriads of these huge stellar bodies!

It looks to me as if the universe was bigger than Christianity, and that a handful of miracles did not exhaust its infinite possibilities. Lots of gods have been put astride the world as its ruler and been worshiped as such by men and women, but all of them lost their jobs sooner or later. The ruling deity today in Christian lands is called Jesus of Nazareth. He is hailed as the one true god.

Think of Jesus enthroned upon the powers of the universe! Why! His voice could not be heard half a mile. He could not walk around the earth in one year, and it would take him thousands of years to make a visit to the sun. He could not see half-way across the country in which he was born, nor hold a hundred pounds in his hands for sixty seconds. All the forces of great Nature in that little

human body that walked over the hills of Palestine and rode in the fishermen's boats on the Lake of Galilee! The hand that Mary met with a mother's tears and kissed with a mother's love, the hand that set Orion in the sky and painted the blush on the forehead of the dawn! All the powers of the universe wrapped up in that frail form that could not resist hunger and thirst, that could not endure fatigue and pain! Why! The winds could blow it about, the torrent sweep it along its path, the snow cover it beneath its white fall; the waters drown it in their flood, the fire consume it with its heated breath, and the cold drive the life and warmth out of it with its deadly touch.

This little shape of flesh and blood a man could life in his arms, THIS the habitation of the world-spirit that lights the stars in the empyrean and blossoms every night with eternal radiance!

An earthly being that lived thirty years in this globe and died on a cross of wood, the infinite the eternal, the all in all?

The faith that looks upon Jesus as a god, looks upon god as a man.

The Christian faith is the faith of childhood, the faith of ignorance, the faith of superstition.

L. K. W.

### Power, Not Miracles.

Cardinals Gibbons, Farley and O'Connell have issued an appeal to the American people to pray three times daily "for the guidance of our rulers, the success of our arms, the unity of the nations and the welfare of heroes." The appeal was entitled "Fight and Pray."

Mayor Hylan of New York, inspired by a like genius, issued a proclamation a few days ago calling upon citizens to repair to their houses of worship and offer up a prayer of thanksgiving for "the splendid achievement of our troops during the last week and pray for the continued success of the Allied arms." And Premier Lloyd George of England, moved a resolution in the House of Commons a week since, which was adopted, to the effect "that this House attend St. Margaret's, Westminster, on Sunday, the 4th of August, it being the fourth anniversary of the declaration of war, to invoke Divine blessing on our just cause."

A writer in the Rochester *Post-Express*, in commenting upon the tendency of the combatants in every war to invoke God as their supernatural ally, declares that history, to the superstitious mind, assumes the aspect of a drama in which the Creator is only a "deus ex machina," whose function it is at the critical moment to jump into the arena and secure success for his own favorites.

The exploitation of a Divine Being is not confined to the clergy, as is proved by the action of Mayor Hylan and Premier Lloyd George. The publicist and the demagogue turn theologian and try to mystify the ignorant and the credulous by telling them that the cause which they espouse must win because God will inevitably intervene and shatter their foes. This may seem to the superficial and the unthinking a religious view. It is far from this. Rigidly analyzed, it is "blasphemous" rather than religious. It makes the so-called great Author of Life treat his creatures as puppets, and men are only, as it were, pawns on a chess-board.

Nations, like plants and animals, are natural products. They are composed of the individuals who are their citizens. These individuals act according to their disposition and the tendencies of their character. The government under which the individuals of a nation live is only a convention, an artificial arrangement, always liable to be ended by a revolution. The glory of modern science is that it aims at truth and insists on the minute and patient verification of alleged facts. There is nothing irreligious in declaring that nature is an authentic revelation, any more than there is something peculiarly pious in attributing all revelation to God. History is the unfolding of man's spirit in the

midst of a changing world. No war is causeless or catastrophic, as those who treat history empirically would have us believe. It has been said that the two greatest evils which have inflicted suffering on mankind are religious persecution and war. The days of the Inquisition have passed notwithstanding that the laws which made them possible still remain on the statute books, and intolerance is far from being banished from Christian countries. And no one can say that, in the light of contemporary events, war has been abolished.

Those who feel that their cause is just will not vainly invoke some miracle to baffle the wrongdoer. They will strike with the unflinching determination to win, and by the strength of that valor which never yields they will conquer. Referring to a supernatural ally a success which has been wrought by the sturdy arm and fixed purpose of a truly valiant nation, seems like a leap from the sublime to the ridiculous. Nothing is more convenient for the mystagogue than to drag the Almighty into the quarrels of men. One would like to know what the Deity thinks about the various warring nations, who each in turn appeal to him to succor them that they may attain the victory! The experiences of life have made it plain to every observant man that no accomplishment worth mentioning has reached that stage except by dint of valor and force. Many great achievements may seem like miracles, but a miracle was the last thing thought of as a means to bring about the finished product. It is only religion that finds strength in the miraculous, because its results never reach beyond the stage of the ordinary and commonplace.

When the question is a theological one, a minister may be relied upon for an answer that does not touch it. An example is taken from a speech by Chaplain Lyman Rollins before a mass meeting in Fanueil Hall:

"The boys have asked me hundreds of times why God permitted the war to go on, why he does not stop it, and how these things can be reconciled with Christian ideals. Well, the cause of the war goes further back than any economic policy or political condition. A gross materialism, working since the Franco-Prussian war, laid hold of the minds of the Germans and has been working out until it manifested itself in a hellish war machine. The same thing laid hold of us not long ago, manifesting itself in a different way, not in a military system, but in a commercialism that was stamping out of our lives and our souls and our society the very best that God had put into them."

The chaplain did not say what percentage of the boys who asked the question were satisfied with the answer, which is an evasion. Only an Agnostic or an Atheist is prepared for the query. The Agnostic will say he does not know, and the Atheist will say that no God exists. But Chaplain Rollins side-stepped the theological point as quickly as possible and proceeded to allege materialism against Germany; and he omitted to explain why God permitted that. Materialism is a handy scapegoat, and quite acceptable if you don't remember that religion has caused most of the world's wars and fighting. The kaiser fell for materialism and built up a big fighting machine; whereupon the Allies, including America, took note of his materialism and improved upon it by building up a bigger and better fighting machine. So the cure for materialism is more materialism, although it is a vice! We of America are charged with a materialism that takes the form of commercialism. And yet it was not the materialists but the spiritually minded who identified the deity with commerce by stamping "In God we trust" on our coins, as the kaiser committed him to militarism by putting "Gott mit uns" on all belts, helmets and other army brass work. But how is all this related to the question which the boys put to the Rev. Chaplain Rollins?

God is dead, and no religion can revive him. Knowledge has made it impossible for God to exist.

### An Anonymous Contributor.

Unsigned contributions are not found available as a rule by publishers, but all rules have exceptions. We make one in favor of the letter that follows, which may be considered as addressed to the editor of this paper:

"I have read THE TRUTH SEEKER for many years. In your issue of June twenty-ninth I read your editorial telling the difficulties of running a newspaper or magazine in these abnormal years. I am sending you a draft for \$50. If the difficulties continue to multiply, please say something about it in the paper from time to time, and give us fair warning. Perhaps I may be able to dig up a little more whenever it is absolutely necessary. Truth is the greatest thing in the world.—A TRUTH SEEKER.

While a signature is usually accepted or required as the guarantee of good faith, there are other earnest, vouchers and securities. An inclosure of fifty dollars is so regarded. We can assure our contributor that his letter is among the best things we have published, and calculated to excite genuine gratitude, since it warrants that "lively expectation of benefits to come" which is said to be gratitude's best definition. In accordance with his suggestion we shall throw out signals occasionally, but do not anticipate that the other contributors will permit him to repeat at this crisis. On our list of subscribers, although we could not name them if asked to do so, are a larger or smaller number of Truth Seekers who will claim a share in the solemnities, or festivities, of making donations. It is the way they choose for making their calling and election sure. It is the treasure they lay up where moths do not corrupt nor thieves break through and steal—we have to pay it out so quickly that neither moth nor thief gets a chance.

When Joaquin Miller dedicated a poem to the late Peter Cooper he wrote:

"And all that you hold in your dead, cold hand  
Is what you have given away."

The idea is as old as the Code of Hammurabi, and that is the oldest code in the world. Some ancient and contemplative pagan wrote for his tombstone: "What I kept I lost; what I gave away I saved." That has the appearance of true conservation.

The function of punishment is to do good, to improve the universe, to add to the sum total of happiness. And punishment which does not do this is not justified. It is a crime in itself. The penal acts of society should be judged just as other acts of conduct are judged—*by their utilities*. Whether it is right or wrong, proper or improper, whether it is the thing to do or the thing not to do, to pull a tooth or cut off a hand, depends on whether the individual to whom the part belongs is benefited or not. And whether or not it is right to amputate an individual or a race, a human being or a mosquito, depends on what kind of service the act performs for the universe as a whole, including the part cut off. The great trouble is that individuals and races in their treatment of each other are not guided by the same high standards of impartiality as an individual organism in dealing with his own organs and parts. Life is not one. It lacks unity of feeling and purpose. And as long as it lacks this oneness it will lack justice.

If God sends the flood, the drouth, the cyclone and the lightning, and other terrible evils that afflict and decimate the human race, why is not God the enemy of human beings? If the devil did these things, every Christian believer would assail him as man's worst foe. The only way to find out the value of God to man is to put the devil in his place.

### Religion and Dress.

A reader reminds us that a quotation recently used on this page and credited to DR. HOLMES is used in EMERSON'S essay, "Social Aims," with credit not to Dr. HOLMES but to a lady who, our correspondent properly laments, must remain unknown. Says EMERSON: "I have heard with admiring submission the expression of the lady who declared that the sense of being well dressed gives a feeling of tranquility which religion is powerless to bestow."—*New York Sun*.

## RELIGION IN THE SCHOOLS.

## Objections to Both Catholic and Protestant Programs Stated by a Jurist.

BY THE HON. JUSTIN HENRY SHAW.\*

## III.—Concluded.

It is hardly worth while to go into the details of Mr. Sparks's proposed tentative religious plan. His whole proposition is fundamentally and essentially and morally wrong, and it has been the intent of the Constitution to prevent this moral wrong. And "moral considerations are of more importance" to the moral Rationalist "than either the ecclesiastical or legal considerations." If it has appeared that I have been severe in criticism of the moral and intellectual integrity of this Protestant religious writer I wish to call attention to this statement of his: "Where Bible selections even are barred from the schools, arrangements could be made to have this material taught by representatives of the religious bodies outside the schools and after satisfactory examinations have been passed, credit given the pupils on their school work." There could hardly be a more deliberate and constructive scheme to violate the intent and practice of the law than this. I cannot think the man is so much interested in teaching "morality" as he is in introducing this "Bible material," from a religious incentive, and where it has been particularly barred, and this can only be treated as a piece of becoming sectarianism. We can accept Mr. Sparks's confident exhibit that the Bible is *the* text-book of his morality without further comment.

Outside the narrow realm of Protestant religious thought the Bible is considered at its true value. It is no longer an authority on any question of importance to mankind. And it is now an obstacle to Protestant education and consequently capable of great harm so long as it may be treated otherwise in trying to explain our affairs or in helping in any of the problems of our American life and progress. It has been progressively and completely driven out of the halls of learning. "It is no longer an authority, for example, on questions of science—geology, astronomy, chemistry, biology and all other branches of one of the principal pursuits of man," the pursuit of *knowledge*. Better books have replaced the Bible. "What is true of science is also true of history, politics, government, education, commerce; in all these departments and activities of life better books have relegated the Bible into the background." The framers of the American Constitution did not consult this religious book for their work.

The American Secularists also object to this book on strictly moral grounds. There is no book in existence that as a whole has so many objectionable features. And the wish to give these things the appearance of authority is especially pernicious and must be withstood so long as ignorance persists.

"The claim that the Bible is the only moral guide," says Mr. Remsburg of the American Secular Union, "is a very foolish falsehood. The claim that it is the best moral guide is untrue; and the claim that it even is a good moral guide is untrue. The Bible contains some worthy precepts, but it also sanctions nearly every vice and crime." In proof of this he cites a solid magazine page of Bible references which are known to every scholar showing the approval of lying, cheating, murder, slavery, witchcraft, cannibalism, human sacrifices, injustice to women, cruelty to children, intemperance, religious persecution and obscenity. It is a book filled with unnatural thoughts and perversions. The churches of course do not directly teach these vices, I should hope. What a monstrous book then to be made such a fetish of, and to have the unqualified approval of such an organization.

The prison statistics of the country involving the religions of criminals would astonish even the thoughtful religionists. The worst recent criminals have been Christian ministers. There are 60,605 Christians in the state penitentiaries of the country;

\*In the *Open Court* (Chicago).

5420 Jews, 131 pagans; 3 infidels and 4,887 giving no church affiliation, but a great many of undoubted religious training. "The assertion that the church is the mainstay of morals is proven to be an exploded fiction," says Mr. Franklin Steiner, in his compilation of these figures in "*Religion and Roguery*" (The Truth Seeker Co., New York). "Like every claim made by that institution it will not bear the light of day." The word "morality" does not appear in the Bible. It is an Asiatic cult book, and not an American text-book. The approval of the horrors and cruelty of the present war may be found in this collection of Hebraic-Christian literature, and one is forced seriously to wonder to what extent the book is directly responsible for the actions of those barbarians who have threatened our civilization. The authority of this Protestant book originated in the country with which this nation is at present engaged in a struggle for the life of democracy. One cannot overlook this important fact.

The American question is not one of majorities. That is not the issue at all. If it were a matter between the church and the unchurched the latter would be in a position to prevail overwhelmingly, probably two to one, and might succeed in reaching anti-religious determinations with natural injustice to religions. But it is the principle of the nation that must be considered. If it were a matter between Catholics and Protestants the latter would be able to dictate in religion and in dogma, if it could, so far as the public recognition of religion were concerned, as Protestants have done, with natural injustice to all *other* religions. But the Constitution has removed the possibility of this shifting of religious influence or interference consequent on numbers. Religion must not be an elementary part of the American state, and it is fortunate for the United States and for the world that it is not. The religious beliefs of any cult, or the teachings of any prophet, ancient or modern, or the teachings or practice of any ascetic or medicine-man, such as we experience, are not in any instance a subject for the minds of American children in the American schools. Religion is safe and protected under such a principle and the state should be maintained upon this splendid idea of independence and freedom. And there are better moral ideas than those preached or practiced by religionists from religious motives.

There are millions of Roman Catholics in America who have constitutional rights that Protestants are bound to respect. There are millions of Jews who have equal rights. There are hundreds of thousands of Atheists, Agnostics, Infidels, Free-thinkers, and undoubtedly millions of no religious belief one way or another. Our American morality is undoubtedly the best the world has ever seen. It is free, healthy, intelligent and generous. Religionists have also intelligently contributed their share to this increasingly satisfactory condition of American life.

But "ethics is the science of right human character and conduct. It is in no wise primarily dependent upon religion but has suffered immeasurably by having been associated with it through all the ages."

To put an end to the confusions of religion in state affairs the American Secular Union (a national organization) was organized July 4, 1876, and exists for the purpose of making effective the first amendment of the Constitution, concerning which I have tried to make some of the provisions better understood. This American organization in perfectly clear language proposes a complete separation of religion and the state in every particular, and submits what it has called "Nine Demands" to bring about our American ideals under the Constitution. It is encouraged with more recent events, and expects that others favorable will follow education and enlightenment. The organization will live until this has been accomplished. Its methods are lawful, its purpose is unselfish, and it asks the consideration of the American people as a whole.

## If God Has No God, Man Needs No God.

"First find your facts, and let the theories conform to the facts or perish."—*Bacon*.

"There is no ecclesiastical science, and there will be none, so long as the telescope does not reach regions where angels dwell."—*Buechner*.

"The notion of an atom manufacturer and artificer of souls, raises the doubt whether those who entertain it were ever really penetrated by the solemnity of the problem for which they offer such a solution."—*Tyndall*.

Modern theists, rejecting gods of wood and stone and organic structure, but utterly ignorant of or ignoring the true aspect and facts of Nature—its grandeur, *tout ensemble*, infinitude, self-existence and self-sufficiency, complacently create new gods (out of nothing, in realms of nowhere) endowed with miraculous powers to create and govern this stupendous aggregation of cosmic bodies and incidentally attend to all minor phenomena of each planet also.

Blinded by education and inherited superstition, they do not realize the vital fact that concurrent with such predication they have infinitely added to instead of explained existing mysteries.

If anyone of the innumerable gods ever conjectured were indeed a reality, "He" would, of course, be the most important and conspicuous object of existence. "He" would not only possess all the qualities of exalted manhood, but transcend them in infinite degree. He would compare with man as an 18 Kt. \$1,000 chronometer compares with a nickel dollar watch.

What have you gained, then, Mr. Theist, by "explaining" Nature with a god you cannot explain? Has your "God" a God or creator? Is an eternal existing, mythical, invisible, inscrutable being or person more probable or rational than a belief in the visible *de facto* eternal universe? If not, your logic that a God is a necessity to explain existence instantly explodes. It is equivalent to the supposition that the dollar watch (man) necessitates a maker, but the superlative chronometer (God) can "come by chance" or without a maker!

B. F. Underwood, when still in his intellectual prime, presented the argument in more erudite form as follows:

"If order, harmony, adaptation are independent of design in the Divine mind, then do not order, harmony and adaptation exist that are no evidence of a designing intelligence? . . . Is it then more reasonable to suppose that the Universe was created out of nothing by a Being in whom exists the most wonderful order and harmony, and the most admirable adaptation to construct a Universe, and who is therefore the great mystery of mysteries, or to suppose that the Universe itself is eternal and contains an inherent principle of order and adaptation, sufficient to produce all the manifestations which we see around us? Is a God uncaused and who created everything from nothing, more easy of belief than a Universe uncaused and existing according to its own inherent nature?"

To paraphrase the Psalmist's eulogy of his God: The grandeur and sublimity, the eternity and infinity, the universal activities and potencies of the constituents composing the vast System of Nature, all now proclaim authoritatively: "*There is no God and no need of one!*"

Prof. David Swing, the poet-preacher of Chicago (kicked out of a Presbyterian pulpit for heresy), said: "What must we think of a power which made the Universe across which even light itself (traveling at the rate of 186,000 miles per second!) cannot pass in a million years? To place into bodily shape and imprison even in a palace of gold and gems such a Creator is to make little children of ourselves."

Modern Astronomy, dealing only with mathematics and well-established facts of Nature, corroborated by their allied sciences in all countries, has forever banished all gods from the Universe. All conceptions of such beings must now be considered as infantile and absurd, and none but those ignorant of these *facts* can honestly entertain the old faith.

From Professor Serviss I quote: "The distance of this mass of stars (the nebula in the 'Sword') is estimated at 38 quadrillions of miles, or 400 mil-

ion times the distance of the sun from the earth. It must have a diameter of 350 trillion of miles."

"Sirius must be forty times brighter than the sun, Arcturus at least 1,000 times, Canopus 10,000 times, and Rigel, according to Professor Pickering of Harvard Observatory, is the giant of giants, and he puts its superiority to the sun in the astounding ratio of 2,100,000 to one! Placed in the center of the solar system, it would extend more than 100,000,000 miles beyond the orbit of Jupiter, and bury the earth more than 500,000,000 miles beneath its blazing surface. To revolve around such a star with the degree of comfort and safety that we enjoy at present, the earth would have to keep more than 50,000 times farther from it than it is from the sun (92,000,000 miles!) or at a distance of at least 4,650,000,000 miles." I will add: or be incinerated, its 1,500,000,000 inhabitants, their gods and devils, heavens, hells and all!

Now, Mr. Theist, please make an effort to grasp the stupendousness of these figures and masses and distances, and to comprehend these verified facts of the great Cosmos you are living in a few years. Millions of other "stars" are suns vastly larger than our own—all seething, terrific, incandescent bodies, speeding with lightning velocity within their gigantic orbits. How can you rationally introduce into this illimited macrocosm an "omnipresent living God," related to it as a Creator and ruler? If our earth could not exist within a million miles of our little sun, how can your "heavenly father" exist among all of them? Make an effort to grasp these indisputable facts and conditions revealed by our greatest scientists purely in the interest of truth, and your God will appear as a rag-doll, useless to a man of sense. And if honest, and unwilling to resort to camouflage, you will and must, however hard the struggle, fearlessly relinquish the faith of your mother, who inherited her belief from her ancestors without intellectual effort and reason, in blind faith that all was final truth.

But I must further show the folly of the design argument.

Paley found a watch and rationally concluded that it "could not come by chance," but needed a maker. Then he inferred that the products of Nature needed a maker also. So, with one grand coup, he explained all (satisfactorily to himself and the hierarchy) by defending the old or creating a new God, who did "come by chance," and *who did not need a maker!* And this illogic is the main argument of all theists today.

There is absolutely no analogy between mechanical construction and the activities, processes and products of Nature. The former is indeed evidence of mind, design and the handiwork of a skilled mechanic. The latter are purely the necessary result of the physical and chemical forces and potencies of matter and the conditions of the environments. A mechanic cannot paint the lily in its bulb, fashion the rose nor make a snake; but neither can God make a watch or a threshing machine.

An intelligent mechanic makes all his work perfect, not half of it for the scrap-heap. We know how and why he works. He has hands and tools and can employ additional hands when needed.

If you create a God to explain the innumerable and truly marvelous products of Nature you must also explain "His" method of work. *How does "He" fashion the rose in the bud, paint the lily in its bulb, the chick in its shell, the infant in the uterus, the millions of infusoria in a drop of water and the whales in the ocean? How does "he" make them all at the same time and on all other worlds also? If you fail (as you will) to explain God's modes of procedure, and haven't the slightest conception how "he" works and operates, have you explained the phenomena for which you say a God is necessary?*

*Why does "he" make vermin to devour our crops, lice to kill our roses, ticks to torture and kill our cattle, bugs to eat our potatoes and cotton? You must also tell us how "he" makes all these.*

The most prolific and beautiful vegetation exists

in the depths of the Brazilian forests, inhabited mostly by snakes and wild beasts. Why this prodigality and waste of energy if indeed it is the handiwork of your God, and so unlike the work of an intelligent mechanic?

The latter has hands and requires tools and a substantial support or bench to work on; your God—being on all other worlds also—must do it while the earth is revolving and flying through space at the rate of thousands of miles an hour. Please tell us, when God has been on other worlds responding to the prayers of billions of other mortals, *how*, when "he" returns to consult with the kaiser or pope, "he" can escape destruction by the rotating earth with its Mt. Everest, Chimborazo, Eifel Tower, Pike's Peak, and a thousand other peaks, acting like a huge buzz-saw upon any concrete object with which they might come in contact?

The watchmaker works with his hands, tools and machinery, but cannot make shoes, clothing, guns and all other requirements of humanity also. Your God is supposed to make all the natural product in the Universe. The former, if he wants to increase his output, can add to his "hands" as many as he can pay for. If your God is a personal God, then "he" has two hands, and no possible means (that you know of) to procure others. How can all be "his handiwork" if only one pair of hands?

The absence but need of hands at once invalidates the argument from design. If your God is a personal God, and all is "his handiwork," two hands, of course, are sadly inadequate to do infinite work. (If you invest "him" with more you at once make a monstrosity out of "him.") If you have an impersonal God—a great spirit or (a la Edison), a "Supreme Intelligence," all these vague conceptions are utterly impotent to explain in the least the great mysteries of Nature.

Mind or design, finite or infinite, *necessitates hands to execute the thing designed.* Suppose the supreme Edison invents a flying apparatus which, strapped on our backs, would enable us to fly as easy as a bird, then no doubt he could make one or more. But if he were required to make such a machine for each man now in France he would be helpless, unless, indeed, he could obtain hands (mechanics) in sufficient number to make the flyers.

Nature necessitates either an infinite number of gods or none.

OTTO WETTSTEIN.

### Church Apathy and Decay.

One of the amusing and instructive features of modern days is the desperate and systematic efforts made by Protestant sectarians to keep the breath of life in their little partisan churches. Within the past year I have greatly enjoyed my quiet studies of the religious problem in some of the smaller cities of the Middle West. In one town of eighteen thousand population there are said to be twenty-seven distinct Protestant organizations, varying in physical equipment (by way of comparison) from the ten-ring circus, with sixty clowns and a herd of educated elephants, down to the organ grinder on the corner whose menagerie consists of a single decrepit monkey. One band of brethren appears to be more than ordinarily well fortified with "special musical services"; another announces "A Series of Sermons on Duty"; and still another that it has with rare good fortune been enabled to procure the services of the eloquent and gifted Dr. So-and-So, the reverend gentleman having recently retired from the evangelistic field, and now purposes to practice concentration of effort. Evening lectures on almost every topic, from constructing hencoops to the proper feeding of domesticated animals, are much in fashion. That the speakers, the church officials, the congregation, or anybody else, ever thinks of the religion of Jesus Christ is almost too much to believe. I attended a series of evening lectures, where, outside of the usual prayers, I did not hear the name of Christ mentioned a single time by any speaker.

Almost everywhere in the smaller places the indications of church apathy and church decay are

unmistakable. In one town a fine old lady, quite discouraged over the rapid growth of certain modern tendencies, assured me with much feeling that, "as people just quit going to the church some thought that it was just as well to let the boys play inside during bad weather." In another town the Church of Christ was wrecked by a scandal involving its minister, and was succeeded by the Church of God, thus reversing the old-time order of things represented by the firm of Smith & Son. It may be affirmed without prejudice that the so-called country church is in many places practically a thing of the past. In some rural communities the churches are still maintained as a common meeting-place where neighbors gather to exchange news and gossip, to make arrangements for mutual co-operation in farm work and to enjoy themselves in social intercourse with occasional visitors. Whole families, not one of whom is a church member, attend these gatherings. The visiting minister, generally a prepossessing young upstart from the city, delivers a pleasing dissertation on a topic of transient interest, shakes hands all around, jumps into an automobile and takes his leave, without having once referred to his heavenly master save in the most formal terms.

I asked a minister, a man of more than ordinary talents, how he accounted for the steady decline of rural religion. He replied, "There is an unmistakable decline in religious feeling all over the world." (I ought to add that a Catholic priest told me the same thing in almost the same words.)

So much for rural Protestantism generally. In the meantime the "Grand Old Mother Church," the most imposing fraud ever devised by the wit of man, continues to do business in the same old way, and, I may add without irreverence, with the same old results. The Old Lady of the Tiber not only saves souls in this world, but revises them in the next. In the gruesome business of salvation her equipment is without rival in all the vast realm of humbug and superstition. Wipe out the church, and her hospitals, her schools, her libraries and her art galleries remain, so that if she can not sail she can steam. Those who desire something classical in this line will find it by reading Lord Macaulay's charming essay entitled, "Von Ranke."

HOWARD CRUTCHER, M. D.

### Free Will.

If the Christian's claim that man was created with a will free to choose between good and evil be tested by the light of reason, it will be found that the idea is based upon thin air and moonshine.

Their text-book, the Bible, declares that man was created perfect; and Jesus insisted that his followers "be perfect even as your Father in heaven is perfect." It also asserts that the Creator is all-wise, all-good, and all-powerful. This is what perfection means, in regard to man as well as a God. If man had been created perfect, he would have possessed the attributes of a God, because the perfection idea embraces that condition which admits of no progress or advancement.

But the Bible also states that man fell from a state of perfection to a condition of imperfection. This is an impossibility. Perfection will no more permit the idea of retrogression than progression.

Written history, divine or secular, discloses the fact that man has always been an imperfect being. Divine history proclaims that the first two human beings were so deficient in knowledge that they could not realize their naked condition, or discriminate between good and evil, and no man has ever been wise enough *always* to know good from evil, or powerful enough to resist evil influences. Without the knowledge or power to resist evil, there can be no such thing as free will.

CHAS. F. RANDALL.

There are too many spiritual persons and too many spiritual incidents preserved in history."

Even bread cannot be had for the asking.

### Origin of Papal Pontiffs.

But few persons ever inquire as to the meaning of the name "Roman Catholic Church." Most persons seem content with the popular conception of the term which associates it with a more or less corrupt form of Christianity; but it is rare that one is found who has learned to look upon the great papal organization as an outgrowth and in a large degree the perpetuation of the empire of the Roman Cæsars.

A true explanation includes the fact that Christianity absorbed into itself the Roman empire; the Roman empire became Christian in a very few years, with a most rapid, with a most influential sway; souls became conquered in large numbers; they became Christian. But afterwards it appeared that they were not so perfectly unheathenized as they were thought to be, or as they thought themselves; many of their pagan habits of life, thoughts, and customs remained even in their very worship. Thus, after Christianity had supposedly absorbed the Roman world, it appeared that the Roman world had penetrated and impregnated the whole of Christianity; and this is the Roman Catholic Church.

What were the special traits of character of the Romans? The first, and a very striking one, was their most vivacious love for tradition. In Rome, at the present day, one finds things that are done, that are said, that are believed, that are liked, because they were so estimated two thousand years ago, without the people themselves having a very clear notion of it. Their custom—and it is born in the flesh, and in their blood—is to look backwards, and to see in the past the motives and the precedents for their acts and for their belief. Of this many instances might be quoted. We choose but one, which fully illustrates this love for antiquity, and also reveals a notable link uniting ancient and modern Romanism.

In the *Piazza del Popolo* at Rome there is an obelisk, and on one side of the pedestal of this monument is written: "This monument, brought to Rome by the High Pontiff, Cæsar Augustus, was placed in this square by the High Pontiff, Sextus V." Now, one of these High Pontiffs was a Roman pagan, an emperor; the other was a Christian, was a priest, was a pope; and one might well be astonished, at first sight, to find on two faces of the same stone the same title given to those two representatives of very different religions. This is no extraordinary case. In many other places in Rome instances of the same thing are to be found.

The question here arises: Why should pope Sextus V. and the Emperor Augustus both be called "pontiff"? What is the meaning of "pontiff"? "Pontiff" means bridge-maker, bridge-builder, from the Latin word "pons," signifying a bridge. In the very first years of the existence of Rome, at a time of which we have a very fabulous history, and but few existing monuments, the little town had a great deal to fear from any enemy which should take one of the hills that were out of town, the Janiculum, because the Janiculum is higher than the others, and from that hill an enemy could very easily throw stones, fire, or any means of destruction into the midst of the little community. The Janiculum was separated from Rome by the Tiber. The first necessity, then, for the growing town was to have a bridge. A bridge was accordingly built over the Tiber, and a great point of interest to the people was that this bridge should be kept always in good order, so that at any moment troops could pass over.

Then, with the special genius of the Romans, of which we have many instances, they ordained, curiously enough, that the men who were a corporation to take care of that bridge should be sacred; that their function, necessary to the defense of the town, should be considered holy; that they should be priests, and the highest of them was called "the high bridge-maker." So it happened that there was in Rome a corporation of bridge-makers, *pontifices*, of whom the head was the most sacred of all

Romans, because in those days his life, and the lives of his companions, were deemed necessary to the safety of the town.

Things changed; very soon Rome was large enough not to care about the Janiculum; very soon Rome conquered a part of Italy, then the whole of Italy, and finally almost the entire known world. But when something is done in Rome, it remains done; when one thing is said, it remains said, and is repeated; and thus it happened that the privilege of the bridge-makers' corporation, as beings sacred and holy, remained; and that privilege made everybody respect them; gave them a sort of moral power. Then kings wanted to be made High Bridge-makers; after kings, consuls; later, emperors themselves made themselves High Bridge-makers, which meant the most sacred persons in the town.

When Constantine, who is generally called the first Christian emperor—but who was very far from being a good or honorable man—became nominally a Christian, he did not leave off being the high bridge-maker of the heathen. He remained high priest of the heathen at the same time he was a Christian emperor; and he found means, as well as his son after him, to keep the two functions. He acted on some occasions as high pontiff of the heathen; on other occasions, he called church councils, presided over them, and sent them away when he had had enough of their presence; declared to bishops that he was in some sense one of them, and acted to all intents and purposes as popes have acted after him. Thus that title remained the type of whatever was most sacred in Rome; and the bishop of Rome, when an opportunity came—when the title had been lost in Rome by emperors—took it up again.

And thus we see on the same stone, at the present time in Rome, the name of a high bridge-maker who is a heathen emperor, and the name of a high bridge-maker who is a pope, who is the head of the Christian Catholic church. Thus an old local superstition, established with a political meaning, has survived itself, has survived centuries, has survived the downfall of heathenism, and is at the present time flourishing. The present pope is called *Pontifex Maximus*—the great bridge-maker, which means the highest of all priests, of all sacred beings. Thus has tradition, on that particular spot, and in connection with the history and with the antiquities of that spot, established an authority unequalled anywhere else.

And yet Romanists tell us that the pope's office is a revelation from God, and that Romanism is divinity's gift to an ignorant and sinful world. Men were not so ignorant when they established the office of bridge-makers—*pons*, a bridge, and *facio*, to make; therefore, *pontifices*—even though they were not divine. How many Romanists know or care that the title of their "Holy Father" simply means the great bridge-maker of ancient imperial Rome? It is an awful drop from the pope as the "Vicar of Christ" to that of his "Holiness" as a local bridge-maker.

The true key to a proper understanding of modern Romanism is not found in the New Testament but in a careful study of the life and times of the Roman society characteristic of the days of the Cæsars. The Roman Empire still lives in the Roman Catholic church of our day.

Herr Fehrenbach, the newly elected Catholic president of the Reichstag, assures his country of the protection of the Most High from "the army America may yet send over against us." These fellows who profess to know where God stands in this contest make the reader of the news weary with their iterations. And yet they cannot speak with authority on the subject; only the pope can do that; only he can say with infallibility that the Most High will protect either one side or the other; and he does not appear to be equal to the exercise of his great gift.

A civilized life is higher than the Christian life.

### NOTES AT LARGE.

The Young Men's Christian Association was organized as a religious society, the test of admission being membership in some evangelical church and limited to "young men who, regarding Jesus Christ as their God and savior according to the holy scriptures, desire to be his disciples in their doctrine and their life." Pious Christians have given the association money in the belief that it is that sort of a society. Nowadays its apologists are protesting, as we might put it, that the Y. M. C. A. is not so damned religious after all. They say, besides, that religion is deeds, and that creeds and doctrines are "camouflage"—we find the word so applied in a New York newspaper which illustrates it with this incident:

Another minister felt impelled to do something creditable in the national crisis and made inquiries of a Y. M. C. A. department religious director.

"When I go into camp as a religious worker, do I lose my ministerial standing?"

"If it's in your cloth, you do," replied the "Y" man.

"You tell me that I am expected to be handy with broom and fire shovel and useful at the stamp counter. I understood that my duty lay in conducting religious services."

"Building fires, sweeping floors, making a hut homelike for homeless boys—aren't these things religious services?" asked his friend. "Does religion mean holding services, or does it mean serving? Let me tell you a story. A company of American soldiers in France had marched all day through the rain. At evening, muddy and weary, they came to one of our canteens, and the woman in charge hastened to prepare hot coffee for the crowd. A well-meaning parson was there, and he said, 'Boys, before this good woman begins, don't you think we ought to have a little word for Jesus?' One of the troopers spoke up in reply. 'Don't bother, sir,' said he, 'She puts it in the coffee.'"

This is of course pure humanitarianism, entirely dissociated from Jesus as "God and savior according to the holy scriptures," and from Christianity itself. The scriptures mention but one instance of "service" that we recall, and this was performed by a heathen Samaritan. It is admittedly an improvement in thought, if not in accuracy of definition, when religion is separated from "holding services" and identified with just service,—serving man, not God. To do this work for the soldiers men of all faiths and no faith are employed, if not paid out of the funds raised, and the Christian religion is eliminated. The facts should be remembered when we are exhorted to behold what Christianity does for mankind.

On the 16th of the present month, the annual novena in honor of the relic of St. Ann, the supposed mother of the Virgin Mary, was held in St. Ann's church, New York. Petitions were sent out by the priest in charge of this "holy" function to 10,000 mothers with sons in the fighting service. Many of these have been returned covered with the names of soldiers and sailors who are to be the special recipients of the prayers this year. There have also come many petitions for physical and mental cures through the application of the relic of the saint. Now, as a matter of fact, no one knows anything about the mother of the Virgin Mary. St. Ann is not mentioned in the New Testament. She is wholly a traditionary personage. The Virgin was supposed to have a mother—though why this should be necessary in her case when her son could dispense with a father, does not appear—and as her name was not divinely revealed, it behooved the church to give her a mother, and so a person with the name of Ann was chosen for this role. St. Ann's Romish church in East Twelfth street, New York, is the happy possessor of a bone from the wrist of this unknown woman; the bone is probably the *fakus relicus wristus*, so amorously mentioned by the great ecstatic writer, St. Credulousus, in his lives of the saints. Imagine such benightment in the twentieth century! Who but an ignorant papist would think of merchandising on such a slender capital? But the strange part of it all is that in the presence of such an overt manifestation of most disgusting materialism, Romish



priests have the effrontery to contrast the spirituality of their church with what they call the gross materialism of the day. Such teaching is very poor training for the young priest, Father Southwick, who is master-in-charge of the old bones at St. Ann's. We recommend that some kindhearted Rationalist send Father Southwick a copy of "Bible Myths"; it will certainly prove a revelation to him, and may open his eyes just a little to the utter folly of his strange and lugubrious occupation. All the benighted do not live in South Africa!

We highly honor Mr. John D. Bradley, president of the Washington Secular League, for the part he took in the public meeting held in the capital city, July 10, in behalf of the official inauguration of the "Angelus"—a daily noon prayer for victory and peace. According to the *Washington Evening Post*, Mr. Bradley "shattered" the serenity of the scene when he arose and presented the secular view that the prescribing of prayers by officialdom violated the fundamental principle of the Constitution that the State shall be divorced from religion. Congress can have no authority over the habit of praying; if it had it might, with an unbelieving majority, prohibit the custom, which would be as legitimate as providing for such orisons by law or resolution. In that case the Secularist would be as quick to protest as he is now against the present form of the imposition. The patriotic American is every moment of his waking hours indulging the wish and hope for American success with a fervency beside which stated and formal prayer is the mockery of a parrot. We do not discharge our obligations to our soldiers by committing them and their cause to "God," who, so far as anybody can know, does not even "hold the thought" of victory for our side. As soon as we have asked God to have the matter in his care, we are quit of it, and a self-respecting deity would resent our further intermeddling. It would be like retaining legal counsel to conduct a case, and then proceeding as our own lawyer. As Mr. Bradley pointed out, whether one prays for victory or not is inconsequential, because prayers cannot affect the result; but it is very important that Congress approve no measure which "denies and repudiates Americanism and modern democracy in one of their most essential and characteristic aspects."

The waste of war, in material, is equaled by the waste of money through misdirection in carrying it on. The waste is not all "graft." Nature herself is prodigal, producing uncounted seeds that never germinate and innumerable forms that perish. So with governments carrying on a war. Not one bullet in a thousand, perhaps, hits a mark, nor do a full proportion of dollars help win the victory. The waste is inevitable, otherwise it would be discouraging. For example, THE TRUTH SEEKER may employ its space, as it does gladly, to urge the purchase of war bonds and stamps, and yet we may not thereby add enough to the total to pay the expenses of one wholly useless chaplain. But this regrettable fact should not give us pause. Our intent is the thing. We have at least done our duty; others are responsible for the misuse of the funds. Ours is the honest endeavor; the reproach belongs to the illegitimate profiteer who justifies himself on grounds of "business," and to the chaser of souls at our expense who alleges religion in extenuation of his course. We must take the broad view; keep the prodigality of nature in mind, plant two seeds expecting to get but one vegetable, and contribute twofold, hoping that the moiety will go where it will do the most good. This is philosophy and it is patriotism.

A Presbyterian church society in Albany is suing a parishioner, one Cortland T. Maher, Jr., for payment of a balance alleged to be due on Mr. Maher's subscription to a new church build-

ing. The defendant, in his reply, says he supposed he was subscribing to a place of worship for Presbyterians, but now he asserts that "pool tables have been installed in the gymnasium, together with bowling alleys and peanut machines and that they are placed at the general disposal of the public six days in the week for profit." A decision by the court that such an institution is not a place of worship in the sense of not being used exclusively for religious purposes would in fairness put a large amount of church property on the list of ratables where it belongs.

The "Bloody Oath of the Knights of Columbus," industriously circulated by the anticlericals, is doubtless unauthentic, but we do not understand the issuing of a statement, on the alleged authority of the Secretary of State, the Secretary of War and the Secretary of the Navy, that the circulation of the "oath" is "German propaganda." It purports to be a solemn vow taken by the Catholics to "make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons," and to "burn, hang, waste, boil, flay, strangle and bury alive these infamous heretics." It has been offered to THE TRUTH SEEKER a hundred times in the past ten years, and we have declined to publish it except once, and then with the explanation that it was probably a fabricated document. So far as we can see it is mere Protestant propaganda of a rather dubious kind. The Knights of Columbus could easily disprove it by making public the oath they actually take. If that oath is one they fear to make public they rightly fall under suspicion.

Otto Wettstein, speaking of his German origin, tells us that his father was one of those who came to America in 1848, an exile from Prussian tyranny. That was seventy years ago, but the elder Wettstein brought with him four boys, all of whom are still living—Carl Theodor, 82; Otto, 80; Herman 78, and Adolph, 74—a long-lived family. Herman Wettstein was the first subscriber to THE TRUTH SEEKER, almost forty-five years ago; and Otto has been and still is one of its best-liked contributors. They are all loyal Americans.

The U. S. Employment Service Bulletin, speaking of the \$60,000,000 housing appropriation recently made by Congress, remarks that "a loan probably will be made to the National Young Woman's Christian Association and the Young Men's Christian Association for an extension of their dormitory systems in Washington." A "loan"? When the loan is paid back will someone who watches its fate please announce the miracle?

The former instructor in a Pennsylvania college, Scott Nearing, has been in New York lecturing Socialists about the war. A report of his address before the Rand School of Social Science has it that he told his hearers our soldiers are fighting to protect the property of the rich—that they are not "giving" their lives, but have been conscripted. This kind of talk has probably become harmless, but it will never cease to be tiresome.

One of the most deadly indictments of the Church of Rome is "The Popes and their Church," by Joseph McCabe. The author tells the true story of the papacy as a pitifully human institution. He bases his story on the original evidence, and admits no mere gossip. It is an appalling picture of prolonged degradation, dishonesty, and greed. He then examines the trickery by which Catholic writers conceal the facts from Catholics, and gives a lively account of Catholic beliefs and practices, including the confessional. A few copies of this great work have been imported and may be had of The Truth Seeker Co. for \$2.50.

Men will never progress so long as God leads them.

### THE LETTER BOX.

REV EDWIN BROWN, Nebraska.—You are one of the most assiduous contributors to our waste basket.

REV. EDWIN BROWN, Nebraska.—You are wasting postage. Don't imagine that the Tecumseh papers are the only ones that print flubdub about religion at the front.

R. POTTS, Texas.—We suppress a portion of your communication as contraband of war. For the duration, we cannot hand the kaiser a thing, not even the approval of Jehovah. Remember the Espionage act.

H. C. P., Oklahoma.—Good work for a new subscriber. One of the friends whose names you sent to be sampled responded with such enthusiasm as to subscribe not only for himself but in behalf of eight others.

A. W., Iowa.—Anyone who questions the necessity of spending millions on the amateur religious organizations' war activities is at once asked what *he* is doing to help win the war. F. S. passed the military age twenty years ago, and is doing his part in a munitions factory.

W. T. B., Stelton, N. J.—Yes, write us about the Ferrer Modern School and what it is doing. Your magazine is a great credit to the printer and his art. If we had the means to indulge the luxury, we should examine all of the best specimens of periodical printing, and then try to beat the best of them a little. L. C. M. is still in Boston, 3 Bowdoin street.

A. JOHNSON, Washington.—Espionage of THE TRUTH SEEKER may be laid to the influence of the Sinn Feiners and Friends of Irish Freedom, among whom, it has appeared, is to be counted the former congressman John J. Fitzgerald, who introduced and supported a bill intended to exclude all papers like this one, and some others, from the mails. Mr. Fitzgerald was a witness the other day for the O'Learys, indicted of treason.

G. S. RANDALL, Kansas.—The theologians like the editor of the *Wichita Eagle* repudiate the whole body of Christian doctrine when they assert that the worst man in the American army wins salvation and the spotlessness of a "saint" by dying for the cause for which the army is fighting. Logically the same grace would be extended to every man killed in the discharge of a hazardous duty. The adoption of this dogma by Christians will be hailed with glee by the Mohammedans, who have always taught it. It is a vast improvement on the believe-or-be-damned doctrine, and we expect it would be violative of the Espionage act to cast doubt on its truth. It is a necessity of the situation, since the preacher of a theology that consigned the dying soldier to hell would probably be interrupted in his discourse and told to go there himself in our most orderly communities. We cannot advise you what disposal to make of your conviction, conversion, sanctification and justification by faith, which are now junk with no scrap-heap handy.

### England and the Vatican.

Reference has already been made to the use of Cardinal Hartmann, as a German tool, through the Vatican, to induce the British government to spare Cologne from air raids on Corpus Christi Day. There have been enough warnings already of the treachery of the Vatican towards the Allies, but apparently our rulers never learn wisdom in dealing with this historic snake in the grass. M. Yves Guyot, the veteran French statesman, in his latest work, "Les Garanties de la Paix," reminds us of the Anglophobia which has prevailed at the Vatican for two generations. He recalls the declaration of the official papal organ, the *Osservatore Romano*, at the outset of the Boer war in 1899:

"Lord Palmerston and Gladstone looked to the unity of Italy, and, while destroying the temporal power of the pope, tried to destroy his spiritual power. The destruction of the pope's temporal power was ordered in the interests of the English and of Anglicanism; but the last word has not been said by Providence and by history. The grave events that are imminent will show once again that attacks on the liberty of the church and the pope never go unpunished, and that sooner or later they yield triumphs for both pope and church."

The Vatican was counting on European intervention, under the direction of the German emperor; but France declined to take part in any such scheme. The history of this war shows that the Vatican is still anxious to stab us in the back.—*London Literary Guide*.

There is no power without clothes. It is the power that governs the human race. Strip its chiefs to the skin, and no state could be governed; naked officials could exercise no authority; they would look (and be) like everybody else—commonplace, inconsequential. A policeman in plain clothes is one man; in his uniform he is ten. Clothes and titles are the most potent thing, the most formidable influence, in the earth. They move the human race to willing and spontaneous respect for the judge, the general, the admiral, the bishop, the idiot duke, the sultan, the king, the emperor. No great title is efficient without clothes to support it.—*The Czar's Soliloquy*, by Mark Twain.

## DARK AGES IN IRELAND STILL

### An Ignorant Populace, Grafting Clerics, Magnificent Cathedrals and Abominable Schools.

From "Political Priests and Irish Ruin," by the Hon. F. Hugh O'Donnell, M. P.

To conclude with a brief summary of the whole policy of the Political Church towards landed estate in Ireland, it cannot be better expressed, by way of introduction, than in that warcy of the Bishop of the Board to the United League, "Join us in overthrowing the ascendancy of the classes." This is the first stage or foundation. The clerical Jacobinism prepares the clerical Absolutism. *It is not meant that temporal power and property shall be abolished, but that they shall change hands.* In the Dark Ages of Europe the process was familiar. The churchmen roused the populace to expel the wicked count or baron, and behold! the count-bishop or the baron-bishop took his place, with all the ancient rights of high and low justice, gibbet and whipping-post, taxes on merchandise, taxes on marriages, taxes on tillage, taxes on cattle, taxes on milling, and malting, and dyeing. The emancipated proletariat who had shaken off Cæsar and Cæsar's deputies got this change in their condition: if they did not now obey and pay, they were not only chastised in this world, but they were excommunicated unto all damnation in the next. In the meantime, and until this revolution had been accomplished, the holy men on-the-make were eloquent on the right of humanity and poverty and the wrong of property and authority. It was entirely in the interest of the toiling masses that they were so keen to sit in the seats of the mighty! In this way new facts have very old faces. It is still the Dark Ages in Ireland.

When ages are dark, it must not be supposed that the darkness is confined to the laymen. The mentality of the ecclesiastics, in spite of their greater shrewdness and rapacity even, is often not a whit brighter or better than that of the submissive hinds and boors whom they lead and utilise. It is this consideration that tempers continually, and ought to temper, the sense of indignation at the misconduct of the clerics in Ireland. Those dictators of the ignorant and the helpless are themselves often as confused in their notions, as blind in their deductions, as headlong in their prejudices, as if they had never exchanged the parochial school for the diocesan seminary. They sometimes seem to have learned some theology without learning anything else.

It is superfluous to speculate upon the electoral hosts of expectant and servile lazzaroni who would hail the extension of the Congested Districts Parochial Committees throughout the whole of Ireland. It can almost be said that the Congested Board Benefactions are calculated to reach every class of elector in the country. If he be poor, they "nourish" him. If he be fairly off, they "encourage" him. If he is ignorant, the benefaction is to "elevate and enlighten" him. If he is lazy, it is to "stimulate" him. If he is strenuous, it is to "reward" him. If he is progressive, it is to "enlarge his opportunity." One man must be "coaxed" to take the dunghill off the doorstep. Another is "assisted" to start an industry that he will never know, or that he will go to America to practise, as soon as he has learned it. In everything and for everybody the political priests are supreme arbiters and condescending benefactors, at the taxpayer's expense. Never were the lines of lavish philanthropy laid in such pleasant places. The *ateliers nationaux* of the France of 1848 had no such gorgeous times. The Neapolitan lazzaroni's appreciation of life under such circumstances should, barring the climate, transport all Santa Lucia to Mayo and Donegal. Yet in spite of the benefactions, and in spite of the Ribbon lodges, and in spite of the Member-of-Parliament manufacture, drink and destitution, emigration and tuberculosis continue, as they have continued, to dog the Paradise of class-overthrowers and convention-packers, of exported

herrings and imported convents. "You have failed in everything," is the melancholy comment of Lord Dudley. "You have only touched the fringe of the question," is the utmost encouragement of the Anglo-Indian optimist. "Give us a few millions sterling a year to spend as we like," is the unfaltering panacea of the most political Most Reverends.

As an example of the political priest in the superlative degree, I quote Monsignor M'Glynn's introduction of himself to the Commission:

LORD DUDLEY—You are a member of the Donegal county committee?

RIGHT REV. MONSIGNOR M'GLYNN—Yes.

LORD DUDLEY—You were asked to appear here by the Stranorlar district council?

RIGHT REV. MONSIGNOR M'GLYNN—Yes, and I am also instructed by the national directory of the United Irish League in Dublin. I am a member of the county committee of agriculture, the committee of technical instruction, and a member of the council of agriculture in Dublin, and secretary to the Roman Catholic Board of Education in Donegal.

The latter office should be nearly a sinecure; and certainly agriculture, as the monsignor understands it, must be a formidable competitor with the pastoral office. Unfortunately the whole enumeration illustrates very plainly how the political priest pre-occupies all sorts of positions which belong to lay life and lay occupation. It is a droll way to train the people in self-government. But the position of representative of the "directory of the League" must rivet attention. We have already the Bishop of the Board as chairman and ex-chairman of League conventions, treasurer of the League parliamentary fund, etc. Here is his chief prelate the official representative of the governing body of the League! Very appropriately it was to this same potentate that the Bishop of the Board addressed his manifesto about "joining the toiling masses of England against the classes," etc.

Another dignitary of Donegal, the Very Rev. Canon M'Fadden, will illustrate equally the League demand for the money of the taxpayer. In examination by Lord Dudley, he bluntly stated that, when the Board purchased a farm for a tenant, it should be "handed over" to the tenant "in condition for occupation at the average rent of the locality, irrespective of what the expenditure was in putting it into that condition." This distinctly staggered the much-enduring chairman, and he begged the Canon to repeat:

LORD DUDLEY—Oh, irrespective altogether of what it cost?

CANON M'FADDEN—Irrespective altogether of the expenditure. *That is the meaning of relieving congestion.* It is a necessary condition.

What can such teachings and influence produce but a class of selfish and sluggish lazzaroni quite unsurpassed for sluggish selfishness in the entire world? We can remember that awful school at Annagry, where the miserable children, cooped within the insanitary shed-like den, had to stand imbibing tuberculosis on two feet square of floor space per child, though £10,000 a year were coming in from the fisheries started by the Duke of Abercorn; and though the new Congestion cathedral at Letterkenny was raising its pious pride of marble columns and soaring steeples to the tune of scores of thousands of pounds sterling. But even that scandal is in a way companioned by those Donegal peasants who, unoccupied during several months in the year, will not make a road of half a furlong to their own doors, unless they are paid by somebody to do it! The student of the evidence is indebted to a Presbyterian clergyman, Rev. Mr. Bewglas, for blurting out this illuminating fact. Again the chairman, Lord Dudley, had to acknowledge himself surprised by those extraordinary claimants for public money. What! Half a dozen able-bodied men, in want of a short road to the main thoroughfare, and having the land, the stone, and their own strong arms to make this improvement for their own use, refuse to lift a spade?

LORD DUDLEY—Cannot they make the road themselves?

REV. MR. BEWGLAS—It is very difficult to get them to work together without some inducement.

LORD DUDLEY—When you speak of a group of three or four houses, is it unreasonable that these men during the

winter in the slack season should work together in order to make a road up to the houses?

REV. MR. BEWGLAS—It is not unreasonable, but it is difficult to get them to do it without some inducement. They will go on as their fathers have done before them.

LORD DUDLEY—It is quite possible without any expert knowledge to make a road! They have only to cut the bog and put down the stones!

REV. MR. BEWGLAS—That is all.

Pity the poor lazzaroni of the Congested Board. They want a couple of hundred yards of road to their doors. There are three or four families of them, strong men, in the slack season. In a week or a fortnight they could nearly make the much-needed improvement, which is entirely for their own use and profit. Unless they are paid by the taxpayer they will make no road! They will spend the week smoking and gossiping, instead; perhaps, going to clerico-Ribbonman meetings for the universal expulsion of "good-for-nothing landlords."

What kind of moral training have these unmanly, mendicant louts got for years? That avowal of the Most Rev. Dr. Boylan of Kilmore comes back on the memory: "We are not industrious, like the people of England and Scotland"; and we fancy the indignant retort of the lazzaroni of the Board: "Why should we take the trouble to be industrious, when the Board is going to give us all the property of the Protestant gentry for nothing at all?"

There has just come to my hand a piece of Irish opinion, which is at the same time a corroboration of my protest against the deliberate blindness of the Arranged Commission to every fact of Irish life and misery which the clerical managers are interested in ignoring. It is contained in an article in that able and courageous organ of popular views, the *Peasant*, which Cardinal Logue succeeded in suppressing for its outspokenness for three weeks, but which has risen from the dead with every sign of vigorous vitality derived from popular support. In contrast with the Bishop of the Board's inability to see a drunken man perhaps through closing his eyes, the *Peasant* laments "the drunkenness which is desolating the country"; upon the clerical domination and destruction of the schools, it states emphatically that the root evil of the educational system is there being "no element of popular control and very little to attract capable young men to the teaching profession," adding an indignant denunciation of "the 1000 schoolhouses which are without out-offices."

But what is most germane of all, perhaps, to the neglected duty of the Commission, is the testimony of the *Peasant* to the drain of money from the people for the architectural megalomania of the Churchmen even in districts like Kerry, Donegal, etc., where at the time the political clergy are cadging on the taxpayer for huge subsidies to the Congested Board and its Parish Committees, and where, unquestionably, the Irish lazzaroni are steeped in degradation rare in Europe. I quote the statement as it stands; it is an entire confirmation of my own remarks at a former page:

"At the present time enormous sums of money are being collected in county Kerry in order to add a steeple to the cathedral in Killarney, while within a stone's-throw of the Bishop's palace in that town there are lanes which probably would not be tolerated in a West African village."

If the Commission had wanted evidence there was plenty. Perhaps, if they had done anything so shocking to their masters as to look for it and to listen to it, its effect might have moved them to the most extraordinary behavior. Perhaps even they might have recommended all those reverend and most reverend managers of 1000 schoolhouses "without out-offices" to devote a part of those "enormous sums of money," not to pseudo-Gothic steeples and pulpits of Carrara marble in filthy villages, but, say, to building "outhouses" for the filth-indoctrinating and disease-disseminating schools of priest-ridden Ireland. There were Catholic saints, even Popes, who melted the golden vessels of the altar for almsgiving. Will it ever strike Royal Commissions of Inquiry in Ireland that the domineering clerics whom they follow are not exactly patterns of a Christian pastorate?

There is one palliation for the political clergy which, as I have often intimated, is also one of the gravest factors of the situation. Outside their professional studies they have little superiority over their cattle-drivers and gombeen-men. Like them, their oracle is the *Freeman's Journal*. Their political harangues are indistinguishable from the ruck of the League orators. One deficiency is peculiarly their own. They have no sense of financial responsibility. Never giving an account to their parishioners, it would take a moral earthquake to make them more delicate towards the taxpayer.

### The Passing of the Scourge.

Whenever serious reference is made to the church—the church—it is always to be understood the Catholic church is indicated. The church of Rome is the great original and central feature of the so-called Christian religious system. It is the life-fount and the well-spring from which the rapidly increasing number of Christian creeds draw their inspiration. All the other churches are heretical off-shoots of the Catholic church, the result of schisms and secessions growing out of the constantly changing interpretation of purely conjectural notions concerning man's origin, place and purpose in the world.

The Catholic church is the "big top," to speak in circus parlance, while all the others—Methodist, Baptist, Presbyterian, Episcopalian, etc., with their gradations, from the High church of England to the Salvation Army—are the side-shows and concessionaries doing business after the fashion and by the grace of the Catholic church.

Each very seriously and solemnly declares itself to be the "original" and "only true," and to be in exclusive possession of a specially inspired brand or brew of excitant calculated to induce that form of hysteria mistaken for religious fervor. In this respect they are all very much alike, differing in form and ceremonies perhaps, but adhering to the same general plan of salvation, which is palpably an infringement of the Catholic scheme. The common ancestry of the sects is clearly marked, and the most ingeniously constructed alibi fails to raise the slightest doubt as to the parental relation of Rome. The kinship can be neither disproven nor truthfully disavowed; the marking is as unmistakable as a hare-lip or a club-foot. All they have to distinguish their respective organization from a merchandizing establishment or a social club is what they have "borrowed" from the Catholic church.

For centuries the Catholic church monopolized all the avenues of touch with the sky. There was no hope of salvation outside its circle, and those within were in absolute subjection to the priestly powers. The support of the pastor, the giving of tithes, the purchase of indulgences, the defense of the person of the priest, and obedience to the decrees and ordinances of Rome were matters in which the people were permitted only to serve.

The idea that the God of the Universe at some time in the past—wearying of his complex labors—entered into an agreement and understanding with certain individuals of the earth whereby he was to be relieved of further direct supervision of the petty affairs of this world, and that thereafter he was to retire to some distant and sequestered celestial abode, leaving to his agents full power and authority to act for him and in his name and stead, and that this power and authority given his agents was to extend to their associates, successors and assigns to the end of time, was a Catholic invention. The astonishing thing about it all is that anyone should be gullible enough to take it seriously, and yet the mighty Christian system has been built upon that crude and baseless fabrication! The scheme was contrived when our modern world was young, ignorant and afraid, and for nearly twenty centuries the church of Rome has preached this absurd claim and practiced this dishonest vicegerency.

The mental subjugation of millions of fair intellects to a belief of the incredible and the pre-

posterous is not easy of explanation, but it must be remembered that learning in that distant day was "a gift of the gods" and the gods consistently reserved that advantage for the rich and the powerful. The great mass of the people were poor, unlettered and dependent. The general ignorance of the populace, and their consequent awe and worshipful regard for the unknown and the mysterious, afforded the unscrupulous exploiters of the period an ideal opportunity to force the toilers and producers into a condition of subservience to the oligarchy then in control. It was the spirit of *monopoly*—the disposition on the part of some men to arrogate to themselves the right to rule and enslave their fellows—arbitrarily to impose their own will, and to claim and appropriate the product of another's labor. This destructive management and mastery has always been acquired by cunning and duplicity and maintained by force and fraud. One of its earliest and most vicious manifestations was expressed in the control of *knowledge*. For many centuries the Oracles were the source of all wisdom and information. Those who possessed knowledge were thereby made masters as absolutely as are they who now own the money and monopolize opportunity.

It was during the dark and dependent years when knowledge was controlled that the crafty exploiters contrived all the "inspired" bibles and books of revelation, and put them over on a benighted and defenseless world.

The *one God* idea—the essential basis of monarchy—was the central feature of all the bibles. Having imposed this idea upon credulous people, it was a comparatively easy matter to make them believe that the rule of this imaginary being, maintained in the sky, was the *ideal* rule, and that the governments of the earth should be patterned after the despotism of the heavens—one God in heaven, one King upon the earth. Nothing could be simpler, or apparently more in harmony with the "divine" plan; and logically and naturally the agents and representatives of God set up this government upon the earth. The people enjoyed but *one* privilege, and that was to *hear* and *believe*. They had no alternative but to submit. The scheme was deliberately carried out; presently God's appointed and anointed announced themselves; and from that day forward cassocks and crowns became the insignia of power, and man fell into that slavery from which he is only now but slowly emancipating himself.

For every inch of ground gained for human rights along Freedom's martyr-strewn highway; for every gleam of light that blessed the strained vision of the groping multitudes and gave assurance of their course; for every breath of free air that strengthened and sustained the worn and weary pilgrims to Liberty's shrine, hundreds of thousands of devoted souls gave up their lives. Every democratic ideal that has found expression in the social and political life of the world has been realized at infinite cost, and only after centuries of persistent warfare against the implacable opposition and the unyielding tyranny of Rome!

For 1,500 years the Catholic church was supreme; she made the laws and executed them; she tolerated no questioning of her mission or divine authority; Infidelity was punishable by death and damnation after death; to ask for light implied doubt, and to doubt meant treason to Rome. Democracy was without a shrine in all the Christian world. Every lover of truth and freedom was prejudged guilty of a mortal sin and a subject for anathema. Through all these dark and tragic ages the church maintained inquisitorial tribunals and an elaborate espionage system, by and through which hateful instrumentalities she stifled and crushed and killed a-borning every hope of human liberty that was struggling to flower into life.

And, then came Luther!

A thousand better, abler, nobler men, with higher resolve and worthier purpose, had blazed the trail ahead of him, and they all had paid the supreme price at the stake. But Martin Luther—a monastic

soldier of fortune—a man of limited vision and sordid ideals, prompted by a selfish ambition, favored by fortune and a trick of fate—appeared at just the right time, did just the right thing, and became one of the Immortals.

In his effort to vindicate himself and to justify his heterodoxy, he gave force and form to the hopes and yearnings of the millions of oppressed, arousing to action great latent powers that awaited only leadership and direction, and thus he wrought far wiser than he knew. Without himself realizing the magnitude of his adventurous enterprise, or even dreaming of the glorious consequences of his "sinning," he set in motion the most far-reaching liberal movement in the history of the race. It was a most fortuitous correlating of the mighty forces of Freedom destined to overthrow the temporal power of Rome and to enlarge the rights of man throughout the world.

This great moving force, so inauspiciously inaugurated, has gathered strength and momentum with the advancing years, and even now its undaunted legions, in the name of Human Equality, are storming the buttressed bastions of Dynastic rule, and the last "divine-right" autocrat is reeling to his doom. The end is not yet; there will be no cessation in the fight; the holy crusade will go on, and on—until the scourge is past—until the world is made safe for Democracy—until every existing vestige of mitred and sceptered wrong is swept from the face of the earth.

A SERIOUS PAGAN.

### The Fable of the Holy Bandit.

A Bandit Chief told his Gang that he had a Right to Everything in Sight, also to Kill the Owners of the Same. A Sissy Bandit was made Sky-Pilot, so Murder and Plunder might have Divine Sanction.

The Band went Forth, killed Many, and returned with Much Goods. Whereupon the Towns about formed a Posse, met the Bandits in Combat, and pressed them Sorely. They began to prate of a Longing for Peace, of being Attacked, and Fighting Defensively. If the Posse would Desist they agreed to Return some of the Property. The posse-leader replied: You have Prevaricated so Assiduously that your Words mean Nothing. You spurned our Morality, now take your Own Medicine.

Moral: Holy Thieves are Worse than the Others.

### Miracles.

We do not say that a miracle is impossible, we say only that no miracle has ever been proved. Let a worker of miracles come forward tomorrow with pretensions serious enough to deserve examination. Let us suppose him to announce that he is able to raise a dead man to life. What would be done? A committee would be appointed, composed of physiologists, physicians, chemists, and persons accustomed to exact investigation; a body would then be selected which the committee would assure itself was really dead; and a place would be chosen where the experiment was to take place. Every precaution would be taken to leave no opening for uncertainty; and if, under these conditions, the restoration to life was effected, a probability would be arrived at which would be almost equal to certainty. An experiment, however, should always admit of being repeated. What a man has done once he should be able to do again, and in miracles there can be no question of ease or difficulty. The performer would be requested to repeat the operation under other circumstances upon other bodies; and if he succeeded on every occasion, two points would be established: first, that there may be in this world such things as supernatural operations; and, secondly, that the power to perform them is delegated to, or belongs to, particular persons.—But who does not perceive that no miracle was ever performed under such conditions as these?—*Renan*.

"I see ten thousand men advance  
With musket, cannon, glave and lance;  
They fight until the soil is red  
And half have gone to meet the dead;  
While in a village church not far away,  
I hear the austere, bearded, preacher say,  
'Poor mortals here below  
Praise God from whom all blessings flow.'"

Religion is a lie which was lied into existence and which is maintained by lying. What is right is better for men than what is holy. The greatest emancipation of man is freedom from gods. In the commonwealth of truth religion cannot live. Only in the kingdom of falsehood does religion have a throne. When we get down to living facts the only sacred relation is that between man and man, and there gods should not come.





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

"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."

### Be Kind to Them.

They go with ringing laughter on their lips,  
They go with iron and glory in their hearts,  
They go—our hope—down to the hungry ships,  
And all the fields are lonely and the marts.  
We cannot know the horrors they are near.  
Nor dark and evil tides their might must stem.  
O days, be fair! O nights, be sweet and clear!  
O hours that creep toward peace, be kind to them!  
—*Boston Transcript.*

### On a Troop Transport.

If you are just an ordinary citizen with no particular business on board, but are curious and would like to look over one of the transports that carry our troops "over there" you must first obtain permission from one of the three properly constituted authorities. First there is the Army Transport Service. Your request will be denied without explanation. Then you may try the Commandant in charge of naval construction. Your application is taken politely under consideration and—promptly forgotten. Your last hope is the Army and Navy Department which, if all the conditions are just right, may grant the desired permission to inspect the transport.

It so happened that such a visit was made through the courtesy of the Washington authorities, and the transport selected was the ill-fated President Lincoln, formerly a Hamburg-American liner, and sunk by a German submarine in the latter part of May, when 800 miles at sea, while on her way back to the United States.

The visitor's impressions of the President Lincoln, which are printed in the *New York Sun*, give a very good idea of the sort of life and surroundings of our boys on any American transport during the first stage of their journey to the Front:

The decks of the steamship present a totally different appearance from her passenger days. They are bare of deck-chairs or any other thing that would encumber them and interfere with their use as an exercise and drill-ground. All non-essentials have been swept away, but the ship is none the less attractive for their absence.

Cabins and smoking-rooms on the hurricane-deck have been opened into one another and furnish no small recreation space, which is set with small tables for cards and other light games. The decks below and the former saloons and drawing-rooms exhibit the greatest change. Their furnishings have been taken out and now serve mostly in club rooms for soldiers and marines when they are ashore.

As the men come on board and are assigned in platoons to quarters they are given the following articles: a length of strong white canvas six feet by four, the hammock, a mattress which will serve at need as a life-preserver, a thick blanket, and a big bath-towel. These things with their toilet articles form the necessities of the voyage.

Having received them the soldiers are filed down in platoons to their quarters on the ship and a half-dozen marines instruct them in how to swing and lash the hammock, a task in which, by the way, they have already received some theoretic drill at the cantonments.

On the lower deck between the ports are set tables of bright white pine scrubbed to a nicety. At intervals are sculleries which are to serve for butler's pantries. At these tables each man has his assigned place for chow and at other times the tables are used for reading, study, writing, or recreation like cards. A shelf is handily placed near the tables to hold books and writing materials.

Finally the big transport starts on her voyage. She is picked up by her convoy and heads for the shores of France. And then:

At the first peep of day a gong resounds

through each deck and the deck-master's voice is heard shouting:

"Hit the deck, mates!"

The electric lights are switched on as a second invitation to the sleepy heads, and before five minutes have elapsed every man is out of his hammock, folding his blanket, and clewling up his hammock. A simultaneous grab is made for the toilet articles and the men line up for roll-call. Each platoon, remember, is treated as an entity and this preliminary passes quicker than might seem possible.

Then follows the rush of the boys to the shower-baths, and it is a rush. Jostling and cheering, they are shoved up one by one and shouts of healthy enjoyment greet the rush of water, while all sorts of horse-play, including a good deal of spattering, ensue. Back to their hammocks they rush, shaking their bath-towels, and another few minutes are given to cleaning up and getting into their clothes.

Inspection comes next and it is a function of every morning. Absolute cleanliness is required and insisted on. The inspection is made by officers, changed every day, who appear at this early hour in complete uniform, even to the spotless white gloves.

All are now ready for chow and from the companionway arrive two jackies staggering under an immense cylinder. Behind them walks another carrying a great can like a gigantic milk-can and then come two others, each loaded with four loaves of bread, the size that a Gargantua would need for a little snack. By this time the men are seated at their tables and they give way unrebuked to all kinds of merriment.

In the cylinder, when the top is unscrewed, in the scullery are nests of vessels holding the soup and meat and vegetables and keeping them as hot as when they left the cook's galley. The big can is, in fact, a thermos bottle which gives up steaming coffee. Tea and cocoa are served also, but by tradition all these liquids pass under one name which the landsmen soon adopt. It is "Java."

The food is plentiful and good. At two meals there are always beans cooked to a consistency of soup, and meat is served once a day, commonly a stew. A fresh vegetable appears on every menu for dinner and supper. At the last meal of the day apples or jam serves as a dainty and occasionally stewed fruit.

The breakfast hour is six o'clock, dinner follows at 11:30, and supper at 4:30. Sometimes a lunch of crackers and bouillon is served on deck between dinner and supper. The men are in their bunks and hammocks by sundown and the black transport, all lights out, moves steadily through the night.

As the majority of the soldiers have never been at sea extra attention is paid to the poor sailors in the early days of the voyage, and the diet of these differs somewhat from that of the hardy men who do not sacrifice to Neptune. All the men are in good health when they come aboard; that is a point carefully looked after, but some of the Westerners may be counted on to fill the bunks in the hospital, of which there are several.

Soon after breakfast the men are taken to the main deck in relays and put through a strenuous drill, after which they are at liberty to lounge about the decks and smoke. No smoking is permitted between decks, and the usual smoking-rooms are given up to the officers. Some of the time is occupied in acquiring new accomplishments that will be found useful in the womanless world into which they are voyaging, for, says the writer in the *Sun*:

"Not many of the men come from the cantonments versed in the needlewoman's art and this is taught and practised among them. Nearly every one has a comfort kit containing thread and needles and all the boys are keen to do their own mending.

"They take a boyish sort of enjoyment, too, in comparing their luxuries, the woolen socks and sweater, helmet, and gauntlets which have been knitted and presented to them.

"Eight, perhaps nine, days are occupied in transit, and routine has been established. comfort attainable and custom almost make sailors of even the driest Western product. When the transport takes leave of her convoys to enter the port of destination it is easy to imagine the excitement that prevails on board.

"The disembarkation is another story. Loud is the welcome accorded to each new reinforcement; the quays are crowded with enthusiastic people, bands play, handkerchiefs wave, a great shout goes up as the stalwart young fellows, trim in their shore-going garb, step on this land which seems at once so friendly."

### The American Flag.

We shall never know the whole story of the origin of our national flag. The oft-repeated claim that in June, 1777, Betsy Ross not only planned but made the first flag which was adopted a year later by Congress, is pleasant tradition, if not accurate history.

The story runs that at that time a committee of Congress, whether officially or self-designated does not appear, consisting of George Washington, Robert Morris and Col. George Ross, the last an uncle of John Ross, the husband of Betsy, she then being a young widow, called upon her at her upholstery shop on Arch street, Philadelphia, and asked if she could make a flag. She said she could try. Whereupon they produced a design roughly drawn of thirteen stripes and thirteen stars, the latter being six-pointed. She advised that the stars should be five-pointed, showing that a five-pointed star could be made with a single snip of the scissors.

They agreed that this would be better, and General Washington changed the design upon the spot and the committee left. Shortly afterwards, the sketch thus made was copied and colored by a local artist and sent to her, from which she made the sample flag that was approved by the committee. It is added that General Washington thought that the stars should be placed in a circle, thus signifying the equality of the States, none being the superior of another.

The account rests almost entirely upon Mrs. Ross' own statements made to members of her family and repeated by her descendants, a number of whom have made affidavits to the family understanding of her communications.

The Betsy Ross house, 239 Arch street, has been purchased and is cared for by the American Flag House and Betsy Ross Memorial Association, as a memorial to the reputed maker of the flag.

The authentic history of our flag begins on June 14, 1777, when in pursuance of the report of a committee, the names of the members of which are unrecorded, but which John Adams has the credit of proposing, the American Congress adopted the following resolution:

*Resolved*, That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white on a blue field, representing a new constellation."

Whatever may have been the actual origin of this flag, the sentiment which it has conveyed for years was appropriately expressed by Washington in these words: "We take the star from heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

### Retired in Confusion.

To the close observer it was patent that the office boy had something on his mind, and, after giving the office cat a vicious incentive to leave the premises, he proceeded in a state of great agitation to the door labelled "manager," resolved to take the enemy by storm.

Bursting into the office, he blurted out:

"Oh, please, sir, may I go to my grandmother's funeral match—er—I mean, baseball ceremony, sir—er—I mean"—

The boss's brow was black and stern. He looked a fearsome man. The office boy saw his mistake. 'Twas then he turned and ran.

### Far from the Madding Crowd.

I think I could turn and live with animals,  
they are so placid and self-contained,  
I stand and look at them long and long.

They do not sweat and whine about their conditions,  
They do not lie awake in the dark and weep  
for their sins,  
They do not make me sick discussing their duty to God,  
Not one is dissatisfied, not one is demented  
with the mania of owning things.  
—*Walt Whitman.*

### No Time to Holler.

"I want to have a tooth drawn," announced the small boy with the steel-gray eye, "and I want gas."

"You're too young to have gas, my little man," said the dentist. "Besides, I'm sure you aren't afraid of being hurt. Sit still and be a man."

"It isn't that at all," said the boy, "but I'm afraid I shall not be able to help giving a bit of a squeal when it comes out."

"Well, that won't matter at all," said the dentist. "I'm sure I shall not mind."

"No, but I shall. Look out of that window."

The dentist looked and saw a lot of grinning lads standing under the window.

"They're all the kids I've fought and licked," said the customer, "and they've come to hear me holler."—*Pittsburg Chronicle-Telegraph.*

### Remembered the B.

A Chicago man was walking through a foreign quarter of his city when, with an amused smile, he stopped in front of a small eating-place, on the window of which was painted in white, "Lam Stew."

Now the proprietor happened to be standing in the doorway, and when he saw the smile of the gentleman who had stopped in front of his place he asked to be favored with an explanation of the joke.

Whereupon the other explained about the missing "b" in "lamb," and the proprietor accepted the correction in good part, at the same time expressing his thanks.

When next the Chicago man passed that restaurant he found that the menu had been changed, but that the lesson in orthography had not been forgotten. The proprietor was now offering "Clamb Chowder."—*Harper's Magazine.*

### Picked a Dead One.

The Sunday-school teacher was explaining to the children how Sunday came to be instituted.

"The Lord worked for six days," she said, "and rested on the seventh day. Therefore the Lord blessed the seventh day and hallowed it. Now has any child any question to ask?"

Willie put up his hand.

"Willie wishes to ask a question. What is it, Willie?"

"Why did the Lord pick such a dead day as Sunday for a holiday?" asked Willie.

Teacher couldn't explain.—*The Argonaut.*

### Her Witticism.

"Charley, dear," said young Mrs. Torkins, "I have thought up a witticism for you to tell at the club."

"Do I have to tell it?"

"Of course not. But you'll miss a great chance if you don't. It's this: Baseball players ought to be put into the Navy instead of the Army. Go on; ask me 'Why?'"

"Why?"

"So that they can steal submarine bases."  
—*Washington Star.*

### Pa's Little Joke.

A Crane boy at one of the training camps wrote home to his father, an old soldier, for a wrist watch. Father sent it, and wrote: "Here's your wrist watch, but you'll have to buy your own corset covers and powder puffs."—*Kansas City Times.*

**Another Raw Recruit.**—Colonel—  
"Didn't you hear me give the command to fix bayonets?"

Private—"Yes, Colonel, but my bayonet is all right; there's nothing wrong about it to be fixed."—*Yonkers Statesman.*

## DEPARTMENT OF ECONOMICS.

## A Warning Address to the German Junkers.

You have yet to learn that war is a two-edged sword in this day and age, and that when you let your imperialistic longings get the better of your judgment, that is to be your hour of fate. So long as your armies meet success in their aggressions on neighborly territory, that long you will be bloated by the wine of success. But as soon as the hour of defeat shall strike, that soon will you come to your reckoning.

Yea; even before then, for when you fail to victual, clothe, shelter and munition your soldiery you will lose it and with it all the spoils you have taken now and heretofore. You scorn Russia now, but be careful that Germany doesn't see Russia repeated within the empire. You are no doubt stronger than the grand dukes were, with their half-witted czar at their head. Yet you can come to an end of your string the same as your inferior neighbors of the bourgeoisie; that end is simply when you cease to provide for your soldiers. They fight for you only so long as you feed them; let grim want and gaunt starvation captain your forces for a few short weeks, and you will see your creatures turn again you and rend you from head to foot. You will get no mercy. Soldiers are recruited from the proletariat and have no love for junkers, whom they regard as enemies and treat as such the moment the food supply falls short. Your army is a Frankenstein; it is a monster without respect for its creator; it will destroy you when you lose control over it. You have the machines and means of life in your hands by virtue of your mastery of the army; the army wants these good things as much as you do, but so long as you dole out to it a pittance, it will carry out your orders. Woe unto you when that pittance ceases; you will lose your mastery at that moment.

Rulers of Germany have suppressed revolution ruthlessly; you junkers are in the saddle; the emperor and his cohorts ride securely over the bodies of the proletariat. Very well; that will last only so long as you can keep your finger on the source of supplies. One day, and that soon, you will look about you for food, clothes, arms, munitions and find them lacking; then your moment will come; you will pass away as exploiters, as masters, and turn to servants, to workers. A dreadful fate, as Russia proves, where the exploiters had to disgorge and join the lower orders.

In the face of these facts Socialists are blamed for supporting the war, particularly the German Socialists. They could not do otherwise at the time, and it wouldn't have been wise even if it were supposable they could act differently. Socialists, radicals, Freethinkers, poets, scientists, whether of Germany or elsewhere, are under the thumb of the armed forces directed by the junkers. This is more true of the Huns than of the Allies, whose bourgeois class is more intelligent, less arrogant, less brutal. The junkers had systematized force until they had cowed the bravest into silence or into weak acquiescence. There is an end to everything, however, and this end so far as the junker class is concerned is in its breakdown with army supplies. The army will fight only so long as it eats. An army moves on its belly; when its belly is empty it stops to meditate. When it meditates, junkers are doomed.

So the question of the duration of the war turns on the point, How long can the junkers of Germany keep up the organization of their armies? How long can they feed, clothe and munition them? For, the moment they fail, that moment will they lose their soldiers the same as the czar lost his. Respect, patriotism, love of country and of the kaiser and his sors may be a great factor amongst the bourgeoisie and even amongst the proletariat, which has the unhappy faculty of approving sight unseen everything the junkers stamp correct. The bourgeois apes the court, the proletarian apes the bourgeoisie. That is true in times of peace, but when starvation stalks through the ranks, admiration turns to hate, and guns pointed to-

wards the foreign foe are turned against those who would command when the right to command has vanished. *Noblesse oblige* is the rule that keeps the junkers going; they rule through service, through their superior brains, through their organizing powers. They fall when these cease to function.

The end of the war so far as Germany is concerned will come when the junkers break down; they will break down when they can't supply the army with common necessities. This stage is fast approaching. Necessities are getting scarcer even here, where we don't feel the pinch nearly as bad as do those at the front. A year or two at most will see starvation conquer the junkers, and they will beg for peace from the Allies and from their own slaves, who will rise against them. The German state is sure to be a proletarian state, something like Russia. It wouldn't be a surprising state of affairs if the proletariat of all countries will be the big gainer from this war. The old saw is: When thieves fall out, honest men get their dues. We do not reflect on nations outside Germany, which we must admit took the bit into her own mouth and rode towards what begins to look as a terrible cropper for the Junkers of Germany! R. E. D.

## GOOD SENSE BOILED DOWN.

In the *Saturday Evening Post* of July 20, 1918, I find two short editorials that should be read and digested by every man and woman in the United States, for in brief space and terse, clear, forceful, common-sense sentences they go to the heart of two pregnant problems of the hour, problems that have called forth an enormous flood of demagogic special pleading and more or less—generally less—sincere declamation and denunciation, *a la* Brisbane. The italics are mine.

## Free Speech.

The firemen are in the engine house playing checkers, comparing baseball scores and gassing about politics. A man appears in the doorway and addresses them as follows: "You are dupes. The government you work for is owned body and soul by capitalists who use it only to exploit you. There is no need of a fire company anyway. People would put out fires voluntarily if left to themselves. If you had any manhood and self-respect you'd quit this job." The firemen laugh, josh the speaker and go on playing checkers.

But next day they are fighting a bad fire, choked with smoke, showered with sparks, drenched with water, carrying the hose into what may be a death trap. The orator reappears on the scene with a megaphone. The firemen do not laugh then. They demand angrily of the police captain: "Why don't you shut that fellow up?" If the policeman does not they resent it. They feel that the administration which calls upon them to sweat and choke and permits them to be insulted while they are about it insults them itself. In time, with repetitions of that experience, they are not so zealous in attacking fires as they used to be.

No amount of seditious talk in the United States would stir up any really dangerous physical resistance to the government. Whatever resistance might develop the government could easily put down. Our government does not actually need sedition laws to protect itself from its enemies. *It actually needs them to justify itself to its friends.* It is the policeman at the fire.

We go on the supposition that millions of normal American citizens react to common conditions substantially as we do. The government calls upon us all to meet the war. If it permitted people to stand round and insult the effort—on the silly and ignorant theory that anybody must be permitted to say anything he pleases on any occasion—we should have a poor opinion of it. So unquestionably would a vast number of other citizens who want to be loyal, and inevitably their zeal would suffer a check.

## Profiteers.

Socialists, particularly in England, used the word "profiteers" long before the war. Pretty often they meant by it whoever seeks a profit. Taken in that sense everybody in business or in a gainful occupation is either a profiteer or an idiot; for business is a quest of profit. That is its ever-constant motive. In a great majority of the ordinary, everyday decisions that are made hour by hour a man takes this

course rather than that because he thinks it will be profitable.

And this applies as much to the farmer, the plumber and the dentist as to Morgan. Workmen strike in the hope of profiting by it.

War has popularized the word here, but we need a definition of it. Senator Borah, commenting on the President's revenue message, in which he said profiteering existed here, recently offered a definition—to wit: "The man who takes advantage of his country's perilous situation to gather extraordinary profits; who is taking advantage of his country's stress and trial to increase enormously, unjustly, and unfairly his individual gain."

If we stick to that definition the entire country can agree heartily that a profiteer is a wretch for whom no punishment is too severe. But a high rate of profit is not always evidence of profiteering. The day before these lines were written a farmer showed us a check for a drove of hogs.

He had happened to be so situated that he could feed the brutes at very low cost. His profit may have been a hundred per cent. But that's no reason for hanging him. Because an ill-equipped, poorly managed business makes only a third the profit of a well-equipped, ably managed business it is by no means three times as patriotic. *The intention to take advantage of the country's stress in order to gouge is what constitutes the crime.*

Nor is it certain that Mr. Hearst's influence has waned sufficiently for a majority of his readers to estimate his methods at their true value. Attention is just now concentrated upon his attitude toward the war. But the rest of him also deserves attention. On whatever side you find him you find his methods unfair. Now and then he tells the truth, but he does not tell it when he thinks something else will better serve his purpose. In American journalism he is the most important and most successful poisoner of the wells. The more widely this fact is believed the better.—*The New Republic.*

Well might *The Cologne Volkszeitung's* favorite American editor now ejaculate, "Et tu Brute!" Myself, I am astonished at the *New Republic's* perspicacity and directness.

According to the quotation made by the *Deutsch Tageszeitung* (T. S., July 27), Ernst Haeckel no longer raves against England as the starter of the war but now exults in the fact that Germany initiated it from the "main motive" for her "increase of power." And he is fretting his tender soul to tatters because he fears "the false cosmopolitan idealism of the German people," "the German dreamers," will triumph in "the coming peace conference" "over the increase of power which is indispensable to Germany's future." Think of it! Haeckel admits that Germany let loose the flood of blood and all his fears is that she will not get all the loot she expected!

EDWIN C. WALKER.

## A DISINTERESTED VIEW OF DOCTORS.

In the Severance-Wakefield controversy, it appears to me a high, honorable and useful profession is being assailed and disparaged. While I am not a medical practitioner, yet I reckon among my best friends men of that profession, men in whom I have the utmost confidence, both as to intelligence and honesty.

These men have made the science of medicine a conscientious study and are best able to judge of its merits, were that profession humbuggery, they would disdain to practice it.

No doubt the medical profession has its shortcomings; there is many an ill that baffles the skill of the physician and for which there is no known balm, yet, taken all in all, the vast majority of the doctors are intelligent, high-minded men, seeking to alleviate the suffering and contributing to the happiness of the world, and we could not do without them.

Let a poor, impecunious fellow, sick and in distress, perhaps suffering from a loathsome disease, go to a doctor, and three-fourths of them will give him treatment without any expectation of reward.

Let a plague break out, and see how the doctors will busy themselves in re-

moving its causes, and how they will brave the pestilence to succor the stricken.

In one paragraph Mr. Severance says the medical profession is not a science, yet he says he has seen men thrown in jail whose whole life had been one of good deeds and efforts to alleviate suffering. If Mr. Severance's theory is right, the whole profession should be in jail. In another paragraph he says the profession is as hide-bound as a theologian, and in the next he says it is an experiment always. He undertakes to defy old Dr. Thompson and he quotes Dr. O. W. Holmes as an authority that drugs are an evil always. If Dr. Holmes was right, then Dr. Thompson was a quack, for he used drugs, but had a cranky idea that they should all be of a vegetable origin.

Dr. Holmes was a highly educated and advanced physician for his time, and while he did criticize the then prevailing system of practice, yet we must remember that since that time the medical profession has made grand advances and has even out-distanced Dr. Holmes. A great many diseases in his time considered incurable now readily yield to the physician's skill—the hookworm, for instance, and, perhaps, malaria.

Mr. Severance proceeds to state that if we live according to the laws of nature, we need not be ill, giving his personal experience as a confirmation.

How does he account for epizootics in the animal world and for the many diseases in the plant world? Does not the plant live according to the laws of nature?

We see the orchardist and the husbandman fighting insects, a great many of them so minute they cannot be seen with the naked eye; and are not most of the ills that infect the human body of a bacterial nature that requires the skill of a physician to diagnose and to treat?

Who ever paid a higher tribute to the physician than Ingersoll, and was not Professor Huxley a physician?

There is no monopoly in the medical profession. I could have been one myself, had I so chosen and had the capacity to master the art.

It is proper that the people be protected from empirics by requiring all persons undertaking to practice so dangerous a profession to undergo a proper examination and establish their proficiency. The ordinary man has no means of determining whether the practitioner has the requisite training and knowledge or not, so the law has properly provided that an examining board should determine that matter.

The time was here in West Virginia when the profession was open to everybody that saw fit to practice, and a sorry lot of doctors we had, who strapped children suffering with measles in bed with sheep and denied water to prevent patients; and a great deal of the present prejudice against physicians is traceable to those free-and-easy early days that fossils hope to see return.

We want all the doctors, all the lawyers and even all the preachers we can get into the ranks of Freethinkers. Ingersoll said in one of his lectures he honestly believed that the vast majority of the preachers are endeavoring to make the world better.

Let us be charitable and liberal, and not go around with a perpetual grouch, knocking everything. We have enough to do to banish superstition. I firmly believe that the great majority of the preachers are far in advance of their congregations, and if it were not for the fogies in the congregations the preachers would liberalize the membership. And likewise the organization of physicians, known as medical associations, if they only dared, would purge their ranks of some black sheep and quacks that are a disgrace to the profession and tend to bring it into disrepute. But only a cry of persecution would go up as in the case of Dr. Thompson.

As a class, I like the doctors and admire their profession, and only wish I had the knowledge to enable me to practice it; and it raises my indignation to hear it traduced. HUGH M. MARTIN.

## NEWS OF THE WEEK.

Germany has made suggestions for peace conference to the Spanish government.

Seven deaths in aviation accidents at flying fields in this country were reported during the week ended July 13.

King George has ordered the British court to go into mourning for four weeks for former Emperor Nicholas of Russia.

Announcement was made of the sinking on Saturday of the 32,000-ton White Star liner Justicia off the north coast of Ireland.

Ruby E. C. Mason, dean of women at the University of Indiana, July 22, accepted the deanship of women at the University of Illinois.

A serious outbreak of typhoid has occurred in Berlin. The epidemic is believed to have been caused by poisoned or unclean milk.

Surrogate Ketcham, in Brooklyn, decided July 22 that bequests to subjects to Germany in wills filed here were payable only after the war.

Punishments inflicted upon the inhabitants of Alsace-Lorraine during the period of the war have amounted in the aggregate to a total of 3,000 years.

Alexis Romanoff, the former heir apparent to the Russian throne, died from exposure a few days after his father, the former Emperor, was executed.

The bill which finally winds up German banks in England and prevents their opening for five years after the war passed its third reading in the House of Commons, July 26.

Further revolts at Prague, caused by famine, were reported in a diplomatic dispatch July 26 from Switzerland. It was stated there had been no bread in Prague since July 7.

The Mayor of Bordeaux has proposed to the Municipal Council a plan for a permanent memorial of America's aid in the war. He suggests that a replica of Bartholdi's Statue of Liberty be erected in the estuary of the Gironde River.

Acting under the authority recently conferred by Congress, President Wilson, July 23, issued a proclamation taking all telephone and telegraph lines under government operation and control at midnight Wednesday, July 31.

Captain Arthur Guy Empey, author of "Over the Top," has been honorably discharged from the United States army by order of the President, under circumstances declared to be "confidential" and about which army officials decline to comment.

Fifty thousand negro registrants, qualified for general military service, have been called to the colors by Provost Marshal General Crowder. They will entrain between August 1 and 5, and will come from forty-one states and the District of Columbia.

President Wilson, July 26, in a personal statement, addressed to his fellow countrymen, denouncing mob spirit and mob action, called upon the nation to show the world that while it fights for democracy on foreign fields, it is not destroying democracy at home.

Governor William D. Stephens of California, announced July 27 he had decided to grant a reprieve to Thomas J. Mooney, which will operate as a stay of execution until December 13, 1918. Mooney is under a death sentence for alleged participation in a San Francisco bomb outrage.

Through the seizure of three large German-owned metal concerns of New York, with assets aggregating more than \$15,000,000, A. Mitchell Palmer, Alien Property Custodian, announced recently that he had destroyed for all time the German control of the metal industry in this country.

America's great chain of ship manufacturing is approaching completion. There are now 118 fully equipped shipyards in the United States and forty-four partly complete, of which twenty-three are more than 75 per cent finished and only six less than 25 per cent ready to begin building tonnage.

La Verne W. Noyes, Chicago philanthropist, has given \$2,500,000 to the University of Chicago to be used in the education of soldiers and sailors and their descendants after the war.

More than 200,000 signatures to a pledge never to buy goods made in Germany have been obtained by the American Defence Society in the first lap of its campaign in North and South America to thwart forever any attempt of Germany to build up an after-war trade throughout the world. The goal is 20,000,000 signatures.

## THE WAR.

July 22.—On all three sides of the Aisne-Marne salient the Allies have pursued their terrific attacks. Heavy German counter thrusts have failed to parry the advancing columns. In both night and day attacks against the Franco-Americans between the Ourcq and the Marne, and in defence of their menaced flank south of Soissons, the Germans struck heavy blows, but everywhere failed to drive the Allies from their new-won gains. On the west wing the Americans have captured three more villages, while the French have taken one. The railroad running south from Soissons has been cut. Twenty-five thousand Germans have been taken prisoner and total casualties exceeding 175,000 have been inflicted on the enemy. The toll of prisoners exceeds the total Allied losses. Frederick William the German Imperial Crown Prince, has been obliged to call for help from his cousin, Crown Prince Rupprecht of Bavaria. British aviators hit five trains and brought them to a standstill. Several places in Germany were bombed with good results.

July 23.—Pushing forward down the Devoli Valley, the French and Italians have continued their successes in Albania, taking 600 additional prisoners and capturing the Austrian positions south of the Holtz River. The Franco-Americans dashed forward on a ten-mile front for new gains of more than a mile on the tip of the foe's dwindling salient between the Ourcq and the Marne, and, hurling the enemy back, captured five villages and new throngs of prisoners. This and a sharp French victory on the Somme battlefield were the outstanding features of the day's success for Allied arms.

July 24.—Each day's operations bring further proof of the completeness with which the genius of General Foch has turned the tables on the Germans. Instead of slowing down to a condition of what has been called stabilization, the Allies continue to push forward in the face of determined and skilful resistance by the Germans, who had time to recover from the first shock of surprise.

July 25.—The plight of the Crown Prince's 500,000 German soldiers hemmed in the cramped Marne salient suddenly became critical today. Allied blows brought the corridor through which the Germans must retreat down to a scant twenty miles at its narrowest point. Allied guns now command every foot of the area of retreat. Franco-British troops west of Rheims have driven forward one and one-half miles on a three-mile front and captured the towns of Gueux and Mery-Premecy.

July 26.—The Germans today retain virtually nothing of the ground they captured in their great attack of July 15 along the Marne. More than 500 airplane pilots, members of the best families of Bangkok, have been trained in Siam, and are now ready to come to France to take up active service.

July 27.—The armies of the Crown Prince are in full retreat as the fifth year of the war dawns. The Germans in the Aisne-Marne began a new rapid withdrawal on a twenty-four-mile front. At latest reports they had fallen back more than three miles and were still retiring. The number of German prisoners captured by the Allies since the beginning of the counter-offensive is placed at 30,000.

July 28.—The German line is again north of the Ourcq River, and Fere-en-Tardenois, which has been entered by French troops, is at the mercy of the Allies.

*This Is the Book We Have Been Waiting For*

## The Belief In God and Immortality

## A STATISTICAL STUDY

By JAMES H. LEUBA  
Professor of Psychology and Pedagogy in Bryn Mawr College.

The work is the result of an inquiry among men of science — biologists, sociologists, historians, psychologists — as to whether they believe or want to believe in a prayer-answering God and in continuance of life after death. The answer is altogether different from what might be expected in view of the frequent affirmations of the supernaturalists that belief in Christianity, or at least its fundamental dogmas, is held by the majority of the men of science.

It puts into the hands of Freethinkers exactly the information they want on that subject, with the facts and figures verifying it.

As a logical conclusion, founded upon the general aspect of the case, we have held that science leads its votaries to a rejection of such undemonstrable propositions as the existence of gods and the survival of the "soul" when the body is dead. Here we have the evidence, in statistical form, which confirms our view. To the inquiry into the attitude of the scientists there are added statistics regarding the thought of college students regarding the same religious dogmas.

The author is himself a man of science, an authority in his special branch, which is Psychology, and he knows and sets forth the origin and history of the beliefs with which he deals.

No recent book has attracted more attention from the press, or presented such a serious problem to the supernaturalists.

Cloth, 8vo., \$2, postpaid

Sold by

The Truth Seeker Company  
62 Vesey Street, New York

## The Miracles of Jesus

A new Pamphlet

By L. K. WASHBURN

Being six Essays or Lectures, one used as a Preface and the others headed as follows:

- I—The Miracles of Jesus.
- II—The Egotism of Jesus.
- III—The Brain of Man.
- IV—Home and the Church.
- V—Gods and Religions.

There are 64 pages and a cover. Price of the pamphlet 15 cents, on receipt of which it will be sent to any address by the Truth Seeker Company, Sixty-two Vesey Street, New York.

**Red Hot** If you want for self or friends a paper that combats all religious dogma send **AGNOSTIC** subscriber and \$1 for each paper published. Sample, four different, 10c.

Send today  
The CRUCIBLE, 11330 1st Ave. PAPER  
Seattle ;: Washington

## IN BEST OF HUMOR.

Down with the fancied gods! Let all Opposing reason, freedom, fall!  
Let idiots wish my final breath,  
But "give me liberty or death!"

Old Stuff.—"Muriel feared the girls wouldn't notice her engagement-ring."

"Did they?"

"Did they? Four of them recognized it at once."—Judge.

Alas, too Late!—Beggar—"Please, sir, I've a sick wife—could you help me out?"

Passer-by—"I can give you a job next week."

Beggar—"Too late! She'll be able to go to work herself by then."—Boston Transcript.

Hereditary Transmission.—"What a cool and indifferent air Cora has. She acts as if she didn't know anybody was looking at her."

"Yes; she inherits that. Her father used to fry griddlecakes in the window of a restaurant."

Doctor's Only Chance.—Wife—"Hello! Dr. Bunyun? Yes? Come right away. Mr. Little has another one of his spells."

Doctor (half hour later)—"Why didn't you send for me sooner? You should not have waited till your husband was unconscious."

Wife—"Well, as long as he had his senses he wouldn't let me send for you."—New York Evening World.

Thrust and Parry.—Pangs of jealousy were in Miss Coldfoot's heart when she heard that her late admirer had been accepted by Miss Lovebird, and when she happened to run across her in the bargair rush could not resist giving a thrust.

"I hear you've accepted Jack," she gushed. "I suppose he never told you he once proposed to me."

"No," answered Jack's fiancée. "He once told me that there were a lot of things in his life he was ashamed of, but I didn't ask him what they were."—Pittsburg Chronicle-Telegraph.

Clever Ruse.—He had been married about a year and had taken to spending his evenings downtown with the boys. One night his conscience worried him and he thought he would phone his wife and get her to come down and meet him and have dinner with him. So he called her up

"Hello, kid," he began. "Say, slip on some old clothes and run down and meet me on the quiet. We'll have a good dinner and then we'll get a machine and go out and smear a little red paint around. How about it?"

"I'll be delighted to join you, Jack," was the reply. "But why not come up to the house and get me? There's nobody home!"

As the young husband's name is not Jack but Tom, he spends his evenings at home now.

And his wife wears a queer smile when he isn't looking at her.—Cincinnati Inquirer.

## Where Stands Ireland.

Oh, Paddy dear, what's this we hear  
That you, so strong and fit,  
Are helping out the slackers  
And refuse to do your bit?  
It can't be true that Erin's Isle  
Is for the cutthroat Hun;  
Then man, oh man, there's work for you  
In Flanders with a gun.

When the boche swept into Belgium  
On that fateful summer day  
The fighting clans of Erin  
Leaped quickly to the fray;  
But now 'tis said you sulk at home—  
Bad luck and bitter shame  
To those who have misled you  
And would sully Ireland's name!

See how the Teuton rages  
In the east and in the west  
To make slaves of every nation  
And the Irish with the rest!  
Is this a time for any Celt  
To think of loss or gain?  
Then up and at the kaiser  
And to heli with the Sinn Fein!  
—Chicago Journal.



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLESON, Postmaster-General.

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 32.

PUBLISHED  
WEEKLY

New York, August 10, 1918

62 VESEY  
STREET

\$3.50 Per Year

## *In This Number*

A Trial of Faith.

Illustration.

Why the World Is at War.

By Marshall J. Gauvin.

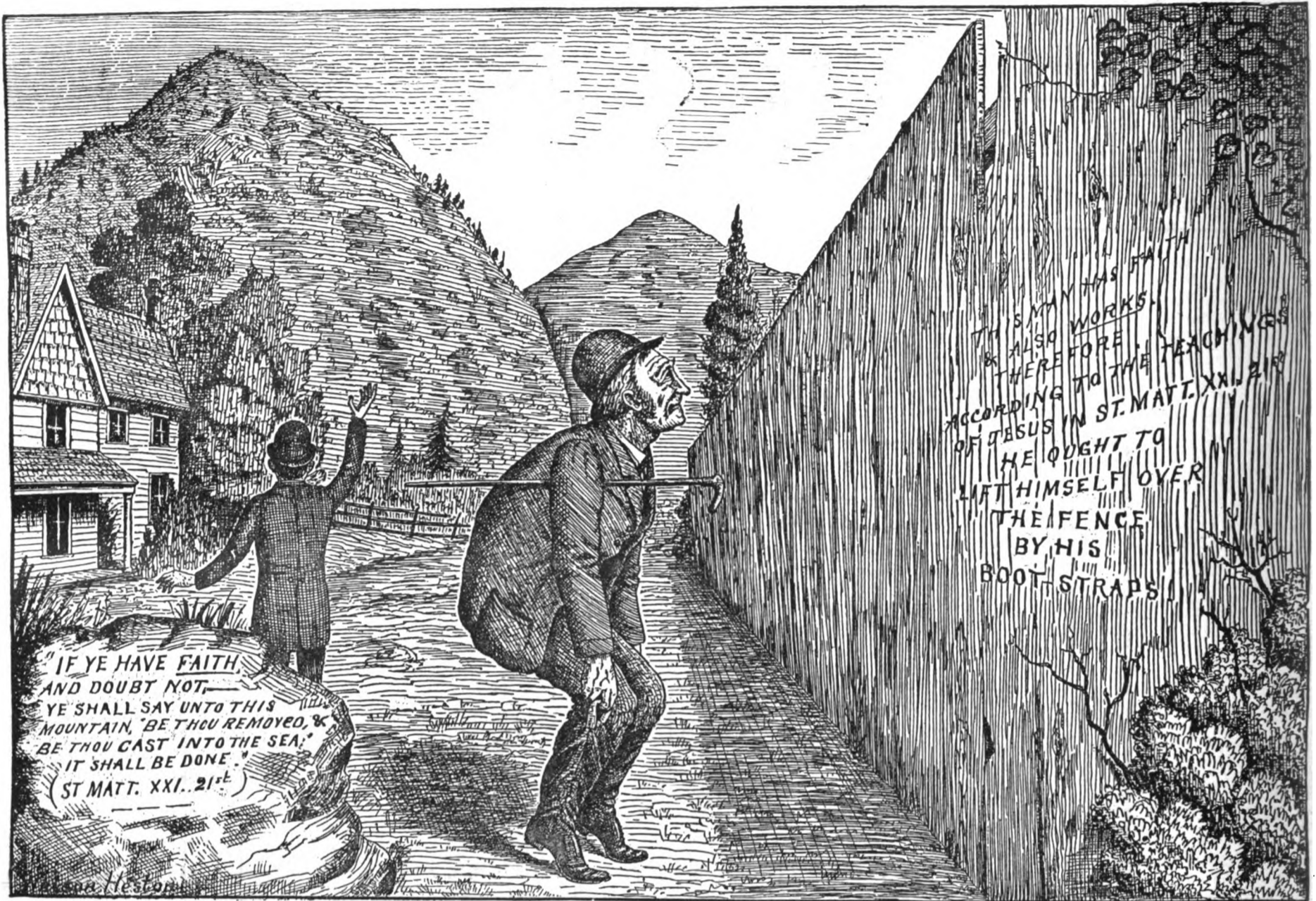
The "Angelus" --- Rome Puts One  
Over on the United States Senate.

A New View of Man's Origin.

Let Government Conscript War  
Workers.

Basic Americanism.

Socialists and Prince Henry's Visit.



#### A TRIAL OF FAITH.

Faith is that assent which we give to a proposition advanced by another, the truth of which we do not immediately perceive from our own reason and experience.—*Buck's Theological Dictionary.*

And when he saw a fig-tree in the way, he came to it and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig-tree withered away. And when the disciples saw it they marveled, saying How soon is the fig-tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.—*Matt. xxi, 19-22.*

Some persons pray for their daily bread, it is true, and some do not; but every one, without exception, either works for it himself, or secures the services of some of his fellow-men. He who would wish to secure a fortune or to learn a language, and content himself with praying that God would transfer stock to him, or pour down the gift of tongues, would be decided as insane. If you ask a man whether he would rely upon petitions to heaven for the accomplishment of any definite earthly wish, the incongruity of the means to the end appears then so glaring that he thinks you are ridiculing him, although the language employed may be the gravest and most decorous. He will pray either for objects which he is sure to obtain with or without prayer,

such as his daily bread, or for objects which he can not tell whether he obtains or not, such as that the kingdom of God may come, that his will may be done on earth as it is in heaven, etc., or for vague and indiscriminate gifts, the fulfillment of which is not to be referred to any distinct time, such as health, longevity, good desires, etc. It is only by its results being thus kept in the dark that the inefficiency of prayer is protected from exposure.—*Beauchamp.*

It is certain that the discoveries of universal law have reduced prayer among us to an anachronism. It makes no difference whatever whether the prayer be for a moral or an intellectual or a physical benefit.—*Conway.*

So continually has prayer failed to win an answer that, spite of the clearness and force of the Bible promises in regard to it, Christians have found themselves obliged to limit their extent and to say that God judges whether or no it will be beneficial for the worshiper to grant the petition, and if the prayer be a mistaken one he will in mercy withhold the implored-for boon. Of course this prevents prayer from being ever tested by experience at all, because, whenever a prayer remains unanswered, the reply is ready, that "it was not according to the will of God." This means that we cannot test the value of prayer in any way. We must accept its worth wholly as a matter of faith. We must pray because we are bidden to do so, and fulfill a useless form which affords no tangible results. In this melancholy position are we landed by an appeal to experience, by which we are challenged to test the value of prayer.—*Mrs. Annie Besant.*

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - AUGUST 10, 1918

**Subscription Rates.**

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one re-mittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

**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.

One of the most disgraceful exhibitions of religious fanaticism has just closed its final stage. The property holdings of the late Pastor Russell's church have been sold, thus winding up a career of practical uselessness, if not of moral injury to the community. All the officers and leaders of the church being now in jail, there remained nothing to be done except to sell the church building, which was easily brought about owing to its suitable location for warehouse purposes. Thus ends the life of a Christian sect which was as unnecessary as it was unprincipled. Its death raises the question as to how far organized religion can be trusted to be either moral, intelligent or patriotic. The sequel proves that Russellism was none of these. It died none too soon.

The myth that Ingersoll "stole" a temperance speech from "good old Dr. Gunn" and used it as his own still finds persons eager to believe it and newspapers to print it. One Charles Price of Baraga, Illinois, recently set the falsity afloat again through the *Chicago Herald*, with the assertion: "I am not sure that Sunday got said speech from Ingersoll, but I am certain that Ingersoll got that speech from good old Dr. Gunn." The fact of history is that Ingersoll never had the Gunn temperance speech, never used it, never claimed it; and he offered to pay any person a thousand dollars to prove the contrary. Nobody tried for the reward. The accusation was known to be a lie, and the enemies of Ingersoll preferred to preserve it for use rather than have it brought to trial and convicted. The thing has become a religious dogma, and what religionist ever consented to have a dogma put to the test of proof?

The reasons why the Y. M. C. A. huts charge the soldiers more for what they have to sell than is charged for the same thing elsewhere is interestingly and presumably correctly explained by a gentleman named Sheets connected with the work. Mr. Sheets is impelled to state these reasons because he has heard stories to the effect that the Y. M. C. A. is "profiteering." He says transportation is high and is charged to the soldiers. But how many who contribute to triangle funds are aware that what they give is used merely to supply the "Y" huts with goods to sell, and that the soldiers get them only by purchase? The defense is that the goods are "sold at cost." Cost to whom? They cost the Y. M. C. A. nothing. All

the funds it handles are contributed, except what it "borrows" from public appropriations. Did the organization trade on its own capital, the case might be different and its charges overlooked.

It appears to us that priests and ministers, like other men, should be judged by their practice. If they show no belief in what they preach, we are foolish to believe in it any more than they do. It also appears to us that their profession is as fraudulent as fortune-telling. Many a poor woman has been imprisoned for taking a small sum of money from a servant girl, after promising her a tall, dark husband and eight fine children; but men dressed in black coats and collars that button behind are allowed to take money for promises of good fortune in the "beautiful land above." It further appears to us that these spiritual guides should be compelled to come to a reasonable agreement before their trade is licensed. They should settle where heaven is before they begin business. Better still, perhaps, every applicant for a license should prove that some human soul has been guided to heaven. Until that is done, the profession is only robbery and imposture.

Take up an old sermon and you will find the Devil all over it. The smell of brimstone is on every page, and you see the whisk of his tail as you turn the leaf. But things are changed now. Satan is no longer a person, except in the vulgar circles of sheer illiteracy, where the preacher is as great an ignoramus as his congregation. If you take up any reputable volume of sermons by a church parson or a dissenting minister, you find the Devil either takes a back seat or disappears altogether in a metaphysical cloud. None of these subtle resolvers of ancient riddles, however, approaches Dr. Donne, who said in one of his fine discourses that "the Devil himself is only concentrated stupidity." What a magnificent flash of insight! Yes, the great enemy of mankind is stupidity; and, alas! against that, as Schiller said, the gods themselves fight in vain. Yet time fights against it, and time is greater than the gods; so there is hope after all.

It is agreed that the signs of the time point to a revision and "revaluation" of religion after the war. The witnesses are one in testifying that among the soldiers the old conceptions have gone forever. But have the soldiers become unbelievers and discarded religion? Their self-appointed spokesmen, the correspondents of pious newspapers, say not. Their rejection of religion, as we gather from many sources, goes no farther than this:

That they do not see any use for it;  
That the church has lost its attractiveness;  
That they do not want any preaching or praying or hymns;  
That the services are a bore, and the farther away the chaplains keep themselves the better the soldiers are suited;  
That the ideals of Christ are not those of the war or the soldiers;  
That soldiers dying do not go to heaven—they "go west," as when wounded they get "blighty," that is home and the hospital;  
That if there were a God he would end the war and the suffering.

Beyond this, it appears, their skepticism has not proceeded, and theologians have made a virtue of necessity by promising that the soldier killed in battle, or dying of wounds or disease, goes cleansouled through the pearly gates. And the correspondents assure us there is no unbelief in the trenches!

Priests are always warning men against deserting the creed of their mothers. An Italian professor, who wrote about Giordano Bruno, knew the trick of touching this facile cord of the human heart. Speaking of Bruno's philosophy, he said: "I call it plainly the negation of God, of that God, I mean, of whom I first heard *at my mother's knee.*"

But freethinking mothers—and happily there are such—will use their power more wisely; and, above all, will not shrink from their duty. They have the fashioning of the young life—a transcendent privilege, with an awful responsibility. They will see that love nurtures the affections without suborning the intellect; that the young mind is encouraged to think, instead of being stuffed with conclusions; and they will some day find their exceeding rich reward. Their children, trained in the school of self-respect and toleration, will be wiser than the pupils of faith; and the bonds of love will be all the tenderer and stronger for the perception that the free individuality of the child's life was never sacrificed to the parent's authority.

**Tell the Truth.**

I wish the clergy would stop lying. They pass their belief, or their faith, for fact. By doing this they not only get the reputation for a knowledge which they do not possess, but they wrong those who know as much as they do, or more, but who refuse to say anything that will deceive and mislead mankind. Not a human being on this earth knows a single thing about the future that lies unknown and unexplored, as far as we know, beyond the grave. Not one human being knows a single thing about heaven or hell or purgatory beyond the grave, and to pretend to such knowledge is to deceive and mislead mankind.

I am aware that the clergy claim to have a revelation concerning the future which warrants them in using language that, to say the least, supports their assertions. I know of no such revelation, and brand all their claims to possession of it as false. I challenge them to produce the evidence of such revelation, and to show to the world that they are not lying.

I am not ignorant of the fact that in the New Testament the person called Jesus prayed to "our father in heaven," nor of the fact that Christians to-day profess to believe that this Jesus was the "Son of God" and therefore must be accepted as having divine knowledge. Wait just a minute. I am one of a large company of unbelievers in the divinity of Jesus, and I speak for thousands, yes, for millions, who not only reject the dogma of his divinity but *who also reject the notion that Jesus as painted in the gospels was a rational person.*

Jesus used language which deceives the world. The man who wrote the gospel, making Jesus a supernatural character, failed to leave any records which prove his assertions. We are up against a proposition that removes the story of Jesus from the plane of legitimate criticism, and are told, not asked, to accept the hero of this story as divine. It is right here that we decline to be driven. The Jesus of the four gospels is to be judged by *his words* as well as by his deeds. There is no standard of human language which sets the stamp of rationality upon the words of Jesus, for the reason that no human being has ever been able to show that *there is a God, who is a father in heaven. All talk about heaven, and about a father in heaven, is the language of religious mania.* If this is not so, then let the Christian church, which accepts the language of Jesus as true and passes it as true, prove to mankind that this heaven exists and show where it is located.

It is time for the priest and minister to stop lying. We have been deceived long enough. The Agnostic seems to us to be conservative enough when he says respecting the future: "I do not know." That I call the language of honesty. Anything more than that is intended to deceive.

The assertion that there is a father in heaven who cares for the children of men is founded mainly upon the words of Jesus as reported in the gospel of Matthew. I impeach these words and this record, and declare it to be only the words of a person afflicted with religious dementia. We are forced to the conclusion that the Jesus of the four gospels is not a reliable character. We really know nothing of him except what these gospels relate,

and therefore all that we know of a Father in heaven is what a pious lunatic tells us.

This is why we ask the church to stop lying.

The church knows nothing about heaven, hell or purgatory, and it has no honest excuse for the use of these words. This age demands facts, demands a reason for what is taught to men; and if a person addressing men and women today can only say "Jesus said so," he should close his mouth rather than repeat the words of an irresponsible character.

L. K. W.

### The One-sided View of Religion.

While Freethinkers point to the failure of Christianity to abolish war, they have not seriously contended that the present war is a religious one or that religious interests, beliefs or influences have caused it.

Christian theologians are not so fair as the Freethinkers, for they assert freely that the war and all its horrors are due to a rejection of Christianity. German "materialism" is the "goat," and despite the Christian piety of the God-intoxicated kaiser and the faith of sixty millions of his Catholic and Protestant subjects, Germany is judged by the creed of Nietzsche, who rejected Christianity.

If Germany is thus to be explained and her course traced to the unbelief of one of her writers, it is only fair to inquire how the nations with which she is at war have managed still to retain their humanity and civilization. Take England. While Nietzsche was expounding his turgid philosophy in Germany, Bradlaugh was carrying on in England an advocacy of Atheism that by its clarity of thought and language would have reached the consciousness of ten Englishmen where Nietzsche appealed to the understanding of a single German reader. Bradlaugh was honored with election to be a member of Parliament, and has been succeeded there by another Atheist, John M. Robertson, who as an author has done more work destructive of Christianity than Nietzsche ever undertook. The fact that England is less militaristic, and therefore less brutal, than Germany, might be traced to the writings of these Atheists and of England's great philosopher, Herbert Spencer, likewise a rejecter of Christianity. And we must not forget the Agnostic Charles Darwin, who put humanity on scientific grounds by demonstrating the kinship of all life.

Or consider the case of France—Infidel France, which has not, like Germany, an officially established Christian state church, and which still cherishes the memory and the works of that prince of skeptics, Voltaire. From the point of view of humanity, compare France of to-day with France when she was recognized by the pope as the favorite daughter of the church.

And what about our own country, which achieved its independence in response to the call of Thomas Paine, and one hundred years afterwards was listening to Ingersoll? Suppose a German emperor, a Hohenzollern instead of a Washington, had declared that his government was "in no sense founded upon the Christian religion." That is the only official repudiation of Christianity ever uttered by the head of any state in Christendom; and if there is anything in the argument from Infidelity to brutality, America and not Germany should be "relentless, merciless and savage."

The situation is that Germany stands as an orthodox Christian nation. Nothing is more orthodox than to have a state-established Christian church. That the king is head of the church and that kaisers rule by divine right is an equally orthodox conceit, for the Bible says the powers that be are ordained by God.

That influential religious paper, the *Christian Work*, argues that a people will be like the deity they worship; but that is the reverse of fact. A people of necessity creates its own god, since none is to be observed in nature, and the god is like the people. He does not determine their character; they

determine his. We know what the German God is like by studying the Germans. They are his condemnation.

There is more humanity in denying the existence of even a good God than in setting up a savage ideal to worship. The trouble with the Germans is the savagery of their ideals and the inhumanity of their education, which make them oblivious of the rights of others, so that they act nationally like a crowd of street rowdies mobbing an anti-clerical speaker.

### Basic Americanism.

"I hold that religion is the solid basis of the American spirit," says Cardinal Gibbons in an article on "Americanism" in the July *Delineator*. He continues: "If it did not rest on this eternal and immutable foundation, the nation would crumble to pieces. It would be as vain to attempt to perpetuate the American spirit without religion as to erect a palace in the air, or on shifting sands, or to reap a harvest from seed scattered on the ocean's surface. Religion is to our democracy what cement is to the building. It makes all parts compact and coherent.

And so for our basic Americanism—religion. . . . I predict that out of this war will come not a new militarism in this country, but a new yearning for the peace of religious conviction, and that American citizenship will be baptized with a renewed faith in God."

It is proper to ask in this connection: Of what religion does the cardinal speak when he thus eulogizes what he calls the basic foundation of Americanism? The type of Christianity that has most affected the spirit of this nation is that which is popularly known as Puritanism; and not the Puritanism of creed, but that of a strong, vigorous and adventurous pioneer people, who dared and endured everything in order to establish on this continent a commonwealth of sturdy and energetic men and women, recognized for their loyalty to duty, and their persistency in achievement. Who has not heard of New England pride among the descendants of that hardy race who first landed on our eastern shores in the colonial days of history, notwithstanding the strange and oftentimes cruel religious vagaries which marred the integrity of their labors? These are the people who wrote their name large in the politics of early Americanism, not because of their religion but in spite of it; for no honest man can deny that much of the intellectual development of the newly-settled America traces itself by well-defined steps to the colonial settlers of Massachusetts, and to their kindred in old Virginia.

Is it of their religion that the cardinal speaks? If so, we know of no phase of thought and practice that the Romish church has more bitterly and untiringly assailed than this; not only the peculiarities of Puritanism as a creed, but even more strikingly that typical American spirit which all loyal Americans are wont to associate with our colonial fathers. The part played by Romanism in the development of a national spirit in this country has been infinitesimal as compared with that which grew up under the accomplishments of men of other faiths, and, in many memorable instances, of no faith whatever. The religion, if religion it be, that is responsible for the American spirit, and without which "the nation would crumble to pieces," has never received any sympathy from Roman Catholicism. Papal ecclesiastics have fought it persistently from the day of its rise. Witness the constant attacks of the Romish church upon the American school system. If there is one feature of the national life that illustrates the true spirit of America, it is that of the public school policy, which has always been a thorn in the side of Romanism because that superstition has been excluded from the school life; hence the falsehoods and misrepresentations heaped upon the American school by a body of priests quite devoid in heart and brain of the *real* spirit characteristic of our country.

Again, if Cardinal Gibbons attaches special strengthening and consolidating powers to religion, presumably his own, why is it that his rule has not worked in France? France, with her very small proportion of believers in Roman Catholicism, is more glorious today than at any previous period in her history. It is receiving the homage of every country in the civilized world. It is known among Romanists as an Infidel nation, and it is difficult to find an enthusiastic papist anywhere that is willing to accord to that noble people the merest fringe of sympathetic regard. Here is a country that did not "crumble to pieces" for lack of religion, but, on the contrary, showed a national spirit, unknown to its religious history, of such splendid proportions that it has called forth the admiration of all secular and religious communities, saving that of the disgruntled papacy. Every country that has shed its coat of medieval Romanism has been greatly benefited by the change, and has made it increasingly certain that the "immutable and eternal foundation" of a successful commonwealth is not what the churches call religion, but what common sense calls truth.

If by religion Cardinal Gibbons means love of liberty, justice, freedom of thought and of the press, separation of church and state, the recognition of the state as the highest power on earth, equal rights for all and a morality founded in reason, then he has made a declaration which because of its universal truthfulness no man can possibly deny. Such a religion is, in very truth, to our democracy what cement is to the building. Take this away, and the nation would inevitably fall. But if by religion is meant the general profession of a supernatural creed received upon the authority of man, then we unhesitatingly maintain that upon no such religion is built the great republic of America; for such a religion, instead of acting as cement to the building, would prove to be but shifting sand that constantly endangers the surety of the foundation.

We look upon these utterances of the Baltimore cardinal as so much persiflage, rhetorical flights of piety, clerical loyalty to a scheme of thought which has always failed of proof. The intelligent American needs no one today to tell him the source of his country's strength and prosperity, nor is he interested in an exhibition of the nation's glory under the camouflage of a supposed religious foundation. He knows well to what is due the national prosperity, and that the least of all the contributors, because the furthest from the national spirit, was that popularly known as ecclesiasticism. There is a new baptism awaiting American citizenship, it is true, when the war is won; but it will not have as its lesson a renewed faith in God, but a deeper love and longing for the truth in all things irrespective of the character of its origin.

Basic Americanism is separation of religion from the state, and there is nothing else to bear the name.

### Papal Nuncios.

The political character of the Roman Catholic church appears in no circumstance more conspicuously than in the appointment of papal nuncios to the different countries of the world. These appointments are made by the pope without any regard to religion, the chief idea being to secure a representative of the Vatican at as many courts and governmental centers as possible.

The latest bit of news in this direction is to the effect that Pope Benedict XV. is about to appoint a papal nuncio for China. One might well experience a feeling of surprise at this announcement, for China is a "heathen" country; and while there are numerous points of agreement in Romanism as compared with Buddhism, such a view of the religious question must be eliminated when the facts are clearly understood.

Pope Leo XIII in 1885 appointed a nuncio for Peking, and agreed to the establishment of a Chinese legation at the Vatican. This undertaking

was, however, finally given up, for it was found that the Vatican, having no substantial political power, no army or trained diplomats, could not protect its subjects—missionaries etc.—against any Chinese uprising that might occur. In this appears the absurdity of a church, a so-called spiritual institution, sending an official representative to a civil government with which it has no possible connection!

The primary object in such an instance cannot be a religious one, for there is no concord between China and the Vatican in this respect. Notwithstanding the statements of the Jesuit weekly, *America*, that the temporal power of the pope has been dead for several decades, there can be no doubt of the fact that the continued practice of the popes in appointing papal officers in every country that shows a willingness to receive them, is really an exhibition of temporal sovereignty so far as our times will permit it in the case of popes.

It is the fixed intention of Romanism to declare itself, through papal influence, to be a true world power; to be not only the equal of any state government at present existing, but, because of its added spiritual quality, to be the crowning sovereignty of all the governments of the world. It is not so much to watch over its ecclesiastical interests that the Vatican appoints nuncios, for this could be perfectly well done by the church diocesan authorities, as in the case of the Episcopal and other churches. Its aim is to secure for itself political power and prestige, so that in matters of state the Vatican may not be compelled to take a secondary place, and, least of all, be entirely excluded.

There is no act on the part of the Romish authorities which so completely invalidates their church as a religious organization as the effort they have unceasingly made to secure for it the ranking characteristic of the great World Powers. Christ is recorded as saying that his kingdom was not of this world, for the reason that God has no part with mammon; but the peculiar "sin" of the Roman Catholic church consists in ignoring this "divine revelation," and setting up an undoubted earthly monarchy under a thin veneering of ecclesiastical pietism, in place of a highly sublimated spiritualism, the ultimate end of which is the enjoyment of that celestial realm which is believed to be the home of God.

While denouncing bitterly this world, and all worldly or human policies, Romanism demands recognition as a great world power, on an equality with the strongest of the governments now existing, though it does not possess a corporal's guard with which to protect its claim. At no time has there existed in the world such an influential and pernicious farce as is that master of deceivers, the Roman Catholic church; which, representing itself to be both a church and an empire, is, in truth, neither the one nor the other.

### Let Government Enlist Them.

Steps have been taken by the government to reduce the number of "drives," ostensibly for war activities which have made existence for the past year just one hold-up after another. Six amateur organizations, mostly religious, will be recognized by the War Department and permitted to turn their collectors loose on the community, the names and sums driven at being as follows:

Young Men's Christian Association.....	\$100,000,000
Young Women's Christian Association.....	15,000,000
National Catholic War Council (Knights of Columbus) .....	50,000,000
Jewish Welfare Board .....	3,500,000
American Library Association .....	3,500,000
War Camp Community Service.....	15,000,000
	<hr/>
	\$187,000,000

The next drives by these more or less interested societies will follow the great Liberty Loan campaign in September, and it is inferred that they will be launched in the order named, the obviously more useful ones coming last. While the claims of the library Association and the Camp Community Serv-

ice are comparatively modest, it is not certain that they will be met, for when the country has been combed by the Y. M. C. A., the Y. W. C. A. and the K. of C. to the extent indicated, the tail-enders will not have exactly a fat chance of being in the money.

The New York *Tribune* says it has been proposed that these six organizations should unite in a single joint campaign, asking for the aggregate sum required (\$187,000,000), and dividing the proceeds among them according to a pre-arranged scheme of allotment. Although the simplicity of this plan recommends it highly, the *Tribune* has to admit that "still, there are objections." That is right, and the most strenuous objection would come from the organization assigned to first place, and the next strongest to the one that gets the second chance, and so on down the list. We do not know whether Catholics are or are not contributors to any of these funds—it is said that nearly all of the Catholic War Council funds have thus far come from outside the church. It is difficult to imagine a Roman Catholic giving \$1.87 when he knows a dollar of it will go to the Y. M. C. A. But perhaps the Catholics are not solicited by the K. of C., since there is a rule, instanced in the case of an Irish Catholic judge who went upon the New York bench under such a cloud, against "grafting on your own people." This is a different case, of course, but the rule might be irrelevantly brought up nevertheless.

Another plan is suggested, namely, that the work of all six organizations should be "merged, thereby eliminating not only the waste entailed where each one conducts its own drive for money, as heretofore, but also the waste of maintaining six different organizations to spend the money." The *Tribune* is mindful of the feelings of the promoters of the religious activities when it uses the word "waste" in place of a term indicating something less defensible—call it profit to the organizations. There is simplicity in the plan, but more in the mind of its proposer if he thinks that those organizations whose object is propaganda, and to whom serving the soldiers is a means, will subscribe to any merger that would cut out the salaried secretaries and colporteurs, and the sectarian gains through advertising and handling the funds separately. These are what in sporting parlance would be called their punch. Why not be reasonable and propose that the appropriations for war supplies be divided between the manufacturers, including the raincoat makers, and, say, the publishers of the periodicals that are doing the government's publicity work and paying postage under the new zoning system? Considered as economic opportunities there is about the same relation between the former and the latter as between the "driving" religious organizations and the Library Association and Camp Community Service.

THE TRUTH SEEKER, the Rationalist, the Secularist, have their own views about the course that should be taken, and they would agree that whatever useful service sectarian organizations are capable of performing should be supplied and directed by the government and paid for out of government-raised funds. If the "secretaries" can do this work better than anyone else, let them be enlisted and placed under orders, and the religious element eliminated altogether; for so long as that is retained there will be the "waste" of divided management, and the organizations will be under suspicion of aiming to serve some other end than their country's. And there is nothing else than that of moment and importance now.

### The World's End.

Romanism has no monopoly of religious absurdities. One of the eccentric notions now propagated by Protestants, and quite illustrative of that type of religionism, is to the effect that the end of the world, as described by Christ to his disciples, is paralleled exactly by conditions today. When the

Lord said: "Nation shall rise against nation and kingdom against kingdom, there shall be famine and earthquakes in divers places," he painted an accurate picture of the year 1918, said Rev. James E. Vance, the Southern Presbyterian moderator, preaching in a New York church on July 28th. He declared that the world was due for a change like that which came at the beginning of the New Testament. Serbia and Belgium have famine, the war has left hardly a nation in the world neutral, and recent earthquakes bear out the prophecy, said this wonderfully discerning clergyman.

There are many things that might be said on this subject, but we will confine ourselves to one or two comments. Who made man capable of bringing about conditions as they now exist? Will Christians allow that there is more than one creator in the universe? If man is but a puppet in the hand of God to do only such things as his creator has given him the power to do, it must follow, as the night the day, that what man does if not directly willed by God, is because of the ability to do evil, as well as good, conferred upon man when God originally created him. To be able to originate evil is as much an act of creation as to contrive things that are good; and so we read in Isaiah xlv, 7: "I (the Lord) make peace and create evil." If man created evil, he was the equal of God as a creator; but as it is not allowed that man had any part whatever, either in word or deed, in the making of himself, the obvious deduction is that God, having made all things, made evil along with the rest.

It is a most extraordinary thought that God should give to man the power to produce present-day conditions, which are so bad that they merit the bringing of the world to a close, while at the same time holding man responsible for them, and meting out to him a punishment commensurate only with the opinion of man's entire personal responsibility in the matter. The religious philosophy of man surpasses all other theories in incongruities of conception, and in irreconcilable methods of adaptation. Religion has not advanced one step in reaching a workable scheme upon which to base a true theory of life from that early stage of thought when men, from a sense of fear, petitioned the winds, the waves, the heat and the cold to be kind and pitiful, lest their anger cause feeble human nature to perish from the earth.

The idea that the world will some day reach a state which will immediately prophesy the end of its existence is a cosmological view well-known to every person familiar with religious theories. We can recall the strange and oftentimes amusing results which followed its announcement when we were children, and which have accompanied its belief ever since wherever the opinion was acted upon seriously. And yet the world goes on as it has done for millions of years. The folly of the pious thought has been demonstrated times innumerable, and yet the belief is adhered to as though it had just arisen and its falsity had never been proven by the course of events.

There is a most decided conflict here between the teaching of religion and that of science. As it has been science alone that has given mankind a true conception of astronomy, of geology, anthropology and sociology; so likewise, it is but just and right to conclude that science alone has revealed the secret of the age of the earth, and explained the reasons for its final perpetuity. The belief that teaches the near approach of the world's end, followed by a millennial period when the chosen of God will dwell for a thousand years with the newly-descended Christ upon the earth, finds no place in the teachings of exact science, nor in the natural history of the earth as unfolded by actual events. It is hard to believe in the sincerity of any person who, in such a matter, would be willing to sacrifice a demonstrable truth for a mere sentiment of religion. Many preachers appear like blind guides, leaders of the blind.

## WHY THE WORLD IS AT WAR.

### With a Plain Demonstration Why the United States and Her Allies Must Win.

By MARSHALL J. GAUVIN.

WE ARE passing through the darkest hour of the war. Democracy, the law of the many, and autocracy, the mastery of the few, are in the balance and upon the issue of the struggle hang the most momentous consequences for the human race. The war is your war, because it is the war of mankind, and no matter who you are or what you are, you have an interest in knowing how this unparalleled calamity was brought upon the world, what we are fighting against, and why it is imperative upon us to win if the liberty, the comfort, and the highest hopes of humanity are to be saved from destruction.

I am going to tell you the story of the unspeakable crime which the United States and her allies have pledged themselves to resist with every ounce of their power. I am going to tell you how the war was "made in Germany." And if any of you should resent my remarks with indignation because your ancestors were born in Germany, let me ask you to remember that I may have the right to be indignant because my ancestors were born in France. But what I say shall be animated by no prejudice, whether racial or other, for to me as to you the awful truth as to why humanity has been crucified during the last four years should be infinitely more important than any prejudice we may have about the land of our fathers. Let us then face the truth in order that we may swing our sympathies and our strength on the side of human rights.

In order to understand modern Germany, with her land-grabbing ambitions, it is necessary to know something of the history of her growth, her leaders and their policies. The dominant power in Germany is Prussia, the largest of her states, and the history of German expansion is the history of Prussia. The building of the German Empire began with Frederick the Great. Immediately on his accession to the throne of Prussia in 1740, that unscrupulous monarch, who dreamed of territorial aggrandizement and military glory, seized a part of the territory belonging to the aged bishop of Liege. In the same year he pounced in secret, with a powerful army of veterans, upon the beautiful and fertile province of Silesia, in Austria. Maria Theresa, the empress of Austria, fought him on bloody fields, but her forces were defeated, and Frederick added the province of twenty thousand square miles—the highest table land in Germany—to his own Prussia, which was only a little larger than the stolen territory. Europe was outraged at the dastardly crime, and in response to the wailing cries of Maria Theresa a coalition of nations united against the crowned robber. Thus arose the Seven Years' War, in which Frederick, with wonderful military genius and in spite of terrible hardships and disasters, fought off his foes and retained the stolen province at the cost to Europe of a million lives and the impoverishment and demoralization of several countries.

Frederick's next crime was his participation in the division and dismemberment of Poland, by which he added to his dominions what is known as Prussian Poland.

To retain his stolen property, Frederick filled his kingdom with fortresses and standing armies. He forged a military monarchy. He made Prussia a vast military power, an armed camp, so warlike that Mirabeau said of it: "Prussia is not a nation with an army; it is an army with a nation."

Frederick bequeathed to his successors an evil tradition, and from his time to our own day the kings of Prussia have adhered to his policies with singular consistency, enlarging their dominions by war when they could, building up and idealizing an ominous military power, despising democracy

in their determination to rule as absolute monarchs by divine right.

Today, Prussia boasts of having cemented the various states of Germany into an empire by means of blood and iron, but the truth is that Prussian ambition retarded the unification of Germany. The peaceable union of Germany was inevitable. In 1849, the Parliament of Frankfort, representing the democracies of all the German states, offered the imperial crown to the autocrat, Frederick William IV of Prussia. But that royal gentleman was unwilling to hold his title from the people, and rather than sacrifice any part of his irresponsible power as a Prussian king, he refused the proffered crown.

Then came Bismarck, another hater of democracy, a worshiper of the Hohenzollerns, a resourceful man of intellect, but without heart—a man of blood and iron. As the prime minister of William I, Bismarck, the champion of absolutism, the master of deception, dreaming of wars of conquest, doubled the Prussian army. His reason for doing this was kept a secret. Such an apparently unnecessary procedure, entailing enormous increases in taxation, brought down upon Bismarck the condemnation of the Liberals. Parliament refused to grant the large military supplies, and Bismarck, the dictator, standing inflexibly by the king, dissolved the chambers and sent the members home. The next four sessions of the chamber he brought to a close in the same high-handed manner. When the press demanded reasons for these things, Bismarck promptly muzzled it. Bismarck's reason for doubling the Prussian army was made known in 1863, for in that year, Prussia, with the help of Austria, launched herself against Denmark and seized the provinces of Schleswig-Holstein. The crime recalled to protesting Europe Frederick's seizure of Silesia. Prussia took Schleswig and to Austria was given Holstein. But she was not to have it for long. From the first, it had been Bismarck's intention to subdue Austria.

Accordingly, in 1866, Prussia hurled her forces against her former ally; Austria was completely defeated; Holstein was taken from her; and this province, together with several of the German states which were defeated and incorporated by Prussia for having taken sides with Austria, greatly enlarged the Prussian kingdom. These wars of conquest raised Prussia to a first-class military power.

Then came the war with France in 1870. The immediate cause of this war was a crime committed by the unscrupulous Bismarck. While sitting at table with his two guests, the Minister of War von Roon and General von Moltke, Bismarck received a perfectly innocent telegram from the king of Prussia, pertaining to a conversation the king had had with the French ambassador. Having carefully studied the telegram, Bismarck, in the presence of his guests, rewrote it, leaving out many words, in such a way as very materially to change its meaning. On learning of the changes that had been made in the telegram, which was to be sent to all German ambassadors and given to the newspapers, the Generals von Roon and von Moltke were delighted. The famous forged telegram was made to look like an insult, and it was agreed that it would goad France into declaring war. Bismarck, though itching for war, was anxious to have France declare it, for, as he explains, "success essentially depends upon the impression which the origination of the war makes upon us and others; it is important that we should be the party attacked." Delighted with the prospect of war, von Roon exclaimed: "Our God of old lives still, and will not let us perish in disgrace"; and von Moltke smote his breast and said: "If I may but live to lead our armies in such a war, then the devil may come directly afterwards and fetch away the old carcass." All this may be read in Bismarck's Memoirs. They had their wish; the war was declared; France, wretchedly unprepared, was crushed, and Germany, ruthless in her victory, demanded and received, as an indemnity, the prov-

inces of Alsace-Lorraine, and one billion dollars—a thousand million dollars—in gold; and France was compelled to maintain a large German army until the amount was paid.

In 1875, when France, marvelous in her recuperative powers, had paid the staggering indemnity with which it had been hoped to crush her, and had risen again to her feet, Germany was about to fall upon her with another war and annihilate her, but Russia and England interfered, and Germany was denied the pleasure of assassinating her neighbor.

After 1870, united Germany became one of the greatest manufacturing nations of the earth. The argosies of her commerce covered all the oceans and the seas. The markets of the world were open to her, and from every corner of the globe she returned home with swelling bags of gold. She became wondrously rich, marvelously prosperous. Recognized by all as the greatest military power in the world, admired by all for her science, her philosophy, her learning, her splendid commercial achievements, with a population steadily growing the while, she began to lose her mental balance in self-admiration. While her political system, her social system, her educational system, were framed so as to contribute to her military and commercial power, her most influential writers began to fill the minds of the people with fearful delusions as to the nature and character of the German people and their mission in the world. By laborious readings and misreadings of history, a long line of scholars sought to prove that nearly all the great men of Europe, the men whose work has reared the structure of civilization, have been Germans. Thus it was argued that Dante, St. Francis of Assisi, Raphael, Michelangelo, Leonardo Da Vinci, Machiavelli, and all the other great Italians were Germans; likewise, it was held that such great Frenchmen as Rabelais, Montaigne, Pascal, Descartes and Voltaire were Germans. It was insisted that all these men were fair of complexion and had blue eyes, and that there could be no doubt as to their German character. In this glorious host, as would be natural, of course, stands Shakespeare! In his monumental work on "The Foundations of the XIX Century," Houston Stewart Chamberlain, a German writer with an English name, is content to argue that Christ certainly was not a Jew. "Whoever maintains that Christ was a Jew," he avers, "is either ignorant or dishonest." He leaves the matter without being able to determine Christ's nationality. Then comes another writer, J. L. Reimer, who, in a work entitled "A Pan-German Germany," maintains that Jesus had the blue eyes and the roseate skin so clearly indicative of the fact that he was a German. Along with this, these scholars have argued that all the great nations of northern, northwestern, central, eastern and southeastern Europe are in reality of German origin. The English are represented to be merely a lost tribe of the German race.

We may laugh at these things, but they are no laughing matter. Taught by a host of writers whose works carry great weight, these delusions have entered profoundly and extensively into the education of the German people, until they have come to regard themselves as infinitely above the other peoples of the earth. Hence, when the kaiser told them that they were "the salt of the earth," they believed him.

Cherishing the terrible delusion that they were the chosen people of God, it came easy for them to regard themselves as destined to conquer and rule the world. They conceived a fearful jealousy of England. She held the position in the world which, as they thought, rightfully belonged to them. Hence everything was done to inflame their passions against England.

Dr. Emil Reich, the eminent Hungarian historian, in a book entitled, "Germany's Swelled Head," published in England seven years before the outbreak of the war, warned England that Germany was preparing to crush her, and implored her to do

her utmost to be ready to meet the attack. Dr. Reich was perfectly familiar with the German ideas I have mentioned, and he pointed out to the English people that it was not with the truth or falsity of those ideas that they would have to deal, but with the tremendous influence which those ideas were exerting upon the German mind. England, of course, could not believe and would not listen. But to show you how keenly Dr. Reich realized the danger, I will quote you a passage from his book, the American edition of which is entitled "Germany's Madness." Lord Roberts, realizing that England was in grave danger, was then vainly trying to rouse the country to a consciousness of the peril, and Dr. Reich, seeing the futility of the old soldier's efforts, observed: "To talk of universal military service, even if it is done by Lord Roberts, is hateful to the majority of British citizens. Where the victor of so many battles can carry no conviction, we should be only foolishly presumptuous in trying to convince our readers. *The facts of the near future will convince them.* Nations are invariably kicked, and never persuaded, into reforms." Never was a prophecy more literally fulfilled!

In Germany, more than in all the other countries of the world put together, there was developed, particularly during the last half century, a philosophy of force, a glorification of war. While the other nations of the world were dreaming of peace, and coming more and more to long for the harmonious development of humanity along lines of international friendship, Germany went on cherishing the clash of arms as one of the most blessed occupations of men. An almost endless line of German poets, philosophers, historians, statesmen, scientists, clergymen, journalists, and others cast their influence on the side of the noble and virtuous character of war. The most influential writers of the nation kept the glory of war continually dangling before the people's eyes. Whereas in England it was impossible to find a representative writer who advocated war with Germany, in Germany the writers who maintained that war with England would have to come were as common as leaves. Whereas in England only about twenty books dealing with military and naval matters were published annually, in Germany an average of more than seven hundred books and pamphlets on military matters came from the press every year. The fact is that for years before the outbreak of the war, while Germany was preparing to the uttermost for the coming struggle, the minds of millions of her people were obsessed with military ideas.

In this awful work of poisoning the mind of a nation, one man stands so far above all others as to have brought upon himself the attention of the world. This man was Heinrich von Treitschke, professor of history at the University of Berlin. To the tens of thousands of students who came under his charge, this man taught doctrines as heartless and pernicious as any that ever polluted the human mind. A reactionary of the reactionaries, a hater of every tinge of democracy, a man who spent his life in glorifying the power of the Prussian monarchy, this man held that lasting peace would be disastrous, denounced peace as a curse, and savagely assailed the movement that was growing up in the world for an international court of arbitration. He insisted that war engenders moral forces; he talked of "the sacredness of war"; he quoted Bible texts in support of warfare; he called upon men to sacrifice themselves for the power of the state, and he declared: "What a moral perversity it is to wish to strike militarism out of the heart of man." And again: "The living God will take care that the terrible physic of war shall be administered to humanity again and again."

But that was only a part of his teaching. Believing in Germany's mission to go out and conquer, he taught her, as a true disciple of Machiavelli, that in statecraft it was right to use every sort of deception to achieve the desired ends, and that treaties should be violated when it was no longer

to the national interest to adhere to them. To these viciously immoral doctrines he added elaborate vilifications of England. He denounced England's democracy, as exemplified in the ballot box; he found fault with her liberties; he held that English character was coarse because the people preferred sports to military drill; he even went so far as to hold that England had no beautiful scenery, when the truth is that England's rural scenery is among the most beautiful in the world. Such was the teaching of the deaf professor, who is said to have exerted as great an influence on the German mind in the second half of the nineteenth century as was exerted by Macaulay and Carlyle together on the mind of England.

(Continued next week.)

### Medicine and the Church.

The Christian church had its own theory of disease, and its own remedies, and it dealt in its own way with all opposition, writes Chapman Cohen in the *Freethinker* (London). The great Origen was convinced that "it is demons which produce famine, unfruitfulness, corruption of the air, pestilences." St. Augustine said that "All diseases of Christians are to be ascribed to these demons; chiefly do they torment freshly baptized Christians." Tertullian was convinced that an evil angel attended every person and caused disease. Other Saints and Fathers were of the same opinion. And the Church of England Prayer Book still has: "Whatsoever your sickness is know you certainly that it is God's visitation." What, then, was the use of doctors or of surgical science to Christians? None at all. So we find St. Ambrose declaring that the "precepts of medicine are contrary to celestial science," St. Augustine denouncing anatomists "who inhumanly pry into the secrets of the human body," and Tertullian denouncing the surgeon Herophilus for the blasphemy of dissection. The barbarians, in their repeated invasions of the Empire, had left intact the pagan medical schools at Treves, Arles, Bordeaux, Athens, and Alexandria. It was left for the Church to close them or sterilize their usefulness. A Church Council of 1248 and that of Rheims (1119) interdicted the study of medicine, while giving monks the control of the treatment of disease. The Council of Beziers (1246) prohibited Christians applying to Jewish doctors for treatment, and this at a time when the practice of scientific medicine was in their hands. The Dominicans, in 1243, prohibited all books on medicine from their monasteries. Pope Innocent III. forbade physicians practicing save under the supervision of an ecclesiastic. Honorius (1222) forbade priests studying medicine, and, at the end of the century, Boniface XIII. interdicted surgery as being Atheistical.

The Christian world had its own pharmacopœia, which both piety and profit impelled them to preserve. In the matter of specialization, the religious theory of diseases lacked little. It was, indeed, a monument of ill-spent ingenuity. The human body was mapped out, and each part placed under a special director, beginning with God the Father and ending with now unknown saints. Diseases were shared out in a similar manner. St. Gall cured tumors, St. Valentine epilepsy, St. Polonia diseases of the teeth, St. Roque the plague, St. Hubert the bite of a mad dog, St. Clara sore eyes, St. Gervaise rheumatism, and so on through every complaint the flesh is heir to. In the case of any disease the plan was simple. One merely hunted up the celestial directory, and having paid the necessary fee—a by no means unimportant part of the procedure—one's concern was at an end. In addition there were innumerable relics which played an equally important part in the Christian science of medicine. The saliva of saints, along with water in which their hair had been dipped, was esteemed of great curative value. Parings of saintly nails, remnants of saintly clothing, and even saintly ordure, were all esteemed as remedies. At Cologne cathedral was preserved—and is still, for aught

we know to the contrary—the skulls of the Wise Men of the East. The relics of St. Rosalia at Palermo had thousands of cures attributed to their efficacy; and even after Professor Buckland discovered they were the bones of a goat, the cures went on just the same. Nor did the trifling fact of their belonging to men prevent the bones of St. Ursula and some of her eleven thousand virgins demonstrating their efficacy. Sacred pools, streams, and fountains abounded, each with its list of cures. The touch of an anointed person was also of great value, a superstition that lingered on into the eighteenth century, and was exemplified in the cures narrated of Queen Anne.

Among savages there is but one cause of insanity. It is caused by an evil spirit taking possession of a person. This was precisely the theory taught by the Jesus of the New Testament, and exemplified by him in practice. And the teaching was fully endorsed and carried out by the Church for centuries. Officially, it is so still, for the 72nd Canon of the Church of England reserves the power of casting out devils to licensed persons, while the Catholic Church still teaches it. With the organization of the Church came the organization of the power to cast out demons—to doubt which was Atheism. The power became so developed that in the fifteenth century a Bishop of Beauvais not only caused five devils to leave one sufferer, but actually compelled them to sign a document promising not to molest this person again. But all other exploits were eclipsed by the Jesuit Fathers of Vienna, who, in 1583, produced a record of 12,652 devils that had been cast out by them. The exactitude of the figures disarms all criticism and silences all doubt.

Dr. Henry Maudsley may well ask, "What place could a rational theory of insanity have in such an atmosphere of thought and feeling?" Insanity being, on the authority of Jesus, produced by devils, the rational cure was to get the devils out again. All over Europe people were whipped and chained and ill-treated, in the hope of making the dwelling-places of the devils so uncomfortable that they would come out. Lecky has collected a number of cases of people who were even burned for fancying themselves angels, Antichrist, or similar fabulous characters. Thousands of insane people—mostly women, for it was said the devils had more power with women than men—were burned for witchcraft. The state of public asylums even a hundred years ago was a disgrace to civilization. In Greece and Alexandria, centuries before, lunacy had been treated as a disease of the brain. It was left for Christianity to forsake this useful lead, and return to the practice of savages. Not till the scientific labors of men like Pinel in France, and Tuke in England, beat back religious ignorance, did the Church surrender its theories and put a close to one of the most discreditable chapters in the history of civilization.

### Freedom.

The greatest blessing to be enjoyed by the human race, is the heritage of freedom—freedom, not only of action, but of thought.

It may be urged by some that no restriction can be placed upon thought; but this is a mistake. Circumstances, environment, and education, may all conspire to enslave thought as well as action.

One who has been taught to believe it is wrong to investigate, or study all sides of all questions, or, one who refuses to do so, is a mental slave.

Anyone who endeavors to prevent the human race, or any part of it, from exercising this function of the brain to the fullest extent, is an enemy to mankind, and is himself a slave to prejudice and superstition.

At this stage of human activity, no one is entirely mentally or physically free.

In the earliest ages of human education, man was taught that physical prowess alone entitled the individual to the right to rule absolutely. Today, though to a limited extent, we are taught the same thing. But when we fail to teach that brute cour-

age or force, confers that right, we are taught that possession of wealth does. And, we are living in conformity with that doctrine.

The secular and religious press seem to vie with each other as to which shall excel in the work of enslaving the intellect—the one on political and economic questions, and both on the subject of religion. Neither will voice both sides of those subjects.

No subject should be too sacred for free discussion. Freedom of thought and action both depend upon a free expression of thought.

CHAS. F. RANDALL.

### The Great Lie.

Mankind has long been crazy, on the subject of the Lord,  
Who is said to have created us by uttering a word,  
And in spite of all the evidence that Science can afford,  
The lie goes marching on.

Old as era neozoic,  
Unrefuted by the stoic,  
Fostered by the paranoic,  
The lie goes marching on.

This lie was first invented by the medicine men of old.  
Who relieved their simpler neighbors of their chattels,  
food and gold.

Now with swagger that increases every time that it is told,  
The lie goes marching on.

Vain the growth of modern knowledge,  
Vain the teachings of the college,  
Spite of common sense and logic  
The lie goes marching on.

This lie makes men the willing slaves of all ambitious  
priests,

It reduces human beings to the level of the beasts,  
While the prelate on the best of earth's productions daily  
feasts,

The lie goes marching on.

Spite of honest contradictions,  
Bolstered up by many fictions,  
Adding to mankind's afflictions,  
The lie goes marching on.

How long shall man submit to the abominable fraud?  
How long the superstitions of the prelacy applaud?  
Shall this lie earth's benefactors of their just deserts de-  
fraud

As it goes marching on?

Stand, in manly self-reliance,  
Set the churches at defiance;  
Trusting only truth and science  
Man shall go marching on.

GEORGE LOWE.

### Symbols.

Nearly everyone is familiar with the account in Exodus xxxii, in which Moses stayed forty days and forty nights on Mount Sinai, and the Israelites, not knowing what had become of him, besought Aaron to make them a golden calf. Moses' anger rose very high, and he threw down the tables of the law, and took the calf and burnt it, stamped it to powder (Deut ix, 16), strewed it upon the water and made the people drink it. He then called the Levites and had them slay about three thousand people.

There is no reason known to me why the story should not be accepted just as it stands, save possibly that the number of slain is exaggerated. It has been used in nearly every Christian pulpit to illustrate the great tendency of people to fall into sin. And yet the Israelites had only set up a symbol that everyone who has a trace of poetry or of nature in his heart will understand. The flocks and herds of the people had been their salvation from death on the long journey from Egypt (long in days if not in distance). The peace offering they gave may have been to Moses' God Jehovah, or it may have been to some of the gods of whom they had been taught in their youth. They doubtless offered it, hoping for a cessation from the iron and bloody rule of Moses.

Moses' anger when he came down from the Mount was perfectly natural, if we consider the man. He wanted the Israelites to give him the entire credit for their salvation, and his anger and the subsequent massacre resulted from jealousy.

Yet if the Israelites were idolaters in thus setting up a calf as a symbol of their salvation thus far, so

also must Christians be idolaters who look to the cross as a type of their salvation.

Yet there is a difference, and it lies in favor of the Israelites. For the symbol the Israelites set up typified a salvation from a real death, whereas the cross typifies salvation from an imaginary death.

Cleveland, Florida

J. C. C.

### Blind Leaders.

I have often wondered how the clergy can be so dogmatically sure that they are preaching the truth, as the majority of the profession, so far as I can judge, read very little outside the requirements of the average Sunday sermon. For my town of about 400 population, there are two churches with regular ordained ministers—Congregational Orthodox, and one of the New Jerusalem, as they call it. There is also a Universalist society, without a settled minister, and the church is opened only a part of the time. In the Orthodox church mentioned the minister said in conversation that he did not read religious subjects to any extent outside of his own belief, with a view to seeing what was thought to be true or false in theology. For the New Jerusalem church two of the ministers have died within the last seven years. I knew both of them very well, and cherish their memory as upright, honest men, and they were thought much of by the community. They adopted about the same policy in regard to reading as was the case with the Orthodox preacher, and if we estimate their value in the sense of what clerical teachers might or should be, they were in the ruts. I once spoke to the last two preachers in regard to certain great writers, mentioning Darwin, Huxley and Spencer, but they took no interest in them, and did not care to consider any facts antagonistic to their church dogmas.

Of course there have been and still are among the thousands of so-called Christian preachers certain men who preach a broader theology, name it what we will,

The late M. J. Savage, J. F. Clarke and Theodore Parker are examples, but such men are by the bulk of Christians considered heretical. As clergymen are supposed to be leaders and guides to religious truths, then these men certainly should be familiar with writers who take the negative side of Christianity, as well as with those who advocate it. Of course, their sermons ought not to be confined to either side of the question, still if the preacher himself knows only the Christian side, he is handicapped, and his preaching can never reach the high level it otherwise would.

The mere fact that a sermon is based on the words of the Bible is no proof of its truth or falsity, and if we consider the source of the Bible, the antagonistic views of its many writers, there need be no surprise. I wish the book was read more extensively that it is, and in a comprehensive way. We should have some grasp of it as a bit of curious and interesting literature. Years ago, I often heard Mr. M. J. Savage preach, and was more impressed by him than by any other preacher that I have listened to. His sermons showed a grasp of the cosmic philosophy and they were very searching. He preached at one time six sermons on Evolution, giving a comprehensive view of the subject which was understood. Boston was a great loser when he went to New York.

OBSERVER.

Word comes from the front that Chaplain Bringham, overrunning his objective, was captured by two Boches, and that he turned upon his captors, killing one and bringing the other in as a prisoner. An account of the incident assigns to Chaplain Bringham the text: "Think not that I come to send peace; I came not to send peace but a sword." Our government may have been moved by principles of humanity when it exempted the clergy from military duty. A few men like this chaplain would bring upon our army the reproach of frightfulness.

### NOTES AT LARGE.

Rationalism is wholly consistent with the maintenance and safeguarding of democracy. The statement is not true of religion, all forms of which set up privileged persons, places and property—persons favored politically and financially by the state, places that are "sacred," and property freed from the burdens of taxation. The persons are the reverend clergy. To mention one of the forms of privilege accorded them, they travel on railroads at half the cost to other passengers. Suppose a sailor enlisted in the navy is stationed at Philadelphia, and takes advantage of forty-eight hours of liberty to visit his home in New York. The fare on a government-controlled railroad costs him *more than two days' pay*, for there is no concession in these circumstances to men in uniform, unless they are chaplains. The chaplain gets a half-fare ticket at the same window, over the same road, at a cost of *less than one-fifth of one day's pay*. While this is not democracy, the government probably finds it good policy thus to bribe the clergy, who by virtue of their calling are essentially lawless and would make trouble if their privileges were taken from them. There are corporations that retain distinguished lawyers on their payroll, lawyers who are paid not to appear in court against them, but from whom no service is required. Are the clergy privileged and their churches exempted on the same principle? Do they have to be paid to be patriotic? If not, appearances are against them. Why does not every individual of the clerical body say to the government: "Command my services at the same rate you pay the soldier. For once in my life let me act the man"?

The faith which wrecked "the grandeur that was Greece and the glory that was Rome"—the faith which buried the science, art, philosophy and literature of antiquity under a monstrous heap of brutal rubbish, out of which they were slowly and painfully excavated after the lapse of a thousand years—this same faith is still a danger to the highest welfare of mankind; to its reason, its conscience, its sense of dignity, and its spirit of brotherhood; above all, to freedom of thought, which is the sole guarantee of real and durable progress. If we turn to Russia, we see at a single glance the fruits of superstition and its twin-sister, tyranny. By means of a swarm of ignorant, and often drunken and immoral priests, the masses of the people were kept in wretched subjection—hewers of wood and drawers of water, toilers for the huge army of officials, aristocrats and princes—and conscripts for the army; while the best and noblest, in whom there still throbbed the pulse of freedom, blackened the highways to the mines of Siberia, where hell was more than realized on earth, and the dreams of sour-blooded theologians were outdone in misery and horror. The tide has at last changed. The czar is dead—murdered by the very people whom he held in subjection. The church is well-nigh dead also if deserted temples and neglected functions are an evidence of disruption and decay. The revenge of nature is more effective than the seeming wrath of God. Religion, no more than any other evil, can with impunity forever act its cruel part.

The installment of Brand Whitlock's "Belgium" in the current *Everybody's* contains the following paragraph describing one of the earlier outrages committed by the German government in occupied Belgium:

"There were always 'incidents.' Down in the Place Ste. Catherine, near the church of that name there was a statue of Ferrer, placed there, I believe, by the Socialists, a great bronze figure in the nude, a man holding aloft a flaming torch. Suddenly one day the city authorities received a letter from the military governor of Brussels, saying that he had been told that the statue had been 'soiled in a grievous manner by a malevolent hand.' Therefore the city authorities must at once remove the monument. The city authorities, Catholics, Independents, Liberals, Socialists, unanimously refused; there was a long



correspondence, and excitement for a week; the local authorities refused to move in the matter, and finally the Germans sent soldiers down to the Place Ste. Catherine, built a scaffold around it and took down the bronze statue, while a number of curious Belgians, held at a



THE BRUSSELS STATUE OF FERRER DESTROYED BY THE HUNS.

discreet distance by armed guards, looked on in amusement. The statue was removed with the greatest difficulty; they had to use flaming chemical lamps to melt the poor man's feet in order to get him off his stone, and then the bare pedestal stood there, a much more eloquent monument to liberty of conscience in the world than the statue had ever been. And then the Germans took away the pedestal, and leveled and smoothed over the spot where it had been, and the fancy of thousands who had never thought of Ferrer, gazing on the vacant scene, might erect a monument as high as they pleased."

The Ferrer monument in Brussels was inaugurated, or dedicated, on November 5, 1911, under the auspices of the international Freethought movement with which Ferrer was identified. Radicals of all kinds, including the Socialists, contributed to the fund and were present at the ceremonies. A picture of the monument, with an account of the proceedings, appeared in *THE TRUTH SEEKER* of December 2, 1911. The removal, and the circumstances attending that act, were recorded in the number for March 6, 1915. The Belgian clericals, before the war, had attempted to force the Belgian government to remove the memorial, and according to advices from Brussels it was they who defaced the monument by splashing it with filth. The vandalism naturally aroused much indignation, and there were gatherings of protest against the instigators of the act, whereupon the German authorities ordered and carried out the removal on the pretext of preventing public disorders. The outrage almost reconciled the Belgian clericals to the German occupancy.

The action of the United States Senate in recommending the Angelus to the President and people of the country extorts a protest from *B'nai B'rith Messenger* (Los Angeles), the official Jewish organ of the Pacific coast. It tells the Jews that if they conform to the plan, "they will be reciting a strictly Catholic prayer, and one not addressed to God but to the Virgin Mary," and will thus approve "a seeming infraction of our fundamental law to worship God according to the dictates of our consciences." The Catholic senators probably knew what they were doing when they voted this Angelus stuff upon the country; the Protestant senators did not, or were too politic to expose the joker in the resolution. The evil is one that might have been avoided

by denying the principle. Under the Constitution neither Congress nor the President has jurisdiction over praying. The recommendation is at best a work of supererogation except for the indolent souls who do not wake up until twelve o'clock. Every praying patriot will have begun his invocation for the triumph of American arms before the sun is an hour high.

A Freethinking soldier, a non-commissioned officer, stationed in the South, writes that "about the only chance a fellow has to escape being pestered to death by solicitous church workers is to claim Atheism and accept social ostracism and perhaps reprimand from higher up." This soldier was placed in charge of a convalescent building provided by the Red Cross, and when a religious organization attempted, without permission, to enter it for the purpose of holding a church service, he had the satisfaction of telling the invaders they were trespassing and must go elsewhere, and both the Red Cross and the government approved his course. His duties have brought him in close touch with the Red Cross, and he says: "I have nothing but the highest praise for the manner—I should say the American manner—in which all their work is conducted."

The supremacy of the state over the church has been asserted in the case of a Catholic priest the Rev. Edward Heinlein of Mount Vernon, which is a suburb of New York. The Catholic archbishop placed this priest in charge of the Church of Our Lady of Victory, but when, through her pastor, Our Lady refused to sound her bells in celebration of an American victory overseas, the state, represented by a patriotic judge, gave Cardinal Farley's man the choice between two months at hard labor in the workhouse, with a \$400 fine, and leaving Mount Vernon, Our Lady and all, never to return. It is a notable case—one of the sort that would inspire the late Father Phelan to exclaim, "To hell with the government of the United States."

Nothing can separate the kaiser from his fixed delusion that God and his sword are winning. To the German army he has addressed another one of his proclamations, part of which runs thus: "The German people, convinced of its just cause, resting on its hard sword and trusting in God's gracious help, has, with its faithful allies, confronted a world of enemies. . . . The desperate efforts of the enemy will, as hitherto, be foiled by your bravery." For his piety and faith, the kaiser will long be remembered in religious circles as one who did much in his day and generation to make the world safe for hypocrisy.

Another novena is in progress at the St. Ann miracle joint in this city. It is advertised that this novena "will be of special importance to American soldiers and sailors, because all of them can be placed under the protection of St. Ann by having their parents, friends or relatives enroll them in the society." The joint will probably sell a large amount of its insurance at 100 per cent. profit, as no claim arises in the event of wounds or death.

The President should allow the Senate resolution for a noon-day prayer to the Virgin Mary to lapse for want of action. Or if moved to give a reason for ignoring it he might say that the union of church and state must be broken at some point, and that this point may well be where the chief executive is asked to set up new precedents for intermeddling with the religious habits of the people of the United States.

Dr. J. Danforth Taylor of Boston, who let us know a while ago that he expected to be called for war service, has had an opportunity to begin his duties right at home. He has a cottage on the coast but a few hundred yards from the place where a

German U-boat shelled and sank a tug and some barges last month. He turned his cottage into a temporary hospital, while frightened neighbors sought shelter in his cellar. The shelling of the tug and its tow was an act of pure destructiveness, and perhaps the bill will be presented to Germany when the war is won.

We saw on the ferry boat the other day an automobile lettered "Chaplain's Car," with a chauffeur on the front seat and a uniformed clergyman in the tonneau. It impressed us with our insignificance and futility to reflect that if we were to sell our house and give the proceeds to the government, the entire amount might be absorbed in six months by the salary and expenses of this Roman Catholic chaplain, and we should after all have done nothing to win the war.

A law of England provides that bequests left for masses and to members of religious orders are invalid as being given to "unauthorized persons for superstitious practices." The act was lately invoked by the heirs at law of a man who had left \$1,000 each to four such "persons" for "masses for the repose of his soul." The court decided in favor of the heirs.

Mr. David Rubin of 516 West 175th street, chairman of the Propaganda Committee of the New York Secular Society, would like to get names of lecturers on Secular subjects for the lecture program of 1918-1919. Speakers will correspond with Mr. Rubin at the address given above.

Which was first—God or the priest?

#### THE LETTER BOX.

REV. C. EDWIN BROWN, Tecumseh, Neb.—Please run along. We cannot be annoyed.

D. F. HOWARD, Oregon.—Our reply to your inquiry, sent you in your self-addressed envelope, came back from the dead letter branch of the post office.

D. E., Maryland.—Your verse is right as a trivet, with all its feet down to their bearings. It is not the sort that wrings from us the cries of anguish you have noted.

D. D. M., New Jersey.—There is no hard and fast line, nor any place for one, between religion and superstition, miracles and magic, profession and hypocrisy. Distinctions have been drawn but not established.

E. C. W., New York.—Your opinion that, excluding the Germans of the faith, nineteen-twentieths of the Catholics in America are loyal to the United States, is sound enough. A smaller percentage are loyal to the Allies, while the pope, as an English prelate said of God, is on the fence.

H. H. V., Pittsburgh.—Earle William Gage's article in the *Dispatch*, dealing with the Declaration of Independence and its origin, with no word of credit to Thomas Paine, does not warrant that paper in calling him a "student" in any complimentary sense. But for Paine there might have been neither declaration nor independence.

LUCY WATERS PHELPS, Massachusetts.—It must be a source of gratification to you to reread now your protest made in 1902 against the public and official attention then bestowed upon that Hohenzollern person, Prince Henry, the kaiser's brother. There were some sharp comments on the affair in *THE TRUTH SEEKER* of those days, Hugh O. Pentecost's among them. *THE TRUTH SEEKER* itself said editorially: "But through all the blare and pomp of his reception, right through the gold spent for his comfort and edification, clear through that magnificent yacht, over the heads of scores of officers and sailors and servants he had to wait on him, one could see that poor German peasant woman hitched beside a dog to a cart drawing manure to a field to raise wheat and rye and barley to pay for it all. *Kings as well as priests must go.*" During the prince's stay a yacht built here for the kaiser was launched. Miss Alice Roosevelt christened the craft, while her father the President stood with head uncovered. The prince and his attendants kept their hats on. We then recorded the opinion that Emperor William had sent us his brother to repair a political error committed by Germany during the Spanish-American war, and to prove if he could that Germany was a better friend of ours than England—in which attempt he failed. The Socialist member of the Massachusetts legislature, Carey, was not by any means alone in deprecating the servility shown toward Henry by representative Americans, but he appears to have been the only prophet to foresee that tomorrow the Huns might be at our throats.

## A New View of Man's Origin.

Periodically a man rises from the rear seats of the academic theatre and flourishes a new theory. To imagine the scientific world dull and sedate is an illusion. The political world is not more animated and torn by disinterested controversies. Anthropology has been particularly lively for some years, and the astonishment of the public at learning that a new theory has arisen in it is as naive as the excitement of British journalism at the news that a new star has appeared, or that the Germans have rather more resources than anybody thought.

The new theory of human evolution is attributed to Professor Wood-Jones, of the University of London, who seems to have taken the public into his confidence very liberally. I hesitated to write about it, because to attribute to any man of science the views which the average British journal ascribes to him is to invite a libel action. As far as one could gather, the new theory was that man did not descend from an ape, which no one had claimed, and was not even a near relative of monkeys or apes. His branch of the genealogical tree joined the main stem far below the point where the apes branched off. A prodigious antiquity was suggested, and the impression was conveyed that forty years' Rationalistic literature about man and the ape was now waste-paper. In the way of evidence mention was made of a very ancient, yet highly human, skull discovered in Australia. And the general impression was given—this seemed to be the main point—that all this scientific bullying of the last forty years, owing to which many weak souls have abandoned their pews in church, was again proved to be mere Prussianism.

At last we have the authentic words of Professor Wood Jones.\* The essay is published by the Society for Promoting Christian Knowledge! Whether the reader will see in that fact any connection with the general impression, which I have described, of some loss of prestige on the part of science I do not know, but it is a weird development. It would be interesting to discover in what precise year the S.P.C.K. ceased to shower upon its public pamphlets which scornfully repudiated the notion of the evolution of man. Anyhow, here is the Society now publishing, presumably as Christian knowledge (though the relation of the theme to Genesis or the doctrine of immortality is scrupulously ignored), a little work in which a learned professor of anatomy slashes his colleagues for believing that man is descended from anything so intelligent as an ape, hinting that our forefather is more probably some miserable insect-devourer of a far lower type, and scornfully denying that 600,000 years—to say nothing of 6,000—measure the antiquity of the race. One can only trust that the Society knows what the effect of this will be in Little Bethel. Certainly the only "Christian" feature of the business is the unholy joy that (as is supposed) science has proved wrong once more.

Now, it does not matter two cents whether or no science has erred on the point with which Professor Wood-Jones deals. Man has been evolved. Except Roman Catholics, whose imposing recent "Encyclopædia" blandly denies that fact, we all admit so much. Further, the immense range and variety of new views we have got from that fact remain. There is not a single branch of anthropological science, in the broadest sense, that has not made five centuries of progress in half a century through the discovery of man's evolution. The incalculable service of Darwin and Huxley and Spencer remains. Not one of these further and more important advances depends upon the relationship of man to any particular animal. That is a purely academic question, and it was answered on purely scientific grounds. It is not of the slightest interest to Rationalism whether man is the first cousin of the orang, the gibbon, or the Machaerodus. It is a matter only of secondary speculative interest to us as students of science.

\*"The Problem of Man's Ancestry."

Similarly in regard to the antiquity of man. It is a purely speculative and unimportant question whether man is about 500,000 years old, as has been generally (and very vaguely and tentatively) held, or a million years old, as Professor Keith thinks, or two million years old, as Professor Wood-Jones and the S.P.C.K. seem to suggest. I like the two-million idea in some respects, because church folk generally smell sulphur about "millions of years." The only difficulty is that human evolution in that case becomes so slow that it again ceases to be intelligible. Half the time at least must have been spent, without a foot of progress, in the undraped *dolce far niente* of the genial Eocene and Miocene periods. Perhaps that was "Eden." But it was neither pretty nor edifying.

Professor Wood-Jones encourages his Christian readers by starting with a few pleasantries at the expense of Professor Haeckel. He refers chiefly to "The Last Link," in which "Haeckel traced his evolution of man in twenty-six stages." At the twentieth Haeckel put the *Lemuravida*; though "what the *Lemuravida* were no man knows, since they were a purely hypothetical group invented by Haeckel for the purpose of filling in a gap." Laughter in the gallery, I suppose. But Haeckel made his meaning quite plain. Professor Wood-Jones not only knows, but says, what the *Lemuravida* are. None of the known groups of early Mammals could, apparently, contain man's ancestor, so Haeckel invented the term for the unknown, but admittedly real, common ancestor of the Primates. Similar humor is expended on Haeckel's later "stages of man's ancestry," the *Lemures* and *Simia*, and we are assured that Haeckel claimed "absolute certainty" for his scheme. I cannot find the claim, or anything more than a claim that it is "beyond doubt" that man comes from "an extinct *ape-like* form"; which is precisely the position that Professor Wood-Jones quotes as that of Dr. Gregory in "the latest and most authoritative work upon the evolution of the Primates."

As to the antiquity of man, any reluctance to admit that the received estimate must be enlarged is not likely to come from readers of Haeckel and Huxley. But we require rather better evidence than Professor Wood-Jones produces. The Pilt-down skull need not have been introduced. Its suggestion of a vast antiquity depends on anatomical features which are still much disputed. The actual geological age to which the remains belong harmonizes with the current view of man's antiquity. The only other indication given is a skull found in Australia in 1884, and recently "re-interpreted." One naturally hesitates about these re-discoveries of skulls that have been known for forty years. It was contemporary, the author says, of "huge species of pouched animals which are now extinct." Well, man was contemporary in this continent with huge species of the mammoth and rhinoceros which are now extinct. In fact, the author's whole procedure is here rather fantastic. The bones of the dog were found "at the same early period"; though what period it was he resolutely declines to speculate. Now, they must both have gone to Australia by boat, therefore the extraordinarily early man of Australia must have been already "an expert boat-builder," a tamer of animals, a totemist, and a user of the boomerang.

This is all rather bewildering. This man broke into "the Pleistocene fauna" of Australia. Well, according to Professor Keith, who is as fond of big figures as Professor Wood-Jones, the Pleistocene stretches back at the most only 400,000 years ("Antiquity of Man," p. 561). We are, therefore, amazed to find our author saying that this Australian man tamed dogs and built boats "at a period when, only a comparatively short time ago, no scientific man would have admitted his existence as a zoological type." Why, even the despised Professor Haeckel put his "Java man" earlier than the Pleistocene, and it was virtually agreed thirty years ago that man must be Tertiary (or earlier than the Pleistocene). It is clear that the author is

extremely confused about the whole geological scale. Most people admitted even "Miocene man" long ago. He is hardly less confused about Australia. It is curious to say that the incoming Australian must have been "an expert boat-builder," since he would have to cross "an unquiet tract of ocean." From New Guinea, from which many think the black came, the stretch of ocean is not wider than from the south of Australia to Tasmania. But the latter was almost certainly dry land long after the Australians arrived, since the Tasmanian, who had no boats, was driven there by the Australians. Why may there not have been a land-bridge in the north at the same time?

These technicalities lead to a concluding section which is hardly less confused, but more to the taste of members of the S.P.C.K. Having demolished Huxley and Haeckel and Spencer, Professor Wood-Jones asks if their teaching was a harmless speculative aberration, or if it had practical consequences. Of course, he concludes that it had practical consequences of a quite serious and lamentable character. It has "left its stain." Apparently the horrible degeneration of our time since 1859—Professor Wood-Jones expressly chooses the year of the publication of Darwin's book—is at least largely due to the Darwinian doctrine. The leaders, of course, dwelt on the "nobility" of the new idea; but "for the masses the new teaching proved that by a transit, marked by catch phrases, man had originated after an acute and bloody struggle for existence, and by a process of the survival of the fittest, from an existing anthropoid ape."

On which I can say only that if this sort of thing is now said by professors of London University we certainly have degenerated since 1859. The sentiments are as bad as the literary quality. The masses, of course, had a vague idea that the new doctrine derived them from an ape; but it was almost entirely clerical writers who gave them the idea. Whether they will improve now that they know authoritatively that our ancestor was more nearly related to *Tarsius* than to the gorilla is a question. Personally, I do not think that the war would have been averted if *Tarsius* had come into his own thirty years ago. Professor Wood-Jones will say that what he means is that it is the idea of a bloody struggle that debased. Does he deny that such struggle has been the law of life? Does he escape that aspect of evolution by taking us away from the anthropoid apes, which are by no means the most savage, and relating us to a more primitive level? Does he prefer the evolution of the higher type as described in the early Hebrew scriptures? Does he think that any man who makes struggle a law (that is to say, a pretty constant feature) in the past, when life was not intelligent, must therefore recommend it as a law or model for the present and future? Was there a single great Rationalist who did not rather teach humanitarianism?

In fine, since we are all anxious to believe that a professor of London University, an academic authority with the customary disdain of popularizers, must have some sort of definite idea at the back of his verbiage, I read the last—and, from the point of view of the publishers, most valuable—paragraph of this essay carefully. We learn that man is "no new begot child of the ape, born of a chance variation, bred of a bloody struggle for existence upon pure brutish lines." Let us, if we can, take the assurance of this learned authority that this has been the prevailing theory. It must now "cease to exert any influence upon conduct." But what precisely is the alternative? It seems that it is for man "to regard himself as being of an extremely ancient type, distinguished now, and differentiated in the past, purely by the qualities of his mind." That is all. If any reader can make head or tail of it, he deserves a prize. Apparently, the only difference is that the human mind was evolved three million years instead of one million; that the theatre of evolution was the Mesozoic Age instead of the Tertiary—and the one was quite as bloody as the other. This may or may not be scientific nonsense; but it

is very decidedly human nonsense to ascribe any moral significance whatever to the proposed change of view. As far as I can discover, Professor Wood-Jones does not deny the evolution of the human mind, though it is not easy to read his confused and contradictory statements. But the *date* of such evolution makes no difference. Indeed, since he had clearly only reached the level of the Java or the Piltown savage half a million years ago, there is no advantage in any respect. If religion is now to rest on such props as this, we should imagine that its lease of the earth is near expiry.

JOSEPH McCABE, in the *Literary Guide*.

## The "Angelus" a Catholic Scheme.

From the form of the Senate joint resolution requesting the President to proclaim a daily noon-hour prayer, to be preceded by the ringing of church bells, THE TRUTH SEEKER inferred that the proposition was of Roman Catholic or Jesuit origin. The Angelus is a "Hail Mary"; it contains some scripture selections regarding the announcement by the angel Gabriel to Mary that that which was conceived in her was of the Holy Ghost, and ends by calling her "Mother of God" and including secondarily in the blessing the fruit of her womb Jesus. It is not a prayer to God. The *Christian Science Monitor*, which opposes union of state and Roman Catholic church, has been making some inquiries, with results as below:

Washington, D. C.—A condition somewhat remarkable, and yet explainable, has followed the action of the Senate in voting for the resolution asking the President to issue a proclamation urging the people to observe the Angelus, for that observance is what the proclamation, it is considered, would amount to, inasmuch as the Angelus was mentioned in the first paragraph of the resolution and was made the basis for the senatorial appeal to the President. But the remarkable feature of this situation is that senators who ordinarily will permit themselves readily to be quoted on most subjects engaging public attention beg to be excused when the Senate's action is broached to them.

It now appears that this attitude explains, in large measure, the failure of the rank and file of the upper branch of Congress to speak out. Senator Thomas of Colorado was the only member who voiced an open protest. Senator McCumber of North Dakota supported him mildly by telling the story of two little girls who were late on their way to school, one of whom said to the other that they should stop and pray that they would not be late, while her companion took the more practical view and insisted that they should hurry on and pray as they went.

Plainly speaking, and in the necessity of stating facts, it is to be observed that political discretion is at the foundation of the state of affairs that permitted agents of the Roman Catholic church to secure senatorial indorsement of an enterprise intended to force upon the whole people the form of prayer peculiar to one sect. And even senators who remained quiet in their seats while this legislation was being enacted, know that it is impossible to speak of the Angelus without associating the word with the Roman Catholic church.

The purpose of the enterprise, as every senator knows, is to have the 100,000,000 people of the United States, including the Methodists, the Baptists, the Congregationalists, and all the scores of other creeds, think of the Angelus each day when the bell rings, and think also of the Roman Catholic church. That statement this bureau takes full responsibility for, and is based upon close investigation of the influences behind the resolution.

The same observation would be necessary if perchance some other creed had sought to force upon the whole people its own peculiar form of prayer, or the name of some one of its forms that would force all the people of the country to think of the creed associated with the prayer each day.

The observation is made here that, even if the President, as he unquestionably would do if he gives heed to the Senate resolution, should issue a proclamation calling upon the people to pray at noon each in his own way, the report will be heralded throughout the land that the President has called upon the people to observe the Angelus, when he will have done nothing of the kind, and will have had no thought of indorsing the form of prayer of one sect to the exclusion of all others.

Politicians are fearful of expressing themselves for the very practical reason, from their standpoint, that these are times when account has to be taken of every possible vote, and this, by the way, is a congressional election year. And even persons out of Congress entertain a vague fear of some powerful influence that might injure them if they should speak out what they really think on this subject.

The point at issue in the thought of those who oppose the senatorial action, apart from the partiality sought and shown to one sect to the exclusion of all others, is the fact that the agents of the sect who secured this official recognition are fully aware of the political power they control and of the fear in which they are held by many.

New York, N. Y.—Further discussion of the United States Senate resolution calling upon the President to ask the people of the nation, regardless of creed, to observe the Roman Catholic Angelus prayer at noon daily, under the belief that it is a prayer to God, and as such capable of general use as a supplication for victory and peace, has developed some outspoken statements which reveal the full significance of the project. One of these statements comes from Robert Baker of Brooklyn, a former United States congressman, and another from Ross Graves of Buffalo, a member of the state Senate.

Mr. Baker says: "To put the seal of national approval upon a sectarian prayer would be an absolute reversal of the nation's policy and a denial of one of its fundamental principles—religious freedom."

Senator Graves made this statement: "The separation of church and state is a fundamental of democracy. The Angelus is distinctly sectarian and any attempt, however adroitly disguised, of any religious organization, to impose its forms and ceremonies on the people of the United States should be promptly defeated."

Meanwhile this bureau learned that a representative of an organization representing a large number of Protestant churches had discussed the matter with several congressmen in Washington since the resolution was passed by the Senate, and found a general belief among them that the resolution would go no further. They based this opinion, however, not on the sectarian quality of the resolution but upon their belief that it was not the place of Congress to legislate concerning the subject of prayer.

Beginning his statement with the quotation, "Eternal vigilance is the price of liberty," Mr. Baker said:

"This axiom has become so trite that it has largely lost its one-time clarion effect. Nevertheless, constant watchfulness is the only safeguard against subtle attempts to reverse the advances which mankind, through centuries of struggle and suffering, have made toward the goal of universal democracy.

"The four years since the Belgium guarantee was torn up as a 'scrap of paper' have revealed a constant shifting of the scene by autocracy in its attempt to crush democracy. At first thought, one might not suspect that an attempt to obtain the nation's official indorsement for a sectarian prayer could hide the blow at religious equality. Tyranny, whether in the habiliments of ecclesiasticism or in the garb of secular authority, invariably asserts beneficence as its purpose. Blows at religious freedom can usually be struck obliquely with far more prospect of success than if the attack be an open onslaught. Therein lies the danger of this resolution.

"Surely, this would be evil enough. But when to this is added the fact that this formula—the Angelus—runs counter to the religious convictions of a vast majority of our citizens, and in their opinion is not at all a prayer to God, but to a human being, the Virgin Mary, one gets a perspective of the whole situation. One thus sees how vast a step this proposed national prayer would be toward the recognition of the church which promotes this formula as the church of the nation.

"That this resolution should be pressed in the Senate on a Saturday in summer, with probably a mere handful of senators present, is ground enough for a demand that this action be reconsidered, so that the Senate as a whole and the country generally may understand what influence is thus working to overthrow the most cherished of the nation's jewels—religious freedom.

"The open advocacy of the prayer on the floor of the Senate as a means of mentally controlling 'even those who doubt and scoff,' indicates the use to which it is to be put, such use being, of course a violation of every individual's right to hold inviolate his own religious convictions.

"A review of the world war during these four tragic years shows that the influence which has striven to hamstring the Allies, whether it be in Quebec, Australia, or Ireland, or which through the insidious propaganda for the 'pope's peace,' sapped the morale of the Italian army and thus produced the Caporetto débâcle, is the same influence that, through this proposed resolution, would undermine religious liberty in the United States."

The Rev. Charles Stelzle, of the Federal Council of Churches of Christ in America, thought it was unfortunate that the resolution made a sectarian custom the basis for an appeal by the President of the United States for a national daily observance of prayer. It was not at all necessary even to mention the Angelus in the resolution. Mention of it was misleading, both to Protestants and Roman Catholics. The commonly accepted belief about the Angelus was not what the Angelus really is, a Roman Catholic prayer to the Virgin Mary, but rather Millet's picture of a man and a woman with bowed heads, in an open field, praying in response to the bell ringing in the distance. Mr. Stelzle said that not one man in a thousand, certainly very few in Congress, ever stopped to think what the man and woman were praying. It was, of course, utterly foreign to the chief

object of the resolution as that object was understood by most of those who passed it, that the people should be called upon, regardless of creed, to observe a sectarian prayer. He thought the original purpose of the plan was to provide for simultaneous prayer for victory and peace, and he believed that if the resolution should be finally adopted in its present form it would raise a great deal of opposition. He thought the House should eliminate all reference to the Angelus.

A prominent Unitarian clergyman was so aroused when told of the resolution that he refused to comment on it, evidently considering the proposition involved in the resolution too outrageous for comment. He said: "That is too preposterous to consider. It can be nothing but a newspaper item, I am sure."

He added that if the Senate did pass any such absurd resolution he was sure that would be the end of it, it would be quashed promptly. Nothing could possibly come of it. It was preposterous to think that such a thing could happen.

A curious, yet not entirely mysterious, feature of the situation is the fact that so many clergymen and laymen approached on the subject are apparently as much misled as to the real meaning of the resolution as the Senate was when it passed it.

Edward Leach, a New Jersey manufacturer, agreed that there could be no legislation about prayer. Although he did not understand the resolution as setting forth what the prayer should be, he did believe that every one should have a set time for prayer, and that there should be no special form for that prayer. The subject was dangerous ground for legislation. Congress was elected to carry on the business of the country and he questioned "whether this kind of thing comes within their province." He did not, however, see the resolution as religious propaganda of a sectarian nature, and he did not think either the Senate or the House was seeking to introduce a sectarian controversy.

Chicago, Ill.—Men who have been active here in protesting against the union of church and state see great danger to American institutions in the United States Senate's indorsement of a sectarian prayer, the Angelus, peculiarly the prayer of the Roman Catholic church. These men, watchful for the separation of the church and state in their own community, were quick to sense what lay behind the Angelus resolution as a war prayer.

The Rev. W. S. Fleming, superintendent of Methodist Mutual Aid Union, the Methodist charity organization of Chicago, who is chairman of a committee on public funds and sectarian institutions of the Methodist ministers meeting of Chicago, pointed out to this bureau the danger in the congressional action from the standpoint of church and state. So also did the Rev. M. Fielding, pastor of the Emmaus Lutheran church of this city, who was the leader in a severe contest within his own church over Lutheran institutions receiving public funds from Cook county. The result of this opposition was that this institution gave up its Lutheran form, and now claims to be non-sectarian.

The Rev. Mr. Fleming pointed out this danger of union of church and state. He said:

"I have four objections to the Angelus for the purpose proposed by the Senate resolution. First, the Angelus is a prayer in very large part to the Virgin Mary, and not to God. Second, the Angelus has no reference whatever to the present war, nor to any war, nor can it be made to fit a condition of war. It is no sense a prayer for peace or victory. Third, the Angelus is peculiarly a sectarian prayer of the Roman Catholic church, and found in their prayer books only. Fourth, a resolution commending such a prayer is a step in the direction of union of church and state.

"The proposal must have come from somebody within the Roman Catholic church, for few others know the Angelus. It must have come from somebody pretty high in that church to get the ear of senators so quickly. The thing did not happen by accident. It did not originate from patriotic interest. It could have been nothing other than part of the insidious propaganda of Rome to make that church the dominant church, and that religion the official religion of this country, in short an effort at the union of church and state.

"The world is in arms to destroy the rule of one man in Europe, and Rome is using that war in every possible way to enthrone one church in this country. The American people are patient, but they are not blind, and they will not more willingly yield to one church than to one man."

The Rev. Joseph Mulry, S. J., president of Fordham University, in his baccalaureate discourse urged the young men to be faithful to their God and their country, declaring "a good Catholic means a good American." This Jesuit would perhaps be equal to saying that a good American means a good Catholic. When he put it the other way he could scarcely have had in mind those Catholic divinity students who beat the draft act by procuring exemption before it was passed.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . . \$3.50  
Two new subscribers . . . . . 6.00  
One subscription two years in advance . . . . . 6.00

One advance subscription and one new subscriber, in one remittance 6.00

To subscribers in Canada, \$4.00 per year. To other foreign countries, \$4.50 per year. Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

### (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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

# LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

## A CALL TO DUTY.

**From the Treasury Dept., Washington.**  
To the Editor of The Truth Seeker:

From the battle fields in France there comes an unspoken call that should find an answer in every American's heart. The recent great events in Europe, the successes of American arms on the fields of France should spur every American to greater effort.

Our people at home should not rest on the laurels of our soldiers in France. Every death on the field of honor in the line of duty and for our country's cause should be a call to us for every sacrifice and every exertion to aid the cause for which our soldiers are fighting, for which our soldiers have died.

Increase production, decrease consumption, save, and lend to the Government. Every cent lent to the United States is used to support, strengthen, and aid our soldiers in France.

Every time you stick a Thrift or War Savings Stamp on your card you are mailing money to yourself to be received later with interest. Cashing in these stamps is going to be better than "getting money from home," for with the money comes the reminder that you contributed to the great victory which then will have been completely won.

## ASSUMPTIONS OF MATERIALISM.

**From C. Severance, California.**

To the Editor of The Truth Seeker:

The Materialist is not noted for his modesty in expressing his views, and assumptions are dealt with very freely, as is the case with our New Thought friends. "I know that death ends all, and we have no future existence," is one of the most common; but how does he know this when he knows nothing about the present existence beyond the fact that he is now here? He has never been able to go back of the germ from which he seemingly starts but knew nothing about until the microscope was invented. What was the origin of this germ and its history? He does not know, but from it comes all conscious, organized life. No greater mystery can be found than the fact that we are now here, so why be so cocksure there is no future or continued existence? If Nature could put man here under present conditions, how does any one know she reached the limitation of her power in so doing? The truth is no one does know, for Nature never works in the open so we can see what she is doing or how she does it. With invisible material she constructs what the Materialist is pleased to term this solid earth and our solid bodies, but of what this material is in its final analysis we have not the slightest knowledge.

Scientific thinkers assume the fact that all space is filled with a substance designated as ether, but our senses do not and cannot come in touch with it in any possible manner. Necessity seems to require such a substance to account for all natural phenomena, therefore it is assumed to exist, and certain theorists advance the idea that out of this ether all substance comes, which by condensation our senses are able to perceive and realize. If so, the visible universe can all be disintegrated and re-absorbed into the ether, for all rules work two ways. Science has pursued "solid matter" in its investigations until it has found a temporary stopping-place with the electron; but who supposes that product of the test tube is a finality? How ridiculous it makes Materialism when it has to use such stuff to produce the only thing it is willing to recognize or talk about—solid substance. "We are material beings," it says; and with pride the Materialist contemplates his flesh-and-blood body with a bone framework, and says nothing else is worth talking about. It is surely to laugh when we contemplate

the origin of his pride and vanity—a body whose entire substance, Flammarion now tells us, is made over with new and invisible stuff completely, in less than one year; whereas we were formerly told and taught that seven years were required to accomplish it.

Anything so unstable as molecular combinations does not thrill me with joy and pride as I contemplate life, for their transient, evanescent movements give no security on which to build genuine realities. If, as Flammarion asserts, "none of the flesh of our body existed three months ago," but our mental power and forces feel not this great change in our body, is it not reasonable to assume that mind which we cannot see or analyze is something apart from these molecules of flesh, and an entirely different thing? If our organism is but a current of molecules, which does not in any way affect the existence of mind and memory as their natural movement goes on year after year, can we not reasonably suppose that mind, whatever it is, is far superior to the molecules which keep up an incessant change without affecting it?

Mind and memory are the only permanent things about us, say or think what we will when discoursing learnedly on Materialism; and if we have an entirely new body every eleven months, or thereabouts, what is the use of placing such an exalted and excessive value on "a current of molecules"? Think it over, Mr. Materialist, and tell me if you can what this "I" is which talks of "my body," "my senses," "my this and my that, for I do not know.

The fact is, we know nothing in a world of endless mysteries, and yet as some thoughtful and modest man has seen and said, "many with ass-like wisdom claim the possible and the impossible." Don't do it.

## THESE QUESTIONS ARISE.

**From S. W. Hart, California.**

To Editor of the Truth Seeker:

I neither affirm nor deny the truth of the "Bible," but, insist that I must have much further oral and ocular evidence and demonstration as to its truthfulness than I have ever been able to get yet from any source, before I can believe it. I am a thorough believer in the theories of Darwin, Haeckel, Huxley, Tyndall, and the other celebrated scientists who, having delved deeply into nature, have, to my (uncultured) mind proved beyond the shadow of doubt that the Genesis story of creation, including that of mankind, is a myth.

The investigations of these great naturalists and scientists prove that this earth had been inhabited by races of man kind, perhaps millions of years prior to the Genesis story of creation. As I am not an "educated man," I'll request the editor of THE TRUTH SEEKER to write up a reply to the inclosed tract that I happened to get hold of lately. To my mind, this old Orthodox belief in the existence of a literal hell of fire and brimstone, is nothing more, nor less, than a superstitious phantasm of diseased brains! It is so utterly at variance with our conceptions of a merciful, loving, forbearing and all-wise God, that it seems hardly worth our notice. Why, sir! The savagery of the most primitive races of mankind, pales into insignificance in comparison with the alleged punishment that this God is to inflict upon doubting humanity.

I ask this question of these holier than thou people: Do you who profess to implicitly believe in a literal hell of fire and brimstone, imagine that you could live in perfect bliss eternally in that celestial abode you prate about; while, perhaps, you might be looking down into that hell and there behold some of your dearest earthly friends—some of your own kindred, roasting and writhing in an eternal living torment of fire? I repeat, do you candidly believe you could live happily, throughout eternity, under such a condition? You would be demons instead of saints if you could! O superstition, thou hast caused much misery and suffering. Thou hast deluged the earth with more blood than

has been shed because of any other cause or causes since the advent of mankind.

Permit me to add that I went last night into a "holiness mission," here in Sawtelle, and listened to a discourse, the subject matter of which was "The City that is soon coming down,"—the city that John the revelator is said to have seen while on the Isle of Patmos. How any man or woman, with a spark of self-respect, can have the nerve to stand up before an audience of presumably intelligent people and proclaim such nonsense, or can make certain otherwise, not wholly imbecile people believe it, is amazing, to say the least! I think John might have been tanking up some previously, and happened to get hold of an "inferior brand" of liquor which finally caused him to "see things." What shall we think of a city the dimensions of which are as follows, according to the story: This glorious city is fast walled about, with a wall great and high, garnished with all manner of precious stones and pearls, fashioned and formed in the quarries of the sky. The angel laid his measuring rod along its shining sides and measured (before the eyes of John) its walls, fifteen hundred miles in height, and six thousand miles in circumference. The streets of this "amazing city" are paved with "solid gold"—as transparent as glass (who ever has seen gold as transparent as glass?) and the gates are "one hundred miles wide"! Some city! This "wonderful city" is yet "in the air" (resting upon nothing), yet, fast approaching the earth, upon which it will ultimately settle! What nonsense! In conclusion, who ever has seen a "saint," in the attitude of prayer (even a picture of Christ himself) when he was not "looking upward," presumably towards, or into heaven? Now, science teaches us that the earth is a spherical body, and that it makes one revolution, from west to east, every twenty-four hours. If that be true (and it has been proven so) then how can a "saint" expect, at all times during his devotional exercises, to be looking "straight up" into, or "toward" heaven? Particularly so, heaven is a fixed locality? Naturally, people are dying every moment on every side of the earth's surface, and, as the earth is swiftly revolving, the "saints" at times must be looking downward, and not upward, toward this alleged heaven! The only hypothesis, then, apart from the foregoing proposition is, that this alleged heaven must be all around us, or, in "all directions from the earth," and not in a "fixed locality." Strange that the Bible has not located either heaven or hell for us. It begins without date, and ends with nothing that is absolutely authentic. In the first words of Genesis we are told that "in the beginning, God created the earth." When was the beginning?

## HUMBUG SEEMS TO PAY.

**From G. T. Noble, Arizona.**

To the Editor of The Truth Seeker:

Enclosed find \$6. This will put me on your subscription list for two years more. I like the change you have made lately. The cartoons are good; let them continue. Why is it that some Freethinkers with capital and influence don't come forward and help more to spread the truth about this great religious graft the world is cursed with? Of all the mean grafts I know of—and there are plenty of them—I consider the religious graft the worst. Why is it men and women with money, education and all the things that it takes to help make this a better world to live in will help keep the monster alive? They will spend thousands of dollars to educate their children in our public schools, where they learn the truth six days in the week, and on the seventh day send them to the churches and try to make them believe just the opposite; but, of course, they don't fool all the kiddies nowadays.

I don't condemn everything the church people do. They do a good many things that are a real benefit to humanity. They are the leaders in the prohibition movement. If we never get total prohibition, I think we shall at least get rid of the saloon with



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

"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."

### True Nobility.

What is noble? To inherit  
Wealth, estate, and proud degree?  
There must be some other merit  
Higher yet than these for me.  
Something greater far must enter  
Into life's majestic span,  
Fitted to create and centre  
True nobility in man.

What is noble? 'Tis the finer  
Portion of our mind and heart,  
Linked to something still diviner  
Than mere language can impart;  
Ever prompting, ever seeing  
Some improvement yet to plan;  
To uplift our fellow-being,  
And, like man, to feel for man.

What is noble? Is the sabre  
Nobler than the humble spade?  
There's a dignity in labor,  
Truer than e'er pomp arrayed!  
He who seeks the mind's improvement  
Aids the world the best he can;  
He's the noble who advances  
Freedom and the cause of man!  
*Charles Swain.*

### Just Boys.

This is just a story about boys.  
They are not soldiers yet, these American boys in France. To be more precise, they are not soldiers from the European point of view. A day's or a week's or a month's experience stands between most of them and complete efficiency as fighting men. Some must be taught the tricks of the trade. Others fight well enough when they are stirred, but they must learn to look on man-killing as a job instead of a sporting transaction. Too many of them still want to make sure that the other fellow has an even chance before they start on him. They feel as the Minnesota sniper did the other day when he deliberately showed himself after locating the German he was to kill.

"What did you do that for?" his captain asked, impatiently.

"Aw, doggone it, Cap," said the Minnesotan, "he's my meat all right—but I thought I'd give him a show."

One day a group of youngsters were sitting in the bleachers at Domjevin, watching the shelling of a battery on the slope of the hill opposite. The "bleachers" were a gap in a line of houses in the little French village, where a German shell had once landed. Domjevin also was being shelled, but that did not matter to the boys. They wanted to see the fun, as they called it. As they watched, four mounted officers rode into sight over the top of the hill, on the road that led through the battery. The German shells spattered all about them. When they grasped the situation they spurred their horses into a run. The bursting shells followed them down the road.

"If I was that fellow riding that lead horse," said one boy, judiciously, "I'd get off and RUN."

But when they are once aroused, these boys from the farm and college and the downtown streets are determined and savage fighters. I do not mean that they are brutal. They regard a prisoner as something between a prize and a curiosity. Because they believe the Germans are starving they want to stuff him with their own rations. They try their pidgin-German on him, and offer him wildly extravagant trades for his buttons and jackknife to take home as souvenirs. But in fighting they go for "Heinie" as a terrier goes for a rat.

Another outfit—everything is an "outfit" in the American Army, from a rolling kitchen to a division—looked on for several nights while raids were being carried out in the approved European fashion. First a barrage flattens the Boche first line. Then the raiding party hops over and simultaneously the barrage is lifted to the enemy's second line. If the raiders are very fast—very, very fast—they may get to the first line and scurry through what is left of the dugouts, and then get back to their own lines before the retaliatory shell-fire opens upon the space they must cross.

The object of a raid is to capture prisoners and thereby gain information, but it is not often that such raids bring back any game. The foe has been warned by the preliminary bombardment and has scuttled to cover.

"That's no business," said a young lieutenant to his sergeant. "Let's try it another way."

So that night the lieutenant and the sergeant and four men wriggled their way through the shell-holes in "no man's land" and inched up to the German parapet and finally located a sentry. The lieutenant leaped into a trench, thrust the hard end of a gun in the German's ribs, and soundlessly motioned him to climb out. The reception party of four privates waited for him. The lieutenant and the sergeant tiptoed down the dark trench and gathered up three more. Then they came home. The previous raid, old style, had possibly cost half a million dollars in shells, figured up a dozen casualties, and profited one belt buckle with "Gott Mit Uns" on it and a pair of field-glasses a private found in a dugout and did not turn in. The economic advantages of the lieutenant's plan are apparent.

But today it is the superb boyishness of the boys that interests. It seems an absurd thing to say—the phrase almost carries its own contradiction—but they are a happy army. The men of other armies are war-weary and sad. They have toiled and fought and they are looking forward to the end. The soldiers of the French and British are as strong in courage as they have ever been, but not in a year had I heard laughter from the marching lines until the great fight began in March. Our boys believed this battle—however long it might last—would be the last great battle and would be ended by victory and followed by peace. The Americans are living the Great Adventure. They tell one they are having the time of their lives. The old world is magnificently new to them.

They are all learning to talk French. Their French is in opposition to every rule of grammar and pronunciation, but they get away with it when folks who talk better French do not. The American chauffeurs start off unhesitatingly to find their way across France to a town they never heard of before. They cannot pronounce the name and half the time they can hardly spell it, but they always reach it on time. I have heard a captain speaking good campus French completely fail to make himself understood, until at last his impatient chauffeur thrust his head out of the car and asked a question in which his inherited lack of knowledge of the foreign tongue was complicated by a wad of loose chewing. Yet the chauffeur got the information he wanted.

A corn-belt boy will get out from under his pack when he gets to a new town, stick his rifle, wander out on the street and within five minutes be talking to a girl. The girl understands what he says and he understands what she says. He will come back informed of the town, its inhabitants and its history and by noon next day every family has its circle of calling soldiers. Long before that hour the small boys are greeting all comers with "Goo-od Moorning" and "Allo."

Of course they are homesick. It would be absurd to say they are not. Most of these boys have never been away from home for any length of time before. But their homesickness is not of the pallid, white-eyed, grieving sort. It only occurs to them now and then, when there is a good chance to get a souvenir, or when the blankets are damp on a chilly night, or when some stranger comes along who had not yet seen the photograph of the front yard and mother and the kids. That front yard is always capitalized in their conversation. It usually runs to a pair of trees and a hammock and a girl in a white dress. Sometimes a scrub dog wags around, adorning his people.

This may be disappointing to the good folk back home, who in their hearts like to

think of the absent ones as sitting on large rocks all day long, with the card photographs in their hands, but it is quite truthful. The man the chaplain said was the "homesickest" in his congregation cheered up immensely when he heard the rumor that the French had offered a reward of two hundred and fifty francs for each prisoner taken in the sector. They wanted information as to German plans. The homesickest man tried to organize a syndicate to raid the Boche lines, and only the interference of the colonel prevented the outfit crawling over the top that night on a kidnapping expedition.

"I need the money," the homesick man explained. "I wouldn't be near so homesick if I were not broke."

Their officers say they do not take the war with sufficient seriousness as yet. The other night the men of a New England regiment were attacked between the lines. One little private from Greater Boston threw down his rifle and assaulted a German sergeant with his fists. He brought him in, too, but he was reprimanded for his departure from precedent. "Huh," said the little man, "I never see the Dootchman yet I could not lick wit' me two fights."

Another found a German scout crawling between the lines one dark night. He waited until he could prod the German with his gun muzzle. "Tag, Dutchie," he said. "You're IT." But effervescence of this sort is the best proof of their quality. If they pulled long faces and told sad stories they would not make good soldiers.

There is not an atom of pretense about the American soldier, take him as a class. He'd rather fight than dig ditches and he says so—but he does not pretend to be bloodthirsty. He likes his officers, but when he finds a "counterfeit" he makes that piece of false coinage know it. He wants to hurry the war along so he can whip the "Dutchie" and get back home. He growls about the discomforts of soldiering like any old soldier. And he does his duty like a thoroughbred.

I shall always think of an Ohio man at the foot of Blemery Hill as typical of the American in war. He was a mule-driver for the supply company, and the two-mile long, straight road to Blemery was fairly lighted up by bursting shells. The mule-driver had made the trip once that night, and then his officer came to him: "I'm sorry, Jacobs," said he, "but I've got to send you up there again. There's another load to be hauled out."

The mule-driver fairly shook, he was so frightened. But he saluted and climbed up on his wagon. Before he chirruped to his leaders he spoke to his officer:

"I hate like hell to go up there, sir," said he, "but what it takes to go—I've got."  
—Herbert Corey, in *Everybody's*.

### Search Called Off.

Mike Gilligan entered a police station and intimated that some abominable thief had stolen his watch. It was a valuable watch, he asserted, but, more than that, it had been given Mike by his father back in County Donegal. He told a stirring story about his loss. The officer at the desk was much impressed.

"We'll leave no stone unturned to find your watch, Mr. Gilligan," said he. "Thank ye, sor," said Mike, "'twas a foine watch." Mike went home and there found his watch. It had slipped out from beneath his pillow and in some way landed beneath the sheets. He hurried back to the police office to report the fact and save the police further trouble. On his way he came across a gang of laborers tearing up the street for sewer purposes. "Hi, boys," cried Mike, "lave thim shtones alone. I've found me watch."

### Badly Out of Place.

Little Mary, whose parents had just moved to town, had been operated on for appendicitis, but the teacher did not know this and asked her in physiology class one day:

"Mary, where is your appendix?"

Mary's reply was disconcerting, for she said:

"Over in York County."—*Everybody's*.

### The Wrong Line.

Even the telephone girls, says *Tit-Bits*, have other interests besides answering calls; and one afternoon two of them, in different exchanges, had a chat over the wires. 'Twas on that all-important subject—dress.

Both were going to a birthday-party on the following Saturday afternoon, and the discussion on what they should wear on that occasion waxed interesting.

Ten minutes passed, and the topic was still far from exhausted. But an insistent masculine voice at last compelled one of them to turn her thoughts to other things.

"Are you there?" the voice yelled. "Are you there? Halloa! Ah, at last! Who is that speaking? Who are—"

"What line do you think you are on?" demanded the annoyed "halloa" girl, indignantly.

"I don't know," came the weak and weary reply; "but, judging from all I've just heard, I think I must have got on the clothes-line."

### Nature as She Is Observed.

A nature-study and biology teacher somewhere in America sends to *The Nature Study Review* (Ithaca, N. Y.) the following casket of jewels culled from her pupils regarding their observations and conclusions in the domain of nature:

"Organic matter is when you have something the matter with your organs."

"Five devices by which seeds are scattered are wind, water, explosion, torn up, taken out, and thrown away."

"The peculiarities of an insect are some of them bring diseases, others destroy food, suck the blood, spoil the flowers, lay eggs, and kill babies."

"The grasshopper, when he walks, he either jumps or hops."

"The jaws of a grasshopper move east and west."

"A larva is an unfinished animal."

"The flower is to show what a plant can do."

### Enterprise.

A very small but live boy applied to a great merchant for a job.

The great man sized him up with twinkling eyes, for the one situation open needed a bigger parcel of human experience, and asked what position he wanted.

"A chance to grow up in the business, Mister."

"Well, we are more or less being depopulated by the drafts. What is your motto, my son?"

"The same as yours," was the ready answer.

"What do you mean?" asked the puzzled merchant.

"Why, on the door there—'Push.'"  
He got the job of keeper of that very door.

### Vacuums.

Among the answers to questions at a school examination appeared the following:

"Gross ignorance is 144 times as bad as just ordinary ignorance."

"Anchorite is an old-fashioned hermit sort of a fellow who has anchored himself to one place."

"The liver is an infernal organ."

"Vacuum is nothing with the air sucked out of it put up in a pickle bottle—it is very hard to get."—*Christian Register*.

### What's Sauce for the Goose.

The teacher was telling her class a long, highly embellished Bible story, and the mirth of Willie Jones eventually got entirely beyond his control.

"Willie," said the teacher sternly, "what did I whip you for yesterday?"

"Fer lyin'," promptly answered Willie; "an' I was jest wonderin' who was goin' to whip you."

### Immune.

"I am delighted to meet you," said the father of the college student, shaking hands warmly with the professor. "My son took algebra from you last year, you know."

"Pardon me," said the professor; "he was exposed to it, but he did not take it."



## NEWS OF THE WEEK.

*Pearson's Magazine* for August has been barred from the mails by Postmaster Patten of New York.

Captain Sarret, a French aviator, has carried out the first experiment on record of falling from a moving airplane with a parachute.

Another letter upon peace prospects, written by the Marquis of Lansdowne, was read at a conference of his supporters July 31.

Formal announcement of the sale of *The New York Evening Post* to Thomas W. Lamont, of J. P. Morgan & Co., has been made.

If you have a Baedeker Guide Book of any country in Europe give it to the government. You can't use it at present, and it probably will prove invaluable to the men over there.

The American Red Cross has on the Italian front four ambulance sections and seven of its rolling canteens, which, even under shell fire, help to get warm food to the Italian troops.

General John J. Pershing, commander-in-chief of the American Expeditionary Forces in France, was Aug. 3 awarded the Grand Cross of the Legion of Honor by the French Government.

Field Marshal von Eichhorn, the German commander in the Ukraine, and his adjutant, Captain von Dressler, were wounded so seriously by a bomb in Kiev, July 30, that both died later.

The Italian steamer *Giuseppe Garibaldi*, 4,000 tons, was destroyed by an explosion 200 miles off the Brazilian coast, July 28. Six members of the crew were killed and the rest rescued by the English ship *Ard-grange*.

Control of telephone and telegraph lines was taken over Aug. 1 by the Postoffice Department and their operation placed under the general supervision of a special committee created for the purpose by Postmaster General Burleson.

At Havana, July 31, Professor Henry Shaler Williams of Ithaca, N. Y., died, aged seventy-one. Professor Williams was well known as a geologist. His research work in Cuba resulted in the development of oil fields in the island.

Lieutenant Bonsal, carrying air mail from Philadelphia, made a new record Aug. 1, landing at Belmont Park, New York, at 2:15 p. m., forty-two minutes after leaving Philadelphia. Bonsal's average speed for the trip exceeded 120 miles an hour.

## HENRY ROWLEY DEAD.

Henry Rowley, for many years active in Freethought work as a speaker and writer, died from Bright's disease, August 2, at his home, 105 Buckingham Road, Flatbush, Long Island. Apart from his Freethought and scientific interests, Mr. Rowley was former president of the American Chicle Company and an officer in other large corporations. During the recent Liberty Loan and Red Cross drives he did much to aid both causes. He was born in Loughborough, Leicestershire, England, in 1855, and while young was compelled to leave school to aid in the support of his seven brothers and sisters. Beginning as a newsboy in the railroad station at Derby, he became a bookkeeper, stenographer and expert accountant, and in 1881, at the age of 26 years, he was treasurer of a coal mining company. During his spare time he mastered the Latin, French, and Spanish languages. He came to the United States in 1888.

Until last January Mr. Rowley was president of the Postal Transfer Service, Inc. He was president of the Forty-sixth Street Realty Company, and has been president of the Railway Automatic Sales Company, vice-president of the National Licorice Company, and a director of the Greenwich Bank. Mr. Rowley was president of the Franklin Literary Society of Brooklyn and was a member of the Aldine Club in Manhattan. He is survived by his wife and two sons.

## THE WAR.

July 29, the German armies tried to halt their retreat north of the Marne and by desperate counter blows attempted to stand on a new line of defense north of the Ourcq and block the onmarch of the Allies. A tremendous battle ensued. Despite the enemy's resistance, the Allies were able to push forward for new gains in three sectors, winning most on the west side of the salient, where the Germans hitherto have fought successfully to protect the flank of their retreating armies. The Americans defeated two crack regiments of Prussian Guards in heaviest fighting around Sergy, northeast of the captured German base of Fere-en-Tardenois. After Sergy had changed hands four times the foe was ejected and the Americans held firm. Heavy losses were inflicted on the enemy. Tremendous stores of German ammunition have been found by the Franco-American troops in the forests of Fere and Riz intended by the enemy for use on the great drive upon Epernay.

July 30.—On the west flank the Germans struck hard to retrieve their Monday's losses, and for the moment threw the French out of the village of Beugneux, northeast of Oulchy-le-Chateau, but in quick reaction the French re-established themselves beyond the town. Despite a great counter attack by the Germans along the whole line of the Aisne-Marne salient, the Americans fought their way forward at the apex of Foch's advancing wave, hurling the Germans back nearly two miles north of Fere-en-Tardenois in some of the most terrific and gruelling fighting of the whole campaign. The Italian forces in Albania have firmly established their lines along the lower Semeni and have halted their drive against the Austrian line.

July 31.—Although the pace of Foch's drive along the whole front has slackened under the growing German resistance, heavy fighting continued, the Allies driving the foe back here and there. Later in the day the battle broke down into local actions and heavy artillery duels. The Americans after retaking Seringes, above Fere-en-Tardenois, tricked the foe by a pretended retreat from part of the town, and in a sharp reaction surrounded the enemy, capturing or killing the entire German force that had driven its way into the trap.

Aug. 1.—Cramoiselle, four miles northwest of Fere-en-Tardenois, and the entire Meunier Wood were captured in the stiffest struggle. The enemy artillery carried out a heavy bombardment along the whole line, including the regions east and west of Rheims, and made raids at several points, presumably in an effort to "fell out" the Allied intentions. The cathedral quarter of Rheims was aflame as was also the western part of that martyred city. In their two-mile advance north of Grand Rozoy the Franco-British forces also captured the villages of Beugneux and Cramaille, and took more than six hundred prisoners.

Aug. 2.—The French armies have recaptured Soissons. Under the terrific hammering of Foch's armies, the enemy swept backward in full retreat from his broken line of defense along the forty-mile front from Soissons to Rheims. The Allied armies advanced from two to five miles along the entire front, captured scores of villages and took new harvests of prisoners from the foe's beaten forces. At latest reports the Allies were still driving forward at all points.

Aug. 3.—The Allied armies have reached the line of the Vesle River. On the left the French are marching up the south bank of the Aisne. The Germans are continuing their full retreat toward the north.

Aug. 4.—Both flanks of the Crown Prince's beaten and retreating army at the head of the Rheims-Soissons salient apparently have been turned. The retirement now has developed into a race of the hard-pressed German hordes for a breathing spot beyond the Aisne, possibly on the heights of Chemin-des-Dames.

*This Is the Book We Have Been Waiting For*

## The Belief In God and Immortality

## A STATISTICAL STUDY

By JAMES H. LEUBA  
Professor of Psychology and Pedagogy in Bryn Mawr College.

The work is the result of an inquiry among men of science — biologists, sociologists, historians, psychologists — as to whether they believe or want to believe in a prayer-answering God and in continuance of life after death. The answer is altogether different from what might be expected in view of the frequent affirmations of the supernaturalists that belief in Christianity, or at least its fundamental dogmas, is held by the majority of the men of science.

It puts into the hands of Freethinkers exactly the information they want on that subject, with the facts and figures verifying it.

As a logical conclusion, founded upon the general aspect of the case, we have held that science leads its votaries to a rejection of such undemonstrable propositions as the existence of gods and the survival of the "soul" when the body is dead. Here we have the evidence, in statistical form, which confirms our view.

To the inquiry into the attitude of the scientists there are added statistics regarding the thought of college students regarding the same religious dogmas.

The author is himself a man of science, an authority in his special branch, which is Psychology, and he knows and sets forth the origin and history of the beliefs with which he deals.

No recent book has attracted more attention from the press, or presented such a serious problem to the supernaturalists.

Cloth, 8vo., \$2, postpaid  
Sold by

The Truth Seeker Company  
62 Vesey Street, New York

## The Miracles of Jesus

A new Pamphlet

By L. K. WASHBURN

Being six Essays or Lectures, one used as a Preface and the others headed as follows:

- I—The Miracles of Jesus.
- II—The Egotism of Jesus.
- III—The Brain of Man.
- IV—Home and the Church.
- V—Gods and Religions.

There are 64 pages and a cover. Price of the pamphlet 15 cents, on receipt of which it will be sent to any address by the Truth Seeker Company, Sixty-two Vesey Street, New York.

Red Hot If you want for self or friends a paper that combats all religious dogma send AGNOSTIC subscriber and \$1 for each get the hottest paper published. Sample, four different, 10c. Send today  
The CRUCIBLE, 11330 1st Ave. PAPER  
Seattle :: Washington

## IN BEST OF HUMOR.

**An Impressive Pause.**—Rich Old Aunt—"Robert, I am going to make my will. I think I shall leave you—(pause) Nephew (eagerly)—"Yes, aunt." Aunt—"Before long."—Boston Transcript.

**Preparatory.**—"Pardon me for a moment, please," said the dentist to the victim, "but before beginning this work I must have my drill."

"Good heavens, man!" exclaimed the patient irritably. "Can't you pull a tooth without a rehearsal?"

**Expansion of Pride.**—"I don't suppose your measurements have changed since I made your last suit," remarked the tailor. "I don't know about that," replied the proud and happy father. "You'd better measure my chest again. I have two sons who are captains in the army now."

**The Test.**—French Sentry—"Halt! Who goes there?"

Voice—"America."

French Sentry—"Advance and recite the 'Star-Spangled Banner.'"

Voice—"I don't know it."

French Sentry—"Proceed, American."

**Puzzled.**—At the first target practice of the new recruits, the rookie from the sixth squad was earnestly obeying his commands, when the captain loudly shouted, "Fire at will!"

The rookie looked about in a dazed manner and cried, "Who in the devil is Will?"

**Future Possibilities.**—"Think of it," said the candidate as he took the farmer's infant on his knee, "this boy, so small, so immature, may live to become the President of our broad and enlightened republic!"

"Nothing doing!" said the farmer, harshly. "That's a girl!"

"Better yet!" cried the unabashed candidate. "This girl may live to rule the man who rules the republic!"

**Vulnerable.**—A visiting minister, preaching in a town famous for its horse races, vigorously denounced the sport. The principal patron of the church always attended the races, and of this the clergyman was later informed.

"I'm afraid I touched one of your weaknesses," said the pastor, not wishing to offend the wealthy one, "but it was quite unintentional, I assure you."

"Oh, don't mind that," said the sportsman genially. "It's a mighty poor sermon that doesn't hit me somewhere."

**Compromise.**—Secretary Daniels said at a dinner in Washington: "Compromise makes me think of the story of Calhoun Clay.

"Cal said to Washington White one evening.

"Ye know, Wash, I useter steal, but since I got religion I guv it up. Last night, though, in Peter Smith's shoe-store I seen a pair of cowhide boots jest my size, No. 14, and the devil he says to me, 'Take 'em, take 'em,' but the Lord say, 'No, let 'em alone; it's stealin'."

"You bet, Wash, I was tempted. I sure wanted them boots. Mine was all busted out at the back and sides. Yep, me and the devil both said, 'Take 'em.' The Lord said, 'No, it's stealin'"; but there was a majority of two to one agin' the Lord. And just then Mr. Peter Smith went inside, and there was my chance.

"The devil said, 'Take 'em quick now and skedaddle.' I knowed I could take 'em and stick 'em under my coat, and get right away without nobody ever knowin'. But bress the Lord! Bress the Lord! Bress the Lord, I stood the temptation, Wash. I compromised, and took a pair of shoes."—Detroit Free Press.

**SELF-CONTRADICTIONS OF THE BIBLE.** By W. H. Burr. One hundred and forty-four propositions embodying the most palpable and striking self-contradictions of the Bible with a summary. Price 15 cents.



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLESON, Postmaster-General.

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 33.

PUBLISHED  
WEEKLY

New York, August 17, 1918.

62 VESEY  
STREET

\$3.50 Per Year

## *In This Number*

Tests for True Believers.

Illustration.

Why the World Is at War. II.

By Marshall J. Gauvin.

Infinity, Religious and Scientific.

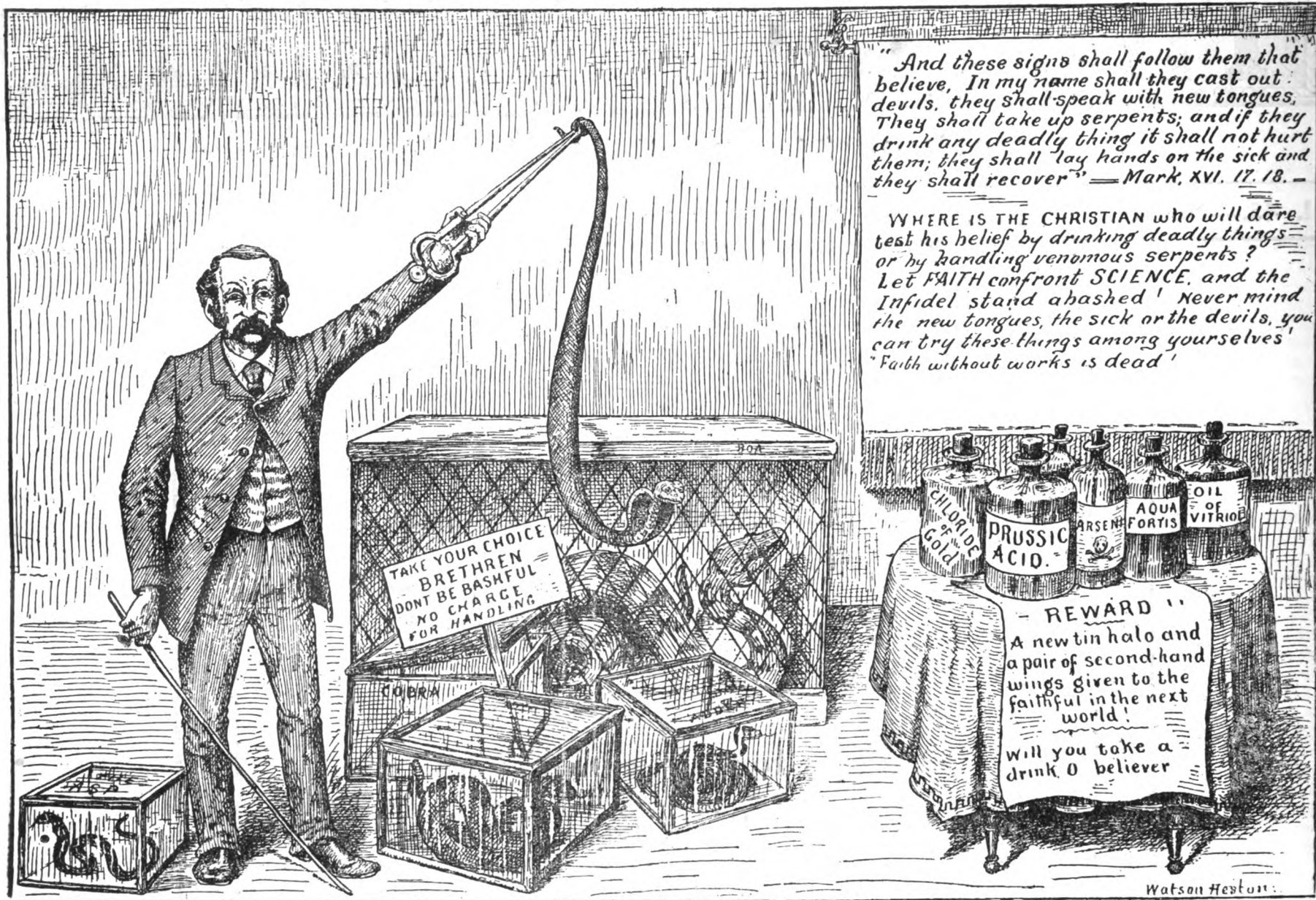
By Jules Goldschmidt, M. D., Paris.

Ferrer in Stelton.

By William Thurston Brown.

The Skeptic's Angelus.

Alleged "Waves of Belief?"



### SOME TESTS FOR TRUE BELIEVERS.

Now, I want to show the Christian by his own standard, the New Testament, just what his chances of heaven are worth (Mark xvi, 16-19): "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Now, my dear Christian friend, step forward. In addition to a check which will secure for you a crown and a harp, I will give you one hundred dollars for the first lively, healthy, robust devil that you will cast out. If you have never learned anything but plain English, I will give you another hundred dollars if you will utter a few sentences in Greek, Hebrew, or Sanscrit. And if you will handle a good big rattlesnake without mittens you shall be rewarded with his rattles; they will prove a fine accompaniment to your harp. Now, I will take a little strychnine—just what will lie on the point of a small penknife—and drop it into a little water. Don't tremble now, because if you take it and pull through all right you will not only escape hell, but will secure heaven. Remember the promise in the New Testament, and down with it; if you have faith like a grain of mustard-seed, there is not the least bit of danger. Webster says that to be sick is to be affected with any kind of disease. Now, most people die of some kind of disease. But why should any one die of disease when the simple laying on of hands would cause one to recover?

Either there are no believers, or else the promise is not worth a penny whistle. Now, Christian, how is it? If you can't heal the sick, you don't believe; you must go to hell sure. Allowing the promise to be good, and that every Christian is a believer, all the doctors' diplomas in America would not be worth a rupee. Unless these Christians are great liars, they are praying for my conversion every day. But is there a sane man who believes that any Christian can exhibit these signs any more than I can? Consequently, his chances of heaven can be no better, and I am nothing but a poor Infidel, whose oath would not be taken in a court of justice in some of the states in this Union, and who has been loaded with a thousand Christian curses.

Of all the countless millions who have ever been born not one ever could perform these miracles. Therefore all the myriads who have ever peopled the earth have been brought into existence only to be damned.—*John Peck.*

"And these signs shall follow them that believe." Good!

"In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover."

Bring on your believer! Let him cast out a devil. I do not ask for a large one. Just a little one for a cent. Let him take up serpents. "And if they drink any deadly thing it shall not hurt them." Let me mix up a dose for the believer, and if it does not hurt him I will join a church.—*Ingersoll.*

The reason that Christianity does so little harm is because it is so little believed.—*R. C. Adams.*

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - AUGUST 17, 1918

**Subscription Rates.**

Single subscriptions . . . (in advance) \$3.50  
One subscription, two years . . . . . 6.00  
Two new subscribers . . . . . 6.00  
One subscription with one new subscriber, in one remittance . . . . . 6.00  
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

**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.

If frightfulness is attributable to worship of the wrong deity, what accounts for the barbarity that established the Inquisition, tortured Galileo and burned Giordano Bruno, or for the savagery of John Calvin that sent Servetus to the stake?

Freethinkers laugh at the miracles of Protestantism, as well as those of the Catholic church. They are all of a piece in the ultimate analysis. It is just as credible that a bone from the wrist of St. Ann would work miracles, as that Elisha's bones restored a corpse to life, or that Paul's handkerchiefs cured the sick and diseased. All such things belong to the same realm of pious imagination. Thus, while the Protestant laughs at the Catholic, the Freethinker laughs at both.

In the Toledo *News-Bee* a yeoman reports sudden reversal of religious preferences among the young sailors at the Great Lakes Naval Training Station. One day there were 150 new arrivals, and as all must attend religious services the commander asked those who were Catholics to step out. As a result: "About twenty-five did and went to a mass that lasted only about twenty-five minutes. The others went to a Protestant chaplain and heard a long-drawn-out sermon of an hour and a half. The next time there was a change of heart. About 125 men stepped out as Catholics and only twenty-five as Protestants. The sailors liked the short service best." The incident is an unflattering commentary on church attendance as an army regulation.

An army officer now in France, a letter from whom is copied in the *Critic*, Camp Bowie, Texas, writes: "I can say with absolute truth that the amount of money spent in the country for the hire of press agents alone to exploit the various schemes for raising money for military 'charities' exceeds the total cost of maintaining the German General Staff." The officer states that military efficiency is hampered by misdirected efforts of those who plan to "rescue the morals of the young fighter and protect his chest, throat, indigestion and home-cooking appetite from ruin." The editor of the *Critic*, who believes in "putting the money of the civilian into powder and bullets, warm clothing and good food for the soldier," wants to know why Americans should be called upon to dig down into their pockets to pay the salaries of Y. M. C. A. publicity agents, except it be "to camouflage the public into the one thought that the Army Y. M. C. A. is doing a tremendous big work." There are signs that there

will be a reversal of public feeling in regard to the wisdom of devoting so much money and room to the church agencies and, for example, those other meddlers and moralists written of recently by Irvin Cobb in his article entitled "Wanted: A Fool Proof War."

**The Skeptic's Angelus.**

God of the ancient Israelite,  
Who in thy jealousy and might  
All other gods before thy sight  
Put under ban,  
To thee we turn in this our plight,  
Thou great "I Am."

We know thou dost thyself enshroud  
In an impenetrable cloud,  
But hope by praying long and loud  
To reach thy throne;  
And ask thee that the other crowd  
Thou wilt disown.

Thou'rt King of kings, we have been taught,  
But we prefer our present lot,  
"My Kingdom of this world is not,"  
Once said thy son;  
Against all Kingdoms we have fought,  
And, thus far, won.

We trust thy kingly bias will  
Not sympathize with Kaiser Bill,  
Who boasts authority to kill  
And drown and main,  
And all the world with terror fill  
In thy great name.

Thus did thy potentates before,  
Who oft-times steeped the earth in gore;  
All, all have claimed thy grace galore  
To fill the shroud,  
And loudly did thy name adore  
To do thee proud.

But sure no god could find a bliss  
In witnessing a world like this,  
Surely thy spokesmen taught amiss  
And did malign;  
For such a god men would not miss  
Should he resign.

They tell us thee we must beseech  
With humble mien and contrite speech,  
That thus our righteous cause may reach  
Thy sluggish heart—  
Thou great Jehovah, must we teach  
Thee thy due part?

Then far within the boundless deep  
Go back to thy Nirvana sleep,  
Nor hear men's groans, nor children weep  
Where demons awe;  
We will our own salvation seek,  
Through iron law.

With knowledge of these laws we hope  
'Gainst all the kaiser's power to cope;  
Let those who feed on priestly dope  
Cringe and salaam,  
But we for neutral god or pope  
Care not a damn!

DAVID ECCLES.

An amusing passage in the letter home from a Red Cross nurse will be regarded as an "insult" to at least "seventeen million Catholics" in the United States. The writer is Miss Regina M. Downie, M.D., of Beaver Falls, Pa., who has been working under the American Red Cross with headquarters at No. 4 Place de la Concorde, Paris, since February, 1918, and is "conducting a clinic for the assistance of refugee Belgian and French women and children"; and this is the offending passage:

"Did you know that the present pope is the natural son of the late Franz Joseph of Austria. This may throw a little light on his pro-German peace proposals and explain why Europe pays no attention to them."

Catholic papers demand the severance of the relations of Miss Downie with the Red Cross as a slanderer of the pope; but that would be mere revenge, and the inquiry really is no reflection on his holiness, who of course is not to blame for his own parentage whatever it may be. The point that goes to the quick is the use made of the theory to account for the pontiff's doubtful neutrality or actual

pro-Germanism, as the lady terms it. But that attitude toward the belligerents is explainable on other grounds than Austrian paternity. His religious sympathies are with Austria, the only first-class power in the world that pays him tribute, and his temporal interests are with Germany.

Several changes in the canon law of the Roman Catholic church have been put into effect. Under the new order flesh may be eaten at banquets on St. Patrick's Day though the day falls in Lent. It has always been hard for a non-Romanist to understand why a "spiritual" institution, as Romanism claims to be, should be so seriously affected by material things. The New Testament avers that it is only what comes out of a man that truly injures him, and not what goes into him. But Romanism has always appeared wiser than her Lord, hence the new canon. Before the new law went into effect marriage was forbidden between the first Sunday of Advent and Epiphany, which occurs on January 6; now it is barred only until Christmas. This means that a person may not get married when he feels so disposed, but must defer his happiness to the convenience of religion, as if religion had the first and only rights in matrimony. To add to this it is now the popish law that promises of marriage are invalid unless made in writing under prescribed formalities. The marriage canon also forbids any non-Catholic ceremony in mixed marriages either before or after the Catholic marriage. This, of course, prevents the contracting parties from taking part in any civil ceremony. But like all Roman Catholic legislation there is a loophole of escape for the technical, and a final lowering of the moral standard that the law aimed to preserve. The age of consent of males is now sixteen, and of females, fourteen years. In this last provision the church runs counter to the civil law. Until the slight change was made, the age of consent for males was fifteen years, and for females, twelve years. The organization making these laws represents itself as the greatest moral teacher on the earth; but imagine if you can a modern civilized state making provision for children living in our latitude to marry at the tender years of twelve and fifteen! Even now the papal law is in conflict with the state law; but even if it were more divergent than it really is, there are those who would still approve of the morals of Rome, and would deprecate any interference on the part of the state to bring the church within the bounds of decency.

**Doubt and Progress.**

Progress began with doubt, and every man who has questioned the greatness of his age has advanced it. To doubt our knowledge is to confirm it or add to it.

To believe without question is to accept falsehood for truth. It is to be the dupe of imposition, the slave of the state, the fool of the church.

Doubt is not a traitor. It is the loyal subject of truth.

When dogma is the preacher, doubt should be a listener. Doubt is the mother of science, but the undertaker of faith. It was the hand of doubt that unlocked the chambers of the heavens and gave us those splendid communications from the stars; that proved astronomy true and astrology an impostor. It was her hand that opened the caverns of the earth and brought us those shining gems of knowledge that established geology as reliable and showed Genesis to be a fable. It was her hand that waved back the incantation of the priest at the bedside of the sick and summoned the doctor to the relief of the suffering. It was her hand that everywhere through the past, where man was oppressed, raised the banner of freedom, and, when tyranny would have welded stronger the chains of political injustice in this land, the lips of doubt disputed the divine rights of kings and asserted the higher rights of man. Wherever progress has been made, doubt has led the way.

What has wrought the improvement in human conditions? What has given to the world its better circumstances? The teachings of religion? No! The suggestions of doubt. When mankind are satisfied that nothing can be done to improve their lot, no blow is struck for liberty and no progress is made.

Doubt is the foe of religion because religion is opposed to change, because it stands in the way of progress. When the church has taught that God watched over and cared for man, men have been wronged and oppressed. When man has doubted the divine protection and taken his fate into his own hands, the sky has cleared and the world has grown green and beautiful.

Faith in God only makes man the tool of the priest.

In the hand of doubt is the finger of progress. Doubt has marched at the head of every reform. It has lifted man from the cruel, ignorant savage to the noble-hearted lover of his race. It has given to the world its heroes, its real saints and true martyrs. It has erected in our public places the noblest monuments to man, and it has won victories which can be counted only in heart-throbs and warm tears from men's eyes. It has lifted up the weary arm and set the glad running tides of new life through the veins of the world. It has inspired every hope that has raised the race of man to a better life, and has impregnated every brain from which a new thought was born. It has converted indolence to industry, cowardice to courage. It has driven prayer from its knees and set the hand, uplifted in worship of God, to work for man.

Our whole life has been one grand pæan of praise to the first whispered doubt; one glad psalm of thanksgiving  
L. K. W.

### Pernicious Doctrine.

We have never supposed there was any limit to truth seeking and truth telling except time and place. No man looks for truth in a sermon, nor tells it at a funeral; otherwise it is for all seasons. But H. L. Mencken, a writer of some note, says that the habitual truth teller and truth seeker is out of place in the universe. He tells the truth because he cannot help doing so, and thus, says Mencken, "he suffers from a compulsion neurose, and deserves quite as much pity as censure. He is simply a man in a state of mental disease."

Having stated that "the average man" is free from this mania for telling the truth, and that lying is not only excusable, but innocent and instinctive, and above all necessary and unavoidable, Mencken brands the man who seeks the truth as "a rebel against the inner nature of us all."

Some writers philosophizing thus would be suspected of joking, but there are reasons for believing Mr. Mencken in earnest, and that he supposes himself to be telling the truth about the truth seeker, though why he should ever tell the truth about anything is not apparent if his philosophy of lying is sound.

The precept: In order that we may be perfect, before all things let us lie, was not made in Germany; it comes rather from Jerusalem or Rome, but at present it is known as Prussianism. For aught we are aware of to the contrary, Mr. Mencken is a Prussian, or a Prussian sympathizer. He is a biographer of Nietzsche. He is a special writer on the *Mail*, a paper notoriously subsidized by the kaiser. His writings were acceptable to a sheet, now under suspension, named *Issues and Events*, and he is the editor of a magazine that does not discuss the war.

Doubtless Prussianism, which includes lying in its *kultur*, is deserving of a hearing, as is Jesuitry which acts on the principle that the end justifies the means; still, for the benefit of the average reader, it ought to be so labeled under the law regulating other forms of dope. It is the doctrine that permitted the kaiser to attach God to his person as armor-bearer to place the shining sword in his hand at the proper moment and then march

with his troops through invaded Belgium, using a scrapped treaty as gun wadding.

The average man may be free from the mania of truth telling; his religion does not inculcate it; yet he is not so far gone that he will not despise the Prussianized doctrinaire who seriously affirms that lying is innocent and necessary.

If Mencken is not serious, he is indulging in dangerous foolery.

### Waves of Belief.

The New York *Tribune* is usually quite sensible when treating of matters of religion, and we have often found it a pleasant privilege to comment approvingly upon its wise remarks in this particular; but it occasionally happens that one of its editorial writers empties himself of a certain kind of pious afflatus, which many persons are disposed to look upon as so much religious gush.

This must have been the feeling among liberal-minded persons on reading the *Tribune* editorial of a few days since, entitled, "The Belief in God and Spiritualism." The writer claimed that "two remarkable effects of the war have received scant attention. The first is a strong revival of the belief in God—not in some vague Power or Being, not in a god, but in the God of the Bible and our fathers." This idea of a *revival* of belief always reminds us of those authors who are given to write of "waves of morality," "waves of crime," "waves of democracy," etc., as if the vitalizing impulses of life affected men periodically, like the occasionally disturbed waves of the sea; and that their truthfulness was to be measured by the fact of their recrudescence.

The interesting thing about all this matter of belief, and its fluctuations, is this: Why should there be any "serious decline" in the acceptance of a divine revelation which is viewed by certain religionists as the greatest blessing ever conferred upon man, without which there can be no perfect morality, no true happiness here upon earth, and no hope whatever for a future life of bliss? It is indeed strange that for "half a century following the advent of Darwinism and the theory of evolution the belief in a personal and protecting Father concerned with the affairs of men has undergone a serious decline." It is also most remarkable that "the enormous advances of astronomy and the proof of the utter insignificance of our whole solar system in the known stellar universe" should have produced a "strong wave of Atheism" in the eighteenth century. What is the meaning of this? Surely a divine revelation ought to be able to defend itself against the teachings of Darwin and Spencer and the intellectuals of the eighteenth century!

The answer to this and similar inquiries is that the sublime test of everything associated with man in this world is whether or not the subject in question can stand the penetrating scrutiny of truth. It is not what individual men either in the church or out of it think about a matter of religion, but how far religious notions accord with the truth as discovered by the most painstaking and unprejudiced of the race. The *Tribune* writer speaks of present world conditions "bringing men's minds back to beliefs that the scientific and supercilious regarded as long ago cast into the dustbin." This method of attack upon the scientific world is an old one with those who have found it impossible to prove the truth of Christianity. They find it convenient to assail the motives of the scientist, as if it was the single purpose of the latter to try his best to overthrow religion with no higher aim than to exult over the ruin his evil machinations had occasioned. A man that would judge Charles Darwin in any such fashion ought at once to go back to the little red schoolhouse on the turnpike road, and start anew on the path to knowledge.

The great achievement of Darwin and others of the true scientific department of thought was to emphasize truth above religious tradition and pious theories. They made it perfectly plain that a so-

called divine revelation was not to be accepted until it had endured the test of truth; that if God were a fact, the proof should be immediate, strong and convincing. These men had no prejudices against religion, but they had a burning love for truth; and the wave of investigation which their thoughtful labors aroused did not die with them, but is today bearing fruit a hundredfold.

The newspaper talk about this cruel war driving men back to the belief in "the God of the Bible and our fathers," and to "the simple beliefs of their childhood," is baby prattle, and most unbecoming men of intelligence. The inference from such empty reasoning is that the Bible is a truthful book, and that the religion a man professed in his childhood must necessarily be the right religion for his mature years. We have simply to remind the writer of the *Tribune* article that in his mention of the Bible, and the tenets of Christianity he has introduced the two most highly mooted questions in the religious world today. If he is satisfied with the Bible revelation of God, there are millions of other persons not so deeply satisfied; and if he is willing to go back in thought and practice to the "simple beliefs" of his childhood, he would find it difficult to discover a Christian church today that would be seriously impressed with the vital importance of a great part of his theological profession.

As regards the facts, we do not believe that there is any remarkable manifestation going on at present, showing men's renewed belief in God or in the doctrines of religion. It is credible that most of the recruits who went to France had been taught a belief in God during their childhood, and that they still cherish in a vague way that old faith; but that the war is responsible for a great influx of believers into the various churches, and a startling revival of faith in the God of the Bible, is not to be received for a moment, for there is abundant testimony that such is not the case. Everything to the contrary is religious propaganda. There is scarcely a prominent denomination of Christians that has not struggled to make gain out of the great world war. They look upon it as a veritable harvest wherein they hope to gather in a multitude of souls to enlarge the borders of their unearthly kingdom.

If the *Tribune* editorial had made the declaration that two notable effects of the war were a new investigation into the existence of God and the part he has been supposed to play in the development of human life, and the possibility of a future life for the race of man, it would have found itself in accord with the facts as they are being daily unfolded by current events. There is nothing like sticking to the facts, especially when one feels that he has a lesson to impart.

### Henry Rowley.

The death of Henry Rowley on August 2 closed a rather remarkable life. He was a self-made and self-educated man. He was diligent in business and held high places in large commercial concerns. He was studious and well-informed. As an orator he was brilliant and solid, eloquent and witty. For years his abilities had been at the service of Free-thought as one of its representative speakers. He knew religion because it was thrust upon him in his youth, and he knew science from having searched its records and read the scientists. He seemed to gather knowledge at sight, as nothing else could account for his mastery of learning and languages. He gave numberless lectures and addresses on Freethought occasions and was in demand as a speaker in literary, educational and social circles. He had the presence, the personality to impress an audience, the informing ideas to instruct, and the flexibility to adapt, interest and amuse. Physically he was rather magnificent—tall, broad-shouldered, deep-chested, erect and imposing.

We do not know whether or not Mr. Rowley made a fortune, but he handled large affairs—was president of concerns having millions of capital, took

contracts involving millions in money and the employment of thousands of men. One of his contracts was that of moving the mails of New York city from the postoffice and branches to points whence they were shipped, to their destination. The red white and blue postoffice trucks that are a familiar sight were under his control. As executive for a big chewing-gum consolidation he employed in Mexico an army of laborers whose numbers we shall not attempt to state. The payroll there was \$80,000 per month, and Mr. Rowley enjoyed the fact that one of his employees was a priest, a sort of chaplain to the gang. He abolished so far as his influence went the system by which employees are encouraged to get in debt to the company, and then held virtually as slaves. He was a liberal and judicious contributor to funds for the propagation of Freethought.

Mr. Rowley was born in Leicester, England, sixty-four years ago, and came to America at about the age of thirty-five, uniting himself with the Brooklyn Philosophical Association, as member, president and speaker. His co-workers in that society were attendants at his funeral, where a Unitarian minister, the Rev. Leon Harvey, officiated. Until the notice appeared in the newspapers, his radical friends had no intimation of the end, unless they had observed of late the rapidity of his aging. He deserved at least another score years of usefulness, for he lived an abstemious if strenuous life. And he seemed to be enjoying himself all the time. On the whole his life was intellectual, and business a diversion. No man was more content with a book, and probably none was ever happier with a cheering and hand-clapping audience before him, in full sympathy with his theme and ready to be moved to applause or laughter. His fortune was enviable in the respect that in these circumstances he was never dull, and he had not what is called the "vice of oratory" that betrays a speaker into talking for his hearers rather than for his own convictions. Uncompromising himself, he had some foes among the uncompromising who dissented from his views; but he would talk as he believed or keep silence.

Henry Rowley was an all-round large man, as men average, and his death at so early an age is a misfortune. A strong and reliable pillar of Freethought is removed, and there are no compensations for the loss.

### Theology Democratized.

According to the testimony of the most careful observers of war conditions at the "front," theological religion has suffered a decided eclipse. "Nobody cares a cootie for 'orthodoxy,' as such. Old usages and old creeds seem to have succumbed to the U-boats or some other force on the way over. All things, from the very existence of a Supreme Being to the right of a church to exist, have had to face the challenge of this new, emancipated, free-thinking, audacious war mind."

The Rev. A. Herbert Gray, a Scottish chaplain, in his bright little volume, "As Tommy Sees Us," expresses very clearly the English soldier's opinion of religion and of the church. "Soldiers," he says, "do not like the thing which they know as religion. They look at the religious life as they conceive it and say, 'We could not stand that.' They look at religious people and say in their hearts, 'We do not want to be like them.' Sermons mostly bore them. The lives of church members seem to them dull, narrow and colorless. Furthermore, they are mostly shy and reserved, and the gush and demonstrativeness of some religious people jar painfully on them. They think that if they became religious they would have to be willing to talk about their feelings, and they would rather live under shellfire than do that. They feel that there is a suspicion of effeminacy about many religious people and that religious men tend to be too much like women."

The Briton's attitude towards the church is con-

ceived in an equally blunt statement. "On the whole the average male Britisher of today has not much respect for the church. He does not like or admire the church. He does not belong to it, and does not want to. It is not among the national institutions that stir his pride. He regards the church as a negligible quantity. He neither fears nor loves it. It has for him no voice of authority. He has never been impressed with its corporate acts, and its life in detail seems to him petty and dull. The men he most respects are often not in it, and a great many men whom he despises are. To his virile nature it makes no impressive appeal."

It has been discovered that religious leaders in America and in Great Britain are greatly concerned over the invasion of the realm of theology by the spirit of patriotism. Expressions of alarm have been frequent, in the church press and from the pulpit. Meanwhile, however, a belief is undoubtedly spreading that a new theology, determined by democracy, will emerge from this war. The question which churchmen have been forced to confront in these latter days in this: May mankind look to the consensus of popular opinion for its great ideas about God and the soul and the future life?

Notwithstanding the boast of the Roman Catholic church that it is the only religious body in Britain, aside from Christian Science, which has made definite progress during the war, the fact remains that war conditions have drawn a clear line of demarcation between simple theism and the characteristic tenets of the church. The whole truth is that the church as the custodian and expounder of religious faith no longer exists for thousands of persons who, before the war, were plainly disposed to receive their theology from an ecclesiastical source. This, for the world of Rationalism, is an invaluable asset; for the church, as a formal institution, and as the explicit originator of strange and cruel theologies, has been the greatest retarder of moral and intellectual progress known to the world. And there is no organization at present existent, that the thoughtful part of our communities can so easily dispense with as the Christian church.

But is any advance in truth secured by eliciting the aid of men to bring about the democratizing of God, or in other words, the building up of a new theology from premises conceived in the midst of war, under the stress of popular opinion? This may strike some people as being a marked evidence of solid progress in liberal religion; but we cannot thus view it. It must never be forgotten that the popular idea of God was derived from church teaching. There have been ideas concerning God which have originated outside the church, it is true; but that notion of God which is spoken of as the Christian conception of deity, and which is to form the basis of the new theology with a slightly different coloring, is the product of ecclesiasticism, and cannot logically be maintained without at the same time, retaining the church which gave it birth. For a man to accept Christian theism while at the same time spurning the authority of the church, is equivalent to a person's retaining the name and endowments of his parents, while scorning the thought of his mother to whom he is indebted for the breath of life.

Whatever be the faults of the church—and the new war Christian says they are numerous—it is an old historic institution; and for a quondam believer to set it aside with a sneer, while retaining the foremost article of its creed, is a method of behavior as unintelligent as it is ungrateful, and utterly unworthy of a respectable person because of its striking disingenuousness. All this newspaper talk about the theology of the future being determined by democracy, is a folly only to be coupled with that of the church as the fabricator of theologies. What has democracy to do with the formation of a theology any more than the church? The very fact of certain believers referring a new theology to a peculiar type of state government,

proves convincingly that their old theology was not of divine origination.

The more religion is tampered with the more clearly it reveals its worthlessness. Almost any soil is suitable for the growth of a religion; and to have the newspapers announce that a new religion had developed on the battlefield, was nothing more than we expected to hear. This remodeling of Christianity, however, under the influence generated by war and revolution, is fundamentally dishonest, and at once reveals the intensely human character of the institution; for a system of thought that can be developed by a church and modified by politics, can hardly be said to have come originally from God only. The existence of God has never been logically held outside the limits of a church; for it will be found, after careful investigation, that all arguments bearing upon the subject have started with the church, and naturally conclude with fellowship in it, all theistic and deistic philosophers to the contrary notwithstanding.

Theism and the church go together; to attack the one is to attack the other; and to herald the fall of the one is to announce the death of the other; they stand or fall together, for theism is the foundation-stone of all ecclesiasticism.

### He Does His Part.

Mr. I. H. Maaget of this city, a subscriber whom we have once met and who has once appeared as a contributor to this paper, writes to the editor:

"I am inclosing \$10 for the renewal of my subscription to THE TRUTH SEEKER, which falls due in September. Although the price is \$3.50, yet I feel that under the restrictions placed upon your publication, . . . I want to do my bit in order to secure its continuance. Do not hesitate, my dear editor, to raise your price, if you find it necessary, not only to \$5 but to \$12, and I am sure you will not lose subscribers, as it is a challenge to political office-holders that they cannot by oppression Christianize those who are seeking truth for the sake of truth. At the present time it is more important than ever before in the history of our republic that we oppose the clergy in political life. We know what Christian civilization has stood for ever since Christianity came to power, and the present world catastrophe is the living proof of what that civilization has done to the human family. We are under a constitutional government, and we must not allow political servility to priestcraft to stop us in expressing ourselves on matters of truth, even though such publications as yours may by awakening the intelligence of mankind open a way whereby humanity may dispense with a clergy that insolently assert their sole right to talk to God and that they alone are in possession of the keys to their particular heaven and hell. I am inclined to think that I shall read the death notices of the political priests, now endeavoring to hamper and suppress such publications as yours, before I read that your paper has suspended for want of funds. My only regret is that I am unable to send you \$5,000 for the renewal of my subscription; but no single individual is capable of doing what all should do for the cause of truth. Let us hope that every truth seeker will do his bit. Meanwhile permit me to remain, Yours for the future success of THE TRUTH SEEKER."

Letters like that explain why in spite of all obstacles, including the financial one, THE TRUTH SEEKER has lived to a mature age. The parties responsible for this success are the subscribers who over-function, doing their part and a little more. And that is the secret of progress—that someone who has already done all that could be demanded of him has devoted an overflowing energy to the promotion of a good cause. This axiom we frequently repeat, because consciously or unconsciously our friends act upon it, and so THE TRUTH SEEKER is able to carry on. It is a reasoned philosophy that takes the place of what in religion is called the spirit of sacrifice.

There is no doubt that Jesus escaped a great deal of adverse criticism by being crucified when young. The world forgives the young, but not the old. We are expected to improve with age, but do we? The plain truth is that temptations multiply with years, but power to resist temptation decreases. I should say to men and women: Be kind to the old; the young are strong and can fight their own battles.

## WHY THE WORLD IS AT WAR.

With a Plain Demonstration Why the United States and Her Allies Must Win.

By MARSHALL J. GAUVIN.

### II.

Having built up the mightiest military power in the world by the force of the sword, Germany, obsessed with the belief in her superiority, and inspired by such teachers as Treitschke and Nietzsche, began to dream of world dominion. One great power stood in the way of her ambition. That power was England; and to destroy the power of England became the passion of the German rulers and a large part of the German nation. But for this, Germany must have a navy, and therefore to the most powerful army in the world she began to add, as fast as she could, a navy with which she would dare to challenge England on the waves. This threat against the very life of England was openly avowed. The Navy League, which began in 1898 with forty-four members, grew so rapidly that in 1914 its membership numbered more than three millions! School children were encouraged to save their pennies to help build the German navy. The motto was: "Our future is on the water."

Socialists, who try to interpret human life, with its struggles and ambitions, entirely in terms of economics, will tell you that this is a war for markets. That is not true. It is not a war for markets; and I will tell you why. The war was made by Germany, as I shall show, and the growth of German commerce was increasing with such rapidity as to be the wonder of the world. Whereas the commerce of Great Britain from 1901 to 1911 increased by 66 per cent, German commerce in the same period increased by 141 per cent. Whereas the registered tonnage of Great Britain's merchant marine from 1897 to 1911 increased by 59 per cent, the registered tonnage of the German merchant marine in the same period increased by 192 per cent. In other words, German commerce was growing more than twice as fast as that of England, and her merchant marine was growing more than three times as fast. Furthermore, England gave free trade to all the world and was Germany's best customer; while English goods could be sold in Germany only after a high tariff had been paid. To say, therefore, that Germany had to make war on England because England cramped her commercially is to utter the most absurd kind of nonsense. And the contention that England forced the war on Germany is wholly false, as the facts show. If you say that Germany wanted to conquer other lands in order, among other things, that she might get possession of their raw materials, I will agree with you. But Germany did not need to annihilate nations in order to obtain raw materials. No matter who owns the land, raw materials must be paid for, and Germany could have purchased all the raw materials she required.

The war proceeds from an ambition to Germanize the world, to conquer the world and impress upon it the German form of civilization, crowned with the mastery of militarism. The German scheme to dominate the world was established in 1895. Since that time German agents in various parts of the world have been busily engaged in developing it. The aim of this staggering Pan-German plan is to incorporate into a vast German Empire, in the west, Holland, Belgium, Luxemburg, Switzerland and Northern France; in the east Russian Poland and several other Russian provinces; in the south-east, Austria-Hungary. The Balkan States are to be brought into the large confederation; Turkey is to be completely absorbed and then compelled to annex Egypt and Persia; Asia Minor, Syria, Mesopotamia, Palestine, and a great part of Arabia are to be put under the protectorate of the German empire; the Belgian, Portuguese and Dutch colonies are to be seized; France is to be stripped of her colonies; a large zone of exclusive German influence is to be established in China; in South America the republics of Brazil, Argentina, Chili,

Uruguay, Paraguay and a part of Bolivia are to be brought under German protection. There is vastly more than this to the incredible scheme by which Germany hopes to fasten her yoke upon the nations of the world. If you would follow the details of this dastardly plan to enslave mankind, read the two books, "The Pan-German Plot Unmasked," and "The United States and Pan-Germania," by André Chéredame, published by Scribner's during the present year.

The building of the Berlin to Bagdad Railroad was an immense stride toward the realization of the German plan. Running through Germany, Austria-Hungary, Servia, Bulgaria and Turkey, that railroad passes through the capitals of all these countries—Berlin, Vienna, Budapest, Belgrade, Sofia and Constantinople. Hence Germany's cry of empire is "From Hamburg to the Persian Gulf." This is the backbone of her plan of conquest and as President Wilson declared in his Flag Day Speech, "From Hamburg to the Persian Gulf the net is spread."

This dream of world empire was the cause of the war. Germany required but the opportunity to set the world ablaze. Let us now briefly consider the manner in which that opportunity arose and how Germany seized it. By the Berlin Treaty of 1878 the Balkan provinces of Bosnia and Herzegovina, which had been held by Turkey, were placed under the administration of Austria; and in 1908 Austria forcibly annexed the provinces. Now, the overwhelming majority of the people of those provinces are Slavs, and hence are regarded by the Servians as forming one nation with themselves, while these Slavs one and all look to Russia, the great Slav nation, for sympathy and assistance in times of national danger. Because of this sympathy, Russia protested when Austria, in violation of the Berlin Treaty, annexed the provinces which Servia claimed, and while the other nations of Europe upheld Russia's protest, Germany backed Austria in her violation of the principle of nationalities.

Hating the Austrians for their political tyranny, the outraged Slavs cherished a spirit of revenge, and on the 28th of June, 1914, when the Austrian Crown Prince visited Serajevo, the capital of Bosnia, he and his wife were assassinated. On the 23rd of July, Austria forwarded a terrible ultimatum to Servia—an ultimatum that is acknowledged to be the most brutal in the whole history of diplomacy; and to this fearful document, Austria demanded a favorable reply within forty-eight hours. Although no nation capable of defending itself would have complied with the demands of the ultimatum, acceptance of which in its entirety meant the sacrifice of Servia's sovereignty as a nation, Servia's reply was conciliatory in the extreme. The nation fairly came to its knees; and the reply was concluded with the offer to submit the differences involved between Austria and Servia to the international tribunal at The Hague, or to the great powers for decision.

It is now known with certainty that Germany, whose vassal Austria was and is, was fully aware of the contents of the ultimatum before it was sent, and that she, Germany, backed Austria in her violent demands which led to the outbreak of the war. The whole thing has been acknowledged by Count Tisza, who was then Prime Minister of Hungary, and Herr von Jagow, the then German Foreign Secretary.

Austria's demand for absolute submission on the part of Servia within forty-eight hours was intended to have one of two effects—to destroy Servia's independence as a nation, or to precipitate war. Russia's interest in the Balkans, always recognized by the nations of the world, could not allow her to stand aside and see a small Slav nation crushed and swallowed by Austria. Russia, therefore, joined with England in asking for an extension of time to enable all the Powers to consider the Servian question. The request was refused. Germany, instead of calling upon her ally

to be reasonable, declared that the matter was one that concerned Austria and Servia alone and intimated that serious consequences would follow if any other nation interfered. In their anxiety to preserve peace, Russia, England and France now counselled Servia to make her reply to Austria as conciliatory as possible, consistently with her national integrity. Although the reply was a marvel or submissiveness, it failed to satisfy Austria and that country immediately declared war—not through the ordinary course of diplomacy, but by telegraph! A nation of fifty millions launched itself forth to crush a nation of four millions.

While Austrian cannon were smashing their way towards Belgrade, the capital of Servia, Russia, France and England made every effort possible to have Austria stay her advancing army and discuss the matter. Russia declared her perfect willingness to have the dispute arbitrated by England, France, Germany and Italy. England made a similar offer, which was supported by France.

These offers Germany flatly refused. Jules Cambon, the French ambassador, appealed to Herr von Jagow, the German Foreign Secretary, in impassioned terms, saying: "When you read the Servian reply, weigh the terms with your conscience, I beg you in the name of humanity, and do not personally assume a portion of the responsibility for the catastrophe you are allowing." Every single effort to maintain peace came from the Entente Powers, and every one of them was flouted by Germany and Austria.

The Kaiser now intervened. In a telegram to the Kaiser, the Czar said: "I urge you in the name of our old friendship to restrain your ally from going too far." The Kaiser, in his reply, upheld the conduct of Austria. While still advancing against Belgrade, Austria mobilized her army against Russia. The Czar now ordered mobilization. But while the mobilization was going on, he assured the Kaiser that "As long as the negotiations between Austria and Servia continue, my troops will undertake no provocative action. I give you my solemn word thereon." Germany, while making her own preparations for war with feverish haste, insisted that Austria had the right to punish Servia, and that Russia had no right to prepare even to defend herself. France, determined above all things that she would not be the aggressor, kept her troops back ten kilometers from the frontier.

At last, after Russia and France and England had exhausted every means that the human mind could suggest to preserve peace, Sir Edward Grey, speaking for England, made his famous proposal to Germany. He told Germany that if Germany and Austria could agree on any reasonable proposal which would make it clear that they were striving to preserve European peace, and if Russia and France should unreasonably refuse to accept it, England would withdraw from them her support. Here was a challenge to Germany to show that she was as sincerely desirous of preserving the peace as was England or Russia or France. Of this proposal no notice was taken. But Germany's action at this point showed how determined she was to make war now that the opportunity offered, for on the thirty-first of July, after Austria had, at the eleventh hour, declared her willingness to discuss the Servian question, without, however, halting the advance of her army against Servia, the Kaiser sent an ultimatum to Russia giving Russia twelve hours in which to notify Germany that she had ceased all warlike preparations. This was a virtual declaration of war, for, under the circumstances no independent nation could acquiesce in such an arrogant demand. At the same time a telegram was sent to Paris, requiring the French Government to declare within eighteen hours whether or not it would remain neutral in the event of a war between Germany and Russia. Of course, France could not remain neutral while Germany, refusing to reason, forced a war upon Russia.

Once more, Sir Edward Grey strove to avert the calamity of war. Through the British ambassador at Berlin, he pointed out that the quarrel was be-

tween Austria and Russia, and that since Austria and Russia were willing to discuss the matter, Germany, if she did not desire war on her own account, ought "to hold her hand and work for a peaceful settlement." To this von Jagow replied by saying that while Russia could remain mobilized for months without making war, Germany could not; that Russia had the numbers, but that Germany had the speed; and that the safety of the German Empire demanded that Russia should not be allowed to bring up troops from all parts of her vast dominions.

This action was taken by Germany in the face of the fact that Russia had begged for arbitration, and was anxious for a peaceful settlement up to the very last moment. The truth therefore is that while Russia, France and England toiled unavailingly for peace throughout the whole course, and while Austria at the last minute was willing to discuss the question, Germany from first to last spurned every suggestion of humanity, and when she saw that it looked as though war might be avoided, she deliberately precipitated the monumental crime.

(Concluded next week.)

## Infinity, Religious and Scientific

By DR. JULES GOLDSCHMIDT, Paris.

Religion and Science have one fundamental conception in common, that of Infinity.

God, the essence of religion, is eternal. (I am considering now only the monotheistic creeds.) He is therefore infinite in time; he has always been and will never end. He is ubiquitous, infinite in space; and not only for this our small planet, for which alone these religions claim the Almighty, but, if we are logical and guided by science, he is ubiquitous for the infinite universe, whether inhabited or not by reasonable creatures of a non-human shape, according to the varying physical qualities of all those extra-terrestrial worlds. We may even presume that these inhabitants are superior to ourselves in form and mind, perhaps further advanced on the road of progress along which we have trodden with comparative slowness and on which too often we have come to a standstill. A third infinite attribute of the Deity is his omniscience; he knows everything that was, is and will be. His creations are positive perfection. By priests and their faithful followers God has been endowed with many other attributes, which, however, are secondary, and included in the three just mentioned.

Science is more modest when it approaches the all-absorbing question of the causality of the universe, as we are taught to conceive it by the researches of astronomy and other branches of natural science. The conclusion of all these explorations, observations and experiments is the simple fact (to avoid calling it the theory) of the Infinity of Matter. If religion imposes on us the existence of God, as an undisputable, inexplicable article of faith, science can, with the same right, ask us to accept the eternity of Matter, which has always existed and will never perish. Matter fills infinite space, but in such varying degrees of density that we infer, for instance, its existence in the interplanetary and interstellar expanses in a state of extreme tenuity not to be expressed in any weight formula. Matter in this state has been called ether, iron or electric fluid.

Electricity, like light, is to be considered a material emanation, of which we have not yet grasped the real nature notwithstanding our ability to transform it at will. Here we encounter one of the crucial problems of science; its solution must be awaited patiently until a sufficient number of facts are ascertained from which one day a satisfying explanation will be drawn. Science, compared to religion, is on the whole a problem with the certain prospect of solution; God is a solution without ever having been a problem and therefore never proved.

Eternity—infinity in time—is an intrinsic quality

of matter. Matter transforms itself into varieties which so far are incalculable and uncontrollable; the totality of matter remains always the same. "Dans la nature rien ne se perd, rien ne se crée" (in nature nothing is lost, nothing is newly created), was the famous dictum of Lavoisier more than a hundred years ago, and modern science has established his divination as a scientific dogma, the maintenance or conservation of energy. Whatever its action may have been, matter is eternal! We no more ask whence it came than religion inquires about the origin of God. Like him, matter has always existed!

This materialistic dogma is the more readily accepted as we can understand it in its consequences, whereas it is absolutely contrary to reason to admit that a spirit (alias God), itself immaterial, has created the material universe out of nothing. Mathematically, logically, reasonably, when we have to deal with two hypotheses in order to come to a conclusion, against only one hypothesis, we accept the latter. God and his creation form a double hypothesis, matter a single one.

The existence of God with the attribute of infinity in time and space is (to use an irreverent but true term) guaranteed by the Bible. The latter is the authority for the Hebrew and Christian religions, and it is recognized as divine by the Mohammedan faith. These three churches, based on revelation, are in verity book-religions, imposed without proof on the blind credulity of simplicity. When we read the two Testaments and the Koran critically, we are quickly undeceived; we easily recognize in all of them the unrestrained flight of Arabic imagination; they are as inventive and quite as unreal as the less holy but more amusing tales of the Thousand and One Nights.

According to Genesis, God, on the evening of the sixth creation-day contemplated his work with satisfaction; he found it perfect, so much so that he could rest on the seventh day, and has never had to add anything to it since—except Eve. For though all the other animals were created in pairs, man, the viceroy of this world, was at first left alone without a prospect of successors.

God, in his periodical ire against his masterpiece man, did not and does not hesitate to destroy what he found so perfect. To all his creatures he allows only a short term of life, reserving for himself eternity of existence. The theory of an immortal soul, destined to eternal happiness or eternal perdition, is a human idea; it is not even found in the primitive religion of the Jews.

Is not the divine Absolute Wisdom often mere Wilfulness? We do not need to collect proofs of the changeable attitude of the creator towards mankind from the Bible; we can unfortunately derive them from our own experience. For the past four years the paragon of love and peace, the Supreme Wisdom and Goodness, has tolerated the most cruel destruction of life, the most shameful crimes, the devilish manoeuvres of heartless human beings. Our barbarous Teutonic enemies proclaim their right to perpetrate all these abominable tortures and assassinations of millions of their fellow-creatures, in the holy name of the Guardian of heaven and earth, the Almighty whose promise was (not to say whose duty is) to govern and direct humanity with justice and equanimity. What wonder that an increasing number of us regard with incredulity such an image of Infinity, whose name is solemnly revered by the greater part of the globe's population, and who rewards the childish obedience of the innocent multitudes by scourging and annihilating them!

How has the other Infinity acted, the material infinity without which life is impossible, from whose bosom the whole organization in the vegetal and animal world, including man, has sprung? Matter is never at rest; it knows no sabbath, like the divine creator. Even what is usually considered unalterable, the stones, the minerals, the mountains, apparently unchanged through centuries and millenniums, are, however slowly, changing. The

Egyptian mummy when unearthed today is certainly not what it was in size and form when put to rest in its hidden sepulcher thousands of years ago; the gigantic pyramid has certainly lost a few inches from its height; the most powerful ranges of mountains have been in myriads of years either higher or lower than we measure them today; the globe itself is changing its form without losing a grain of its weight.

We have now proved that matter in the inorganic as well as in the organic realm is restless, and the old Greek philosopher Heraclitus had a divinatory foresight when he condensed his whole system into the two words: *Panta rci*—All flows. The modern scientist declares that matter is endowed with energy in constant, incessant action, bodies influencing other bodies, forming new combinations, deforming old ones, an unremitting association and dissociation of atoms—an undeniable proof of the material Infinity of what we call the Universe.

The question may well be put here: Has matter, in its unceasingly transforming action, an infinite goodness such as is taught by religion as the attribute of God, or is it the blind unrestrained power of evil, expressed by the popular mind and accepted by religion as the principle of wrong, the Devil? Is it, as the immortal poet has expressed it in his Faust, "the part of that force which ever wills the bad, and ever produces the good"? Earthquakes, tempests, the roaring sea, the avalanches and lightnings, lava and burning cinders of volcanic eruptions—all these are insignificant in the destruction of human life compared to what God in his wrath is showering upon his ever-sinners children. Before him we are powerless; we must submit obediently, with the conviction that we have deserved all the miseries heaped upon us. Before Nature, or, if you like it better, before Matter, we have been fighting the inimical forces for centuries, and recently with ever-increasing success. The terror of the sea has immensely diminished since timid man first dared to confront the dangers of the deep. We protect ourselves against lightning; we have learned the causes of epidemic and endemic diseases pronounced by biblical authority to be a divine punishment for sin and disobedience; we have invented cures and prevented many maladies. Matter has become the friend of man, the beneficial tool of mankind. It is his present help, his supreme hope for the future! In fact, as I have said before, man created in the likeness of God will not be satisfied with his impotent dependence upon an incomprehensible divine will, but has to work and to endeavor with all his might to control and to govern matter, instead of being governed by it. His godlikeness will one day be changed into god-equality.

Shall we really succeed in the immense task? Let coming generations answer the question. For us there is the enjoyment of the invigorating struggle for truth and knowledge; we are advancing more and more deeply into the secrets of nature, and are using them, safely controlled, for the benefit of Humanity. The infinity of the task will be, perhaps for an infinity of time, humanity's powerful stimulus in its future strife on the ideal, the only honorable battlefield, for the conquest of Truth and Knowledge!

We published not long ago a letter from Mr. M. H. Hollingsworth of Indianapolis, Indiana, in which he stated the intention of himself and a group of Freethinkers to organize a local Rationalist society. The plan included a state organization as well, but a short time after his letter appeared Mr. Hollingsworth, to his surprise, was examined by the draft board and sent to training camp. This will explain why nothing further has been heard of the projected organization. Others left behind, however, may take up the work.

Never give a dollar to any object where a priest is the treasurer unless you wish to help the Roman Catholic church.

## Church Land Taxed in New Zealand.

A leaflet on "Church Property and Taxation," by George Fowlds, Jr., son of the former premier, is transmitted to THE TRUTH SEEKER by Bolton Hall. Last year, for the first time in New Zealand, says Mr. Fowlds, land belonging to religious associations became subject to taxation. Heretofore no local rates were collected on the actual church sites, and no income tax is derived from the revenue from land and buildings owned by these bodies when such revenue was not expended for private profit.

The Finance act of 1917, provides that land held by any religious society exclusively for religious or charitable purposes shall pay half the ordinary land tax, which is graduated by this act from 1d to 7d in the £1, according to the unimproved value.

The previous exemption of this class of property has almost passed unnoticed, and its propriety has not been seriously questioned. Closer examination of the principle involved, however, raises the enquiry whether any exemption is expedient or just.

As the revenue lost through the exemption has to be made up from taxpayers of all shades of belief, in effect it means that they are called upon to provide for the support of religious work. Therefore, this relief from rates and taxes of those portions of property used for worship and instruction is equivalent to a state and local body subsidy. New Zealand, having no state church, is supposed to be neutral between all religious creeds. These properties enjoy all the benefits and privileges which come from organized society, and naturally the greatest advantage is felt by those associations holding the most valuable properties. The real estate of some of the leading churches in the Dominion must be enormous, and the extent of this indirect subsidy is correspondingly extensive. Figures of the valuations of land and estimates of the loss of rates and taxes are not readily available.

At the beginning of the constitutional career of this Dominion the authorities offered extensive grants of land to the denominations, and the Congregational church was probably the only body which declined the gift on principle. About the same time numerous reservations were also made all over the colony as endowments for general educational and charitable purposes.

Ethically it is open to question whether religious bodies holding extensive areas of unused or partially used land in either town, suburb, or country should expect to reap unearned increments. Where these organizations act the "dog in the manger" policy with their properties it hardly seems right that they should benefit from the expenditure of money provided mostly by other ratepayers. The influence of the church is handicapped when as a property owner, people see it prospering without rendering adequate service, and reaping where it had not sown.

There is little difference between our indirect support of religion and the direct and the taxes which were in operation in the old country, particularly Wales. The flagrant injustice of these, which were collected in the interests of a church that possessed a minority of adherents, resulted in the passage of the Welsh Disestablishment act. The execution of the enactment has been held in obedience until the termination of the war. The leading principles urged in favor of the disestablishment of the Welsh church of England urged are worth quoting here.

1. The church and the civil state are distinct societies, with distinct aims and methods, and the one cannot intrude itself into the province of the other without loss to both.

2. The state cannot act impartially towards all its citizens if it maintains in a position of privilege one of the many religious communities.

"The termination of the legal establishment of the church would right the injustice which is fos-

tered by the consciousness of these facts; enable the state to assume a position of neutrality towards all churches and creeds, and to give to each 'a fair field and no favor.'"

Considerable sections of the community are not in active association with the regular churches, and, along with other sections, hold divergent views. Does the exception not amount to this, that they are compelled to contribute to forms of religion with which they are not in agreement?

Every religious organization should in equity provide the whole of the funds and dues necessary for its maintenance. They should really be ashamed to take advantage of the state having to collect extra revenue from disbelievers on account of the churches' immunity. Is this not a distinct violation of the principles of equality of taxation?

Further, in a national crisis like the present, when the Government needs all available revenue, it is a serious thing for it to have to forego any amount. Many sources of possible revenue require to be tapped, as to release some forms of wealth naturally means the loss has to be made up elsewhere. Along with the rest of the community, the security and value of religious interests in New Zealand are just as much concerned with the successful conduct of the war; therefore, it is only fair that they should bear all their portion of the financial burden of this great conflict.

Finally, does it not appear just and equitable that in times of peace, as well as in war, the exemption from rating and taxing should be removed from church site properties?

### Censoring Messages to the Huns.

"TO THE EDITOR OF THE TRUTH SEEKER: I am working on an average of eleven hours per day in a plant manufacturing war essentials.

"It is for this reason that I have been unable to contribute to the columns of THE TRUTH SEEKER during the past several weeks.

"But I am still with you in the great work of spreading truth. I am enclosing herewith \$5 to help THE TRUTH SEEKER over the hard road it has to travel during war times. I hope to be able to resume my writing after the war.

"Aug. 8, 1918.

THE SPECTATOR."

[The Spectator is a chemist, when he is not a newspaper man, a stenographer, or manager of the sales of automobile bearings, or spectating. The steel that enters into the manufacture of shells in a big concern in New Jersey passes his inspection before it goes to the place where the loading is done. Not finding time to write, he lets his money make a few brief and well-chosen remarks.]

### The Connecticut Colonists.

A friend of mine once employed in the office of the Surrogate Court has called my attention to a unique testimonial to the bad repute of the Connecticut Colonists. It is contained in the will of Lewis Morris, the father of Gouverneur Morris. This will was filed for probate in February, 1710, is recorded in Liber 23 of Wills, page 447, and contains the following unique provision:

"It is my desire that my son Gouverneur Morris may have the best education that is to be had in England or America, but my express will and directions are that he never be sent for that purpose to the Colony of Connecticut least he should imbibe in his Youth that low craft and cunning so incident to the people of that Colony which is so interwoven in their constitution that all their art cannot disguise it from the World though many of them under the Sanctified garb of religion have endeavored to impose themselves on the World for honest men."

"Paris, July 26.—Y. M. C. A. canteens henceforth will sell cigarettes and tobacco at the same price as the quartermaster's stores, according to the *Stars and Stripes*, the newspaper of the American army in France. The paper says that this means an annual loss of \$3,000,000 to the Y. M. C. A."—*Chicago Daily Tribune* (July 27).

The item is confirmatory of what has been said by informants of THE TRUTH SEEKER, that prices charged by the Y. M. C. A. were higher than elsewhere. As for a loss of three million a year, the Y. M. C. A. is financed by drives and puts none of its own money into the work. For loss of \$3,000,000 read that the Y. M. C. A. will make three million a year less than it was due to make at the prices previously charged.

## NOTES AT LARGE.

A propaganda is said to be going on, Switzerland being the headquarters, with a view to having the Vatican, that is the pope, represented at the final peace conference. To win America to the view, this country is proposed to be "the chosen field for its exploitation." The *Chicago Post* lifts its voice in ringing accents against the conspiracy, saying:

"The friends of the Vatican are misguided in this effort, and it is to be hoped the Vatican itself will dissuade them from a campaign most dangerous in its possibilities.

"Any voice that speaks sincerely for justice and righteousness will be heard gladly by the free nations of the world, and the influence of the Vatican in behalf of these great principles will be welcomed; but that influence must be exercised in the aloofness that pertains to ecclesiastical dignity and must carry no greater authority than lies in its appeal to reason and conscience.

"If there is to be a peace conference, we trust it will be a conference of the victorious allies of democracy to decree the terms upon which its enemies may be admitted again to the family of nations, and in that conference none can sit but those who have earned their right on the field of battle."

A peace conference, if one is held after the war is won, will be a meeting of the Allies to pass sentence on Germany, the prisoner at the bar indicted for murder and found guilty. The pope can rightfully have no place there, and could at best act only as counsel for the prisoner to recommend him to the mercy of the court. Germany can claim no mercy but that it has shown Belgium, the civilian population of the Allied nations, the passengers on the *Lusitania*, the sick and wounded in French hospitals and aboard English hospital ships. According to human justice, the members of the German High Command should be sent to the gallows. But Germany is already condemned, and it will be serving its sentence from now to the end of the war. If the German people have not the sense to deal with their royal and autocratic betrayers as they deserve, the allied powers must attend to that business. And where does the Vatican come in, which is not a state, nor a belligerent, nor a military power, nor even a neutral above suspicion?

The God-in-the-Constitutionists have held an assembly in Pittsburgh, Pa., and issued what they call a New Declaration of Independence. The main declaration following the preamble is this: "*Jesus Christ is King of the nations.*" Where did these theocrats get the notion that they were declaring their independence? If our forefathers had followed the model they would have affirmed: "George III is king of the nations—Great Britain and America." And that would have got them nowhere. The Pittsburgh covenanters merely reaffirm their subjection. In the view of these persons the nations are undergoing chastisement now by King Jesus because they have sinned against knowledge—that is, their education is godless, they drink beer, they do not observe a "full Sabbath," they permit divorce on other than scriptural grounds, and do not own Jesus as king. Besides that, Brigham H. Roberts, Mormon, is a chaplain in the army. The irrevocable doom of the Central Empires of Europe is pronounced, in the "new declaration," while the best of us will be damned unless we swear off, smite the Mormons, repent of our sins, and love God and our other enemies. The document blames the kaiser for assuming to rule in the name of God, yet at the same time is hopeless for the republics and commonwealths, socialistic and democratic, that don't. So far as we can perceive or infer, the sole refuge of the world is the Presbyterian church, covenanter branch!

Few persons can have failed to notice the seemingly harmless way in which Roman Catholics are endeavoring just at this time to secure conspicuousness for their church. Apart from the publicity given to the exploits of their military chaplains,



their drives for money to be used ostensibly for war purposes, and their prayer assemblies reaching even to the door of Congress, the Rt. Rev. Patrick J. Hayes, auxiliary bishop of the Romish diocese of New York, considers himself justified in announcing himself in the public papers as the "Bishop Ordinary of the United States Forces." This announcement has appeared repeatedly, and we find it impossible to reconcile such a preposterous statement with aught except barefaced assurance, in other words, unmitigated gall. The government of the United States has conferred no such title on any priest or minister; nor would it be possible for any Romish authority to set apart any individual man as a duly qualified representative of such an office. If any person holds such an office it is Bishop Brent of the Episcopal church, who confirmed General Pershing a few months ago, and who is sometimes spoken of by war writers and others as Chaplain General of American soldiers abroad; but Bishop Brent would be the last man to allow himself to be misrepresented at such a time, or to take any illegitimate advantage of conditions occasioned by the war. Romish ecclesiastics have no such scruples; and their entire behavior in these stormy times has made plain the fact that their one thought is to emphasize as strongly as possible the importance of their organization, and to reap all the glory attainable whatever be the means employed. A divinely instituted society ought to spurn such methods of aggrandizement. That it does not, reveals the true nature of its origin.

The name of the paper in which the following news item occurs is not supplied by the Oklahoma subscriber who sends it in, hoping it may be of interest to our readers:

"Chico, Cal.—Rev. Frank L. Johnson, pastor of the Pentecostal church here, saw the red hair of Walter Kemplery in his congregation and took it for the red challenge flag of the devil, Johnson made a wild dash through the crowded pews, crying as he sped:

"There's the devil within a red-haired man. The Divine Spirit tells me to drive out the sin with force.' And leaping over or brushing aside all obstruction, human and otherwise the pastor reached Kemplery, and by means of a chair began converting him to the ranks of the blessed.

"But Kemplery took his turn at seeing red about that time and instead of the devil he made a flank movement and sent an artillery blow into the midst of Rev. Johnson's front line trench.

"Furniture was pretty well banged up and the rest of the congregation were worse than panic stricken when the police arrived. Both Johnson and Kemplery were arrested and taken before Judge Burns, who fined them \$10 each."

It is a mystery why the flaming Kemplery was fined. We submit the account to the notice, and the court to the condemnation, of Mr. James F. Morton, Jr., the arbiter of justice and the vindicator of all red-haired persons.

A minister of Maryland, whose sermon appears in the *Tribune* of Salisbury, opens up the scriptures to show us that the prophet Daniel clearly predicted the downfall of Turkey, now imminent. This is remarkable if true, because, according to biblical chronology, there wasn't any Turkey until nearly two thousand years after Daniel told his story and fell asleep. Turkey came into being in the fourteenth century; Daniel is assigned to the sixth century B. C. By the Maryland preacher's reading of prophecy Turkey's downfall will be marked by the battle of Armageddon, to take place in Palestine; and by the second coming of Jesus Christ. The interpretation of prophecy is a curious science. A prophecy is independent of dates, and no matter when made, and whether touching events past or present, is always just going to be fulfilled. When we see a reference to the coming battle of Armageddon we are reminded that that battle was fought a thousand years before Christ, as the Bible tells, and as for the second coming, that event was due in the generation that saw Christ crucified, as the scriptures also affirm. See the Armageddon

(Megiddo) fight in Judges and Kings, and the prediction of the second coming in Matt. xvi, 28, and Luke ix, 27.

A plan for the unification of the churches by the waiving of sectarianism is outlined by Dr. John H. Boyd and approved editorially by the *Evening Telegram* of Portland, Oregon. The notion has been broached before and nothing has come of it. Really it is fundamentally impracticable, for the life of every sect subsists upon the differences which keep it separate from any other. If the church were united it would be without a name, except Christian, and there is a Christian (Campbellite) sect already. Uniting as one church means abolishing about one hundred and fifty varieties of churches, whose adherents never would consent. For all to be Roman Catholic is as impossible as for all Europe to turn Prussian, and for Catholics to turn Protestant would be like Prussia bolsheviked. The Portland paper thinks the union of American churches a military necessity. The unity might be easily realized if Christians would place loyalty to country before loyalty to church. The result would be what James Parton proposed as good enough for any American—the Religion of the United States—liberty and union, now and forever, one and inseparable.

A *Reedy's Mirror* writer, accusing those of bigotry who oppose the Angelus resolution adopted by the Senate, makes the statement that "the congressional resolution so much discussed refers only to prayer," and "all there is of a suggestion to fasten mariolatry on the country" is: "Someone said that the evening prayer should be said 'like the angelus is said in Catholic countries.'" This is a misrepresentation, since the resolution adopted by the Senate (see the *Congressional Record* of July 2) has a preamble beginning: "Whereas what has been called the *angelus*," etc. The Angelus is the "punch" of the whole proposition as it was originally conceived, as the record shows. There is no bigotry whatever in protesting against the fastening of a Roman Catholic observance upon the country by law or proclamation. The *Mirror* writer had to misstate the facts in order to excuse them.

According to Raymond B. Fosdick, general overseer of camp activities for the War Department, the Salvation Army is the most popular of the religious organizations in France with the troops. The plan of the Army is to station a man and a woman back of the front, in quarters where the woman can devote herself to making doughnuts and pies, and the man is ready for any sort of service needed. In a piece about the Salvation Army in France, Colonel Barker, S. A. worker, is quoted as saying that as aid to the soldiers "pies are more potent than prayer." Here is a hint to all chief executives and mayors who are appointing days, hours and minutes of prayer. In the interests of all concerned, we petition them to forswear the Angelus and all superstitious observances, and proclaim pie.

"The country church is threatened with extinction because of the indifference of wealthy farmers, according to the Rev. Paul L. Vogt, superintendent of M. E. church extension work, speaking yesterday at the rural church conference at the Garrett Biblical Institute in Evanston." "The wealthy farmer will rub a penny until it shines before he will contribute to the church," he said.—*Chicago Herald and Examiner* (July 23).

The crossroads church appears to be a goner. There has been no news from it in the past ten years that would justify hope of its restoration to its former popularity or prosperity. The place of its congregations will probably be taken by groups of fanatics like the Holy Rollers and Pillar of Fire. Reports that this change is in progress or has taken place have come from many quarters.

Joseph Scott, a Pacific coast lawyer who is president of the Los Angeles Board of Education, returns from the front with this story: "I must

tell you about Father Duffy, who went over with the Sixty-ninth from New York and has stuck right with them. On a certain Friday morning Father Duffy and a Jewish private were standing in line for their breakfast and the cooks passed out big helpings of ham and eggs. Father Duffy turned to the private and with a twinkle in his eye said: 'This is a hell of a day for you and me, ain't it?'" A few more incidents like that, and religion will be put on the casualty list and sent home. It is getting all shot to pieces.

When the *Minneapolis Journal* avers, as on July 7, that "Socialism teaches that there is no God"; that "the psalmist says the fool talks that way, but the Socialist says that the man who talks of God is a fool," we can only conclude that the *Journal* is oblivious to the difference between a Socialist and an Atheist. Socialists are often pious theists, and some of them are ministers of the gospel.

Archbishop Mundelein of Chicago was recently under the necessity of getting a new organist for the Holy Name cathedral, the incumbent, one Hans Merx, having been interned as an enemy alien. The name of the successor, Bourget, appears to be French, but Mundelein itself has an alien enemy inflection.

No God has had the greatness to say to man: You may worship what God you will. Religion should make men free, not bind them. A God is greater who loves liberty and gives liberty to mankind than one who says: "Believe what I say and be saved; believe it not and I will damn you."

Gods obey the priests.

#### THE LETTER BOX.

W. P., California.—The lady will not make her long-hoped-for visit to the coast this year. It would involve absence from the house when the postman comes, and she is looking for letters from the boys.

MRS. ANNA BOWKER, 315 E. Fifth street, Salida, Colorado.—There is no charge for this notice that you would like to communicate with your son and inform him of his reclassification by the draft board. We have seen no copy of *Pro-Humanity* nor of the *Melting Pot* recently, and cannot say that they are still published. Some member of the local Rationalist Society in Ohio with which he was connected may know of your son's whereabouts.

ALFRED GIBSON, Oregon.—Our source of information regarding what the church census shows is the same as the *Portland Oregonian's*, and it is to be assumed that that paper has quoted the figures correctly. The Census Bureau gives it out that there are in round numbers 42,000,000 church members in the United States—26,000,000 Protestants and 16,000,000 Catholics. The Catholic census includes the babies. Membership in Protestant churches generally awaits on puberty.

R. E. BLACKMORE, West Virginia.—We note your advice to Freethinkers, that they "take the ten commandments for their basis"; also the statement of your faith—"the fatherhood of God, the brotherhood of man, salvation by character, the leadership of Jesus, the progress of man onward and upward forever." That is Unitarianism, but it is not in the ten commandments. So you think that "without the Bible there would be chaos." For the love of Mike, what have we with it?

F. P. FISHER, Nebraska, writes: "The preacher at a funeral I attended said that 'even that big infidel, Bob Ingersoll, when he was standing at the bed of his dying daughter, and she asked, 'Pa, which way shall I die, in yours or mother's belief?' that strong man looked at his daughter a while and said, 'You better die in your mother's belief.' 'Bob Ingersoll's wife,' the preacher went on, 'was a good Christian woman.'" Mr. Fisher should read "Ingersoll as He Is." The incident related by the preacher is a fabrication. Ingersoll never lost a daughter, and his wife was and is an Agnostic.

F. SAMMIS, Brooklyn.—There are both kinds of evidence regarding the usefulness of Y. M. C. A. war work. The point we make is that its serving the soldiers is a secondary consideration to doing religious work among them; that an eye is had to making money and reputation for the organization, and that as many of the Y. M. C. A. secretaries as can be utilized to good advantage in easing the lot of the fighting men should be enlisted under the Stars and Stripes and wear no other insignia than that of the army. The war America is engaged in is not a religious drive, and should not be made to serve the purposes of a crusade, Protestant or Catholic.

## FERRER IN STELTON.

### There Has Been Established the First Elementary School of Citizenship in America.

No memory of Thaddeus B. Wakeman is so vivid in my mind as the depth and intensity of his interest in education as the hope of all rational progress. He had demonstrated the genuineness of his interest, as many TRUTH SEEKER readers remember, by his activity in the Liberal University organized many years ago by Rationalists. Down to the day of his death, his interest in and enthusiasm for education were unabated. Of all the speakers at the organization of the Freethought Society in New York in 1912, none equaled in optimism or enthusiasm this wonderful old man.

It would not be too much to say that Ferrer Modern School, at Ferrer Colony, Stelton, N. J., thirty miles from New York, gives fine promise of fulfilling in a far more fundamental way the aspirations which flowered in that Liberal University many years ago on the Pacific Coast, and in the hope and vision of Wakeman.

#### I. A Children's School.

What is Ferrer Modern School? First, it is an outgrowth in America of the idealism and vision of Francisco Ferrer, the Spanish martyr. As all Rationalists know, Ferrer believed that the hope of freedom and orderly progress depends on education, and that only the method and results of modern science can be the guide to real education.

Our school at Stelton, like Ferrer's school at Barcelona, is a children's school. *The determining period in education is the period of childhood and adolescence, not that of maturity.* Hence, the Modern School devotes itself to children. In our school, the ages range from 5 to 13. Eventually we must provide a curriculum to cover the entire period preceding technical school or university. At present, we are limited to elementary and kindergarten work.

The curriculum of our school is not determined by tradition, as is the case with the public schools, but by modern science applied not only to the different subjects of study, but to the whole method of education and to the objects at which we must aim. That I am not unjust to the public school system will be seen in the statement of Dr. Abraham Flexner, head of the General Education Board in New York, who says:

"Generally speaking, it may be safely affirmed that the subjects commonly taught, the time at which they are taught, the manner in which they are taught, and the amounts taught, are determined by tradition, not by a free and untrammled consideration of living and present needs."

And when Dr. Flexner proceeds to state the principle which must determine the curriculum of a true educational system, he says that such a system must be determined by the living needs of individuals and society. "A man educated in the modern sense," he says, "will be contentedly ignorant of things for learning which no better reason than tradition can be assigned. He will be trained to know, to care about, and to understand the world he lives in, both the physical world and the social world. A firm grasp of the physical world means capacity to note and interpret phenomena; a firm grasp of the social world means a comprehension of and sympathy with current industry, current science, and current politics."

#### II. A School of Citizenship.

Education must have an objective. It cannot be aimless. No school system is tolerable today which does not aim intelligently to fit boys and girls for a definite kind of citizenship. No old conception of citizenship is adequate for today and tomorrow. America's purpose in this war "to make the world safe for democracy" will have little meaning unless our whole educational system is shaped to the production of a new type of citizenship—a citizenship in and for a more vital democracy than we have thus far conceived.

The Ferrer School has naturally and inevitably become the first elementary school of citizenship

in America. What this means will be understood partly from Dr. Flexner's statement quoted above, partly from the following significant statement of Frederick Burk, president of the San Francisco State Normal School, and partly from the methods employed in our school. Describing the present school system, President Burk says:

"This system was put together in monarchical times. As the monarch centered in himself all thinking, all initiative, all projects of his serfs, so the school authorities center in themselves all initiative, all direction of students' mental activities, all formulation of the goals of study. As nothing was sought from the serfs except unthinking obedience without knowledge of ultimate purposes, so in the school system nothing is expected from the students except to be submissively obedient, to come to mental attention at word of command, and to marshal their faculties in this or that way as directed. It is a strange anachronism that the schooling mechanism for training men to be serfs should have been passed down, unchanged by tradition, to become the schooling system of American democracy for the training of free-born, thinking, self-responsible, government-making citizens of the twentieth century. Yet this fact stares at us complacently in nearly all forms of our schooling from the kindergarten through the universities."

In no other school in America are the moral and spiritual conditions for the promotion of individual initiative and virile and intelligent personality to be found so richly as in Ferrer Colony. The most important factor in education is not the course of study, vital as that is, but the life children live. Education is not mainly storing facts in the mind, or even classifying facts into systems, but the development of free minds, active minds, courageous minds. Such minds are not created by making children manikins, as the uniformism of the public schools tends so strongly to do. Every public school is an autocracy—far more harmful and dangerous influence than most of us realize. The boy or girl who thinks for himself or herself in the public schools comes under the censure of teacher and principal. A daughter of Mr. Udell of Chicago wrote a sentence on the blackboard embodying her thought of religion. She was promptly sent home and not allowed to return to the school. I am speaking from personal knowledge when I say that the offending sentence violated no rational sense of right. Besides, the child was under 12. This incident indicates the spirit dominating our public school system.

No more tragic treason against democracy can be committed than that of suppressing the freedom and individuality of children. Youth is adventure, and a school system which makes no provision for adventure, physical, intellectual, moral, and spiritual, is a contradiction in terms.



PRINCIPAL BROWN OF THE STELTON SCHOOL

#### III. The Organization of Ferrer Modern School.

Ferrer School is located in the country, on a farm, in a little community of rationally minded people. Most of the children live together with members of the teaching staff in one family. All are spiritually equals. There is no coercion save such as arises naturally from all social life. All members of this family share the work, the play, the duties, the freedom and responsibility of the school. The necessary work they share—preparation and serving of meals, making beds, keeping dormitory and house clean and sanitary, care of garden and yard, etc.—teaches knowledge that all self-respecting persons need, and trains to co-operation and responsibility. As the school was organized for children, it is the life of children, rather than of adults, which we seek to realize. Every teacher must be able to share the play and work, the thought and adventure, of children in this school.

#### IV. The Curriculum.

The full curriculum of such a school as we desire cannot yet be realized. But it can be approached. Ferrer indicated its general lines when he made the study of existing institutions—their origin, history, and value—basic to his school. Children are possible men and women. We want them to be more than replicas of their parents. Merely to repeat the routine of the past is to make life automatic and of little meaning or value. Life means change, growth. To know the direction and significance of this change and growth is the first right of every human being, as it is the first necessity of a free society. This is the great lesson of Lester F. Ward's "Dynamic Sociology." Prof. Albion W. Small, Ward's distinguished pupil, insists that sociology, or the study of society, must become the axis of our public school system, if it is to be educational.

The children of Ferrer School live in a vital atmosphere. They live the kind of life that produces dynamic citizens. The whole motive and method of instruction also tends in the same direction. Creative work is provided, so far as our resources permit, for all children: the sort of work that develops imagination, initiative, skill, invention, deftness, and joy. The physical health and development of our children cannot be surpassed, as all visitors remark.

#### V. Results.

The school was organized eight years ago in New York, and has been in Stelton three years. Last fall for the first time we had a chance to compare side by side the products of this school with those of the public schools. Two girls who had been with us for some years entered High School in a nearby city. In a class of over 270 they were, by the confession of their teachers, not only the best all-around pupils in their class, but head and shoulders above the rest in all that goes to make personality, intelligence as to the vital things of today, and ability to express their thoughts. No other pupils in the class understood half so well the real meaning and value or lack of value of existing institutions—religious, political, social and economic.

#### VI. The School's Needs.

Ferrer's School at Barcelona had behind it an income of \$7,500 a year. Ours has had nothing behind it except the faith and perseverance and enthusiasm of its founders and teachers. Its life thus far has been a hard struggle for existence against great handicaps. Starting with an old farmhouse and barn, a small dormitory capable of housing 25 children was added. It has had no class-rooms, no school building, and scarcely any equipment. A school building is now an imperative necessity, and the principal is arranging a lecture tour to the Pacific Coast and back to raise the money for a building and to awaken the public to the need of radical changes in our methods of education. Readers of THE TRUTH SEEKER can greatly help their own cause by helping to make this tour a success.

My plan is to arrange a series of meetings at cities between New York and Los Angeles, following the Santa Fe on the westward trip, then up the coast and back through Montana, Idaho, the Dakotas, Nebraska, Minnesota, etc. Friends of rational education willing to help in this good work should write to me at Stelton, N. J. I start early in November.

On Saturday evening, October 5, the Modern School Association will celebrate the memory and work of Ferrer by an entertainment and ball in Harlem River Casino, New York. The active cooperation of all New York Rationalists is warmly invited.

The demand for this kind of school has become enormous. Within the past three months, we have been obliged to refuse over fifty applications, because we had no more room. What more significant or worthy demand could there be? Shall we not cooperate earnestly and heartily to supply it? Contributions will help. Cooperation as suggested above. And the service of competent teachers who value freedom and the fundamental service of society above high salaries. A school of this kind cannot be a private affair. It is not only a school of the new citizenship, but a school of the highest Rationalist ideals.

WILLIAM THURSTON BROWN.

### The March of Events.

It is not possible, of course, for any one to say just what trend the developments of human society will take as the result of the existing war, but it must be apparent to all thinking men that the seed sown during the last hundred years will bear fruit in the form of a larger humanity. Man progresses through suffering and hardship, not through fine-spun, ready-made social programs. Human kind is prone to dream dreams against the realization of which it struggles hard and brutally. We stand guard against our own ideals of perfection, and generally speaking, we accept our own emancipation and well being only after a soul-sickening welter in blood and fire.

Every nation has had this experience politically and religiously, yet finally it comes to a realization of the justice and worth of the very idea it at first battled against.

Thus the world was engaged in a death struggle for hundreds of years against the idea that "all men are created equal," as at length laid down in the American Declaration, and the billows of reaction surged back and forth over the entire civilized world, ending in a total eclipse of progress known as the Dark Ages.

The idea of human equality as at last evolved and given to the world by the little band of Americans in 1776 was not the idea recognized by the peoples who had fought over the war-torn and bloody fields of religious intolerance, but in reality that is just what it was all about.

Religious intolerance simply was a cloak which mankind threw over its travail; the struggle practically ended with the birth of this republic; and it is to the everlasting credit of the little band of unbelievers who formed this nation that at last man came to look himself in the face and realize that what he really wanted was a chance to see and think without permission from some ghost or other. So soon as this idea dawned upon him he gave it to the world, and the tumult and struggle throughout the world ceased. The priests began to call themselves "pastors"; they wanted only to be spiritual guides, not dictators. Books were printed and people learned to read. Rulers who previously could do no wrong, and who were absolute monarchs, began to be fathers to their people, and they began to call to their aid wise men who had no "divine rights" in the capacity of advisers; and although the world professed to believe that the American experiment was but a bubble soon to burst, they kept their eyes turned toward the west, while in their hearts there grew a great hope.

One hundred years of human freedom, one hun-

dred years of emancipation from ghostly rule, set the wheels of mental progress going so fast and so sure that men gave over the idea of hell on earth for paradise in heaven and strove to the utmost to establish in this world a measure of what it had dreamed of as a life hereafter.

But of course problems arose, and the past fifty years has seen a great propaganda organized to increase still further the scope of human well-being. The past one hundred years has seen the churches relax one after another their tenacious tentacles—has seen the church party scramble to adjust their views to keep pace with the progress of events; but their efforts always have an absurd feature, like the action of a dog, bounding forward a few yards and then looking back, retreating and circling around its "master" again. The result has been that at last when the principle of human freedom has developed beyond the boundaries of the United States and has to a great extent permeated the whole world, even unto China, we have the religionists prattling about the "democracy of the New Testament."

One would imagine that the whole dark history of Christian persecution and proscription preceding the promulgation of human freedom on the soil of America was but a dream, if one were to judge by the vociferations of the preachers and their followers today.

But the thoughtful man knows that until the church with its theocratic organization and its dictatorial attitude was finally riven by a little group of intrepid unbelievers in the divine scheme, the "democracy of Christianity" was never thought of, to say nothing of being a spring of action in the affairs of men.

I used to reflect upon the growth and development of the socialistic idea and its seeming completeness as a means of universal freedom, but always there was doubt that the objects aimed at were to be attained as a direct result of the socialist propaganda because I reasoned that man usually reaches the goal of his dreams by a roundabout way. It seems that man will not accept emancipation except it is thrust upon him as an emergency measure. The view was confirmed when the Socialist movement in America took the course of opposition to the principle of American political freedom at the outbreak of the war.

The principles of democracy are now so well-founded and have been so tested in the fire of both external and internal warfare that their soundness is beyond dispute; the altruistic yearnings of mankind meanwhile must precede by a long period their practical realization.

The great vision of Thomas Paine as shown in his writings and in his personal efforts in the direction of world democracy and world unity must of necessity remain dormant for a long, long period unless untoward circumstances should arise to jog complacent "well-enough" out of its security. The American Declaration contains much that is absolutely bedrock truth, truth garnered from a world's bitter experience, but it contains nothing more significant than the truth therein expressed that men will bear injustice longer than they will endure inconvenience. That is a fact in human nature, and that fact is the basis for all the long struggling back and forth which men engage in before a condition of affairs is precipitated compelling the adoption of a progressive step, even when the necessity for that step is most obvious.

It comes about, then, that when the tocsin sounded in America awakening a peaceful nation to its responsibilities, the response to the call is made solely in the name of *human well being* and never a theological word, idea or superstition enters into the ideals of the people of this great nation.

A great spirit of brotherhood, of fraternization, begins to move throughout the world. Old objections, old obstacles, old prejudices are cast away. The handclasp of brothers replaces the suspicions of tribe and clan and alien. Thus flashes forth the ideal for which men have toiled for ages; and then

to make the realization of this ideal possible, the practical, working machinery of every-day life begins to exhibit its shortcomings, its inadequacy, and man from necessity must adopt other means to "carry on."

Engines of social progress now being forced upon the nations as "emergency measures," will have become so needful for the well-being of the future that they will not be relinquished in the interest of selfish purposes. The selfish interests and their theocratic satellites will have a hard time making head against the great humanizing influence wrought into the affairs of men by a common danger, and always the new developments redound to the credit of that immortal group of unbelievers that give birth to a nation bearing not the blight of supernaturalism or theocratic power in its fundamental law, but is purely a work of *Man for Man*.

GEO. H. LONG.

### A Vicious Unity.

It is worth noting that the separation of religion from the State, even in theory, is a modern doctrine. Although the Greek and Roman conception of social life was too sane to permit its being subordinated to so grossly and crudely conceived a supernaturalism as afterwards obtained under Christian rule, still the worship of the gods remained a part of the general functions of the state. Splendidly tolerant as Rome was of differing creeds and gods, the head of the state, as such, was the head of the national religion, and officiated as such on occasions of state. And certainly nothing would have been deemed more impious by the early Christians than any separation of the two functions. Their objection to obeying the state in matters of religion was not based upon the belief that it was overstepping the functions, but that it was teaching the wrong religion. The Catholic church has never receded from the position that the state ought to enforce the true religion; nor has it taken much pains to hide its intention of enforcing it if ever it has the chance of carrying this into practice.

Protestantism in its early stages showed no departure from this principle. None of the Protestant leaders believed that the state ought not to teach religion; all they said was that the state ought to teach only the *true* religion—theirs being, of course, of the correct brand. As a matter of fact, the establishment of a state church is entirely owing to Protestantism. But the duty of the state to enforce the true and suppress the false was held by all the Protestant leaders, and all used the civil power as occasion offered. And in every instance where Protestantism succeeded, Catholicism was forcibly suppressed, and the newer form of faith forcibly imposed upon the people. Nor could anything be more false, and (in the case of modern Nonconformists) more hypocritical, than the claim that the Puritans and the seventeenth-century dissenters generally fought either for real liberty of conscience or for the separation of church and state. Nothing was farther from their thoughts. It was merely a repetition of the historic struggle—a desire to replace one form of religious belief by another, and to impose the same penalties upon dissentients. The reign of Puritanism in England and America, with its lengthy and savage list of imprisonments, nose, tongue, and ear-slitings, brandings and whippings—all for religious offenses—is surely enough to give the lie to the modern Nonconformist claims. That those who make these claims *know* better there can be little doubt. That they do not speak more accurately betrays a lively faith in the ignorance of their congregations and in the power of impudent reiteration. In practice, Nonconformists are as anxious as Catholics or Episcopalians to secure state support, and quite as willing to take all that is offered. They support heartily all statutory measures for the prevention of anti-religious propaganda, they protest energetically against the abolition of religious services at all state and parliamentary functions; they take readily all the solid cash the state cares to give them in the shape of a remission of taxes, and they advocate the teaching of religion in all state schools. In the face of these facts it requires impudence of no mean order to claim that Nonconformists do not believe in the alliance of religion and the State.—*London Freethinker*.

A Catholic judge on the bench would be obliged to rule that the teaching of the Catholic catechism in the public schools was "sectarian instruction." He would use the term sectarian with reference to something Catholic, and yet he would not be devoid of a proper conception of what Catholicity is. He would also have a proper conception of the ordinary meaning of words and the right interpretation of the law.—*Catholic Citizen, Milwaukee*.

Usually the religious person will fight for his church who would not raise a hand to save his country. The biggest fool in the world is the religious fool. L. K. W.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . .	\$3.50
Two new subscribers . . . . .	6.00
One subscription two years in advance . . . . .	6.00
One advance subscription and one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada, \$4.00 per year. To other foreign countries, \$4.50 per year.	
Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.	

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

### (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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

# LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

## HAECKEL'S CHANGE OF VIEW.

From Francis Alger, Massachusetts.

To the Editor of The Truth Seeker: I noticed in THE TRUTH SEEKER of July 27 a short article headed, "Professor Haeckel and the War." I have for years taken much interest in his writings—the "Riddle of the Universe," as well as in his other books. He certainly shows strong mental grasp of abstruse scientific subjects.

If, however, his language were simpler, more after the style of Huxley, Spencer and Darwin, it would save considerable dictionary research. Soon after the present war broke out, I felt much disappointment to find him condemning the cause for which the Allies were fighting, and upholding Germany.

We must of course remember that Haeckel is a German, and he no doubt wishes to be considered loyal to his country. But would he not in reality have been in the truest sense loyal if he had denounced and opposed the bold, aggressive attitude of the kaiser's government? If we weigh Emperor William's addresses to his army, it fairly staggers us to conceive how Haeckel could uphold him.

In many ways, Haeckel was as free and independent as Ingersoll, but the latter would, I am very sure, never have allowed the sense of loyalty to his country to swallow up all other principles of right and justice.

To speak mildly, the kaiser feels a sense of dignity in a strange and extreme way. Listen to his words: "The spirit of God has descended upon me because I am a German emperor; I represent Monarchy by the grace of God; only one master in the empire, and I am that one; I tolerate no other; you must all have one will, and that is my will; there is only one law, and that is my law; if I order you to shoot down your relations, brothers—yea, even your parents—you must obey me without murmuring."

Whether these words show bombastic conceit or insanity, I leave others to judge.

Dr. James M. Keniston, a distinguished alienist, is convinced that the German emperor is a victim to the disease called paranoia. The substance of Keniston's statement is that the emperor retains the ability to corrupt the leaders of Germany—the teachers and clergy—and through them the common people. Germany is now ruled by a madman. Before the war, Germany and the United States had the best schools and colleges in the world, but it will take Germany generations to recover her prestige. The lesson will prove to her a bitter pill in the way of progress.

The fame of Ernst Haeckel as a writer has extended over the civilized world, and thousands will be glad to read some extracts from a German paper. In 1918 Haeckel is reported as saying that the main notion for the initiation of this war was "the increase of power which was indispensable to Germany's future." The sooner Germany gives up the scheme of imperialism, and settles down to the spirit of democracy, the better it will be for her and all concerned. Haeckel writes: "I am in entire agreement with the opinion that the lack of the sense of reality and the false cosmopolitan idealism of the German people represent the greatest peril of their national existence. I fear that the German dreamers will once again allow themselves to be misled by political phrases and Utopian fantasies of freedom."

If Haeckel has recanted from his first position, I for one heartily congratulate him, and it is wise not to lay stress on old facts involved in the change. Let us remember that Gladstone, the English statesman, sympathized with the South in our

Civil war, and it was not until four or five years afterwards that he became convinced of his error.

## MIND AND MATTER.

From F. H. Hesse, California.

To the Editor of The Truth Seeker:

In a hasty glance over a late number of the *Monist* I find articles by a Mr. Pymenoff and a Mr. Broad and replies by the editor of that journal (Paul Carus) on the subject of Mind and Matter, which it seems to me is so much waste of ink and paper, at least insofar as the two first mentioned are concerned.

If there were no matter in existence, what would be the status of mind? Mind is the intellectual part of man. The intellect—intelligence—solely and alone pertains to and consists entirely of the accumulated knowledge of the material world. There is no other knowledge. It is the knowledge of material things that develops the intelligence and builds up the intellect or mind. A mind without intelligence would be a nothing. The knowledge of the material world is the substance, the content, the body and very soul of mental life. Without such knowledge there would be no mentality. The whole office and vocation of mind, all its transactions and dealings, have to do with material things; its whole stock in trade, its only capital and sole asset, consists in the knowledge of material things. Nor is this all; it finds expression only through material sources. We know nothing of the operations of mind outside of a material brain. Our first and only concept of mind and all we know of it is as we find it in ourselves, and as we see it manifested in our fellow beings. The experiences of the material world as registered in the brain, and from which intelligence is developed, can be had only by means of physical organs of sense. This record of experiences constitutes *memory*, without which the mind would be a blank as regards past experiences. The functioning of these organs of sense and brain are physical processes, expending physical energy in their operations. Such being the make-up, the constitution and nature of mind, the absurdity of its existence prior to and independent of matter, and the assumed creator of matter, is sufficiently apparent. All mentality is primarily based on material knowledge, derived by means of material instruments operated by material forces, and finds expression only through the material brain.

In view of these facts, can anyone even imagine the existence of mind in the absence of these material conditions, with nothing to know, nothing to develop intelligence, no matter, no sense-organs, no brain, no memory, no physical energy? Is it not evident, then, that mind is a physical product, that it is not an *entity or thing*, but that it is a *state of matter, a condition of organized material*? With these facts in view, can an intelligent creative agency be imagined or accounted for?

## WHAT TO DO WITH CRIMINALS

From O. J. Gibbons, Nevada.

To the Editor of The Truth Seeker:

In a letter, date of June 29, headed "Homicide by the People," Olin J. Ross takes a singular position for an evolutionist, when he assumes that the state, the collective people, are subject to the same laws and restrictions as each individual within it. Organisms are of infinite variety and function. An organism is an aggregation of component elements that exercises a function peculiar to itself. In extent and performance organisms vary all the way from a microbe to a solar system, perhaps farther, each way. A grain of corn is an organism which with the environments of warmth, moisture and soil can perform the functions of growth. A man is an organism with a larger variety of functions. A baseball team is a well defined organism where function is to keep up the interest and practice of our national game. Separately the members could not play a game. They must or-

ganize, create an organism capable of that function, or baseball cannot be played. A legislative body possesses power exceeding the aggregate of all the powers possessed by its members individually, the same as every other organism.

To claim that homicide by the state is the same as homicide by the individual is as absurd as to claim that the individual has the same right as the state to make laws. The Spartans were not abnormal in decreeing the death of malformed infants. Such action belongs to the state, however. It would be obviously improper to empower individuals to decide whether their neighbors measured up to a proper standard or not, and then eliminate the unit; but as an animal body must eliminate waste or diseased matter from its system or die itself, so the state must deal with whatever within it proves harmful to the organic whole. The theory that the diseased, harmful and unfit elements have the same right to life, liberty and the pursuit of happiness as the virile, fit and able, grows out of the special creation theory, the fatherhood of God and the brotherhood of man. That being granted, those whom he in his wisdom made crippled, blind, diseased, idiotic or criminally inclined have a right to our especial love, care and protection—in defiance of the example he himself set. But if evolution is true, if every organism, instead of being watched over by a loving heavenly father, is thrown willy-nilly into a world of contending forces and charged with duty or responsibility (to itself) of looking out for its own subsistence and welfare, then the organism known as human society should keep itself as free from disease as possible. A criminal imprisoned for life is like a bullet in a man's flesh that the surgeon cannot find and extract and nature cannot expel, and therefore encysts to prevent contagion and leaves there.

Life imprisonment is a sentence to death—death from old age. Is it more merciful to the condemned than immediate execution? I admit the brutality of hanging as well as electrocution. Both are persisting effects of the godlike Christians' theory that criminals should be punished.

Knowing that man can be nothing except what heredity and environment (for neither of which he can be responsible) have made him, intelligence would not punish, but would painlessly remove the obviously unfit, and if that is held to include murderers, they should be included.

But, as nearly all crime and inefficiency—perhaps more than nearly all of it—grows out of individual possession of property which all have collectively created, and the majority sanction such unjust possession, we are likely to have a long discussion yet as to what we should do with the criminal we make.

## A CURIOUS INQUIRY.

From J. B. Swaringen, Georgia.

To the Editor of The Truth Seeker:

Have you an original copy of W. H. Herndon's "Life of Lincoln," and could you inform me where I could get one?

I understand that a few of these volumes are in existence, though a persistent effort was made to destroy Mr. Herndon's first history of Mr. Lincoln for the account of Mr. Lincoln's origin and infidelity to the Christian religion.

I was born in North Carolina at the close of the Civil War, and I remember hearing the tradition in the northwest part of said state, that a girl, named Nancy Hanks, adopted into the family of an old pioneer, Abram Enloe, became *enceinte*, which caused trouble between Mr. Enloe and his wife—so much so that Enloe through his friends spirited Nancy away to some of his relations in Kentucky, and that she bore a son, named Abram after his supposed father, Abram Enloe, but that he took the name Lincoln after the man to whom Nancy was married in Kentucky after the episode.

I was young when I heard this story, and it was at a time when partisan prejudice was high and I gave it but little





## Religion and Mental Disease—Paranoia.

The fact lover knows that all systems of organized superstition are false. Each and every one is founded upon a major premise that will not stand scientific analysis.

Now it is a singular fact that every one, sane and insane, draws always the correct deduction from any accepted or established premise. The power to draw correct deductions appears to be fundamental in the operation of the human mental mechanism. We may define insanity as the habit of drawing correct deductions from false premises which cannot be removed by any amount of evidence, however conclusive.

The scientific analysis of the great systems of organized superstition cannot fail to disclose this fact: Every such system is a system of organized delusions founded upon one or more false premises! Paranoia is the mother of religion, as the interests of the ruling priestly class is its father. The average individual around us is, in intellectual development, but a feeble-minded child, groping in the dark for the way out. But even the feeble-minded child will refuse to hold a system of organized error unless these errors are supported by a spirit of sincerity and honesty. **IT IS PARANOIA WHICH SUPPLIES THIS SPIRIT.** If a sane man tries to establish a system of organized errors he finds that he cannot. He cannot conceal the fact that the system is, to him, a fake. He cannot conceal the sneer that accompanies the errors offered as truth. He cannot hide his contempt for the silly sheep who are fools enough to believe him. But the paranoiac is governed by no such scruples. The errors taught by him are sacred truths—divine in origin and to be supported by all the forces of life.

Buddhism is founded upon the premise that all life is evil. All evil has its origin in human desire. Admit this premise and you will find the entire system logical and reasonable—a perfect edifice in which every assumption has its proper place.

Zoroastrianism is founded upon the premise that all good proceeds from Ormazd—Ahura-Mazda—the principle of good, opposed by Ahriman, the principle of evil (which means literally that day is followed by night). But admit the premise as stated and the greatest scientist can hardly reject a single item from the system.

Christianity is founded upon the premise that man is subject to "spiritual" (originally physical) death through sin, from which he can be saved solely by the sacrifice of the only begotten Son of God—whatever that may mean. But admit the premise and all else is logical and appropriate.

Mohammedanism is founded upon the premise that God is God—the only God—and that Mohammed is his prophet—the mouthpiece of Allah. Admit the premise and there will be found little occasion to reject other items of the system.

Very similar to Mohammedanism in its origin and history, but in more modern times, is Mormonism—founded by one Joseph Smith—a name to conjure with. Mormonism is founded upon the premise that the pure Gospel of Jesus was lost many centuries ago and restored through Joseph Smith, who became the prophet of God for the purpose. Admit the premise and we may swallow Joe's deductions without undue difficulty.

Eddyism, the silliest of the modern systems, is founded upon the premise that God is Good and God is All in All. Admit the premise and the deductions drawn are as logical as can be expected.

From which follows: That to destroy any organized system of superstition we must attack and annihilate the major premise upon which the system is founded. In propagating Advanced Monism, as a provisional solution of the great problem that organized superstition is supposed to solve, I have been astonished to note that any major premise is almost absolutely ignored by religionists and free-

thinkers as well. As a fact the philosophical edifice called Advanced Monism will live or not depending upon the validity of its major premise. If the premise cannot stand analysis I am content to have the system destroyed, which is the strictly logical and reasonable position.

I have omitted from the foregoing brief descriptive list Confucianism because it is, strictly speaking, not a system of religion but rather a coherent and very reasonable ethical system, in which religious ideas have probably been incorporated by forgers acting as copyists of the original sources.

I have omitted mention of Brahmanism because we can find in Brahmanism no trace of a personal founder. In addition, insofar as Brahmanism is Pantheistic the fact lover has little objection to offer. But it must be noted that the Brahman caste system is as infamous as Christianity in its extreme brutality and lack of human brotherhood. And no system, except Christianity, is attached to more absurd or ridiculous superstitions.

I have omitted also mention of Shintoism because its origin is very similar to that of Brahmanism, but it is more of an ethical system, to which religious concepts have been added from time to time, as the ruling class found necessary.

Each system of organized superstition is founded upon a premise which can be proved to be false. These premises are supported by certain concepts, to which we find even fact lovers giving adherence. It is nothing unusual to hear a free thinker refer to other free thinkers as extremely "moral." Ye gods and little fishes! Are we so short of word symbols that we must use the tools of our enemies to express our thoughts? The "moral law" is God's Law! Where is the evidence that God ever supplied man with a single item of human conduct? Sin is the disobedience of God's Law. But we have only the word of liars that God is the author of the "moral law."

We may dispose of sin immediately by proving that there is no God of any kind, and the proof is now practically complete. We cannot derive something from nothing, and the human mind has a source, and we may call this source the primary mind, in lack of better words, but the primary mind is not a God, and there is nothing in common in the two concepts except that both are supposed to be the source of human consciousness. There is no sin, simply because there is no God, and if there were, there is no proof that he has ever spoken one word to man, directly or indirectly. An intelligence inherent in Nature is not God.

Human conduct may be against the interests of the race, in which case we apply the word unethical. Human acts may be ethical or unethical, but why hang on to the word "sin," with its association with the beautiful Christian Hell? Away with it!

Evil is a name assigned, in the human word-symbol system, to an item of consciousness which is real enough.

Evil is the source of human pain reactions and it is nothing more. Good is the source of human pleasure-reactions, free from pain, and it is nothing more. It is true that good and evil have been sadly mixed by the prevailing superstitions but this science itself is now correcting.

It is no accident that every great system of organized superstition is founded upon a false premise. This fact has a profound significance.

Gautama Siddhartha, founder of Buddhism, believed himself to be the "enlightened one," the bearer of the "great Truth." This is a paranoiac concept and upon this concept is founded the entire structure of Buddhism.

Christ, the titular head of the Christian superstition, believed himself to be the Son of God, a very common delusion in ancient and modern times. The picture of Paul, as drawn in the New Testament, is essentially that of a paranoiac, subject to epileptic attacks. It is very

significant that we have no historical proof that Jesus ever lived. The strongest evidence that can be brought to support the idea of his actual existence is the delusional system credited to him. It seems impossible that such a perfect picture of an organized delusional system could have been painted in entire absence of some historical basis therefor. That Paul is a paranoiac is beyond question. That Christianity is a pure delusional system can be proved to demonstration. It seems improbable that such a system could have been built up around a fictitious character. If the Christian apologist wishes to use this evidence as proof of the historicity of Jesus we have no possible objection, of course. That Jesus suffered from delusions of grandeur is beyond question. "I am the way and the life." "Those who believe on me shall never see death." Some should not see death until they saw the Son of Man coming in all his glory!

Mohammed was visited by angels. The Koran was dictated by an angel. Any Christian familiar with the facts will readily admit that Mohammed was a sufferer from insane delusions. Any Mohammedan, familiar with the facts, will readily admit that Jesus was a sufferer from an exactly similar trouble. Which is as it should be and is in equitable balance.

Christians are not so ready to credit Joseph Smith with paranoia. They incline to believe that he was a pure faker and nothing more. As the peddlers of a system of error, they should be high authorities, but one fact is against them. No delusional system, unsupported by a spirit of sincerity and honesty, has ever established itself or survived. The founder of such a system must believe in himself, must believe that his message is true, and must impress the beliefs upon his followers. No sane man is capable of the feat. Joseph Smith was insane and we are sure that this is the fact because of the note of sincerity in his propaganda.

We may likewise credit Mary Eddy with the same honesty of purpose, having the same cause. Her insanity appears more pronounced because she left so many evidences of it. Her delusional system was vast indeed. At the end it is more than likely that she had very few healthy brain cells left. On every page of "Science and Health" is the sign manual of the paranoiac. On every page is perfect proof of her unfortunate mental condition, but it is this unfortunate mental condition which supports her system to-day. Remember that her followers are but feeble minded children in mental development, knowing nothing of Science, and little or nothing of history, and we have a rich and loamy soil for the growth of insane delusions, only let them be offered with sufficient emphasis. Eddyism is the clearing house for the cultured feeble minded, and if the protagonists of the system would like to start something I shall take great delight in applying to this delusional system, the scalpel of fact. I am astonished that the Eddyites would try to propagate their ideas in THE TRUTH SEEKER, with its scientific and philosophical atmosphere. I give the Eddyites this friendly warning: In offering battle in the columns of THE TRUTH SEEKER, you are approaching your Waterloo! And there are hundreds of Wellingtons thoroughly equipped for the job. If Eddyism were not so pitiable, it would be laughable, but I forbear to laugh at human misfortune, and the unfortunate wretch who has attached himself to this system is entitled to sympathy and kindness. The poor devil has lost his wits, or possibly he never had any. God is Good and God is All in All is your premise, and with this premise I am ready and prepared to tear the system to bits. There are two faults to be found with this premise, one of which is: There is no God, good or bad, and the other fault we may ignore. A primary phase of mind, I admit, but God there is none! But we need give Eddyism little thought. The Eddyite himself knows that the system can not live long in the blazing light of pure science.

In the meantime, it is milking time, and it is common sense to milk while the milking is good, which is the rule of thumb of every system of superstition upon the earth.

Paranoia is the mother of superstition. And what is paranoia. Let us consult the International Encyclopedia:

"Paranoia: An incurable form of insanity in which for many years the intellect of the patient remains unimpaired, though dominated by a systematized delusion. It is a chronic progressive psychosis occurring mostly in early adult life, characterized by the gradual development of a stable progressive system of delusions, without marked mental deterioration or clouding of consciousness, but with such disorder of thought and conduct as is conditioned by the delusions. There is almost invariably present an acquired or transmitted neuro-degenerative taint, though an attack may be precipitated by a sudden or severe injury to the nervous system. It may follow an injury to the head.

"Paranoiacs rarely present somatic evidences of degeneration, such as a deformed or asymmetrical skull, badly developed teeth, strabismus, atrophy of one side of the body and differences in size of hands or feet. In several cases examined by Spitzka anomalies of the skull were found.

"Mild forms of paranoiac condition are presented by persons who exhibit perverse acts, morbid ideas, persistence in absurd notions, and who are commonly called cranks. These persons become imbued with an idea, are dominated by it, and talk constantly of it. They are suspicious, consider themselves slighted or the subject of remark. They think they are neglected or martyred, fancy there is a combination against them, and are frequently melancholic. These patients are able to carry on a business or profession. They are considered to be *formes frustes* of paranoia. Paranoid trends of thought occur in constitutional mental inferiors, whose minds become permanently dominated by delusional beliefs and the impulses springing from them. There is a paranoid form of dementia praecox in which persecutory ideas and belief in conspiracy occur, but dementia is the prominent symptom.

The usual delusion of persecution may be replaced by systematized delusions of erotic, RELIGIOUS, or patriotic nature. AS SOON AS THE FIXED IDEA APPEARS, AS A RESULT OF SOME DELUSIONAL INTERPRETATION, THE DISEASE DEVELOPS RAPIDLY AND IS CHARACTERIZED BY THE UNCHANGEABILITY OF THE BASIC FIXED IDEA—THE FAITH OF THE PATIENT IN HIS DELUSIONS—THE APPARENT LOGIC OF THE DELUSIONAL SYSTEM—THE PROMPTNESS AND INTENSITY OF HIS REACTIONS, THE EXISTENCE OF FALSE INTERPRETATIONS (OFTEN INCLUDING TRANSFERRED PERSONALITY), AND THE ABSENCE OF INTELLECTUAL DEVELOPMENT. . . . Paranoiacs have no insight to their condition. . . . The paranoiac is usually homicidal, either because of mandatory hallucination or of persecutory delusions."

Is it any wonder that Roman Catholics and Mohammedans are so anxious to kill the enemies of their superstitions? It is perfectly natural that they should have this desire, and it must be our constant aim to keep these deluded individuals from securing power enough to enable them to re-establish the thumb screw and the rack and the auto-de-fe.

The subject can be greatly elaborated. Paranoia is the mother of organized superstition. All organized superstition is supported by a ruling group of priests, who make an easy living out of it. Otherwise, these systems would disintegrate of their own weakness. As it is, we must throw on the light. Every new fact established lights up a host of errors.

The only cure for a lie is the truth.

CHARLES W. RUSSELL, C. J.

## NEWS OF THE WEEK.

Tetanus has broken out to a serious extent in the German army.

How different we are from Wilhelm—we are well content with a modest place in the shade.

Up to March 31, 1917, Germany's shipping losses in gross tonnage amounted to 2,500,000 tons.

The war is costing the people of Great Britain \$34,920,000 a day, or \$1,455,000 every hour—nearly \$25,000 a minute.

The Belgian government has conferred the title of "honorary citizen and friend of the Belgian nation" on Mr. Hoover.

Polish newspapers declare that the population of the kingdom has decreased from 14,000,000 to 10,500,000 during the war.

Mortality is increasing and great numbers of Poles are leaving their country because of the rigorous conditions of life under the German rule.

Refugees from the Russian provinces occupied by Teuton troops bring reports of constantly growing hatred among the peasants for the Germans.

Total internal revenue for the year ending June 30 amounted to \$3,694,703,000, of which \$2,839,083 came from income and excess profits tax payments in June.

There are more than 20,000 cases of cholera in Petrograd. The authorities are helpless, and the disease is spreading unchecked.

The British government has let contracts to British manufacturers for military clothing to refit 2,000,000 American soldiers.

Two hundred and forty-four houses for workers in war plants at Elizabeth, N. J., will be constructed by the government, at a cost of \$1,000,000.

The French Council of Ministers has made General Ferdinand Foch, commander in chief of the Allied forces on the Western front, a Marshal of France.

Louis J. Malvy, former French Minister of the Interior, was found guilty August 6 of holding communication with the enemy and sentenced to five years' banishment.

The gain in national efficiency is so great as a result of the wartime liquor restrictions that it is certain Great Britain will never return to pre-war conditions in this regard.

The Marne defeat has produced unspeakable scenes of despair in Berlin. Such outbreaks of utter discouragement and downheartedness never before were witnessed.

The eight destroyers and less than 1,000 men that marked the beginning of American naval co-operation with the Allies have been increased to 250 vessels and 40,000 men, with 3,000 officers.

Extensive hospital arrangements for the use of American soldiers during the coming winter are being made in the French Riviera. The equipment provides for 25,000 beds, of which 4,000 are at Cannes.

Felix Cole, United States Consul at Archangel, reported to the State Department August 7 that before the American and Allied troops occupied the city he had been arrested by the Bolsheviki. He was released when the Bolsheviki were compelled to give up possession of the city.

The famous "hunger stone" in the river Elbe, near Fetschen, which, according to popular belief in Germany, predicts a famine when seen, is now visible for the first time since the beginning of the war. The stone lies in the bed of the river, and has never been visible except at exceptionally low tide. On the stone is chiselled in old German: "When ye see me ye will weep."

## THE WAR.

Aug. 5.—The long range bombardment of the Paris region was resumed this morning. Advanced lines on a sector nearly half a mile long north of La Basse Canal have been evacuated by the Germans, and the British have pushed forward and occupied this ground. The British ambulance transport Warilda, bringing wounded men from France to England, was torpedoed and sunk off the British coast. One hundred and twenty-

three persons are missing. The allied armies yesterday continued their attacks against the enemy's bolstered defences north of the Vesle River, throwing new forces across at several points between Soissons and Rheims to meet the enemy's growing resistance. German resistance along the banks of the Aisne and Vesle rivers is growing more stubborn. Allied patrols which have crossed these rivers have met with the sternest resistance. In the neighborhood of Muizon on the south side of the Vesle, the Germans fought fiercely before they were forced back. The battle was especially severe around the Vantes Farm and the adjacent woods.

Aug. 6.—American machine gunners, protecting a location on the Vesle west of Fismes, wiped out an entire battalion of German infantrymen and machine gunners today. Premier Clemenceau announced that the Allies in their counter offensive have taken over 35,000 prisoners and 700 guns. The Americans seized seventeen guns and some artillerymen in the storming of Fismes.

Aug. 7.—Allied forces operating from Archangel have driven the Bolshevik contingent of 8,000 men southward along the Vologda railroad beyond the Dvina River. Under an inferno of shrapnel and machine gun fire and waves of gas the Americans forced their way over the Vesle River, while rain varying at times from a drizzle to a downpour drenched the battlefield. French troops already have gained positions on the American left, and the joint movement has straightened out the line from a point west of Bazoches to Fismes.

Aug. 8.—The greatest first-day gains ever developed in an offensive on the West front since trench warfare began were made by the French and British today before Amiens, in Picardy. Field Marshal Haig announced that the Allies had advanced to a great depth on the whole of the twenty-mile front from Morlancourt, south of Albert, to Pleisier-Rozainville, between Moreuil and Montdidier, reaching in the centre of village of Framerville, 8 $\frac{3}{4}$  miles beyond the old line. Chancellor of the Exchequer Bonar Law told the House of Commons that 7,000 prisoners and 100 guns had been taken up to 3 o'clock in the afternoon, when the attack was still progressing.

Aug. 9.—The Allies drove southeastward on the southern half of the line with tremendous force, with the evident object of enveloping the enemy in the Montdidier region. They advanced here on an eleven-mile front to a depth at one point of about four and one-half miles. The maximum gain for the two days in this part of the battlefield was about nine and one-half miles.

Aug. 10.—The Allied victory in Picardy developed into the greatest German disaster of the war. More ground was gained the third day of the offensive than on the previous two days combined. Prisoners were officially stated to number 24,000, but this probably did not include any of the enormous haul of yesterday. The French, starting Friday night, began a great new movement south of Montdidier. Attacking without artillery preparation, they advanced four miles in the first six hours. Montdidier was surrounded and soon captured, several thousand prisoners being taken alive. North of the Somme, where the Germans had held up the advance, American and British troops retook Chipilly and Morlancourt. Observers say the Americans showed wonderful energy and audacity.

Aug. 11.—Chaulnes, the important railway town in the heart of the Somme battlefield and the key to the southern line of the German salient, has been captured by the Allies. The capture was effected by Australian and Canadian troops. The British announcement of the destruction of sixty-five enemy machines one day and sixty-one the next gives a slight impression of the tremendous struggle going on in the air.

*This Is the Book We Have Been Waiting For*

## The Belief In God and Immortality

### A STATISTICAL STUDY

By **JAMES H. LEUBA**  
Professor of Psychology and Pedagogy in Bryn Mawr College.

The work is the result of an inquiry among men of science — biologists, sociologists, historians, psychologists — as to whether they believe or want to believe in a prayer-answering God and in continuance of life after death. The answer is altogether different from what might be expected in view of the frequent affirmations of the supernaturalists that belief in Christianity, or at least its fundamental dogmas, is held by the majority of the men of science.

It puts into the hands of Freethinkers exactly the information they want on that subject, with the facts and figures verifying it.

As a logical conclusion, founded upon the general aspect of the case, we have held that science leads its votaries to a rejection of such undemonstrable propositions as the existence of gods and the survival of the "soul" when the body is dead. Here we have the evidence, in statistical form, which confirms our view. To the inquiry into the attitude of the scientists there are added statistics regarding the thought of college students regarding the same religious dogmas.

The author is himself a man of science, an authority in his special branch, which is Psychology, and he knows and sets forth the origin and history of the beliefs with which he deals.

No recent book has attracted more attention from the press, or presented such a serious problem to the supernaturalists.

Cloth, 8vo., \$2, postpaid

Sold by

**The Truth Seeker Company**  
62 Vesey Street, New York

## The Miracles of Jesus

A new Pamphlet

By **L. K. WASHBURN**

Being six Essays or Lectures, one used as a Preface and the others headed as follows:

- I—The Miracles of Jesus.
- II—The Egotism of Jesus.
- III—The Brain of Man.
- IV—Home and the Church.
- V—Gods and Religions.

There are 64 pages and a cover. Price of the pamphlet 15 cents, on receipt of which it will be sent to any address by the Truth Seeker Company, Sixty-two Vesey Street, New York.

**Red Hot** If you want for self or friends a paper that combats all religious dogma send **AGNOSTIC** subscriber and \$1 for each **AGNOSTIC** get the hottest paper published. Sample, four different, 10c. Send today  
The CRUCIBLE, A1330 1st Ave. Seattle ;: Washington **PAPER**

## IN BEST OF HUMOR.

**Doctor's Orders.**—"Why do you use such a long cigar-holder?" asked Smith. "The doctor told me to keep away from tobacco," replied Jones.—Cincinnati Enquirer.

**Was It a Figleaf?**—Bessie came running to her grandmother holding a dry, pressed leaf, obviously the relic of a day long gone by. "I found it in the big Bible, grandma," she said. "Do you s'pose it belonged to Eve?"—Boston Transcript.

**She Was Probably Right.**—Mr. Styles—But, really, you're not going to wear that dress to receive your friends?

Mrs. Styles—Why not?

"Well, dear, it's very short and very much on the décollete."

"Well, they're coming to see me, aren't they—not the dress?"

**Popular Science.**—"I suppose you understand the science of government."

"To be frank," replied Senator Sorghum, "I'm not as strong on the science of government as I ought to be. I have meant to take it up, but I have been tied right down to my studies in the science of how to get reelected."—Washington Star.

**Treatment O. K.**—"Let me kiss those tears away," he begged, tenderly.

She fell in his arms, and he was busy for the next few minutes. And yet the tears flowed on.

"Can nothing stop them?" he asked, breathlessly sad.

"No," she murmured; "it's hay fever, you know. But go on with the treatment."

**The Best Policy.**—"Well, Henry," said the judge, "I see you are in trouble again!"

"Yessuh," replied the negro. "De las' time, Jedge, you rec'lect, you was mah lawyuh."

"Where is your lawyer this time?" "I ain't got no lawyuh dis time," said Henry. "Ah's gwine to tell de troof."

**When Experts Disagree.**—The conversation turned to the subject of damage-suits, and this anecdote was recalled by Senator George Sutherland, of Utah.

A man in a Western town was hurt in a railroad accident, and after being confined to his home for several weeks he appeared on the street walking with the aid of crutches.

"Hello, old fellow," greeted an acquaintance, rushing up to shake his hand. "I am certainly glad to see you around again."

"Thanks," responded the injured one. "I am glad to be around again."

"I see you are hanging fast to your crutches," observed the acquaintance. "Can't you do without them?"

"My doctor says I can," answered the injured party, "but my lawyer says I can't."—Philadelphia Telegraph.

### The Hen That Did Not Look Back.

A squawking hen flew o'er the fence,  
But e'er she got entirely o'er,  
A brick-bat, hurled from God knows whence,  
Had banged her on her not before.

Now had that hen but looked around—  
For things behind our backs are hid—  
That brick, nor other, I'll be bound,  
Had slammed her where it really did.

So, in the battles of our life,  
None can predict just where nor when,  
A brick-bat hurled amidst the strife,  
May smite us where it smote the hen.

Look ye ahead, but glance behind,  
'Twould from disaster saved the hen;  
The homely precept bear in mind,  
'Tis good for either fowl or men.

Look to the front, but peek around  
(For everywhere are dangers thick),  
Or we may get a mortal wound,  
Just where the birdie got the brick.

D. S. TOWNSEND.



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BUBLESON, Postmaster-General.

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 34.

PUBLISHED  
WEEKLY

New York, August 24, 1918.

62 VESEY  
STREET

\$3.50 Per Year

## *In This Number*

A Candidate for Glory.

Illustration.

Why the World Is at War. III.

By Marshall J. Gauvin.

Alcohol and Religion.

By T. J. Bowles, M. D.

Immanuel Kant.

By Richard Ellsworth.

Our Quarrel With Religion.

A World Safe for Morality.



#### A CANDIDATE FOR GLORY—AN OLD SINNER BUT A NEW SAINT.

It is the Christian who can consistently commit unmanly deeds and be guilty of immoral conduct, for he does not expect to be saved by his own merits, nor to be damned for his misdeeds; it is faith in the blood of Jesus that takes him to heaven. It is the dying pangs of his savior that waft his soul to paradise. No matter how much vile conduct he may be guilty of, if he only has "faith" he is all safe. Let him contract ever so many debts, "Jesus pays it all." . . . If Christian doctrines are true, morality is wholly unnecessary. Morality cannot save the world but the blood of Christ can, and it can save an immoral world—an immoral people—just as well as a moral one. Faith is the only ingredient necessary. Infidelity does not encourage immorality. It exalts morality and teaches that it is the source of happiness.—*D. M. Bennett.*

Religion and morality have nothing in common, and yet there is no religion except the practice of morality. But what you call religion is simply superstition. Religion as it is now taught teaches our duties toward God—our obligations to the infinite, and the results of a failure to discharge those obligations. I believe that we are under no obligations to the infinite; that we cannot be. All our obligations are to each other and to sentient beings. "Believe in the Lord Jesus Christ and thou shalt be saved," has nothing to do with morality. "Do unto others as ye would that others should do unto you," has nothing to do with believing in the Lord Jesus Christ. Baptism has nothing to do with morality. "Pay your honest debts." That has nothing to do

with baptism. What is called religion is simple superstition, with which morality has nothing to do. The churches do not prevent people from committing natural offenses, but restrain them from committing artificial ones. As for instance, the Catholic church can prevent one of its members from eating meat on Friday, but not from whipping his wife. The Episcopal church can prevent dancing, it may be, in Lent, but not slander. The Presbyterian can keep a man from working on Sunday, but not from practicing deceit on Monday. And so I might go through the churches. They lay the greater stress upon the artificial offenses. Those countries that are the most religious are the most immoral. When the world was under the control of the Catholic church, it reached the very pit of immorality, and nations have advanced in morals just in proportion that they have lost Christianity.—*Ingersoll.*

The internal evidence is, that the theory or doctrine of redemption has for its basis an idea of pecuniary justice, and not that of moral justice. 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. This single reflection will show that the doctrine of redemption is founded on a mere pecuniary idea, corresponding to that of a debt, which another person might pay.—*Paine.*

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
 Continued by E. M. MACDONALD, 1883-1909  
 G. E. MACDONALD . . . . . Editor  
 L. K. WASHBURN . . . . . Editorial Contributor  
 G. W. BOWNE . . . . . Associate Editor  
 Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - - AUGUST 24, 1918

**Subscription Rates.**

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

**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.

What sense is there in teaching what is supernatural when there is nothing that is supernatural? The whole scheme of supernaturalism is false, and breaks down when asked to produce one thing that is supernatural. To refer the inquirer to a lot of fables, or a lot of lies, as proof that the supernatural once existed on the earth, is begging the question. *Show us the supernatural and we will believe*, otherwise we feel satisfied in calling all teachers of supernaturalism fakirs and frauds.

As a rule the so-called "best things in the Bible" are the worst. Take the ten commandments. Four of them are worthless, and not one of them is a command of God. The much-lauded twenty-third psalm is poor piety and worse religion. The Lord leads no one in the paths or righteousness. And the "Lord's Prayer" is nothing better than pious clap-trap. A member of a republic has no business to pray for the coming of a kingdom. What good is it to pray for "our daily bread"? Bread does not come that way. Christianity has nothing sensible to offer the world.

Marcus Aurelius was one of the wisest and best of men. Emperor of the civilized world, he lived a life of great simplicity, bearing all the burdens of his high office, and drawing philosophy from the depths of his own contemplation. His "Meditations" were written for only his own eyes; they were a kind of philosophical diary; and they have the charm of perfect sincerity. He was born A. D. 121, he became Emperor A. D. 161, and died A. D. 180, after nineteen years of a government which illustrated Plato's words about the good things that would ensue when kings were philosophers, and philosophers were kings. Cardinal Barberini, who translated the emperor's "Meditations" into Italian, in 1675, dedicated the translation to his own soul, to make it "redder than his purple at the sight of the virtues of the Gentile." What folly to speak of unique gifts of Christianity in the presence of this illustrious Pagan!

This is an advertising age, and an advertising age is a sensational age. Religion—the staid, the demure—shares in the general tendency. It preaches in the style of the auction room, it beats drums and shakes tambourines in the streets, it affects criminals and dotes on vice, it bustles about the reformation of confirmed toppers. It is now a very "forward" thing. Forward movements are the rage in all the churches, but just at this time they are tak-

ing the form of great drives for the raising of enormous sums of money. However, the latest news from the "front" is that we are to have, after the war, a Christianity without a church. This is no joke, though it does seem, at first sight, rather amusing. It simply proves the truth of the saying that anything may be expected of the religious mind that finds its anchorage in faith and not in reason. It was once the belief of religionists that the church was the sole teacher of mankind in all things spiritual, but the noise of battle rather than the "still small voice" has revealed the latest pious novelty that the popular democratic opinion is hereafter to determine the nature of pure Christian theology. If this sort of advertising keeps up, we shall begin to doubt of the salvation of our grandfathers, who, perhaps, were not Christians at all! There is comfort, however, in all this; for if Christianity failed of success backed by a rich and powerful church, there certainly can be no hope whatever that it will conquer the world supported only by "popular opinion." Rationalism is accomplishing a mighty work among the armies of the Allies, but religion is doing the advertising.

**I Am—**

I am the lusty progeny of Greed,  
 I march unmindful o'er a weeping earth,  
 Contented I my gory host to lead,  
 And banish mankind from the haunts of mirth.

I chant the vulgar arias of Hate,  
 The doleful clanging dissonance of steel;  
 I watch while Poverty and Terror mate,  
 And gloat in ecstasy as nations reel.

I hail the harlot wheresoe'er I go,  
 I sanction pillage and condone mad rape,  
 I silence Pity by the saber's blow,  
 And round the thief his silken plunder drape.

I mock the boasted progress of the world,  
 Your vaunted culture and your art I scorn;  
 Oft with a skill unerring have I hurled  
 Vast empires back to their primeval morn.

I cleave Refinement's delicate veneer,  
 Unleash the animality beneath;  
 I make a target of both saint and seer  
 And to futurity my wrecks bequeath.

I set aloft Degeneration's law.  
 I nurture passion's dark, pernicious weed,  
 I seize the stalwart for the cannon's maw,  
 While fecund weaklings spawn their loathsome breed.

I drag proud Science to the feet of Mars,  
 Before unholy altars must she kneel;  
 I write my annals in a billion scars,  
 That man and man's dominion now reveal.

I am the crimson Atavist of Time,  
 The rude Despoiler of long-garnered lore,  
 I torture Truth and wreath the brow of Crime,  
 I am the fiend incarnate—I am War.

GEORGE C. BENSINGER.

According to the latest reports, many prominent priests of Ireland have taken a bold and decided stand against the Sinn Feiners and their disloyal and baneful propaganda. Some of the older Irish priests, particularly in County Wexford, have been speaking out strongly against their unpatriotic countrymen. The Very Rev. Canon Walsh, presiding at a meeting of the Crossabeg and Ballymurn branch of the United Irish League, said the prospect before Ireland was a gloomy one, as the "criminal lunacy of Sinn Fein" was turning all Ireland's friends against her. By insulting and trampling upon the American flag and cheering for Emperor William, he said, the "unruly Sinn Fein faction" was turning the French Republic, the American nation and the English democracy into bitter enemies of Ireland. Rather than gain independence for Ireland, they were likely to gain twenty years of coercion and martial law, if any general support were accorded by Irishmen to the antics of the "miserable faction," whose record, said Canon Walsh, so far, was one of dissension, disruption and disaster. These are strong words, but none too strong for such a time as this. The main issue that confronts every honest man in

these troublous times is one that involves his future prosperity and happiness as a moral being. Any people or community that emphasizes a selfish purpose under present world conditions, has lost its grasp upon the best things, and is so utterly wanting in the spirit of altruism that there would seem to be no further need for the continuance of such a people. We are glad to know that there are still many noble-minded Irishmen who can distinguish between the necessities of an individual people and the necessities of an entire world. There is, indeed, little hope for Ireland until she learns to throw in her lot with the entire race of man. It is in her thought of others that she will best help the world, and likewise attain her highest personal aims.

Clergymen are supposed to be educated; that is, they go to college before taking holy orders, and study what are called "the classics"—the masterpieces of Greek and Roman literature. Theology is not enough to fit them for the pulpit. They must also be steeped in "the humanities." They find a great deal of it in Pagan writings, and as these are unknown to the people, it is safe for the clergy to work the best "heathen" ideas into their interpretation of the Christian scriptures. There was a time, indeed, when Christian preachers were fond of references to Pagan poets and philosophers. The people were so ignorant, and such implicit believers, that it could be done with security. But now the case is altered. The people are beginning to note the value of such quotations. It dawns upon them that if so many fine things were said by those old Pagans—not to mention the still more ancient teaching of India and Egypt—Christianity can hardly merit such epithets as "unique" and "wonderful." Accordingly it is becoming the fashion in clerical circles to avoid those old Pagans, or else to condemn them in a sweeping disapproval. But the barn door has been closed too late. The clergy can now afford to be silent about the old "heathen," for many a layman in the pews today knows more about the religions of the ancient world and their influence upon Christianity than did the wisest of the clergy a hundred years ago; and this knowledge has been the most effective instrument in establishing the falsity of the Christian claims. And yet theological seminaries remain today in their curricula about as they were one hundred years ago! The church is an indifferent pupil!

In one of its religious editorial articles the Toronto *Globe* quotes, in order to refute, the man who said that over every church should be written, "Abandon brains all ye who enter here." The refutation consists in the citation of the "giant intellects" of Copernicus, Kepler, Newton, Kelvin, Dana, Agassiz, Faraday and Stokes as churchmen with brains. We don't know Stokes. In religion Faraday, the great physicist, was a Sandemanian, if anybody recognizes that sect, and believed in the separation of religion and learning as having no relation to each other. Agassiz committed himself to a denial of the doctrine of evolution, and Dana abandoned brains so far as to affirm that both geology and Genesis were true. Kelvin gets into the group by virtue of the "vital principle" he offered as a general explanation of things, but he would be far from agreeing with the Rev. William A. Sunday, whom the *Globe's* editor mysteriously omits from the list of giant intellects. Newton we acquit of insincerity because he lived before Darwin, and even before Paine. Nevertheless he wrote a bold textual criticism of the Bible. After a serious mental impairment he devoted his mind to Observations on the Prophecies. Kepler and Copernicus do not belong in the list; they refused to abandon their brains and the church interdicted their works. The others are easily balanced by men of great intellect who were unbelievers—Darwin, Huxley, Spencer, Tyndall, Wallace, Haeckel, and many more. The editor of the *Globe* observes that "the possibility of approach

and appeal to God" is seen in the lives of Copernicus, Kepler, *et al.* Considering that the church repudiated these men, this is a joke; and it could have been made funnier only by adding the names of Galileo, Bruno, Vanini, and some of the others that tried the approach through the church, taking their brains along, and were cast out. The full absurdity of the article in the *Globe* is not reached by the reader until he arrives at the penultimate paragraph and reads:

"May it not rightly be believed that the various means of communication like wireless telegraphy and wireless telephony are analogies of similar means of transmission in the spiritual realm? . . . There is no real reason why any should question the possibility of communication between God and men by the wireless telegraphy of prayer."

Perhaps that last statement is true, and there is no "reason" why, etc., because it is all outside the reach and realm of reason. There is no "reason" why we should not communicate by wireless with the devil, or with the people in the moon, except the unimportant one that there are none. The religious person never sees reason for doubting anything so long as it lacks and is impossible of demonstration. Hence the dogma that the pope and the kaiser get their credentials by wireless telegraphy finds acceptance in some quarters. The proof that prayer is wireless telegraphy with God must come from establishing, first, that such a being is accessible by that method; and, second, that answers alleged to be from him are genuine and authentic. Prayer is efficacious and profitable mainly to those who are in a position to collect the tolls on it as a means of communication upward with the spooks.

### The Issue.

The quarrel of Rationalism with Christianity and other religions is mainly over questions of fact, or, rather, whether we shall have truth for our guide or lies pleasant and unpleasant. Rationalism decides for the truth—the correspondence of word with fact. Religion decides for words, doctrine, dogma, regardless of anything factual to correspond with them. Nothing like the affirmations contained in the creeds is observable in the objective world—gods and sons of God, angels, holy spirits, trinities, revelations, miracles, and so on, are totally unknown to observation and human experience. As Ingersoll said, we pass our hat in vain for a single fact. There is not one at the foundation of the Christian religion. And as this religion is founded in the false it is supported by the false. To tell the truth about religion is fatal to it; hence more lying; for lying once begun, as has been remarked, begets the lamentable necessity of going on.

For reasons that need not be stated, because they are obvious, the daily press caters and defers to religious unverity, restating old religious falsities because they are accepted or acceptable, and not because they may be believed by the writers. Our attention is directed to a sort of editorial sermon in the *Daily Times* of Los Angeles, the text being taken from the letter of a young Kansas squire, the son of a minister of the gospel. The boy is writing about Germany, and with sophomoric wisdom, as though all history were at the point of his pen, permits himself to say:

"Is it not natural that when the foundation of a great people, which is their religion, begins to crumble, after a while the whole structure of their civilization will fall with a cataclysmic crash?"

"Ah," says the editorial sermonizer of the *Los Angeles Times*, "there we have it all. We need not seek the sages and the wise men, the economists, the scientists or the professors of the schools. This boy from Kansas has grasped and answered the whole question."

In our opinion we "have it all" in the comment just quoted. For facts, do not seek to the learned and the wise; ignore the sage, the economist, the man of science; close the history book, and depend on the cultivated ignorance of the son of a

minister of the gospel, the boy from Kansas, whose statement is untrue in general and particular.

Why the structure of a nation's civilization falls with "a cataclysmic crash," if such a phenomenon was ever observed, will be explained on a material basis. Religion enters into the problem, it is true, when the nation supports a church that makes it topheavy. But a people do not perish because they abandon their religion; their religion either survives them or dies out for want of adherents.

On the theory that the cataclysmic fall of a nation is due to its crumbling faith, there should be no Jewish religion to-day, for there is no Jewish nation. The nation went to smash while the faith survived.

There are generally business reasons for the winding up of a nation as for the change in a neighborhood, to-wit.: diversion of traffic and trade. There are districts in New York city, once centers of prosperity, that are now poor; and they are more religious than ever. At times it is difficult to traverse them on account of religious processions. Are the decayed civilizations of Europe Infidel? The reverse is the fact.

We have not a word to say for the civilization of Germany. If it fails it will have been the war that did it, and the war is not religious, although the war-lord is as pious a man as ever had the deity for a partner. One of the first acts of the Prussian government when war came was to suspend the meetings of the Freethinkers, and on occupying Belgium it proceeded at an early date to remove the statue of Ferrer in Brussels. The German Freethought press, censored at first, is a thing of the past, we infer, as we receive no more exchanges from that country, while those of England and France continue to arrive. We cannot write the obituary of German civilization until after the war, when it may drop to the level of some other Christian nations.

The Los Angeles editor comes to the support of the son of the Kansas clergyman with some statements that illustrate what we have alleged about the religious argument being backed by falsities. Here is one: The kaiser "never refers to or calls on Christ." As a matter of fact, the kaiser has referred to and called on Christ; we have frequently quoted the dates and words; but we submit that the kaiser might call upon Christ daily without the Los Angeles editor's ever hearing of it. None of the nations' heads, including President Wilson, ever "calls on Christ" so that the public hears him.

Again (we are quoting the *Times*): "The German state completely stamped out Christianity from its thoughts and plans." It is not more than two months since the kaiser was professing to conduct himself toward the people of other nations "according to Christian principles." The *Times* will find the speech in its files.

But what is the Christianity Germany has "stamped out"? Is it this?—"Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. v. 39)? "All they that take he sword shall perish with the sword" (Matt. xxvi 52).

Or is it this?—"He that hath no sword, let him sell his garment and buy one" (Luke xxii, 36). "I came not to send peace but a sword" (Matt. x, 34).

Which of these scriptures did Germany have its feet on when it stamped Christianity from its thoughts?

We quote again from the editorial sermon: "America, the greatest of nations, was founded upon religion." The truth to be set against that misstatement is that America, as distinguished from other nations, was founded upon the separation of religion from the state.

"Washington prayed in the snow at Valley Forge." Probably Washington never prayed in his life, after he reached maturity, if before. The Valley Forge incident is well known to be an absurd fiction.

"Lincoln, in the dark hours of the rebellion, went on his knees in the White House." That assertion

was never made by any person with a reputation for truth and veracity; but if we may believe the newspapers, the kaiser attended church and prayed on Corpus Christi day, this year. The word Christ is not to be found in Lincoln's public papers.

If we look at the facts involving religion we shall see:

That "the United States is not in any sense founded upon the Christian religion" (Washington);

That "Congress shall make no law respecting an establishment of religion" (Constitution);

That no nation ever fell by discarding its religion;

That France has grown great while known as "Infidel France";

That England produces and honors great and brilliant skeptics in every generation;

That Italy harbors a large anti-religious propaganda;

That Portugal, another ally, began her career as a republic with an Atheist for President;

That Germany and her allies have officially recognized state churches;

That Austria, destined to go down with Prussia, preserves her religion intact and intolerant;

That Turkey, while her power and her civilization crumble, has not relinquished a particle of her faith;

And that Russia went to total smash while sunk in the lowest superstitions of the oldest form of the Christian religion.

Thanks to secular America, a nation with no God or religion in her fundamental law, German civilization is to be put to the test of survival under military defeat; but this was no foregone conclusion a few weeks ago. Germany came so close to triumphing that nothing cataclysmic is to be alleged of her repulse or to be expected in her ultimate defeat. The nearest approach to a "cataclysm" was the addition of the American army to the forces of the entente allies.

Here we have given the religious pretensions or representations as opposed to the plain secular facts, in order to illustrate some of the features of the quarrel that Rationalism has with religion. As we have said, it is historical truth on the one side and a dishonest masking of realities on the other.

### A World Safe for Morality.

There is an American phrase which, in a few short months, has circumnavigated the globe; it is this: "A World Made Safe for Democracy." We have rung the changes on this high-sounding epigram so long and so earnestly that we have lost sight of all other social and economic issues. Whatever be the importance of the work suggested by this saying, no lengthy argument is required to prove that another important undertaking must necessarily take precedence of it if a really valuable spirit of democracy is to dominate the nations. Before the world is made actually safe for democracy, the safety of morality must be assured.

The greatest drawback to the general diffusion of a spirit of ethics has been the monopoly of that department of human society by an organization called the church. The church has steadfastly claimed that no due conception of morality can be formed by the human mind outside that presented by religion under a divine sanction. Impressed with the seeming truth of this declaration, men generally have avoided any formulation of a moral consensus of opinion, and have rested content with the ethical precepts inherited from childhood as taught in the text-books of religion.

Ethics has always been treated as an annex to some other discipline. Never has the independence of this wonderful aspect of human nature been truly acknowledged. A consistent attempt to study its phenomena on their own grounds, to mark off what is really distinctive in the data of ethical experience and then to search for some principle which shall serve to give a coherent account of them, has

not yet, it seems, been undertaken. Kant, indeed, freed ethics from its long tutelage to theology, but he left it still in subjection to his favorite study, physical science. What he needed to do, and what he failed to do, was to construct sound foundations for the doctrine of the worth and inviolability of personality.

To make the world safe for morality, it is of the first importance that a science of ethics shall be constructed on a basis apart from theology and from statecraft. There is no reason whatever why, if theology can be considered to constitute a science by itself, morality should not likewise be studied and formulated as a distinct branch of human knowledge and experience. This, as we have said, has not hitherto been done; but the future demands it; the safety of the nation demands it; and, above all, it is the crying need of every people that finds itself to-day the victim of either a church or of a state.

If morality should be established apart from the church, so likewise should it be considered as something separate from the judgment of state officials. Germany today presents a society wherein the members take their ethical ideas from the standard set by the government; and if we would know what that amounts to we have but to read the statements of the Protestant Synod lately held in Berlin. It finds that German morality has sunk low, especially among the youth, who are committing excesses and taking liberties unheard of in nobler days.

Our contention, therefore, is this: that every sincere Freethinker and liberal-minded person should work zealously for the formation of an ennobling ethical science, built up and established by and for itself, just as though no church or national government existed anywhere in the world; an ethical science to which the church and the state as well as the humblest citizen would be obliged to conform. Had such a science existed in the middle ages, the church would never have been permitted to put its heel upon the neck of the theological dissenter; and were it in existence in Germany to-day that country's escutcheon would not now be stained with the memory of crimes, the most dastardly and infamous in all history.

After the experience to which honest men have been subjected during the last four years, the future will require and demand that ethics be studied and practiced apart from churches and governments, if the world is ever to be Safe For MORALITY.

### The Soldiers' Influence.

It is a difficult matter to explain the nature of the language used by some government officials and other duly accredited speakers in their public utterances concerning the effect of the various religious societies upon the character of the men at the front. One might almost imagine in reading these speeches that Protestantism, Catholicism and Judaism had just appeared among men for the first time, and were reaping the first fruits of their peculiar methods only since the beginning of the great war.

As an illustration of this sort of thing, we have before us the address made by Raymond B. Fosdick, chairman of the Commission on Training Camp Activities, before the Knights of Columbus convention, recently held at the Waldorf-Astoria Hotel in New York. Among other eulogistic passages we find this extraordinary sentence: "Pershing's men are coming back home, bigger physically, broader mentally and sounder morally, as a result of the work of such organizations as the Knights of Columbus."

We do not know what our readers think of such a remark as this, but we look upon it as an insult to the male population of this country who have willingly given themselves to advance their country's cause. It may possibly be that Mr. Fosdick's words have a real application to the Roman

Catholic element in the army and navy, for the benefit of which the Romish church was obliged to form a "Holy Name Society," so notorious had become the practice among Catholic men of taking their God's name blasphemously; but to say that the reasoning, refined and intellectual portion of the young men who have gone to the war will return "sounder morally," is nothing short of a challenge cast into the midst of the American public requiring the people to vindicate themselves and their methods in the bringing up of their children against certain imagined moral and intellectual benefits accruing from war.

Here is a sample of the moral improvement which Mr. Fosdick tells us comes from the presence of such organizations as the Knights of Columbus on the battlefield; he says: "I saw the marines at Chateau-Thierry going 'over the top' singing 'Hail, Hail, the Gang's All Here. What the Hell Do We Care,' and the Germans were on the other side . . . that is the kind of morale which the K. of C., the Y. M. C. A. and the Jewish Welfare League are working to keep foremost and which will be the means of winning the war."

We fail to see wherein this morale offers any inducements over that to be witnessed among a body of longshoremen unloading a brick barge at one of our city wharfs. If this is to be taken as a sample of the ethical work being done by the Knights of Columbus, we see in it no difference from the sort of work they are doing here; and it is certainly not a wise business proposition to take a journey of three thousand miles to learn what one can more readily acquire at home.

This talk about our young men being improved morally while engaged in war, through the instrumentality of the different religious organizations, is directly in the face of all history and all experience. The man does not exist that has been benefited in his morals by a war campaign, unless his morals had been indescribably low before he went to the war. It is easy to imagine a young man of questionable character being improved in his morals by associating with decent and refined fellows even under the auspices of war; but to make the declaration that war has an ethical influence upon participants when chaperoned by religious societies, is so utterly absurd that we are forced to believe that it had its origin in the spirit of commercialism which is so largely dominating the churches today.

When men talk about the striking efficiency of the churches on the battlefield, this question at once arises: Where was the efficiency of the churches in the home land of the soldiers, that they should have been sent to foreign countries wholly unprepared morally—as it would seem—to meet the dangers and temptations of men in arms? Why were they not carefully fortified by precept and example all the years they lived within hearing of the sanctuary bell? It is strange indeed that churches can accomplish amidst the din of bursting shells, when the minds of men are tenaciously fixed upon something very foreign to theological religion, what has proved to be impossible under conditions most favorable for mental and moral culture!

The real facts of the case are very different from all this pious talk in the interests of a decadent church. Churchmen themselves being witness, it is gradually dawning upon the religious world that the soldiers in this present war are exerting a powerful influence upon denominationalism, which influence is not only making itself felt now, but promises to be a factor of marked potency in the regenerating of religion when the war is over. Instead of the Knights of Columbus, the Y. M. C. A. and the Jewish Welfare League influencing the soldiers, the proof is ample that the soldiers are compelling the religious organizations on the field of war to act with prudence and common sense, and to subordinate all sectarian teaching and useless pietism to the need of a constant and efficient humanitarianism.

Thus one chaplain writes in the *Western Christian Advocate*: "I hoped to have rendered them [the soldiers] helpful service, but the service they rendered me was greater far. In my present address I desire to give voice to their message, express their thought, and convey their feeling. They, who have enlisted for this war, to defend liberty, take our place and preserve our skin whole, have a right to be heard. They have, as a result of their experience, undergone what may be regarded as a new birth; they are strong in their conception of selfhood, and they are bound to make themselves felt in the future." Another writes: "The soldiers have the kind of religion that expresses itself in efficiency, in abstinence from boasting and in good comradeship. They seldom speak about their religion, but it speaks through their daily lives." The *Christian Advocate* further informs us that "for the mere priest, parson, or other professional representative, the soldier has but small respect. To the prophet, the big-brother, he accords warm welcome. He seems to have the notion that the professional clergyman is a sort of mongrel—neither man nor woman—and the clerical garb is almost as irritating to him as a red rag to a bull—an ecclesiastical relic altogether out of date."

Such testimony as this shows plainly enough where the moral influence lies, whether with the religious organization or with the high and steadfast purposes of the soldiers. We feel deeply convinced that the recruits of the American army and navy are teaching the church a lesson today which it would be most unwise for it to forget. Truth is democratic, and rests with the people to discover and enforce. It cannot be the property of a class whether in the church or in the state. If our young men return from the war "sounder morally" than when they went, it will not be because of the influence of the church or any other society dealing in the supernatural, but because the splendid qualities of our fighting forces have made themselves known and appreciated on all sides, and an enviable *esprit de corps* has cemented the practice of virtue to a degree unknown to the devotees of creed and dogmas.

An institution that fails to make its members moral at home, can never establish a reputation for great moral conquests abroad.

The cross on the church pennant which the government allows to be raised above the national flag looks very much like the device that distinguishes the Prussian airplane. It is not a pleasing object to have ascendancy over the country's colors, and we urge the war department to take it away. Haul down the alien emblem, raise Old Glory to the skies—and under *that* sign conquer!

Every church should be compelled to make yearly returns of its receipts and expenses. The world has a right to know how much money the church is getting out of the people, and to know what it does with this money. There is only one church in the land that is a money-making institution—the Roman Catholic church. This church is the wealthiest corporation in the United States, and it pays no taxes. If the nation wishes to save itself, let it stop helping its enemies.

The War Industries Board rules that the tabernacle of an evangelist is a non-essential. The Rev. W. A. Sunday is under contract to do his reviving act in Providence, Rhode Island, in September, but the contractor who is putting up the tabernacle there meets with a setback in the decision of the government that the structure is not a war necessity, and that the material out of which to build it cannot have a priority rating as a needed shipment. It is believed that the gutter evangelist will promptly send the War Industries Board to hell "with old Darwin."

## IMMANUEL KANT.

### The Philosopher of Moral Idealism, Who Shamed Men Out of Narrowness and Bigotry.

BY RICHARD ELLSWORTH.

The man who could re-create the shattered fabric of a Commonwealth, re-ignite the pure flame of patriotism, and restore the inspiration of ethics, is noble, and worthy of a high degree of eulogism. A benefactor indeed is the thinker who can give us a glimpse of the most precious things on rational terms, satisfy the exigencies of the intelligence without denying the craving of the heart, and provide an idealism for the hope and guidance of life.

Protestantism of the orthodox type, which essentially was and is nothing more than the substitution of a book for a pope, the pruning of the tree dogmatical, the lopping off of some of its more reprehensible excrescences, had visibly failed to meet the necessities of the irresistible maturing of the human mind. The older church had prophesied accurately enough that Lutheranism would turn out but a half-way house to skepticism, and sure enough it did. Its thorough application of the principle of private judgment in matters of religion could no more justify the inspiration of Leviticus than the federal headship of Adam and the dogma of endless vindictive punishment. Hence Lutheranism necessarily meant the gradual disintegration of dogma, that is, of all supernatural conceptions, for every man "outside the sacred circle of those bound over not to think."

When we remember, in addition to the decay of Protestantism, that Roman Catholic countries afforded more than sufficient evidence of the inability of their own religion to meet the increasing needs of the age—how France, Spain and Portugal were influenced by skepticism; how they insisted on and carried the total suppression of the Jesuit Order, beyond compare the most ambitious and determined body of men their church had produced; how the French Revolution was in its inception profoundly anti-Christian—when, I say, we call to mind these facts, we are able to appreciate the accuracy of the statement that, through the maturing of the intelligence of man, the ancient traditions had lost their hold, not only of Protestant but of Catholic lands. Without leaving for a moment the eighteenth century, I think we are warranted in stating that the close of the nineteenth century did not witness a rehabilitation of those traditions. The truth is more obvious than ever that in the men of today,

The power is lost to self-deceive  
With shallow forms of make-believe.

Now, it would appear that Immanuel Kant was the man of destiny for the work of the reorganization of ethics on a basis of the purest idealism. He might be looked upon as the morning star of the New Reformation. He witnessed in his own day the very low-water mark of ecclesiastical and other pretended forms of morality. He had the advantage of everything which David Hume, "the Prince of Agnostics," as Huxley styled him, found to say, and indeed Hume exercised a marked influence on his German brother-savant. The whole work of the "Encyclopedia" in France was done under his eyes; the galaxy of brilliant writers who composed that school were contemporaries of Immanuel Kant. He witnessed the crash which accompanied the downfall of the old régime in France, the enthronement of reckless indifference in the place of government, the complete eclipse of religion, and the effort to establish a foundation for reason in the different departments of human society.

Never was the effete-ness of ancient systems, the impotence of the old idealism, more conspicuous. In the midst of this wreckage the problem of reconstruction had to be faced. Immanuel Kant did face it, and his object was to provide against the recurrence of worthless beliefs and selfish civics, to make unethical methods and revolutions impos-

sible, to ensure religion's being a help instead of a gross and deplorable hindrance to progress, and to provide man with an idealism and an enthusiasm which would satisfy his utmost desire for knowledge, and yet stir the pulses of his moral being by the suggestion of an irresistible emotion.

Immanuel Kant was born at Königsberg, in East Prussia, a hotbed of pietism, on the twenty-second of April, 1724. He was educated at the gymnasium of his birthplace, and subsequently at the university, whither he proceeded in 1740 to study mathematics, theology, and philosophy, the last chiefly of the Wolffian school, which at that time held sway in Germany. Towards the end of the six years he spent there, he was sorely pressed for money, on account of his father's death; and from 1746 to 1755 earned a scanty living as private tutor.

In 1755, obtaining his degree of doctor of philosophy, he became a docent, *i. e.*, a private lecturer under the control of the university, and eleven years later he was appointed a sub-librarian, a position carrying a salary of about fifty-five dollars a year. It was not until 1770 that he succeeded to the coveted professorial chair; and in the new appointment he lectured not only on metaphysics and logic, but also on natural science, geography, anthropology, physics and mathematics. He retained this position until his death in 1804. The sensible morality and lofty idealism which betrayed themselves in Kant's ethical writings were probably due, as in the case of many another great man, to the influence of his parents. His father was venerable in his eyes as a man of moral worth. Honesty, truth and domestic peace characterized his home. For his mother the philosopher cherished the tenderest of recollections, and to her religious feeling, detached as it was completely from formula and system, he probably owes the fervor with which he speaks—as do Emerson and Carlyle—of the sublimity of the moral laws, and of the infinite dignity of a life lived in harmony with them.

We are not surprised to learn that Kant, after a youth spent under the spell of such surroundings, was of a singularly grave, gentle and quiet demeanor, which in old age tended to deepen into austerity and increased conscientiousness, were that possible, in the fulfilment of his duties. With the simple words, "It is time," his servant Lampe called him every morning at five minutes to five, and never to the end, according to the testimony of his servant, was the summons disobeyed. In the thirty-four years of his professorship he was reported to have been only once absent from his chair, and that owing to indisposition.

Kant lived a solitary life; he never married. Like more than one eminent man in the past and present, absolute want prevented his inviting the woman he loved to share his lot. The world has learned that Tennyson was engaged to his wife for twenty years, from her seventeenth to her thirty-seventh year, owing again to stress of circumstances; and there are doubtless living eminent men today for whom, as for Immanuel Kant, comfort, competence and fame have come too late to allow of any share in the blessing and joy of home.

Of religion Kant conceived a noble idea, but he did not find it realized in the churches of his day. Sacerdotalism, even in its mildest forms, was abhorrent to him. During his manhood he never entered a church door, a fact which is a source of great grief to some of his enthusiastic biographers, who seem to feel deeply pained because they find it impossible to number him among the body of church members. Once only did Kant take his place in the procession which made its way to the cathedral on an especial day in the year, and was joined by the rector and professors of the university, but on arriving at the door he turned back and spent the hour of service in the retirement of his rooms. To his free nature it was a performance, professional and sectarian, and in consequence, something of a profanation. His disciple Hegel must have been moved by similar feelings when he replied to the questioning of his old housekeeper

why he did not attend divine service, "Thinking is also a divine service!"

Nature had an irresistible fascination for him. He learned that also from his revered mother, whose joy it was to take her child into the world of Nature, where the heart of the world is so conspicuously at work and instil into his young heart a deep and tender love for the beautiful life around him. Thus he couples the impressive spectacle of the gorgeous night, revealed in the shining of the eternal stars, with the supreme object of emotion, the moral law within the breast, as the most awful of realities.

Kant lived into his eightieth year, surrounded by the homage of Europe, which made him, in a sense, the keeper of its conscience. His ethical treatises caused him to be consulted from the most distant lands on questions of moral import. It is on record that many of his correspondents paid insufficient postage on their letters—a fact which meant considerable loss for the philosopher. Indeed, so habitual was the forgetfulness of these ethical sensitives that Kant at length refused to take their letters in.

After some thirty years of professorship in his own university his marvelous powers began to fail; his memory served him no longer; his great mind could think no more the thoughts sublime. The keen senses grew dull, and the light of his "glad blue eyes" went out. His bodily frame, which by assiduous care he had maintained as a worthy organ of his mind, sank into weakness. His last years, his last hours even, are described by his well-beloved disciple and friend Wasianski with a faithful and pathetic minuteness which, in the view of some of his admirers, might well have been less microscopic.

On the twelfth of February, 1804, he passed away, the victim of no special ailment, but exhausted by the life of deep and strenuous thought upon the most profound and serious problems which can agitate the mind of man. Simple and unostentatious to a degree during his life, the great master left instructions that he was to be buried quietly in the early morning. But his wish was disregarded, and amidst the mourning of his *Alma Mater*, his townfolk and the neighborhood around, he was laid to rest in the choir of the University church, which during his life he would never enter. It is not uncommon for the church to claim as its disciples, and to bury with its benediction, persons who in their lifetime showed little if any interest in the peculiar teachings and practices of orthodox Christianity. And yet the church claims to be the supreme guide in all ethical matters! It shows, at least, how deeply seated is the moral emotion in man; it shows that the religion of every man at his best moments is such as Immanuel Kant described and realized in his calm and beautiful life—a religion based on the sublime realities of the moral law.

If the ethical movement is to prove enduring, the name and teaching of Immanuel Kant must be frequently reviewed, and opportunities afforded for some account of his doctrine. Every time one reads of an orthodox rector exchanging pulpits with his liberal brother; of some philanthropic meeting at which clergymen of *all denominations* speak; of some advance towards a wise and patient tolerance of theological dissensions, the sinking of sectional differences in the interests of a higher and purer life—he cannot fail to be reminded of the beneficent influence of Immanuel Kant. Before his day all these fraternizings would have been impossible; the ancestors of these reconciled brethren were ready to scourge and burn each other, until Kant came and shamed them out of their narrowness and bigotry. Men talk no more of "mere morality," as though it paled into positive insignificance by the side of dogmatic majesty of articles and creeds. Kant, like Paine, has taught them "a more excellent way"; and in so far as they have learned that one lesson, has the church of "divine revelation" approached nearer the assembly of humanity, the so-

ciety of the ethically redeemed, the organization of men to come—the idealism, the enthusiasm, of the ages to be.

The message of Kant to the churches is that the trend of thought is now setting visibly towards the substitution of an ethical for a doctrinal basis of religion. Men are powerless to resist this influence. Whether the old names survive or not, "the irresistible maturing of the general mind" will make it impossible for men to acquiesce in any religious belief not grounded on the conviction that the sole test of a man's status is not what he believes, but what he does. This is Kant, this is Ingersoll and Paine, and this is the message of the religion that is to be.

Kant's title to philosophical immortality rests upon his constructive work as an ethicist, and not on his critical work as a speculative thinker. It is well known that the two philosophies of Kant are not harmonious, that he finds himself compelled to deny as a critic that of which he seems quite certain as a moralist. Thus the ideas of theism, immortality and the autonomy or freedom of the will, he professes himself unable to know save as revelations of the moral order. His mind, or pure reason, can know nothing of them; it is his will or practical reason which discerns them as apparent deductions from the overwhelming fact of the moral law. This fact has led some critics to describe Kant as a believer. Nothing could be farther from the truth. A. W. Benn, in his "History of Modern Philosophy," states the true judgment plainly; he says: "The Königsberg student came, in time, to discard their theology [the German Pietists] while retaining the stern Puritan morality with which it was wedded, and even, *Rationalist as he became*, some of their mystical religiosity."

Kant declared himself unable to demonstrate the tenets of religion. His "Critique of Pure Reason," probably the greatest philosophical work ever written, may be described as the forerunner of the systematic Agnosticism which is set forth in the "First Principles" of Herbert Spencer. It is foolish to talk of a man being convinced of the reality of that which the mind of man cannot demonstrate. To say that certain great facts are existent, but that man is powerless to reach them with the instruments at his command, is simply the case of a mind working at cross-purposes; and Kant was too careful and accurate a thinker in the main to commit himself to any such mental absurdity, notwithstanding the opinion of certain religious critics.

In this great work, "Critique of Pure Reason," Kant would have us understand by "pure" that which is isolated from actual experience and by "practical" or "empirical reason" that which results from actual experience. Practical reason, according to Kant, is that faculty which gives a synthesis for conduct, while Pure Reason gives a synthesis for intelligence. All reason demands uniformity, order, law; only what in theory is recognized as true has in practice to be imposed as right. In this way Kant arrives at his formula of absolute morality: Act so that the principle of thy conduct may be the law for all rational beings. He calls this the Categorical Imperative, as distinguished from such hypothetical imperatives as: Act this way if you wish to be happy either here or hereafter; or, act as public opinion tells you. Moreover, the motive, as distinguished from the end of moral action, should not be calculating self-interest nor uncalculating impulse, but simply desire to fulfil the law as such.

Previous moralists had set up the greatest happiness of the greatest number as the end of action, and such an aim does not lie far from Kant's philosophy; but they could think of no better motive for pursuing it than self-love or a rather undefined social instinct; and their *summum bonum* would take the happiness of irrational animals into account, while Kant absolutely subordinates the interests of these to human good. A further coincidence between the Utilitarian and the Kantian ethics is that in the latter also the happiness of

others, not their perfection, should be the end and aim of each. Finally, the philosophy of Pure Reason adopts from contemporary French thought as the governing idea of political organization what was long to be a principle of English Utilitarianism—"the liberty of each, bounded only by the equal liberty of all."

Nevertheless, the old postulate of a necessary connection between virtue and individual happiness reappears in Kant's ethical theory, and leads to the construction of a new religious philosophy. His Critique has left no place for the old theology, nor yet for that doctrine of free-will so dear to most theologians. Its whole object had been to vindicate against Hume the necessity and universality of causation. Human actions then must, like other phenomena, form an unbroken chain of antecedents and consequents. Nor does Kant conceal his conviction that, with sufficient knowledge and powers of calculation, a man's whole future conduct might be foretold. Nevertheless, under the eighteenth-century idea of man as naturally the creature of passion or self-interest, he claims for us, as moral agents, the power of choosing to obey duty in preference to either. And this freedom is supposed to be made conceivable by the subjectivity of time and causation, outside of which, as a thing in itself, stands the moral will.

The fundamental principle, then, of the Kantian system is the primacy of conduct. The key to the mystery of man's being, Kant finds, not in the marvelous faculty of intelligence, not in any primitive religious instinct, but in that power of self-movement, that capacity for self-originated energy which determines the character of human conduct. Reason is "regulative," he says, but not "creative" and "constitutive," like the faculty that inspires moral idealism. It is the latter which makes us what we are, determines our life, fixes our character, and decides our destiny. As you act, so you are. This principle once conceded, the majestic system at once takes shape.

What is it that governs the world of phenomena outside us? Physical laws, and, supreme among these laws, that of equilibrium or gravitation. What is it that governs the reason? The laws of thought, the essentially necessary guides which man was bound to discover and to follow if he is to think accurately, that is, if his thoughts are to be in conformity with fact. And what is it which governs the will of man? "Do you tell me," the master would urge, "that the inert masses of the spheres have each their own movements regulated for them, that nothing from a stone to a star is shaped or moved without the intervention of eternal laws; that the lisps of children no less than the meditations of a philosopher must conform to law, and that the will of man, whereby he makes himself to be what he is, shapes his character, influences his surroundings, and fixes his destiny—do you venture to say that that is lawless in a world where all is law? No," he proclaims in words which burn conviction into his soul; "it, too, has its laws, the highest in all this universe, the law of laws which confronts man wherever he goes, fills all his highest thoughts, subdues his nature to the most rational worship, and is the purest inspiration of his life. It is the moral law, the supreme concern of the nature of man, the outward expression of his own unspeakable dignity—the normal or standard by which he is to regulate his being."

As gravitation rules the stars, so the moral law, the sanction of the distinction between right and wrong, guides the nature with a gradually increasing potency as man frees himself from the artificial bonds of a formal religionism, and reaches out to higher planes as impelled by a progressive civilization.

No man, not even Voltaire, struck a more decisive blow at the theological crudities of his day than the gentle philosopher of Königsberg. His substitution of a sensible morality for ecclesiastical faith caused his rejection by the spiritually "elect," but won for him the admiration of that noble body

of men who love truth and righteousness above fiction and pious sentiments. His beautiful life put to shame the long-visaged superficialities of his heavenly-minded brethren, and easily gained for him the choicest spot they had to give, wherein to place his lifeless body, though he himself had, when alive, spurned the offer with a readiness that suggested indignation. His exalted character proved the truth of his fundamental thesis, and Rationalists feel a certain sense of pride in being able to number Immanuel Kant in their company, notwithstanding the many fruitless metaphysical theories which mar his teachings. His heart was sound, his purpose noble, and his errors of judgment were those peculiar to the philosopher's calling.

## Christian Science and Children.

Some one has sent me a marked copy of the *Christian Science Monitor* of February 20, 1918. The article marked is a protest against the examination of school children. Some of the statements ought to be on the "Funny Page" of a metropolitan newspaper. There are quotations of court decisions which are altogether irrelevant to the subject of school examinations, as this: "The court said further every person has a right to complete immunity of his person from physical interference of others except in so far as contact may be necessary under the doctrine of privilege; and any unlawful or unauthorized touching of the person of another, except it be in the spirit of pleasantries, constitutes an assault and battery." Is there any law against examining children? There is probably no law specifically giving one permission to bump elbows against another in a crowded store or place of entertainment. If not, can one be convicted of assault and battery for doing so?

It further says: "The indignity is aggravated where the examination of the child discloses some disease or deformity," but since, according to the Christian Science doctrine, disease and deformity do not exist, how can their discovery be an offense? Is it to be supposed that Christian Science young men when drafted into the army should be mustered in at once without physical examination? And if they develop tuberculosis or epileptic seizures, or drop dead of heart disease, they may be buried or sent home, of course without a pension, since there is nothing the matter. The one passed on, and the other had nothing but a habit of belief that he was sick.

If the persons of the Christian Science children are so sacred that they must not be touched by the hands of others without the consent of the parents, what shall I do if I see such a child fall head first into a rain barrel? Must I first get the consent of the parents before I pull it out, if I am to escape prosecution for assault and battery, or may I rescue it in the spirit of pleasantries and be safe? There is probably no law specifically authorizing me to pull a child out of a rain barrel. Do they claim the right to send their child with smallpox or diphtheria or meningitis to sit beside other children and communicate the disease? Do I have the right to set fire to my house which stands beside theirs and allow theirs to burn with mine? But you say there is no such thing as smallpox or diphtheria, therefore I have no redress for what you consider a non-existent danger? Then I say there is no such thing as a house burning down. They lose no opportunity to vilify the medical profession and then call upon a member of it when they get a leg broken or a bullet hole in the body.

Are there any Christian Science healers with the army in Europe? If so, what do they do when a man has his arm shot off? Sit down and think it back on the stump? No one knows better than the doctor that he is often called when his services are not necessary. But who is to know? If a man knew that his house would not burn down, he would hardly take out a fire insurance policy.

To the credit of their faith be it said that some of them will drown rather than seize the rope

thrown to them, and their friends justify their course by saying that this rope might not have been strong enough to pull them out anyway. This is as it should be, as, in the course of evolution, the earlier they pass on the less likely they are to leave children to inherit their physical peculiarities or mental perversions. D. H. GALLOWAY, M. D.

### If Right Then, Why Not Now?

The Christian church praises a certain person who, it says, lived nineteen hundred years ago, for associating with publicans and sinners. It applauds him for forgiving the sins of a Magdalene and for receiving with open arms a prodigal who had squandered his portion in riotous living, and for in various ways manifesting his sympathy for the "submerged tenth."

Now, if that be the right thing to do, why does not the church, which worships this person, do it today? If it were a virtue nineteen centuries ago to select companions from the despised and degraded, why is it a disgrace today? If it were a crown of glory for Jesus to say to the erring: "Neither do I condemn thee," why has not someone snatched this crown from the grave where it has lain for so many years unworn? If it be noble to take the hand of those whom men condemn, to speak kindly to those whom men despise, then why does not the church cultivate the qualities which it praises? If it be our duty to go among the fallen, to mix with the outcast, to make friends of the forsaken, then do we stand condemned before the bar of right and justice.

The Christian does not imitate his lord and master any more than does the man or woman who is outside of the Christian church. In their practice of morals church-members are in no wise to be distinguished from their fellow-beings. The only thing which marks them as Christian is their hypocrisy in pretending to honor what in their daily lives they treat with contempt.

Now, what is the attitude of those men and women who are called worldly toward those who prefer a life of vice to a life of decency and cleanliness; toward those who prefer to beg or steal rather than to work; toward those who choose evil associations in preference to good ones?

It is an attitude of disapprobation and condemnation.

I believe that the world today is wiser than was Jesus, that the aggregate experience and wisdom of mankind is a safer moral guide than was this preacher of Galilee. The moral teaching of the four gospels would make a race of beggars, loafers and nincompoops.

What I wish to know is: How did Mary Magdalene behave after she was put on probation by Jesus? Did she go back to the old bad life, or did she enter upon a new career? It is very unfortunate that no one followed this woman and reported on her behavior, whether or not she reformed. In view of the fact that we have nothing to show as to her conduct, the value of forgiveness in her case is worthless.

It needs not more than two words to fitly characterize the treatment which Jesus accorded to the prodigal: 'Twas disgusting.

It is pretty safe to say that a sober man is safer to hire than an intemperate man; that a clean, moral woman is better to have in a home than an immoral woman.

I have seen no statistics that show that there was less criminality after Jesus left the earth, as a result of his ministry, than there was while he lived; that there were fewer Magdalenes and fewer foolish prodigals. I have seen nothing in the history of mankind that shows that his associations with men and women tended to lift the world socially or morally. The standard of behavior among mankind is higher where virtue is rewarded rather than vice, where sobriety is encouraged rather than profligacy, and where sound business principles dominate in society rather than an erratic religious faith.

L. K. W.

### NOTES AT LARGE.

Some of the chaplains make a hit with the soldiers. So says E. H. Sothorn, the actor, writing in *Scribner's* about his observations at the battle front in France. But in order to get the soldier's attention the sermon has to be brief and simple. The reader will discover something more in the sermon quoted by Mr. Sothorn as a sample of the effective type. It is by Chaplain J. J. Halliday, of 166th Infantry, an Ohio regiment in the Rainbow Division, which for months has been on the firing line. The "sermon" is quoted in full:

"Army life is evolutionary in its processes. By its methods men develop, passing upward, step by step. The writer, in utmost sincerity, believes that the men and officers of this regiment have thus progressed. Soon all our evolutionary processes and methods of development are to be put to the critical test. This critical test will be not only for what we have required but also for what we are.

"We are soon to come to the focussing point. Light brought to a focus becomes spectral in its hues and appeals. Work brought to a focus becomes concentration and achieves. Love brought to a focus becomes character and triumphs. Ideals brought to a focus become visualized and conquer. Light for us stands for education, color for individuality, work for discipline, love for our better selves, and ideals for our unity.

"May the results that each accomplishes singly find a united victory in our activity, when, in the not far distant future, we come to the focussing point. May we triumph thus as individuals, as an organization, as a division, and through the intensity of focussing not only achieve, but learn much of life and death that is worth while!"

The "something more" in this sermon, besides its commendable brevity and simplicity, is its secularism. There is not a theological note nor a religious thought in it.

A few weeks ago a disagreeing couple appeared before a Chicago judge to whom their differences had been referred, and he sentenced them to attend church, assuring them that religion was the foundation of the home and that if they had not been without religion they would not have quarreled. Dissent from the view of the Chicago judge is supported by a news item from Pittsburgh, Kansas, where Mrs. Effie Schooley has been granted a divorce because her husband became too religious and "spent so much time at evangelical work that his earnings were not enough to support her and her daughter." Religion was not the foundation of the home of the Schooleys. We have just read in the *Record* of Fort Worth, Texas, what religion did for one Velasco Hill. Hill believed, like various other interpreters of biblical prophecy, that these are the "last days." He had even fixed the date, the last Monday in July, and wanting a soul mate to "go out into the beyond" with him, he killed a little twelve-year-old girl, his niece. Hill had lately become possessed of the notion that he was the man who wrote the book of Daniel, and was therefore competent to unfold its prophecies. For the last two years he has read religious subjects exclusively. He was a member of the Y. M. C. A. and preached to the young people of his neighborhood. In Brooklyn there is a judge, Fawcett by name, who testifies that members of the Y. M. C. A. and other religious youths never have to be sentenced for crime. Hill, the prophet, preacher and religious worker, is in jail for murder.

The speakers at the Interdenominational Bible Conference, the meeting of which on Belleview Island, near Orion, Mich., is reported in the *Detroit News*, agreed that reason and education are to be deplored. "The great words of the future will not be education or evolution but faith," declared Dr. Ostrom. "In these latter days more education has frequently meant more capacity for doing the evil thing. While an ignorant man might steal your dog, an educated man might steal your daughter." Safety first for the daughter, therefore, calls for the abolition of education and the cultivation of ignorance if it leads to the loss of the dog by theft. This was a "Bible" conference, and "Back to the

Bible" was its slogan. "And yet we believe that the Bible has been convicted of sanctioning about twenty vices and crimes—we do not know that reason and education sanction any; and if its best singer, the man after God's own heart, stole nobody's daughter, he was not above stealing another man's wife. The Bible Conference indorsed the millennial view that our times are "a prelude to the last days, when Christ shall come a second time to establish his earthly kingdom." Holding to that sort of foolishness, and subsisting by preaching it, no wonder the clergymen who spoke at this conference discouraged the appeal to education and reason.

A skeptic of St. Paul, Minnesota, not impressed with the truth of reports of revived religious belief among the men in the trenches, wrote to a friend in the army over there making inquiry. The answer he received is printed in the *St. Paul Daily News*, and runs thus:

"You ask me, Fred, what is the effect of the war on the religious belief of the men in the army. Frankly, all the old religious ideas we had as young men are all shot to pieces. After seeing the devastation and ruin over here it would take a very credulous man to believe that God was paying any attention to earthly affairs. The boys seem to believe that there is some sort of a Supreme Power somewhere, but we are all pretty well convinced by now that this old world has got to paddle its own canoe. Napoleon had it right. After this war I think you'll find that orthodox religion will be shaken to its very foundation. We sure have got to have a new deal on religious matters. Instead of trying to make everything square up with the Bible, whether right or wrong, as in the past, the preachers have got to revise their scheme and cut out several reams of bunk that is repulsive to every thinking man, and preach common sense stuff, or else shut up shop. The old scare stuff, hell fire and all, is *passé*."

The men in the trenches have an opportunity to observe what the protective care of Providence is worth to them in this world. Prayer is of avail only to those away from the front who keep out of danger.

The French generals have the gift of eloquence. General Petain, commander-in-chief of the French armies, issued on August 8 the following Order of the Day:

"Four years of effort with our staunch allies; four years of trials stoically endured, begin to bear fruit.

"His fifth attempt in 1918 smashed, the invader retreats, his man power decreases and his morale wavers, while at your side your American brothers have no sooner landed than they have made a baffled enemy feel the weight of their blows.

"Incessantly placed in the advanced guard of the allied peoples, you have prepared the triumphs of to-morrow.

"Not long ago I said to you: 'Abnegation, patience; your comrades are arriving.'

"Today I say: 'Tenacity, audacity; you shall force victory.'

"Soldiers of France, I salute your banners illuminated with new glory."

Those words are more stimulating, we think, than the dictum of the bishop who says this war is to be won on our knees—by prayer; or the assurances of the kaiser that God will accompany the army as heretofore; or even Premier Lloyd George's crack that "God in his righteousness will see us through." All kinds of appeal may be needed, but give us the living and inspiring diction of Petain.

Only a small minority of the men who are prominent in any branch of culture profess a literal belief in Christianity; only a minority profess any belief in it at all. A large number, however, cling to what is called "natural religion," but in an increasing proportion even these reject the idea of immortality. Religion is becoming a more or less academic belief that a supreme intelligence, more or less dimly recognizable by us, rules the universe. When we add to this the little interest shown in ecclesiastical affairs by the men at the front, who represent to a large degree the body of the people, we are forced to the conclusion that the coming days for the organized church are gloomy indeed; and that there is every evidence that it has reached



the apogee of its usefulness, and is rapidly sinking to its fall.

Revenue for the expenses of the government must be had, and so the Ways and Means Committee proposes a special tax of \$10 a year "on occupation or profession." The tax, if it goes into effect, will hit the doctor, the lawyer, the editor and numberless others; but with the unfairness and folly of the usual revenue bill it exempts ministers, even the disloyal. The pastor with a salary of \$5,000 or \$10,000 a year, the get-saved-quick evangelist, earning a thousand dollars a week, or the one claiming a "free will offering" of fifty thousand for a "campaign," will not be taxed. It is the regular thing. The profiteer in souls would not know himself separated from his graft. He might become a rebel against the law and against the country which endeavored to enforce it on a man of God. A class of whom neither tribute nor service may be required is a danger to a community.

The managers of railroads have received from Director-General McAdoo the following order relative to "free or reduced rates on account of charity":

"Inasmuch as the proceeds of transportation service are a matter of revenue for the federal government, it has been decided that there would be no justification for granting transportation for freight shipments free or at reduced rates, for account of charity, particularly as to do so in one instance would require a similar policy towards all, as, of course, there can be no discrimination from one state or section and another."

This applies to freight shipments, but how about passenger service? Will Director-General McAdoo continue the discriminatory rates in favor of non-essential ministers and priests, and mendicant women in religious garb?

The Catholic church has scored in North Carolina. A dispatch from Raleigh, dated August 1, says:

"Governor Bickett, in a proclamation several weeks ago, asked that prayers for the success of the Allies be offered every evening at 7 o'clock. Last night bells tolled in every village and city in the state. All business ceases during the angelus."

In a population of probably two and a quarter millions, North Carolina has only about 4,000 Roman Catholics, yet here we have the whole aggregate of Methodists, Presbyterians, Baptists, and so on, observing a Catholic practice as though they were every one good and devout papists. The joke is not on Rome.

#### Billy Sunday Has His Place.

Rabelais, with his ridicule of priestly claims, bred more skepticism among both priests and laymen than any other writer of his time.

Voltaire was considered one of the greatest opponents of the Christian religion and of Bible mythology, because of his cutting sarcasm and ridicule.

Ingersoll was more feared by the clergy, more admired by intelligent people, and spoke to larger audiences than any other American before his time, all because of his wonderful wit, and his ridicule of the church and its heathenish performances.

Billy Sunday with his slang, and Christian ridicule, is now doing more to cheapen Christianity, and thus indirectly to help Rationalism than any other man in America. While he cannot be classed with the above mentioned scholars, yet he has his place in the redemption of the world from its greatest farce. No speaker or writer has ever shown up the ridiculousness of the Christian religion so thoroughly as has Billy Sunday. No work published in late years has caused the obscene stories of the Bible to be so extensively read as has his "Love Stories of the Bible." Of course he skips the most vulgar parts of the story of Lot, David, Samson, etc., because if he had not done so his book would have been unmailable; as it is every gnat-brained Christian will want the whole story,

which he never heard of before; and reading the whole story will make Lot's wife turning into a pillar of salt very tame reading beside other parts of this abominably dirty story. Sunday makes a hit with medical specialists when Samson "examines the tonsils of the lion"; but he does not mention the object for which the rabble contended before Lot's door, and which would have made a hit with the professors of official surgery.

WAKEMAN RYNO, M.D.

#### The Y. M. C. A. Religious Motive.

TO THE EDITOR OF THE TRUTH SEEKER:—The article in the August 3 issue about the Y. M. C. A. being "not so damned religious after all" handed me a most healthy grin, not to say a laugh. For only the very day before reading this, I had come from the Y. M. C. A. headquarters here in Indianapolis, where I went with a young man who wanted to be a "secretary for overseas work," and there the general manager, or superintendent, told me that the Y. M. C. A. operated canteens on the other side, of course, but "only for the reason that they could come closer to the boys and show them the way to a real religious life." If that isn't being religious, what is it?

He likewise said that to become a field secretary one had to be a professing Christian—be able to lead prayer meetings and Bible study, etc. Isn't that being religious? When I mentioned to him the fact that a friend of mine in New York who is a Jew was accepted for overseas work, he smiled most meaningfully and said that he would be put to work in a special spot. What this grinning hyena meant by this I do not know. He further said that a secretary must be a religious man according to their standard of what Christianity is, because the secretaries must be prepared to say the proper thing to a person that may be dying. In other words, these pests, instead of making the last moments of a dying man easy, try their utmost to jam their salvation down his throat!

If any reader wants to know what the returned soldiers think of the Y. M. C. A., that is, the returned Canadian soldiers, send for a sample copy of *Jack Canuck*, 121 Bay street, Toronto, Canada. Of our own boys not a sufficient number have returned to have their voices heard as yet. Indianapolis, Ind. VERNE SHERIDAN.

#### Secularism, Its Rise and Decline in Australia.

In the April issue of *Ross's* reference is made to the activities of a "little Secular Association in a Queensland town," which is evidence that we live in an ever-changing world, for as far as my knowledge goes this is the only Freethought organization in Australia bearing the old title that a generation ago represented a mighty movement for "the service of man" inaugurated by Holyoake, Bradlaugh, Bright, and Annie Besant. The movement soon spread throughout the English-speaking countries in both hemispheres, and flourished to such an extent in New Zealand and Australia that the churches became alarmed, and in 1885 "A Christian Evidence Society" was formed in Sydney to defend the orthodox faith from the attacks of the skeptical Secularists. Dr. Barry, the Anglican primate of Australia and Tasmania, delivered the inaugural lecture, which was followed up at regular intervals by leading representatives of the other churches, who in their argumentative addresses endeavored to show that there was no real conflict between religion and science, and that Moses was not mistaken about the beginnings, as averred by Colonel Ingersoll.

To make things hum, and hot for so-called Infidels, the services of an old Ballarater named Ricton, a clever layman, possessing much astuteness and wily critical ability, were secured as "Defender of the Faith." He made a special feature of giving reply addresses reviewing the lectures of Freethought advocates. In those times nearly all the leading lights in the labor unions were allied with the movement of mental liberty, with visions of the coming time when Australia would be free from the superstitions associated with the churches and thrones of the Old World. Now it is rare to hear a political laborite publicly avow any sympathy with Rationalism or the ideals of Paine and Bradlaugh.

The truth was brought home to me a few weeks ago, on reading an advertisement that one of the old labor pioneers was to give a Sunday night lecture on "The Religion of Thomas Paine," and it recalled memories of the past when the present Chief Justice of New Zealand (who was then plain Mr. Robert Stout) whilst on a visit to Sydney gave an eloquent disquisition on "Inspiration," eulogizing the author of the "Age of Reason" and the "Rights of Man," and recommended his audience to study the writings of the great critic of "revelation." Methinks if he was to give such an address today the War Precautions act would be invoked by the clerical jingoes, but the democracy of the Dominion would hail him as the much-needed Messiah of Maoriland. The chairman on that occasion was the late Charles Bright, a freelance journalist, who became a propagandist of Freethought. In Dunedin, New Zealand, he was refused a hall, but a circus tent supplied the need, and Mr. Stout urged the audience to make a rousing effort and build a hall that would be beyond the bigots' power to stifle the voice of reason. The appeal succeeded, and the plans were drawn and the erection

supervised by a then young and studious carpenter, who in the course of time evolved into a professional lecturer for the cause of Humanity and Freedom. Afterwards he met and married "An Escaped Nun," who was seeing the world, whilst denouncing the pope and all his dogmas.

The dawn of Socialism and the entry into the political arena of organized labor—the outcome of the "90" strike and the general industrial unrest—disrupted the Secular societies, and the Freethought lecturing business slumped; and when touring Queensland the worthy ex-nun's husband recanted, and the churches welcomed him back to the fold as an anti-Infidel apostle. He went to England, thence to America, where matrimonial troubles arose between the happy pair. Relief was sought in the divorce court, and the judge decided against the apostate Freethinker, who forcibly demonstrated his disapproval of the verdict by firing a revolver shot at his honor, for which he was sent to the penitentiary for a term of several years. He regained his freedom, and the last I heard of him was that he was again on the lecturing racket, an opponent of Irish home rule and an ardent advocate of Carsonism and the Covenanters of Ulster.

In Sydney a hall was built by the Secularists, but over twenty years ago it passed into the hands of a religious sect. Some of the active spirits and shareholders got the political microbe, and to get into Parliament modified their views on Atheism and republicanism, and even now we have more than one of them hand-in-glove with imperialists and ecclesiastics who assert regarding the death of young Australians in Europe that "those who sacrificed some years of their earthly existence would have a higher reward in eternity."

Against these apostates it is pleasant to remember a number of Secularists who lived and died true to their principles, leaving behind fragrant memories of their altruistic efforts to make "Australia first" in the vanguard of the world's progress. Actuated by the purest motives, they were uninfluenced by either the fear of hell or hopes of heaven. Surely this is the highest morality—acting fair and square without bribes or intimidation. Such a man was the late E. Skinner, who in 1890 was president of the Sydney Progressive Secular Lyceum, and who held similar views regarding the necessity of inculcating in the children scientific ethical ideals to Francisco Ferrer, the noblest Spaniard of modern times.—GEORGE WAITE, in *Ross's* (Melbourne, Australia).

#### THE LETTER BOX.

H. J. P., Trenton, N. J.—It interests us to see Ingersoll quoted by a contributor to the *Trenton State Gazette* in a discussion of immortality.

REV. C. EDWIN BROWN, Nebraska.—Ministers are often unhappily married, and the same is said to be even more frequently the case with their wives.

J. J. S., New Jersey.—When Italy entered the war in 1915 on the side of the Allies, a large quantity of real estate in Rome belonging to the kaiser was taken over by the Italian government. We cannot find the article giving a description of the property, nor say now whether it was devoted to the uses of the Catholic church.

ROSE B., Washington.—Your comment on the sermon of the Rev. Father Balducci, who would have the world believe that Catholicism elevates woman, may never reach him, but we will quote it here, to wit, "All that the Catholic church has done for my sex is Bunk." That last word, as here used, is not given in the dictionaries. It has the same meaning, however, as the *cultus wawa* of the Siwash.

W. S. SERRVIS, Ohio.—There are English law reports that would supply you with the opinion of the judge who held that bequests left for masses and to members of religious orders are invalid as being given to unauthorized persons for superstitious practices. Our paragraph on the case was from a newspaper clipping we have not preserved. If you have an acquaintance who is a lawyer he will probably be able to tell you where the report is procurable.

K. H. KNIGHT, Nebraska.—We have had to reply to other correspondents that regarding the barbarities charged against the Germans in Belgium and France—their making victims of all females from childhood to old age—we have no first-hand information. As war has a tendency to cause the suspension of moral law, and as respect for the rights of others is not taught in the philosophy of the modern Hun, the stories may well be true. But, as observed, we have no first-hand, nor even second-hand, knowledge of the facts.

WILLIAM BENJAMIN SMITH, New Orleans.—We do not at this moment recall a book by Louis Berger on the Christ-myth, although Mr. Berger may have issued such a book at the date you name (1883-4), with the Truth Seeker imprint. It is improbable that a work of importance on that subject would have passed from our recollection. At the time referred to THE TRUTH SEEKER was advertising two works of the nature indicated—one "Jesus Christ a Fiction Founded upon the Life of Apollonius of Tyana," and the other "The Revelations of Antichrist," which professed to prove conclusively that "the story of Jesus Christ—his birth, life, trial, execution, etc.—is a myth." The "Antichrist" book was by William Henry Burr. We have found it useful as a work of reference, but it is now out of print.

"Life on the terms given us is an insult to the soul of man," says a famous sentimentalist. That word Soul is always thrown at a practical man when he discusses life. Why invent an organ we do not possess, and say all our other organs are an insult to it?—*Howe's Monthly*.

## WHY THE WORLD IS AT WAR.

It Is a Necessity of Civilization that the United States and Her Allies Should Win.

BY MARSHALL J. GAUVIN.

III.—Concluded.

Germany's war plans were, to fall upon France with terrific suddenness and annihilate her, and then to wheel and smash slow-moving Russia; and on the tomorrow, when England had been deprived of support, she was to be dealt with, alone. As to France, General von Bernhardt, in his book on "Germany and the Next War," published in 1911, wrote these words: "France must be so completely crushed that she can never again come across our path." Think of a man, a real human being, writing such atrocious language in cold blood about a neighboring country in a time of peace! Because France will not get off the earth, because she will not tie her hands and allow Germany to destroy her neighbors to carry out what Bernhardt calls her "sound German policy," she must be "so completely crushed that she can never again come across our path!"

The kaiser waited until the last minute before declaring war because it was a part of German policy to make it appear that some other nation was the aggressor, and when he became convinced that there might be no aggression unless he made it, that the matter was likely to terminate in a peaceful settlement, he hurled his gray hordes at Russia and France.

Do you still think that the war was forced upon Germany? Then listen to the words of Maximilian Harden, the most celebrated of her journalists. In 1914, the honest man wrote: "Let us drop our miserable attempts to excuse Germany's action. Not against our will and as a nation taken by surprise did we hurl ourselves into this gigantic venture. We willed it. We had to will it. We do not stand before the judgment seat of Europe. We acknowledge no such jurisdiction. Our might shall create a new law in Europe. It is Germany that strikes. When she has conquered new dominions for her genius, then the priesthoods of all the gods will praise the God of War."

Germany had fondly hoped that England, whom she was preparing to destroy, would tamely stand aside and allow her to assassinate Europe; but England, after having begged Germany over and over again not to destroy the peace of the world, would have proved herself unworthy to live had she not entered the struggle to save the civilization of mankind!

France solemnly promised to respect the neutrality of Belgium as she had done in 1870; England told Germany that that neutrality had to be upheld; but Germany, whose solemn treaty obligation was that the soil of Belgium should not be violated, asked Belgium to be a party to the murder of France, and on being refused, crushed the heart of the little nation beneath her brutal feet. At that moment, von Bethman-Hollweg, the German chancellor, said in the Reichstag: "We are now in a state of necessity, and necessity knows no law. Our troops have occupied Luxemburg, and perhaps are already on Belgian soil. Gentlemen, that is contrary to the dictates of international law." A little later he adds: "France could wait, but we could not wait." Again he says: "The wrong—I speak openly—that we are committing we will endeavor to make good as soon as our military goal has been reached." And the kaiser, in his message to President Wilson on August 10, 1914, said that the neutrality of Belgium had to be violated "on strategical grounds."

Then England entered the struggle. For what? To uphold the honor of her plighted word; to defend the integrity of Belgium; to save France from destruction and dismemberment; to save herself from the power of a foe that had vowed vengeance on her life. And the German chancellor said: "Just for a scrap of paper Great Britain is going

to make war on a kindred nation, who desired nothing better than to be friends with her!"

The forts of Belgium were battered down with 16-inch Howitzers—mighty cannon that were of no use in the world except for offensive warfare, and some two million German soldiers rushed into the country to plunder, to outrage and to slay, on their way to Paris.

Germany is the only nation in the world that has developed a philosophy of terror in warfare. Every consideration of humanity she throws to the winds. She fights with frightfulness, in order to paralyze the nervous resources of her foes, so that they may become terror-stricken and sue for peace. Do you remember the command which the kaiser gave to his soldiers as they were leaving for China in 1900? Here it is: "When you encounter the enemy you will defeat him. No quarter shall be given; no prisoners shall be taken. Let all who fall into your hands be at your mercy. Just as the Huns a thousand years ago, under the leadership of Attila, gained a reputation in virtue of which they still live in historical tradition, so may the name of Germany become known in such a manner in China that no Chinaman will ever again even dare to look askance at a German." And the German soldiers in China distinguished themselves for their atrocities.

In Belgium and France the most fearful crimes were committed against the helpless civilian population. Old men and old women and little children were butchered in cold blood; while shrinking, timid girls, barely in their teens, and young mothers, and even old women, were ravished until they died. Brand Whitlock, the United States ambassador to Belgium, informed the government at Washington that during the execution of about forty inhabitants of Dinant, the Germans placed before the condemned their wives and children. One woman who had just given birth to a child, three days before, was brought on a mattress to witness the execution of her husband, and so piteous were her despairing cries that her husband's life was spared. At Rocher Bayard, twelve children under six years of age were executed, six of them in their mothers' arms. Of these one was three weeks old, two eleven months old, one eighteen months old, one two years and six months old. The names of these children are given by Brand Whitlock, whose report adds: "The pile of bodies comprised also many children from six to fourteen years. Eight large families have entirely disappeared. Four have but one survivor." The most fiendish atrocities imaginable are proved absolutely by photographs and records made soon after they occurred, by government reports, by the diaries taken from the bodies of German soldiers, and by the apologies offered for these outrages in the German White Book.

It is the policy of the German war makers falsely to accuse the inhabitants of a town of firing on their soldiers as an excuse for killing the people and burning the town, the purpose being, of course, to spread terror among the population. Here is an "Order" issued by General von Bulow:

To the Peoples of Liege:

The population of Ardenne, after making a display of peaceful intentions towards our troops, attacked them in the most treacherous manner. With my authorization, the general commanding these troops has reduced the town to ashes and has had 110 persons shot. I bring this fact to the knowledge of the people of Liege in order that they may know what fate to expect should they adopt a similar attitude.

GENERAL VON BULOW.

Liege, 22d August, 1914.

Cellars were looted; stores were robbed, and the people, with their loved ones massacred and their homes in flames, thronged the roads and highways, fleeing from the advancing German armies. These people were dressed in the best clothes they owned. To be sure of having them, they put them on their backs. One old woman was found with a parcel of silver buttons which she had cut from the clothes of her dead parents; she was taking them for keepsakes. A young woman was seen clad in a soiled and torn wedding dress, the tattered veil hanging

down her back. She was to have been a bride on the day before her fiancé was called to the colors. But she was now insane and her mother was hurrying her away from the advancing Germans. Horrors like these spread grief that nothing can cure throughout Belgium and Northern France. The champions of frightfulness scrupulously obeyed the advice of Bismarck, who said: "Above all, you must inflict on the inhabitants of invaded towns the maximum of suffering, so that they may become sick of the struggle and may bring pressure to bear upon their government to discontinue it. You must leave the people through whose land you march only their eyes to weep with."

Such is German frightfulness on land. On the sea the same ruthless policy has been carried out. War was declared against the whole world. The merchant ships of neutrals were sunk and neutral lives were destroyed, contrary to every law of humanity. One hundred and fourteen American lives were lost on the Lusitania, and one hundred and six were lost on nineteen other ships before we entered the war. President Wilson parleyed and took promises—promises that were not to be fulfilled; our country was infested with spies; German officials superintended the making of bombs to blow up outgoing ships; others sought to foment labor troubles; newspapers were started to carry on propaganda subsidized by the German government: the German ambassador at Washington was a mere criminal plotter in the interest of his country and was anxious to spend \$50,000, in order to influence Congress; the German government sought to have Mexico and Japan make war upon the United States, for which Mexico was to be given Texas, New Mexico and Arizona. And so on the story runs, *ad nauseum*. Such an amount of spying, of plotting, of base treachery, of desperate criminality, was perhaps never committed before by a warring country against a nation at peace.

At last, goaded beyond the point of forgiveness, America rose in her just indignation, and, by the overwhelming vote of both branches of Congress, declared that a state of war existed between the United States and Germany.

The United States and her Allies fight, not Germany alone, but Pan-Germania. Germany, as a military power, no longer exists. The war-making machine we are facing is a combination of powerful nations, for which Germany supplies the military ambition and the organizing genius. The vassal nations that are helping Germany are held together, and will be held together if they win this war, by the bonds which Germany has forged for them. Pan-Germania forms the mightiest conquering and enslaving power that has ever existed among men, and success will come to that power unless the forces of Democracy can show their superior strength.

The United States and her Allies are fighting under tremendous disadvantages. Germany has done all within her power to make the war pay for itself. She has stolen everything she could carry away from the countries she has taken. She has stolen the grain from the granaries; the horses, cattle, oxen and sheep from the fields; the furniture from the houses, the agricultural implements from the farms. She has carried off the bronze, lead, zinc, and copper from the mines of Poland, Rumania and Servia. She has robbed the factories of Belgium and Northern France of their machinery and their stationary engines. Gold, silver, iron, steel, the contents of every safe and vault—everything that was of value—she has stolen in thousands and thousands of train loads.

In the districts in France where German armies have retreated, they have destroyed the buildings, cut down all the orchards and fruit-growing bushes of every kind, and polluted the waters of the wells and springs with filth, creosote and corpses. Such a career of havoc could never have been believed possible of men who called themselves civilized. It is believed that Germany has spoiled Belgium alone of about eight billion dollars. If Germany can go on stealing harvests, she can perhaps keep up the

war indefinitely. Worst of all, Germany has forced men and women from the lands she has overrun into slavery, compelling them to work to keep her armies in the field. Thus Belgians and Frenchmen have been made to fight against their own beloved lands. Great Britain has already spent more than thirty billion dollars in the war, about one-third of her estimated wealth. France has already spent more than twenty billions, about two-fifths of her estimated wealth. Nearly every home in England has worn the crepe of mourning; all the colonies have borne their share; Belgium was martyred long ago; and France has bled and bled rather than allow her nationhood to be trampled under brutal feet.

The situation is the most terrible that has ever faced the world. An enemy has arisen to threaten humanity's heritage of ages of striving towards freedom. If Germany wins, she will enslave the nations she has conquered as she has enslaved the Poles and the people of Alsace-Lorraine, and on these vastly extended territories added to the present Pan-Germania she will erect an army and a navy that may be able to crush any combination of nations that dares to oppose her will. This war has proved that she is ruthless; that she is desperate; that there is nothing she will not do. Warlike nations have destroyed civilizations in the past. The marvelous glory of Athenian civilization was stabbed to death by the warlike ambitions of Sparta. The Roman empire, already in decline, it is true, fell to the earth under the attack of the barbarian hordes from the north—young Germany—and it remains for history to say what old Germany is to do with the civilization of the modern world. If Germany wins in this war, the United States and her Allies—those that are not crushed—will have to saddle themselves with a fearful burden of militarism, and the unmilitaristic democracy that we have known will disappear. The oceans will be filled with submarines ready to sink the commerce of future generations. Verily, the shadow of an immeasurable curse threatens to obscure the sun of human hope. We went into the war to save humanity from the mania of an enslaving power; to save the future from military despotism. We fight for liberty. We fight for democracy. We fight for a fair chance to live. The foe is mighty, but we must not despair. We must become more resolute. We must summon to the fray all the strength we have. In the words of our President, we must use "Force, force to the utmost, force without stint or limit, the righteous and triumphant force which shall make right the law of the world." To this end, we must lay aside dissension; we must think and act in unison; we must by every means strengthen the hand of the Government. No matter where we came from, we are in the United States, and if we are worthy of the traditions of our past, worthy of the hope of the future, we must do all in our power to preserve our liberties by keeping a conquering military despotism away from our shores. And the things we cherish for ourselves we must help France and England to uphold, that all of us may do our duty to humanity as guardians of the civilization of the world.

The Rev. Father F. McNaboe, a Catholic clergyman of Roseville, California, has paid a fine of \$100 for driving an automobile recklessly; and he got off cheap at that. Recklessness, according to the records, is not his chief offense, for the officer who bore him to the station house booked against him the charge of "driving an auto while in an intoxicated condition." The priest at the time was defiant enough to demand a jury trial, which would have been interesting, but on sober second thought consented to plead guilty to speeding, and an accommodating court winked at the amended complaint—that of "reckless driving." The priest had smashed three cars before his wild career in the streets of North Sacramento was checked. He was fortunate in meeting with a sympathetic court who would allow the disgraceful feature of his adventure to be camouflaged.

## Alcohol and Supernatural Religion.

The hands of Freethinkers have never been stained with blood. The knout, the wheel, the iron boot, the iron virgin, the rack and the stake are all inventions of the priesthood, and Freethinkers can rejoice in the fact that they are not responsible for the use of alcohol as a beverage.

Long before there were any Freethinkers on the earth; many years before the Goddess of Reason began to exert her beneficent influence upon the benighted worshipers of the gods—more than 4,000 years before the birth of the fabulous Jesus—in the wonderland of Egypt—in the cradle of civilization—in the land of the Pharaohs, the pyramids, the Sphinx and the Nile—in the land of magnificent cities like Thebes and Memphis—in the land of Cheops, the mightiest builder in the history of the world—here in this monumental land where Osiris and Isis were worshiped—here in this far-off civilization whose monuments still defy the ravages of time, and the encroaching sands of the desert—here alcohol in the form of wine was introduced by the gods and their priests, and on the walls of their sacred temples are still to be seen baskets of grapes, casks of wine, and scenes of festivity, libations and drunkenness as acceptable sacrifices to the god Osiris.

When we read the history of man and learn that he is a religious being and prone to worship, and when we study his wanderings and migrations from his primitive home in the land of Iran, and learn that in every clime and in every zone he has peopled the sky with gods whose favor he has ever sought to win, and whose example he has ever tried to imitate; is it any wonder that the civilization of Egypt through the long procession of the centuries even down to this very hour has been engaged in fermenting grapes, in brewing barley, and distilling spirits for the use of man in obedience to the command of their gods and their priests?

In passing from the fathomless abyss of the remote past, in which the civilization of Egypt lies buried, to the beautiful and classic land of Greece the same significant fact confronts us—here Zeus was worshiped and Venus was adored—here the gods assembled on high Olympus to rule the world and participate in the affairs of men, and here one of the celestial sons of Zeus through his priests introduced the wine to this favored nation of all the earth, instructed the people in the fermentation of the grape, and the manufacture of wine, and like Egypt before her, the sons and daughters of Greece became addicted to the use of alcohol as a beverage, and it was used as an acceptable sacrifice to appease the anger of their gods.

In imperial Rome, the mistress of the world for more than a thousand years, and in far-off India, from whose fertile plains have sprung all the civilized nations of the earth, we learn in our journey through history that alcohol in the form of wine came down to them from the skies, and was a gift to them from the gods through the hands of their priests.

From these high sources and from these remote antiquities, and from these divine sanctions we need no longer wonder that alcohol has followed the human race through all its wanderings and migrations, and has finally become a familiar substance to all the nations of the earth.

On the surface of the globe there live today sixteen hundred million people and out of this inconceivable vast number of human beings more than a thousand millions are using alcohol as a beverage and as a sacrifice to the gods in obedience to the teaching of the priests of supernatural religion.

Passing from the mythologies and religions of the ancient world, and coming down to our own time, we are again confronted with the profound and significant fact that alcohol in the form of wine is a conspicuous subject on the pages of our own unholy Bible.

Our own God, when he lived in Palestine, con-

verted water into wine at a wedding feast for the guests, and we are told by John the revelator that barley and oil and wine are articles of commerce in the Christian heaven.

The vineyards of Palestine were the pride of the early Christians, and at all public functions and weddings, alcohol as a beverage in the form of wine was universal in imitation of the practice and teaching of their God.

When we remember that this absurd and pernicious Christian religion has crossed every mountain and every sea, and when we remember that the cross is now a familiar symbol to the islanders of every ocean, we need no longer wonder that alcohol has followed the ever widening stream of civilization, and still continues to curse mankind.

When we remember that it was the priests of supernatural religion that invented all the instruments of torture we are not astonished to find that the gods and their priests taught mankind the use of alcohol as a beverage.

In the history of the world as far as I can now recall, the founder of but one religion has ever prohibited his followers from the use of alcohol as a beverage, and this was Mohammed, but it is a singular fact that all of the two hundred millions who still worship at his shrine are promised an abundant supply of wine when they arrive in the paradise of the faithful.

A more beautiful picture has seldom been drawn, than Mohammed's description of heaven, among the sublime and transcendent beauties of which are rivers of wine, rivers of milk and clarified honey, and limped streams flowing over pebbles of gold and diamonds and amethysts.

In the history of the world we find an easy solution and an easy explanation of the disastrous use of alcohol as a beverage. The gods and their priests in the early stages made its use as a beverage universal, and through the law of heredity, the perverted taste of man has now become a second nature, and nearly all the nations of the earth are cursed by this monstrous inheritance from the devilish priesthood who with a rod of iron controlled our primitive fathers.

Floods and droughts, wild beasts and vicious serpents, tornadoes, volcanoes, earthquakes and poisonous microbes, are terrible enemies of the human race, but they cannot be compared with gods and their priests; and it is the sacred duty of every good man and woman to wage a constant and relentless war against these merciless enemies of the millions.

T. J. BOWLES, M. D.

## Freethoughts.

You cannot make weather by predicting it.

One of the hardest things to keep is to keep still.

God is no wiser or better than men allow him to be.

I ask no more freedom for myself than I ask for others.

The great social question to-day is not: How did you get into society? but how to get out of it?

One need not starve for something to read today, but sensible literature is not patronized by Christians.

The last seen of God was the cheap exhibition of his "back parts" to Moses. If God can do no better than that he had better not try to show himself again.

I have never seen that God has said or done anything that would reflect credit in a real gentleman or lady, say nothing about what would honor a great man or woman. As long as man is better than God morally, and as long as he knows more than God knows, it seems silly to ask man to worship what is beneath him.

You can make me, and all the world besides, religious, by proving that religious things are true, that the objects of Christian worship exist outside of faith; that there is a loving, merciful "Father in heaven"; that Jesus was conceived miraculously, according to the story of the New Testament, etc., etc. But we will not ask all this; only prove to us that a God who cares for man exists and shows his divine care in saving human beings from danger and death, and we will surrender our unbelief.

L. K. W.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . .	\$3.50
Two new subscribers . . . . .	6.00
One subscription two years in advance . . . . .	6.00
One advance subscription and one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada, \$4.00 per year. To other foreign countries, \$4.50 per year.	
Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time.	
Single copies, 10 cents.	

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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

### (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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### THE CAUSE OF WAR.

From C. S. Randolph, Illinois.

To the Editor of The Truth Seeker:

Many ask why we are at war. We shall have to go back centuries to get at the answer. We must go back beyond Germany and the dark ages; we must go back to the first king, or as far at least as the time when Abraham was tempted to offer his son as a sacrifice 2,000 years B. C.; before Jacob spotted the calves and got his hip dislocated by wrestling with God, and through deception, falsehood and trickery became a ruler; before Juda, the fourth son of Jacob by Leah, who made war on his brethren for sixty years trying to unite the ten tribes that he might be king over all. Now the kaiser wants to be king or emperor of the world. Can you see the similarity?

We must go back before Moses, who 1571 years B. C. was raised and fostered in deception and was taught by his mother to hate and despise the people who sheltered and protected him. He sent out his spies, like the kaiser, and after hearing their report of the "land flowing with milk and honey" he ordered the country taken, and that which he ordered done to the inhabitants is unfit to be published here. Yet he said, "God said unto Moses" do these horrid things. Did God tell him or did Moses lie? The Lord through the mouth of Moses turned the country over to Joshua, who sent out spies like his predecessor. And he held one over the kaiser, for he commanded the sun and moon to stand still until he could finish the battle in day time. He saved Rahab the harlot as a reward for hiding the spies, and according to biblical history they had use for her. She plays a leading part in the great scheme—for the blood of the harlot flows in the veins of the Messiah. So Joshua, though he made that historical land a sponge for human blood, was helping to carry out the scheme by which the harlot with her red rag became the most essential part—at least the part which led up to the Cross, the foundation for the new scheme.

We ask, dear reader, in sincerity: "Do you believe this was God's scheme, or was it the scheme of man?" We ask those who may have an opportunity to read this letter to compare the lies of Moses, David and the kaiser. Each believed (or pretended to believe) he was ordained by God to rule—or kill the people.

David was a singer and a dancer; he danced before the Lord in a peculiar costume. We read that his wife chided and was ashamed of him, but the Lord was highly pleased, for after he ravished Uriah's wife and arranged to have the brave general killed (murdered) in battle, the book says: "David was a man after God's own heart."

We read of Christ as the "Lion of the tribe of Juda." He came to his own, but when they (the Jews) would not receive him, he said: "My kingdom is not of this world," indicating that he believed in a kingdom; and the Jews (not the Infidels, not the Atheists nor the Agnostics), "God's chosen people," crucified him. We are not going to condemn nor commend the man Christ. Those who wrote about him caused him to contradict himself many times.

We will pass up Peter and Paul; the fellows who praise them work on a commission. But we will notice Constantine, the several-times murderer, who saw his opportunity and established the orthodox religion. He was a disgrace to the house of the Cæsars. And now listen. If it were possible for the Hohenzollern kaiser to win the present awful, yea damnable war, a new book would be added to the

Bible, and we who were left alive could read of him as the tiger of the tribe of David, a man sent by God to chastise the world and bathe the people in their blood.

In 1776 Washington, Paine, Jefferson, Franklin and other illustrious liberty loving, immortal Agnostics builded greater than the union of the gods, kings and priests, because they sowed the seed that blossomed into liberty; which cut the root of Judaism and shook the foundation of monarchy; which separated the Church from the state. This was the beginning of the end of Prussianism, and now that the battle is on, let it proceed until victory is won, and the curse of man has been blotted out. The cost in blood and gold will be great, but every drop of freedom's blood and every dollar in gold will spring into blossoms for the future nations of the earth.

The most sacred, the most cherished inheritance of the people are the writings and memories of such men as Paine, Humboldt, Darwin, Huxley, Tyndall, Spencer, Haeckel, Draper, Voltaire, Galileo, Newton, Shakespeare, Shelley, Lincoln and Ingersoll. They with Edison have caused the light to shine in dark places; they have turned the X-ray into the deeds and doings of the kings and priests.

The divine right of kings and priests has been questioned, and the saying, "The king and priest can do no wrong," has no place in a secular country. Neither has the book that for over four thousand years upheld polygamy and slavery. The motto in a secular country must be truth, justice, law, order and the just judge.

Paine said: "When a man has so prostituted the chastity of his mind as to subscribe his professional belief to a thing he does not believe, he has prepared himself for the commission of every crime."

Lincoln said: "Our country cannot endure half slave and half free." He also said: "You can fool all the people part of the time, and part of the people all the time, but you cannot fool all the people all the time."

Ingersoll said: "We can never reach a high state of civilization as long as a throne casts a shadow on the face of the earth."

David Lloyd George has said: "The God of brute force must be broken and burnt in own furnace."

These men have loosened the foundation of kingcraft and priestcraft; they have made the liberty fires so hot, so bright that the brilliancy has shattered the goggles of superstition forever.

Any man who believes or feels he has been ordained by God to be king or priest is a dangerous person. With him, innocent blood shed in the name of God is a pleasure. These men are a little above the cannibals in book learning, yet their followers eat the body and drink the blood of their Master in communion.

The time is coming when any fair-minded man or woman will be ashamed to say the Bible is the word of God. The word of God is love, hope, justice, charity, progress in every good thing. We see it and read it, in life and in beauty everywhere. The bigger the mind the larger the word.

Russia, the country of churches in union with autocracy and priestcraft, proved to be the curse of the people. If our country would land 100,000 friendly soldiers in Russia, with one hundred able generals and organizers to teach that vast country with her 200,000,000 people the true meaning of liberty, the good that comes to the people in a secular country, they could and would organize an army that would push the Germans into the sea.

We have many warm friends in the Catholic Church and many in the Protestant churches. We would be delighted to see them all free. We hope all who read will think and investigate. "The truth will make you free." "Reason is the supreme test," and will eventually lift all above superstition which has been a blighting mildew, a poisoning fear used by priests and kings to enslave the mind and body of the people. Superstition links the chain that fetters the limbs—that clouds the

mind. This superstition has been the propaganda used by priest and king from Juda to the kaiser.

We should "put away childish things." We should read the Bible as we do any other book; then we should realize how foolish the idea that it is the word of God. In our younger days we have asked high-up churchmen for light, asked them to explain certain passages in the Bible. They invariably have said: "The mysteries of God are beyond man's comprehension—past finding out. Accept or be damned." A teacher should at least try to satisfy instead of trying to terrify.

Truth and reason will make every man and woman free. Investigation is the path that leads to the open field of intellectual liberty.

Free Schools are and have been the greatest of blessings. The informed and conscientious school teachers are the greatest help for the children, for we are creatures of education and circumstances. So let us see to it that the schools and circumstances surrounding the child in school are secular and kept out of the clutches of orthodoxy which blights the intellectual growth.

Break the chain that binds, and we will see the great wrong in the Church's control of billions of dollars' worth of untaxable property which the laborer, the financier, the business man and the widow must make up in their taxation.

We shall not have reached a clear idea of justice, honesty and fairness until every church pays its full share in just taxation.

We hope—yes, we believe—that when the war is won and Prussianism is dead and we have settled with Germany as Justice shall point the way, the men who are chosen to adjust everything relative to the war, will be big enough and great enough to make every piece of property bear its share of taxation. We know nothing should be exempt by the miscarriage of justice. Those who advocate and desire the church property exempt are unjust and dishonest.

## McCABE ON MATTER AND FORCE.

From Alanson Sessions, Louisiana.

To the Editor of The Truth Seeker:

Many religious controvertists of our time are endeavoring to revive the obsolete theory that matter is not a reality, but only the composite product of primary forces. They hope in this manner to undermine the position of the materialist, and rehabilitate among the masses a faith that the only thing that exists is the life and manifestations of God.

Grasping at the last straw, the divines and theologians of our generation who have a smattering knowledge of science are quoting from Duncan's "New Knowledge" and Le Dantec's "The Origin of Life" to show that life is not chemical, but electrical, in origin. And they further assume that electricity is not a material thing, but only the manifestation of force.

They also contend that the electrons or the corpuscles which compose the atom are not material, but are merely centers of energy. This leads them inevitably to the conclusion that nothing but force exists. And by identifying this force with the Life Force of many prominent theists of our time, they believe that they have fully demonstrated the existence of God and have completely demolished materialism.

Recently I wrote Joseph McCabe on this matter and he was kind enough to send me the following reply, which is too good not to be printed in the columns of THE TRUTH SEEKER:

"It is equally erroneous to suppose that the discovery of the evolution of matter from ether was unwelcome to what are called materialists or that it affects their philosophy. Scarcely any men of science have ever called themselves materialists, but probably Haeckel is the one who most frequently gets that label. Now Haeckel had fully anticipated the etheric evolution of matter in his 'Riddle of the Universe,' which was published in 1899, and written years before. In fact, Büchner, the 'arch-materialist,' had said in his 'Force and



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

"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."

**A Story from France.**

This account of how American soldiers helped out an old Frenchwoman in her haying comes by mail to the New York *Evening Sun*.

She was a little and stooped-over woman—somebody's grandmother.

With feeble strokes she was cutting hay with a scythe in a field where you could hear the guns rattle. She would swing a few strokes and then pause for breath.

The amount of hay already cut was far from encouraging, compared to the uncut waves of it. But she kept bravely on, cutting and resting, cutting and resting, and making the most of the situation.

He was a doughboy from a Middle Western state, a farmer lad whose temporary profession was whipping the Germans. His company was on rest and he had a few days of comparative liberty. He used his spare hours to "hike" along the fields. He said "it took him back to the homestead" to be where hay and grain were growing.

He saw the old French woman cutting hay in one of his travels, and his impulse was to jump over the fence and offer his service. His forethought was to keep on the road, because his French vocabulary did not include the word "hay" or "scythe" or enough grammar to concoct the sentence, "May I help you by cutting some hay?"

His impulse won and he hopped over the fence to present his freckled honest self before the French woman. Taking the scythe from her hands he said, pointing to himself, the scythe and then the hay, "Me cut hay. Me tres strong farmer boy."

He doubled up his fist and bent his elbow to prove the latter.

Evidently his French misled him, for the old woman protested, thinking he wanted to borrow or confiscate her scythe. It was her only one, she explained. More French made the situation more of a dilemma.

A doughboy soon learns on the French front that once you get into a scrape the best way out of it is to use action, not words. This doughboy had learned already, and he began cutting hay with wide swinging strokes.

The old French woman's apprehensions turned to joy and admiration.

"Vous etes un bon garcon," she repeated, following him, and if the words meant nothing to him, the tone of her toothless lips meant much.

Down the field they went, the doughboy cutting and the old woman following, carrying on a conversation in French, to which he always replied, "Oui, oui." He knew that much French.

Near a tiny house on the edge of the village and at the end of the field she stopped him. "Wait a minute," she said in French, "until I get you something to drink."

When she came out of the house with a glass and a bottle he was half way down the field. She followed and poured out a glass of wine.

He declined it with "Pas bon," two other words he knew.

The old woman was offended. "Not good," she said. "It is good wine and old. It is good."

He understood she was hurt and tried to make it clear he did not drink wine and did not want it. She insisted he take it.

You cannot do a kindness in France without having it returned, and this doughboy understood it. Yet he did not want the wine. Also he was not cutting hay while he was protesting.

Then he had an idea. "I haven't had a glass of milk to drink since I left home," he said. "That's eleven months. Give me a glass of milk and I'll think I'm home again with this hay to cut."

"Comprends pas," she said, shrugging her shoulders.

He understood the words with that shrug.

He pointed to a cow in the next pasture. "Milk! Milk!" he said, "You know milk."

She understood something and hurried into the house. Presently she came out with some cheese and bread. She beamed with the prospects of delighting this young American.

"Bon," he said, real Frenchily, "but can't I have some milk?"

"Oui, oui, oui," she said, without understanding.

"Oh, you don't understand. I'll show you," he said.

He went to the house, she following dubiously. Taking a pail he sidled up to the cow with, "Whoa, Bossy, Steady," and attempted to milk her. The cow did not understand "Whoa, Bossy, steady," and refused to be milked.

But the idea dawned on the old French woman. "Oh, vous voulez du lait," she said, "Bon." She motioned him to follow her.

In the little hut, she gave him a chair, and brought a pitcher of milk, which he drank as he ate his cheese and bread. She looked on, delighted that he had accepted something, but amazed that he would drink milk.

"Americans are funny," she declared. "Milk is for cheese and babies with us, and you drink it and refuse wine. Americans are funny."

It being French, he said, "Oui," and missed the point.

Then she brought out some pictures.

"My husband," she said. "He is dead.

"My boy, this is," she said, showing another picture. "He was killed in the war at Verdun.

"My daughter and her baby," she described a third photo. "She is sick now and cannot work. I must cut the hay and run the farm."

Somewhat with gestures she made him understand. It touched his honest farmer boy's heart.

"No, you don't have to. I'll do it. I'll bring some fellows from C company tomorrow, and we'll do it in a jiffy."

She did not understand, naturally, but smiled and thanked him as he departed with, "Don't you cut that hay, C company will do it. We'll be over tomorrow. It's fun for us, just like being back on the farm."

Next day an old French woman cutting hay and then resting, cutting more and resting more, was amazed when eight husky doughboys came clambering over the fence led by her friend of the day before. "They're all good farmhands," he declared by way of introduction, "and this is my bunkie. He can talk French." He said it with pride.

Among them they had enough French to make her understand they would cut her entire hay crop if she would but borrow the scythes. After some urging she did, from astonished and suspicious neighbors.

The doughboys set to work, and the swaths they cut showed they were men of experience on the farm. In a little over two hours the entire hay crop was cut, and they returned with their scythes to the house.

It was then the old French woman showed a touch of genius. Bringing out a pail of milk, she gave each doughboy a big glass of it.

"Gee, but that's good," expressed their joy better than more polished words.

As they departed the pathfinder to the hayfield said through his bunkie interpreter, "If we don't have to go to the trenches we'll come back in a couple of days and put it in the barn for you. But it's slow curing with these damp nights."

She thanked them all profusely.

"And say," he added, "if we're around here we'll come and plough for you this fall. Summer fallow's what this land needs. We'll do it for you; that is, if we're not licking Germans, or else all through and back in America.

"And, say, that milk surely was good. Gosh, I feel just as though I'd had a trip home after smelling that new mown hay and drinking a glass of honest to goodness milk. Goodbye, Madame."

**How Daylight Saving Works.**

In a single day, says John Anson Ford (*Popular Mechanics Magazine*), the personal habits of 100,000,000 people were radically changed by the passing of the daylight-saving law, and that change has greatly benefited the nation's health, promoted gardening on an unprecedented scale, and has conserved great quantities of fuel through the use of less artificial light. Household holders have been among those who have enjoyed the most marked reduction in lighting bills.

An Illinois county seat in which are 891 meters, installed in homes and small stores, furnishes figures which probably can be taken as typical of thousands of American communities. In April, 1917, the current used was 23,606 kilowatt hours, and in April, 1918, 21,942 kilowatt hours, making a saving of 1,664 kilowatt hours. The consumption for May last year and this year was 21,672 kilowatt hours and 19,934 kilowatt hours, respectively, making a slightly larger decrease than for April, while in June, preliminary estimates showed, the saving in lighting current would be very much greater. In the plant supplying this town, approximately 3½ pounds of Illinois coal is consumed in making 1 kilowatt hour of electricity. Estimating the average monthly saving of the community at 1,800 kilowatt hours, an added hour of daylight for seven months theoretically will effect a saving of more than 22 tons of coal. If, as seems altogether probable, thousands of other communities have made a similar record, the total saving is enormous.

The chief executive of a large group of public-utility companies which normally spend \$50,000,000 a year on extensions and improvements, estimates that the new time schedule has caused a three or four per cent. reduction in the amount of lighting current supplied by his companies. What this would actually amount to in terms of coal was not stated. Early in the spring this public-utility expert advocated the adoption of the new time schedule for the entire year, believing that it would be a public benefit. The Fuel Administration has also argued for the extension of the plan to include the winter months. But more recently the expert referred to has changed his attitude, declaring that figures obtained from his engineers show such discrepancies that he is uncertain as to what benefit, if any, would result from a winter daylight-saving schedule.

The change of time has been a big factor in increasing gardening in towns and cities. Thousands of factory employees in industrial centers are able to raise produce for the first time. The bathing beaches, parks, and other outdoor recreation centers have had big increases in patronage. The head of the Chicago Health Department says that the present season shows a big decrease in disease in that city, and he attributes much of the improvement to daylight saving.

The consensus seems to be that as a fuel-saving measure, as well as from the standpoint of health and increased food production, the daylight-saving plan has been highly successful. Estimates given out by the Fuel Administration state that the plan will effect a saving in this country of 1,000,000 to 1,500,000 tons of coal.

**Why Thunder Rumbles.**

Why does thunder rumble? The path of a lightning flash through the air may be several miles in length. All along this path the sudden expansion of the heated air—a true explosion—sets up an atmospheric wave, which spreads in all directions, and eventually registers upon our ears as thunder. Since the lightning discharge is almost instantaneous, the sound wave is produced at very nearly the same time along the whole path. But the sound wave travels slowly through the air. Its speed is approximately 1,000 feet a second. Thus the sound from the part of the lightning's path that is nearest to us reaches us first,

and that from other parts of the path, afterward, according to their distance. Intermitent crashes and booming effects are due chiefly to irregularities in the shape of the path.—*Popular Mechanics*.

**A Homesteading Incident.**

John Bird was a lonely "sour dough" on a homestead on Tullock Creek in Big Horn County, Montana. He lived in a tent till he could erect a log cabin for a dwelling. John kept a pig to eat up the scraps and dishwater, with the intention of having a supply of ham and bacon at a later date.

The Crow Indians have their annual fair each fall at the Agency, which is within riding distance of John's claim. So he decides to attend the fair and let Mr. Pig root for himself till his return. After John's departure a passing neighbor stops to call, and upon opening the tent flap he hears a commotion in the bed followed by Mr. Pig raising up his head and saying "Ooff!" The neighbor thought it a good joke and did not molest the pig. When John returned from his vacation trip the nights had grown cool and he found that the pig had rooted clear through the excelsior mattress and torn it up in his efforts to arrange a good warm bed. It is hardly necessary to say that Mr. Bird enjoyed eating ham and bacon with particular zest after moving into his new house.

SUB.

**Poppies and Battlefields.**

Apparently there is a strange relation existing between battlefields and wild flowers. Macaulay tells how after the battle of Landen, in the Netherlands, in 1693, between the French army and the English under King William III, where more than 20,000 men were left unburied on the field, the soil broke forth in the following year with millions upon millions of scarlet poppies, covering the entire battlefield as if with a vast sheet of rich blood.

An identically similar occurrence is reported to have taken place 120 years later in the same region, when in the summer of the year following the victory of Waterloo the entire battlefield was ablaze with scarlet poppies.—*Pittsburgh Dispatch*.

**Two Definitions for Willie.**

"Pa," said little Willie, "what's an echo?"

"An echo, my son," answered Pa, casting a mean side glance at little Willie's Ma, "is the only thing on earth that can cheat a woman out of the last word."

"Another definition of an echo, Willie," observed Ma, "is a man who goes to old patent-medicine almanacs for his alleged wit."

And then nobody said any more words, but Willie, whose infant mind was naturally confused by all this persiflage.—*Cleveland Plain Dealer*.

**Idaho's "Angry Tree."**

In Idaho there exists a species of the acacia tree that is entitled to be classed as one of the wonders of plant life. The tree attains a height of about eight feet. When full grown it closes its leaves in coils each day at sunset. When the tree has thus settled itself for a night's sleep it will flutter violently if touched, and if you shake the branches it will emit a nauseating odor strong enough to bring on a headache. In Idaho it is called the "angry tree."—*Detroit News*.

**Including Ozone.**

Teacher.—Name the five zones.

Pupil.—Temperate, intemperate, war, postal, and o.—*Boston Transcript*.

**A Genius.**

"Sir, your son made an asseveration——"  
"Bless the boy! He's always making some kind of an invention."

**The Efficient War-Garden.**—The National War-Garden Commission, of Washington, D. C., has offered prizes of \$10,000 in thrift stamps for "the best canned vegetables grown in war-gardens." "Any canned vegetables growing out in your garden these days?" asks the *Joplin Globe*.

## Are the Known Infectious Bacteria to Be Succeeded by Others Hitherto Unknown?

For ages men knew only of five planets. About 150 years ago Herschel discovered a sixth one by direct observation. In 1843 two mathematicians, Leverrier of Paris and Adams of Oxford, simultaneously indicated, as the result of abstruse, long protracted calculations, the exact spot in the heavens where a seventh should be found, and it duly revealed itself to the telescope. This extraordinary mathematical exploit, showing how inference and exact deduction can lead to the discovery of unknown celestial bodies, encourages us to try similar methods in other fields of natural science. Can we with certainty, or at least with probability, disclose the existence of organism which have hitherto escaped observation?

This process of reasoning has sometimes been applied to the world of infinitely small living corpuscles, the microbes or bacteria. Once Pasteur had shown the important part they play in the vegetable and animal realms and especially in human physiology and pathology, these bacteria were considered the cause of all infectious diseases, although, at the outset, the new science, bacteriology, was unable to isolate all of them, or to provoke by inoculation in the laboratory disorders identical with those under study in the hospitals. As far back as 1855 Villemin emitted the hypothesis that tuberculosis was the effect of a microbe, and in 1882 Koch demonstrated the fact, cultivating the microbe and inoculating successfully. The bacterial etiology of hydrophobia has lately been established, three decades after Pasteur's memorable cure of this terrible malady. The researches of bacteriologists are still baffled by a few diseases, such as cancer and measles, which we infer to be parasitical, though unable to isolate the specific causal organisms. The prevalent opinion conjectures that these unknown elements are too small for our most powerful microscope and are capable of passing through our best filters, rendering therefore our present methods of research ineffectual.

Notwithstanding the extremely diminutive size of all microbes, we must consider them as possessing an organization which allows them to feed, to grow and to propagate. They secrete organic matter, often very toxic to the human system; they produce color and scent and can protect themselves, as the tubercular bacillus does, with a waxy carapace of a reddish tint.

Microbes are parasites. They feed, as their name indicates (*para* near and *sitos* nourishment), upon a host, either animal or vegetal, whose strength they sap for their own benefit. Generally it is the more highly organized frame which becomes the victim of the parasite, which, however, in its turn may be attacked by another parasite and finally succumb.

Rarely do two different species, creating dissimilar illnesses, attack simultaneously the same host. Ordinarily the stronger or more virulent paralyzes the effort of the weaker one. In the course of typhoid, any formerly established chronic infection of the patient usually comes to a complete standstill, and recovers or even accentuates its proper activity only after the disappearance of the intercurrent acute infection. On the other hand, many varieties of microbes coexist peacefully throughout a human lifetime, remain unchanged and never provoke any change in the host's health. The buccal cavity always contains a variety of micro-organisms, no matter how vigorous the host's health may be, and notwithstanding the greatest attention to cleanliness. Such microbes usually do little harm and only attack insidiously the teeth, gums or the maxillary bone, but they can (under certain circumstances not yet clearly elucidated—for instance, cold) regain a sudden virulence and create a dangerous malady. The pneumococcus, for example, is an ordinary inhabitant of the human mouth; it may suddenly awake, become virulent and originate pneumonia. An immense number of microbes lodge

in the intestines, most of them passing guests introduced with food, others domiciliated but innocuous, still others helpful to digestion and therefore necessary for the maintenance of health.

After the happy termination of an acute, serious infection such as typhoid, diphtheria or cholera, the convalescent or the completely reestablished patient may remain a source of danger to all those living around him for a long space of time, sometimes for years, on account of the bacilli of his past illness which he still harbors, but which may have become innocuous to himself. Carried into another organism they can originate the same virulent disease. Such facts prove that the conditions of existence of microbial parasites are enormously variable, and that in studying infectious maladies we must not exclusively regard the facility of attack and development of bacteria but quite as attentively the resistance of the threatened human body, which is very efficacious in a healthy, well-balanced constitution. The severest, most ravaging epidemics which in bygone ages devastated continents, such as smallpox, the black death, or in the last century cholera, always encountered many persons who, without any special preventive measures (in these times most likely ineffectual), escaped the contagion.

Knowledge of certain bacteriological facts has spread with prodigious rapidity amongst all classes, so much so that fear of infection has become for many people a morbid obsession. Yet bacteriophobia is surely out of place. For ordinary circumstances cleanliness, undeteriorated food and pure water offer the best protection against the dreaded invisible enemies. Even for those living amongst epidemic-stricken populations modern science indicates quite reliable protective prescriptions which will shield prudent, sensible persons from harm. Doctors and nurses preserve their health, spending much time in close contact with choleric patients, by observing the simple precautions never to use for any purpose water that has not been perfectly sterilized (thoroughly boiled); never to eat raw food; to pay scrupulous attention to the disinfection of the hands and fingernails and of all utensils used at meals. Against several infectious diseases we possess protective serums; their efficacy against typhoid has been proved during this war among the millions at the front. Medical science can pride itself upon having, during four years of uninterrupted exposure in the trenches and in spite of polluted water and other germ-carrying opportunities, protected the armies from the epidemics which in former wars were so extended and destructive. The first useful preventive measure was due to the genius of Jenner (1749-1823), who empirically introduced vaccination and proved himself one of the greatest benefactors of humanity.

In the organic world we come everywhere into collision with the iron law of self-sustenance. Idealism, religion and philosophy do not nourish humanity. Our whole existence is involved in the unavoidable quest for food; everything else plays a secondary part. The parasitical world too must submit to this law, which for it is more stringent, as often a certain species must find the special host offering the best or the only conditions for development and propagation. Hence we have parasitical diseases that are exclusively human—leprosy and syphilis; others that are exclusively animal—rot and glanders; still others that are common to men and animals. The vegetal parasites are generally innocuous, or at any rate less dangerous to the animal kingdom—for the present.

Space limitation prevents our going more deeply into the study of the multiple peculiarities of parasites or microbes. Some are beneficial; others—certainly the majority—are inimical to the human race. We must revert to our original question: If at some happy stage of medical progress all the known infectious germs have

been rendered harmless or destroyed either inside or outside the human body, will humanity be definitely freed from this life-destroying scourge? Unfortunately the answer must be with high probability a negative one. From the records of medical history we know of diseases which were formerly widely disseminated but are now almost entirely extinguished, and of others previously unknown but now of common occurrence. Leprosy, the oldest, well known, universally spread endemic, has almost entirely disappeared from Europe. It never established itself on the northern half of the American continent in spite of the immigration into the state of Wisconsin of numerous lepers, whose descendants are found absolutely free from this hideous malady. Most European and North American physicians have never seen a case of leprosy; in any considerable numbers it is found today only in the near and far East. On the other hand, syphilis seems to have been unknown in antiquity. Suddenly towards the end of the fifteenth century Europe was startled by the invasion and rapid spread among all classes of a hitherto unknown sickness, the origin and nature of which were unknown or falsely interpreted. The companions of Columbus were accused of having imported this plague from the new world. Some physicians blamed the soldateska of Charles VIII, who committed the most outrageous excesses during the conquest of Naples, for having spread the disease, which was then commonly called the *mal de Naples*. What was considered a century later a rather disreputable, discreditable affection was in the first decades of the sixteenth century openly discussed as ordinary illness, and openly avowed by eminent, virtuous men, such as Ulrich von Hutten, the protagonist of the Reformation, who innocently published his own case and the cure he found most suitable for it.

In our own days we have witnessed the apparition of an almost new epidemic, influenza. Of it we have no reliable description till 1830, when it invaded the whole globe, disappearing after a few months' duration as suddenly as it came. It reappeared thirty years later, and again in 1889, when, after having visited all latitudes, it became a fixed edemic whose causal microbe was only lately discovered. This microbe is now quite acclimatized and attacks all human races with the same vigor but with virulence variable according to seasons and years. In previous publications I have signaled two characteristic features of influenza: firstly, it is, so to say, an outdoor infection, finding its most favorable conditions of development in autumn and winter, with a damp, cold atmosphere. Careful investigations into the statistics of influenza in the great European armies twenty years before this war, have made me verify the fact that all soldiers occupied indoors, in workshops and offices, were less touched (50 per cent) than those performing their ordinary military outdoor duties. The other remarkable peculiarity of the intensive influenza epidemic in 1889 was that infants and children up to 5 years successfully vaccinated against smallpox remained refractory to the contagion, while it was especially dangerous to older children. Here we have an irrefutable proof of the antagonism of microbes, the one frustrating the action of the other.

After all these details, unfortunately incomplete in a condensed article, the question arises why some infections have disappeared spontaneously and others more or less suddenly blazed out. No circumstantiated answer based upon exact observations and experiments can be given, and we must again fall back on the method of deduction. Leprosy began to disappear in the sixteenth century. The disappearance was at first slow, but became more rapid from the end of the seventeenth century, and the disease is now nearly extinct in Europe. Contemporaneously with the decline of this deeply-rooted world wide epidemic, syphilis, hitherto unknown, became a ubiquitous scourge and tuberculosis extended its ravages so much, that

again we must insist upon the antagonism between micro-organisms, the probable cause of all these changes. If, as some writers believe, greater refinement and cleanliness in living were the causes of the disappearance of leprosy, it must also be remembered that during the sixteenth and seventeenth centuries an immense part of Europe was devastated and thrown back into primitive barbarity by incessant wars, so that progress of civilization cannot be indicated for the decline of the one or the dawn of the other epidemic. We must rather insist upon the relationship between the leprosy and tubercular bacilli, which morphologically so much resemble each other that we cannot distinguish them under the microscope, and only differentiate them by indirect means. Syphilis in an advanced stage shows morbid symptoms often not unlike those provoked by the *bacillus leprae*.

The fact that diseases spontaneously arise and vanish makes it probable that the more successfully we fight existing infections, the more we clear the field for the eclosion of hitherto unknown microbes whose development is now impeded by the competition of a stronger, already better adapted species. This consideration, however, will not interfere with the strenuous warfare that bacteriology and hygiene are waging against our invisible foes. The more expert we become in mastering our present enemies the better prepared we shall find ourselves to destroy future adversaries to human health. The prospect is certainly reassuring, but we must never forget that matter is infinite in its combinations throughout the organic world and that under favorable circumstances old microbes may transform themselves and new ones be evolved with unexpected, renovated virulence. Our generation must be content with having entered the contest successfully and bequeath with confidence the future conduct of this scientific war to ever progressing Science.

Paris. JULES GOLDSCHMIDT, M. D.

### "CROWN PRINCE."

Sweet to a child the name of prince,  
Out of a fairy tale;  
But now youth sickens at the word,  
And innocence turns pale.

A noble form a knightly soul,  
A shield without a stain—  
Ah, princely dream of maiden hearts,  
Never to be again!

For womanhood that shrieking wakes  
Out of a nightmare dread;  
For manhood whom the name betrays,  
Safe is a prince—if dead!

O heir of all the infamies,  
Arch-devil of the times,  
Crowned with the hatred of the world,  
Robed in your purple crimes!

Tyrant and coward, knave and fool,  
Prince of the Junker hell!  
Your title rings to the free lands  
Its own inglorious knell!

—Abbie Farwell Brown.

**From a German Diary.**—In speaking of the apparent lack of justice in the awarding of decorations, the anonymous English author of "A General's Letters to His Son" (Houghton Mifflin) quotes the following delightful extract from the diary of a German soldier:

"Monday—It rained heavily and our Lieutenant Muller was drunk.

"Tuesday—The English shelled us and our Lieutenant Muller was very drunk.

"Wednesday—The English shelled us more heavily and our Lieutenant Muller was drunk and incapable.

"Thursday—We were ordered to attack. Our Lieutenant Muller called out to us from his dugout to advance more rapidly.

"Friday—Nil.

"Saturday—Nil.

"Sunday—Our Lieutenant Muller received the Iron Cross."—Kansas City Times.

**The Real Menace.**—The German-language newspaper is possibly not so much to be feared as the English-language newspaper that thinks in German.—Washington Star.

## NEWS OF THE WEEK.

Sixty towns in Alsace are now once more in the hands of the French.

The American people have bought \$580,000,000 of war savings and thrift stamps.

The total strength of the American army actually under arms is more than 3,000,000 men.

The German newspapers show much perturbation over the situation in Russia as it affects Germany.

Premier Lenine and his chief assistant, Leon Trotzky, have fled to Kronstadt, the naval base near Petrograd.

Deadly gas set loose by a German submarine overcame six persons on Smith Island, N. C., Saturday afternoon.

France on Aug. 15 was given a loan of \$200,000,000 by the Treasury, bringing the total credits to France to \$2,065,000,000.

William Randolph Hearst's comic weekly *Puck*, has suspended publication. The cause of its demise is said to be a withered circulation.

General Hans von Boehn, the German "retreat specialist," has been appointed to the supreme German command of the Somme front.

Anna Held died Aug. 12 at her apartment in the Hotel Savoy, New York, after a fight of six months against disease. She was forty-five years old.

General von Mudra and General Liebrecht, who commanded German armies in the offensive which began on July 15, have been placed on the retired list.

Germany has approved the suggestion made by Austria that an Austrian archduke be made King of Poland. Archduke Karl Stephen probably will be named.

The Chinese government has cancelled the appointment of its Minister to the Vatican and has ordered the minister, who has reached Madrid on his way to Rome, not to proceed.

The total production of wheat in France this year is estimated at 50,000,000 quintals (183,500,000 bushels), being an increase of 25 per cent (36,700,000 bushels) over last year's crop.

Robert Fay, who was convicted of placing bombs on ships carrying supplies and troops to Europe and who escaped after being sentenced to the penitentiary, has been apprehended in Spain.

Sale of liquor in railroad stations or on railroad trains was forbidden by Director-General McAdoo Aug. 12 in an order effective immediately and applying to all lines under Government control.

The United States and Great Britain have joined in a diplomatic representation to the Mexican government against the oil land decrees of President Carranza, which, it is contended, amount practically to confiscation.

The total German losses to the end of July are 6,000,000 men. Of these, the killed alone numbered 1,400,000 up to March 21, when the campaign of this year opened, and 12,000 were killed between March 27 and July 17 last.

The publishers of the *San Antonio Express* have established and set aside a fund of \$100,000 to be used in combating the crime of lynching in this country, thereby to aid in stamping out the lawlessness and violence of the mob.

A Committee representing international labor unions, called at the White House Aug. 23, and left a memorial asking President Wilson to intervene again in behalf of Thomas J. Mooney, under sentence of death in California.

More than 7,000,000 letters from American soldiers in France have been received at Atlantic ports since July 30, and the Postoffice Department announced that every one was started to its destination within twenty-four hours after its arrival.

The full man power of the United States is to be thrown into the war against Germany to bring victory at the earliest possible moment. Developments in Washington Aug. 15 indicated that this was to be the program of America henceforth and until Germany confesses defeat.

## THE WAR.

Aug. 12.—The Allies to-day made good progress on both flanks of the great Picardy front, while standing fast in the centre under strong counter-attacks. Many additional prisoners were captured, at least five villages were stormed and severe losses were inflicted on the foe. Two enemy airdromes were taken. North of the Somme American and British troops fought their way forward, and have now engaged in a desperate struggle in the suburbs of Bray.

Aug. 13.—A German submarine carried ruthless warfare up to the gates of New York City and torpedoed and sunk the oil tanker Frederick R. Kellogg, thirty miles south of Ambrose Channel light and about ten miles off Barnegat. The steamer Henry S. Kellogg has been torpedoed by a German submarine off the New Jersey coast. After stubborn fighting, the French have repulsed a heavy German counter-attack on Lassigny Massif, following their capture of the entire heights. The Germans are evacuating their trenches in the bend of the Oise River west of Bailly and the French are occupying them. Germany has been compelled to call upon Austria-Hungary for help on the Western front, and Austro-Hungarian troops are arriving there.

Aug. 14.—The French captured the town of Ribecourt, near the Oise River, and drove deeper into the enemy's positions defending his left flank south of Lassigny and Noyon. Through the wooded "Little Switzerland" they fought their difficult way, cleaning up machine gunners and beating down the German rear guards. They progressed steadily despite the clouds of mustard gas with which all the depressions were filled. Above the Somme the Germans confessed their weakness by beginning a withdrawal on an entirely new sector, that north of Albert, on the left of the battlefield. Twenty-one German airplanes were brought down and ten driven out of control. The first regiment of the American Siberian expedition landed Vladivostok, joining the British, French and Japanese troops already there.

Aug. 15.—The Allies made progress on the centre and right flank of the Picardy battlefield. The Canadians in the centre took the villages of Damery and Parvillers, northwest of Roye, which is now more closely invested, rendering the important roads leading from it almost useless to the enemy. The French, under General Humbert, on the south, advanced further between the Matz and Oise rivers toward the Lassigny-Noyon line, capturing Attiche and Monolithe farms and taking some prisoners.

Aug. 16.—The French and British advanced on a front of about ten miles, taking Villers-les-Roye and St. Aurin, and Damery and "Z" Woods. East of Armancourt the French occupied their trench system of the old Somme front. Five miles south of Roye they advanced deeply into Loges Wood.

Aug. 17.—The French struck a sudden blow outside the main battlefield, in the region between the Picardy and the Soissons-Rheims fronts. They took German positions more than a mile in depth on a front of nearly two miles, near the village of Autrechs, ten miles northwest of Soissons, and captured 240 prisoners. The Americans captured the village of Frapelle and eradicated a considerable German salient in the Allied lines. Prisoners were taken by the Americans and the Germans evidently suffered heavy casualties in killed and wounded.

Aug. 18.—The British captured the village of Outtersteen, between Vieux Berquin and Bailleul, in Flanders, and advanced their lines on a four-mile front to a depth of 1,000 to 2,000 yards. Four hundred prisoners were taken. The Americans in Lorraine advanced again despite a heavy artillery fire, and beat off a raid attempted by the Germans. They now command one of the eastern gateways through the Vosges to Germany.

*This Is the Book We Have Been Waiting For*

## The Belief In God and Immortality

### A STATISTICAL STUDY

By JAMES H. LEUBA  
Professor of Psychology and Pedagogy in Bryn Mawr College.

The work is the result of an inquiry among men of science — biologists, sociologists, historians, psychologists — as to whether they believe or want to believe in a prayer-answering God and in continuance of life after death. The answer is altogether different from what might be expected in view of the frequent affirmations of the supernaturalists that belief in Christianity, or at least its fundamental dogmas, is held by the majority of the men of science.

It puts into the hands of Freethinkers exactly the information they want on that subject, with the facts and figures verifying it.

As a logical conclusion, founded upon the general aspect of the case, we have held that science leads its votaries to a rejection of such undemonstrable propositions as the existence of gods and the survival of the "soul" when the body is dead. Here we have the evidence, in statistical form, which confirms our view.

To the inquiry into the attitude of the scientists there are added statistics regarding the thought of college students regarding the same religious dogmas.

The author is himself a man of science, an authority in his special branch, which is Psychology, and he knows and sets forth the origin and history of the beliefs with which he deals.

No recent book has attracted more attention from the press, or presented such a serious problem to the supernaturalists.

Cloth, 8vo., \$2, postpaid

Sold by

The Truth Seeker Company  
62 Vesey Street, New York

## The Miracles of Jesus

A new Pamphlet

By L. K. WASHBURN

Being six Essays or Lectures, one used as a Preface and the others headed as follows:

- I—The Miracles of Jesus.
- II—The Egotism of Jesus.
- III—The Brain of Man.
- IV—Home and the Church.
- V—Gods and Religions.

There are 64 pages and a cover. Price of the pamphlet 15 cents, on receipt of which it will be sent to any address by the Truth Seeker Company, Sixty-two Vesey Street, New York.

The British government has issued a declaration formally recognizing the Czecho-Slovaks as an Allied nation, and the three Czecho-Slovak armies as an Allied force regularly waging warfare against the Central Powers.

## IN BEST OF HUMOR.

**From Camp Devens.**—It was refreshing to supply officers to hear the complaint of a colored drattee from Florida today, because great difficulty has been experienced in finding shoes ample enough for some of this outfit.

The recruit's complaint was: "Boss, sergeant, sir, dese heah shoes is so big for me, that if you says, 'Right-about-face' and ah does right-about-face, den dese shoes will sti'l be at 'tenshun!'"

**Improved Outlook.**—"May I ask how old you are?" said the vacationist to the old villager.

"I be just a hundred."

"Really? Well, I doubt if you'll see another hundred years," said the other, trying to make conversation.

"Wall, I don't know so much about that," was the ready response. "I be stronger now than when I started on the first hundred."—Boston Transcript.

**A Liberal Theologian.**—Bishop Flipper in an Atlanta address attacked bigotry. "But, dear friends," he ended, "the best setback the bigot ever got was at the hands of old Cal Clay.

"Cal was asked one day by a missionary what denomination he belonged to, and the old fellow's reply was this:

"'Bress ye, sah, dah's fo' roads leadin' f'om hyah ter town—de long road, de hill road, de sho' road, and de swamp road—but when Ah goes ter town wid er load er grain dey don't say ter me, 'Uncle Calhoun, which road did yo' come in by?' but 'Cal, is yo' wheat good?'"—Pittsburgh Chronicle Telegraph.

**Preparedness.**—German General—"Have our brave troops been informed that we shall be in Paris in four days?"

Subordinate—"Yes, General."  
"They understand that the Great War was forced upon us?"

"Perfectly, General."  
"They have been told that the Americans always kill our machine-gunners if they surrender?"

"That is well understood, General."  
"They have been instructed that the few Americans opposed to us are cowardly and inexperienced?"

"Hand-bills announcing that fact are passed around each evening."  
"Then let the offensive begin."—Chicago Tribune.

**Earning His Fee.**—In Mississippi they tell of a young lawyer retained to defend a man charged with the theft of a pig. The young man seemed determined to convince the jury that he was born to shine, and accordingly he delivered the following exordium:

"May it please the court and gentlemen of the jury, while Europe is bathed in blood; while classic Greece is struggling for her rights and liberties and trampling the unhallowed altars of the beardless infidels to dust; while the United States, entering the war, shines forth the brightest orb in the political sky—I, with due diffidence, rise to defend the cause of this humble hog-thief."—Pittsburg Chronicle-Telegraph.

**Easier Than Vacationing.**—It is much easier to die than to take a vacation. A man who is summoned to his last long voyage may set his house in order in an hour; a few words, written or dictated, will dispose of his possessions, and his heirs will gladly attend to the details. This done, he may fold his hands on his chest and depart this vexatious life in peace.

It is quite another matter to prepare for a few weeks away from town. There are bills to be paid; the iceman, and the milkman, and the laundryman must be choked off, and the daily paper restrained from littering the doorstep. There is hair to be cut, and teeth to be tinkered, and so on. In short, it takes days to stop the machinery of living for a fortnight, and days to start it going again. But, my dear, one must have a change.—Chicago Tribune.



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLESON, Postmaster-General.

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 37.

PUBLISHED  
WEEKLY

New York, September 14, 1918.

62 VESKY  
STREET

\$3.50 Per Year

## *In This Number*

Which Way—Freethought or  
Orthodoxy?

Illustration.

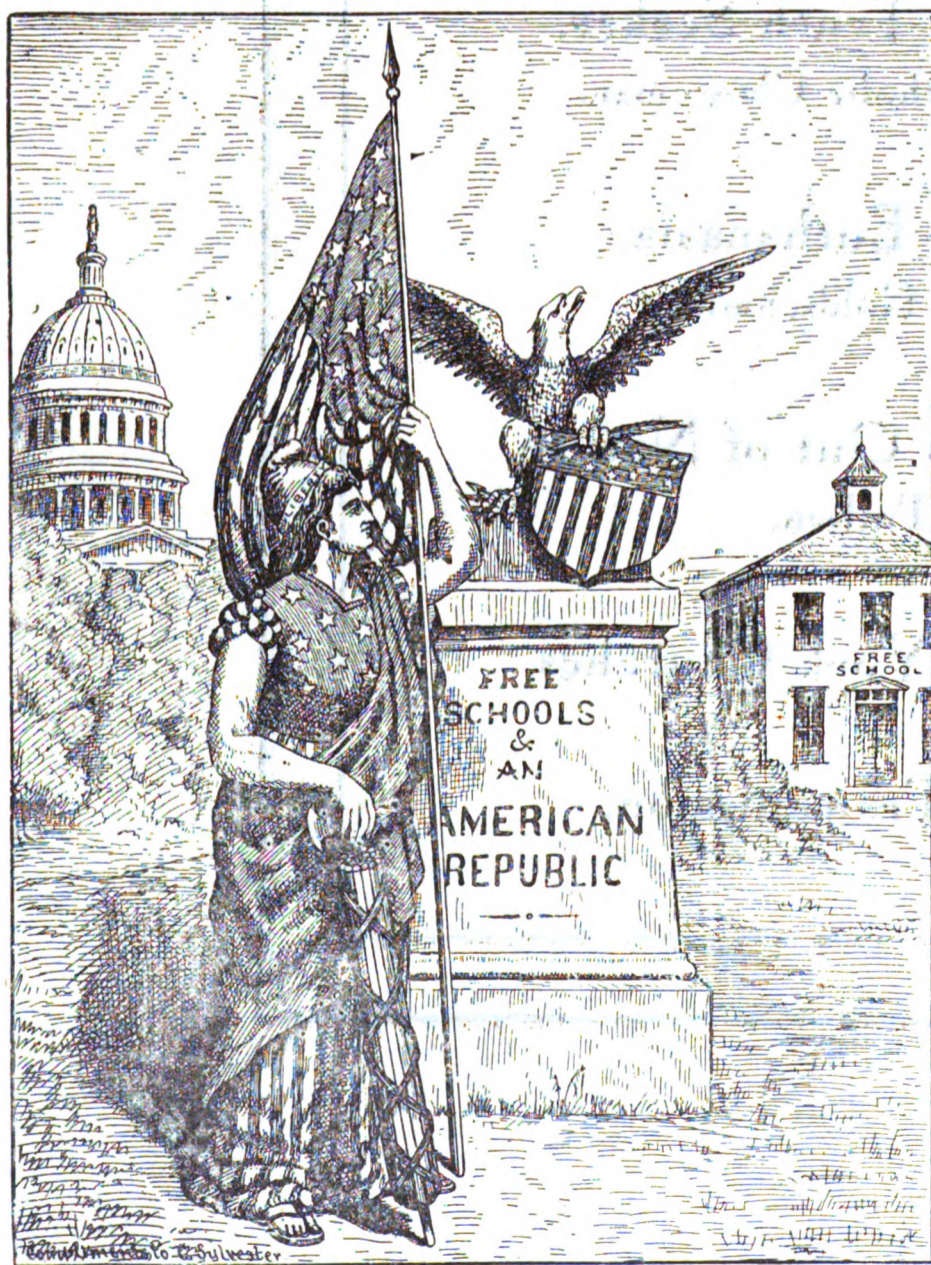
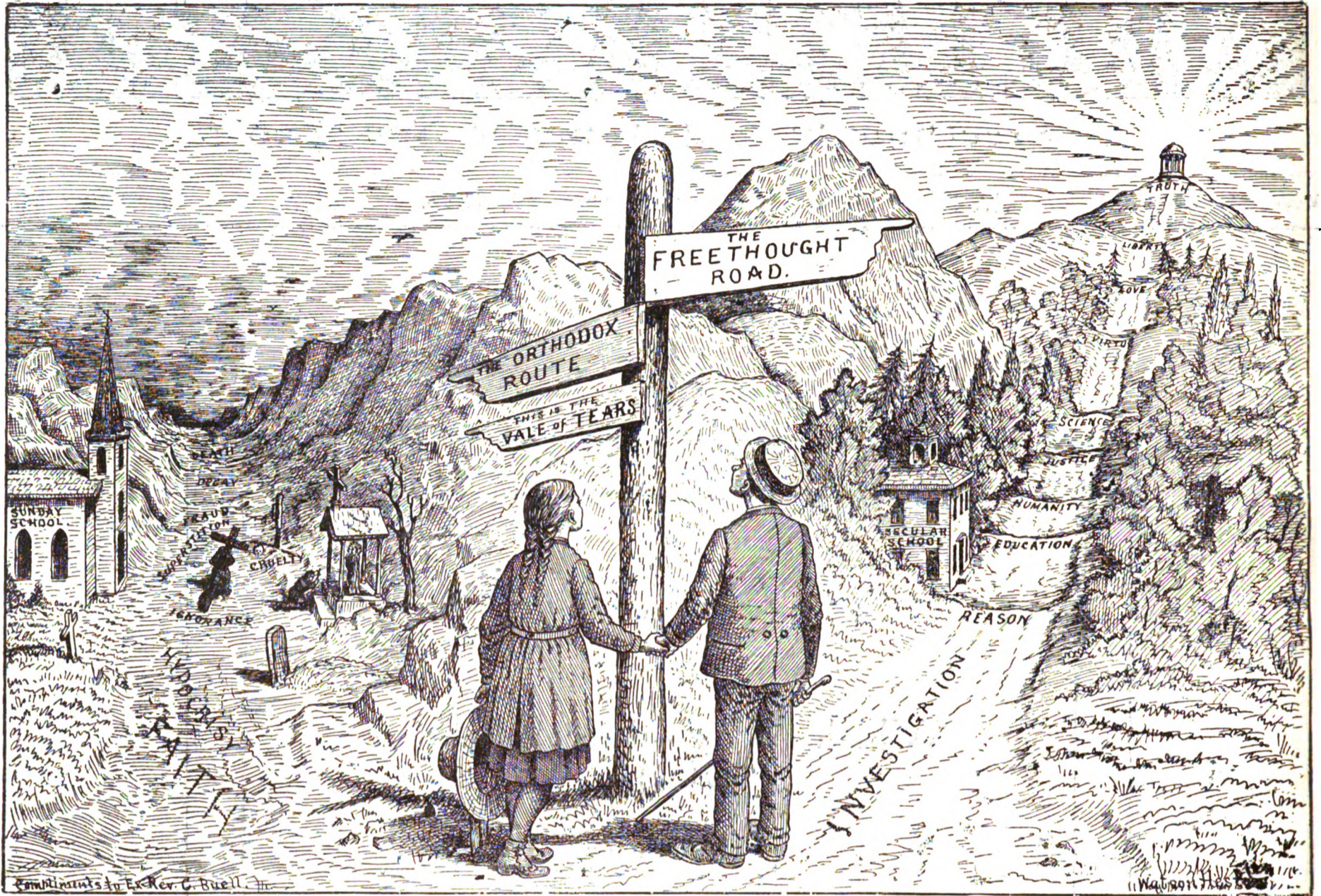
Why I Am a Truth Seeker.  
By a Former Catholic Clergyman.

The Gift of Euthanasia.  
By Dr. Jules Goldschmidt.

Taking the Gods Out of Nature.  
By H. Tullsen.

Visits to New York Churches.

Delayed in Transmission.



WHICH WAY?

## THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - SEPTEMBER 14, 1918

## Subscription Rates.

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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.

Charles Darwin, unconsciously to himself, but following where his brain best responded, achieved a real triumph, and left behind him a name that will never die. In this sense he is immortal. In the language of another, "Evolution, as a law of derivation of organic forms by descent with modifications, is as certain as the law of gravitation." Darwin was seldom in the public eye. When he did appear at the Linnean Society, or elsewhere in public scientific associations, he could scarcely believe that the applause was meant for him. Yet no man that ever lived was more entitled to it. He did not start out to do a great thing, but did one of the greatest. To hear the current comments upon Darwin in the theological world, one would think he was a man who wrote the "Origin" with a fiendish design to overthrow Christianity; whose hand was against everyone, and everyone's hand against him. It is easy to learn how erroneous was this view of him. In his life he was almost universally honored, and at his death was buried in Westminster Abbey.

A familiar myth involving the late Gen. Lew Wallace and Col. Robert G. Ingersoll appears in the *Bible Champion* in a modified version. It is credited to the Rev. M. M. Davis, and in its present form is as follows:

"A railway train was rushing on to its destination. Among its passengers were two strange men, cultured and congenial. They talked of many things on the way. Finally, and naturally, for men of that type, the theme of conversation was Jesus of Nazareth. One of them said he thought an interesting romance could be written about him. The other promptly agreed with him, and added, 'And you are the very man to write it.' They thought that a popular sentiment regarding him should be brushed away, especially the delusion concerning his divinity, and that he should be portrayed in his true colors: that type of a glorious man. The man who made the suggestion was Col. Robert G. Ingersoll, and his companion was Gen. Lew Wallace. They separated and Wallace began at once the preparation of the proposed book. In this preparation of course it was necessary for him to become thoroughly familiar with the life and character of the savior. And when this was done it was perfectly natural that his skepticism should flee away, and that he should write one of the greatest books of its kind in the world, 'Ben Hur.'"

In former versions it has been related that Ingersoll and Wallace discussed the character of Jesus, and that the latter, not being so well informed as his opponent, got the worst of the argument. Thereupon General Wallace determined to familiarize himself with the gospel history of

Jesus, which he did, and as a result wrote the piece of historical fiction entitled "Ben Hur." As the story of his meeting with Ingersoll gained currency before his death, General Wallace took occasion to deny it, stating that the book was in no sense the outcome of such a discussion.

A great deal has been said about the psychology of the German mind. That it seems to differ immeasurably from the modes of thinking adopted by the Anglo-Saxon and other races has become quite apparent. There is one particular in which it appears to be strikingly defective and that is that the Germans have not learned anything about a free people. Looked upon as the home of Rationalism, Germany has yet failed to grasp the deep meaning implied in the term a "free people." It has reasoned with much care and incisiveness upon all matters that concerned its own material welfare, but has never, apparently, possessed the type of mind that was capable of appreciating its duty and obligation to other nations while according to them the undisturbed freedom of their own autonomy. Freedom is the most glorious word in any language; but because it stands in the way of unjust authority, autocracy and the caste system, there will always be found persons in every nation prepared to sell the very honor of the state for the narrowing and final overthrow of human freedom. It is this condition in German affairs today that has startled the heart of the world even more than the brutality of the German soldiers. Men will fight for freedom equally zealously as for their very life, for not to be free is to be a slave—either in mind or body. It is a sorry store of learning that has not as its first instalment the wisdom to be free and to rejoice in the freedom of others.

The attention of Mr. Arthur Machen, who confessedly invented the picture of those celebrated angels of Mons that stopped the Germans, is called to a variant of his story set afloat by the *Eastern Methodist*. Here is how it runs:

"The French people believe it was God who gave victory at the Marne. They now say that many people saw a great army of God in the sky over their army and that thousands of dead German soldiers had no visible wounds. It is unquestioned that the French were outnumbered three to one, that they were steadily being driven back toward Paris, that Germany had every reason to expect a speedy victory. But all was suddenly changed and the Germans retreated with terrible losses. Elisha and his servants saw a similar army of God defend Dothan. Surely far more momentous issues hung over Marne, and if ever God could be thought as intervening with power it would be there. 'How did you win at Marne?' a French general was asked; he said, 'God! God!' And this is France, Atheistic, pleasure-mad gay France! Think it out!"

The narrator has confused Mons with Marne and has substituted the French for the British. With these changes we get back to the original invention, but where does the devout remark of the French general come in? Divine intervention at the battle of the Marne has not hitherto been alleged in any particular way, the success of the French being attributed to the defective tactics of the German crown prince and the brilliancy of the French general's attack with the Paris troops. The "angels" who are turning the tide on the western front were made in America. They are wingless, and often profane of speech.

Men speak about "the sublime figure of Christ." What does it mean? It is but a reminiscence of his faded divinity. We do not indulge in heated discussions as to the personality of any other man. We speak of other "sublime" figures, but the expression is one of individual reverence. We do not say that those who do not share our opinion of Buddha, Socrates, Mohammed, Bruno, Cromwell, Danton, or even Plato or Shakespeare, are groveling materialists and candidates for perdition. No, the talk about Christ is explicable only on the ground that he was, and still is by millions, worshiped as a god. The glamour of the deity lingers round the form of the man. It is impossible for persons of

any logical trenchancy to remain in this stage. Francis Newman gave up orthodox Christianity, and also the equivocations of Unitarianism, but he clung to "the moral perfection of Christ." In the course of time, however, the scales fell from his eyes. He had been blinded by a false sentiment. Letting his mind play freely upon the "sublime figure" of the Prophet of Nazareth, he at length perceived that it had its defects. No mortal is endowed with perfection. Such beings do not live. Indeed, the teaching of Christ is as defective as his personality. Its perfection and sufficiency can be maintained only by those who never mean to incur the perils of reducing it to practice. Who really tries to carry out the Christianity of Christ? Count Tolstoy, in Europe, once undertook the experiment, but was saved from the worst consequences of his strange "idealism" by the more practical wisdom of his wife, who would not see him, any more than herself and her children, reduced to godly beggary. As a matter of history, the Christianity of Christ exists nowhere in the world today. As a religion it is nameless everywhere; and what passes for it is an intensely human caricature, having its groundwork in older religions. And yet men talk about the religion of Christ as though it were a patent and settled thing!

## The Better Way.

From the beginning THE TRUTH SEEKER has held that war relief work should be organized under one head, that the organization should be strictly secular, and that the workers should be enlisted, directed and paid by the government. We now see that sentiment echoed in the *Spokesman-Review*, an influential newspaper published in Spokane, Washington, which, inquiring "Why Not Put All Army Relief Work Under Red Cross?" goes on to say:

"It would be interesting and helpful if the country could have the unreserved judgment of General Pershing and other officers in high command in France on the best way for conducting the alleviating and recreational work now divided, and necessarily to some extent duplicated, by the Red Cross, the Y. M. C. A., the Y. W. C. A., the Knights of Columbus and the Salvation Army.

"Splendid service is rendered by all the agencies, but the presence in the war zone of so many organizations, must impose upon the army organization there a growing burden that could be lightened greatly if General Pershing, the general staff and the commanding officers in the field had to deal with only one great central agency. The task of adjusting the various agencies now in the field must entail enormous expenditure of thought and labor on army officers.

"It is now becoming increasingly apparent that a mistake was made when the government failed to put all alleviating and recreational work under the direction of the Red Cross. Then a single fund, raised in a single campaign, would provide support for everything that is now attained by half a dozen drives.

"Now there is lack of close coordination both in France and at home. The Y. M. C. A., for illustration, decides that it wants \$100,000,000 for the coming year's work and the general boards of all the other organizations also decide for themselves what they will expend. No power or authority seems lodged anywhere to adjust these varying demands to the actual needs in the field. It is as though each of the five commissioners of the city of Spokane were permitted to make up his own budget and to out and collect it from the taxpayers without any coordinating budget-making restraint.

"The tendency is not only toward wasteful competition, but must be directly hampering and handicapping to the high army command in France.

"Would it not be wise for the government to rectify now, as quickly as possible, the mistake made when it allowed so many agencies to attach themselves to the army? Why not put all army service under the Red Cross letting that great national and international organization absorb the working organizations of the Y. M. C. A., the Y. W. C. A., the Knights of Columbus and the Salvation Army? The government itself is pointing the way to that when it abolishes all distinctions in the national army, merging into one great fighting force the regulars, the national guard and the national army."

The religious bodies named by our Spokane contemporaries are putting large forces into the field of their activities. It is assumed that they have expended the great sums realized by their drives; otherwise, why are they preparing new and larger

money seeking plans? There is a possibility that after the coming canvass for the sale of the fourth Liberty Bond issue, the public will be found unprepared to meet the impending \$100,000,000 drive of the Young Men's Christian Association, and if that is successful the others will still be in doubt. Should the Y. M. C. A. drive prove a failure, and the war continue, how will the workers and their activities be supported abroad? Or if it is successful and the war comes to an end, what disposition will be made of the unexpended remainder? The same questions arise concerning the Knights of Columbus and their fund. The Y. M. C. A. has so planned its work as to provide for perpetual assets—that is, it sells its goods to the soldiers and presumably puts the proceeds in its general fund, depending on contributions to replenish its stock. We are informed from several sources that the Knights of Columbus are not traders—that they actually give away the tobacco, luncheons and soft drinks bought with the funds they collect. Thus the commercial aspect of their enterprise disappears, and if they actually devote to the comfort of the soldiers all the funds realized from their drives they are doing creditable work somewhat in contrast with the trading scheme of the Y. M. C. A. But how much gets to the soldier? There is no way of knowing.

After plunging so generously in the preliminary drives of these amateur religious organizations the public is taking a second thought, as shown by the Spokane newspaper and by others that have argued to the same effect, supporting the proposal to consolidate war relief activities under the Red Cross, which has no religious or sectarian ends to serve. With the work so organized, the Young Men's Christian Association and the Knights of Columbus might appear in the creditable capacity of donors and contributors instead of solicitors for funds for their own use. This would give them a chance to show their disinterested patriotism.

### Delayed in Transmission.

"THE TRUTH SEEKER," writes Brother J. Treffy of Arkansas, "looks better to me than it did forty years ago; and I was reading it that far back."

The paper looks all right to us and to its readers generally. We wish it looked as well to Postmaster Patten of New York, who gives us a nervous shock every little while by sending us a letter stating that the current issue is withheld from dispatch pending the decision of the Solicitor for the Postoffice Department as to whether it is mailable under section so-and-so of the postal laws.

As we know that THE TRUTH SEEKER is mailable under all sections of all postal laws, we do not look up the statute, which we would probably not understand if we did; and furthermore, as we know that the force of a statute lies in the application thereof, there is not much use in ascertaining its terms. If the censors set out to get you, they will get you, even though the statute means something else as you read it.

We wish also that the gentleman over at the Postoffice whose duty it is to inspect our paper and to test its columns for foreign substances would come in and edit it for a week or two, so that we might get a line on their notion of what an Agnostic newspaper ought to be. But they are reticent and uncommunicative; one might as well offer up a prayer to Allah and then await a reply. They must have a sterner side than that presented to the visitor, for their politeness of speech leaves nothing to be desired, and we quit their presence with regret. But their minds are not our minds. They do not externalize their thoughts. They keep them behind closed faces.

The last number of THE TRUTH SEEKER withheld from dispatch was dated August 31, and the section cited as possibly infringed by it dates back to 1913—before the war—so it can't be the Espionage Act, which we once inadvertently violated by comparing the kaiser with Joshua or some other Jewish warrior. It is the theory of the government, we infer,

that the kaiser is without a mate in history, ancient, modern or contemporary; and that is probably right, too, for on looking at Joshua again we conclude that his achievements were probably expanded by the narrator.

It is our desire to get next to the law and stay there, for we would not have THE TRUTH SEEKER cut off at the draft age of forty-five through some indiscretion the law-makers have committed in the past.

We sincerely hope that this paper will continue to look good to Brother Treffy and others and that they will have without let or hindrance the opportunity to judge of its appearance every week.

The changed condition of these later times shows us how old-fashioned we are getting to be. For forty-five years THE TRUTH SEEKER has enjoyed unimpeded circulation in the mails of the United States, and has printed without attracting the hostile attention of the postmaster whatever might happen to come into the minds of the editors and contributors; and it has labored more in the hope of seeing new freedoms achieved than in the expectation of seeing old ones taken away. Those bad and glad old days are gone, and we still care enough for the past to miss them, even though the new ones may better suit a school of democracy never indoctrinated with the liberties then thought to be worthy of respect and preservation.

The final decision as to the mailability of THE TRUTH SEEKER of August 31 will bear upon the question whether the beliefs and practices of religious institutions are lawful subjects for criticism in language permissible when discussing other public affairs.

LATER.—The number of THE TRUTH SEEKER for August 31 has been pronounced unmailable by the Solicitor for the Department at Washington. In the meantime our September 7 number is held for his judgment as to its mailability. As the law denies to the postmaster here the right to state the reasons for detaining any publication, we should be altogether in the dark as to the objection were it not one easily guessed by any reader. It is sufficient to say that disloyalty, obstruction or any political offense related to the prosecution of the war, at which the Espionage act is professedly aimed, is to our mind out of the question.

A senior chaplain at the front, presumably Anglican, writes in the *Canadian Churchman* on the exclusiveness of the Catholic church in France. A paragraph says:

"Another delusion is that contact with the Roman Catholic church will influence our men. It is a lovely theory, and might be true if there were any contact. For what are the facts? The Roman church simply does not touch the men in any way. They like the crucifixes, they comment upon the fact that many remain untouched by shells in a shelled area, they buy rosaries and religious 'souvenirs' merely as souvenirs; but they very rarely enter a Roman church. The Roman authorities had their chance and lost it. They could, without any compromise of principle, have screened off their chancels and let our men, the defenders of France, worship in the naves; but Ultramontane bigotry overrode Gallic courtesy. Men who have worshiped in barns and lofts and smelly farmyards, in schools and in the open air, rain or shine, are not exactly going to rush into the arms of a church which has never done a hand's turn for them when they and their comrades were fighting for France's very life."

The Anglican chaplain possibly allows sectarian prejudice to color his report. However, it is a common experience for Americans, even Roman Catholics, to find continental churches inhospitable.

The apparent opposition of contemporaries to the newspaper methods and "pro-Germanism" of William Randolph Hearst turns out to have been apparent only, and not genuine. When the newsdealers of New York decided to quit handling Mr. Hearst's papers, the other city newspapers, with one exception, "refused to deliver their product unless the Hearst product is also received," while Mayor Hylan, arguing that newsstands are a public

convenience, ruled that the dealers must take Hearst papers, so long as there was a demand for them, or forfeit their licenses. The pro-Germanism of Hearst, or at least the consorting of Hearst with the enemies of the Allies, is supported by circumstantial evidence. For example, one of the crew of the Leviathan (converted from the Vaterland) tells us that when he went aboard that vessel he picked up a dinner card, a souvenir of an entertainment given the ambassadorial spy, Count Bernstorff, on that ship, which had among the names of guests that of W. R. Hearst. But perhaps the newspapers know what they are about. They may see in the arbitrary suppression of Hearst papers, without trial and without warrant of law, a blow at freedom of the press which might with or without excuse be aimed at any of them. Mayor Hylan's ruling has its reasonable side, but is not susceptible of universal application. For example, he would not think of enforcing it in the case of THE TRUTH SEEKER, and probably would not have interfered had he been mayor when the *Masses* was excluded from the newsstands by Ward & Gow. As a general principle, the less interference with the choice of the people as to what they shall read the better. There may be no excuse for Hearst, but the principle is defensible.

The people have been told that the Gospel is a cheap thing—without money and without price. That is the prospectus. But the Gospel is frightfully dear in reality. Religion costs more than education. America spends more in preparing her sons and daughters for the next world than in training them for this world. Yet the next world may be nothing but a dream, and certainly we know nothing about it; while this world is a solid and often a solemn fact, with its business as well as its pleasure, its work as well as its enjoyments, its duties as well as its privileges. To keep people out of hell, and guide them to heaven (places that exist only on the map of faith), we spend many millions a year. This sum, if wisely devoted, would remedy the worst evils of human society in a single generation. It would found countless institutions of culture and innocent recreation; and, by means of experiments, it would solve a host of social problems. Instead of doing this, we keep up a huge army of blackcoats to fight an imaginary Devil; yet we call ourselves a practical people. Christianity has its roots deep down in the wealth of America, and this is the secret of its power, allied, of course, with its usurped authority over the minds of little children. The churches are mostly social institutions, Sunday resorts of the "respectable" classes. For any purpose connected with the real welfare of the people, Christianity might just as well be dead and buried—as it will be when the people see the truth.

Reason and personal feeling often do not coincide. It requires a very slight exercise of the intellect to see that, if Providence saved six men from a torpedoed vessel, it must have drowned the rest. "No," some will reply, "Providence did not drown them, but only let them drown." Well, that is exactly the same thing. Superficially, it is the same thing; for Providence, like men, is responsible for omissions as well as commissions. If you let a blind man walk over a precipice without warning him, you are his murderer, you are guilty of his blood. Resolving not to do a thing is as much an act of will as resolving to do it. "Thou shalt" is a law as imperative as "Thou shalt not," though it does not figure in the decalogue. Profoundly also, as well as superficially, Providence, if it saved six, killed those who perished; for, as the six were not visibly fished out of the water by Providence, it can only be held that Providence does everything, which covers the whole of the Freethinker's contention. "I the Lord do all these things." So says the Bible, and so you must believe, if you have a God at all.

## WHY I AM A TRUTH SEEKER.

A Former Catholic Clergyman Recites Some of the Difficulties of Faith.

BY WILLIAM B. FLECK.

Some reasons making it impossible for me to continue to cling to many of the pet ideas I used to entertain and blindly believe have been outlined in my pamphlet entitled: "Two Bible Stories of Man's Origin and Destiny."

In the following pages additional reasons are cited which impelled me to abandon many of my former beliefs. I fully recognize the right of others to differ with my conclusions, just as I claim the privilege to disagree with them and to state my reasons therefor. This may not be very good Kaiserism, but it is genuine Americanism.

My sincere desire, since ceasing to officiate as a Roman Catholic priest, has been to seek after the truth, the whole truth and nothing but the truth, irrespective of where I might find it. I am no longer a servile follower of any man, school or creed, but am open to conviction whenever facts and reasonably plausible truths are presented.

Had not Bishop Horstmann of the diocese of Cleveland, Ohio, forced me to appeal for justice to the civil courts at Tiffin, Ohio, during the time I was officiating as a priest and the duly elected president and treasurer of a half-million dollar religious corporation at the latter place, I suppose I should have continued to believe that there was scarcely any truth worth while outside the church in which I happened to be born, baptized and reared, and that it alone could assure human happiness—not here in this "valley of tears," but in the hereafter, provided a person was so fortunate as to escape hell, even though he or she might have to spend what would seem a few million years or so in the flames of the other hell, called purgatory.

It was during this futile wait of over two years to have my case come up for hearing in the civil courts that one of my attorneys and I whiled away some of this time discussing religion and other matters, with the result that in June, 1898, I finally decided to abandon the priesthood forever.

Although I held a contract in writing whereby the wealthy corporation at Tiffin guaranteed to pay me \$500 per annum for the remainder of my life, I freely relinquished my claim, preferring to be at liberty to think and act according to the dictates of reason and common sense. By thus abandoning all my rights and claims as a priest, I naturally and justly considered myself no longer bound by any of the former obligations and restrictions imposed upon me, with the understanding that my rights and just claims would be respected.

Being without the comforts of a home for several years after leaving the priesthood, I determined to take further advantage of my new freedom by marrying a non-Catholic young lady in accordance with the law of the state of New York then in force. According to this law and the Constitution of these United States, our marriage is just as legal and binding as that of any other man and woman lawfully declared man and wife, and no person can state the contrary without making himself or herself liable to these laws which protect all whom the State thus joins in wedlock. This is stated as a friendly warning to those who have said, and may be tempted to repeat, that our marriage was not valid. I may have more to write about this later.

After I abandoned the priesthood and entered the business world to earn a livelihood, my former friends, with a few notable exceptions, refused to extend to me even such courtesies as I could expect as a fellow-citizen. Having been educated for the priesthood and nothing else, and with the stereotyped appearance and manners of a priest still clinging to me and noticeable to others, it is more easily imagined than described what kind of treat-

ment I received in some places where I was employed.

Protestants had little of interest to offer me as a former priest and seeker after the truth and facts, and I found that, while they denounced certain Catholic doctrines on the ground that these were repugnant to reason, the same criticism was equally true of some of the beliefs which they declared as essential to their church.

Thus nearly all Protestants agree with Catholics that Christ had a human mother, but not a human father. Unitarians in the Protestant church, however, expect to get to heaven without teaching and believing that Christ had no human father. Christ repeatedly called himself the "Son of Man."

If we read the first chapter of Matthew and the third chapter of Luke we learn that both of these evangelists set out to prove that Christ was of the seed of David by showing that Joseph descended from the seed of David. Now, if they did not believe that Joseph was the natural father of Christ, why should they have taken so much pains in tracing Joseph's genealogy and not write one word concerning the ancestors of Mary, the mother of Christ? This was one of the incongruities which puzzled me as a priest and which no one has thus far been able satisfactorily to explain to me and to millions of others who have asked that reasonable question.

Moreover, if it was possible for Christ to assume human flesh without a human father, why should it have been less possible to appear as a helpless babe in the flesh also without a human mother? This should not surprise those who believe that it was possible for Adam and Eve to have arrived here without having had either a human father or a human mother.

Not so very long ago I chanced to listen to a revivalist of the Billy Sunday type. He solemnly boasted that he blindly believed every word in the Bible from Genesis to and including Revelation. He further declared that he could not comprehend how some would-be religious persons of the "doubting Thomas" class could experience any difficulty in swallowing the story about Jonah and the whale, and even say that to them it sounded somewhat "fishy." "Why," continued the preacher, "if it were stated in the Bible that Jonah had swallowed the whale, instead of the whale swallowing Jonah, I would still believe the Old Book, although I should have to stretch my imagination considerably with regard to the expanded size of Jonah's waist-band."

To my utter surprise some of the older members in that church actually nodded approval of the wonderful faith possessed by the revivalist, whereas most of the younger persons giggled out loud and ridiculed the observation about Jonah swallowing the whale and the size of his waist-band.

According to the above, therefore, if it were stated in the Bible that the moon was made out of green cheese, this revivalist would probably have told his audience that he also believed this fairy tale, no matter how ridiculous he might thus appear to the children present.

Of course, children are generally reminded that it is very naughty to laugh or blush when certain passages are read to them from the Bible which was written for their edification and salvation, and that if they ridicule anything in the Bible or one of God's saintly ministers they, too, may suffer the fate of the children of old who, so we are told, were torn to pieces by some she-bears because they had derided one of the prophets.

But just how a person can refrain from laughter while reading some portions of the Bible is more than I can now comprehend when judging these matters in the light of reason and the ever-increasing discoveries made by science.

In my youth I was taught that the Bible is God's own message to man and that to permit the least doubt to enter my mind as to the possibility or probability of anything therein contained was tempt-

ing the Holy Ghost who had inspired the men to write the various portions of the Old and New Testaments.

Now, as a Truth Seeker, I read the Bible as I do any other book written by man or woman, and so, while I find much to praise and admire, much that is practically helpful to mankind, it is impossible not to note many things which are so palpably contradictory, ridiculous, crude or lewd that I cannot imagine how an all-wise, just and pure God could have inspired them.

Jews and Christians alike make merry over the Trojan story related by Homer, although the ancient Greeks sincerely believed that fable to be as true as anything in the Bible; they also ridicule the story concerning the Pamphilian Sea having been divided to permit Alexander and his mighty army to pass through; and they nearly split their sides laughing over what Tacitus, the Roman historian whom they often quote as an authority on the happenings of his time, narrates in regard to Vespasian having caused the lame to walk and the blind to see.

If these same Jews and Christians were critically to peruse the pages of their Bible after the same manner in which they read the works of the Greek and Roman authors referred to, they would, no doubt, be less inclined to censure and persecute outsiders who find it impossible to preserve a sober face or who go off in fits of inextinguishable laughter while hearing or reading any of the hundred and one different stories in the Bible similar to those handed down by pagan writers.

Well do I recall how we used to be amused at college while reading the works of the Greek and Roman authors who related the supposed sayings and doings of their large and small gods and goddesses, manufactured to order by the priests for their dupes, who were instructed from childhood to appease their wrath or curry their favor by praying to them and bringing rich offerings and the choicest of eatables and drink, to be appropriated or consumed, not by the gods and goddesses, but by the priests, who made merry and enjoyed the luxuries these sincere and deluded people intended for the deities.

It was during one of these paroxysms of mixed glee and pity concerning the dupes of the pagan priests that a precocious youth of a rather serious and inquiring turn of mind had the surprising courage to put the following question to our most learned and religious professor:

"Is it not possible that future generations may deride the whole scheme of salvation outlined by the Jews and copied by the Christians, based upon the story of Adam and Eve eating some forbidden fruit which made it possible for them thereafter to know good from evil and right from wrong, and show that this Jewish story is to be classed in the same category with the pagan myths which we ridicule?"

It is perhaps needless to remark that the professor reprimanded the youth for giving expression to such thoughts. Nevertheless, that question left an indelible impression upon my mind, especially as the professor could not answer it, except by abusing the young man and telling him such questions were asked by Infidels and satisfactorily answered a thousand and more times by Hebrew and Christian theologians. Such was the customary reply we received to many of our honest inquiries for light upon abstruse questions in moral and dogmatic theology. If this did not satisfy us, we were told to pray for an increase of that heavenly gift of blind and unquestioning faith.

Of course, no fair-minded Jew or Christian will deny that there are in the writings of these pagan authors numerous passages which inspire one to loftier thoughts and deeds, just as every unbiased non-religionist freely concedes as much and more as regards the Bible, although denying that God had any more to do with the writing or inspiring of these elevating utterances in the Bible than with

those contained in the works of Shakespeare or any other human production in literature.

Jews and Christians will probably admit that if they were to copy from the Bible certain chapters or passages, such as the 38th chapter of Genesis, the 19th chapter of Judges, and many others I prefer not to mention, they would not be permitted to send these through the United States mails, and yet all such matters, which are not fit to be read by any self-respecting person, are permitted to be printed in the vernacular and mailed broadcast because they form part of what Jews and Christians declare to be the Word of God!

Publishers of Shakespeare's writings have expurgated whatever they found to be unfit for the general public to read, but the publishers of the Bible, which is supposed to improve the morals of those who peruse its pages and to elevate their minds and hearts to ennobling aspirations and deeds, have not the courage or sense of propriety to eliminate such objectionable passages or chapters from the Bible they wish to have read even by the innocent and unsuspecting children in our public schools. Instead of a constantly revised edition of the Bible, why not have a thoroughly expurgated edition that shall not bring the blush of shame to the cheek of anyone and that shall tell a coherent story, if that be possible?

If it were generally admitted by religionists that at least many portions of the Bible were written by men without any inspiration from on high, the mistakes, inconsistencies and other matters here referred to might be explained by the fact that in those times little was known of science and that the standard of morality was not the same as ours. But when it is solemnly asserted that an all-wise, all-loving and all-pure God dictated these things, then it must be conceded that God did not anticipate that science would some day disprove many of these statements and that future generations of men and women would disapprove of the kind of morality practiced by even some of the "inspired" writers.

The Old Testament Jews never took the pains to clearly define the God they worshiped, except perhaps in a negative manner, by stating that their Jehovah was unlike the gods and goddesses worshiped by the Gentiles, and to tell us that Jehovah often appeared to some of them in dreams or in various manifestations visible or audible to them.

The New Testament Jews, however, who later on called themselves Christians, assembled in council and with their aggregated *finite* brains defined the "*Infinite*" Being, or God, in substance about as follows:

God is a pure spirit (without flesh, blood, brains, heart or any other material substance in his composition), composed of three spirit persons having but one spirit nature, each of which spirit persons *always* existed, although the second spirit person was begotten by the first spirit person and the third spirit person proceeded from the first and second spirit persons, these three spirit persons being called, respectively, God the Father, God the Son, and God the Holy Ghost, constituting three persons in one God-nature and one God-nature in three persons.

After evolving this, to them, most lucid and simple definition of their God, these New Testament Jews voted in council also that eternal hell-fire is to be the fate of all who will not believe this wonderful trinity in unity and unity in trinity mystery defining the one and true God, or who will not believe that the second spirit person, called God the Son, was conceived of the Holy Ghost (having had no human father), was born of the virgin Mary and finally died upon a cross between two culprits in order thereby to atone in full for the "original sin" committed by Adam and Eve and all other sins, past, present and future, as his death upon the cross as God and man was the only kind of expiatory sacrifice which could have induced himself as God the Son, God the Father, and God the Holy Ghost, to forgive and forget the injury inflicted by man's sin upon them collectively and individually.

The un-Christianized Jews, however, refused and still refuse to accept the definition of God or the atonement story as outlined by their Christianized brethren, and millions upon millions of others seem to pay no attention whatsoever to the threat of eternal damnation in case they do not credit such man-made definitions and attempts to explain the supposed mysteries and activities of an invisible, inaudible, intangible and utterly unknowable Spirit-God.

(Concluded next week.)

## The Gift of Euthanasia.

When Humanity and Honor Prompt the Conscientious Physician to Bestow it.

BY DR. JULES GOLDSCHMIDT, Paris.

All living organisms are doomed to perish sooner or later. The inevitable fatality of death has ever weighed heavily on the conscience of man, who is piteously consoled by the divine assurance of an interminable, individual existence after this life, but at the same time is left in alarming doubt whether his soul will find enjoyment or punishment on entering eternity. The most pious and virtuous among mortals, even those venerated after their demise as saints, when death's cold embrace touches them, feel—if their minds are still clear—a trembling doubt, and rely upon the consolation of lay or clerical bystanders. Our conceptions of right and wrong, of good and evil, change at the last moment into distrust before what we are taught to conceive as the divine judgment towering high above the human.

Children are incapable of experiencing the terrifying impression of mortality; they play with death as they play with everything else in their happy, serene unconsciousness. For the adolescent the final sinister transition becomes a reality only through the passing of parents or members and friends of the family, or by the *Memento mori* emblems of religion, especially those of the Roman Catholic church, which keeps the crucifix, that image of agony, before our eyes indoors and outdoors, and has introduced it into poetry and art conjointly with the hideous, revolting sight of the skeleton and its scythe. On many an impressionable, youthful mind the continual view of such emblems leaves an indelible mark of fright and terror, producing, as I have proved, a neurasthenic depression with tormenting illusions. Infancy, advancing to primary manhood and womanhood, enjoying vigorous, exuberant health, makes of death a myth; the impetuous joy of living puts the possibility of its termination out of mind; death's sting does not even graze such careless improvidence. If death is thought of at all, it seems so very distant that it becomes a mere phantom, a reality only for old people, but an impossibility for the superb hero of youth and life. He sees death and hears of it but does not believe in it for himself; he will live for an extraordinary term when death will perhaps be no longer death. Declining health, failing strength and advancing years sooner or later awaken a thought of the approaching termination, and sometimes create a hypochondriacal state of mind leading to despondency and hopelessness. Only when the biblical life-boundaries have been outsailed is confidence in an unlimited longevity again restored. Old people turn egotists; they shudder when they hear of the irrevocable departure of a contemporary, but are supremely indifferent to all tragic accidents that prematurely slay the young. I have often visited asylums where centenarians, or people nearing such an exceptional age, are met. Detached as they are from worldly pursuits and mostly deprived of all family ties, I found these inmates usually quite heedless of the fast approaching end.

May I tell my own experience with a lady 105 years old? To my question: "How old are you?" she calmly answered, "Five years." When I reminded her of her real age, she smilingly answered: "Oh, you insist upon the hundred years; I myself

have quite forgotten them, counting upon another hundred."

Fontenelle, the French scholar and philosopher, when nearly 100 years of age, had one day as his neighbor at dinner a lady friend of equal age. Her casual remark, "God Almighty must have forgotten us," he rebuked by the good-humored reply, "Do not remind him; we shall live for ever."

Since the advent of Christianity and its asceticism in contrast with joyful, artistic, poetic, Hellenic paganism, death has thrown a shadow on life, and made it a burden imposed on man by God as a test for his worthiness to enter finally into the divine presence. Life became hateful, death desirable. How much better inspired were the Egyptians when they placed before the guests around the festive board a mummy with the inscription: "Let us feast and enjoy, tomorrow we die!" Radiant Olympus was extinguished by the gloomy Tartarus when paganism vanished before the cross. The new religion kept constantly before the eyes and minds of its converts the terror of death, and claimed that life-long suffering and especially the agony of the last moments were an expiation for wilful or unconscious sins.

It has been my sad privilege during a long half-century medical career, passed especially amongst consumptive invalids who are often condemned to a very protracted and painful death-struggle, to have spent many a melancholy hour at the bedside of the dying, attending to their last wishes and utterances, watching their last moments and sympathizing with all the sentiments which the approach of death ordinarily evokes. Only those under the influence of narcotics were quiet in mind, indifferent, almost unconscious of the impending fate. Some were naturally insensitized by the accumulation of carbonic acid in the blood, a consequence of the insufficient exchange of oxygen during the last stage of phthisis. Others listened devoutly to the consolations of religion. Only a few convinced Agnostics died unmoved, quiet in mind and conscience.<sup>1</sup>

Fanaticism often shows its extreme, extravagant folly on a death-bed. Here is a single leaf of my numerous recollections: A young, beautiful lady, a happy wife and mother, convert from Protestantism to Catholicism, was suddenly, in the midst of her worldly happiness and luxury, stricken by a superacute pleuro-pneumonia. When acquainted, after her reiterated urgent requests, with the hopelessness of her state, she put herself reverently into the hands of her confessor after a most pathetic, most affectionate parting from her distressed husband and her infant children. Her sufferings seemed intolerable, her lips were parched, but she repelled me firmly when I tried to moisten them, and when her husband insisted, she told him, with panting breath: "Do not let me curse you; leave me alone with God; I want to suffer in order to expiate my sins and be pardoned for having loved you better than our savior!" Such a spectacle leaves an indelible impression.

As the result of many equally sad experiences I can give it as my personal conviction that the transition from life to death is under all circumstances—even when the end comes suddenly, it may be in sleep—accompanied by intense pain of variable duration. Even the severing of the head by the guillotine must be followed by a few, however short, moments of acute anguish. Physicians ordinarily consider the final act of life consummated by the cessation of the heart's contractions, but many minutes after the cardiac stoppage, respiration goes on with a few irregular, deep inspirations and superficial expirations. In this interval, with consciousness certainly not entirely extinct, the moral and physical sufferings must be extreme.

Are we justified in trying to soothe, to attentu-

<sup>1</sup>I recall the last Socratic utterances of my departed friend, Metchnikoff. See TRUTH SEEKER, Nov. 4, 1916: "The end comes, but I do not fear it—I am very calm: I simply state a fact."

ate and if possible to avoid altogether such cruel torments, saving the poor dying frame from the awful spasms of organized matter's struggle against decomposition into anorganic atoms, or, as the religious would express it, the severance of body and soul? Does not the physician perform an imperative, sacred duty when, by the gift of Euthanasia (painless death) he tries to spare the perishing body these inexpressible tortures? Is he forced by any law, human or divine, to look with folded arms on the terrible, often cruelly prolonged spectacle of the death agony? No, certainly not! On the contrary, it is his clear duty to render the doomed patient insensible by whatever therapeutical means he has at his disposal, without however extinguishing life prematurely. There are cases when we have to prolong a slowly, painfully departing life in order to give time for making a will, or for the arrival of dear relations or friends hastening from abroad. We can be quite certain that the final pain unalleviated does more harm to the small remaining stock of vitality than any narcotics or other soothing remedies can do. Do not be deluded by the worn-out phrases, "Hope against hope," or "As long as there is life there is hope." Even if among a million cases there should be one error, shall we for that risk allow such atrocious sufferings to continue without our merciful interference? In any case we must put our trust in the practical and scientific perspicacity of the medical profession, and never leave such an important final interference in other hands than theirs.

We encounter here the stale objection from Law and Church, namely, that by leaving the power of Euthanasia to the doctor's discrimination, we are legally introducing an opportunity to shorten human life for criminal purposes. Of course there is no community and no profession that does not contain some perverted, pernicious members, capable of criminal deeds; but shall we let the exceptions rule in a question like this, so highly important to human hope and sentiment? Is it not reassuring to know that we shall be watched over kindly in our last moments and spared useless pain and suffering? Let everyone dismiss from mind two sinister forebodings, which notoriously disturb many self-tormenting people; the idea of being buried alive, or of being cut off from life prematurely? Everybody has to place full confidence in his medical adviser, just as we have continually, during the various episodes of existence, to rely upon honesty and capacity.

Regarding the intrinsic value of medical help, we may be allowed to ask what the real, all-absorbing task of a doctor is. It is twofold: first, he has to pay his tribute to the science which has nurtured him and endowed him for his apostleship. However limited his contribution to science may be—ordinarily his thesis—it will be sometimes valuable and draw the attention of other workers to issues not yet sufficiently explored. Later on, in his practical career, each doctor can or ought to find an opportunity to publish his observations on cases of special interest. Great, revolutionizing, individual contributions to any science are now becoming more and more rare; progress is made through the combined efforts of many workmen in the field. In addition to this first, exclusively scientific, duty, the physician has another, a moral one, to perform—one essential for the maintenance of his high position in human society: the duty of professional honor, which compels him to work with unflagging zeal in the interests of his patients' welfare, apart from all personal considerations or advantages. An implicit trust, often uncontrollable, is placed in him by the public, and to forfeit it is a crime against honor and against science. He must be at all times prepared to prove his pure intentions guided by his best knowledge, especially when under the obligation to give a hopelessly suffering fellow creature relief by the gift of Euthanasia.

Praying in order to stop the war is like crying to put out a conflagration.

## TAKING GOD OUT OF NATURE.

### Professor Loeb's Experiments Are a Fatal Sword Thrust at the Vitals of Theology.

Because the causes of the phenomena of nature, organic and inorganic, are infinitely intricate, and because the majority of mankind lack both the training in logic and the grasp of fact necessary to enable them to follow even those processes which the initiated are able to point out to them, the idea of design, or purpose, in the world about us is well-nigh universal. Not only the great unwashed, but also multitudes of persons who consider themselves well educated—who fondly fancy that they are capable of reasoning from cause to effect, and *vice versa*—imagine that there is a superintellectual power that regulates all things, big and little, throughout the boundless universe. The mind of man, apt though it is in discerning the relations of things in the business and industrial and social spheres, is too often sluggish and unresponsive when confronted with problems that seem to have no bearing upon the needs and wants of a workaday world. Were it not for the mysteries and intangibilities connected with the unknown element in space and time, it is highly probable that modern man would some time ago have thrown aside the deities of his youth. Few, indeed, are the men and women who wait upon the immortal gods for bread and butter and boots and beds, for personal experience has taught most of us that the divinities do not provide these. But though experience and observation have demonstrated to humankind that supernatural beings do nothing in the practical world, no necessity has driven ordinary men painstakingly to inquire how sunsets and sorrow and seasons and species have come to occupy a place in the great system of things; and the Gordian knot of mystery that is to the average individual hopelessly entangled, is by him cut once for all by the assumption of an intelligent force, presiding over all nature.

The superstition whose devotees teach that there is an entelechy, or internal perfecting agency, in nature, has recently received a severe setback in the publication of Jacques Loeb's work on "The Organism as a Whole." Numerous physiologists, nearly all, no doubt, trained in the Sunday-school camp, and having drunk in the design idea almost with their mothers' milk, have expressed themselves as favoring the view that there exists some mysterious directivity which is necessary to insure the making of a harmonious organism from the egg. Physicochemical agencies, these teleologists declare, cannot account for the nice adjustment of physiological processes which together constitute the life of the organism. It is true that the great majority of these scientists admit that individual physiological occurrences, such as digestion, metabolism (building of cells and tissue from nutritive material; also, transformation of cell protoplasm into simpler substances), muscular contraction, or the generation of heat or electricity in the organism, are of a strictly chemical or physicochemical nature; only when these quasi-mechanists come to contemplate the harmonious character of the whole organism do they give up the naturalistic explanation of phenomena and fall back upon the supernatural.

The thoughtful person, unlike those others who, with an eye to mansions in the skies, are ever on the lookout for the spoor of a creator, will doubtless inquire: If at one time, not only the life of the organism, but also each of the particular processes that together constitute that life, was considered as due to the action of a mysterious external guiding force; and if, later on, each of the individual activities came to be regarded as easily explicable in terms of physics and chemistry—does it not then behoove us to leave out of consideration altogether the notion of this directive force? For does not the fact that *as knowledge broadens the gods go* prove that not only the name of any god whatsoever, but also any term that smacks of

non-natural agencies, is merely a name for our former ignorance? In this connection, Loeb reminds us that since the validity of the law of gravitation has been proved for the solar system, the idea of design in the motion of the planets no longer obtains, and that this fact should serve as a guide for those who are earnestly striving to place Science beyond the possibility of mysticism.

Our author directs attention to the circumstance that certain writers, imbued with the belief that the egg is undifferentiated, that is, homogeneous, have been staggered by the notion that the parts of the future embryo should be formed from this simple substance without the aid of some external controlling and coordinating principle. Of course, if it were true that the egg is really structureless, the fact that the tissues and organs rise therefrom would present a most difficult problem. This problem, however, does not exist, for Loeb sets forth evidence to show that the egg, even when unfertilized, is not homogeneous, but possesses a definite though simple physicochemical structure, which is sufficient to determine the first steps in the differentiation of the organism.

The discovery of the principle of Mendelian heredity, according to which unit characters in the organism are transmitted independently of every other character, has augmented rather than lessened the difficulties of those biologists who, unwilling to compromise with superstition, have been contending for the adequacy of physicochemical agencies to account for all life phenomena. For, as the number of Mendelian characters in each plant or animal is considerable, this question presents itself for an answer: May not the organism be merely a mosaic of independent hereditary characters; and, if so, what or who molds these independent features into a harmonious unity? The vitalist, of course, settles the question "right off the bat" by assuming the existence of foreordination in nature, and of guiding principles which direct the working out of the preconceived plan in the case of each organism. Loeb disposes of this teleological fallacy by indicating the strong probability "that the cytoplasm [protoplasm] of the egg is already the embryo in the rough," "upon which the Mendelian factors in the chromosomes [heredity-bearing parts of cells] can impress only individual characters, probably by giving rise to special hormones and enzymes [chemical messengers]." It is therefore largely a case of chemistry versus creation. "If the egg is already the embryo in the rough," declares Loeb, "we can imagine the Mendelian factors as giving rise to specific substances which go into the circulation and start or accelerate different chemical reactions in different parts of the embryo, and thereby call forth the finer details characteristic of the variety and the individual. The idea that the egg is the future embryo is supported by the fact that we can call forth a normal organism from an unfertilized egg by artificial means; while it is apparently impossible to cause the spermatozoon to develop into an organism outside the egg."

Because the entire mystery of the origin and nature of life has not been cleared away by Science, the prophets of purpose take their stand in the uninvaded realms of darkness and cry: "The work of an intelligent creator is revealed here." But more and more, as new discoveries unfold, the fact stands out that the phenomena of life are phenomena of physics and chemistry. It cannot safely be predicted that the scientific alchemy of future days will be able to create the conditions and combinations that shall result in the production from dead matter of living duplicates of creatures evolved by nature. But what of this? Referring to this subject Loeb makes the following noteworthy statement: "The problem of making living matter artificially has been compared to that of constructing a *perpetuum mobile* [perpetual motion]; this comparison is, however, not correct. The idea of a *perpetuum mobile* contradicts the first law of thermodynamics, while the making of

living matter may be impossible though contradicting no natural law."

What was almost unthought of in the early days of the history of biology, namely, that there could be a chemical basis for the determination of genera and species, has now been demonstrated. If a foreign serum or foreign protein be introduced into the system of an animal, the blood of the creature acquires, after a time, the power of forming a precipitate when mixed with the foreign substance (antigen) originally introduced into the animal with a view of causing the manufacture of antibodies. Suppose that the foreign matter introduced into the circulation of the animal that is being experimented upon be blood serum of another kind of animal. Through the development of antibodies (antiserum) the animal becomes in a degree immune to the poisonous effects of the foreign blood. This fact furnishes a test for determining the species to which a given specimen of blood may belong. If the blood of a rabbit has developed an antiserum through the introduction therein of human blood, the rabbit's blood may thereafter be used as a test for human blood; that is, the blood serum of the rodent will produce a precipitate when mixed with the serum of a human being. If the rabbit had been immunized with an injection of horse serum, instead of that of a man, and its blood then mingled with the equine serum, a precipitate would likewise have resulted. This, however, is not all there is to the matter. Take the case of a rabbit immunized with human blood: The most pronounced reactions—that is, the greatest production of precipitate—will occur where human blood (which, be it remembered, was the substance used in this case to produce the antiserum) is mixed with the blood of the treated rabbit. But the antiserum will also react, though to a less marked degree, with the blood of other animals. Says Loeb: "Nuttall . . . found by this method that when the immune serum is mixed with the serum or the protein solution used for the immunization, a maximum precipitate is formed, but if it is mixed with the serum of related forms a quantitatively smaller precipitate is produced. In this way the degree of blood relationship could be determined." In the words of Prof. Henry S. Williams, "the tests show, for example, that man is more closely related to the old world monkeys than to the monkeys of the new world; our closest relatives being the chimpanzee, the gorilla, and the orang in the order named."

Contemplating these facts and experiments, a conclusion of tremendous significance forces itself upon us: It is this: The teaching that has come down to us from the ages of ignorance and fable, that the millions of species of creatures that inhabit the earth were spoken into existence by a Semitic deity—this teaching must give way to the discovery that these countless forms of life have a basis in chemistry!

"As soon as we can show that a life phenomenon obeys a simple physical law," says Loeb, "there is no longer any need for assuming the action of non-physical agencies." The advocates of the doctrine of design in nature have made much of our ignorance pertaining to the beginning of life in the egg. Under normal conditions no egg can develop until a spermatozoon enters. But Loeb and others have performed experiments that furnish "proof that the activating effect of the spermatozoon upon the egg can be replaced by a purely physicochemical agency." At the time of the publication of the work under review, Loeb possessed seven parthenogenetic frogs more than a year old, which had been produced simply by puncturing the eggs with a fine needle. These frogs could in no way be distinguished from those which resulted when the egg was fertilized by a spermatozoon.

Scouting the theory that there is any mysterious directing power concerned in the development of the embryo from the egg, our author declares: "All the 'regulation' in the egg is of a purely physicochemical character; it consists essentially of a flow of material." Again, referring to the

overwhelming excess in numbers of spermatozoa over eggs, he observes: "The enormous waste in animated nature is in agreement with the idea of a lack of purpose."

Various physiological and mental activities the obscurity of whose causes has furnished a pretext for the wielder of design arguments to make known his claims, are shown by Loeb to be explicable on strictly physical principles. "In the realm of instincts," he asserts, "when it can be shown that these instincts may be reduced to elementary physicochemical laws the assumption of design becomes superfluous." The impulse which moves a newly-hatched larva to proceed directly towards the substance which is to serve for its food is not a divinely-implanted instinct. Consider a given species of butterfly that lays its eggs upon a shrub, and whose larvæ appear late in autumn, afterward hibernating in a nest near the ground. After leaving the nest in the spring they crawl upward toward the leaves upon which they are to subsist. Should they crawl downward they would starve. "It can be shown that it is the light reflected from the sky which guides the animal upward," and the results of certain ingenious experiments led Loeb to add: "They are slaves of the light." Such reactions to light are called heliotropism, and are dependent primarily upon the presence of photosensitive substances in the eye or the epidermis of the organism affected. No god-given instinct comes into play.

Many years ago the pious Duke of Argyll reproached Darwin as being a "most advanced disciple of pure naturalism." Such, also, is Jacques Loeb, though there is little likelihood that any TRUTH SEEKER reader will reproach him therefor. Nowhere in nature does Loeb see the footprints of the creator. With him, mystery is something to be dispelled, not to be tabooed or worshiped. As he sees no necessity for assuming an external creative force to account for the beginning of life, so he invokes no Azrael, or death angel, to explain its termination. "Death" in the higher animals "is due to cessation of oxidation"—that is all.

This book of Loeb's "is dedicated to that group of Freethinkers, including d'Alembert, Diderot, Holbach and Voltaire, who first dared to follow the consequences of a mechanistic science—incomplete as it then was—to the rules of human conduct and who thereby laid the foundation of the spirit of tolerance, justice and gentleness" which is the hope of our civilization. I had almost said that the book is proving a thorn in the flesh of theology, but it is more than this; it is, in fact, a sword-thrust into the very vitals of that system.

H. TULLSEN.

#### Was Newton a Churchman?

TO THE EDITOR OF THE TRUTH SEEKER: You quote the *Toronto Globe* as claiming that the intellectual giants of the world, including Newton, were churchmen. Newton was not a churchman. He did not believe in orthodox Christianity. He rejected the divinity of Christ. Toward the close of his life he became mentally unbalanced. While in this condition he wrote a book upon the prophecies of Daniel and the Apocalypse of St. John. Referring to this work, Biot, in his *Life of Sir Isaac Newton*, says: "It will doubtless be asked how a mind of the character and force of Newton's, so habituated to the severity of mathematical considerations, so accustomed to the observation of real phenomena, so methodical and so cautious at his boldest moments in physical speculation, and consequently so well aware of the conditions by which alone truth is to be discovered, could put together such a number of conjectures without noticing the extreme improbability that is involved in all of them? The only answer that can be given to this question is that this work was written at a time when Newton had almost ceased to think of science—that is, after the fatal aberration of his intellect in 1693."

In an article on Newton, James Parton says: "In the days of his poverty at the university he was often urged to increase his income by taking orders in the church. He steadily refused, on the ground that his religious opinions were not in conformity with those of the Church of England. He was a Unitarian. He expressly says, in his articles of religious belief, that worship should be addressed only to God, the Father. If he had lived in our day, we should style him a Unitarian of the Channing school."

J. E. REMSBURG.

#### Free Thoughts.

Life is not a noble thing until one makes it so.

Christianity offers God to the world today as a medicine.

If God answered all the prayers for bread, would he hear from Mr. Hoover?

When a minister paints an angel one can easily discern that he had the woman he loved in mind—which goes to show that all heavenly things are only weak copies of earthly things.

Instead of giving money to a priest to say masses for the repose of souls in purgatory, let the Roman Catholic make a better use of his money by buying War Saving Stamps to help our country and the young fellows who are fighting for liberty and democracy.

We have had more than four years of prayer, asking God to end this terrible war, and I submit to the most religious persons on earth if they can see that these prayers have decreased the horrors and sufferings of men in the armies. If these prayers have not influenced God, during four years, to stop the flood of blood and tears, what sense is there in prayers? Men and women of any sense must see that religion is a delusion and God a dream.

There is considerable talk about the "pope's charities." If this foreign gentleman is emptying his pockets of their fullness for the benefit of his fellow creatures we rejoice, but in this country at least Roman Catholicism is not hurrying very rapidly to relieve suffering and want, but is hurrying in building churches, parochial schools, chapels and convents and other enemy institutions to beat the band. *Where does it get the money?* The pope receives more charity than he dispenses.

When we read in one sermon after another that God is directing the fortunes of this great conflict in Europe for his own ends, and then see one vessel after another depart swarming with American troops, we wonder what the preachers think the men are going over for. We have to object that such preaching is offensive, and disrespectful toward our army, to say the least. The country gives its sons, and the sons give their lives, to make the world safe for an ideal; and these preachers, speaking for a deity who, some of them say, will permit the souls of our soldiers to be lost if they don't worship him, arise in their pulpits and take all the merit away from the fighters by passing it to the credit of their principal. We wonder what sort of congregations they can have that pay them for this?

Just what is meant by the expression "freedom of conscience"? Whose conscience if not a man's own? And when does that conscience become free? Can any man's conscience be free when the man is bound by a religious faith which forbids him under pains of eternal punishment to change his faith? Is not religion doing more than every other power combined to kill freedom of conscience? *There is no freedom of conscience in religion.* When you have got that statement salted down in your mind you will see that it is for the best interest of yourself and your fellow-beings to get rid of religion. What political gang is behind the camouflage of pope and church? *There is one and a most unscrupulous one.* One thing that the American people need to understand is that this power of Rome is not working for the advancement or betterment of humanity. It is working to maintain and advance Romanism—political and religious Romanism. It is getting dollars and power for *somebody*. *Who is it, and what is it for?* America should look into it and be fooled no longer.

L. K. W.



## NOTES AT LARGE.

After June 30, 1919, we shall have a bone-dry nation for the remainder of the war, except in the churches, which as usual are exempt. It is left to the commissioner of internal revenue to supply the altar with communion wine, fermented. We have it on authority that grape juice with no kick in it is unavailable for sacramental uses.

"Are we to understand from *Vox populi, vox Dei*, that the perfect democracy will be a theocracy?"—*Don Marquis*.

The answer to the doctrine that the voice of the people is the voice of God, is found in Luke twenty-third. Pilate appealed from the priests to the people for the life of Jesus; and the people "cried out all at once," saying, "Crucify him, crucify him."

The Manchester *Guardian's* London correspondent reports that "a large number of Y. M. C. A. workers are now in England, some of whom have been heard in our chapels. An American Y. M. C. A. has for the last three months occupied the pulpit of a Liverpool minister who is working for our Y. M. C. A. in France." We thought the American "Y" workers were on the west front selling cigars to soldiers.

Ingersoll would have been eighty-five years old at his birthday last month had he lived, as we are reminded by the New York *Sun*, which names him among the noted men and women who were born in 1833, the year the *Sun* was started. The *Sun* indulges the hope that all have "inherited the fortunes of a better world." The contemporaries of Ingersoll, born in 1833, were Benjamin Harrison, Justices Fuller and Harlan, Senators Quay, Cameron and Platt, Edwin Booth and Denman Thompson, Petroleum V. Nasby, Louisa May Alcott and Adelaide Phillips.

Interest is felt in the suit just brought in the Federal District Court by persons described as a "group of liberals" against Postmaster Thomas G. Patten of this city, alleging that Mr. Patten is illegally withholding from delivery matter sent through the mails. One of the plaintiffs is the Rev. John Haynes Holmes. It is well that the functions of postmasters to bind or loose at will should be tried out and limited by the courts in order to avoid uncertainty and delay. No good citizen desires to congest the postoffice with non-deliverable matter.

Mrs. Anna Steese Richardson, who has been in France, says that for every trained and efficient relief worker there are two or more totally incompetent. She heard a lieutenant addressing two hundred and fifty ministers, Sunday school teachers, etc., tell his audience that if they were there to "safeguard the morals of American soldiers" they might as well go home. Mrs. Richardson adds that many could do more good by staying here. The enthusiasm we feel for the uplift of the American Expeditionary Force finds no corresponding emotion on the other side, where the problem is to win the war.

The clergy as a class will hardly thank the Rev. James S. Stone, rector of St. James's church, Chicago, for his letter to the *Tribune*, in which he says:

"In reference to the exemption of ministers from the proposed 'occupation tax,' I respectfully ask why should ministers, or any other class in the community, be considered as not ready and able to bear their share of the burden of the war with their fellow citizens? I do not venture to speak for any clergyman other than myself, but I do not care for this individual distinction. I do not like to think that my neighbor is paying a tax which I am just as willing to pay as he is. There should not be any exemption. The clergy are citizens, and I am satisfied they would prefer being treated as such, and pay their taxes like any other citizen."

The logic is good. If put in practice the abuse

of untaxed ecclesiastics and ecclesiastical property would be reformed. But the signs are not propitious, for the new revenue law, which lays a tax of 12 per cent. on the secular income, exempts the religious.

It is now about a year since the editor of THE TRUTH SEEKER was disciplined by some of his readers for citing the following as suggesting our terms to Germany:

HEADQUARTERS ARMY IN THE FIELD,  
CAMP NEAR DONELSON,  
General S. B. Buckner, Confederate Army.

SIR: Yours of this date, proposing armistice and appointment of commissioners to settle terms of capitulation, is just received.

No terms except an unconditional and immediate surrender can be accepted.

I propose to move immediately upon your works. I am, sir, very respectfully, your ob't se'v't,

U. S. GRANT, Brig.-Gen.

Our thought was perhaps premature, but a New York daily has now admitted Grant's letter to its columns in the same relation, feeling justified, no doubt, by a growing conviction that it points the way to peace.

In explanation of the failure of Christianity which we witness today, some strange causes are adduced by its professors. It is said, in the first place, that the priests have been too many for Christ; they got hold of the new religion, and turned it into the channel of their interests. In the next place, the world was not ready for "essential" Christianity; an argument in flat contradiction to the doctrine of "preparation," which has played so important a part in Christian apologetics ever since the time of Eusebius. In the third place, "essential" Christianity is an idealism, and "a throng of idealists is an impossibility." The horde of earthly-minded people, they say, have simply trodden upon the precious pearls of Christ's teaching. It is not true that the world has tried the Gospel of Christ and found it wanting; the world has never tried it at all, and "in this twentieth century of the so-called Christian era, it has yet to begin." Supposing all this to be true, what does it prove? On the theory that Christ was God, or sent by God, it proves either that Providence interfered too soon, or that it is incapable of making any real impression upon the stubborn inhabitants of this planet; either alternative being a reflection on the wisdom or the power of the deity. On the theory that Christ was only a man, it proves that he taught an impossible gospel. After all these centuries it is still contested and still to be explained.

## Cleanliness Better Than Godliness.

Make the world clean. Everyone, from the poor old scrubbing woman to the highest preacher of morality, is trying to make things clean. Man can do no nobler work; and *it is work* to remove and get rid of dirt, any kind of dirt. We want clean living, clean men and women, and in order to have such we must get rid of what makes the world nasty. So, clean up, wash up, scrub up and be clean.

L. K. W.

Is it not time to do away with this wonderful Jesus, who came into the world in such a wonderful way, and who did such wonderful things while in it? It is pretty hard to kill a lie that is two thousand years old, but it is time to kill this one about Jesus even if it is hard. Reason and common sense both say that no wonderful Jesus ever came into this world in such a wonderful way as the New Testament records. That is enough for me. I trust reason as I trust the Sun, and I know that all the religious stuff said about Jesus is false.

Where there is religion there is not much of anything else.

## Our Martyr-Brothers.

Oh, nobly are they dying for the Right,  
Till hecatombs of hero-slain will be  
The watchword of a world Democracy!  
Their souls are set to face the bitter fight,  
With purpose stern, to stem the giant might  
Of those who menace sacred Liberty!  
Brave heroes they who strike 'gainst Tyranny  
With faith unswerving and with spirits light!

O martyr-brothers, were ye set apart,  
To pass through hell and fearful suffering  
To wake a world from out its slumbering,  
And give your blood to purify its heart?  
Unthinking world through ages yet to come  
That nothing learns from all this martyrdom!

FRANK DEARDORF.

## THE LETTER BOX.

JOHN McLEMOORE, Kansas.—The ancient city of Babylon is a ruin and its site is uncertain. The fact that Isaiah or Jeremiah predicted the country would never again be inhabited will not prevent its being repopulated if advantage is found in so doing.

J. H. ROBERTS, Secretary Freethought Educational Society, 525 E. 34th pl., apt. 2, Chicago, Ill.—THE TRUTH SEEKER is willing to give the necessary space to notices of Freethought meetings. They should be condensed into say four lines, or about thirty words, but there is no set limitation.

SAM RAGENDORF, Cincinnati, O.—We were tempted to make a pamphlet out of Mr. Gauvin's lecture on the causes of the war. As you say, it is the best yet. All Gauvin does is performed in the best manner. But prices of material and manufacture are extremely high, and the market is restricted. It will be a valuable document in the history of the war when that is written.

HON. THEO. H. PRICE, Actuary to the U. S. R. R. Administration, Washington, D. C.—We have not criticised the performances of the railroads under government management and do not expect to; hence there is no explanation or correction to be made for the benefit of readers. We have indulged in one criticism, but it concerned an abuse that is a hang-over from private management. That is, our boys in the service of the country at less than a dollar and a quarter per diem, have to pay twice as much carfare as a theologian who is exempt from military and naval duty. You must admit that the exception is well taken.

G. B. W., Chicago.—Arthur Brisbane can throw the bull with the best of them when so disposed. His editorial article on Catholic democracy is a case in point. Of course, any reader can see that when the pope ordered "Henry IV., emperor of Germany," to Canossa, it was merely one autocrat dictating to another over whom he held an advantage. The pope used his advantage brutally in that instance. The one feature of democracy which the eulogists of Rome discover in the Catholic system is the fact that the papacy is not hereditary, like monarchy—a necessary law, since the popes do not marry and own no progeny. A while ago Mr. Brisbane published in his *Washington Times* a cartoon by Raemakers, in which the pope was shown among the pests who were bothering Uncle Sam. The Catholics raised a loud outcry, being "insulted," and Brisbane asked them to accept assurances of his profound regret. The article on the "Catholic Democracy" will help further to square him with the aggrieved Romanists.

## Shortening the Last Hours.

The article on "The Gift of Euthanasia," by our distinguished contributor, Dr. Jules Goldschmidt of Paris, appearing elsewhere, was accompanied by the following letter:

TO THE EDITOR OF THE TRUTH SEEKER: Allow me to address a few words to you by way of introduction to the following article on Euthanasia, a problem which might perhaps be thought fitter for discussion in a medical paper. But as you carry on the good fight for Truth on ethical as well as on scientific battlefields, it seemed to me preferable to put this question before your readers. They will form their own judgment on this important controversy so long maintained between Church, Law and Medicine. Notwithstanding that your readers may be mostly laymen, they are as capable of giving a good verdict as any jury, unused to legal proceedings, in a criminal case. Sincerely yours,

JULES GOLDSCHMIDT, M.D.

The most damning indictment that can be brought against the Catholic church is that its spirit is irreconcilably opposed to the spirit of Catholicity.—H.S.

I have noticed all my life that many people think they have religion when they are troubled with dyspepsia. If there could be found an absolute specific for that disease, it would be the hardest blow the church has ever received.—*Ingersoll*.

## Can Man Use His Reason and Remain Orthodox?

To those who have investigated and reasoned, the necessity of arguing against the false teachings of the religious seems almost as absurd as trying to convince a person that the world is round or that water is wet. But in face of all that science and reason have done to expose the incompatibility and absolute incredibility of any so-called divine interference with human affairs, there still remain numerous mouthpieces of dark-age myths and superstitions.

Sermons and religious literature are replete with such examples of orthodox arguments as are referred to further on; and this is the kind of argument and evidence which are now being used to bolster up a faith that nothing but self-delusion can keep alive. It requires very little investigation to prove the truth of this statement.

Few people like to be told, or care to admit, that they have not used reason in arriving at the conclusions they hold. The exceptions to this are those—usually referred to as fanatics—who take pride in claiming that they prefer being guided by faith rather than by reason. Of course, this faith is used in religious matters only—it is not necessary where truth is of importance. When a man abandons reasons, he turns to that ambiguous something known as "faith"—ambiguous because it does not live up to its reputation in a crisis. When a city is burning people—orthodox included—have more confidence in a fire department than they have faith in their prayers or their gods.

Surely if the parties responsible for the following statements were tried by a jury of thinking men, they would never be found guilty of "reason."

In the *Sunday School Times* (Philadelphia) of July 13, we read:

"Killing work is never pleasant work. The work that had to be done on the cross of Christ was not pleasant. It was murderous, brutal, destructive and inexorable. But the relentless, uncompromising work that was done there is the heart of Christianity and the only way of salvation."

Could a more serious charge be made against a god that planned and permitted to be carried out such "murderous, brutal, destructive and inexorable" work? Yet Christians tell us to worship God in all things. If "killing work is not pleasant work," then what does the "Holy Book" mean when, in Psalms cxxxvii, 9, it says: "Happy shall he be that taketh and dasheth thy little ones against the rock"? And if killing really "is never pleasant work," why, then, according to the Bible, did God and many of his favorites devote most of their time to that art? One has only to glance through the Bible to find the records of the slaughter by the holy ones.

Reason also asks, Why had such work to be done on the cross of Christ? Was there no other way an Almighty God could have achieved the desired results? And then think of this "murderous" deed being "the heart of Christianity and the only way of salvation"! A little reason applied to the crucifixion-salvation story will show how absurd it is. If man has a soul and that soul is immortal, it is a scientific fact, just as true and real as day and night; and one or a dozen murders, belief or unbelief, prayers or no prayers, do not alter that fact. We shall enter the next world—if there is one—just as helplessly and involuntarily as we came into this one. What the conditions are there, if such a place exists, no one knows, and any one who claims to have such knowledge and who accepts a salary for dispensing it, is taking money under false pretenses. Investigation will prove this.

Here is another sample of how man throws away his reason in order to remain orthodox. In the same issue of the publication mentioned above, under the heading "Nuggets from the Convention Goldmine," Mr. George Innes, secretary of the Board of Trustees of Cairo University, says:

"When I heard a Christian leper in India say, 'I thank God he laid leprosy on me because of the lepers I was thereby able to lead to Christ,' I thought how like Christ, who let God lay on him the leprosy of sin."

When such statements as this are published as

"nuggets" of Christian philosophy, words lose their meaning and it seems almost hopeless to define good and bad. Why do otherwise sensible people make themselves ridiculous by uttering such absurdities? We admire Christ because it is claimed he cured a leper. No one will dispute that it was a good act and a good example. If Christ, or any one else, had intentionally given leprosy to some one, just people would condemn the act. If God "laid leprosy on," it would seem consistent to think that he could have "taken leprosy off." Would not taking leprosy off have led more men to Christ? Apply the proposition to yourself, provided you are not too orthodox.

Such statements as the above show how religion impairs reason, or, rather, how man will try to dull his reason in order to be true to his faith. That people can pray to, worship and sincerely love a being that would inflict them with leprosy passes all comprehension. It would be possible to understand their worshipping a being that relieved them of such afflictions. But would not a moment's thought show that there is no personal god—a supreme intelligence that takes particular interest in man—directing such things? Leprosy is spread by bad living and bad sanitary conditions. God never grows a rosebush on an iceberg. This line of reasoning is lost on a person who is orthodox, because his mind is poisoned by "faith." That is the reason he is dazzled by such "nuggets" of religious thought.

If ministers and religious writers, when questioned about God and his workings and his, or their, inconsistencies would come out honestly and admit that they know nothing about it, we could then have some respect for them.

In an article on "War Prayers" in the *Literary Digest* of June 8, John Oxenham is quoted as saying: "There are Higher Powers still, only waiting to be called upon for the help that is so sorely needed to assure the speedy and final triumph of right over wrong. It is on record that when the triumphant German hosts were sweeping on Paris in 1914, and suddenly swerved and gave up, Lord Roberts was sitting with Lord Kitchener, and when the telegram announcing their unlooked-for retreat was handed in, Lord Roberts, a firm believer in prayer, exclaimed, 'Only God Almighty could have done this.' 'Somebody must have been praying,' said Lord Kitchener."

It would be interesting to know what replies Mr. Oxenham would make to the following question: How do you know there are "Higher Powers"? How do you know they are "only waiting to be called upon"? Haven't they been called upon? What are those "Higher Powers"? Why don't you call upon them or tell some one else how to do it? Why don't they act without waiting to be called upon?

In regard to "God Almighty" having been responsible for the "unlooked-for retreat" of the Germans, no doubt the military authorities have given or will give a military reason for it. But if "God Almighty" did cause this retreat, why did he wait so long, and why has he apparently dropped the whole business since then? Why didn't he save Belgium? If we say that God is helping the Allies now, we must admit that he helped Germany in the beginning of the war.

It seems unreasonable that Lord Kitchener should have said, "Somebody must have been praying." It is irrational. If it is true that "somebody must have been praying," and their praying turned the Germans back—and no one will deny that this is the purport of the assertion—then, when the Germans come sweeping forward, instead of ordering his men and guns into action, it would be consistent for the general in command to issue an order for Captain Smith to pray to the "Higher Powers" that are "only waiting to be called upon," and ask them to turn back the Germans as they did in 1914. Would any general do it? Most emphatically no! Why not? Because he knows nothing of any "Higher Powers only waiting to be called upon"

and that gods and prayers are not to be relied upon. Those who say such forces *are* to be relied upon ought to prove their doctrine or stop preaching it.

If God is related to this war in any way, he stands in one of the following positions. He is ignorant of it; he wants it; he has not the power to stop it, or he is indifferent. Even the orthodox cannot deny this. Which position does he occupy—and why?

Orthodoxy stands for delusion, stagnation and mental slavery.

Rationalism stands for investigation, progress and liberty.

Honolulu, Hawaii.

V. D. DOTY.

## Liberty Is Man's Salvation.

In Jack London's "Sea Wolf," the man Wolf Larsen, in the course of an argument, is made to say: "One man cannot wrong another man. He can only wrong himself. As I see it, I do wrong always when I consider the interests of others. Don't you see? How can two particles of the yeast wrong each other by striving to devour each other? It is their inborn heritage to strive to devour, and to strive not to be devoured. When they depart from this they sin."

Then, after Van Weyden had quizzed him about altruism and about his knowledge of Spencer's philosophy, he denies that man acts first for himself, next for his offspring, and next for the race.

Larsen exclaims: "I wouldn't stand for that. Couldn't see the necessity for it, nor the common sense. I cut out the race and the children. I would sacrifice nothing for them. It's just so much slush and nonsense. . . . With immortality before me, altruism would be a paying business proposition. I might elevate my soul to all kinds of altitudes. But with nothing eternal before me but death, it would be immoral for me to perform any act that was a sacrifice." "I must not lose one crawl or squirm if I am to get the most out of the ferment."

This attitude of Wolf Larsen is very common among men of a certain school of thought. At the present time the idea seems to prevail as a national philosophy among the Germans. I have met with individuals among the radicals who hold some such belief, and strange to say, they, like the Germans, profess to get their inspiration from the study of evolution.

Here is the reason so many Christians, finding that a man rejects the inspiration of the scriptures and denies the existence of a God or a future life, exclaim: "If I believed as you do I would not be restrained from committing any sort of crime."

Just why a Christian always leans toward evil instead of toward good, the moment the fear of punishment is out of the reckoning, has always been beyond my comprehension. No doubt it is because of the fact that morals and religion mean the same to him and neither means anything except as it affects his own personal salvation. But why should a professed evolutionist reach practically the same conclusion? Too many persons get the idea into their heads that as individuals they are independent units in life, owing no obligations to the rest of the human family, and they reason much as Wolf Larsen reasons. The only way to cure them would be to put them on a desert island, naked and without tools or companions, and then let it gradually sink into their heads, through bitter experience, just how much they are obliged to their fellow men.

Too many have the idea that might is right and that by strangulation methods they can justly appropriate the things that belong to others and thus enhance their own well being—physical, mental, moral. Each generation of men lives over again the lives of those who went before, for the most part, and each succeeding generation inherits from the preceding generation some slight advance and leaves, perhaps, to those who come after, another slight advance.

But the fact that man has evolved and made his way up from the plane of the beast furnishes no

reason whatever for him to hold to the beastly idea that he must devour or be devoured.

Those reasoning in that way do not comprehend that man has a threefold nature—physical (animal), intellectual, and moral. Man's life is not complete unless the three phases of his nature develop in unison. Monarchy and Theocracy have both conspired, and by their nature always must conspire, to defeat the normal development of the human being. They have enslaved the body and they have enslaved the mind; and when the body and the mind are enslaved the moral nature shrivels and the man goes back to the beast from which he sprang.

It is said that the Germans delight in bombing unfortified towns, and that they felt perfectly justified in so doing, until the Allies were forced to reply in kind when the Germans could no longer see any justice in the practice.

Now, the scriptures say thou shalt not kill, thou shalt not steal, and the Christian knows killing and stealing to be wrong and immoral because the divine Being has so ordained; but as a matter of fact man has learned by just such methods as are the Germans that bombing defenseless populations is wrong, is immoral, because as a retaliation measure *they themselves suffer death and maiming.*

That's all there is to morality. Man has learned to know what is good or bad, right or wrong, from experience; and he has passed his knowledge along from generation to generation. But always there are individuals and there are nations who cannot believe that fire will burn until they themselves have put their fingers into the flame.

Now, just for example take this idea which the Germans are trying out. It seems to be pretty well established that they are entertaining the ancient Roman idea that they can dominate the world, and it has been drilled into their people that the well-being of Germany depends upon the extermination of any and all who oppose their plan.

It is just as easy to train the mind of a nation to rob and murder and despoil for the good of the Fatherland as it is to train them to sacrifice their own lives and chances for betterment and development for the glory and the "good of the church," as the Catholics have done wherever they have gotten control of a government. But history has proved that all men cannot be thus imposed upon and their aspirations stifled, and it has come to pass that a moral force known as democracy has developed in the world and democracy is only a word to express the truth that individualism is secure only so long as it acknowledges the rights of others.

Germany, then, starting out on the theory that she must devour or be devoured, that might is right when might triumphs, runs afoul of a moral principle which has developed in man's consciousness and which under the name of democracy places a protecting arm around its fellow man and is willing to go down to death in defense of the idea that the *other fellow* has a right to live, to prosper and to be happy.

Experience has taught mankind that this principle means life and growth and development, whereas the other idea means retrogression, moral decay and a return to the principles of the caveman.

This being the case, why then does the Christian think that if he were free from a belief in the existence of a God and in future life he would be justified in committing any sort of crime? And why is it that certain radicals get the idea into their heads that as individuals they are a law unto themselves and owe no obligation to any one, man, woman, child or society? The Christian may get the idea that aside from personal immortality the word immortal has no meaning, but the evolutionist can have no such idea, for the very word evolution must reach him that man is immortal. That he dies and that his spirit leaves the body and floats away into space—to heaven, to another world—is a proposition that has no possibility of verification; but that man's spirit inhabits this old earth after he is gone is perfectly clear to me. Man passes his spirit, his influence, his thoughts and his

deeds from generation to generation, and always will so long as the human race shall last. The noblest inheritance we can achieve is the heritage of Liberty, but Liberty dies if we deny it to any or all of our fellows, and at its death Time begins to retrace its passage and man to totter on his throne.

It undoubtedly is the heritage of the animal man to devour or be devoured, but it is the heritage of the moral man to do not to others what he would not have others do to him. And this is the heritage that has enabled man to reach his present estate. It is the conflict between his animal nature and his moral nature which keeps the pendulum of Life swinging forward, then backward—a process that will end only when the idea of democracy at last overcomes the twin devils of autocracy and theocracy, and man at last realizes that in order to be free himself he must put no chains on his fellows.

GEO. H. LONG.

## Visits to New York Churches.

### III.—A Spiritualist Church.

Our party numbered five—The Lady who goes to church with me; Mrs. Blank, a believer in "Divine Science"; the Doctor, an intelligent theist; an Agnostic, and myself, a hard-bitten Atheist.

We wandered north till we reached 902 West End avenue, and when we entered we found the back-parlor filled with people, all facing the front-parlor, which was dark and apparently empty. Although seats in the front row were vacant, we were not allowed to occupy them. Mrs. Blank and the Doctor, however, succeeded in sitting in two of them—and thereby hangs a tale.

We had come to hear "lectures and messages by Olga and Mrs. Schaefer" at the "Church of Nature's Divine Revelation."

After the singing of "Lead, Kindly Light," subjects were called for, and although there are many matters on which we wished enlightenment we decided to sit back and observe the happenings. Persons about us began naming their subjects, "Love," "Matrimony," "The Spiritual Significance of the Lord's Prayer," "Luck, Good and Bad," etc. These were all written in a book by Mrs. Schaefer, who counted them and announced the total as fifteen.

Mrs. Schaefer deserves a paragraph all to herself. She is a medium-sized medium, with a hard unyielding face. A narrow slit marks the place where a mouth is usually found, and when her bloodless lips were not drawn tight in a disfiguring grin they were shaping words of reproof for those of "the friends" who persisted in whispering. She was not a gentle person, and she told one young lady that if silence was not obtained she (Mrs. Schaefer) would put the young lady out. The Doctor refused to name a subject, remarking that he came to receive, not to give, which moved Mrs. Schaefer to bite out: "Here we do not demand, we take what's offered." That silenced the rest of us, so the meeting proceeded.

The "subject" taking was followed by a long prayer, and then "Olga" entered. She proved to be a young white-faced, sunken-eyed damsel of about 22 years. After her entrance the "creed" was read, and although we listened carefully, it was as Greek to us, excepting the last line, which ran: "We believe in the Fatherhood of God, the Brotherhood of Man and the leadership of Jesus."

Olga seated herself facing the audience, and the lights were extinguished, excepting two small frosted globes near the ceiling. Mrs. Schaefer then read out the subjects twice, when Olga promptly fell asleep. A moment later she was possessed by a spirit and began a long, rambling tirade against us, a tirade composed entirely of platitudes and weird science, for verily the spirit that possessed Olga may know all about the future, may know the correct answer to that baffling question: "Will my husband take a journey?" But of truth that same spirit knows little of the stars, planets and comets, which she assured us moved in regular orbits without ever clashing; and that same spirit's account

of our medical science moved the Doctor to laughter.

The "tirade" was supposed to be about the "subjects," and at odd moments we noticed that a vague connection existed between them and the words of the "possessed" Olga. For instance, with reference to matrimony we were told that "South Sea Islanders are very often more truly married than ourselves," and that birth-control is wrong and bad because when a new life is created and then prevented, the act rendered the user "a real murderer." This is a sample of the treatment accorded the "subjects."

Olga finished her lecture and the spirit promptly left her. Mrs. Schaefer announced the taking up of the usual collection. "The seats cost twenty-five cents each, and you are requested to give as much over that as you can spare." The seats cost twenty-five and yet Uncle Sam fails to collect his war-tax because the performance is labeled "Religion."

Olga reentered and again went into a trance. We were allowed to ask questions. The first woman who spoke asked: "Will my husband take a journey?" Olga promptly forgot her trance and answered: "We are not allowed by the law to answer questions of the future." The lady then asked: "Is there a change due in my husband's business which will necessitate a journey?" and Mrs. Schaefer rebuked her for repeating the previous question. Olga interrupted: "That's all right; she says, 'Is,' not 'will.'" Here Olga became "possessed" and assured the anxious wife that her husband is to journey in the near future. Evidently the spirits are familiar with our law and dare not run contrary to it.

Several more questions were answered, and messages came for everyone in the front reserved row except the Doctor and Mrs. Blank, who were ignored. However, the two ladies whose seats were usurped by my friends received messages, although they sat in the back. This interested us, and we believe it is a point worth investigating. Anyhow, it suggested an answer to the question: "Why do Spiritualists always *arrange* the location of everyone at the seance?"

We ceased our "verbatim report" at this point, but here is our summary:

1. Olga can be "possessed" or unpossessed at a moment's notice.
2. The "spirits" have a healthy respect for American district-attorneys.
3. Olga "hates our filthy money and does not need it," but "the church needs money, so give freely."
4. Olga's spirits know nothing of astronomy.
5. Olga's spirits know nothing of medicine.
6. Olga's spirits are much interested in the petty affairs of this life.
7. Olga believes in the augurs of ancient Rome and the oracles of Greece.
8. Olga believes literally in the Bible miracles—David Hume to the contrary notwithstanding.
9. Olga contradicted herself at least six times.
10. Olga caused two learned medical people to exclaim: "Poor girl, a neurotic like her should be under observation."

So endeth our journey into Spiritualism, or at least so endeth our journey into the church, because when we came out we had a very peculiar experience. We met a young lady who was thunderstruck by the message she had received. Olga told her: "You work for a watch concern, but soon you'll have to work for a firm by the name of Waterman." The young lady asked us if it were not marvelous. We agreed, and inquired if she had ever been there before. She said, "Yes, but that does not explain it; for although I've told Mrs. Schaefer I worked for Ingersoll, I've never told Olga; and anyway Mrs. Schaefer would not remember me."

Such, my friends, is the critical acumen of those persons who support the people whose calling it is to tell us that the dead live.

FRANCIS S. MERLIN.  
President New York Secular Society.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . . \$3.50  
Two new subscribers . . . 6.00  
One subscription two years in advance . . . 6.00

One advance subscription and one new subscriber, in one remittance 6.00

To subscribers in Canada, \$4.00 per year.  
To other foreign countries, \$4.50 per year.

Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

(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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### ACCUSED MINISTERS AND MORALITY.

From Ida Ballou Robinson, Connecticut.

To the Editor of The Truth Seeker:

In the Boston *Herald* of August 21 we read the cruel and revolting details of a brutal murder at Wells, Maine, wherein a Baptist preacher is accused of killing his wife that, evidently, he may be free to woo and wed a 17-year-old girl who might easily be his daughter. In fact, he had a daughter of 14.

Now, whether the "pastor" be guilty or not does not affect the point at issue.

These sensational stories of Baptist ministers are the worst knockout blows theology can receive, for it is undeniable that the chief support the church has is the superstitious idea that it is needful to morality. We neglect our duty when we do not stuff young minds with worn-out teachings—teachings proven again and again to be false and untenable, but "necessary to morality."

Now, how can a reasoning mind possibly get by facts like the evident crime of this preacher, and be able to sincerely believe and affirm that the church is necessary to the young especially and a comfort to the aged?

When the mind, weakened by disease, and the dread of approaching death, grasps eagerly, childishly at any form of consolation held out to it, what argument can logic possibly find in that? When youth looks trustfully, reverently, up to experienced as well as loved instruction and accepts as the truth the word as given, and governs its acts and impulses accordingly—only to find in later years it is all based on falsehood, or, at most charitable interpretation, a mistake—what result can such teaching have but a pernicious one? So far as the ministerial vocation is concerned, I myself, from my very limited experience and opportunity for observation, feel disposed to a charitable view. To begin with, a ridiculous superstitious divinity is around a youthful pastor. He becomes a ladies' pet "Capers nimbly in a ladies' chamber

To the lascivious pleasing of a lute," for alleged "spiritual" aid.

And society throws an alluring halo of superiority about his position—it becomes a coveted position—"the minister's wife." He is peculiarly thrown into temptation and an easy victim to designing dowagers. And still further he is seldom fortified phrenologically by nature to withstand and be proof against such wiles and arts, for a ladies' pet must first be a "mamma's pet"—an irresponsible, brainless boy doll—or a cruel Bill Sykes hid under a glossy silk hat. For a manly lad and a brainy, self-reliant lad instinctively turns aside from the pulpit.

Now, I wish to say right here, and say it plainly, that I know there are good men in the pulpit—good, self-reliant, helpful men—men who are manly—men who have helped others mentally and made the cares of life easier to bear; but that it was because of their belief and their vocation I emphatically deny. They are so despite the incongruity of their false position. It is true their position does enable them sometimes to be a special help—some other position would not give the opportunity—but it is they themselves who are the help, and not the medium of any outside help above or around.

Surely it is not difficult to prove this. It is indisputable except to a mind hedged about by superstitious fear and prejudice. Therefore, we lay down the paper with the revolting details of a cruel murder, satisfied that once more we can show that it is possible to live a clean, normal, sane life outside the fold of the church; that the public can plainly see if it wishes that when a crime like this can be possible within its sanctuary it is not a necessary ful-

crum for the young or the old—instead a moral life must be its own support.

We are living in a momentous epoch just now; the world is being tested, and it will rise or fall as it is found in the balance of time—and it is on the Truth and the Truth alone we can place our hope.

Dare we then encourage falsehood if we wish to be free?

### MEN, INSECTS AND GODS.

From V. Sprague, Tennessee.

To the Editor of The Truth Seeker:

The fact that Jehovah has not taken the slightest means to put a stop to the war gives the impression that his old fear of "chariots of iron" is still present. This stand of his has evoked criticism from a class of people who are almost tickled to death at seeing his waning power. The criticisms appear to be justified from the general way of looking at subjects of this kind. The patience he displays in not answering his critics shows forbearance on his part, but every question has two sides, at least. Although my affiliations with Jehovah are slight, I have a certain amount of liking for the old gentleman, for the quiet and sly humor he evinces at times. His seeming helplessness has awakened my sympathies, and I would like to take up the cudgels in his defense; not with any idea of a reward, but solely to set my conscience at rest by defending this has-been. The downtrodden and the maligned have always appealed to me. We must remember he is extremely old, and that age demands consideration.

Time must hang very heavily upon him, so we should not begrudge him the little pleasures he may get by watching the antics of man in butchering, pillaging, and other Christian pursuits. Many tedious years could thus be whiled away.

The side of Jehovah which I wish to present is not the side shown Moses, but the very human side of enjoying a joke and paying no attention to the cries for succor from those inferior to him. Just imagine the ingenious humor he evinced when he called into being myriads of mirth-producing animals, insects, and vegetables, whose grotesque shapes and features excite our laughter. How his sides must have trembled with mirth when he viewed the finished product of his labor. How he must have roared with glee when Abraham, Isaac, Noah, and Lot presented themselves for inspection, particularly if they resembled the parties under those names, as depicted in the "Bible Comically Illustrated," or when he endowed certain persons with noble ambitions, and then through environment or other causes, forced them to fill some lowly position; or, on the other hand, picking out those of inferior ability and showering upon them all the perquisites of life. Again, after endowing man with a thinking capacity whereby he is led to believe that he is God's masterpiece, master of all animated nature, and destined for immortality, he then feeds him to the worms! Of course this is a rough joke on man, but it is also rough on the polecat that it cannot get away from itself.

Certain humans who have a bent that way set themselves apart for the study of insect life. They are called naturalists. Now let us compare the actions of these naturalists with those of Jehovah under similar circumstances and see if they differ much. The naturalist will spend years in watching the habits of ants and bees. He will see that these insects are community-loving tribes, that they have queens, workers, drones, and soldiers. He has found out that the bees excel man in one particular at least; for they can regulate sex, or even change a worker bee, a neuter, into a queen; that they love their queen and their homes, and to protect these will enter into terrible warfare. In their battles homes are destroyed and families disrupted; individuals are torn asunder and horribly mutilated in various ways; but the naturalist calmly looks on at all this slaughter, cruelty and misery with a smiling face. All he thinks is necessary is to record in a book the result of his observation. The naturalist also knows that in times of peace these insects exhibit signs of love; and

when attacked, those of rage and hate and become cruel and oppressive. He can tell by the emotions exhibited while they are being dismembered that these insects suffer pain; in fact, he can gauge pretty fairly what they are passing through by the emotions displayed, so similar to our own under like circumstances. How do we know but that these insects look up to man as their God? If so, in times of anguish, torment, or extreme peril they call upon man, their God, to put a stop to all their sufferings. But their only answer is silence, for man pays as much heed to their piteous cries as man's God does to his.

### ARE WE IMMORTAL?

From Francis Alger, Massachusetts.

To the Editor of The Truth Seeker:

If man is immortal, then he must have been so before he appeared on this world's stage.

Was John Jones of this life the same individual in some previous life, of which he and we know nothing? Are there a series of existences which humanity has to experience, each one being forgotten when a new one takes its place? Who can answer? Unless identity, personality, remembrance are features in each cycle, how can it be claimed that John Jones, if he exists, or seems to exist, in two or more lives, is one and the same person?

Some unknown form of Immortality may be a reality, but the evidence of it is too weak as a foundation to support any superstructure in favor of a future life.

Perhaps the best evidence that exists comes under the head of psychical research and intuitive evidence. Able thinkers have claimed this; still the thinking world wants stronger proof.

To talk about the necessity of Christian faith to make these matters clear is worse than absurd.

True, we accept many things that we have in no sense individually proved by actual experiment. For instance, the various distances of the heavenly bodies from us; their rate of motion through space; the substances in the sun, as determined by spectral analysis; the velocity that light travels; the wonderful properties of radium, etc. We accept these statements as true, knowing them to have resulted from scientific research.

Christians are fond of saying that Christ brought life and immortality to light, but they forget that the first step is to prove that any such being—human and divine—ever existed. This certainly has never been done. All persons wishing to investigate the subject should read "The Historicity of Jesus," by Arthur Drews. Even if Joseph and Mary had a son Jesus, this would have no bearing on the subject of man's immortality; and if, as is too often claimed, Mary had a son by the Holy Ghost, the case is most unfortunate. Our life on earth is certainly, so far as we can judge, totally inadequate as a school, to fit and train certain men properly. Too many things here are—to all appearances—at loose ends; so many men and women are surrounded by evil, and some, we can almost say, are born with a halter about the neck. Chance, rather than a providence, seems to rule the world. I say "appears," as we have no sufficient evidence of any other existing force.

State prisons, reform schools, and even death as punishment are often necessary to protect honest men from the criminal class.

The late M. J. Savage was a firm believer in immortality, and in regard to psychical research, he said: "The world is getting ripe for it; we are on the edge of it, and I believe with my whole soul that it will not be long before immortality will be as much discovered as America was by Columbus." I should like for all this to be true, but feel that he is over-credulous.

The Brahmins and Buddhists believe that we exist in the material world over and over again; also that each life has some bearing and relation to all the previous ones, and that every form of existence is a step in the direction of progress.

Victor Hugo said: "When I go down to the grave, I can say, like many others, 'I have finished my day's work,' but I can-



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

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

### The Dust.

I am the dust, and I creep and crawl  
In at the window and over the wall;  
Over the pictures and over the books,  
And gather to rest in the unswept nooks.

I am a part of all that has been,  
Living or dead the world within,  
Dissolved by time and freed by rust  
To a million million fragments of dust.

Dust of the monarch and dust of his  
crown;  
Dust of the cap and bells and the clown;  
Dust of the warrior, and dust of his  
sword;  
And dust of all the hosts of the Lord.

Dust of the slayer and dust of the slain,  
Dissolved in the whirling void again;  
Dust of the women who gave them birth;  
And dust of all living and dead of the  
earth.

Out in the farthest atmosphere  
I float and drift as I drift in here;  
Shining in rays of the uttermost stars  
As I shine in the beams of the casement  
bars. —M. E. BUHLER.

### Johnny Writes About the Yanks.

If the English "kid," meaning the boy who is all boy and about thirteen years old, constitutes (says the *Literary Digest*) as reliable a barometer of local public opinion as does the American "kid," there is good reason for pride in the effect produced by the Yankee soldiers who have passed through England recently on their way to France. The young Englishman has sized up the "Yank," and tound him, by and large, a splendid institution.

The following expressions of opinion are found in school compositions, collected in Romsey, England, and sent over by Lieut. Morris S. Wineck, a young doctor from Hartford, Conn. We copy from the *Hartford Times* this opinion by Stanley G. Butts, a young Englishman, aged eleven years:

"The Americans, or Yanks, as they are called, are very tall men, mostly all over five feet six inches. There are hardly any under five feet six inches except the men from Washington and about there, and they are rather small. Most of the officers have two gold teeth, one each side of their mouth, and they all have plenty of money, or seem to. They are always eating, officers and men alike, and you often see them strolling along the street eating gooseberries, strawberries, oranges, bananas, cakes, and so on. They march by our house almost all day with their towels when they go bathing, and when they go for a long march they are armed with rifles, bayonets, pistols, and a kind of wooden club. The American officers do not say left, right, left, right, when they are marching, but one, two, three, four, one, two, three, four. They are very liberal with their money, for they very often give pennies to the children. They like going out in the evening with young girls. They have done a lot to help us in this great war, and a lot to hinder the Germans, and with their help hope the war will be soon over, and victory for the Allies. They are over a half-million over at the Front now and the Germans now know that they can fight when they think they will."

Thomas Crew, of the tender age of twelve, has solved the problem of where the appellation of "Yank" came from. Says Thomas:

"The Yanks are so called because the French gave them that name when the War of Independence was on, but the English generally call them Yankees, but they are really Americans. The Yanks' favorite game is called baseball, and they often can be seen playing it in their spare time. The Yanks have started to go out to France, and the Germans have already found to their cost that the Yanks can fight when they want to. All Yanks are very fond of chocolates, and cookies, crackers, and pastries. England is getting much

bacon from the Yanks' country now, but it is very fat. The Yanks' national flag is the stars and stripes and forty-eight stars on it, but the war-standard is an eagle with its wings spread out. The Yanks' national anthem is called the 'Stars Bangled Banner.' The Yanks have no king, but a President Wilson."

Further tribute to our skill at baseball is paid by D. McReath, who is also twelve years old. He says:

"The Yanks are American soldiers. They have only lately joined the war, and they joined in to give liberty to all the nations. Their chief game is baseball and this they can play with skill, and can catch, bat, and throw the ball quite nicely. They can also run rapidly without hurting themselves, which shows they are strong men and they are big built. They have no King, but a President, who is changed every four years. Their President at this time is called President Wilson. The first ship that sailed from America to England loaded with American troops was greeted immensely by the English, for the fear was a lot greater then, than now of U-boats. The Americans are doing us great service in France as well as exporting food to our country."

Finally, Thomas F. J. Moody, thirteen years old, testifies to the ties of blood and friendship joining the Yank and Briton. Here is the way he tells it:

"The name Yanks or Yankees is given to the Americans. The Yanks have come to join the Allies in the world struggle. Already there are a million in France doing their 'bit.' The Yanks are a English-speaking people and they have the spirit of their English forefathers. The English and the Yanks are often described as Jonathan and David. But the Yanks are not all of English descent, some are negroes, some are French, and in fact some of every country in the world. There are Germans, but they do not count. The majority, however, are English. In one American song they sing 'We are not coming back till it's over There,' and they mean it, too. The Yanks like to chew tobacco or spearmint chewing gum. There is one day all the Yanks remember, the anniversary of the Declaration of Independence, July 4."

### Birds Happy on Battlefield.

Curiously enough the birds whose seasonal migrations take them to northern France and Belgium returned there this year as usual and seemingly unafraid nested, reared their young and sang while the battle raged about them. A member of a Canadian Highland regiment wrote home:

"As morning was dawning the Colonel led us back to the trench we had captured. We began to make ourselves more secure by digging deeper and building the parapet in front. As morning broke the birds in the woods beyond broke into happy song.

"I stood up in the trench and looked across to the battlefield of the night before. What a sight! The bodies of Highlanders and Germans were lying all around, having paid the price of war. What a contrast! On one side peace and tranquillity, on the other bloodshed and death!"

Another soldier wrote:  
"We have a favorite blackbird that sits up in a tree above us, and answers when the men whistle to it, no matter how heavy the firing may be. I was amused to watch two old magpies the other day. They wanted to cross over to the German lines, but every time they started to leave a row of poplars just below my shelter there would be a crack from some rifle and back they would turn and perch again to chatter about until they had plucked up courage for another try. Then the same thing would happen all over again."

And a member of the London Honorable Artillery writes:

"Just by our trenches there is a wood, and although it is riddled with shot and shell both day and night, you would be surprised to know how full of life it is.

There are two or three nightingales that sing most beautifully, at least one pheasant, one green woodpecker, a tree creeper and of course the usual thrushes and black-birds. Isn't it strange that they should choose a place like that to nest in? But it is very comforting to hear the old familiar woodland notes again."

### School.

His seat was by a window: so he dreamed.  
How could he study when the sunlight gleamed

In small, sweet shapes like wild things tame enough

To dart to him and touch his hands for love?

While there were profiles carved in every cloud

To mark as grim or ludicrous or proud,  
And agile shadowings to writhe and crawl  
Like ghostly spiders up and down the wall,  
He could not help but turn their way to look.

His eyes, that would not follow down his book

The muddy trudgings of deliberate words,  
Reflected blue and silver flights of birds.  
You would not think that just a window space

Could hold so much of loveliness and grace.  
But once, when a frail scrap of paper moon  
Enchanted him from 10 o'clock till noon,  
They moved him to the middle of the room.  
He learned his lesson then for very gloom

Until, came glowing to a nearby chair,  
A little girl with sunset in her hair.

His soul rekindled, and the pale dreams came

To warm themselves once more at this new flame.

He pushed aside the dusty Greek, he had  
A different way to read the Iliad.

While through cold ashes others groped to learn,

He lit the towers of Troy and saw them burn. —WINIFRED WELLES.

### The Man Who Invented the Peanut

The peanut has not always been with us, as some of the men past fifty can testify. Indeed, according to the *Pittsburgh Dispatch*, that delicacy was popularized by a man who died this summer:

"There died the other day at his home in Norfolk, Va., Thomas B. Rowland, aged ninety-three, 'the father of the goober.' The present generation of peanut lovers probably presumes that we have always had the peanut, yet men not much past middle age can recall when peanuts were eaten almost by stealth, when they were yet to become a national food familiar on every ball ground and circus stand. In those days you could buy a quart for a nickel—another illustration of the H. C. of L. in these times.

"Rowland returned to his native state after the war to find a land of desolation. He entered the produce business, and one day had the idea that there was a possibility in the peanut, a popular comestible among the Southern natives. He tried to interest some of his Northern customers, who were dubious and reported peanuts were hard to sell. Rowland, according to the story, hired the loudest voiced vender he could find, equipped him with a pushcart and a roaster, and the cry of 'Red roasted peanuts, five cents a cup,' startled Northern passersby. Curiosity triumphed and the peanut came into its own. The Italians took them up, and soon peanut stands were a familiar part of every street scene in the centres of population. One of the Italian vendors, Petroni by name, had the enterprise to interview P. T. Barnum and secure a concession from him for the sale of 'goobers' at the circus, the first appearance of the henceforth indispensable feature of the grandstand and bleachers.

"Rowland lived to see the peanut, once 'hard to sell' being raised by the millions of bushels and sold at prices that he never would have thought possible, extolled by dietitians and manufactured into a variety of foods which have given it the dignity of a place on the menu and among the staple crops of the country."

### Local Flatness.

Uncle Bill, hearing an explosion in the immediate neighborhood, said to his small nephew, sitting in the automobile beside him: "Get out, Jimmy, and look at the tire, and see if it is flat."

"It looks pretty good," said Jimmy upon inspection; "it's only flat on the bottom side." —*Everybody's*.

### Irrepressible.

A hard, little, never-say-die Tommy who had been captured by the Boches' refused to work, and tormented his captors by continually shouting:

"We gave ye hell at the Marne, didn't we, Fritz? We gave ye hell at the Marne, eh?"

He continued this, undaunted by their threats, for many days. Finally, the officers, exasperated, offered him the choice of either being shot or getting into a German uniform and submitting to the discipline of a German soldier.

After a struggle he gave in, and the first night his new Boche comrades welcomed him to their ranks and demanded a patriotic speech. Tommy rose and said:

"Well, boys, I can't say anything good now about those Frenchies and Tommies over there; but, ye know, they gave us hell at the Marne, didn't they?"

### The Origin of "Gringo."

It has been said that the word "gringo," used in Mexico as a nickname for the people of the United States, was an imitation of the first words of a song popular at the time of the Mexican War, commencing "Green grow the willows." The word "gringo" is a Spanish epithet applied to all foreigners, and in Mexico especially to the people of the United States. It has nothing to do with the words of the popular song mentioned, but is a corruption of the Spanish word "Griego," "Greek," which was applied by the uneducated classes in Spain to all persons of foreign speech.

### No Use for It.

Janet, aged nine, was taken by her mother to lunch at the house of a friend.

The hostess was of the talkative variety, and, in her enjoyment of certain interesting little incidents she was relating, quite forgot to give Janet anything in the shape of food.

After a lapse of several minutes, Janet could endure this situation no longer. So, raising her plate as high as she could, she demanded in a shrill voice:

"Anybody here want a clean plate?"

### No Exemptions.

A recruiting officer in Germany determined that no prospective soldier should elude him. One man said he was too old, but the officer replied: "Von Hindenburg is seventy-two, and he's in. Get a gun."

Another man with one arm came up to claim exemption, and the officer said: "The Kaiser's in. Get a gun."

Finally a woman brought her half-witted son, and the officer said: "No matter; the Crown Prince is in. Get a gun." —*Everybody's*.

### Economy.

The schoolmaster was giving the boys a lecture on thrift and pointed out how squirrels stored up nuts for the winter, says the *Minneapolis Tribune*. Then he asked for another illustration on thrift in animals, and one boy cried out:—

"A dog!"

"A dog! In what way does a dog practice economy?"

"Well, sir, when he runs after his tail he makes both ends meet."

### Big Job in Sight.

A Minneapolis laundress, a negro woman, patriotic supporter of the Red Cross, was among the thousands who witnessed a recent Red Cross parade in the Mill City in which fifteen thousand white-clad women participated. In telling a Red Cross worker how she liked it, she said:

"Lawdy, missus, it suttinly was a gran' spectacle. Nevah in mah whole life did I see so much washin' at one time."

### Where It Helps.

"Do you think early rising is good for your health?" asked the languid city visitor.

"I don't know about my health," replied Farmer Cobbles, "but next to sun, rain, and fertilizer, it's the best thing there is for crops." —*Birmingham Age Herald*.

## DEPARTMENT OF ECONOMICS.

## Arkansas Disqualifies "Agnostic" Witnesses.

One of the most remarkable controversies ever staged in a deliberative body was witnessed in the Constitutional Convention yesterday forenoon, says the *Arkansas Gazette* (August 18), when, as many of the delegates declared in their speeches, an ineffectual attempt was made "to abolish God from the constitution."

This statement was denounced as blasphemy by the Rev. E. P. Alldredge, pastor of Immanuel Baptist church, Little Rock, the only ministerial delegate in the convention, who, with Judge Jephtha H. Evans, for 22 years on the circuit bench, led the fight in support of an amendment offered by O. N. Killough of Cross. The amendment provided that belief in a Supreme Being should not be required as a qualification for a witness.

There was not a quorum, which is 58, at the opening of the convention. At no time were there more than 54 present, and at times there were fewer than 50 in the hall. At the very first Mr. Killough raised the point of "no quorum." This was admitted, but many of the members insisted that they could consider questions over which there would be no controversy, and thus save time, so that these questions might be presented to the convention next week for formal ratification.

This seemed to be a fair proposition, and the members settled down to the article on miscellaneous subjects with a vision of finishing it all, with little or no debate.

The secretary read the first section: "Section 1. No person who denies the being of a God shall hold any office in the civil departments of this state, nor be competent to testify as a witness in any court."

Unexpectedly, this opened up one of the bitterest debates of the session, when Delegate Killough offered an amendment to strike out the words, "nor be competent to testify as a witness in any court."

It was opposed by Delegate Henry Moore, as he said its effect would be to abolish the sanctity of the oath.

Judge Evans favored the amendment offered by Delegate Killough. "It is not a question of the fear of future punishment on the part of the witness, but depriving a party of any possible light that might be thrown upon his cause by the witness," said Judge Evans. "I deny that belief in a Supreme Being has any weight upon the testimony of a witness. We are simply adhering to an archaic rule developed in the dusty cloisters of the past. All of us know that the administering of an oath is a mere matter of form. It is preposterous to hold that a witness must have any sort of a hazy, nebulous, indefinite idea of some kind of a deity, or to be in fear of hellfire, to make him tell the truth. I hold that even conviction of a felony should not disqualify a witness, for after all the jury is the judge of a witness' credibility."

Delegate T. A. Pettigrew said it is a doctrine that was recognized even by the ancient Greeks and Romans, who swore by their gods, and that in all his experience he had never known any witness disqualified because of this prohibition.

Delegate Jordan Sellers said that the provision is an invitation to perjury on the part of a witness who wants to qualify.

Delegate J. M. Futrell said he did not believe an Atheist or Agnostic should be denied the right to make a statement of facts, although it would be a farce to administer an oath to such a witness. "But," said he, "I would hate to see the pronouncement go out to the world that this convention does not believe in the sanctity of an oath."

"It has been suggested on this floor," said Mr. Moore of Monroe, "that if the Lord's Prayer or the Ten Commandments were submitted to this convention, there are delegates who would move to amend by striking out some of the words as surplusage, or adding something to make them more specific. I thought it was spoken in jest, but it seems I was mistaken. I am opposed to striking out the qualification, which has come down from ancient times, and to deny it is to fly in the face of settled con-

viction of a great majority of the people, "If I had my way," declared the Rev. Mr. Alldredge, "I would wipe out the whole section as superfluous and encumbering the constitution. In retaining that qualification you are combating an imaginary evil and overlooking the real danger. The theoretic Atheist is not so dangerous as the practical Atheist who professes a religion he does not practice. In all my ministry, I have known only two real Atheists, and they were women."

"Section 25, Article 2, of the constitution declares that 'religion, morality and knowledge being essential to good government, the General Assembly shall enact suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship.'

"The section we seek to amend is in conflict with this. It is not in the province of the State to go into the consideration of the matters of religious faith. This thing of proscribing a person because he does not subscribe to any peculiar doctrine started with Constantine at the beginning of the Dark Ages, when the state took over the church. I am opposed to it, because of its historical source—I do not like its origin. And I am opposed to it because it penalizes a man for his lack of religious belief, which is not sound in principle."

"We have taken a shot at everything under the sun, in this constitution," said Delegate Dave Partain, "but when we came to this, I thought God Almighty would escape the rough treatment that has been dealt everything else. But I see that even he is not proof against the assault of this convention."

Judge Joseph W. House: "What would the people say if we adopted this thing?"

Mr. Partain: "They would say every mean thing they have not already said. It would make us ridiculous and bring upon us the just condemnation of the world. No man who denies the existence of a supreme being should be permitted to testify; it is not a religious test, but a proper test, of a witness's qualification."

Delegate Henry Rector: "Do you not know that there is a clamorous demand going up from the people all over the state for relief from this iniquitous provision?"

Mr. Partain: "Yes, I have heard three men on the floor today demanding it"

President Mehaffy suggested that if this amendment were adopted, they should also strike from the preamble the declaration that "We, the people of the State of Arkansas, grateful to Almighty God for the privilege of choosing our own form of government, for our civil and religious liberty, and desiring to perpetuate its blessings and secure the same to ourselves and posterity, do ordain and establish this constitution."

He said that he recalled only one civilized country that undertook to abolish God, and that was France, when it attempted to establish the Rule of Reason, and anarchy followed. He said he did not believe anyone who does not believe in the Deity should hold office or testify. If we are going to leave God out of the constitution, let us go all the way," said Mr. Mehaffy, "but I, for one, am opposed to it."

Judge J. C. Pinnix said he was surprised at the attitude of some of the delegates, and that the adoption of the amendment would be the greatest mistake the body had ever made, "to deny the existence of my God, your God, the God of our fathers and mothers, and of our households." He added that he was unprepared for such a doctrine as that expressed by the reverend delegate from Pulaski and the distinguished jurist from Logan, and that he would resign from the convention before he would vote for such a proposition.

Delegate F. A. Butt of Carroll said he was astounded to hear a minister of the gospel and a great jurist say that a witness need not remember God when he goes on the stand, and declared that such doctrines always prevail when anarchy rules, and cited the history of France when it sought to abolish God and substitute the reign of reason. He said there is no state

that does not take pride in its recognition of a Supreme Being as a fundamental truth, and that the convention might well write after each section of the constitution, "We believe in an omnipotent God," without weakening the document. "But," said he, "notwithstanding the many peculiar things we have done, I believe there are too many men in this convention who still cling to the faith they learned at their mother's knee to do this sacrilege."

Delegate Partain offered the following resolution, which was ruled out of order, and which Dr. Alldredge said was dealing lightly with sacred things:

"I move that the chair appoint a committee of five, with the gentleman from Pulaski, Dr. Alldredge as chairman, to ascertain whether or not there is a God, and if there be one, whether or not he is sufficient for the needs of these modern times, and that they report their findings back to this convention Monday morning."

Delegate J. L. Carter said: "Yesterday you took away all the liquor, and now you are taking away the God of our fathers. I object."

The Rev. Mr. Alldredge, speaking a second time, said all the speakers had missed the question at issue, which is not whether we believe in God, but whether a man should be deprived of inalienable rights of citizenship because he does not believe as some one else does.

"I most heartily subscribe to the declaration in the preamble—no one should doubt that," said Dr. Alldredge, "and I yield to none my sincerity of worship of the Deity that has enabled us to build this great and glorious country, as there is no better established fact in history. But now you seek to penalize, to brand as a criminal the man who cannot conscientiously agree with us in the existence of a Supreme Being. It is a vicious doctrine that may be likened to the tyranny established by the Pilgrim fathers. It smacks of intolerance, and I am opposed to it."

"When we could not agree on such a prosaic subject as the taxation question," said Delegate Henry Rector, "it is not surprising that we disagree on the Deity, but it is surprising that a minister of the gospel should advocate turning our institutions over to the Atheists and Agnostics by taking God out of—"

Mr. Alldredge: "Be careful there, young fellow; I did not say anything like that."

Mr. Rector: "There is no popular clamor for this, and should we do this thing it would be a shame and a disgrace, and we would be laughed to scorn and justly so."

"Yesterday I was deprived of my right to use liquor as a medicine," said Judge House of Little Rock, "and today I am asked tamely to submit to being deprived of my God, upon whom I rely with all the strength of my being. I protest against it."

Delegate D. L. King said that Congress and Parliament, and the federal and all state constitutions, and public meetings of all kinds, recognize God, and yet," said he, "our ministerial friend from Pulaski county would banish God from the enforcement of the laws which we have assembled here to make."

Delegate Morton of Dallas offered a substitute that disbelief in a Supreme Being only "go to the credibility of the witness," but this was rejected.

Delegate O. N. Killough closed the debate, saying that he does not believe there ever was a person who, sometime in his life, did not acknowledge a God, but that the argument had gone far afield. "It is not belief in Deity," said he, "but inherited devilry that produces perjury. It is not a question of sentiment, but of cold facts in the furtherance of exact justice, which might be thwarted in the enforcement of this prohibition. The jury is not required to believe, but it should have possession of all the facts."

The amendment was put to a vote, but, it being evident there was no quorum, a standing vote was taken, and only 13 voted for the amendment.

Delegate Graves then moved to strike out "a" before God, so that belief in the god of the Buddhists, or the Confucianists, the Shintoists, or the heathen tribes of Africa would not qualify a witness, confining the belief to the God of the Chris-

tians. This was also rejected, Dr. Alldredge being among the few who voted for it, declaring that to retain the article "a" is to invite polytheism. The section was then adopted.

## THE FOURTH LIBERTY LOAN.

The campaign for the Fourth Liberty Loan begins September 28 and closes October 19. While the amount has not yet been announced, it is generally conceded it will be for a larger amount than any of the preceding loans. The American people, therefore, are called upon to raise a larger sum of money in a shorter length of time than ever before. There is need, therefore, for prompt action—prompt and efficient work and prompt and liberal subscriptions.

We have a great inspiration for a great effort. The news from the battle front inspires every American heart, not only with pride and patriotism, but with a great incentive to do his or her part. There is no shirking, no shifting of the individual burden, no selfishness by American soldiers in France; there should be none here. We are both supporting the same country and the same cause—our Army in one way, ourselves in another. Theirs is the harder part, but at least we can do our part as promptly and loyally and efficiently as they do theirs.

## OUR EXPORTATION OF SILVER.

The melting down of the silver dollars in the United States Treasury and the exportation of the bar silver resulting and other silver bullion possess great interest to the average American citizen.

Most of this silver bullion is sent to India, whose people have a strong prejudice in favor of metal money, and India is exporting a vast amount of material used in the war by England and France, and, in fact, all the entente allies, including ourselves.

To pay for these goods in the money desired by the people of India caused a tremendous drain on the supply of silver of entente allies, and to meet this urgent demand the United States has taken the great amount of silver bullion and silver dollars lying idle in its Treasury and is exporting it to India to be used in paying for war supplies. Something like a hundred million silver dollars have been melted down and exported.

What great assistance it was to the allies, including the United States, is shown by the statement of Sir James Meston, financial member of the Viceroy's Council, who is reported as saying:

"Probably few people in America realize how vitally important to India and to India's share in the war was the legislation passed in Washington releasing large quantities of silver for use in alleviating the currency situation there. For this action India as well as the British Empire and the allies owe a debt of gratitude to the United States which it is hard to overstate."

**Years of Experience.**—It is a regulation at the Government Balloon School at Fort Omaha that no matter what the weather conditions may be, all the windows in the barracks must remain open at night. During the frigid weather last winter the post surgeon made a nightly inspection to see that the cadets were sleeping correctly. As he was making his rounds one night when the thermometer had shriveled to thirty-two below, he came upon a cot where a "rookie" lay covered, head and all, by a mountain of blankets and overcoats. The surgeon shook the mass and asked: "Here, there don't you know how to sleep?"

"Hell, yes; I ought to know how—I've been doing it for twenty-three years," was the reply that rose to the astonished officer.

**The Real Danger.**—"The summer boarders say they don't get enough to eat," remarked Mrs. Cornstossel.

"That doesn't bother me," rejoined her husband, "But if you see any signs of discontent among the farm-hands, let me know right off."—Washington Star.

## NEWS OF THE WEEK.

American shipping was increased by thirty-three wooden vessels in August.

Mount Vesuvius is in violent eruption for the first time since November 25, last year.

The manufacture of beer in the United States will be prohibited after December 1 next.

The teaching of German in the schools of the United States has been abolished by fourteen states.

The Spanish Government Aug. 31 decided to take over all the German steamships interned in Spanish ports.

Fordham University, like Columbia has been taken over by the government as a training school for soldiers.

Government war expenditures in August broke all monthly records by more than \$100,000,000, amounting to \$1,714,000,000.

The condition of Nikolai Lenine, the Bolshevik Premier, against who life an attempt was made recently, has become critical.

Count George F. von Hertling, the Imperial German Chancellor, has resigned, giving bad health as the cause for his retirement.

Persons writing poetry, fiction and advertisements are engaged in essential industries and are not affected by the "work or fight" rules.

Congress Sept. 5 approved an arrangement between the Peruvian and American Governments for the use of the German vessels, interned at Callao.

The final committee estimate of the revenue to be yielded under the new bill is \$8,012,792,000, as against \$3,941,633,000 last year under the present law.

The newsdealers of New York City who are making war on Hearst have won their fight to prevent Mayor Hylan from revoking their licenses for that reason.

Nearly one million men, or half the railroad employes in the United States, share in additional wage increases approved Sept. 3 by Director General McAdoo.

The machinery on all the Teuton vessels interned in Chilean ports with the exception of three steamships to be chartered by the Chilean Government, have now been damaged and rendered useless by the crews.

William D. Haywood, "uncrowned king" of the Industrial Workers of the World, and fourteen of his chief aids in the conspiracy to overturn the American war programme, were sentenced to twenty years in the Federal penitentiary at Leavenworth, Kan., by Federal Judge K. M. Landis at Chicago, Aug. 30.

## THE WAR.

Sept. 2.—The British defeated the German army in one of the greatest and most significant battles of the war, driving at least three miles through the centre of the Drocourt-Queant "switch" line defences before Arras on a six-mile front against the most desperate enemy resistance, hurling the foe back with tremendous losses and crowning the six-weeks' offensive with victory. With another thrust at the enemy's defences on both sides of the Ailette, above Soissons, General Mangin's Tenth Army pressed forward on the plateaus before Crecy-au-Mont and Juvigny and took the villages of Teryn-Sorny and Leuilly. The enemy's desperate resistance was crushed by the Franco-Americans. Since July 15 the Allies have captured 128,302 prisoners, 2,069 guns, 1,734 mine throwers and nearly fourteen thousand machine guns, it was officially announced in Paris. Of these, the French captured 75,900 prisoners and 700 guns.

Sept. 3.—Artillery is now firing on the retreating enemy over open sights, Haig announced, and enormous casualties have been inflicted. The biggest haul of prisoners was made in a desperate new battle south of the Drocourt-Queant sector, where the British are now assaulting the Hindenburg line frontally. In the north Wolverghem was won and Richebourg-St.-Vaast occupied. The British are in the outskirts of Neuve Chapelle. On the French front

Mangin's army, of which Americans form a part, is unofficially reported to have reached Laffaux Mill, northwest of Soissons, the western terminus of the famous Chemin des Dames. Enormous slaughter has been inflicted on the foe, who is struggling desperately but ineffectually to hold his important positions.

Sept. 4.—Under the terrific hammering of the Franco-American guns the Germans began a general retreat from the Vesle line between Soissons and Rheims. The Allies drove across the river and advanced three miles on a twenty-mile front from north of Soissons to a point east of Fismes. Mangin's Tenth Army of French and Americans hastened the German withdrawal by a new thrust northeast of Soissons, where he stormed forward more than a mile on a ten-mile front and captured 1,500 prisoners. The enemy has evacuated Lens, but the Allies are prevented from occupying the city by the clouds of poison gas with which this area is filled.

Sept. 5.—The enemy started a new retreat on an eighteen-mile front from near the junction of the Oise and the Ailette to the Aisne east of Soissons. More than thirty villages were recaptured, including Folembay, Coucy-le-Chateau and Coucy-le-Ville. The Allies penetrated far beyond the front they held last winter, reaching a point five-eighths of a mile south of Fresnes. North of Noyon the French crossed the Canal du Nord and the Somme near Epanancourt under a withering enemy fire and succeeded in establishing themselves in the marshes on the east bank. Further south Petain's men took the villages of Fretoy and Maucourt and outflanked the Germans in Ham. In Flanders the British and Americans pushed forward for new gains on both sides of Armentières. Near Givenchy the advancing Allies have reached the old winter battle line of 1917-18.

Sept. 6.—Ham and Chauny, keys to the southern reaches of the Hindenburg line before La Fère and Laon, have been captured by the French, who are advancing beyond these villages. The Lower Forest of Coucy has been occupied as far as Petit Barisis. The British east of Peronne swung forward in pursuit of the retreating enemy and at last reports were still advancing along a line seven miles east of the Somme and the Canal du Nord. Twelve villages and additional prisoners were captured by Haig's men. The Americans have reached the Aisne on a still wider front and have wrested four villages from the foe's rear guards.

Sept. 7.—The French on the British right advanced to a depth of five miles on a twenty-mile front on both sides of the Somme. Tergnier and St. Simon, keys to defences of La Fère, fell to the advancing French, who swept well beyond these towns. They crossed the lower St. Quentin Canal on a wide front and drove forward with the British toward St. Quentin on the north. Eight additional villages were taken on this front by the French. Mangin's Tenth French Army has forced its way through Coucy Forest to new ground not held by the Allies since 1914. The French here and the British east of Arras are well inside the Hindenburg line. Six more villages north of Soissons were wrested from the enemy despite his attempts to halt the French onrush.

Sept. 8.—The Americans on the Aisne front struck a new blow at the enemy's flank between the Aisne and Rheims, wresting from him the village of Muscourt and capturing fifty prisoners. Petain's armies on the British right kept pace in their advance against the retreating enemy, pushing forward two miles toward the St. Quentin Canal and capturing the villages of Happencourt, Fluquières, Le Hamel and Vaux. The British drove onward to a depth of two miles on a twenty-mile front between Cambrai and the Somme, reaching more of their old positions occupied before the German drive of March 21, capturing Roisel and most of Havrincourt Wood and pressing on eastward toward St. Quentin. More than four miles yet separate them here from the German main line of defence.

## The Pope's Favorite

By JOSEPH McCABE

AN historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.

62 Vesey St., New York, N. Y.

## THE FREETHOUGHT BADGE PIN

Dedicated to all honest men and women—to those who can and are willing to reason—who constitute the grand army of progressive thinkers throughout the world.

An Emblem of Freedom and Progress

Represents no lodge, order or society, but is designed as a token of recognition for progressive minds of every shade of thought.

All claiming to be free from superstition, all who base their belief upon science and reason, should wear this emblem to speed the grand work of emancipating humanity from the thralldom of mental darkness.

This is conceded by artists and the trade to be the most beautiful Badge ever designed. Being a practical jeweler and designer of emblems of every description, as well as an enthusiastic worker in the cause of human progress, Mr. Wettstein has succeeded in combining in this badge the great want of this age and the future. It represents the Burning Torch of Reason, the Rising Sun of Science and Freethought, beautifully enameled in brilliant colors in contrast with the Night and Darkness of Superstition, enameled in black, and symbolizes the evolution of the world from the Night of Superstition to the Day of Freethought, Science and Reason.

"A pin whose torch and golden sheen,  
Would grace the breast of Sheba's queen;  
And will lend grace in coming time  
To queens of beauty more sublime."  
(Impromptu by Eliazur Wright.)

As a token of recognition among Liberals of every shade of thought, either at home or abroad, it is especially valuable.

Made in two styles and by best workmen in the most artistic and substantial manner.

Considering amount of gold and artistic workmanship in the badge, no other badges in the world are sold so cheap. They will last for generations to come and increase in popularity and value until fear and superstition exist no more.

ROLLED GOLD...\$1.00

SOLID GOLD..... 2.50

Address, The Truth Seeker Co.  
62 Vesey Street - New York

CAN JESUS SAVE? By W. E. Clark  
Third reprint. The author got hold  
of a good idea and worked it out ably.  
Price 5 cents.

## IN BEST OF HUMOR.

Are We Coming to This?—"I've given up smoking, and now my old cigaret-case comes in handy for carrying my lunch."  
—The Passing Show.

Graphic.—Negro Sergeant—"When I say 'Bout face!' you place de toe of yo' right foot six inches to de reah of de heel of yo' left foot and jus' ooze aroun'."  
—Boston Transcript.

Convenience.—Customer—"You have placed all the large berries on top."

Fruit Pedler—"Yes, lady. That saves you the trouble of hunting through the box for 'em."  
—Boston Transcript.

The Apparel Doesn't Always Proclaim the Man.—First Officer (in spasm of jealousy—"Who's the knock-kneed chap with your sister, old man?")

Second Officer—"My other sister."  
—Punch.

Poor Pete.—Mrs. Nuritch—"Edith, what are you reading?"

Daughter—"Petrarch's poems, ma."  
Mrs. Nuritch—"Edith, haven't I warned you against the vulgar habit of shortening men's names? Say Peter Rarch."  
—Boston Transcript.

Helpful Corporation.—Pat—"This is the foist time inny of these corporations hev done innytthing to binnefit the working man."

Mike—"How is that, Pat?"  
Pat—"It is this sivin-cint fare. I hev bin walkin' to and from me work and savin' tin cints, and now I kin save fourteen cints."  
—Boston Transcript.

The Scotch of It.—Two old Scotsmen sat by the roadside, talking and puffing away nierrily at their pipes.

"There's no muckle pleasure in smokin', Sandy," said Donald.

"Hoo dae ye mak' that oot?" questioned Sandy.

"Weel," said Donald, "ye see, if ye're smokin' yer ain bacca ye're thinkin' o' the awfu' expense, an' if ye're smokin' some ither body's, yer pipe's ramm't sae tight it winna draw."  
—Tit-Bits.

Strictly Cash Basis.—Shortly after the reconstruction period began an old Southern planter met one of his negroes whom he had not seen since the latter's liberation.

"Well, well!" said the planter; "what are you doing now, Uncle Josh?"

"I'se a-preachin' ob de Gospel."

"What! You preaching?"

"Yassah, marster, I'se a-preachin'."

"Well, well! Do you use notes?"

"Nossuh. At de fust I use notes, but now I de-mands de cash."

The Poetry of Advertising.—An advertising man who has returned recently from the Orient says the Japanese merchants and manufacturers who have occasion to make use of printer's ink are not disposed to limit themselves to dull, prosaic statements concerning the excellence of their wares. Among the entertaining bits that the traveler noticed in his study of Japanese advertising are these:

"Goods dispatched expeditiously as a cannon-ball."

"Parcels done up with such loving as a wife bestows upon her husband."

"The print of our books is clear as crystal; the matter charming as a singing girl."

"Customers are treated as politely as by rival steamship companies."

"Our silks and satins are as smooth as a lady's cheeks, and colored like the rainbow."

It ought to be possible to get advertisements read in Japan without scattering them around next to "pure reading matter."  
—Dayton News.



# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 46.—No. 38.

PUBLISHED  
WEEKLY

New York, September 21, 1918.

62 VESEY  
STREET

\$3.50 Per Year

## *In This Number*

The Wayfarer's Problem.

Illustration.

Out of the Depths.

By the Editor.

Why I Am a Truth Seeker. II.

By a Former Catholic Clergyman.

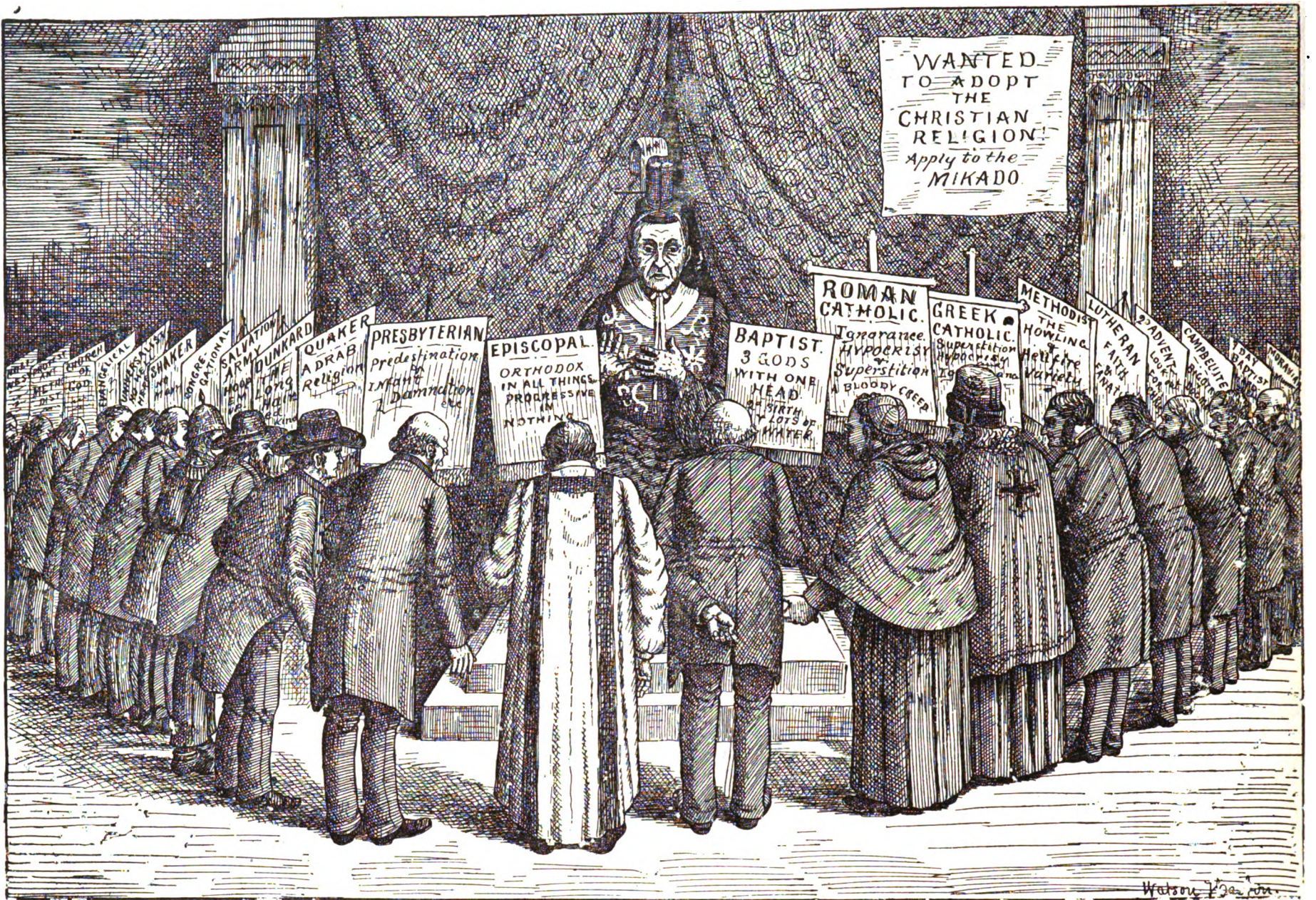
Rhymes of Reason.

By Francis S. Merlin.

The Right to One's Own Way.

By R. E.

The Word "Christianity."



THE WAYFARER'S PROBLEM.

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - SEPTEMBER 21, 1918

**Subscription Rates.**

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

**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.

**Out of the Depths.**

It seems like writing of other days, or of the "last days," when we have to report that THE TRUTH SEEKER, after forty-five years of unimpeded circulation through the United States mails, has on two successive numbers been declared nonmailable under the Espionage Act—a law enacted for the defense of the nation against internal enemies, and for the safety of democracy.

The Espionage Act, effective for the duration of the war, provides that when any publication raises, in the mind of a postmaster with whom it is deposited, a suspicion of its nonmailable, he shall withhold such publication from dispatch, submit a copy to the solicitor for the Department, and await results. He is forbidden to inform the publisher on what part of the publication his suspicions fall.

One of THE TRUTH SEEKER'S April numbers was declared unmailable, but it went to its subscribers. The Editor inquired of the Solicitor at Washington, the Hon. W. H. Lamar, what article or passage in the paper was deemed in violation of the law, and he pointed out a paragraph in an editorial, which proved to be a polemical argument or assertion. Thus warned, a repetition of that particular thought was avoided, even in an article contributed by that most careful of writers, John E. Remsburg.

But while the paper was being brought into conformity with the views of the government regarding Old Testament criticism and its bearing on the present war, something else happened. A resident of Wisconsin named Nagler, supposed to be a pro-German reader of Victor Berger's newspaper, expressed in public the opinion that the war relief societies, from Red Cross to the Young Women's Christian Association, inclusive, were a bunch of grafters, and that this is a capitalists' war for the benefit of the steel trust and the munition makers. He was indicted, and on demurrer a court in Wisconsin ruled that the term "military and naval forces of the United States" did not exclude religious societies, which were protected from criticism by the same language of the Espionage act that applied to the regular army and navy.

Now who could have guessed that this extraordinary ruling of the Wisconsin court in the case of a misguided German sympathizer—who if he spoke as alleged did actually misrepresent the government and the naval and military forces of the United States—should be found applicable to a

perfectly loyal newspaper like THE TRUTH SEEKER, which has encouraged subscriptions to the Red Cross and has combated the foolish notion about this being a capitalists' war or a war for the benefit of trusts and manufacturers?

Reference to the files of THE TRUTH SEEKER will show that any accusation of disloyalty is wholly false, nonsensical, impossible. THE TRUTH SEEKER has not opposed a single war measure—draft, conscription, tax, bond sale, or anything else for winning the war. On the contrary, it urged even conscientious objectors to join the army, and published the best defense of conscription as a democratic measure that has anywhere appeared.

As soon as it could do so without showing disrespect to the President's appeal for an attitude of neutrality, THE TRUTH SEEKER proposed that as an extension of the police power the United States send out an army to put a war-crazed nation back into its asylum. It has been after the kaiser as an irresponsible, dangerous god-intoxicated lunatic for the last twenty-five years.

This paper a year ago declared for unconditional surrender and a triumphant peace as the object of the United States in entering the war.

The Editor of THE TRUTH SEEKER has even been accused by certain critics of being offensively loyal, or belligerent. His oldest son, now a commissioned officer in the regular army, enlisted before the draft because it was the only thing to do. His second son, for the same reason, enlisted while yet a minor in the American navy for four years, and has followed his brother to France.

The Government owes to the editor the sale of five thousand dollars' worth of Liberty Bonds and War Savings Stamps. In his opinion, therefore, the Post Office Department shows unusually poor discrimination. The Government takes his sons, accepts his money, but may discontinue his business and deprive him of the capacity for further serving his country. With his paper excluded from the mails he cannot continue the publication of matter furnished by the Treasury Department or further promote among his thousands of readers the sale of Liberty Bonds and contributions to the Red Cross. Petulance might prompt the question: Who, then, interferes with the success of the military and naval forces of the United States?

Despite the opinion of the court in the Wisconsin case, it will be impossible for many to adjust their minds to the theory that the religious societies are contemplated by the Espionage Act as included in the terms "military or naval forces of the United States," and that hence to doubt whether funds contributed to their activities do as much to win the war as buying bonds or helping the Red Cross, is impeding the army and navy and violative of the act.

There is room for the suspicion, which in a war for democracy should be avoided, that the idea of finding a way to suppress THE TRUTH SEEKER as a Rationalist paper occurred to somebody before the Wisconsin case came up and before the court's opinion had included the societies attacked by Nagler in the military and naval forces. This is indicated by the decision of the authorities that the number for April 13 was nonmailable, since the Nagler ruling was not made until July 25; and the matter found objectionable in the April number did not refer to these societies nor to the military and naval forces of the United States. Not at that time nor since has any court ruled it unlawful to say that the kaiser finds sanction for his modes of warfare in the Old Testament.

In correspondence with the Solicitor at Washington the editor of THE TRUTH SEEKER has placed him in possession of all the facts, and has stated the contrast or comparison of the action of America as regards its Freethought paper with the course pursued by European and other countries.

For example, very early in the war, as readers will recall who remember the fervent protests of Mr. James F. Morton against it, Germany censored a

Freethought paper out of existence, the matter deleted having no reference to military affairs; and one of Germany's first acts upon occupying Belgium was to remove, as described by Brand Whitlock in a late number of *Everybody's Magazine*, a statue of the Spanish Rationalist, Francisco Ferrer, set up in Brussels. Germany's ally, Austria, puts its Freethinkers in jail without further trial. But from London we continue to receive two Freethought papers, which freely discuss religious establishments. We also get a French Freethought paper regularly, with one from Rome and another from Melbourne, Australia, the last being Socialist and pacifist as well as Rationalist. Even in Canada there is apparently no restriction on what an editor may say about the amateur religious society, criticism of which is barred here.

America had a choice between the method of the allied nations and that of the central empires, and has not chosen the former.

The New York *Sun* of Sunday, September 8, section 6, page 10, quotes "several officers back from the front" in France. Their language might have prompted Nagler to speak as he did, in part, had he ever heard it. We have sent the matter by letter to the superintendent at the New York post office and solicited his opinion as to whether it is mailable. We hold that it is not under the ruling in the Nagler case and the application of that ruling to THE TRUTH SEEKER. If the ruling and application are proper, then no newspaper is mailable if it speaks of the religious associations engaged ostensibly in war work otherwise than in accents of praise, no matter what may be the truth.

Naturally the question arises: What shall the publishers of THE TRUTH SEEKER do in this crisis which has arisen during a war to make the world safe for democracy. We do not feel like subscribing to the idea that the way to make the world safe for democracy is to kill democracy, on the theory that the world is safe for anything that is dead. Upon examining the Espionage Act, which deals with the *intent* to hinder the army and navy, we miss the parallel between our case and that of Nagler, who was plainly opposed to the war, while our intent is to make the army and navy more effective by getting rid of what we have feared was excess baggage. We cannot harbor the thought that the Nagler case is less a precedent than a pretext for annoying and hampering a loyal publication that does not happen to be religiously orthodox. Would the U. S. District Court for the Western District of Wisconsin have made the same ruling had the language of THE TRUTH SEEKER instead of that of a pro-German been under observation? Would the court have made the same ruling on the same matter if a religious paper had published it? Will the United States Courts restore to THE TRUTH SEEKER the liberty denied by the Post Office Department? In the face of our unimpeachable record for utter loyalty and devotion to the cause of America and its allies—a record in which we invite, challenge and defy the detection of a single flaw—will it be asserted that we have shown an "INTENT" (the language of the Act) to interfere with the operation or success of American arms? By taking the matter into court should we be likely to vindicate democracy or give occasion for the establishing of an added precedent against it?

Our mind at present is to take an appeal to public opinion and through public opinion to the authorities at Washington, where every reader of THE TRUTH SEEKER is represented by Congressmen and Senators. One New York reader has already lodged his protest with his senator. Others may follow his example.

Meanwhile friends of the paper are asked not to let doubt of final restoration to our rights affect unfavorably their support of THE TRUTH SEEKER, which can do nothing without their continued cooperation.

The Espionage Act repeals itself automatically at the end of the war, unless peradventure it should still be necessary for the protection of a certain religious association. Yet while we are winning the

war for democracy may we not also hope to win one for freedom of the mails to loyal newspapers, regardless of religion?

Nothing herein said should be construed as imputing malice, prejudice or oppression to any of the officials of the Department with whom we have come into contact personally or through correspondence. They are parts of the judicial and executive machinery that moves under administrative impulse; and it is assumed that the administration moves in the line of least resistance. We have received from them a great deal more consideration than we expected. No rebuffs have been met. Postmaster, Solicitor and Superintendent have exemplified that politeness which Mr. Ed. Howe places second only to diligence in business. The politeness might be allied to that of an adversary in a duel (spoken of by Herbert Spencer), who, having extended assurances of his distinguished regard, and by obeisance declared himself your very humble servant, proceeds to run you through the ribs. The Postmaster has answered our letters, the Superintendent has given us audience, prolonged by leaving his desk and seeing us safe aboard the elevator going down; the Solicitor at Washington supplied documents from his file (trusting us to return one of which there is no duplicate); replied to questions, diffused information, and was not wanting in those assurances of regard alluded to above. There is evidence enough in the exclusion of two numbers of THE TRUTH SEEKER from the mails that somebody influential in the Department examines the paper and loves it not, but the hostility of the officials mentioned is either non-existent or deeply camouflaged and of low visibility. We wish the enemy would come outside.

### The Word "Christianity."

In the *Catholic World* for September, Hilaire Belloc, Romanist, Entente war correspondent and publicist, writes of the incongruity of the word "Christianity" as applied to the faith of the Gospel, maintaining that it is a modern neologism implying an historical falsehood. He claims that prior to the Reformation there was no word in either the Greek or Latin languages that would translate the word "Christianity," and he feels certain that there was no French word to translate it until the advent of the "horrid neologism 'Christianisme,'" which was popularized by Chateaubriand.

"The word connotes the historical existence of an unreal thing," he says, "of something which never did exist, never will exist, and, in the nature of things, never can exist." It implies a common religion which never was or could be. His reasoning is that the word "Christianity" suggests "a general idea of which the Catholic church is but a particular example, and that is bad history. There is no general idea of which the Catholic church is a particular example. The plain historical fact is that the Catholic church is a certain thing or historical phenomenon or institution from which other things have broken away (forming sects or heresies, as the Catholic church calls them), but there is no one thing common, both to this institution and to the welter of those who have been derived from but have quarreled with it."

All this will seem very strange and unhistorical to the ordinary reader, especially when he recalls the Belloc type of mind, and the intense perversity everywhere shown by the Catholic church in refusing to recognize the facts of history when they conflict with its traditions. A man who could write that the phrase "survival of the fittest" connotes "monstrous nonsense"—a phrase that has largely revolutionized all scientific thinking—can scarcely be estimated as a critic capable of deciding the questions which have long been in debate between Romanism and other forms of Christianity.

Whether or not the term Christianity can be logically applied to a theory or idea historically is simply a question of terminology; the greater issue

has always been regarding the test of history as applied to the Roman Catholic church. The ground taken by Mr. Belloc is that a certain strict society came into being at a certain time—the reign of Tiberius Cæsar—claimed to have been taught certain things—some of them apparently most improbable; others quite outside the region of proof—and to have been taught them by a certain Person to whom the founders of that society were witnesses; this society declared these, its doctrines, to be divine and immutable truths. This society worshipping, and spreading what it claimed to be the doctrines of this historical Person, Christ, was known as the "Ecclesia."

Now, it is the contention of every scholar outside the papal organization that this presentation of Roman Catholicism is distinctly modern, and can not be verified when brought to the bar of "objective history." We read in the New Testament that "the disciples [of Christ] were called Christians first at Antioch." This being the case, there is more authority for the word Christianity than there is for the word Catholic, which is not met with in Christian literature until the time of Ignatius, more than a hundred years after the birth of Christ. The word Catholic stands for *controversy* rather than for universality, as there was no such word in common use until the period of the heresies, when a distinction was drawn between the orthodox or Catholics and the heretical or schismatical.

It is certainly amusing today to hear an author prate of the historicity of the Catholic church—an institution that has uniformly ignored all respect for history, and has built its strongest claims, not upon undoubted records embodied in the archives, but upon tradition, visions of saints, and false decretals. Romanism, as we find it today, is a modern institution as compared with the notion embodied in the word Christianity; and this is probably why Mr. Belloc tells his readers that they should give up the use of the latter term altogether. As an institution, the papacy does not antedate the time of Leo I, who flourished in the latter part of the fifth century; and his conceptions of papal sovereignty were mild indeed as compared with ultramontane infallibilists, who have made themselves responsible for the condemnation of all modernists in religion. It is strange indeed that every attempt to develop Christianity logically by those outside the papal fold is to be looked upon disparagingly, while Romish authorities may tinker with the faith as best pleases them, making the pope infallible, the Virgin Mary immaculate, and goodness knows what next! And yet Mr. Belloc insists that men, in using the word "Christianity," must be either merely using a synonym for the Catholic church, or implying an historical falsehood, for there is nothing in history that answers to the term.

The height of absurdity is reached when our magazine writer declares that it is men's "rationalizing which is the innovation and not the Catholic's transcendental doctrine. That has been held from the beginning." The world is well aware of the extent to which Romanism hates the reasoning mind. It fears most of all the true and accurate thinker. But notwithstanding the restrictions placed by the church upon the human mind, men have always been guilty of thinking; and the best of them satisfied themselves more than a thousand years ago that Romanism is a purely human invention, and not a very creditable one at that. Men thought before Romanism was ever dreamed of. Two thousand years before its superstitious conceptions were born of ignorant people, wise men laid the foundations of an ennobling morality and a sublime humanitarianism, which have formed the basic motives of the best that has been wrought by such men as Confucius and Aristotle; but they dared to innovate by thinking, and no one can measure the loss that would have been the heritage of the Christian church had these two worthies not come into being.

Whatever may be the defects of the word "Christianity," this fact is certain, that it has established a

contrast between certain necessary qualities commonly associated with the mission of Christ, and that highly articulated ecclesiastical machine known as the Roman Catholic church. Mr. Belloc feels that this distinction exists, hence his anxiety to get rid of the word, that the field of religious thought and action may be left free for the activity of the pope and his church.

The Rev. Dr. John Roach Straton of the Calvary Baptist church, New York, occupies more than a column of space in a daily newspaper to explain how he happened to be caught running his automobile on the first gasless Sunday, and he does not make it plain at that. On the whole, his plea comes under the head of benefit to the clergy, as the term is commonly used. In London, where the fuel used in motor cars is called "petrol," the benefit is further extended. The *Literary Guide* has this:

"Certainly I would not suggest that religion is a sham, but there is a good deal of unreality about public worship. It must have surprised many people, for instance, to find that on the occasion of the War Anniversary Service on August 4, an announcement was issued by the Board of Trade that the provisions of the Motor Spirit (Consolidation) and Gas Restriction Order, 1918, would be suspended on that day in order that petrol might be used for motor vehicles, private or hired, conveying people to church! As a Sheffield friend remarked: 'If it needs a bribe of petrol to get people to church in what is usually fine weather, it is about time the parsons put the shutters up.' But nothing will make the parsons do that as long as they can secure the patronage of the wealthy."

England gets its "petrol" from America, and Americans with a self-sacrifice the clergy of London do not appreciate, are saving fuel by tying up their cars on Sunday so that London congregations may ride to church.

Persons who have come into possession, through the news company or otherwise, of THE TRUTH SEEKER of August 31 and September 7, are cautioned against depositing them in the mails. To quote the Espionage Act, "Whoever shall use or attempt to use the mails or postal service of the United States for the transmission of any matters declared by this title to be nonmailable, shall be fined not more than \$5,000 or imprisoned not more than five years, or both." The numbers of the paper dated as above are declared nonmailable by the title aforesaid. They contain, however, much valuable matter the title does not cover—matter prepared with labor and pains, beside which the pieces that the government takes so seriously are ephemeral and inconsequent. The more important of them we may reprint, for it would be a waste of good material if they were left to perish with the ton more less of TRUTH SEEKERS yellowing in the New York postoffice.

Perhaps we should apologize to the press of New York for submitting a puzzle to them. By private carrier there was delivered at each office a copy of THE TRUTH SEEKER, with no explanation except the statement that it was nonmailable. They could not find the "joker," and so kept mum—except the *Tribune*, which resorted to the telephone to discover what was up. The truth is, we printed a semi-jocose editorial article on the need of conservation of religion in the army, hinting that like the aeroplane situation, the matter had been extravagantly managed, whereas it might all be turned over to the Salvation Army. We shall copy a resolve of Dr. Holmes never again to be as funny as we can, though not for the same reason, since his victim nearly died of hilarity, while ours were seized with an almost fatal solemnity.

Dr. David Starr Jordan doubts that Germany can ever again complete such preparations for war as caused her to begin the present one. Says he: "For in the words of another German democrat, 'We must remember that the German people are just as badly off as the Belgians,' except that for the time the Belgians have lost their liberties, which the Germans never had."

## WHY I AM A TRUTH SEEKER.

A Former Catholic Clergyman Recites Some of the Difficulties of Faith.

By WILLIAM B. FLECK.

### II.

Christians teach that in order to be able to believe the many mysteries of their religion a person must have received and retained the divinely bestowed gift of faith, and yet they have no patience for those who have not been blessed with this so-called "sixth sense" of faith or who have lost it and honestly declare that they cannot see the light. If Christians see such light, or imagine they do, one would think their Christian spirit of compassion and brotherly love would lead them to pity those who honestly declare themselves to be religiously blind, instead of persecuting and denouncing them.

As the God of the Christians is defined by them as being pure Spirit, it is, of course, impossible to have any sensated knowledge concerning him, and so all Christians can do is to *believe* and *hope* that this Spirit-Being exists, and the ground for their belief and hope rests upon their antecedent belief and hope that the Bible is God's Word to mankind.

The overwhelming majority of Jews repudiated and still repudiate the Christ worshiped by Christians as God, and also the New Testament. Christians cannot retaliate by repudiating the Old Testament, for, without the Garden of Eden story and man's fall from grace into his supposedly helpless and hopeless condition consequent thereupon, there would be no reason for a Christ to save man from this condition. Paul wrote that if Christ did not arise from the dead, he believed in vain. Paul might have truly said that, if Adam and Eve did not eat the forbidden fruit at the invitation of a talking serpent, and if the rest of this story told in the second and third chapters of Genesis is without foundation in fact, then he and all Jews and Christians believe in vain, and that Christ likewise died in vain. Billy Sunday is reported to have said that if Christ had died in bed in place of the cross, Christians would believe in vain, as there would be no salvation for them.

The millions of believers in the Koran claim that this book was written by God in heaven and delivered by a special angelic messenger to their founder upon earth. Jews and Christians ridicule the Koran and the claims made for it, whereas believers in the Koran laugh at the stories in the Bible and say it is absurd to claim that the Bible was written by different mortals at different times through the medium of some sort of wireless communication with God in heaven. There are many other such so-called Sacred Writings, and those who vouch for their authenticity say they are, each one of them, the *only* true and genuine Word of God. Who is to decide this dispute which has perplexed humanity during all the ages and has caused most of the bloodshed and enmity among different nations and retarded the progress of civilization and universal brotherly love?

Religionists, as a rule, will freely discuss and reason with their opponents upon any subject relating to human interests and affairs of a purely secular nature, and be able to part with them in a friendly spirit, no matter how widely their views differed or how heated the debate may have waxed. Quite the contrary takes place, however, in case the subject of religion is under discussion, for then it usually becomes a case of reason versus faith, and, finding it impossible to meet the arguments of reason, religionists generally resort to abuse or blows or threats of imprisonment here and everlasting hellfire hereafter for all who dare to disagree with them.

If asked to explain what they mean by sin and crime, religionists usually reply about as follows:

Sin is an offense against God in that it is a transgression of one of his laws, thereby making it necessary for this infinitely holy and just God to punish the sinner forever in hell, if the sin was grave and was not forgiven prior to the sinner's death, or by temporal chastisement either here upon earth or (as Catholics believe) in purgatorial fires after death, in the event that the sin committed was but small or venial. Therefore, they say as God is the one offended against, he alone could pardon sin or crime and render full atonement unto himself by having sacrificed himself upon the cross, as God and man.

They further claim that all laws which are just and binding upon man's conscience emanate from God, and that as a consequence all who enact such laws must of necessity receive their authority and power therefor from God. Hence it was formerly considered essential that Kings be anointed and crowned by those who claimed that God had delegated to them all authority and power.

As a logical sequence to these assumptions, religionists teach that whenever God has pardoned a criminal who violated, for example, some law of his country, such criminal can truthfully plead "not guilty" to any civil judge or jury, since through that divine remission of his crime he is regarded in God's sight as though he had never committed any crime and as being a fit subject to reside with God in heaven forever.

The Bible tells us that it was customary among the ancient Jews to assemble once a year for the purpose of having their sins and crimes forgiven, and that this was accomplished by the high-priest laying both his hands upon a live goat while confessing all the sins which he, the high-priest (not the goat), and the other Jews committed during the year, and then causing a certain Jew to lead or drive the sin-ridden goat out into the wilderness. The other Jewish practices of appeasing Jehovah because of their "sins" by the spilling of the blood of innocent animals are too well known to need repetition here. We are informed in the Bible that God himself had prescribed all these Jewish ceremonies for the remission of sin and the removal of the curse which he had heaped upon mankind.

The Jews who wrote the New Testament tell us that God no longer delighted in the sacrificial blood of innocent lambs, nor in burnt offerings, nor in the ceremonial of unloading a year's transgressions of the Jews upon the head of a poor goat, and that, therefore, God the Father had made it possible that a virgin should conceive of God the Holy Ghost and give birth to God the Son in human flesh in order that he might be able as God and man to atone by his death upon a cross for all sin and crime, so that all who might be "born again" by belief in him as the Son of God and the Son of Man (Son of Woman) should inherit heaven after death, and all who would not be "born again" and so believe should be damned forever in hell.

This doctrine of either redemption and heaven through belief in Christ, or eternal damnation and hell through unbelief in Christ, is being proclaimed by speakers on the streets and in nearly every Christian church throughout the world. Sincerely believing this, Christians cannot regard unbelievers in Christ as entitled to the same rights and privileges as they enjoy even this side the grave, since unbelievers are supposed to be doing the devil's work here and to be "bound straight for hell hereafter," where their only privilege may consist in being permitted once to look up above the clouds to the believers in Christ and plead for a drop of cold water, which will be coldly denied them.

The priests and ministers in Germany and Austria who, by the way, are supported there from the public treasury and who believe and teach the doctrines regarding sin and atonement as hereinabove outlined, fully uphold the pretensions of their emperors who claim that they rule by divine right and authority. As opposed to autocracy, democracy

teaches that authority to rule must come from the consent of those governed.

According to this doctrine concerning sin and the necessary atonement for it by the sacrificial blood or burnt offerings made by the Jews, or later by the blood of Christ, any person refusing to believe in the efficacy of this blood is already damned to perdition, no matter how clean his or her life may be or what deeds of patriotism and kindness he or she may perform; whereas the man or woman who has led a life of shame and even committed murder and treason has this horrible past and all offenses against humanity and country completely wiped out by simply believing in this blood atonement, joining some church and contributing to the support of the preachers of these doctrines.

This blood atonement theory has been the main cause inducing Jews and Christians to persecute, malign or even murder those who refused to join them, and more especially those who apostatized or who tried to show that this doctrine was copied from our aboriginal ancestors who shed the blood of their dear ones in order to appease the supposed wrath or to curry the imagined favor of some unknown and unknowable being which they believed to control the natural phenomena, such as thunder and lightning, earthquakes, eclipses of the sun, rain, sunshine, etc.

The New Testament story to the effect that God so loved the human race as to appear in the form of a helpless babe, and after about thirty-three years shedding his blood in order to remove the curse which he had inflicted upon Adam and Eve for eating some fruit which to them naturally seemed sweetest because it had been forbidden, appeals to little children and to those who do not tarry to think how it was possible for an all-loving, all-compassionate God to have cursed the very persons whom he loved so much as to be willing to die for them, or how it was possible for God who is said to be *immaterial* and *infinite* to assume a *material* and *finite* human body.

Paul tells us, in 1 Corinthians xiii, 11, that when he became a man he put away childish things by no longer speaking, understanding and thinking as he had done as a child. This was probably Paul's reply to his former coreligionists who persecuted him as an apostate, a backslider and one whose education and thorough knowledge of the Bible of the Jews left him no excuse in their eyes for his defection from their ranks.

With apologies to Paul, I might quote this scripture in meeting the attacks of those who contend that as an American citizen I was not privileged to abandon whatever childish things I was led to credit in my youth and which later experience and maturer years have made it impossible for me still to believe.

Had the Jews held the political offices in those days, instead of the Romans, Christ, Paul and others would probably have been silenced at once or stoned to death. If my former coreligionists were in full control of our government, they probably would not hesitate to *openly* persecute me and all who should dare to speak or write anything contrary to their church's interests, so that free speech, free press and free assemblage would be permitted only to those who would pledge themselves not to oppose such interests.

I do not wish to be understood as saying that this spirit of intolerance and persecution belongs to Catholics alone, for history proves that all religionists in all times have despised and hounded all who disagreed with them, especially those who parted company with them and then stated their reasons to the world why they could no longer believe as they had been taught to believe before they were able to think intelligently for themselves.

When Servetus, a former Roman Catholic, was being persecuted by the Catholic church because of some of his "heretical" teachings, and then asked Calvin to protect him against his enemies, it was Calvin who in turn wreaked his vengeance upon

Servetus who preferred to be burned alive rather than subscribe to the articles of faith laid down by Calvin.

Hence we see that while complaining about the treatment said to have been meted out to Christ, Paul and others by the Jews who accused them of apostatizing from the faith of their fathers and blasphemously teaching strange doctrines, Catholics and Protestants, when in power, follow the same Jewish tactics with respect to all who leave them or express their honest convictions.

Religionists as a rule seem unable to understand how it is that our soldiers and sailors who profess no religion are, nevertheless, equally brave in battle, unafraid of death and patient in suffering and privation, although they do not require chaplains, pious books or Bibles to make them so, but are urged on to act, to suffer and perhaps even to die simply and solely through love of country and those dear ones they left behind, whose homes and free institutions they are defending and safeguarding for generations to come.

A person who has been taught from childhood that no one can be absolutely positive of escaping everlasting hellfire after death must, if conscious and sane at the time, find it extremely agonizing and terrifying to die, believing, as he or she does, that "even the just man falleth seven times a day" and that there is, therefore, a scant possibility of his or her getting to heaven without the assurance on the part of the priest or minister then and there.

I have witnessed the death struggles of many who felt their end was near and feared to die because of that spectre of hell or purgatory, in spite of "the consolations of religion," so that I have decided to free my imagination of this ghost-story about an all-merciful God being capable, without destroying this attribute and so himself, of condemning his supposed handiwork to eternal torment and still himself be happy in heaven. Moreover, even religionists concede that no person's body leaves the grave to go to hell to be burned, and how can an *immaterial* "soul" be burned or consumed by a *material* fire which they say exists in hell?

A religion which must depend upon hell for its existence will sooner or later meet the fate of the French autocracy which prior to 1789 enslaved its subjects by threat of the Bastille that was then destroyed and replaced by the emblem of liberty.

Our free institutions, and especially our free secular schools, were wisely intended by the founders of our Republic to serve as melting-pots wherein the dross of religious prejudice and alien allegiance of every sort might be removed, so that all the public might emerge therefrom as unalloyed Americans who love one another and the flag that brought them liberty and all the other many earthly blessings we here enjoy.

In these public schools our children are taught to be honest, temperate, kind, forgiving, pure, truthful and law-abiding citizens, not because the Bible, the Koran or some of the many other alleged "Sacred Writings" inculcate these teachings as necessary passports to heaven or the happy hunting grounds after death, but because human experience has taught that virtue is its own reward in this life, whereas any person who deliberately offends his neighbor or against the laws of society or country or nature will surely suffer in consequence thereof here and now whether or not he or she may believe in a place of punishment after this life.

Those who denounce the secular schools as "godless," because their particular religion is not taught therein, would term them worse than "godless" in case some religious tenets contrary to their own were made a part of the educational system in our schools. Some have even dared to call our Federal Constitution "godless" because it does not refer to God or gods and goddesses, nor to any of their various alleged Sacred Writings. Being a purely secular and non-sectarian institution, our government concerns itself only with our well-being this side of the grave, and so its policy has always been to avoid entangling alliances with any

of the several hundred different religions and to accord the same rights to disbelievers in religion.

Hence we are proud of our soldiers and sailors and all who are doing their share in preserving democratic government, not because some are Jews, Catholics, Protestants, Atheists, etc., but for the reason that all such are true Americans and defenders of our free institutions which the "rulers by divine right" have determined to destroy.

Personally I feel happy to have been born in this country where a person has the constitutional right to change his or her religious convictions, or to abandon all religious belief, and to be protected in this right by the strong arm of the civil law. This is the only law I now recognize as an American citizen, and those who would further strive to separate me from my family for the reason that I was formerly a Catholic priest may be compelled to defend their conduct some day in open court. If they wish to damn me to hell hereafter, I simply smile at their anathemas, but they have no right in this country of freedom to make hell for me here. I do not believe in any hell after death, but I know that autocratic persons like the kaiser and others, claiming to represent God upon earth, can convert this life into "hell" for all who oppose them.

Although I am forced in self-defense and for the purpose of protecting my home and three children to complain thus in public print against the tactics employed by some of my former coreligionists who, no doubt, believe they are performing a noble service to their church thereby, I can still truthfully say that as a fellow-citizen I bear no hatred in my heart, and as a former priest I can well understand how Catholics have been taught from early youth to regard a person like me who left the priesthood and later on contracted a civil marriage.

All Catholics admit that it is quite proper and legitimate for any priest or minister of some other religion to leave his church and become a Catholic. Why, then, as loyal and fair-minded Americans, should Catholics find fault with me and other priests who exercise this same American right? Those who openly boasted that they used their influence to prevent me from addressing open-air meetings in New York city, as formerly, can now legitimately boast that thereby they have opened the way for me to address much larger audiences through the medium of the pen. I always try to be agreeable even to those who oppose me.

For the sake of free speech and free assemblage, I am glad that at least the religionists are permitted to hold meetings all over our city, and find much amusement to hear them denounce each other as "false prophets and preachers of unscriptural doctrines to mislead men and women now that this world of our is again predicted to go suddenly to smash."

### Rhymes of Reason.

One of the charges frequently used against Freethinkers is that the majority of them are Materialists and that the philosophy of Materialism is detrimental to "the higher ideals of life."

Of course this is a grave charge, but the average Materialist has no difficulty in refuting it, as he generally finds that what the opponent of Freethought means by "the higher ideals of life" are nothing more than a belief in the things of the next life—things we know nothing of and things that have nothing to do with this life. The Freethinker knows that the real beauties of *this* life and all its high ideals are safe with him. When he pleads guilty to the charge of iconoclasm he does so only in connection with gods, heavens, hells, etc., and he makes the reservation that the real beauties of this world will be spared and encouraged as far as he is concerned. He knows that while he is trying to kill religion, he is at the same time carefully nursing reason, and he is nursing it not alone on the cut-and-dried food of science but also on poetry, painting, music and literature.

The Freethinker knows that the word "ideal" means not alone "existing in fancy" but also (in the same dictionary) "a standard of perfection" and to the latter meaning he clings. To the Freethinker the "higher ideals of life" are the beauties he can feel or express, and instead of the vague visionings of an after life he solaces himself with the fine arts.

The following verses have been collected to show that reason can inspire as well as superstition and doubt can move the poet's pen as quickly as belief.

The first selection is from that garden of verses known as "The Rubāiyāt." This veritable mine of Freethought gems should be in the possession of every Freethinker, as the following few specimens will prove. (They are reproduced from THE TRUTH SEEKER'S edition.)

"Into this Universe, and *Why* not knowing  
Nor *Whence*, like Water willy-nilly flowing;  
And out of it, as Wind along the Waste,  
I know not *Whither*, willy-nilly blowing."

"O threats of Hell and Hopes of Paradise!  
One thing at least is certain—*This* Life flies;  
One thing is certain and the rest is Lies;  
The Flower that once has blown forever dies."

"I sent my Soul through the Invisible,  
Some letter of that After-life to spell:  
And by and by my Soul return'd to me,  
And answer'd 'I Myself am Heav'n and Hell:'"

"Heav'n but the Vision of fulfill'd Desire,  
And Hell the Shadow from a Soul on fire  
Cast on the Darkness into which Ourselves,  
So late emerg'd from, shall so soon expire."

"And that inverted Bowl they call the Sky,  
Whereunder crawling coop'd we live and die,  
Lift not your hands to *It* for help—for *It*  
As impotently moves as you or I."

Did space permit I could add to the above a round dozen quotations, but let us move to another poet—Shakespeare. Of the religious opinions of England's greatest dramatist much has been written but little has been proven. One thing is certain, that the poet was not orthodox. No firm believer, no "good Catholic," no "black Protestant," would ever pen the brilliant gems of doubt which are sprinkled throughout his plays. As an example we offer the famous passage from "Macbeth":

Out, out, brief candle  
Life's but a walking shadow, a poor player  
That struts and frets his hour upon the stage,  
And then is heard no more; it is a tale  
Told by an idiot, full of sound and fury, signifying nothing.

This is real skepticism, but it is only a sample of Shakespeare's rationalism, which in other plays he allows to come more clearly to the light, as witness the words of philosophic Hamlet as he is about to die: "The rest is silence."

What Shakespeare is to England, Burns may be said to be to Scotland, and the great Scot was no believer in a personal god. Line after line of his verse delivers sly jabs at the conceptions of religion current in Scotland in his day. Note how he jokes about the soul:

"Whoe'er thou art, O reader, know  
That Death has murdered Jonnie,  
An' here his body lies fu' low,  
For Saul he ne'er had onie."

Again in "Holy Willie's Prayer" he speaks of God in a way very different from that of a believer:

"O thou that in the Heavens doth dwell,  
Who, as it pleases best thyself,  
Sends one to Heaven an' ten to Hell  
A' for thy glory,  
And no for onie guid or ill  
They've done before thee!"

Here we see that the "divine plan of salvation" was not a good thing to Burns, but he becomes a real Secularist in his "Psalm for Kilharnock Chapel":

"Now hear our prayer, accept our song,  
And fight thy choosen's battle!  
We seek but little, Lord, from thee:  
Thou kens we get as little!"

That one quotation is sufficient to brand Burns as a Freethinker, but if more are needed the reader has only to refer to his books, where hundreds of examples will present themselves.

Byron was certainly radical in many ways and the most cursory glance through his poems will prove he believed that death is the end, but in

"Euthanasia" he goes further and says that this condition of nothingness is to be desired:

"When Time, or soon or late, shall bring  
The dreamless sleep that lulls the dead,  
Oblivion! may thy languid wing  
Wave gently o'er my dying bed!

No band of friends or heirs be there,  
To weep or wish the coming blow;  
No maiden, with dishevell'd hair,  
To feel, or feign, decorous woe.

But silent let me sink to earth,  
With no officious mourners near:  
I would not mar one hour of mirth,  
Nor startle friendship with a fear.

Yet Love, if Love in such an hour  
Could nobly check its useless sighs,  
Might then exert its latest power  
In her who lives and him who dies.

'Twere sweet, my Psyche! to the last  
Thy features still serene to see:  
Forgetful of its struggles past,  
E'en Pain itself should smile on thee.

But vain the wish—for Beauty still  
Will shrink, as shrinks the ebbing breath;  
And woman's tears, produced at will,  
Deceive in life, unman in death.

Then lonely be my latest hour,  
Without regret, without a groan;  
For thousands Death hath ceased to lower,  
And pain been transient or unknown.

'Ay, but to die, and go,' alas!  
Where all have gone, and all must go.  
To be the nothing that I was  
Ere born to life and living woe!

Count o'er the joys thine hours have seen,  
Count o'er thy days from anguish free,  
And know, whatever thou has been,  
'Tis something better not to be."

I have quoted this poem at length because it is not as well known among Freethinkers as it should be, but in doing so I have overstepped my limits of space and forbear to give illustrations from Marlowe, Keats, Shelley, Landor, Eliot, Hunt, Swinburne.

Perhaps at some future time I may take the pleasure of presenting to my fellow Freethinkers gems from the list of names mentioned and from such Rationalists as Blake, Symonds, Thompson; or from such anti-Christian writers as Buchanan, Voltaire—yes, and even from a clergyman, the stout old skeptic, Swift.

FRANCIS S. MERLIN.

## A Byron-Shelley Hoax.

A curious fabrication that has to do as much with Shelley as with Byron and that has hitherto been quite disregarded by the critics is of considerable interest. Among the crowd of books, pamphlets, and articles that appeared after Byron's death was a "Narrative of Lord Byron's Voyage to Corsica and Sardinia during the year 1821. Compiled from Minutes made during the Voyage by the passengers, and Extracts from the Journal of his Lordship's yacht, the *Mazeppa*; kept by Capt. Benson, R. N. Commander. London, J. Limbard, 1824." A copy of this is in the library of Columbia University (Volume of Pamphlets, 820.11 Z); and *Notes and Queries*, 7th Series, ix, 127, had an inquiry with regard to the authorship—an inquiry that remained unanswered.

The writer states in a preface that the book was written in 1822; "circumstances of no importance to the reader prevented its publication" (p. vi) until Lord Byron's death recalled it to the author's attention. Lord Byron is lauded throughout and becomes a theatrical sort of prig: brave, generous, devout, tolerant, misunderstood, hating hypocrisy and cant. Among the guests on his yacht during a voyage to Corsica and Sardinia (a voyage that, perhaps needless to say, never actually took place) are the Marchioness of G. and Percy S—. The trip is interrupted by a rencontre with a Turkish man-of-war commanded by a ferocious pirate. Byron, dressed in Oriental finery, including "a linen turban with a gold crescent"—"beard he wore none, but the Marchioness fixed on his upper lip a pair of moustaches made of her own hair" (p. 16)—went aboard the Turkish ship and by his exquisite tact persuaded the commander to allow the *Mazeppa*

and her voyagers to depart unscathed. A bit later there is a fearful storm during which Byron alone remains calm.

"His Lordship then threw off everything but his trousers, and binding his silk neckcloth round his loins, he sat down and folded his arms across his chest, waited, in tranquil resignation, his fate" (p. 28; this sentence *sic*).

The ship's doctor is washed overboard, an incident that causes Byron to exclaim "Good God!" In fact, nearly all the remarks of his Lordship that are chronicled are extraordinarily inane. For example, after the party has come safely to land, a peasant girl makes him a present of a silk handkerchief and then bounds away and is "out of sight in the twinkling of an eye." "'She is wild as a colt,' said his Lordship" (p. 46). While in Corsica Byron becomes interested in two lovers who are too poor to marry, and before leaving he generously gives them enough money to set up an establishment.

The book abounds in quaint perversions of Byron's real character, especially with regard to his religious opinions. On page 76 we read:

"Lord Byron was certainly neither an irreligious nor a superstitious man!—he kept the Sabbath day holy, and made all his domestics do the same; on that day he permitted no one to labour, and at all times swearing was his detestation, though, in a moment of passion, he has been betrayed to utter an oath. As to religion — I once heard him remark on board the yacht, when reasoning with Mr. S— on the folly of skepticism, 'If there is not a future state, I shall be as well off when dead, as you who would persuade yourself there really is none; if there be a hereafter, of which I have no doubt, then I have a decided advantage over you, and surely the trouble of believing is less than that of doubting, and more pleasing.'"

As a matter of fact, Byron once expressed envy of the Christian's position as compared with his own for this very reason.

The most interesting part of the book is, however, the amazing sketch of Shelley's character that it contains. There can be no doubt that "Percy S—" is Shelley, as can be seen, for example, on page 68, where, apropos of S—'s fear of drowning, one reads:

"It is certainly singular that his presentiment of being drowned, became a real fact—two years after this he perished in a boat upon the coast of Tuscany."

During the storm experienced upon the outward voyage

"Percy S—, who heretofore made no secret of his infidelity, and whose spirits we thought no danger could ever appal, appeared to have lost all energy, and the horrors of approaching death made him weep like a child. Those names which he never before pronounced but in ridicule, he now called upon in moving accents of serious prayer, and implored the protection of that being, whose existence he affected to disbelieve" (p. 26).

Compare Shelley's actual behavior during a storm on Lake Lemano and again when nearly drowned in Italy—incidents mentioned in all biographies of the poet. Byron was calm and resigned during this storm, but

"Percy S— lay at his feet in a state of insensibility. His Lordship looked down upon him and ejaculated 'poor fellow.'"

After the gale had subsided, Percy S—

"recovered from his fits of fear, and came from his cabin like a spectre from the tomb . . . A glass of rum and water, warm, raised his drooping spirits, and in twenty-four hours he was the same free-thinking, thankless dog as ever" (pp. 28-30).

This incident and a later narrow escape made Percy S— determine to remain at St. Fiorenzo until he could get passage to Venice in a larger ship than the *Mazeppa*.

"Lord Byron laughed at the superstition of an avowed infidel, but did not try to dissuade him from his resolution—he was an eccentric being, and much attached to his Lordship, who had treated him with great kindness for several years. . . . Poor S—, in doubt and in tears, stood upon the pier waving his handkerchief till the wind bore us beyond his sight—at dinner his Lordship remarked, 'that he could have better spared a better man'" (p. 68).

This, of the one man in Byron's entire circle of friends and acquaintances whom, it is quite certain, Byron regarded as his poetical and intellectual equal!—SAMUEL C. CHEW in the *Nation*.

## Beautiful But Not True.

There have grown up false sentiments which largely control human thought and human faith—sentiments nurtured by the church and encouraged by the priest. A tenderness in Nature has been taught which does not exist, and a love of man by his "father in heaven," which is nowhere to be found. The figurative expressions which adorn the literature of all ages are not to be relied upon as man relies upon facts. By putting confidence in these expressions man has accepted a faith which has proved a disappointment.

Jesus, according to the New Testament, taught that a sparrow was dear in the eyes of God, and said that, if a little bird which was sold for half a farthing could not fall to the ground without God's notice, it followed that human beings, who were "of more value than many sparrows," would receive especial care from the divine watchfulness; but faith in the God of sparrows has never saved man from disaster nor kept his feet from the path to the grave.

Because an English clergyman, whose heart was touched to pity at the sight of a poor lame girl, whose life had been one long misfortune, exclaimed: "God tempers the wind to the shorn lamb," we are not to believe that God's arm is outstretched to protect every poor heart that finds life a heavy load for bare shoulders. There is more piety than truth in such a saying. The mercury falls just as low, and the frost bites just as cruelly, where clothes are poor and thin as where man is clad in furs and broadcloth.

God does not send a fire where man is too poor to buy wood, nor do the winds blow soft and warm where human beings are poorly sheltered. Such a saying as we have quoted may be beautiful, but it is not true and it deceives the world.

It will not do to put much faith in pious literature, nor to receive everything said in God's name as the truth.

Perhaps beautiful sayings sound better than true ones, but if one thing has forced itself on this age it is this: Man hurts himself by believing what is false. The plain, unvarnished truth is that God will let man starve if he does not work and will let him freeze if he does not provide himself with a fire.

There seems to many minds somewhat hard and cold in stating a fact when that fact has to do with human living and human suffering, but, after all, it makes us men to acknowledge that we must depend upon ourselves. To say that God feeds the fowls of the air and builds the blind bird's nest is to impose upon credulity. We wish to have man told the truth that he may protect himself against danger, against wrong and evil. The world has been deceived long enough. It is time for the pulpit and pious persons to stop repeating falsehoods and stop passing their religious faith for established facts.

L. K. W.

Beware of the man who assumes authority. He is generally an impostor. Every priest, every minister, every person, who pretends to speak for God, or to tell the world what is divine, is deceiving his hearers, God has ordained no man to speak for him. To puncture the bladder of authority, ask to see the credentials of the person who assumes it. Man should acknowledge nothing above nature. The supernatural in any form has never lived, moved or had a being in this earth.

The man who believes in miracles stands discredited before the eyes of the world. No man today has seen a miracle, so no man today can believe in a miracle. The only rational, sensible, reasonable explanation of the miracles of the gospels is that somebody wrote what was false.

Persons have read hundreds of books and not found what they need to know. Persons have lived years of life and not found the life they need to find.

## NOTES AT LARGE.

The government management of the railroads having fallen under the criticism of a New York newspaper, and a reply having been made thereto by Mr. Theodore H. Price, actuary for the Railroad Administration, we were asked by Mr. Price to give the matter publicity. As such discussion is aside from our purpose, and dangerous besides as the Espionage act is interpreted, we replied that we had published no strictures on public management of the railroads further than to complain that well paid chaplains were carried at half-fare rates while enlisted men on small pay were charged full fare. We never miss an opportunity to make that point when possible. In the following letter Mr. Price gives the reasons for the rule:

WASHINGTON, September 3, 1918.

"MY DEAR MR. MACDONALD: Thank you for yours of August 30. The reduced fares that are allowed to clergymen was a tradition of the railroad service inherited from times that are now regarded as almost primitive. Soldiers and sailors on furlough are entitled to a reduced rate of 1 cent a mile, but it has not been thought wise to allow the reduced rate to men on short leave, because it was felt that it stimulated unnecessary travel and induced too many requests for permission to be absent from the camps that were within easy distance of the larger cities. It is hard to make a rule which does not seem to work hardship upon someone, but you may be assured that the United States Railroad Administration has every sympathy with the soldiers who are risking their lives in the defense of the country and has tried conscientiously to express this sympathy wherever it seemed to be possible. The truth is that we are embarrassed by the heavy passenger travel and both the Director-General and myself have felt that we ought to do everything that we could to discourage it. I enclose a little article that I wrote a few days ago upon 'Winning the War by Staying at Home' in which I endeavored to set forth this aspect of the question. I am dictating this letter hastily, but I want you to know that your note is appreciated. Yours very truly,  
THEO. H. PRICE."

The article on winning the war by staying at home is printed elsewhere in this number. Mr. Price's point is of course obvious, but still the charging full fare ought to relieve congestion as much when put on a clergyman as when exacted of a private; and even if it did not keep the preacher at home the railroad would have the money. But the full fare does not keep the boys from going home on "a forty-eight" if they can get there and back in time to report for duty. Those who have liberty borrow of those who have it not, and return the favor when conditions are reversed. Few stay in camp if the money to get out on is to be picked up in their squad. The homing instinct of the young fellows is stronger than acquisitiveness. Ministers are inclined to resent any infringement on their prerogatives. The first day of the gasless Sunday in New York saw one of the reverend clergy held up for running his car, and it is reported to us that the preachers are asking exemption from the rule that laymen are so faithfully observing. We can only commend Actuary Price for his candid explanation of the railroad situation.

We think that the editor of the *Nation* should be cited for gallantry. So far as we know, he is the only New York editor who has resented the exclusion of two numbers of THE TRUTH SEEKER from the mails, and while he was preparing a strong editorial article in deprecation of this restriction of freedom of the mails, his own paper (the issue for September 14) was withheld from dispatch at the New York postoffice. Thus he was stricken while aiding a fallen comrade. The *Nation* is a paper with prestige—old and solid and respectable, conservative and influential, and until recently the weekly replica, editorially, of the *Evening Post*. Founded in 1865, it preserved the traditions of American journalism from a time when Comstockery was unknown in the Postoffice Department, and there were editors with the courage to stand for free press and free speech. The offense of the *Nation*, leading to its exclusion from the mails, is inferred to be an article on the demise of civil

liberty in the United States. Before this country became involved in the war, THE TRUTH SEEKER drew attention to the fact that freedom of speech was dead. Now it is the life of a free press that is threatened. A year ago last April President Wilson, writing to Mr. Arthur Brisbane on the subject of the Espionage act, said:

"I sincerely appreciate the frankness of your interesting letter of April 20, with reference to the so-called espionage bill now awaiting the action of Congress. I approve of this legislation, but I need not assure you and those interested in it that, whatever action the Congress may decide upon, so far as I am personally concerned, I shall not apply or permit any part of this law to apply to me or any of my official acts, or in any way to be used as a shield against criticism.

"I can imagine no greater disservice to the country than to establish a system of censorship that would deny to the people of a free republic like our own their indisputable right to criticize their own public officials. While exercising the powers of the office I hold, I would regret in a crisis like the one through which we are passing to lose the benefit of patriotic and intelligent criticism.

"In these trying times one can feel certain only of his motives, which he must strive to purge of selfishness of every kind, and wait with patience for the judgment of a calmer day to vindicate the wisdom of the course he has tried conscientiously to follow."

The espionage bill did not become law without the signature of President Wilson. If he deprecates the application of the law to denial of the "indisputable right" of a free people to criticize their own public officials, whom they have elected, what will be his attitude when it is used to suppress criticism of amateur religious propagandists who become public officials by the *obiter dictum* of a district court?

There is in Germany a court called the Spruchkollegium, the officers of which are appointed by the Prussian government to pass upon the orthodoxy or otherwise of the pastors of the State Church. In 1911 this court deposed the Rev. Carl Jatho, a brilliant and powerful preacher serving as pastor of an important church in Cologne. The Rev. Jatho was quite unorthodox, according to the report of what he taught. He questioned the personality of God, the inspiration of the Bible, and the function of Christ to save men from "sin," provided there was such a thing as sin, of which he was not sure. The friends of Jatho asked for a modified separation of church and state—not a complete severance, but such a reform as would eliminate state surveillance over the religious utterances of preachers and the beliefs of congregations. They did not get it. The deposed pastor appealed to Professor Harnack, the distinguished scholar and Higher Critic, but without avail. Harnack, while himself unorthodox from an evangelical point of view, opposed the freedom of a pastor to disseminate heterodoxy in his congregation. It was more important, he said, that the "truths" of Christianity should be maintained than that a minister should be free to tell what he thinks. "Truth," he maintained, was more essential than liberty of speech. What constitutes truth it was the function of the Spruchkollegium to decide. The incident raised what was called a "storm" in German Protestant circles, but the kaiser's ecclesiastical steam roller flattened it out. A pastor in the Prussian State Church cannot preach liberalism and hold his position.

Some of the mentality of the tiger that served as the mind of John Calvin, founder of Presbyterianism, is inherited by his disciples. In the Fifth Avenue Presbyterian church of this city, August 19, the following sentiments were uttered by the preacher, the Rev. Mark A. Matthews, and received with much applause by the congregation:

"Hard as it may be, the impenitent American boy, in uniform, killed in battle, dies in his sins and is lost. I honor him as far as it is possible. I wish he had repented and accepted Christ. But he had his chance."

Religion of that description may serve for generalizing, but when applied to concrete examples it becomes infamous. To repent, as the word is used

by the orthodox, means to profess the Christian faith and all that this implies, including the fall and redemption, the plan of salvation, the divine inspiration of the Bible, the virgin birth and deity of Jesus, and all the rot to be found in the Presbyterian catechism. Repentance is further attested by applauding the damnation of the unregenerate. The kaiser would pass examination in that theology, and would be saved, but most of our soldiers would not; and Americans are required to love the God who is the author of this beautiful arrangement! There is mercy enough in the heart of imperfect and unregenerate mankind to provide means to relieve and shorten human suffering, regardless of creed; but the deity of the Rev. Mark A. Matthews, that ought to be interned as an alien enemy, has in his infinite malignity provided for the prolonging of mortal agony throughout an eternity. Men who believe that doctrine have in them the criminal ferocity with which they invest the god they have made in their image.

"It is indeed surprising that any Judge can still be guilty of the ineptitude of 'sentencing' a convicted criminal to the army, yet Judge Rosalsky tried to do that very thing in the case of a man found guilty of grand larceny. It is an amazing indiscretion, to say no harsher thing.

"Of course, the army won't have him on any terms. In fact, it is contrary to Federal law to accept criminals in ordinary times. Major-General Bell was justly indignant at this latest case and expressed his surprise that such mistaken notions could still persist in the face of repeated protests from the War Department. The army is not a reform school, and the sooner even the courts realize that the better."—*New York Sun*.

The army is not a reform school, but from the number of parsons, chaplains, colporters, and amateur religious workers attached to it in the capacity of uplifters and custodians of its morals one might think the men in it needed to be put in some such institution. But is the army better than a church congregation? Men brought before the courts are frequently sentenced to attend church. If the army is made up to any large degree of the kind of soldiers we have met, we believe its influence on a man who has gone wrong would be excellent. The parsons do not resent the additions to their flock gained through the courts. Why should the army chaplains protest, or anyone else for them? But we believe the law should be observed, and criminals sentenced neither to the church nor to the army, which latter is a glorious company.

In an interview recorded in the *San Francisco Chronicle*, Cardinal Gibbons is reported as saying that the reason the pope does not take sides with the Allies against Germany is "because the Holy Father cannot be partisan; his exalted position forbids it. Is he not the father of all, and are not the others also his children?" It is impossible for us to understand the morality of this attitude. How is it possible for any person to remain impartial in the presence of a great wrong? If the pope's exalted position gives him the preëminence that Cardinal Gibbons abjectly accords him, he has absolutely nothing to fear from an espousal of the Allies' cause, but very much to gain. His influence, while of little consequence in the cause of morality, might have achieved some good had he thrown it promptly and cheerfully on the side of those who were fighting his battle as well as their own. The fact that he had spiritual children among the Germans and Austrians as well as among the Allies ought to have been the primal reason for his declaring himself on the side of righteousness, that his cruel and revengeful progeny among the Central Powers might learn decency and self-respect, by feeling the weight of his pontifical discipline. As it is, the pope might just as well not be in existence so far as any effect upon the conduct of his undutiful children is concerned, by virtue of his expressed indignation and threatened punishment against those who have so ruthlessly broken every law recognized by intelligent man. For a great "spiritual" leader thus to neglect his duty and at the same time to hope to



escape criticism is inconceivable, except to those persons who are like minded.

It is supposed to be a part of Catholic teaching that every man that is elected to office, from emperor or president down to the humblest official, becomes a representative of Almighty God himself, and is clothed with divine authority. If this be true, then there is no escape from the judgment that the present Emperor of Germany is a duly qualified representative of Almighty God. He has been clothed with divine authority, and notwithstanding the criminal history his conduct has caused to be created, he must still be looked upon as a lay-vicar of God, and as a duly accredited expounder of the divine mind. The thought is horrible to contemplate; and yet there is no way to free oneself from the inevitable conclusion so long as the awful premise is maintained. No wonder Russia is in the throes of a terrible revolution! No wonder a civic upheaval seems imminent in Austria and Germany! As long as the idea of the divine right of kings underlies governmental authority, so long will men live a restive life, beating a varied existence between kingly cruelty, kingly stupidity and kingly indifference. There are many evils in the world but the greatest of these are divine bishops and divine kings.

*Howe's Monthly*, written by the veteran newspaper man and author, E. W. Howe of Kansas, is a remarkably bright publication. The following paragraph is found in the issue for August, 1918:

"When Joaquin Miller dedicated a poem to the late Peter Cooper, he wrote: 'And all that you hold in your dead, cold hand is what you have given away.' The idea is as old as the Code of Hammurabi, and that is the oldest code in the world. Some ancient and contemplative pagan wrote for his tombstone: 'What I kept I lost; what I gave away I saved.'"

The paragraph looks all the better to us because we wrote it in the course of an editorial article, August 3, page 485. We are obliged to Mr. Howe for adding to the lines the impressiveness they get from the reader's supposing them to have originated with him. On another page of the same number of his monthly he prints about half a column of "The Clergy's Attitude Toward America," by Francis S. Merlin, T.S., July 27, page 471. All good reading, and we are glad to see it again. It would only enhance our pleasure to see *THE TRUTH SEEKER* mentioned as the source of these valuable excerpts.

A page in the Sunday supplement of a New York paper is occupied with the picture and story of Mrs. George Alexander Wheelock, "chief yeoman and champion recruiter of the world." Mrs. Wheelock is the first of her sex to wear the insignia of a lieutenant in the navy. She earned the commission by recruiting 17,000 men for Uncle Sam's ships. Mrs. Wheelock's public activities began at an early age. She tells how she used to be sent out with the Willing Circle of the King's Daughters to sing for the convicts of a nearby prison. "One Sunday afternoon, at the age of 14, I sang in all guilelessness the hymn, 'Why Do You Tarry, Dear Brother? Why Do You Wait?' which nearly caused a riot in the jail. On my way out the warden stopped me and said, 'You certainly made a hit with the boys.'" Mrs. Wheelock was then connected with the Methodist church. As her name is now on the list of subscribers to *THE TRUTH SEEKER*, we infer that the connection has since been severed.

The service of our country is no chimerical, but a real duty. He who admits the proofs of any moral duty, drawn from the constitution of human nature, or from the moral fitness and unfitness of things, must admit them in favor of this duty, or be reduced to the most absurd inconsistency. When he has once admitted the duty on these proofs, it will be no difficult matter to demonstrate to him that his obligation to the performance of it is in proportion to the means and the opportunities he has of performing it; and that nothing can dis-

charge him from this obligation as long as he has these means and these opportunities in his power, and as long as his country continues in the same want of his services.

The Liberty Loan Committee, Publicity Department, 120 Broadway, invites *THE TRUTH SEEKER* to do some advertising for the Fourth Liberty Loan. The request is embodied in a letter from Mr. John Price Jones, assistant director of publicity, to which we have replied that this paper will be more than glad to cooperate with him when it shall please the Postoffice Department to restore us permanently to circulation. Mr. Jones writes an appreciative rejoinder. We wonder what all these war committees with whom we have had relations pleasant to us and profitable to them, think of our exclusion from the mails for not promoting the operation and success of the military and naval forces!

#### History Repeated, and Surpassed.

More than nineteen centuries ago Titus Livius, the renowned Roman historian, wrote (33d book, 30th chapter) the following lines when relating the grant of liberty by Rome to the Greek cities reduced to servitude by Macedonia:

"The Greeks in their exuberant joy shouted: 'There really exists a nation which supported the entire expense and all the dangers of a war in order to secure to others their liberty. And she has acted not so much in favor of bordering nations, of neighbors or those living on the same continent; on the contrary, she crossed the seas with the purpose of stopping on the whole universe all unjust domination and of securing everywhere the triumph of Right, Justice and Law.'"

The future historian of this world-war has not to change a single line when he narrates to posterity the sublime intervention of the United States of America for Right, Justice and Law.

JULES GOLDSCHMIDT, M. D.

Paris, July 26, 1918.

#### More Proofs of Newton's Heresy.

TO THE EDITOR OF *THE TRUTH SEEKER*: In further proof of Newton's heresy, I quote from an English divine, Thomas Fowler, D. D., LL. D. Dr. Fowler, in his "Life of Locke" (p. 68), says: "Newton's unpublished writings leave no doubt that he did not accept the orthodox doctrine of the Trinity." Newton and Locke were devoted friends and doubtless shared each others' heresies. Locke, while professing a belief in Christianity, was accused of Socinianism, and one Christian writer, Edwards, wrote a pamphlet against him charging him with favoring "the cause of Atheism." In 1690 Newton sent a manuscript letter to Locke, entitled, "An Historical Account of Two Notable Corruptions of Scripture." The texts criticized were 1 John v, 7, and 1 Timothy iii, 16. Locke was expecting to visit Holland and Newton requested him to take the manuscript with him and have it translated and published in French. Locke, failing to go to Holland, sent the manuscript to Le Clerc, who translated and published it. The English version of it is to be found in Bishop Horsley's edition of Newton's works.

The New Testament contains no text teaching the doctrine of the Trinity excepting 1 John v, 7, and all Christian scholars admit that this passage is spurious. The Greek New Testament, from which our version was translated, was compiled and published by Erasmus. This version was criticised because it did not teach the doctrine of the Trinity. Erasmus promised his critics that if they could find a manuscript containing such a text he would insert it in his next edition. The text was "found" and Erasmus fulfilled his promise. Concerning this transaction Newton says: "When the adversaries of Erasmus had got the Trinity into his edition, they threw by their manuscript as an old almanac out of date."

Concerning the second interpolation Newton says: "What the Latins have done to this text (1 John v, 7), the Greeks have done to Paul (1 Tim. iii, 16). They now read, 'Great is the mystery of Godliness: God manifest in the flesh'; whereas all the churches for the first four or five hundred years, and the authors of all the ancient versions, Jerome as well as the rest, read, 'Great is the mystery of godliness, which was manifest in the flesh.'" In conclusion Newton says: "If the ancient churches, in debating and deciding the greatest mysteries of religion, knew nothing of these two texts, I understand not why we should be so fond of them now the debate is over."

J. E. REMSBURG.

#### "Freedom" of the German Press.

It has been humorously said, wisely or otherwise, re-

marks the *New York Sun*, that there is only one possible excuse for a lie; and that is that it deceives the person or persons to whom it is addressed. A futile lie, for some psychological reason which we shall not now attempt to explain, always brings the liar into more contempt than a successful falsehood.

The new German foreign minister, Admiral von Hintze, is just now on a visit to Vienna, where he has been making a speech on that non-existent thing, that metaphysical abstraction, the freedom of the German press. His address contains a noteworthy example of the lie futile:

"We in Germany and Austria-Hungary stick to a free press. Even under war's compulsion we do not want to shackle public opinion. Among our enemies the press works under State control and the newspaper writer failing to represent the government view is simply sent to prison."

The true character of the German press is disclosed, with shame and mortification, in the war diary of that honorable German gentleman Herr Wilhelm Mühlton, formerly a director in Krupp's, which has just been published in this country under the title of "The Vandals of Europe".

"Every expression of opinion not inspired by the government is suppressed with draconic severity. Never will the German press be able to lift the burden of disgrace with which it has laden itself in this war. After the war we must create a new press. The press of today is a hideous leper."

This was written in 1914, and, though it hardly seemed possible, German journalism has grown worse and worse with the progress of the war. German newspapers have become veritable "scraps of paper," worthy only of contempt. Herr Mühlton calls his country's journalists bravos who offer the government their pens as stilettos for the perpetration of all sorts of foul deeds. He tells us how this "infamous army" is made up:

"They consist, first, of disgustingly stupid officers on the retired list, who even in time of war are not available as soldiers; secondly, of worthy pastors who, with an icy soul and a good natured smile, trumpet forth every base deed as a manifestation of German Protestant heroism; and, thirdly (the worst of all), of numerous modern university professors who, overlaid with titles and distinctions, swimming with every patriotic current, are either mercenaries or bounders, and who, outside the field of their own specialties, are seeking, not clearness and truth, but only temporary notoriety."

These men, says this German critic, want to make history by lying; and their output constitutes what Admiral von Hintze has the audacity to call the free press. Bear in mind that the harsh words we have quoted come not from any hostile foreign source, but from a well born German gentleman, who for many years prior to the outbreak of the war was engaged in the business of making cannon for the Imperial German government. Herr Mühlton can have no object to attain except the diffusion of the truth; and if what he says is true, the statement of the German foreign minister is a lie.

The military gong beaters of the Chinese armies in the olden time come to mind as types of the most utter futility in warfare. In like manner Admiral von Hintze's praise of German journalism and denunciation of the foreign press constitute a typical illustration of the lie futile.

#### THE LETTER BOX.

F. S., Dover.—The clippings were sent to Washington, but will be returned.

R. E. D., Indiana.—Your literary opponent, Mr. Mc-Elligott, has enlisted in the army and is helping to win the war.

E. S., New Hampshire.—You do not need to guess again, and perhaps your letter helped make the trouble. It uncovered a situation that ought to be exposed.

H. S., New York.—If you want a copy of this paper containing your valuable contribution, apply to the postmaster, who is holding it under circumstances over which we have no control.

F. C. W., New Jersey.—The excellent article by Mr. C. Cohen, a copy of which you transmit, was republished in *THE TRUTH SEEKER* from the *Freethinker*, of which Mr. Cohen is the able editor.

CHARLES TRAVER, Cayuga.—Mr. Gauvin's "Why the World Is at War" is not published in pamphlet form. O'Donnell's "Political Priests and Irish Ruin" is out of print. The Truth Seeker Company purchased the remainder and all copies were sold. The book should be republished and the story of priestly treachery during this war included in it.

JOHN MONROE, Maine.—Unfortunately, we are not qualified to attend national encampments of the G. A. R. The highest military rank achieved by us was captain of a camp of Sons of Veterans. Years ago we wrote a poem as a Son, which an old army captain, holding the rank of Post Instructor in Patriotism, used to recite when addressing pupils in the public schools.

The prejudice of unfounded belief often degenerates into the prejudice of custom, and becomes, at last, rank hypocrisy. When men, from custom or fashion, or any worldly motive, profess or pretend to believe what they do not believe, nor can give any reason for believing, they unship the helm of their morality, and being no longer honest to their own minds they feel no moral difficulty in being unjust to others.—*Thomas Paine*.

## The Right to One's Own Way.

Most persons know quite well—or might know, from themselves and their own requirements—that something of one's own way is as necessary to the intellectual and even moral faculties as light and air to vegetation. It is the abuse, the excess, they are warring against, so far as their teaching is wise and good—not the desire itself, which is simply the consciousness of a separate existence, and the impulse to preserve and assert this individuality. It is the repugnance of a free agent to lapse into an instrument, a tool, a machine. Of course always to assert the will is insubordination and anarchy, but never to give it play is bondage. The question is, where to find the golden mean.

Surely no one will have too much of his own way who is careful never to infringe on the rights of others, and who is ready to admit that every individual in the world has such rights, and ought to be allowed a sphere for their exercise. Always, and as a rule, to yield, is to encourage others in a tyranny which is bad for them. This is known to be the case in religious, or quasi-religious, communities, where abnegation of the will is strongly and technically enforced, and where a domineering spirit sometimes gains a frightful ascendancy. What is so bad for one cannot be good for the rest who seek to throw on their neighbor an inalienable responsibility.

Political freedom—that is, our own way on the grandest collective scale—comes home to us only on stated occasions, and, to most people, never as a practical question at all. Even independence seems limited to householders, fundholders, and the elder and privileged classes; but the freedom we mean has an interest for all and touches everyone's daily life. It develops powers—it forms the character. The possession or the want of it strikes the balance between existences which, to the casual observer, stand on the two extremes of prosperous and adverse. Many an anxious and laborious life is tolerable, and is carried through with a cheerfulness and elasticity exciting constant admiration because the weight is laid where it can be easiest borne,—an adjustment which people can generally best do for themselves.

A sense of power comes with difficulties met and overcome by our own resources, directed in our own way; while, on the other hand, there are lives which seem peculiarly exempt from the ordinary trials of life, vexed with no great cares, secure of the main blessings, surrounded, perhaps, by the luxuries others want, but which cannot be enjoyed because of the consciousness of some external power which interferes with every natural spring of action, makes every step compulsory, and renders all seeming choice a dead letter.

And this, again, accounts for many a dogged, passive, indifferent manner, provoking, perhaps, in the undiscerning looker-on—who assumes that pleasant circumstances should necessarily bring pleasure—all sorts of disparaging and unjust surmises. It is here that two instincts come in contact which are often confused, but really distinct—the love of one's own way, which, in reason, we defend; and the love of influence and love of rule, that is, the passion for marking out other people's way for them.

There are men who devote their lives to the cause of political liberty, and yet see no inconsistency in imposing their own private peculiarities as a law on others; who prescribe their own strictly personal, and perhaps eccentric, habits on their children and dependents, and think they do all that is required in saying, "I ask no more from them than I do myself." They are quite unconscious that an act, perhaps indifferent in itself, is pleasure to them because it is the offspring of their own fancy, because it is a whim, because it fits in with their idiosyncrasy; and, therefore, by the same rule, may be disagreeable to others whose insides, mental and corporeal, are differently constituted. Such men, without knowing it, are perpetually stirring up an atmosphere of irritation around them.

Among the surest recipes to be loved, well obeyed, well served, is to be careful not to interfere with this inalienable privilege. Even with our servants, if they know their business, it is best to confine our orders to things being well done without interfering minutely with times and modes. Anyone who knows by observation or experience what it is to be managed or dictated to, to have his movements followed, his time in indifferent matters regulated for him—who has felt actually, or by sympathy with some sufferers, these moral gyves and fetters precluding all escape from a determined will—should allow his butler or his housemaid scope, not only for the exercise of their independent reason, but for some little caprice of will, on the ground that every human being ought to have an arena of action in which he can work after his fancy, and do things in a certain fashion and order, because it is his way.

Service—and most relations, whether of friendship, affection, or duty, have something of the nature of service in them—means subjecting our wills in important matters. It is not only hirelings who have to submit their inclinations to an external control: husbands, wives, children, friends, subjects, must all do it in the natural course of things. But all service is light or galling, not so much from the amount of labor and the great tasks and concessions required, as from the circumstances under which they are accomplished. Everything depends on whether we have a sense of liberty with them or of bondage; and needless interference with our mode of action, with our own system of adapting our work to our temperament and character, is this bondage.

A man who has found his place in the world has not often much to complain of on this head, though there are exceptional cases. He may now and then be taken possession of by some meddling spirit, who, either from fussy affection, want of tact, jealousy, or love of management, lifts him off his feet, as it were, and gives him a momentary taste of subjection; but his keen irritation at the situation shows how little he is used to interference. It is his own fault if he lives a victim to such trammels. In the main, he has enough of his own way.

But there are many over whom circumstances predominate, and who live and die under the dominion of a strong will—whose best gifts are dwarfed, who never have a chance, who never fairly taste of life, and who are incapacitated for their place in it from being the victim of a life-long minute subjection of the will. In these cases—and all must know some instances to the point—women are generally the sufferers, and women the tyrants; the first from the weakness of their sex, which, while it keeps them ever fretting under the yoke, does not give them strength to cast it off; and the other, from the greater aptitude for frivolous, unceasing interference which the feminine nature, allied to a strong will, possesses. Men are greater bullies than women; but they have not the same eye for surveillance. If they do attempt it, the mischief and the misery are indeed at their highest.

A certain yoke of general superintendence is of course necessary for youth. The words "training" and "education" imply it; and children may have their way marked out for them, even in trifles, without any irritating sense of dictation. Indeed, they are conscious of a general need of guidance, and are happier with it. But even children should, within a limited sphere, be intrusted with some choice of their own way, in which their own reason and experience should be their only teachers. This is why school, with all its dangers, is often better for a boy than an ultra-careful home, where perhaps he is answerable to a watchful mother for the outlay of each penny of his pocket-money, and stands reprov'd for every damage to his playthings. We are very far from wishing for the young of either sex to be allowed too much of their own way; but it is one of the secrets of wise management to manage as little as possible, and never to interfere unnecessarily, or in trifles and things of little moment. If we rule, it is best not to show that we rule them.

In one sense, this secret is a wonderful economist; for one of the cheapest and at the same time most effectual ways of making people happy, especially where pleasure is the avowed pursuit, is simply to leave them to do as they like and choose their own way of enjoying themselves.

To go where you like and do what you like, instead of what other people like, or what is expected from you, often brings a sense of relief, of holiday, of lightness and jollity, which no amount of show, no lavish expense can in the least counterbalance. Young people, and old people too, often only need this to enjoy the most complete relaxation of which they are capable; and yet this is precisely what the managing temper, prolific of plans and programs, cannot and will not understand. It is the presence or absence of this spirit of dictation which makes some homes pleasant, others irksome. The same people in the same combinations may meet in both, and yet not know themselves or each other in the opposing atmospheres.

Perhaps it explains our meaning of "one's own way," while it obviates the charge of selfishness to which some expressions may have subjected it, that while it alone gives a sense of ownership in the things about us, it extends that sense to the greatest number with every gratifying circumstance of possession, and yet without interfering with others' rights.

R. E.

## The Prospects for Rationalism in Japan.

It has often been said that Japan has three religions—Shinto, Buddhism, and Confucianism. This is inaccurate. Confucianism may be a religion in China, but in Japan it is merely a way of thinking. Still, it is true that Japan has three religions; the third being emperor-worship, ancestor-worship, Japan-worship—self-worship, in a word, for that is what it finally amounts to.

This new religion—for it is not more than about 200 years old—is a curious phenomenon. It began as a political movement for creating national unity after centuries of strife among some 300 territorial lords (daimyos). It has continued under government tutelage ever since; has been strengthened by Japan's recent military or political successes, and is now sedulously fostered by the government as a political weapon. It has been laboriously identified with the old Shinto, but has really nothing in common with that queer creed. Shinto is nature-worship of a vague kind, with no moral or philosophical precepts or ideas; its sacred book, the *Kojiki*, dating from about 700 C. E., was compendiously described to the writer by its translator, Prof. B. H. Chamberlain, as "drivel." Emperor-worship, on the contrary, is a very positive religion, quite the sort of thing that would appeal to a European autocrat who considered his people as a weapon to be used for his own aggrandizement.

The link by which this religion of Jingoism has been welded to the old childish Shinto is ancestor-worship. The Shinto deities have been made into ancestral spirits: the emperor is a direct descendant of the sun-goddess; every Japanese, down to the beggar who squats on the temple steps, is, in some way or other, forty-ninth cousin to a god. Hence, although the great majority of Japanese are poor, the collocation "poor and humble" does not apply to any one of them. Even the verminous beggar aforesaid, who bows his head between his knees as the foreigner approaches and then mutters some insulting epithet if he fails to receive an alms, feels his innate superiority to every foreigner. The latter may be a distinguished professor, a leading merchant, even an American multi-millionaire, but *he*—he is a Japanese. The real religion of Japan is the cult of the swelled-head.

Buddhism is essentially quite inconsistent with this Jingo-Shinto cult; but it has undergone a degree of perversion which has enabled it to be amalgamated. Just as in Christianity three gods are one, so in Japan the three religions have been made one. Just as the words attributed to Christ, "Thou

art Peter," etc., have been made the foundation of the "great lying church," so the declaration of Buddha that any man might become as he himself was have been distorted. Buddha meant that any man, by living as he himself did, might pass completely beyond the fear of earthly trouble, into annihilation as far as this world is concerned: he has been interpreted to mean that every man on earth becomes a god.

It is easy to understand that this composite religion has been made a powerful weapon for political ambitions. *Kami*, the word for Shinto gods (probably derived from the Ainu language), written with a different character, signifies anything "above," and is often used, especially by old-fashioned people, to mean the government. It is a curiously significant coincidence. To the modern Japanese, himself a god in a small way, and destined after death to become in some indefinable way more of a god, the government, with the divine emperor above all, is the god *par excellence*.

The attempt to propagate Christianity in Japan may be described, in one word, as hopeless. It is everywhere opposed, not by active hostility, still less by reasoning, but by a brazen wall, high as the heavens, of national conceit and self-sufficiency. The virtues and the vices of the Japanese character are alike incompatible with it. How can a god be a miserable sinner? How can the race of which the most striking characteristic is its obvious superiority to all others, be in need of a foreign-made religion which it never heard of till the day before yesterday? The Scotch piper in the story, when he had finished his "toon," modestly remarked that it was "verra deeficult," to which the unsympathetic listener retorted that he wished it had been impossible. The missionary admits that for unregenerate heathens it is very difficult to receive the saving truths of Christianity; the Japanese heathen listens to the gospel tune with complete indifference, neither able to understand it nor wishing to try. Things have changed since, more than 300 years ago, the Jesuit missionaries achieved such extraordinary success; it seemed for a time not impossible to the more sanguine that the whole country could be converted to a modified form of Catholicism. But then the Jesuit started the game of political meddling which in Europe, more than a century later, caused them to be expelled from one country after another. The Japanese government at once took alarm. A civil war followed, with a period of stern repression, culminating in a massacre of 20,000 Christians in one day at Shimabara, near Nagasaki.

There are three reasons why present missionary efforts are met with indifference, and not persecution. One is that the Japanese authorities are, of course, aware of the strength of foreign nations; another, that the new Jingo-Shinto religion has become so strong that it can afford to despise anything so alien as Christianity. The Japanese, being fully supplied with their own stock of superstitions, have no desire and no mental space for ours; and the missionaries are in the unpleasant situation of merchants trying to push the sale of an article for which there is no demand whatever. The third, and most important, reason is that *the missionaries are not successful enough to awaken jealousy* either on the part of the priests of rival creeds or of the government. In Korea, where the hatred of Japanese rule makes the people sympathetic towards Christianity if only because the Japanese dislike it, the missionaries have had far greater success, and are regarded with corresponding hostility by the authorities. Even in Japan the old hatred, though latent, is visible enough under the surface—an expression commonly heard is *Yasukyo wo Kirau*, "I hate the Jesus religion." Statements sometimes made by missionaries, to the effect that "the Japanese are yearning for a more spiritual religion," can only be called wilful falsehoods. It must have been such that provoked the late Sir Hiram Maxim (peace be to his ashes! he was a real man, though somewhat exaggerative) to declare in his wrath that

"the Christian missionaries in China are the greatest liars on the face of the earth."

After writing "The Prospects for Rationalism in Japan" as the title of this article, I could not help recalling the famous chapter "On Snakes in Iceland," which consisted only of the words "There are none." The question as to the prospects for religious development in Japan might be briefly answered thus: "For Christianity none at all; for Rationalism, very little at present." The government is all-powerful; it controls all schools of every grade, and its chief object at present is to form all Japanese into one mould of mediocre uniformity and cringing subservience to its Jingo-Shinto creed. Here and there are emancipated individuals, who have assimilated the results of Western science, and who see that the permanent prosperity of Japan cannot be founded on her present narrow, truculent patriotism and anti-foreignism. These scattered individuals mostly keep their convictions to themselves, as, like others, their living depends directly or indirectly on the government; but they are the intellectual salt of the nation, too few as they are to leaven the lump; and it is their small but slowly increasing influence which makes possible the hope that there are some prospects for Rationalism in Japan.

With regard to Rationalist propaganda by foreigners, it hardly exists, partly for reasons easily inferred from what has been said above and from the extreme difficulty of the language, and partly from the peculiar situation of the foreign community. This (exclusive of Chinese) numbers in all only about 6,000; it is divided into two approximately equal sections, the mercantile and the missionary. These do not associate much, the business men being mostly Agnostics; but until the present War the various sections managed to live and work together fairly harmoniously; and, in face of the prevailing Japanese dislike to all foreigners, it would be obviously foolish for the latter to accentuate their own differences without necessity. No effort is made to counteract the work of the missionaries, because it is no one's particular interest to make such. Of the six daily newspapers in English, only one, the *Japan Chronicle* of Kobe, edited by Mr. Robert Young, a member of the R. P. A., is decidedly favorable to Rationalism; but, while the editor always frankly states his own opinions when occasion offers, he cannot be expected to offend a section of his subscribers by uncalled-for propaganda without the possibility of gaining others. It is noteworthy that the *Chronicle* is also the only paper which fearlessly criticizes the Japanese government and the retrograde tendencies which are at present in favor. It is another example of the truth, liable to be forgotten even in the most civilized countries in these days of war, that political freedom, social freedom, and intellectual freedom are closely interdependent. In Japan we see the evil results of the complete identification of religion with the state.—C. A. PARRY, in the *Literary Guide*.

One set of preachers make salvation to consist in believing. They tell their congregations, that if they believe in Christ, their sins shall be forgiven. This, in the first place, is an encouragement to sin, in a similar manner as when a prodigal young fellow is told his father will pay all his debts, he runs into debt the faster, and becomes the more extravagant. Daddy, says he, pays all, and on he goes. Just so in the other case, Christ pays all, and on goes the sinner.—Thomas Paine.

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?—Ingersoll.

We are accustomed to hearing Tacitus praised as a model historian, and in many respects it may be true; but it does not apply to his criticism of his authorities and his own research, for they were astonishingly poor in Tacitus. He never studied the archives.—Weiss.

## Free Thoughts.

A lie never has a father.

All gods are alike in one respect: They all do nothing.

The only safety for Italy is to banish the pope. The liberties of the Italians are not safe so long as the Vatican keeps its armory of lies at full blast.

It is simply nonsense to talk about making the world safe for democracy as long as the papacy exists. Take it from me, if the Allies do not clean out the Vatican they will not win the victory that will make it safe to think and speak like free men. With the pope of Rome no nation can have an alliance that loves liberty.

The only honest man religiously on the earth today is the Agnostic. He dares to say: "I do not know." It is because of his honesty that the Christian hates him. The Christian knows no more than the Agnostic, but he is a coward, and dares not say so. Every person who says "I believe" tries to injure those who do not believe.

What a nice time for the deity to jump into this horrible war, and say: "Boys, you are having a mighty hard time to uphold the banner of righteousness against the foes of liberty and democracy, and I will help you in the struggle; you have fought bravely, you have suffered nobly and borne the wounds of battle heroically and I am proud of you, and here and now I enlist on your side and lend the force of heaven to win the war." Why does he not do it?

Why not ask men to give up drinking and smoking and help win the war? Beer and tobacco cannot be defended as necessities. Our government is striving to reduce the use of wheat flour, of gasoline, of many things that were once thought indispensable to decent living, but it still allows the nation to smoke and drink. Plenty of rum, but no sugar; barrels of beer and ale, but little flour. It does not look right. Sacrifice vices, not virtues, and ask the selfish to do their part.

The Belgian people have had to depend upon Mr. Hoover to feed and help them. That is a fact. The Belgian people have received no answer from God to their prayer: "Give us this day our daily bread." That is a fact. Without the money, food and soldiers of the United States the Allies would be in a sorry position today. That is a fact. The pope has performed masses and his priests have repeated prayers for the war to end, but fighting continues. That is a fact. Religion has broken down completely during this war. That is a fact. If the Germans are beaten, Americans have got to do it. That is a fact.

There is a little too much talk in this country of the "Fatherland" by the Germans and of the "Old Sod" by the Irish. Either place can be reached by those in love with Germany and Ireland, and there is no doubt that this nation would be better off, and safer nationally, without these other-land fellows. It would seem that it is time for Uncle Sam to say to some of its foreign citizens: "You cannot love America and Ireland or Germany, for you will love one and hate the other, so give up one at once. If you win the war for the Allies you win it for America, and if you win the war for America you win it for liberty, for happiness, for peace. It is time no longer for foolish talk about loving our brother-man when that brother-man is warring against all that we are trying to save. Every man who is the friend of the United States, the friend of Independence, the friend of democracy, must decide whom he will this day serve—Uncle Sam or Kaiser William. We can have no divided allegiance. Our army is not divided; our navy is not divided, and our people must not be divided."

Digitized by Google L. K. W.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . . \$3.50  
Two new subscribers . . . . . 6.00  
One subscription two years in advance . . . . . 6.00

One advance subscription and one new subscriber, in one remittance . . . . . 6.00

To subscribers in Canada, \$4.00 per year.  
To other foreign countries, \$4.50 per year.

Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time.  
Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

### (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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### DEPLORABLE SENTIMENTS.

From Charles F. Randall, Oklahoma.  
To the Editor of The Truth Seeker:

There is a book published by Thurland & Thurland, Evanston, Ill., called "Might Is Right." It advocates precisely what its title indicates. It is the greatest lie that has ever emanated from the brain of man; and one that is destined, if the idea should prevail, to cause more suffering and degradation to the human race than any thought that ever obtained lodgment in the human brain. Yet we find in its pages some of the most astonishing truths—truths that if imbibed and acted upon may yet redeem the world. Here are a few samples:

"Although the average man feels in his heart that nearly all political and religious conventionalities are dynamic deceptions, yet how cautiously he avoids any open display of antagonism thereto? He has not the courage of his opinions. He is afraid to say openly what he thinks secretly. In other words, he is living in a state of subjectiveness—of vassalage. He allows his brain to be dominated and held in bondage by the brain of another. From his infancy he has been deliberately subjected to a continuous external pressure, especially designed to coerce his understanding in strict accord with prearranged views of moral, political or religious duty."

"The great mass of men who inhabit the world of today have no initiative, no originality or independence of thought, but are mere subjective individualities, who have not had the slightest voice in fashioning the ideals that they so formally revere."

"Although the average man has taken no part in manufacturing moral codes and statute laws, yet how he obeys them with dog-like submissiveness? He is trained to obedience as oxen are broken to the yoke of their masters. He is a born thrall, habituated from childhood to be governed by others."

"How absurd of men to hurrah over their 'glorious political liberty' who have not even been able to retain possession of the substantial products of their own laboriousness. After a century of 'constitutional progress,' ten per cent. of the population are absolute owners of ninety-two per cent. of all property."

"Free men should never regulate their conduct by the suggestion or dictation of others, for when they do so they are no longer free. No man ought to obey any contract, written or implied, except he himself has given his personal and formal adherence thereto, when in a state of mental maturity and unrestrained liberty. It is only slaves that are born into contracts, signed and sealed by their progenitors."

"There is no obligation upon any man to passive obedience, when his life, his liberty and property are threatened by footpad, assassin or statesman."

"The free man is born free, and dies free."

"It has taken countless evolutionary epochs to make man what he is, the most ferocious hirsute beast of prey that inhabits the caverns and jungles of earth."

"Friendship is necessary and ennobling, but impersonal despotism is destructive of all dignity and manly virtue."

All this was written by a man who, according to the publishers' preface, was a rich man. He shows up the existing evil conditions with a ruthlessness that is refreshing. Yet he declares that these things are right. That the rich and powerful should rule—in his own words, that "Might Is Right"; that the only rule to govern, right or wrong, lies in the power to enforce obedience to your will. There is no doubt that he voices the sentiment of wealth the world over, until, as sometimes in the world's history has happened, labor gets temporarily the upper hand, and they whine and whimper about the wrongs they suffer. When this happens they forget that "might is right." When for the moment labor, enraged at the cruelties inflicted upon it by arrogant wealth, and forgetting in its turn that might is not right, arises in its power and hands back to capital the same kind of treatment it has so freely bestowed upon labor, it becomes extremely meek and cringing; but the moment it again gains power it is as arrogant and intolerable as ever. But the most singular,

and at the same time the most deplorable fact in this connection is that labor as a rule hasn't sense enough to recognize the wrongs it is compelled to suffer, until it is too late; but often whoops and hurrahs for the very conditions that cause its misery, and kisses the hand that applies the lash to its already bleeding back.

### THEY WILL STAND BY.

From E. Matta, Porto Rico.

To the Editor of The Truth Seeker:

Dear Friend: THE TRUTH SEEKER for July 6 has just reached me, and what you say regarding your "Vicissitudes" urges me to write you these lines. I, the least of your patrons, am glad to be able to say that I am ready to back you to the limits of my resources. Don't care for increase in taxes or higher rate. We Freethinkers are back of you. We do not need any special privilege. The stronger the fight the better for us. It will make us braver. Religious papers need the help, otherwise they will die a lonesome death. A worthy publication like ours must cost something to get it. What we want is a living, brave, strong TRUTH SEEKER to cheer us when we see so much foolishness around us in the name of God, with preachers hoisting him up before the people to get the money out of their pockets. We can make any sacrifice to keep it going. My advice is, Forward, and bad luck to those that are trying to hold you back.

Let us not forget that humanity is battling on the European fields for the right to be free once more and forever, and that after the battle is over all kinds of tyranny, no matter if it may be pope's, kaiser's or king's, must be wiped from the face of the earth or all the sacrifices of our soldiers will have been useless. And we must be ready for that moment of reorganization that is bound to come in the future. And the old TRUTH SEEKER must be there to give the Devil his due.

Always yours in the fight for Atheism and Rationalism, I remain, your good friend from the Antilles.

### NATURE'S TRUTHS OR THEOLOGICAL FALSEHOODS—WHICH?

From Donald Grey, Ohio.

To the Editor of The Truth Seeker:

Is there any real purpose to be gained in wishing the church to purify itself from primeval superstition and give up its dogmas and creeds, as some writers suggest?

Do not the very titles "Church," "divinity," "religion" stand for bigoted unchangeability, and are not these pretensions the fundamental basis, the very core of its being? Is it possible to think that the Church will stultify itself and admit its frauds and falsehoods? It knows too well that to do so would end its useless life—would remove the very cause and object of its origin and existence.

Why, then, do writers continually advocate the need or advisability of thus purging a thing the very protoplasm of whose life was diseased matter?

The only cure is destruction. The Church purified is an impossible conception.

Christianity is either true as originally constructed—a jealous god, man born in sin, a crucified god in atonement—or it is a man-concocted falsehood. Take away the core of superstition and fraud and what remains?

There are many today who, though giving up the old dogmas, even their virgin-born God, still call themselves "Christian" congregations and "religious" bodies, claiming and receiving exemption from taxes and other "privileges."

Is it not plainly a farce to countenance, in these so-styled "broad" (mongrel) congregations the orthodox title of *religion*, whose universally understood meaning is the worship and fear of a great supernatural personage that answers prayer; a stern judge to be placated by the offices of the Church in order to secure life in a future existence—whose ethics take little or no actual account of human happiness and enjoyment in the real present?

Consider, too, the contemptible manner in which this autocratic mass of dictating

bigotry has always sought to conceal the fraud by bringing into contempt the opinions of the learned and greatest among men. For Rationalists to meet their namby-pamby methods by suggesting their conversion to rational ideas and purposes is like casting pearls to swine. Let scientists, scholars and rational thinkers—the original and true leaders of civilization to whom man owes all advancement worthy of the name—formulate or rather continue to formulate the ethics of right living and civilization, and allow the useless "Church" to die a natural death. Let fossilized notions sink into the oblivion which knowledge of the truth will dictate, but don't, dear Rationalist writers, please don't do their tin-god-like pride the honor of suggesting any such idea as their possible worthiness or capability of reform. Figs do not grow on thistles.

Derision of their pretensions, and open scorn of their uncovered fabrications, are the only feasible means of dealing with these Infidels to Reason.

To admit there is any particle of "good" in religion is to admit that the grandeur of truth and nature's universal laws are not sufficient for the well-being of man, but need a lie upon which to found a proper system of living.

Those who by religion maintain that without the church's teaching of the reward of immortality, good morals and truthful living would have no purpose in life, do but vitiate and belie their own great principle that "virtue is its own reward."

### WIN THE WAR BY "STAYING AT HOME."

From Theo. H. Price, Actuary, U. S. Railroad Administration.

To the Editor of The Truth Seeker:

Director-General McAldoo's recent statement in which he appealed to the public to forego traveling that was unnecessary is given point by a recently published letter from the Associated Press correspondent in London, which reads as follows:

"The recent curtailment of railway traveling facilities is making itself increasingly felt at the big London stations, where, during the week-end, long lines of travelers form at the booking offices hours before trains are scheduled to start.

"No extra trains are put on for the holidays, and as ticket offices are closed as soon as the seating capacity of the train is full, hundreds are left waiting.

"On one Lancashire railway tickets for popular seaside resorts have to be purchased two weeks in advance."

If it be true that misery loves company, that portion of the American public who are complaining at the crowded condition of the passenger trains here may find some consolation in the fact that similar conditions prevail in England.

The truth is that it is not possible to put a quart in a pint bottle either in England or in the United States, and although the passenger traffic officials there, as here, are doing all they can to cope with the situation, the effective remedy is in the hands of the public itself. It is very simple and may be described in the sentence, "Stay at home unless travel is unavoidable."

During the month of July the railroads were called upon to move 1,100,000 troops for the Government, as well as those soldiers and sailors who were traveling on their own account.

The workers in the service of the government who must be moved about from place to place impose a further tax upon the transportation facilities of the railroads. It is important that these men should travel in comfort and that they should be supplied with sleeping cars on long journeys. New cars cannot be built in a night, and as a matter of fact they are at present unobtainable because the labor and material required in their construction is not to be had.

The passenger equipment of the railroads when they were taken over by the government was barely equal to the demands then made upon it. It cannot be enlarged at present without restricting some necessary war activity. Those who travel unnecessarily are therefore needlessly over-taxing

the railway service, are making themselves and others who must travel uncomfortable, and are really impeding the prosecution of the war.

If this habit of self-examination becomes general the congestion of passenger traffic will disappear, for there are lots of journeymen that are a waste of both money and time, and "Home, Sweet Home," is a pretty good and restful place after all.

A PROMPT PROTEST.

From I. H. Maaget, New York.

To the Editor of the Truth Seeker: I inclose copy of a letter dated September 6, 1918, which speaks for itself:

Hon. Wm. M. Calder, United States Senator, Washington, D. C.: Are you aware that the United States post office has suspended the constitutional right of free press by refusing to deliver a Freethought publication?

I am a subscriber of THE TRUTH SEEKER, a Freethought weekly, published at 62 Vesey street, New York, whose editor has sons in the army, and is an ardent supporter of the present administration.

As a citizen of the United States, I appeal to you, an honorable representative of my district in the United States Senate, to see that this wrong shall be righted at once.

I beg to remain, yours very truly, I. H. MAAGET. 603 Academy street, New York.

"RESCUING NUNS."

From Anna M. Lowry, Washington.

To the Editor of The Truth Seeker: Dear Patriot: I am rescuing nuns who wrote me, "For God's sake, get me out of here, for I have to confess to a half-drunken priest."

REMARKS BY BILL NYE.

I came across an old one of Bill Nye's the other day, which I think TRUTH SEEKER readers might appreciate, and I enclose it. Johnstown, Pa. SCHILL.

THE CHURCH DEBT.

I have been thinking the matter over very seriously, and I have decided that if I had my life to live over again, I would like to be an eccentric millionaire. I have eccentricity enough, but I cannot successfully push it without more means.

I think now that I would endow a home for men whose wives are no longer able to support them. In many cases the wife who was at first able to support her husband comfortably, finally shoulders a church debt, and in trying to lift that she overworks and impairs her health so that she becomes an invalid, while her husband is left to pine away in solitude or dependent on the cold charities of the world.

now, and in case I should fill the grave of the eccentric millionaire, I am sure I would do the square thing by them.

The method by which our wives in America are knocking the church debt silly, by working up their husbands' groceries into "angel food" and selling them below actual cost, is deserving the attention of our national financiers. The church debt itself is deserving of notice in this country. It certainly thrives better under a republican form of government than any other feature of our boasted civilization.

The church debt is a comparatively modern appliance, and yet it has been productive of many peculiar features. For instance, we call to mind the clergyman who makes a specialty of going from place to place as a successful debt demolisher. He is a part of the general system, just as much as the ice cream freezer or the buttonhole bouquet.

DECLARATION OF THE FREE.

Ingersoll's last poem. On board, size, 12 1/2 x 16, with Decorative Border and facsimile of Col. Ingersoll's signature. Price, 40 cents.

THE TRUTH SEEKER CO. 62 Vesey St. New York

BOOKS FOR SALE BY THE TRUTH SEEKER CO.

62 Vesey Street, New York City

Send for catalog for complete description

Table listing various books for sale with prices, including titles like 'A Few Reasons for Doubting the Inspiration of the Bible', 'The Church Debt', 'Evolution of Man', etc.

Table listing various books for sale with prices, including titles like 'Rome or Reason', 'Shakespeare', 'Some Mistakes of Moses', 'Thanksgiving Sermon', etc.

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

"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."

### Colored Soldiers.

A blood-and-thunder novelist, thinks the *Literary Digest*, might have told the following story with more frills and thrills, but he could hardly have made it more real. The incident has figured in cable reports, which briefly told how two colored boys from Albany, N. Y., had held an American outpost position against a small German army, accounting for some dozens of the enemy, and receiving therefor French and American decorations.

Corporal J. Rush Norwood of Sylvia, Kan., met the hero of that incident, Corporal Henry Johnson, and wrote home Johnson's account of the fight, in the colored soldier's own words.

Corporal Norwood's letter appears in the Hutchinson (Kansas) *News*, from which we quote:

Corporal Henry Johnson himself, who is convalescing at a near-by base hospital, rather unexpectedly dropped in at the Field Headquarters of the Press Section here and very willingly gave a vivid and awesome story of the event. I am going to try to offer it to you as I heard it.

Quite contrary to the well-known newspaper phrase, "told his story blushing and stammering as a schoolgirl," Johnson gave a rapid and vivid story, inserting all gestures of the fray.

"Yessah, ma name's Johnson. Dis is Johnson, what's left of 'im.

"Yah must a read all about Johnson and Robinson, shure yau did, it was in all de papers.

'Dere's a silver plate right dere (pointing to his left foot), yessir, right dere, they pushed a baynet through ma laig an' shot me in de right arm. Day want to send me home but Ah ain't goin' home. Ah gonna stay here till ma company goes home. I'm a good a man as any of 'em. Dose Germans can't fight.

"'Twas a cloudy an' rainy night and me and ma pardner was at this here outpost. 'Bout two in da mornin' we sees a bunch a Germans comin' at us. Ah figured maself as good a man as any of 'em an' Ah says to ma pardner, 'We's going to stick right here.' He says, 'I'm with yah to de end.' So 'stead of 'treating to our lines, we cut loose grenades and fired 'way all our ammunition. Robinson was wounded in da laig at de start and fell to de ground, still throwing de grenades at de Huns. Two of 'em tried to carry way ma pardner on a stretcher. Ah took ma rifle, a French gun, just like dis, and hit a Dude right on de haid and broke the rifle right here.

"Ah went after de Dudes carryin' 'way ma pardner. Ah reached for ma bowie (trench knife), and hit one feller right in de haid. I pulled it out and 'bout faced all 'round and give it to nudder in the guts.

"I took my pardner 'way from 'em and brought 'em back to de post. Den one of de Dudes comes at ma hollering 'Kumrad.' 'Kumrad, you say? I'm Kumrad all right. Ah'll show ye Kumrad. Yessah, and den de Germans, what was lef' of 'em, beat it. I bandaged ma pardner with me first-aid kit.

"Den de lootenant comes hunnin' in an' says, 'Johnson, what's happened?'

"I says, 'It's all over, lootenant.'

"Ah had sixteen automatics and mo' stuff piled in front of ma.

"I says 'Go out dere an' count dose Dudes.'

"The lootenant takes his pocket light an' looks over the ground and comes back.

"'For heaven's sake, Johnson, there's twenty-four of 'em!'

"'Yessah, and if dey hadn't a got ma pardner here, dey would a been a lot mo'."

"The lootenant says, 'Johnson, are you hurt?'

"Ah, says, 'No, sah.'

"'Yes, you is,' he says, 'look, youse all bloody.'

"'Oh,' I says, 'dat's from de Dudes.'

"Yessah, I figured maself as good a man as any of dem, and if dey hadn't got ma pardner we'd a cleaned up."

At this point one of the listeners inquired.

"Johnson, where are you, from?'

"I'm from Albany, sah."

"I'm from Albany, too," was the reply.

"Yah ought to know me. I'm Henry Johnson, the boy who used to drive a horse for Hartman's on ——— street."

This ended the dramatic offering and Mr. Johnson was warmly congratulated by his attentive audience.

Daily as Corporal Johnson strolls the streets of the village on his convalescent limp he is stopped by both French and Americans who congratulate him and inquire as to his heroic deed. He is becoming a popular character about the place, and many await the appearance of his partner, Robinson, to see the pair which scored such an extraordinary win against heavy German odds.

### War-Garden Patriots.

There are, according to figures being tabulated by the National War-Garden Commission, 4,900,000 war-gardens in the United States, which is an increase of forty per cent. over last year. Taking these early figures into consideration, says Charles Lathrop Pack, head of the Commission, in making public the preliminary survey, together with the work being done by the Department of Agriculture in cities and towns, it is safe to announce that the forecast of 1,500,000,000 quarts in canned stuff will be reached.

To encourage saving the garden crop, the National War-Garden Commission, which planted a 400-acre demonstration war-garden at Camp Dix, N. J., is offering \$10,000 in prizes for the best canned vegetables grown in war-gardens, with the slogan "Back up the Cannon by the use of the Canner." In nearly every section of the country, the Commission adds, there has been an appreciable and encouraging increase in the number of war-gardens this year. This has ranged anywhere from ten to sixty per cent. In the Eastern portions there was failure to note a gain on the early returns. The greatest percentage of increase is being made in the Central Western states and Pacific coast, the preliminary reports showing that 2,276,000 war-gardens are in that territory. The South is making an excellent record, certain states having made notable gains. Including Texas and Oklahoma, there is a total of 1,246,000 war-gardens in the Southern states this year—one-fourth the national total. That the war-gardeners intend to save a great part of the garden-crop is indicated by the hundreds of entries for the canning contests received up to July 1.

### Some August Records.

August, 1918, as its results are summed up by a writer in the *Evening Sun*, has been the most successful month for the Allies since the opening of the war four years ago. Day after day the Entente peoples have been cheered by the hammer strokes of Marshal Foch, and by the continued retirement of the enemy. All the world has come to know in the weeks just past that Germany's efforts have passed their zenith and that from a victorious offensive her armies have been hurled back in disastrous defeat.

It is possible now to present in figures some of the achievements of this wonderful month. Since August 1 the Allied armies have redeemed from the enemy a stretch of territory from near Ypres to Soissons aggregating

more than 550 square miles, and including the important towns of Albert, Montdidier, Lassigny, Roye, Chaunles, Noyon, Bapaume, Croisilles and Peronne. The British alone have taken 57,318 men, 657 large guns, 5,750 machine guns, 1,000 trench mortars. Since July 15 the captures by all the Allied armies amount to 128,302 prisoners, 2,069 guns, 13,783 machine guns. Surely a most substantial harvest for General Foch and a most effective answer to the German claims of a victorious elastic retreat. No wonder the Kaiser has closed his frontiers to journals and newspapers from Allied countries!

But this is by no means all. The stream of American troops pours unabated across to Europe, ceaselessly piling up the great reserve of men that makes possible Foch's successful advance. In August 250,000 American soldiers disembarked in French ports.

From the shipbuilders comes equally cheering news. In August the United States alone completed and delivered sixty-six merchant vessels, whose aggregate deadweight tonnage of 340,145 is 60,000 tons more than the best previous record. How rapidly we are overcoming the submarine menace is shown by the announcement that since May 24, while American shipyards were adding nearly 900,000 tons to the service the Germans were sinking but 100,000 tons. The August records bear a message to the free peoples of the world of splendid achievement, a message full of promise, a message that bids us hope for a final and complete victory in the not distant future.

### The Carefullest Man in the World.

The Spring's work's done an' it's up to the sun—all the crops an' the garden sass—

He's banished the cold an' sowed his gold on the flats in the medder grass. Let's raise the flag—a better one was never yet unfurled—

But first I want to tell ye 'bout the Carefullest Man in the World.

Kings are kind o' careless-like with others' blood an' bone,  
But no one can, I swear to man! be careful-  
fuller o' their own.

When I read about the German dead before the heated guns  
I think o' the King in Germany with six uninjured sons.

Each fireside has its martyrs who have either died or bled;  
The millions grieve for the sons who leave an' join the host o' the dead,  
But the Kaiser's brood is safe an' sound—it either shirks or runs—  
He's the only man in Germany with six uninjured sons.

The halt an' blind an' crippled line its byways an' its roads;  
Once swift an' strong, they creep along 'neath everlastin' loads,  
An' some with crippled intellects still hear the roarin' guns,  
Yet there's a King in Germany with six uninjured sons.

Such caution in 'a fightin' man was never seen before;  
It stands the while like a lonesome isle in a mighty sea o' gore.  
The death an' woe he recommends to all the other Huns  
Is not for him—you bet your life—or his uninjured sons.

Each Hohenzollern battles in a steel-clad limousine,  
When the big shells come he's goin' some on legs o' gasoline;  
With rubber feet, hell-bent for home, the reckless hero runs,  
Oh! speed's the great preserver o' the Kaiser an' his sons.

They're like the bold jackrabbit an' other tribes accursed  
Who have lightnin' in their sinews an' the motto "Safety first";  
All clear the road an' stan' square-toed an' look with rested guns  
When the Kaiser starts for safety with his fat uninjured sons.

While hunger starves the German host, how fat the Kaiser's brood!  
No gizzards yearn with cash to burn or mind the price o' food.  
When the trumpet calls the Teuton dead in the line o' crippled Huns  
Just think o' the Kaiser marchin' up with six uninjured sons!

—Irving Bacheller.

### Tierra del Fuegan Mail.

Speaking of odd tucked away corners of the globe and the novel aspects of life they are bound to present to the sophisticated and often pampered regions where humanity congregates most thickly, here is a tale, told by Walter K. Putney in *St. Nicholas* magazine, which will be found interesting:

"How many people know that South America can boast of the simplest post-office in the world? It would take considerable guessing on the part of the reader to locate this postoffice, for he would find it at the very end of the continent. Even then he might not recognize it.

"Opposite Tierra del Fuego is a very high, rocky cliff overhanging the Strait of Magellan, and from one of the rocks is suspended, by a long chain, a barrel which receives mail. To be sure, there is no postmaster, nor is there any regular letter carrier or collector but every ship that goes through the strait stops and sends a boat to this curious little postoffice, looks over the letters that are in it to see if there are any for the men on board that particular ship, and places therein letters for seamen on board ships that are known to be headed for the strait.

"Who was the person that first thought of such a scheme we are not told, but the sailors think a great deal of their unique postoffice, and there has never yet, to anybody's knowledge, been any violation of the confidence reposed in it. When a sailor sends a letter to it addressed to another seaman he is absolutely certain of its delivery. It may be that one of the two seamen is on a vessel which is not expected to pass by this ocean postoffice but the letter may have on it a request that a vessel going east or west shall pick it up and deliver it to some point where the seaman will be sure to receive it. In this manner letters have been known to make their way to the Arctic Ocean, or even to India."

### A Flying Chair.

A chair of aviation has been established in the University of London, according to a London dispatch to the *Christian Science Monitor*.

"It is officially announced that the sum of £25,000 has been placed at the disposal of his majesty's government by Sir Basil Zaharoff, G. B. E., for the purpose of endowing a professorship of aviation. This munificent donation is in continuation of donations previously made by Sir Basil Zaharoff for the foundation of chairs of aviation at the universities of Paris and Petrograd in order to assist in the progress of aviation among the Allies, and it is his hope that the occupants of the chairs will continuously exchange views. It is proposed that the professorship shall be called the Zaharoff Professorship of Aviation, and that it shall be a professorship of the University of London attached to the Imperial College of Science and Technology."

### Fair Exchange.

A man who had purchased some currant buns at a bakery was distressed on starting to eat one to find it contained a fly. Returning to the bakery, he made an indignant complaint, demanding another bun in place of the inhabited one.

"I'm sorry, sir," said the saleswoman, "I can't give you another bun, but if you will bring back the fly I will exchange it for a currant."—*Pittsburg Chronicle-Telegraph*.

**Our H emblem Recognized.**—Two cockneys visiting the U. S. A. held an argument as to the kind of bird perched on the top of a tall tree.

"It's either a 'en or a howl!" said the first.

"'En or howl be blowed; that bird's a heagle, the h emblem of this 'ere country."

## DEPARTMENT OF ECONOMICS.

## Was Ibsen a Radical?

There can be one answer to that question, and that is, No! He was a buttoned-up bourgeois. He set out to conquer the world's pocket book, like so many other hardy adventurers, and he succeeded magnificently in that respect so that he became rated the richest man in Norway; but that was no more than common-place men have done there and elsewhere. To capture wealth is a puny ambition beside the one of rendering assistance to the cause of progress. Most young men talk bitterly because the world doesn't pay them what they think they're worth; that isn't radicalism, it is disappointed commercialism. So soon as the wages come forth, the bitter tone changes and all that is heard is the soft purring of the well-fed fireside companion.

This is Ibsen's case exactly. The fact that he succeeded in making money writing books and selling plays is no more creditable to him than if he had got rich manufacturing safety matches. If he had set out to join the millionaire class via the match route, he would have got there, no doubt, taking into account his "iron" will. The fact is, he begged the Norwegian Storting for a pension early in life and got it; he repented the king for a raise and got it; he begged for a diplomatic place for his son and got it. He wrote only cold-blooded business letters about money—with one exception, which we shall soon mention. He hated his fellow-countrymen until they paid him high royalties, and then he barely tolerated them. All the insignia of office regaled him. He gloried in wearing a gold medal round his neck; in clothing himself in stove-pipe hat and Prince Albert coat. He frequented sporty restaurants and listened to the idle chatter of brainless women, like an eavesdropper hungry for the least morsel of dirty gossip. His woman characters are mostly touched in the brain with the withered hand; he loathed health and robust spirits. Ibsen had no whistle, no musical soul. The hospital and the charnel house of the middle class stalks through all his work. He had no philosophy, or a bad one. He thought that the man who fights for wealth and gets it is the hero; he is the one who must perforce stand "most alone." Like every captain of industry who puts through his schemes by which he means to enrich himself he proceeded secretly, stealthily, assisted by a shrewd wife, whom he called "my cat"; he gained a fortune and temporary fame and became the envy of the Philistines. Of course, the bourgeois papers acclaimed him master; any man who makes money short of outright theft always gains the plaudit of the kept-press.

But what did Ibsen really do to gain the gratitude of the present generation? Only two of his works are now spoken of with any warmth, "A Doll's House" and "Ghosts." The first merely voiced the bourgeois women's revolt in the latter part of the nineteenth century against being further classed as dumb cattle. It didn't lead that revolt; it merely recognized it. And for that the thanks of the bourgeoisie were meted him. He helped a reform, not a revolution. He was no Rousseau, Voltaire, Paine or Ingersoll. So with "Ghosts." He sought to make a sensation and chose the topic of syphilis, quite a firebrand subject among the hypocritical puritanical bourgeois. He succeeded in his aim and raked in the shekels with a grim smile: like a shrewd showman reaping quarters by displaying pock-marked wax figures and frightening young boys with his chamber of horrors. There is no moral to that play, and none to any other of the "master's", save don't get caught while filching tainted goods from the owner's larder.

There is good technique in the plays; but that isn't especially to the Norseman's credit; he had to learn his profession or quit, like any other showman. That he excelled the clever playwrights of his time and nation is also a point in his favor from the mechanical viewpoint. But the final question remains to be answered, What did he do for humanity? Did he

reveal the secret class struggle, or did he ignore it? Did he battle for justice to the downtrodden proletariat? Did he clamor for more happiness for greater numbers, or for more luxuries for the few? Like the ex-czar of Russia, did he feel that the people were swine, or did he believe them to be men like himself? An incident of his life is told about whether he wished his son to be knouted or not, and his reply, "Knouted? No! Knout? Yes!"—an answer showing his entire affiliation with tyranny rather than with justice.

There is no disposition to belittle the man, nor, on the other hand, to magnify his worth. He was born poor; he struggled to become known as a successful man of the world of affairs; he played a brave part as a youth and with increasing success he turned timid. The work of his later years is already neglected by serious thinkers; while that of his younger ones was long ago discounted by the advancement of science—an advance which the author himself did nothing to encourage, as he was out of touch with the giants of his day. In fact, he read but little, wrote few letters, lived like a recluse. He played the part of actor rather than the one of doer. He portrayed some fairly life-like figures, though like those of Dickens they are tarred with the brush of caricature. They are remembered through their grotesqueness rather than for their nobility; they suffered through lack of adaptation to circumstances rather than triumphed by conquering the petty foes of thorough development.

The incident alluded to above was the unfortunate scrape the poet fell into at Gossensass. He submitted to the wiles of a fair young siren, Emilie Bardach, and made fun for her friends, and sorrow for his. Not governing his life by a high principle, he naturally was susceptible to a female sharper. He had nothing to give her, and she nothing to give him; both took what neither offered. Love and gray hairs do not mingle. He gave his sordid experiences in the base amalgam, "The Master Builder," with its moral for old duffers to ware the nymphs of the pavement; surely not an original message, one requiring a work of art to emphasize it to decrepit senility. For the Man of Fifty to take to his bosom a maid of twenty there is no expression so fit as "old fool." This applies whether the man is a so-called radical thinker or a middle-class Philistine. Bardach gave her epistles raked from the embers to Friend Brandes, who proved his treachery to his old correspondent by publishing them. It seems that amongst clever authors who write for money, even friendship ceases when there is a chance to add a few shekels to the depleted treasury!

All this may sound bitter and extreme to former admirers of the Great Man, but whether it does or not, it is the verdict that will be pronounced on the Buttoned-Up Poet by posterity; in fact, the sentence of death already has been read on his works, as well as on all others that have only a class appeal.

Literature is composed of that body of writing that helps man upward on the way to freedom and to justice. It is not composed of best sellers, which appeal to the servile spirit and merely flatter the vices of the times. Marx, Huxley, Spencer, Haeckel, Ingersoll, Emerson, Thoreau, George, were all contemporaries of the Norseman; you wouldn't know it, however, from his life, letters and plays. He slept while they worked. There are only a few dramas of universal appeal; some of the Greeks; some of the Elizabethans; a few of the Germans and French and none of the Americans comprise the list. To say that "A Doll's House" and "Ghosts" will be included in the number of immortal books would be to stretch the point to breaking. They are sign-posts of bourgeois reforms; that is all one can say for them. And bourgeois reforms are never fundamental; they lack sincerity, and sincerity is the one thing that gives rise to immortal works of art.

Tolstoy will ascend to greater height with the progress of the ages than poor old money-grubbing Ibsen. Tolstoy had the courage to live his art and philosophy; while both were too religious for the age, yet they were real to him. Ibsen lived as a well-fed, champagne-drinking, money-mad business man, who allowed the wiles of a siren to snare his feet in old age. He does not throw an heroic figure across the screen. I like Dr. Stockman and his bluff, hearty ways, and admire his wife and daughter for their loyalty to the old fellow when hard beset by Pharisees. Yet I must say the doctor was on the old tactic of reform; whereas the health of society is always wrapped up in perennial revolution.

Literature is the tale of man fighting for revolution. Some say this would not include Hamlet nor the works of other confessed immortals; yet Shakespeare was a Freethinker and Hamlet a revolutionist. He succeeded in overthrowing a corrupt crown; that is the gist of the play. And while he is about his high purpose, he knocks the idols of the aristocracy about like so many tenpins; also the gods of the puritanical Round Heads. There's a kick in the Bard of Avon; that's why he was neglected one hundred years after he died. One hundred years of Ibsen will bury his name in the dust. R. E. D.

## "KNOW THYSELF."

If one could know oneself, we might know how to act! Oneself often appears as a stranger to us, and we are often astonished at what we think and do.

When Thales was asked what was difficult, he answered: "To know oneself." And what was easy, "To advise another." Pope says: "And all our knowledge is ourselves to know, also tell (for you can) what is it to be wise. 'Tis but to know how little can be known."

There are two sentences inscribed upon the Delphic oracle, "Know thyself" and "Nothing too much," and upon these all other precepts depend.

François Villon says: "I know everything except myself."

And Matthew Arnold: "Resolve to be thyself; and know that he who finds himself loses his misery."

Shakespeare: "I cannot tell what you and other men think of this life, but for my single self, I had as lief not be, as live to be in awe of such a thing as I myself." "I have much ado to know myself."

Another: "We may know and see many things, but can never know and see ourselves."

Montaigne: "I have never seen a greater monster or miracle in the world than myself."

F. D.: "For the nearer we come to ourselves the more infinitely complex do facts appear to become. A man's hand is a mystery that rivals the ribbed universe. And when the soul turns its gaze upward upon itself it encounters a cloudy chaos, in comparison to which the revolutions of planets and electrons are simple and orderly matters. When in the nineteenth century, Darwin formulated the great theory of biological progress which linked the highest achievements of mankind with the lowliest beginnings of life on the globe, the soul of man was still an unanswered riddle. Mind is still an enigma, for no one has found out what it is:

William Watson:

"On from room to room I stray,  
Yet mine Host can ne'er spy;  
And I know not to this day,  
Whether guest or captain I."

Everett Earle Stanard: "Who are we, and what are we, and why are we here? These are plain questions, but no answers are forthcoming. First, 'Who are we?' This query is in reference to the great marvel which we designate by the term 'Identity.' My parents were good enough to supply me with a name, but what is my real name? Before my earthly birth, if I lived, who was I? And after death, if I live, shall I be the same or different, and by what name will I be known then?"

Let us not be too certain when we imagine that we know ourselves.

Aldrich puts this subject before us well in his little poem, "Identity":

"Somewhere—in desolate, wind-swept space—  
In twilight land—in No-Man's land—  
Two hungry shapes met face to face,  
And bade each other stand.

"'And who are you?' cried one agape,  
Shuddering in the gloaming light.  
'I know not,' said the second shape,  
'I only died last night.'"

Schopenhauer, the philosopher, once strayed into a rose garden and was admiring the blooms, when an indignant gardener approached and asked, "Who are you in this garden, and what is your name?" The philosopher replied, "I should be much obliged to you if you would tell me my name."

Wordsworth, poet and mystic, spoke to himself as a stranger and a traveler in a far country. But he did not know where his home was, why he had left it behind, or what the strange journey in lands afar meant.

Emerson admitted fully that he was wholly at a loss to understand anything at all about life. He wrote: "Where do we find ourselves? We wake and find ourselves on a stair, there are stairs below us, which we seem to have ascended, there are stairs above us, many a one, which go upward and out of sight."

William Kearney Carr in his book "Matter and Some of Its Dimensions," thinks we must live through several reincarnations before we know ourselves: "In each of the worlds through which man passes he is deluded by the spirit of that world, and lives in its illusions. From these he awakens only to pass through an analogous process in the world next beyond. Many worlds must be passed through, many illusions and delusions perceived and lived through, before that conscious something which a man calls himself shall find itself in its native world, and learn to know itself in that world in a fuller degree than it now knows itself in this world."

Cervantes says: "Make it thy business to know thyself, which is the most difficult lesson in the world." Yes, so difficult that we all fail.

I remember Tennyson says something like this: "If I knew the heart of this little flower, I should know what God and man is." So when we progress until we know ourselves, shall we become as the gods?

Floyd Dell, speaking of Heine: "He understood most things—being in that respect quite unlike the generality of poets, including those popularly esteemed great. He almost understood himself."

GEO. C. BARTLETT.

## OUR BANK SAVINGS SAFE UNLESS GERMANY WINS.

## From the Treasury Department.

To the Editor of the Truth Seeker:

There seems to have been a very insidious propaganda carried on, obviously by secret agents of Germany, to the effect that savings banks deposits are to be confiscated. It is difficult to believe that any person in America would credit such a report for an instant. Secretary McAdoo says that the absurdity of these statements is manifest, but in order to allay the fears of a few who might be alarmed by such reports, he repeats officially that these rumors are wholly baseless.

There is but one thing that will in the least put in danger of confiscation the savings of the American people, whether deposited in savings banks or other banks or invested in Liberty Bonds or any other investments, and that one thing is a German victory. It is not the American Government that our people should fear, but the German Government, and with the American soldiers fighting as they are in France and the American people supporting their Government as they are in America, the American people, their liberty, their rights and their savings are safe.

The United States, instead of confiscating or endangering the savings and other property of its people, is defending them and theirs with all the irresistible might of this invincible Republic.

## NEWS OF THE WEEK.

Captain Archie Roosevelt has returned to America.

Mrs. Russel Sage celebrated her ninetieth birthday Sept. 8.

Thirteen million men offered themselves to the nation Sept. 12.

The historic bridge over the River Loire at Tours has been given the name of President Wilson.

The sale of newspapers published in Allied countries has been prohibited in Germany for some time.

A monument in Paris in honor of the women of the United States is to be erected by French women.

Chita, the capital of Transbaikalia, 370 miles east of Irkutsk, has been captured by Czecho-Slovak forces.

There are 27,000 teaching positions in this country today for which there are absolutely no qualified teachers.

Three hundred thousand negroes have already been called to the colors and many thousands more are soon to follow.

Eugene V. Debs, charged with violating the espionage act, was found guilty by a Federal jury in Cleveland, Sept. 12.

News of the torpedoing of the British liner Persic, with 2,800 American troops on board, has been received. No lives were lost.

Information had reached here that Petrograd is burning in twelve places, and that there is indiscriminate massacre of people in the streets.

Prince Peter A. Kropotkin has been arrested at Petrograd, charged with participating in an English conspiracy against the Bolshevik government.

Moises Huerta, the Spanish sculptor, has completed the model for a monument dedicated to the victims of the Lusitania, which is to be erected on the seashore near Boston.

The Boy Scouts of Rhode Island, through the will of the late Captain George Bucklin, will receive the income from a trust fund amounting to about \$300,000.

The Turkish Minister of Finance has announced that Turkey has concluded a fresh loan from the German government for 45,000,000 Turkish pounds (about \$1,000,000,000).

American troops of all units have been instructed to kill on the spot any one who in time of battle urges surrender or attempts to persuade them that further resistance is useless.

The Portuguese government has promptly answered General Pershing's call and thousands of workmen are being recruited in Portugal for the American forces in France.

A credit of \$5,000,000 was established by the Treasury Department for the Republic of Liberia, which has declared war against Germany. This added a ninth nation to the list of allies borrowing from the United States.

A new treaty signed in Berlin between Bolshevik-controlled Russia and Germany provides that if the Russians fight against the Allies in the north Germany will guarantee no attack against Russia by Finland.

Three American women doctors have received lieutenants' commissions in the French army, and are the first American women to obtain any rank. They are Doctors: Caroline Finley, Anna Von Sholly and Mary Lee Edward, all of New York.

The current issue of "The Nation," a weekly publication, with offices at 20 to 24 Vesey Street New York, has been withheld from the mails pending further orders from the postal authorities at Washington. No intimation has been given of the reason.

A second campaign for clothing for the 10,000,000 men, women and children in occupied parts of Belgium and France will be conducted by the American Red Cross during the eight days beginning September 23. The Commission for Relief in Belgium says that at least 5,000 tons of clothing will be required.

Dr. Frederick Richard August von Strensch, the reputed half-brother of the German Kaiser, who was schooled in the methods of Teutonic intrigue by the "Iron Chancellor," Bismarck, started for the internment prison at Camp Oglethorpe, Georgia, Sept. 13, with thirty-seven other dangerous enemy aliens. The men were sent away by United States Marshall McCarthy under heavy guard and will be interned for the duration of the war.

## THE WAR.

Sept. 9.—On the Aisne line the Americans fought their way forward on a sweeping five-mile front between Glennes and Vieil-Arcy against bitter German machine gun defence. British patrols, fighting their way toward St. Quentin, took Vermand and Vendelles and reached within four miles of the city.

Sept. 10.—Two German counter attacks near Manteuil-la-Fosse, on the western slopes of the Chemin des Dames, where Mangin's army has cut deepest into the enemy's lines, were frustrated by the French forces. In Flanders the British again swung forward on both sides of Armentieres, pushing toward the banks of the Lys on the north and west of the city, and making the new gains east of Neuve Chapelle.

Sept. 11.—The enemy made six vigorous attempts to break Mangin's grip on Mont de Laffaux, northeast of Soissons, but each time the Franco-Americans crushed the enemy's blow and held their high positions which threaten the enemy's hold on the whole line of the Aisne and the Chemin des Dames. Outflanked by the new French advance which carried their lines half round the city, the Germans in La Fere are again retreating to the east.

Sept. 12.—The American First Army, under direct command of General Pershing, attacking on a twelve-mile front on the line east of St. Mihiel, from west of Xivray to a point east of Feyen-Hay, hurled the enemy back more than five miles.

Sept. 13.—The Americans have eliminated the St. Mihiel salient. Pershing's men have reached the German frontier. The enemy has been swept back thirteen miles. The French are within three miles of St. Quentin. By a sharp attack Petain's men carried the village of Savy and swung nearer the besieged city. The British attack to the north won new ground and many prisoners in heavy fighting east of Vermand and near Jeancourt.

Sept. 14.—Twenty thousand prisoners have been taken by Pershing's forces in the St. Mihiel salient. With Anglo-French captures of 3,000 more, the total Allied toll of captives since Foch's first drive of July 18 has passed the 175,000 mark.

Sept. 15.—The advancing Americans have come within range of the big guns of Metz, which have opened a heavy fire in attempts to block the advance. Shaken by the steady advances of the British and French toward Cambrai and St. Quentin, the German artillery reacted heavily all day on the entire line, giving new indications of determination to hold the Hindenburg line at any cost.

## Lectures and Meetings

**The People's Sunday University meets** in Golden Gate Commandery Hall, 2135 Sutter Street, San Francisco, Cal., Sunday at 8 P. M. Walter Holloway (Rationalist) lecturer. Admission is free. THE TRUTH SEEKER and Rationalist books are on the table.

**The Columbus (Ohio) Rationalists** meet every other Sunday afternoon at 2:30 o'clock, at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer. Sept. 29.—Address by Prof. C. M. Barrows of the Biological Department, State University.

The Chicago Freethought Educational Society meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnson's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

## The Pope's Favorite

By JOSEPH McCABE

A historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.

62 Vesey St., New York, N. Y.

## THE FREETHOUGHT BADGE PIN

Dedicated to all honest men and women—to those who can and are willing to reason—who constitute the grand army of progressive thinkers throughout the world.

An Emblem of Freedom and Progress

Represents no lodge, order or society, but is designed as a token of recognition for progressive minds of every shade of thought.

All claiming to be free from superstition, all who base their belief upon science and reason, should wear this emblem to speed the grand work of emancipating humanity from the thralldom of mental darkness.

This is conceded by artists and the trade to be the most beautiful Badge ever designed. Being a practical jeweler and designer of emblems of every description, as well as an enthusiastic worker in the cause of human progress, Mr. Wettstein has succeeded in combining in this badge the great want of this age and the future. It represents the Burning Torch of Reason, the Rising Sun of Science and Freethought, beautifully enameled in brilliant colors in contrast with the Night and Darkness of Superstition, enameled in black, and symbolizes the evolution of the world from the Night of Superstition to the Day of Freethought, Science and Reason.

"A pin whose torch and golden sheen,  
Would grace the breast of Sheba's queen;  
And will lend grace in coming time  
To queens of beauty more sublime."  
(Impromptu by Elizur Wright.)

As a token of recognition among Liberals of every shade of thought, either at home or abroad, it is especially valuable.

Made in two styles and by best workmen in the most artistic and substantial manner.

Considering amount of gold and artistic workmanship in the badge, no other badges in the world are sold so cheap. They will last for generations to come and increase in popularity and value until fear and superstition exist no more.

ROLLED GOLD...\$1.00

SOLID GOLD..... 2.50

Address, The Truth Seeker Co.  
62 Vesey Street - New York

CAN JESUS SAVE? By W. E. Clark  
Third reprint. The author got hold of a good idea and worked it out ably.  
Price 5 cents.

## IN BEST OF HUMOR.

**A Line on Max.**—You can always tell where Maximilian Harden is. If you hear him, he is out again. If you don't hear him, he is in again.—*Kansas City Star.*

**He Knew.**—"Who is that old guy over there smoking a pipe?"

"That? Why, that's an old sea dog."

"An old sea dog—how do you know?"

"I am positive that he has a barque."

**Only an Ice-Box.**—Alice—"I thought you could keep a secret."

Mabel—"Well, I kept it for a week. Do you think I'm a cold-storage plant?"—*Boston Transcript.*

**The Bells of Hell.**—"Have you seen these verses which are said to have vogue in the trenches?" asks Horatio S. Krans, director of the Columbia University Service Bureau in Paris. The question is asked in "The Columbia Alumni News," and here are the verses in which Mr. Krans finds "a racy and devil-may-care ring":

"The bells of Hell go ting-a-ling-a-ling,  
For you and not for me.

For me the angels sing-a-ling-a-ling,  
Through all eternity.

"Oh death, where is thy sting-a-ling-a-ling,

Oh grave, thy victory?

The gates of Hell go ting-a-ling-a-ling,  
For you, but not for me."

**Just So.**—"There is a feller here who owns a queer animal," said the landlord of the Petunia tavern. "It has a head like a turtle and a body like a colt. There is a fin along its spine. It has feathers on its body, fur on its legs, and a spike or sticker on the end of its tail. It whistles up to 10 o'clock in the morning, and then brays till noon. Afterward—" "Nonsense!" said the guest, whose countenance was shaped considerably like that of a rare old fiddle. "You don't expect me to believe a fantastic tale like that, do you?" "Well, I heard you saying a little while ago that you feared we could never whip the Huns and might eventually be compelled to conclude a German peace. Of course, if you believe that you will believe anything."—*New York Globe.*

## THE OLD GIRL'S REVENGE.

(And How She Took It.)

You are old, Father William,

The young man cried.

The young man cried.

—Robert Southey.

"You are old, Mother Williams," the young girl cried,  
"And you ought to be feeble and gray,  
But you're looking as young as I'm  
looking myself!  
Now how do you do it, I pray?"

"I fail to see why," Mother Williams replied.

As she kicked up her heels in the air,  
"I fail to see why should dress like a  
frump

When the styles are so easy to wear!"

"You are old, Mother Williams," the young girl cried,  
"And 'pleasures with you pass away'  
(As Southey remarked in the days that  
are gone);  
So why are you pleasant, I pray?"

"Well, Southey was wrong," Mother Williams replied;

"I motor and movie and skate,  
And dance and play cards—which is  
pleasure enough  
To last for a while, I would state,"

"You are old, Mother Williams," the young girl cried,  
"But with all of the youngsters you  
play;  
You dance with my brothers and flirt  
with my beau,  
And I wish that you'd stop right  
away!"

"Now, see here, my good girl," Mother Williams replied,

"That's thrice you have said that I'm  
old;

And I'll marry your beau to repay you  
for that!"

(And she did, I am credibly told.)

—K. L. Roberts, in the St. Louis Globe-Democrat.



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLINSON, Postmaster-General.

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 40.

PUBLISHED  
WEEKLY

New York, October 5, 1918.

62 VESEY  
STREET

\$3.50 Per Year

## *In This Number*

Advertising Religious Goods.

Illustration.

Disembodied Spirit Unthinkable.

By Richard Ellsworth.

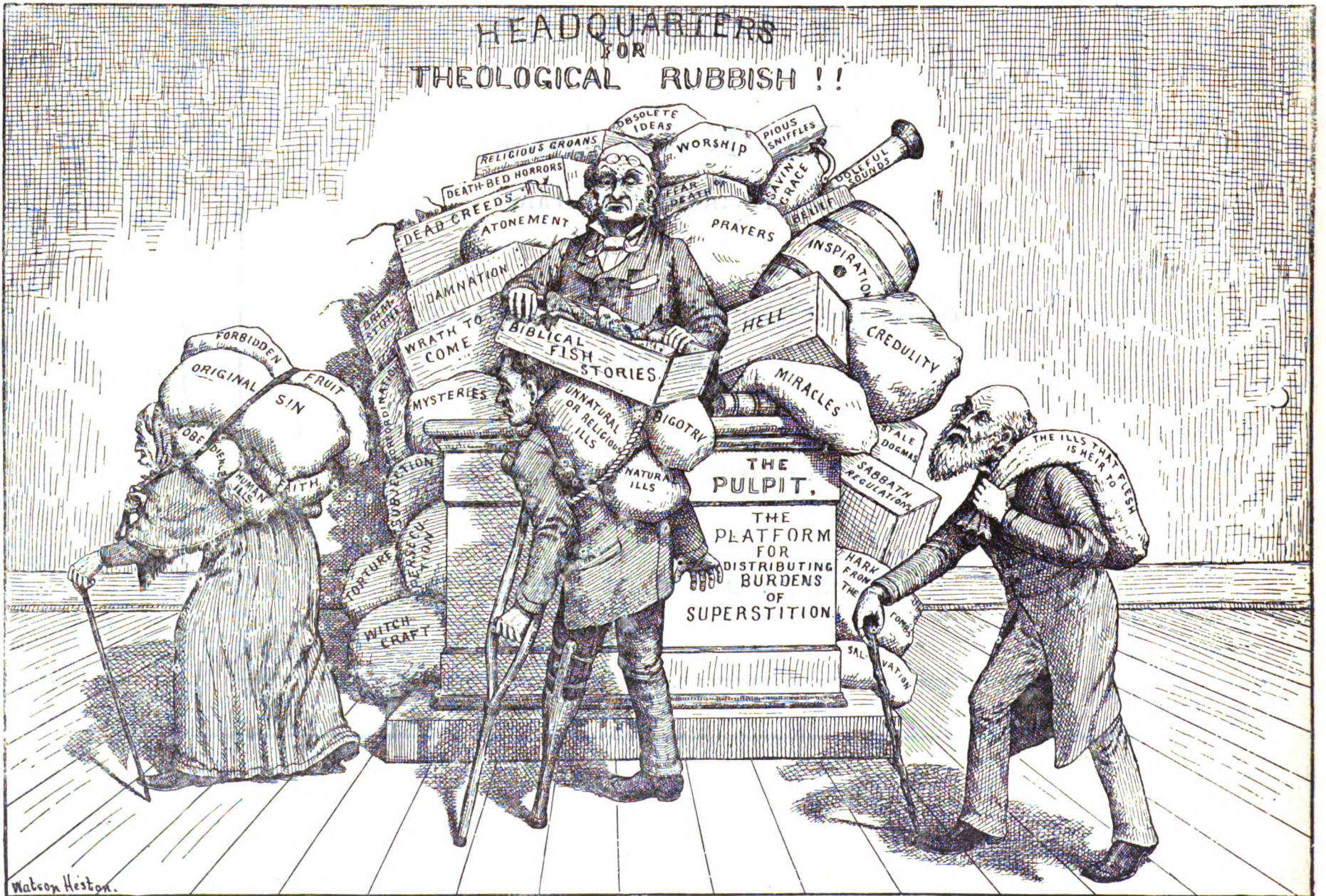
This Is Revelation!

By Channing Severance.

John Burroughs on Germany and  
Science.

Pioneers of Modern Criticism.

The Education of Character.



ADVERTISING RELIGIOUS GOODS.

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - - OCTOBER 5, 1918

**Subscription Rates.**

Single subscriptions . . . . . (in advance) \$3.50  
One subscription, two years . . . . . 6.00  
Two new subscribers . . . . . " 6.00  
One subscription with one  
new subscriber, in one re-  
mittance . . . . . " 6.00  
To subscribers in Canada \$4.00 per year; to other  
foreign countries, \$4.50 (£0-18-9) per year.

Published weekly by the Truth Seeker Com-  
pany, President, George E. Macdonald; Secre-  
tary, James A. Conway, 62 Vesey street, New  
York.

Entered at the Postoffice, New York, N. Y., as  
second-class matter.

Address communications and make drafts,  
checks, postoffice and express money orders pay-  
able to THE TRUTH SEEKER, 62 Vesey street,  
New York.

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

There is not fire enough in hell to light a cigar-  
ette.

A man who thinks differently from the way I  
think has no right to stop me from thinking.

Not only every American, but every civilized man,  
has good reason to hate the word Germany.

Give the old Hebrew authors a rest and read on  
Sundays from Ingersoll, and learn something. This  
is my advice to the clergy.

Read history, true history, backward as far as  
you will, and of all the vile, wicked deeds recorded  
on its pages, the blackest, wickedest of those deeds  
will be the deeds of some religion.

Not many today tremble when hell is mentioned.  
There is still money in it for the priest, but where  
there is any sense, it is only a foolish word. It is  
not hot enough to warm over a pan of biscuits.

We have too many men in this country who be-  
lieve they fulfill all the rights of citizenship and  
perform all the duties of patriotism by giving to  
the Roman Catholic church and voting with the  
church's political party.

A man cannot take down the moon and wear it  
on his watch-chain for a charm. A man cannot  
see the back of the universe by standing between  
two mirrors and looking in front of him. What a  
man cannot do, has, or should have, no interest for  
man.

We have been saying for a great many years to  
the people of Europe: "Come in," until hordes  
of undesirable persons have accepted the invitation.  
It may become necessary for the nation to say:  
"Get out" to most of these people in order to save  
our principles and our institutions. It is just as  
well to remember that undesirable persons are not  
the ones to leave a nation for its good, and to act  
accordingly when the right time comes.

How many young men in our towns and cities  
are growing up totally ignorant of the glorious  
past of America! Most of them know about  
priests, prize-fighters and ball-players, but abso-  
lutely nothing about our statesmen, our philan-  
thropists, our great captains of industry. It is

lamentable that our schools neglect our country's  
history as they do. Who is to be blamed? Our  
teachers, our superintendents, or our school com-  
mittees?

Is there a power at work in this country that  
is building up democracy faster and better than  
the public school? Is there a power working in  
this country that is pulling down democracy faster  
and more surely than the parochial school? These  
two questions should be discussed publicly in our  
daily press that the people may know just what  
is being taught in these two schools, and under-  
stand the real value of such teaching in making  
upright men and women and loyal citizens of this  
republic.

I want to ask of all Christian believers who stick  
to their church: Why don't you go around to other  
places and hear other ministers, learn what other  
persons believe? Perhaps there is something in  
the world better than your church gives you. By al-  
ways going to the same old place you become nar-  
row and bigoted. The world changes and changes  
for the better. You are trying to prevent the  
change, and to stop all progress and improvement.  
No one knows it all. Go and see what others have  
to say and learn something new. L. K. W.

**Pioneers of Modern Criticism.**

In what country did biblical criticism originate?  
The Rev. W. A. Sunday, D.D., the most popular  
and best paid of Christian clergymen in the United  
States, answers: "Germany." Dr. Sunday's theory  
of the cause of the present war is that "God wants  
the Allies to punish Germany for the miserable  
heresy that crawled out of Leipsic and Heidelberg."  
The theory cannot be entertained in view of the  
fact that Germany was behind the Allies in this  
branch of scholarship.

The main proposition of modern biblical scholar-  
ship is that Moses did not write the Pentateuch,  
that the so-called Law of Moses was compiled at  
the end and not at the beginning of Hebrew na-  
tional history, and that the legislation attributed  
to the "Hebrew law-giver" is all comparatively late,  
having been digested from various early documents,  
traditions and primitive legal codes, especially Baby-  
lonian.

In the *Biblical World* for July, 1918, a con-  
tributor, Louis D. Wallis, gives us a list of the  
pioneer critics, none of them German. There was  
the eminent biblical scholar of the Middle Ages,  
the Spanish Jew, Ibn Ezra, who flourished in the  
twelfth century. The English scholar Hobbes ex-  
panded the non-Mosaic idea in his "Leviathan,"  
1651, followed by the Frenchman La Peyrere in  
"Pre-Adamites," 1655; by the Jewish Philosopher  
Spinoza in "Tractatus-Theologico-Politicus," 1670.  
Other works are those of the Frenchman Louis  
Cappellus, "Critica Sacra," 1650; Richard Simon,  
another Frenchman, "Critical History of the Old  
Testament," 1678; Astruc, also French, 1753; Alex-  
ander Geddes, a Scotchman, "Critical Remarks,"  
1800. Later came Renan of France, Colenso of  
England, and Kuenen of Holland. Voltaire was a  
pioneer biblical critic, and so was Paine. German  
criticism was an industrious working out of ideas  
originating in the countries with which Germany  
is now at war. We may add that D'Holbach's "Sys-  
tem of Nature" set forth the doctrine of Material-  
ism in advance of Buechner's "Force and Matter."

The *Biblical World* writer reminds us that in the  
French and English-speaking countries religious  
life "marks a tremendous advance over the spir-  
itual tyranny of the kaiser." In them the Higher  
Criticism is "understood of the people." What  
he means by the kaiser's spiritual tyranny is this:  
At the dictation of junkerism "all German clergy-  
men must base their preaching on strict orthodoxy.  
All German youths are given orthodox religious in-  
struction by authorized teachers who represent the  
junker system of church and state. All German  
professors of biblical criticism are virtually put into  
a genteel quarantine." A drive against kaiserism

must include the advertisement of the fact that Ger-  
many's reputation for intellectual freedom is a false  
one and is destroyed by a plain statement of actual  
conditions. The dissemination in German churches  
of the liberal ideas of her scholars is verboten.

To quote further from Mr. Wallis of the *Biblical  
World*, which is published under the auspices of  
the University of Chicago: "This is the paradox  
of modern biblical scholarship. First Prussianism  
puts German higher critics in quarantine. Then  
Germany gets a camouflaged reputation for intel-  
lectual liberty. Then British and American theo-  
logical schools import the books of German pro-  
fessors whose teachings the kaiser will not allow  
in German churches. Then popular evangelists  
[vide the Rev. Sunday] brand these theological  
seminaries as pro-German because they teach doc-  
trines which no German pastor can recognize with-  
out losing his position." Those, therefore, who  
raise an outcry against colleges and seminaries  
where scientific methods are applied to the Bible  
"are doing exactly what the kaiser wants them to  
do," and "their attitude is Prussian." The answer  
to the orthodox who holds Germany responsible for  
biblical criticism, and denounces liberal theologians  
as Germany's abettors, is that "biblical criticism  
was imported into Germany from other countries";  
that German governmental authority takes a hos-  
tile attitude towards it, restricting liberal professors  
of theology, forbidding popular propaganda of  
their views, "and making it illegal for the German  
pulpit to base its ministry on the results of modern  
scholarship."

We are told by this authoritative writer that "the  
whole drift of Hohenzollernism—and indeed of  
orthodoxy everywhere—is to obscure the fact that  
the Jewish and Christian churches were developed  
out of ancient heathenism." It is to this Hohen-  
zollernism that the kaiser's ecclesiastical machine  
is anchored. Biblical scholarship in Germany to-  
day is an intellectual curiosity to which no German  
pastor may give public attention. German ortho-  
doxy draws a line of demarcation between the  
"holy" and the "worldly." God sits on high above  
the people, as an autocrat in the fashion of the  
kaiser, passing down the divine law from heaven  
in the same way that the kaiser passes down his  
decrees. The clergymen of modern Germany must  
live in the realm of traditional theology, repeating  
obsolete shibboleths and worn-out formulas, be-  
cause orthodoxy fits the state of mind which the  
junkers desire to maintain among the masses.

An instant's reflection should persuade every-  
body that a liberal religious belief is wholly un-  
fitted to the machine-made mind of the German.  
The junkers would never take Freethought as an  
ally. Most logically, they have taken orthodox  
ecclesiasticism into partnership under the firm name  
of Church & State, Incorporated. The efforts of the  
British and American clergy to discredit Rational-  
ism, or anything but the orthodox Christian religion,  
by saying it is made in Germany and propagated  
there, are a complete failure—as they ought to  
be, since they pervert the truth.

**The Education of Character.**

The national schools of the country have again  
opened for the reception of the youthful portion of  
the population, that it may be trained in all phases of  
useful knowledge. As is usually the case, the really  
honest thinker who desires solid culture for his  
children is asking to what extent the education of  
character will find a place in the ordinary school  
curriculum.

We have been so long accustomed, when thinking  
of moral education, to have a preacher with a cate-  
chism start into our vision, that we have hardly  
dared face the problem left by his disappearance.  
Still we cannot admit so dangerous a theory as that  
merely to give our children power—intellectual or  
physical—is to ensure their using it wisely or well.  
He who makes man a slave takes half his worth  
away; but it does not follow that merely to break his  
chains, of whatever nature they may be, will ensure

the freedom being used wisely or well. Moral science does not come by nature more than other science, and a man can be described as educated only in a partial sense if he have culture without character.

Our system of public education rests on a sound principle, but its expansion has suffered arrest by that ceremonial bow to the discredited system which takes the place of the education of character. So far as intellectual education is concerned, we make compulsory each branch which all men find useful in every-day life. But why is it we cannot also teach the moral principles which all men agree to be right? If the vast majority agree that reading, writing, and arithmetic must be taught, do they not equally agree that love of truth, freedom, justice, love of humanity, respect for the rights of others, universal charity, sympathy with the weak, independence of mind, firmness of character, are good things also? Are not their praises upon every lip? Ask any priest or minister of any sect, and he will admit the value of all these principles. Who is prepared to say he does not believe in any one of them?

And yet these fundamental principles of human character are not taught. It is no disproof of this assertion to say that passages are read from the Bible which imply one or another of these principles. Implication is not what is needed. It implies the law of gravitation that Eutychus fell out of a window while Paul was preaching, but the story would not teach that law. To say to a child, "Thou shalt love thy neighbor as thyself," is no education in the principle implied. Commandments are not explanations, proofs, applications. Moreover, these ancient moral statements are hopelessly conventionalized. They have had to be squared with the convenience of men through many ages. Biblical morality is a mystification, and in education impedes the culture of a character related to the time and place for which character is needed.

Nor is this need met by teachers instructing children that they should always speak the truth, for instance. It is not merely inadequate because true words may convey falsehood, but because mere *advice* is not education. If human characters are to be formed on moral principles, these principles must be as thoroughly taught and understood as arithmetical laws and rules are when one has learned arithmetic. It is not teaching arithmetic to state one of its rules, nor is it teaching veracity to bid one speak the truth. The fact is, these moral principles, which all approve in words, are not taught in any true sense, because they are profoundly inconsistent with the traditional theology and the institutions based upon it.

What would become of established creeds if independence and honesty of mind were seriously inculcated? How would a teacher teach all the laws of charity so as to leave out the Infidel and the heathen? Or how can equal justice be taught in all its bearings in such a way as to preserve respect for privilege? How can men be trained to an enthusiasm of humanity, to compassionateness for all who suffer, and yet approve the diversion to ceremonies and flatteries before an Almighty God of time, wealth and energies which might bring some real salvation to the suffering?

These moral principles cannot be taught as other knowledge is taught because they cannot be consistently traced to their bearings upon life without undermining the artificial and arbitrary moral system based upon theology. Under an overstrained moral phraseology theology has compromised away principles really adapted to human life. The old system of "indulgences" survives where maxims are consecrated but never exacted, even by, or of, those who consecrate them. Transcendental phrases about loving enemies and seeking not one's own, will not answer the stern necessities of a society built up by punishing enemies and seeking one's own. They will linger only as apologies for not facing the real and practical principles of equality, justice, and honor.

The task of engraving deep in every mind that grows up in the community the moral principles recognized by the wisdom and knowledge of our time, which we call the education of character, can only be neglected under penalties. We have come upon an age not bound by the girdle of superstition. Unless in home and school there be education of the moral sense, direction of sympathies, humanization of the sense of honor; unless the formation of character accompany that of the intellect; education will be the evolution of selfishness with every refinement of predatory power; it will be the steady arming of man against man, as if everyone carried his intellectual revolver.

The manner in which this moral training is to be imparted to the children of our schools may involve serious thought and much experimenting; but that the work must eventually be done cannot be denied by anyone loyal to the idea of the ultimate integrity of the human nature. The war has made this work increasingly imperative, and has demonstrated the fact that with the most fruitfully endowed intellect may be associated a savage type of ethics, and that with physical prowess there may be witnessed the bloodthirstiness of the brute.

Our schools must turn out men of character as well as men of intellect if the future glory and prosperity of the nation is to be assured.

### Is All Scripture Profitable?

How far do the heads of Christian governments that launch wars and all their horrors on the people of the world justify themselves by the Bible? How far does biblical sanction for war influence Christian nations in their neglect to take steps to abolish war forever? Is there any relation between war methods illustrated in our day by the world-enemy, Germany, and those described and enjoined by scripture?

The opinion has been expressed by Freethinkers that the will to war among Christians has its root and inspiration in the Old Testament, and that until we are rid of the notion of divine inspiration as appertaining to that collection of writings we shall not be rid of wars. The opinion is only half-heartedly shared by such Christians as retain the belief that the Bible is the word of God; but while they might not quote the scriptures to foment a war, they will very quickly resort to them in justification after the event. When convicted or conscious of guilt they begin searching for Bible sanction. And really we do not see how they can go back on the sacred volume and its teachings. We read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

If the Bible with its instruction in righteousness furnishes the man of God unto good works, does it not also, by contrary instruction, furnish him thoroughly unto bad works? A correspondent who thinks that way sends us a list of evil furnishings from the reputed word of God, as follows:

"When thou comest nigh unto a city to fight against it, then proclaim peace unto it; if it make peace and open unto thee, all the people therein shall be tributaries and shall serve thee. If it make no peace, but make war, then thou shalt besiege it; thou shalt smite every male with the sword; but the women and little ones, and all the spoil, take unto thyself. But of the cities which the Lord hath given thee for an inheritance, thou shalt save alive nothing that breatheth; but shall utterly destroy them."

"Kill every male among the little ones; but all the women children keep alive for yourselves."

"Then Sihon came out against us; and we took all his cities and utterly destroyed men, women and little ones of every city; we left none to remain. Og, king of Bashan, and all his people, we smote him until none was left, utterly destroying men, women and children of every city."

"And they utterly destroyed man and woman, young and old. So the Lord was with Joshua. Joshua slew the men of Ai. All that fell that day, men and women, were twelve thousand. And they said to the men of Israel, Make ye a league with us. And Joshua made them hewers of wood and drawers of water, even unto this day. And Joshua took Makkedah; he utterly destroyed

them; he let none remain. And Joshua passed into Lachish and smote all the souls therein, as he had done unto Libnah. So Joshua smote all in the hills, utterly destroyed all that breathed, as the Lord God had commanded."

"Hazor was aforetime the head of all those kingdoms. There was not any left to breathe; and he burned Hazor with fire. And all the cities of those kings did Joshua take, and utterly destroyed them as Moses the servant of the Lord had commanded. He left nothing undone that the Lord had commanded Moses."

"And the children of Benjamin came forth out of Gibeah and destroyed of the Israelites twenty and two thousand men. And Israel asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said: Go up against him. And Benjamin went forth the second day and destroyed of Israel eighteen thousand men. And Phineas said: Shall I yet again go out to battle against Benjamin, my brother, or shall I cease? And the Lord said: Go up; for tomorrow I will deliver them into thine hand. And the Lord smote Benjamin, and destroyed of Benjamin twenty-five thousand men."

"Thus saith the Lord of hosts, Smite Amelek and slay both man and woman, infant and suckling. So Saul destroyed all the people."

"And David smote the land, and left neither man nor woman alive."

"Thus saith the Lord God of Israel, I have anointed thee king over Israel. And thou shalt smite the house of Ahab. And Jehu smote Jehoram. Ahasiah fled, and Jehu said, Smite him also. And they did so. And Ahab had seventy sons, and they put their heads in baskets. So Jehu slew all that remained of the house of Ahab; he left none remaining."

"Jehu met the brethren of Ahaziah, and they took them alive, and slew them, even two and forty men. And he slew all that remained of the house of Ahab in Samaria. And the Lord said unto Jehu: *Thou hast done well.*"

"And Shallum smote him [the king] and slew him. Menahem smote Shallum, and slew him, and reigned in his stead. Then Menahem smote Tiphshah, because they opened not unto him, and all the women therein that were with child he ripped up. Samaria shall become desolate; their infants shall be dashed in pieces, and their women with child shall be ripped up."

The thought that nations officially recognizing the foregoing matter as divinely inspired will hold in light esteem the rights of other nations and peoples, is one that recurs frequently, and cannot be repressed. It comes to the mind of Mr. Frederick W. Taylor, one of our occasional contributors, who versifies it thus:

In Bible words, we read about a God  
Who ordered that his special chosen race  
Should ruthlessly assail a peaceful folk,  
Strip them of everything that they possessed,  
And put men, women, children to the sword—  
Halting the Sun to aid the bloody work.

Today, a frenzied monster on a throne  
Has sent his legions forth with fire and sword,  
To ravage other lands; and, at his word,  
Grim desolation reigns where once was life,  
Millions are slaughtered, millions more are maimed,  
Women are ravished, helpless children starve.  
We fight today against the cruel king—  
And hope we soon may hurl him from his throne;  
But 'till men cease to serve a cruel God,  
They will not slay the evil at its source;  
For those who hold that God once ordered crimes,  
Inevitably will Him imitate.

Doubtless the Bible serves oftener as an excuse or apology for crime than as its direct inspiration. Christians are not generally so keen on keeping the commandments or following the examples themselves that they will go much out of their way to observe them. It is true that the Israelites invaded Heshbon just as the Prussians invaded Luxemburg and Belgium, but did the kaiser know it—was the precedent in the kaiser's mind when he scrapped the treaty guaranteeing Belgium neutrality? It took the German clergy but a short time to find the biblical example, but perhaps it was an afterthought. We recall their prompt citation of Ezekiel when the U-boat pirates sank the Lusitania. The German ambassador at Washington had in a newspaper advertisement warned the American public not to sail on that vessel, and immediately upon her sinking the pastors of the German Reformed churches brought forth their scriptures placing the blame on the passengers: "Whosoever heareth the sound of the trumpet and take no warning, if the sword [submarine] come and take him away, his blood shall be upon his own head." For the Lusi-

tania passenger "heard the sound of the trumpet [the Bernstorff advertisement], and took not warning; his blood shall be upon him; whereas if he had taken warning he should have delivered his soul."

The law would today very promptly attend to the case of an American clergyman who should quote that scripture in justification of the Lusitania sinking, or other scripture in support of the enemy; nevertheless the stuff had weight in 1915 and remains still in the deposit of inspiration given "for doctrine, for reproof, for correction, for instruction in righteousness."

The scriptures, in our opinion, throw light on no time but the times of their writers. In fact, the scriptures bring no light at all, for you cannot believe them. On the other hand, the atrocious warfare of the kaiser does cast a certain light upon the scriptures, for if Moses and Joshua actually waged war in the manner described, then as we judge the kaiser so must we judge those men. And so judging them we are able at once to see what kind of men they were whom we are expected, by the necessities of the Christian faith, to approve as servants of God.

The kaiser, allowing him to stand for Germany, for Prussia, is the greatest criminal that ever lived. Ingersoll called Napoleon an "imperial impersonation of force and murder," as he undoubtedly was. He is surpassed in that bad preëminence by William Hohenzollern. No being has personified force and murder to the same extent as the kaiser, unless it is the kaiser's god, who has the advantage over him in time, space and opportunity.

We do not say we ought to get rid of the Bible, or of the Koran, or of the Book of Mormon; but we ought to get rid of the notion that they are inspired and that all scripture is profitable for anything except as a revelation of the author's mind. "People in general," says Paine, "know not what wickedness there is in the pretended word of God. Brought up in habits of superstition, they take it for granted that the Bible is true, and that it is good; they permit themselves not to doubt of it, and they carry the ideas they form of the benevolence of the Almighty to the book which they have been taught to believe was written by his authority. Good heavens! It is quite another thing; it is a book of lies, wickedness, and blasphemy; for what can be greater blasphemy than to ascribe the wickedness of man to the orders of the Almighty?"

### What Is Religion?

It is a fact well known to all students of languages that, in process of time, the meaning of certain words becomes strikingly changed; so much so, indeed, that were it not for the possibility of one's being able to trace the derivation, such incongruities would baffle explanation. Take, for instance, the English word, *prevent*. This is a Latin derivative, and for many generations conveyed the meaning plainly exhibited by its origin. It meant to precede. Now, however, the term signifies to hinder, based on the theory that he who goes before one might feel disposed to protect him who was to follow.

A remarkable instance of such linguistic change is plainly visible in the case of the word *religion*. It is now being published abroad by distinguished archbishops, bishops, priests and laymen, especially of the Anglican church, that religion after the war must carry with it a totally different connotation from that which it has hitherto borne. It must be looked upon, they say, quite apart from any ecclesiastical organization, whether Protestant or Catholic, and must center its energies around the practical aspects of life, and have, as its dominant purpose, the amelioration of the race. In other words, the church must hereafter sink all its theological differences in the hope of winning the world to a serious recognition of the beauty of justice and righteousness.

This change in the meaning of the word religion

has been forced upon the church through the changes wrought in civic and social life due to the scientific progress of the age. It is a change that in no respect is the outcome of any modification on the part of the church in the matter of its creeds and catechisms, but is due entirely to the revolt of the human mind against the inanities of a baseless supernaturalism.

Moreover, this new interpretation as applied to religion cannot be considered as creditable to the church, which for many centuries boldly taught everywhere that the essence of religion consisted in man's having right ideas about God and that long chain of theological pronouncements growing logically out of such a supposititious premise. For centuries it has been the teaching of the church that religion is a synonym for faith. With it, moral teaching was always confounded with religious instruction, and morality was the unconditional surrender to its voice. The new meaning which these war-times are giving to religion, and which is being largely accepted by the church, and also propagated by it, contradicts openly the age-long policy of that institution both as regards its preaching and its practice, and makes it more to be doubted as a human necessity than ever before in the history of our era. If religion can still be preached with the church left out, then, plainly enough, theological dogmatism has no grounds in truth, and the church is simply a senseless incubus, retarding unnecessarily the progress of mankind.

But the issue has a more important application than this. In view of these facts, the question might properly be asked, Can the term religion be rightly applied to the church? If the new meaning of the word is to be allowed (and its foothold in modern thought seems to be strong), men can no longer look upon the ecclesiastical machine as religion in any approved sense. The practices of the church, whatever else they may be, will henceforth be looked upon as methods wholly *sui generis*, having nothing to do with the fundamental springs of human action as they declare themselves in the daily activities and experiences of men.

Mankind has been slow in reaching the inevitable conclusion that the church is not religion. To be obliged to give up the term, and to pass it on to mere Theists, Deists, Agnostics and Infidels is the bitterest potion that ecclesiasticism has ever been required to drink. But the day of retribution has come. Never mind about the origin of the word religion; that is forever lost; but we know what it stands for today, and in that signification the church has no share.

It is the duty of every person having a zeal for the truth to uphold hereafter the intense religious character of science, of Agnosticism and of Infidelity, which alike stand for the highest idealism in mind and morals, and to spurn its application to the church as being an ancient misnomer, an insidious theft as regards its essential meaning, a perpetual menace to the growth of the real thing. For the church not to be known as a religion, and churchmen not to be recognized as religious because of their ecclesiastical connection, is meting out to the pious concern just what it deserves, and weighing it in a balance of its own devising, but not of its consistent practicing.

If religion stands for truth, justice, nobility of character, altruism and international brotherhood, we have immediately at hand the means by which these conditions may become realities irrespective of any action on the part of a Christian denomination. The need of the future may be a greater grasp upon religion by individuals and nations, but it will not be religion as conceived by the church, for our age has declared its disgust with such a caricature, which has lamentably failed in the past, and must prove utterly hopeless in the future. Religion has changed its meaning. It is now the property of men to whom the church denied it for centuries. The contrast between ecclesiasticism and religion is now so well established that never again will men

allow themselves to be led astray by the worthless sophistries of priest or book.

Since so much store is set upon the word religion by the great majority of mankind, it is fitting that every man should grasp clearly its true import, and apply it only in cases where it justly belongs. The retention of the word is inevitable; but in its new sense and application it can be made a word of power and efficiency, seeing that it no longer can be justly attached to that human society called the church. Now that it is clearly understood that attachment to the church no more implies religion than membership in a political society, a new hope has appeared among men, and awakened a desire to accomplish for the benefit of the race by purely natural methods what proved to be a complete failure in the scheme of supernaturalism.

"To do all useful things, to reach with thought and deed the ideal in your brain, to give your fancies wing, that they, like chemist bees, may find art's nectar in the weeds of common things; to look with trained and steady eyes for facts, to find the subtle threads that join the distant with the now, to increase knowledge, to take burdens from the weak, to develop the brain, to defend the right, to make a palace for the soul; this is real religion," said Robert Ingersoll; "this is real worship."

The leading paragraph in the *Humanitarian* (London) for September, 1918, illustrates at once the odd procedure of the conscientious objector and the freedom of criticism permitted by the British government. To quote:

"We learn from Mr. J. C. Elliott, a member of the Humanitarian League, and one of those conscientious objectors to military service whose sincerity is beyond all doubt, that he has already spent twenty-three months in various prisons, at Lewes, Wormwood Scrubs, Mountjoy, and Liverpool. When he wrote (July 17) he was again remanded for trial by district Court Martial for refusing military orders, with the prospect of another sentence of two years' hard labor, because he continues to reject all alternative schemes, and resists prison labor. Mr. Elliott has been severely reduced in health and strength during the past eighteen months, and has lost between fifty and sixty pounds in weight owing to the starvation diet. His case is one which illustrates very glaringly the detestable nature of the military tyranny now imposed upon this country, and the vindictive manner in which the law is administered."

We call the conscientious objector's procedure odd because he seems to reject military orders, with the measured liberty of a soldier, in favor of the sheriff's orders and the severe restrictions imposed on a convict. Since in either case his conscience is violated, he should reasonably make the best of a bad situation and drive as hard a bargain as possible. When one's liberty is taken from him, as it is bound to be under conscription, it is up to him to get all he can for it; and surely the military camp offers more than the jail. As we have before contended, when a man is under duress, his conscience is discharged. He himself is not guilty; it is the other fellow who does the violating. Recurring to freedom of criticism, how long would an American publication enjoy the privileges of the mails if it should call compulsory service a military tyranny of detestable nature? In England the Rationalist press also enjoys the freedom to criticize the government. A contributor to the *Literary Guide*, referring to grants made by the Ministry of Munitions for various forms of religious endeavor, remarks that to get money out of Rationalists to "carry on the war," and to use it for building churches, "is little better than obtaining money under false pretenses." Such language is not held there, as here, to menace the safety of the realm.

Get this lie out of your heads, that God has given commands for man to obey. Priests have commanded obedience from man, not God.

The moment man obeys another he has signed the death warrant of his independence. There is honesty only in freedom.

## A "DISEMBODED SPIRIT" IS UNTHINKABLE

There Has Never Been a Living Personality  
Apart From a Material Organization.

BY RICHARD ELLSWORTH.

A deepened interest in the subject of personal immortality, and what is known as the spirit life, in unquestionably one of the signs of the times. Men of high intellectual and social standing are now giving their time and thought to a careful consideration of this matter, which, in earlier days, was largely confined to the speculations of more or less eccentric people, and took the form of ghostly visitations, haunted houses, and table-turning. When we hear of such men as Flournoy, Oliver Lodge, Conan Doyle, Barrett and Hyslop, not to speak of others equally prominent, seriously interesting themselves in the subject of a future life, and the distinctive features that characterize it, one cannot help but be impressed with the hold that such ideas have obtained upon the popular imagination, and the strange philosophies to which they have given birth.

There can be no doubt that the present war, with its accumulating masses of upright and heroic dead, forcing, as it were, an answer to the reason for their early and sudden demise, and demanding to know the value of their compensation for all their suffering, has in a large measure fostered the inquisitiveness of our generation to lift, if possible, the veil that hides the future, and to learn, if learn it may, the conditions that await human nature at the advent of death. Appreciating, therefore, the timeliness of the investigation, it may not prove unprofitable to review in thought the solid arguments that make the popular hope seem futile, and lend a startling credibility to the decisions of exact science.

For ages it was assumed that mind and body were two separate and independent things, living together, but each with a life of its own. The falsity of this could not be seen until the true relation between them should be discovered; and the true relation could not be seen until the erroneous assumption was abandoned. So the matter remained from time immemorial until the present century. The soul was believed to inhabit the body as a tenant dwells in a house held upon an uncertain lease. That the two should interact upon each other was no more thought than that a house could affect the character of the tenant. The sum of knowledge was that when the house fell into decay or was broken by a catastrophe, the tenant moved away.

Aberrations or confusions of the mind were accounted for by the operations of other spirits. Possession, obsession, demoniacal or spiritual influences, accounted for insanity, and the free and independent existence of the mind accounted for sanity. It is true that certain emotions were believed to have their seat in certain organs, as hatred in the liver, by the Greeks, and love in the intestines, as by the Hebrews; but as for any interplay and mutual dependency between the soul and the body, the idea never occurred, or if it did it remained unfruitful. It is hardly more than a century since the nexus of mind and body began to be studied.

Now, it has become part of everyday knowledge that mind and body are so essentially interrelated that the diverse faculties of the mind are bound up with certain specific portions of the brain and nervous system. This is not only true of the inferior functions, such as sense perceptions and physical memory, but of the supreme faculties as well. Whatever may be said of the over-fanciful refinement of the anatomist in trying to locate too minutely the nervous areas which are connected with definite psychic activities, the general fact is accepted. We do not now send our insane to be exorcised. We do not hold a sick man morally responsible for his mental or moral vagaries. The whole world allows that physical lesion produces a state of mind.

The barest recognition of this fact renders neces-

sary a new definition of soul. Nor has the matter stopped with a bare admission that the body and soul are more closely related than had been supposed. Ten thousand actual experiments have built up the firm belief that every psychic activity, every sensation, every emotion, every thought, every act of will or of affection, is correlated with some definite action of the molecules of some specific portion of the nervous system. The "soul" has seemingly been convicted of false pretenses. Instead of being an independent entity, living in the body and dominating it, it appears to be but a convenient word to designate the complex sum total of the final and highest output of the organized body.

Whatever we may find the soul to be over and above, this fact we must reckon with, that it is dependent upon matter for its being as matter is dependent upon it for its organization. And this interdependence of mind and matter exists through every step in the range of living things. In the lowest forms of living creatures the whole protoplasmic cellular mass is all body and all mind. Without organs or differentiated faculties any portion of it responds to any stimulus which may touch it. In the next higher stage the mind begins to be localized. Rudimentary sense-organs begin to appear, little protoplasmic filaments and pigment spots become the forerunners of the organs of perception. In another stage the nervous system becomes sufficiently organized to show phenomena which cannot be distinguished from intelligence. Finally, the highest of all psychic action shows itself by converging all sensations upon a certain specific spot of the nervous substance of the brain, and being reflected back in self-consciousness. There is no break or gap or interruption in the long series of evolution.

From the beginning to the end physical progress and psychical progress are bound up together. They do not seem to move always in parallel lines or with an equal pace, but to be interrelated parts of one living, moving, creeping, climbing life. Organized matter seems to be sensitive not only to physical force and chemical affinity, but to psychic attraction and reaction, and these are not two distinguishable and independent modes of action, but in each kind of action the whole of the being seems to be concerned. Mind, or at least something so much like mind that their phenomena cannot be distinguished, seems to belong to all organized matter down to its very lowest terms. Indeed, the highest intellectual faculties seem to be but aggregations and correlations of innumerable primary sensations, and to be dependent upon the action of remote centers, so that "memory" and "volition" may fairly be said to be faculties of each and every microscopic body-cell.

The final analysis would seem to be that every particular cell of living matter has its psychic function. The ancient chasm between animal and vegetable life has been long since filled up. The microscope furnished the tool. The study of cellular life provided the material. Now it has been established that the animal and the vegetable are but two bifurcated branches of a tree whose stem and roots are in common.

It is commonly assumed that each individual soul has had a beginning, but is constituted and compounded of such stuff that it is intrinsically imperishable. This belief lies at the bottom of the current conceptions of Judgment, Heaven and Hell. The fact is that only in Christendom and Islam is the essential immortality of the individual spirit assumed. To the contention that belief in eternal life has been held always and everywhere, and by all men, the only reply is that the facts are not so. It is as far as possible from being true today. The overwhelming majority of men are now, as has always been the case, at too low a stage of intellectual development to comprehend the thought, allowing that its comprehension may be possible. The most that can be said is that there is among most people a rather vague and incoherent belief that a tenuous kind of existence of the individual will continue for a greater or longer period after death.

But it is at the clearest only a phantom-like being, and they do not conceive of it as eternal, nor does the term eternal convey any meaning to them.

Indeed, the history of thought witnesses, as clearly as it can witness to anything, that it is not until a really high stage of intellectual development is reached that the idea of any future life emerges, and that a belief in the soul as a self-existent entity is not reached until intellection has well-nigh reached its summit. Not until Democritus and Empedocles, and Plato and Socrates, and Epicurus and Seneca become possible does the idea of immortality arise. At a date no doubt much earlier, the Egyptians had wrought out scientifically their scheme of the future life; but they by no means predicated it of all men, but only of the "good," and of those only after they had been rendered immortal by union with Osiris at the trial to which each departed one was at once introduced. The "evil" who failed in the test perished out of existence either at once or after a lengthened agony. Among the early Hebrews the idea was hardly present at all.

Among the later Jews, the contemporaries of the evangelical Jesus, the notions concerning the soul and its destiny were so incoherent and contradictory that it seems hopeless to attempt their reconstruction. Speaking broadly, they did not conceive of the soul as an entity separate and independent of the body. The dream of a corporate or tribal immortality which they had held for ages before their eyes had for the most part rendered them careless concerning the destiny of the individual. If "Israel" were to abide to the ages of ages it mattered little what became of his children one by one. The most intelligent and influential section, the Sadducees, were frank Materialists. They believed "neither in angels nor demons nor the resurrection of the dead." The Pharisees were divided into paltry schools, and were busy debating such trivial puzzles as whether or not one should rise with his clothes or naked, whether he would burrow like a mole underneath the earth so as to rise in the sacred soil of Judea, or rise in pagan soil and be instantly rapt through the air to the holy land. But none believed in or expected resurrection or immortality for any but the members of the chosen race. An immortality belonging to man, and based upon the essential deathlessness of the soul, was utterly foreign to their thought.

What did the people of the early Christian church, during, for instance, the first four hundred years, believe generally concerning the soul and its possible destiny? We need not be surprised to find that their beliefs were confused and contradictory. No matter what the teaching of Christ may or may not have been, the early Christians came to it with presuppositions and habits of thought already formed. It is never possible for any man to disentangle himself at once from his old beliefs in taking in a new conception. The most that he can do is to modify those previous convictions of his which seem to lie in immediate contact with the new thought. But underneath those there is the whole contents of his mind. The new idea sinks down amongst these and is colored by them. When he tries to express the idea which he has newly received, he can only do so in the language and thoughts which he already possesses. It requires long time for the new idea either to work over to its own uses the old mental forms, or to escape from them by holding up an entirely new imagery about himself. The teaching of Christ could not escape this inevitable necessity.

The early Christians had all been reared in the religions either of Judea or Greece or Rome. Those among them who had been reared Jews unconsciously transferred their idea of a corporate or tribal immortality from their old faith to their new, and their imaginations were filled with the hope of a "Second Coming" and a "New Jerusalem." Those who were Greeks brought to the new religion the Platonic idea that the individual soul is indestructible, being in fact an articulate portion of the sub-

stance of the mind of God. Those of Roman antecedents, having no inherited belief in a future life of any kind, were better prepared to comprehend the teaching of Christ. The interaction of all these fragments of previous philosophy produced a confusion and uncertainty of mind which was not clarified for five centuries, nor is perfectly clear even today.

The truth of the case seems to be that as the Greek influence gained the domination in the early church the Platonic doctrine of a natural immortality which it brought with it came to be accepted. The notion was withstood from the beginning as being subversive of the very essence of Christianity. Theophilus, Irenæus, Clement of Alexandria, Arnobius, and, most weighty of all, Athanasius in his treatise on the "Incarnation of the Word of God," all strenuously fought against it as a pagan error which brought to naught the work of Christ. They were defeated, however, and the conception prevailed which is vulgarly current today, of an immortal soul and a mortal body, temporarily joined, then severed, then reunited in an imperishable personality.

Now, so far as men can see there is not only no living personality apart from a material organization, but a "disembodied spirit" is unthinkable. This is why the "resurrection of the body" becomes of such supreme moment in the church's doctrinal scheme. The contribution which Christianity has made to belief in a future life really does not concern the spirit, but the body. People had for ages before Christ had a notion of some kind of nebulous and phantasmal survival of the spirit, but the belief was at its best practically inoperative. A spirit with no material organ for expressing itself puts to confusion all our ideas as to what a human being is. *It is as easy to think of the body becoming immortal without a soul as to think of the spirit becoming immortal without a body.* We instinctively revolt against either idea once we get it clearly before the mind. This is the reason why the physiologist finds it so difficult to believe in the immortality of the soul. It is only because he sees more clearly than other men do the constant and essential interdependence of soul and body. The ground of his skepticism is sound. *There is no known form of energy separate from matter.* The soul cannot flit across the river alone. Nor is it any relief to think of it existing even temporarily in a quiescent state while waiting for the body. It cannot wait. An individual life must be continuous or else not be at all. It cannot stop and go on again. The Easter imagery of the egg and the butterfly will not bear scientific examination.

Our natures shrink from disembodied being with a repugnance which cannot be overcome by any alluring visions. Much as some men may yearn for immortality, they would rather miss it than possess it under conditions of which they can form no conception and which terrify by their strangeness. The passage into life at any stage is never terrifying to the new creature being born, whatever pangs it may cost the eternal mother.

The survival of some minds after death is a conclusion which sensible men will reach very hesitatingly. The evidence, if evidence it can be called, is found by an analysis of that enormous but unsavory mass of "Spiritism," "Occultism," "Telepathy," "Hypnotism," and such like. It is a material with which sane men are very reluctant to deal. It is so contaminated by fraud, charlatanry, credulity, and hysterics that one's natural inclination is to pass by it as far on the other side of the way as the width of the road will allow. But at the same time it must be confessed with some amazement that there is a growing willingness to admit that there is "something in it." If the subject of supernatural phenomena be brought into discussion in club or drawing room, and strange accounts are exchanged of alleged instances, the chances are that seven out of ten present will end by giving their assent to Hamlet's dictum, "There be a thousand things in heaven and earth not dreamed of in your

philosophy, Horatio." It is not easy to find even an educated man who will categorically deny the assertion that there are instances wherein one human personality communicates with another without physical media of intercourse. At any rate, the belief in the actual occurrence of hypnotic suggestion and telepathic communication has come to be quite general.

The proof is very difficult to come at. When one arises from reading the reports of the "Society of Psychical Research," or the reported experiments of some noted spiritists, he finds himself in a very exasperating mental state. It is not so much that he has found what appears like a fact here and there scattered through a mass of fraud and self-deception. If that were all, he could reasonably dismiss the whole matter, saying *falsus in uno, falsus in omnibus*. But that is not all. He has the impression that he is here in the presence of some kind of natural phenomena which are real, but which are being exploited by the wrong people. He is not better satisfied when he finishes the report of some "Commission" of lawyers and scientists appointed by a great university to investigate the alleged facts. He feels that here again the question is in the wrong hands. If the one set are too credulous, the other are too dogmatic.

The actual truth may be (if we are allowed a suggestion) that men are beginning to take serious account of a set of unclassified psychic phenomena which correspond very closely with a newly described set of physical phenomena. The unthinking person is prone to regard such things as wireless telegraphy and Röntgen photography as merely inventions or discoveries which are only a little more wonderful in degree than the hundreds which precede them, but not differing from them in kind. This misapprehends their significance. They are discoveries in an entirely new region. They are doors opened into another universe. It is a material universe, to be sure, and one which we now see to have been about us always. Its existence had long been suspected, but there was no proof, and there did not seem to be any reason or faculty by which proof could be made. It is a universe where the ordinary laws of matter are inoperative, indeed appear to be non-existent, but of its reality no one any longer thinks of doubting.

Now, coinciding with these new and strange phenomena of the physical universe, there appear to be equally strange phenomena of the psychical world. Is it too much to believe that the two are in some way correlated? That living mind can and does, under certain unusual conditions, act upon other living minds without the medium of "matter" can hardly be any longer questioned. The conditions of such psychical movement are not yet known. Whether or not they ever will be, no one can say, but there seems to be on the part of the scientific world a growing disposition to examine them with a better temper than before. Several noted physicists as well as psychologists are addressing themselves to a study of this region which is not really "spiritual" in the sense which that word ordinarily connotes. In a word, the last discovery in physics and the last experimentation in psychology seem to be approaching each other.

Whatever be the value of this suggestion, there is one point of which the writer feels assured, that so far as the testimony of mankind in general is concerned, the idea of a disembodied mind is unthinkable, for there has never been known to exist a living personality apart from a material organism.

The Romans were never so absurd as to imagine a man could be persecuted because he believed in a vacuum or a plenum—because he thought that accident could not subsist without a subject—because he explained the words of an author in a sense differing from others.—*Voltaire.*

While timorous knowledge stands considering,  
Audacious ignorance hath done the deed;  
For one who knows most, the most he knows to doubt;  
The least discourse is commonly most stout.

—Daniel.

## The Prostitution of Science.

When a good thing, a great thing, has been turned to infernal uses, as science has been by the Germans in this war, one is half inclined to lay the blame on the thing itself. A pious friend of mine, thinking of these things, says science is the second fall of man and has resulted in expelling us from the paradise in which, but for it, we should still be living; it has filled our heads with forbidden knowledge and our hands with forbidden power, and is in a large measure responsible for the present world war.

But science is just as much on the side of peace as on the side of war. It is a two-edged sword, a tremendous instrument that the hand of man can turn to a multitude of uses, noble and ignoble, to build up and to tear down, to save and to destroy. It is certainly true that without science Germany could not cut much of a figure in this war, probably would not have begun it. It is equally true that without science the Allies would not be able to meet her on anything like equal terms.

The fundamental trouble is to be found in Germany's interpretation of scientific conclusions. She has perverted biological laws to suit her own purposes. The Darwinian conception of the struggle for existence and the survival of the fittest, which certainly are great truths (but not the whole truth when applied to the world of man), got into her blood. They became her inspiration and the well-spring of her national philosophy. Her thinkers and teachers turn to the primary factors of evolution as they are operative in the non-human world, as the final court of appeal in settling all questions of man's relation to man, and the relations of one nation to another. They do not for a moment take into account that man is an exceptional creature in the animal kingdom, and that his true progress has been in reversing, or putting under his feet, the laws that rule in what we may call the brute stages of evolution.

When evolution gave man his moral consciousness and his concepts of right and wrong, of truth and falsehood, justice and mercy, he was born again. Of course, it was a long, slow and painful birth, a true dystocia; but after the throes and the travail a new being saw the light, and man was differentiated from all the other animals, and obligations were placed upon him that were his alone. This new birth made him the fittest to survive. Only through the development and freer play of man's moral consciousness was modern civilization possible. Only by more and more subordinating the rule of might to the rule of right—fair dealing, the common weal, justice to the weak as well as to the strong—was the rise of states and organized governments possible.

No matter how often states and governments have run counter to this great law and waged aggressive wars and ruthlessly pursued the rule of might, which nearly all states and nations have at times been guilty of, the principle stands. Man would not be man without it. Reversals to the law of the jungle only prove how slow and painful man's complete evolution has been. The outbreak of Prussianism which has resulted in this terrible war is like the outbreaks of earth's primal energies as seen in earthquakes and volcanoes. Only the gradual subsidence and quiescence of these elemental energies have made the earth habitable and given us a stable soil upon which to build and plant and sow. If the primal seismic forces were once more to break loose and begin their mad career anew, where should we be?

The course of the German military power in beginning and conducting this war has been precisely analogous to the outbreak of nature's merciless forces—earthquakes, tornadoes, lava flows and the like. All these things are a part of the nature of which we ourselves are a part, and in the shaping of the earth and rendering it a fit abode for living beings their work has been immense.

The battle of the elements through the long geological ages has given us a planet upon which we

can battle for existence with a fair prospect of success. So has the rule of might, in the long course of evolution—the supremacy of force and greed and selfishness among the prehistoric and early historic races—at last prepared the way for the rule and dominance of man's better nature. We say "better" because it makes life more and more attractive and worth while and leads to the greatest good of the greatest number. Again, meaning by "good" that which is in harmony with the human constitution and man's relation to his environment. It does not abolish struggle and the survival of the fittest, at least of the fit, but it enthrones justice, mercy and truth, and arms us against tyranny, savagery and the aggressive war spirit.

The appeal to nature for the justification of our conduct, whatever it be, is risky business. Nature is heaven on one side and hell on the other. In all creatures below man the rule of might prevails. The only sin is weakness and the only virtue strength. There is no question of right or wrong, of justice and mercy. The only questions are those of adaptation and power to survive. The trees in the forest, the plants in the field, the fowl of the air, the sea forms and the land forms are all under the same law of adaptation to the environment. The less adaptable, the poorly equipped for competitive struggle, defectives, unfortunates, handicapped, fall out.

The law of variability, whatever be its cause, never ceases to act. Those that vary in the wrong direction suffer and fail; those that vary in the right direction prosper, and the more they vary in this direction, the more they prosper. But variation in man brings in new problems and new factors. It is no longer a question of the survival of brute force, but one of force armed with the moral consciousness. The questions of fraternity, equality, liberty play prominent parts. Selfishness is tempered by altruism, instinct is guided by reason, power is wedded to conscience, and the strong in the long run prevail in proportion to their adherence to justice and truth.

During the last half century or more the Germans have varied or developed remarkably in the direction of organization, for material efficiency, state supremacy, and so on, but they have varied less than their neighbors in the direction of true culture, of humanism, altruism, refinement of spirit, political liberty and of the other virtues that make for a noble, disinterested people. Hence their advantage in this war, so far as military efficiency is concerned, and their disadvantage, so far as the sympathy and good opinion of the rest of the world are concerned. They are the fittest to survive by reason of sheer power; they are the least fit by reason of sheer brutality—their reliance upon the predatory methods and the lower aims of earlier times. They have gone forth to battle in the spirit of their ancestral Huns, and in many ways in a worse spirit—without decency, without honor, without manliness, without true valor and with all the vices of cowards and assassins hidden under the mask of an efficient military system. "Military expediency," what crimes are committed in thy name! By this sign they conquer—crushing the weak, defiling the pure, destroying art, pillaging treasuries. Wreckers of cathedrals, destroyers of libraries, despoilers of cemeteries, slayers of old men and women and children and priests and nuns, barbarians by instinct, pirates and incendiaries by practice, terrorists by training, slaves by habit and bullies by profession, void of humility, void of spirituality, resourceful but not inventive, thorough but not original, docile as individuals but brazen and defiant as a nation—ravishing, maiming, poisoning, burning, suffocating, deporting, enslaving, murderers of the very soul of a people so far as it is in their power—the rest of the world can live on terms of peace and good will with them only after they have drained to the dregs the bitter cup of military defeat. They have put such a hideous, such a hellish face upon war that the German government

should henceforth be designated, not by the adjective "imperial," but by the adjective "infernal."—*John Burroughs.*

#### Solomon's Mythical Temple.

I knew it would come—the proposal that Freemasons of the world should rebuild the Temple of Solomon at Jerusalem, now that the extremely dilapidated, trivial and filthy town has fallen to the British arms. A brother at Johannesburg, South Africa, is circularizing the Craft with such object in view. One may be permitted to admire the zeal of such a one, while particularly questioning his judgment and lack of information. The Masonic tradition associated with the hill that was said once to have been the threshing-floor of a Jebusite farmer has no basis on fact. King Solomon had no more to do with Masonry than the Great Cham of Tartary. It is not needed to go into the conclusions of biblical critics that the ruler himself is a myth, and the glories of his building a fiction invented long after the time of his alleged reign. The practical truth is that the sentiment of sacredness with which this bit of rock is invested is shared by the adherents of three great religious systems. The Moslem world regards the Mosque of Omar, which crowns the Temple area, as hardly less holy than the shrine at Mecca. To profane such site would rouse the fanaticism of millions. The British government, it may be confidently asserted, will take no chance of stirring the resentment of its vast Mohammedan populations to no other purpose than to enable a few believers in old stories to shine as rebuilders of a fane that probably never existed. Nor would the Jews, nor even the Christian peoples of the world, be inclined to remain silent if a purely secular society was allowed privilege of exploiting a patch of ground associated with their sacred traditions and history. During the war, and after the war, Masons as well as other people will need their money for good uses nearer home. The Temple of the Living God is in the soul. To aid those who of loss or weariness have ceased in their building of such structure is that which will mean more, for time and eternity, than any foolish project to pile up stones, in Jerusalem or elsewhere, as a mere matter of show and incongruous advertising.—*American Freemason.*

This is the *Christian Statesman's* idea of a patriotic citizen: "Around the world, patriotism is founded on religion. The highest type of citizenship is that which has linked love of country with love of Christ." It would be a most difficult matter to classify the mind that could write such pernicious nonsense as this. Apart from the falsehoods it contains, it is calculated to do great harm among unthinking people. Nobody but a theological religionist would indite such worthless stuff, and expect it to pass as currency among educated people. The first sentence contains a total untruth. The best way to prove this would be to demand of the writer convincing evidence of his statement. He cannot produce it, for the very analysis of the word patriotism excludes the idea of God. The second sentence carries with it an insult to every patriot who does not accept Christ. Is not the loyalty of the Frenchman who has rejected Christ, and all that that word has been made to connote, quite as high a type of citizen as the Anglo-Saxon who boasts of his Methodism, for instance? But since it is the settled determination of Christians to drag in their peculiar religion in connection with everything that is good, it has now become an utter waste of time to labor with their fallacious methods, and their unblushing misrepresentations. Time alone will vindicate the wisdom of those who have thrown to the winds that deceptive religious caricature known as Christianity.

The TRUTH SEEKER for Sept. 28 has not left the Postoffice as we go to press. We have sent inquiry to Washington.

#### NOTES AT LARGE.

Commenting on the death of Archbishop Ireland, a daily paper, apparently without knowledge of facts, observes that the deceased prelate "was a man who possessed great public influence, and he never misused it." If public influence is the same as political influence, the observation is untrue, as we view it. When a Roman Catholic priest dictates to a political convention regarding its platform, it is more than misuse, it is abuse of his influence. In 1896, when the Republican party held its convention in St. Louis, there was a plank in the proposed platform in favor of the separation of church and state and recommending an amendment to the national Constitution "forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control." The plank was taken out on receipt of the following telegram:

"ST. PAUL, MINN., June 17, 1896.

"To Thomas H. Carter, National Committeeman, St. Louis, Mo.

"The clause in the proposed platform opposing the use of public money for sectarian purposes and union of church and state is unnecessary and uncalled-for. It is urged by the A. P. A. Its adoption will be taken as a concession to them, will awaken religious animosities in the country, and will do much harm. The Republican party should not lower itself to recognize directly or indirectly the A. P. A. I hope the clause or anything like it will not be adopted.

JOHN IRELAND."

In a book by James M. King entitled "Facing the Twentieth Century," the author, who by request prepared the clause objected to by Ireland, states that no man belonging to the A. P. A. (American Protective Association) had anything to do with it. Considerable space in the book is occupied with the public and political doings of Archbishop Ireland. During the administrations of McKinley and Roosevelt he was much before the public eye. "Ireland Sees McKinley" was at one time a headline of so frequent recurrence as to cause remark. It was in connection with his alleged boasting of Ireland for cardinal that Mr. Roosevelt got into a quarrel with Mrs. Storer and applied the short and ugly word.

The Rev. John Talbot Smith, writing in a recent issue of the *Irish World*, scores severely the Catholic Press Association of America. Father Smith, who, by the way, is one of the few really thoughtful priests of the American portion of the Romish church, declares that "it is a fact that the Catholic body of this country cares not a rap for a Catholic press, and has a badly concealed scorn for the journalists who sometimes keep it going." Dr. Smith concludes his reflections with the following advice:

"The existing press should be ten times better, more interesting, more effective than it is with the means at hand; there should be one model Catholic weekly established in New York, or any great city, which should serve as an example for all the other journals; and there should be a Catholic body of sufficient size, intelligent, interested in a Catholic press, to be called a Catholic public. These things are within the capacity of a well-managed press association. The district of New York could fill such a paper every week, and the editors would never be required to fill up space with useless sermons. The effect of such a paper would be either to kill off the cheap weeklies or to bring them into line as successful imitators. It is quite likely that one such weekly would settle the Catholic press question."

There is no mincing words in this arraignment, and better still, everyone familiar with Catholic weeklies, and even monthlies, knows that Dr. Smith has uttered nothing but the unvarnished truth. He makes several things clear: first, there is no reading Catholic public. This is wanting because of a lack of intelligence among Catholics generally. We have been saying this for years, and Romanists gave it out that we were slandering them. Now comes along the Rev. John Talbot Smith, a priest known all over the country for his scholarly attainments, and declares publicly that the position held by us is the true one; for his words can mean nothing else. But if there is no reading Catholic public



as regards the Catholic press, because of the lack of intelligence among Catholics, this reason also applies to the almost complete dearth of Catholic readers in that splendid realm of literature which exposes calmly and effectively the vanities and profitless superstitions of the Roman Catholic church. To accuse a body of religionists of being deficient in intelligence strikes us as being the limit of adverse criticism. Reasoning is impossible where intelligence is wanting.

We wonder, also, as a second point, what publications, such as *America*, the Jesuit weekly, will think about this scathing rebuke of the Catholic press! *America* is quite a pretentious publication, but we now well understand why it is a failure financially, and why its columns appeal to such a very limited constituency. All this makes one thing plain, that at least in a single particular the world outside the papal church has an advantage over that old institution; it has a weekly press that is very largely read and enjoyed by people of intelligence and culture. Romanism would be glad could it add such a fact to the hugeness of its present boast; but Dr. Smith says that it cannot do this, and we are willing to abide by his judgment.

We learn that "His Holiness" Pope Benedict XV has expressly declared that the canonization of Blessed Gabriel of the Sorrowful Virgin, along with that of Blessed Margaret Mary Alacoque, will take place six months after the declaration of peace. We hope that readers appreciate the high importance of this news. But it may be asked what business is it of the pope's to make divinities of men on the grounds of the books they have written and the traditions that have become popular in the places where they have lived? All men are aware of the fact that the exterior life of a person is by no means a perfect index of the motives of the heart. There may be mind readers in the world, but it would require more faith than is necessary to become a loyal Romanist, to believe that another human being just like ourselves can scrutinize the depths of personal character sufficiently well to determine who are the saints and who are the sinners. Christ declared that he could not determine all things, though he is esteemed to be God. He said that the full knowledge of things rested with the Father—supposedly a higher divinity. But now the bishop of Rome sets all this aside, and declares that he knows men equally with the Father. This would seem to make the Father's vocation somewhat unnecessary; but that is a mere trifle with the omnipotent papacy. Behold what the Rationalist has sacrificed in relinquishing his hold on supernatural affairs! He might have had a place in the redletter-day calendar, and been prayed to as St. Darwin, St. Ingersoll or St. Paine. But the change was caused by the fact that the Rationalist knows of a higher virtue than that conceived in terms of theology; and prefers the immortality which comes from the commendation of really good and sensible men to that which springs from ignorance and fanaticism. By the way, who was Blessed Gabriel of the Sorrowful Virgin?

Here is a strange piece of arguing, which we find in an article on "Father McGlynn, Priest and Prophet," in the *Public*: "It is not easy for those who maintain that the Catholic church is always backward, to explain why it was that the first preacher in America to see the opportunities in democracy for a Christian leader to direct civic activity in the right direction, and to act upon his vision and seek to direct such activity, was the Catholic priest, Rev. Edward McGlynn of New York." It is sufficient to say of this queer sort of apology, that the backwardness or forwardness of the church was not represented by McGlynn but by the attitude of the church itself toward him. And what that attitude was is a matter of history. The church stands now just where it did in 1886, when McGlynn broke loose; not only did the church re-

fuse to take forward steps, but it compelled McGlynn to retrace his own. It will not be easy for those who maintain, if there are such, that the church is sometimes progressive, to explain why, as in the case of McGlynn, it disciplines and suppresses its priests who have forward-looking vision and act upon it.

"The kaiser," observes the *Literary Digest*, "is an uncomfortable church bedfellow, for wherever he is placed, the other occupants seem to wish to shuffle him out." The Lutherans disown him and assign him to the United "Evangelical church." But that is like saying he is of the Reformed faith, the church of Colonel Roosevelt, and so the Reformed hasten to repudiate him. The Rev. Prof. J. L. Neve, writing in the *Lutheran Church Work*, declares that "the kaiser is neither Lutheran nor Reformed, but Evangelical." There is on this continent a "German Evangelical Synod" with 785 church edifices and more than 187,000 communicants which is a union of Lutheran and Reformed elements. It represents here the state church of Prussia, of which the kaiser is the head. It has not been heard from as disclaiming William, who perhaps thinks he is a trinity—William the Lutheran, Wilhelm the Reformed, and Kaiser Bill the Evangelical; neither confounding the persons nor dividing the substance; in glory equal, in majesty coeternal, and in all things despicable nevertheless.

An article quoted from the *North American* (Philadelphia), September 15, states that "seven weeks ago, when events in France left the commander-in-chief of the Allied forces no time [except] for matters of major importance, Marshal Foch signed his name to the following note addressed to the New York Bible Society:

"The Bible is certainly the best preparation that you can give to an American Soldier about to go into battle to sustain his magnificent ideal and his faith."

We do not know whether Marshal Foch signed that statement or not. If he did he is careless of his signature. It sounds like a patent medicine testimonial. Does Marshal Foch himself carry a Bible, or take the trouble to provide each of the French soldiers with one? In our opinion, far ahead of the Bible as something to sustain the American soldier in his magnificent ideal is Marshall Gauvin's printed lecture, from THE TRUTH SEEKER, on "Why the World Is at War," which is soon to be published in pamphlet form. We recommend Marshall Gauvin to Marshal Foch.

Cardinal Andrien, archbishop of Bordeaux, France, seems much aggrieved because M. Clemenceau decided that the government of France is precluded from proclaiming public prayers in behalf of the Allies. The cardinal thinks that because the President of the United States found no legal difficulties in calling the people of the country together for a day of prayer, the authorities of France should have been willing to do likewise. But M. Clemenceau was in the right in this matter. The prayer offered must necessarily have been Christian prayers; and these would have involved a manifest element of discrimination against those who were not professors of the Christian faith. His stand, besides being reasonable, was also kind and considerate; for by his way of dealing with the subject he excluded every element of sectarian criticism, all the religions and the sects being treated alike.

Monsignor Duchesne, director of the French Institute in Rome, has declared, in connection with the pope's neutrality, that history records no instance in which the pope was found to intervene in political controversies having no connection with religious interests for which he was responsible. If this be true, why, then, does he represent himself as a civil ruler, and have as his first assistant a secretary of state? If political affairs are outside of his province, he surely ought not to pose as a

Pontifex Maximus. The incongruity of the pope's position appears when brought to the test. When asked to act as a president of a state, he declares that he is essentially a spiritual ruler; and when asked to act in the latter capacity, he always gives out his judgment as would an imperial sovereign. His is certainly an odd job!

This note occurs in a letter received at this office: "By the way, although the noise of the Hun guns, at the recent submarine affair off Orleans, could be heard for thirty miles, no ministers came forward to offer aid to the survivors, but left all humanitarian work for an Atheist physician." As Dr. J. Danforth Taylor of Boston has a cottage on the coast near the place where the American vessels were shelled and sunk, and as his cottage was turned into a hospital for injured passengers and crew, we assume he is the Atheist physician here alluded to. But it is not safe to jump to the conclusion that the clergy were idle in the emergency. Perhaps they were praying earnestly while the Atheist physician worked.

In a slander case just tried in Pottsville, Pennsylvania, one woman sued another for calling her a witch. As the law against witches in Pennsylvania has been repealed, the court dismissed the case, holding no offense had been committed, since "in the eyes of the state law witches no longer exist." The court did well to specify "state" law, for by "divine" law witches are still in good and regular standing. There are two laws not far apart in the Bible, to wit, "Thou shalt have no other gods before me," and "Thou shalt not suffer a witch to live." The second one has been repealed in Pennsylvania on the ground that there are no witches. Some day the blasphemy statute will be dropped on similar grounds.

We quote from the Rev. Amos I. Dushaw, pastor of the Kent Street Reformed Church, Brooklyn, whose words are found in the newspapers for September 21, as follows: "Many of the most immoral, most vicious, most tyrannical, and generally most objectionable characters of history have been professing Christians. . . . in the name of Christ unmentionable crimes have been committed down to our day." That is the truth of history, long recognized by Freethinkers and long concealed or denied by the church.

THE LETTER BOX.

A. H. W., Iowa.—There are no more copies of the Aug. 31 and Sept. 7 number to be had.

WAR INDUSTRIES BOARD, Washington.—We are not wasting paper. We utilize the reverse side of the communications we get from government departments, committees and boards, and never have to buy any for copy. The usefulness of two weeks' supply of stock was thwarted by circumstances over which we had no control.

J. P. J., Liberty Loan Committee, 120 Broadway, New York.—Some of the matter you send us "written exclusively for religious weeklies" is found available, but so you may know we are not accepting it under false pretenses the remark must be made that this is not exactly a religious weekly.

H. T., Michigan.—You score a point when in your letter to the senator you say that in view of THE TRUTH SEEKER'S ardent patriotism "one would almost be tempted to conjecture that some person with pro-German proclivities was behind the movement to harass its activities." We had feared another kind of hyphenate.

ROSE BARRY, Washington.—Assurances have come to us from Washington that the publication of an Agnostic newspaper is not violative of the Espionage act, so if we confine ourselves to Agnosticism in the abstract, and do not attempt to apply it to concrete examples of the sort of things Agnosticism cannot approve, we may still carry on.

KUSEL, California.—You will have to apply directly to Prof. Edgar Lucian Larkin, Mt. Lowe Observatory, to learn wherein he finds the Bible "the most wonderful book in the world." And yet, after you had read his explanation, you might not agree with him. The Bible is a wonderful proposition in the sense that it is believed in by more persons who never read it and do not know what it contains than any other work.

## THIS IS REVELATION!

That all religions are the product of men mentally unbalanced, often afflicted with diseased imaginations, is evident the moment we apply to any of them the test of reason. They cannot stand it, and so great and glaring are their absurdities that they never fail to appear when the light is turned on. That is why the light of reason is feared and shunned by every priest and preacher who offers a religion for belief and acceptance. When the noted evangelist, Dwight L. Moody, addressed to his credulous hearers this warning, "Don't reason; if you do you are lost," he put his, the Christian, religion fairly and squarely on the long list of those that have in all ages enslaved and fettered the human mind. And it surely belongs there, for none ever excelled it in nonsense and absurdities. Based upon the most foolish and senseless fundamentals, its very existence is dependent on keeping beyond the reach of reason. To be "lost," as Moody expressed it, simply meant going to hell; hence to keep out of hell you must do no rational thinking, or in you go.

When everybody knows that reason is a faculty we cannot dispense with in the every-day affairs of life, it is strange that no one in his great audience, except a few Freethinkers, realized the admission of weakness which that warning contained. The highest faculty of the human mind, the guide and director in all other things, must not be applied to religion! Think of it, and then reflect on the stupidity of people who would accept Christianity under such conditions. But they always have and they always must, if they become Christians.

You can't reason yourself into any religion, for all of them alike demand and receive acceptance through passive credulity. The ultimatum of Christianity is believe or be damned, and no chance is given you to argue the question. You can take it, or let it alone and go to hell; and that is the way this religion, with its "tidings of great joy," comes at you.

Would a product of the rational human mind need to be forced upon the world through the power of fear? It would not, for being the offspring of reason, it would need only the use of reason to gain acceptance. With religion it is different, since all its fundamentals are imaginary things that can be tested by no faculty of the mind except the fancy which produced them; and when one fancy starts out to trail another back to its origin, it is attempting the unachievable, for fancy has no rule of action except to go as you please and come out where you will. God and heaven, the devil and hell, being fanciful things, they can never be presented as realities, like this old world and its material products. Otherwise doubt might vanish and general acceptance would follow.

The "evidence" of these things is found in the "Holy Bible," and it is evidence that has about the value of Munchausen's tales, which likewise were the product of fancy, or the free and lively play of the imagination.

The limit of knowledge, the beginning of ignorance, is the starting-point of all religions, when men who call themselves theologians step to the front and talk learnedly about God and divine things. And theology is defined in our lexicons as a "science." Now, as science is verified knowledge or nothing, it does not require a great mind, or much reflection, to see that to call theology a *science* is to abuse the word; for theology has no relation to known facts or things accepted as realities. Theology and Christian Science, formulated by an old lady with a mania for money—and for the notoriety necessary to get it—are two of a kind, and their real value is expressed by the same cipher.

Probably the worst in the whole group of historic paranoiacs that have expressed their crazy thoughts, was the writer of the book of Revelation in the New Testament. Yet that stuff was deliberately selected 1600 years ago for part and parcel of God's Word. It has had its influence on the human mind down through those long ages; and today is re-

garded as sacred and holy by all Christians, though none of them can comprehend or understand what it means. This lunatic author, whoever he was, has received serious consideration from men with really great minds—men who sacrificed their reason to accept Christianity and the Bible on which it is founded. They did as Voltaire sarcastically said: "Let us content ourselves with reading and respecting everything in the Bible without comprehending a word of it." That is what every person does who reads the book of Revelation as a Christian believer, and accepts it as a message from God through an inspired writer. Were such absolute nonsense to be written in this day and age of the world, and taken in manuscript to a publisher, there is not one in the business but would turn it down and put the writer in the category of cranks.

Now, to demonstrate this, let us take a few select passages from these vaporings. As the author writes under the name of John we will call him John. Of course we are all interested in heaven, we have heard so much about it, so let John tell us what to expect when we get there—if we don't go the other way. John had a vision in which he looked through a door into heaven, and then his spirit went up there to have a talk with God, and he saw him sitting on his throne. Around the throne were 24 seats, with 24 elders sitting thereon, dressed in white, though they prefer black in this world. And round about the throne he saw four beasts full of eyes before and behind. One of them was in the form of a lion, another a calf, and one with the face of a man, while the fourth was like a flying eagle. And what do you suppose they were doing? John says: "They rest not day and night"—no eight-hour business over there—"saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Here we have four beasts that excel Balaam's burro as talkers; and these beasts give glory and honor and thanks to him who sat on the throne—who, let us not forget, was the God that made this world in six days, that talked with Adam and Eve; later with Moses, and had a wrestling-match with Jacob. So when we see God getting glory, honor and thanks from four beasts, let us never again be surprised, though no man would feel much complimented by hearing a calf with power to talk that kept saying "holy, holy, holy."

John saw a white horse up there, but instead of seeing also a red-headed girl, as is always the case with us, he saw a red horse, with a man on him holding a great sword, who was about to take peace from the earth and set people to killing each other. He then saw four angels standing on the four corners of the earth, which is now round and holding the four winds so they could not blow. He saw a big angel clothed with a cloud and a rainbow on his head, who cried with a loud voice, like a lion roaring. John took a little book out of the hand of this angel, and ate it up. He says it tasted sweet as honey, but made his insides bitter, though how that could happen when bitter is experienced only in the nerves of the mouth, we need not inquire. He saw a woman clothed with the sun—like September Morn in the painting that shocked Anthony Comstock—who was travailing in child-birth, while a big red dragon, with seven heads and ten horns, stood before her ready to devour her child as soon as it was born. He saw 144,000 people—by actual count of course—who were redeemed from the earth because they were never defiled with women. Great Scott! think of it. Then he saw a beast and a false prophet, both of them being cast alive into a lake of fire burning with brimstone. But one of the most important things he beheld was an angel single-handed and alone, binding the Devil and casting him into the bottomless pit so he could deceive the nations no more for a thousand years, although he was to be loosed again at the expiration of that period and resume his work of deceiving nations in the four quarters of the earth—all done, of course, in accordance with God's wishes, for angels over there are like bell-hops in a hotel, who act as directed. Why God doesn't kill the devil is

a question that has often been asked; but we see now he doesn't need to kill him, when he can send out an angel like a deputy sheriff and shut him up in the bottomless pit. But what again mystifies is why, having him once in confinement, he ever let him loose again. As no one knows just when John saw the angel take the devil into custody, and reported the fact in writing, that thousand years when the world was freed from the devil cannot be located in time; but it must have happened after the coming and going of Jesus, since John's writings followed that event.

And here we strike another snag; there has never been a time in the history of Christianity when Christians were not fighting the devil and telling of the evils for which he was responsible; so if he was shut up a thousand years none of them knew it, and all that time were victims of a delusion. And the devil himself, though charged by them with all the crimes in the calendar during his incarceration, has never taken the trouble to prove an alibi as with John's help he might have done.

But what fool stuff, what idiocy, what preposterous nonsense, are contained in the book called the Word of God, and what words can be used fitly to characterize the mental caliber of men and women who believe these things, and refuse to subject them to the test of reason! And this book (which contains a choice collection of otherwise objectionable matter, as well as the mental products of paranoiacs and insane persons) is the book all the churches want to read in the public schools representing Protestantism! Let people read and study their Bible as they do any other book, and this demand will stop; for as fast as we read and reason, we see how superstition has enslaved us, and what follies we have cherished with injurious results because we let the clergy do our thinking, and believed without question what they told us.

CHANNING SEVERANCE.

## Exclusion of The Truth Seeker.

The denial of the use of the mails to the issues of THE TRUTH SEEKER for August 31 and September 7 recalls to my mind, among other things, some incidents akin to this action—one of the most causeless ever brought to my attention. We know that we are in the midst of the greatest war the world ever witnessed, and that our country is in the van of other freedom-loving nations in a fight to throttle a world-reaching tyranny as represented by the Imperial German Government. Are we, by an action that shields from criticism persons who deny the right of any one to criticise them in time of peace, going to establish an autocracy for them here, merely because these people are engaged in what they call "war welfare work"?

Some twenty-five years ago, when a prohibition campaign was on in the state of Nebraska, Helen Couger, an advocate of cold water, while holding a meeting, invited criticism. The late Edward Rosewater, editor of the Omaha *Bee*, who was present, arose and combated the "dry" arguments. The cold-water advocates then had Mr. Rosewater arrested for disturbing a *religious* meeting! He fought the charge, was acquitted, thoroughly exposing the perfidy of the hypocrites. The withholding of two issues of THE TRUTH SEEKER also reminds me of the old platitude that "Christianity is part of the common law," therefore it must not be attacked. While this never had any force in the United States since the adoption of the Constitution, it has been used with great effect in England, even by such a famous lawyer as Lord Erskine in the prosecution of Williams for selling Paine's "Age of Reason." Yet only a little over two years ago the House of Lords, in considering the Bowman case, declared by a vote of four to one that this old platitude was more rhetoric than fact.

Now comes the idea that the religious societies working with the army are a part of the military and naval forces of the United States, and can no more be criticised than the army and navy, the draft,

conscription, etc. Let us see. Are the members of these "religious societies" enlisted men, who have sworn to support the Constitution of the United States? No one will pretend that they are. Are they under the command of the military authorities? No such pretense will be made. Can they for mismanagement of their affairs be punished by military law? Has the government or the military authorities the right to investigate their private affairs and to compel them to give an account of their business? No, not unless there is evidence on their part of actual treasonable designs. What, then, is their position? Merely that of civilians attaching themselves to the army. The government has only *permitted* their presence and allowed them to do what they ask to do. Wherein, then, are they a part of the military or naval forces of the United States any more than any other private individual or society in the rear of an army? Wherein, then, does criticism of the military, navy, draft, conscription, etc., apply in their cases? Of course those who assert otherwise have found a shred to cling to. A pro-German in Wisconsin named Nagler made some disloyal remarks, in which he abused the government, said that this was a capitalists' war in the interests of the steel trust and the munition manufacturers, and incidentally that these religious societies were "a bunch of grafters." He was indicted, and rightfully so, not because of what he said about the religious societies, but because of words whose effect would be to interfere with the progress of the war by impugning the government's motives in carrying it on. Then it seems that the judge gratuitously brought in an *obiter dictum*, a matter entirely foreign to the point at issue, that these religious societies were a part of the military and naval forces of the United States. A similar instance was when Justice Brewer, in passing upon the case against Trinity Corporation, in an *obiter dictum* declared that this is a Christian nation. Therefore, so long as the war lasts, these religious societies, on this uncertain foundation, may hope to escape criticism!

I read both English and Canadian papers. The Province has excluded THE TRUTH SEEKER from its mails at all times, which is evidence that in modern enlightenment Canada is backward. Yet I find that in both countries religious societies, as well as others engaged in war work, are openly criticised in the papers, and no one denies their right.

Our noble ally, France, has laws separating church and state. Those laws are enforced, even to the extent of fining and imprisoning ecclesiastics who violate them. In the determination to keep all matters of religion out of the army, a French soldier is forbidden to wear a religious emblem on his uniform. We too have laws separating church and state, but as our politicians are eager to obtain church votes, we do not enforce them. For its political support, they permit the church to do about as it likes.

The church hopes to profit by the war. It is doomed to disappointment. The boys at the front consider the religious performances a joke. Our soldiers are not only men of first-class physical condition, but most of them are men of strong minds as well, and capable of penetrating fraud and sham. With a great majority of the scientists, professors, great writers, and others engaged in intellectual occupations outside of the clergy, unbelievers in God and immortality, the standing of religion is below par among those who read and think. During our civil war the church gained temporarily some advantages. When the war was over, a great rebellion arose against the church and the popular theology. It was dethroned from its old position, which it has since been unable to regain.

What our soldiers see in devastated Belgium and northern France will not cause them to return home with renewed faith "in the Father, the Son, and the Holy Ghost." Not merely reading, but observation and travel are the greatest annihilators of superstition. Let the church then beware of the great wrath which will come to it in this world when the war is won.

FRANKLIN STEINER.

### Unanswered Questions.

Question 1.—How is the following verse of Matthew (chapter v), "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also," to be reconciled with the following verse of Matthew (chapter x), "Think not that I am come to send peace on earth"? Many, I know, will tell me that it wasn't a physical but a spiritual sword that Jesus meant. Yet how many "local boards" have already used it as a whip against "conscientious objectors"!

Question 2.—If Jesus was impeccable, then how can man born in original sin follow him who is born with no passions whatsoever?

Question 3.—If Jesus knew his blood was the only blood that would redeem the world, then why did he curse the man who enabled him so to devote it? According to Matthew xxvi, 24, "the Son of man goeth as it is written: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born." Believe me, I would never curse but "thank" the man who would enable "me" to save a world with my blood.

Question 4.—What inspiration for truth or courage can a thinking man derive from the New Testament, when Peter, the idol of Jesus, in the house of the high priest Caiaphas, in order to save his flesh, three times, on oath, denied having seen Jesus?

Question 5.—Where would American freedom be today if the Colonists who were discontented with the rule of King George, had been strictly obedient to the following verses of the Romans, chapter xiii: "Let every soul be subject unto the higher power, for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation"?

Question 6.—How is the modern status of those who are, if not superior, surely by no means inferior to us, to be reconciled with the following verses of Ephesians, chapter v: "Wives, submit yourselves unto your husbands as unto the Lord; for the husband is the head of the wife even as Christ is the head of the church; and he is the savior of the body." Verses 3, 7, 8 of Corinthians xi display even greater arrogance towards the martyr sex: "But I would have you know that the head of every man is Christ; and the head of the woman is man; and the head of Christ is God," "for a man indeed ought not to cover his head, for as much as he is the image and glory of God; but woman is the glory of man." "For the man is not of the woman; but the woman of the man." "Neither was the man created for the woman; but the woman for the man."

Furthermore, how can a reasoning man possibly be expected to believe in all the miracles of the New Testament when the apostles who tell us of them contradict each other? According to Matthew, when Mary Magdalene came to the sepulchre of Jesus, she found the stone rolled away, and an angel sitting upon it. According to Mark, she found a young man sitting on the right side of the sepulchre. According to Luke, she found two men standing in shining garments. St. John, on the other hand, makes liars of all of them, for, according to him, Magdalene saw nothing but two angels in white sitting, "the one at the head, and the other at the feet, where the body of Jesus had lain."

Question 7.—How is it that Flavius Josephus, whose pen hardly failed to mark down anything since "creation," should fail to notice such an unusual event as the crucifixion of Jesus, his resurrection, the opening of the graves and saints emerging, and the darkening of the world from the sixth till the ninth hours? There are of course some allusions, in his writings, to Jesus. But even such a scholarly defender of Christianity as De Quincey admits them to be sheer interpolations.

ABRAHAM ADLER.

### Some Awful Thoughts.

In Matthew v, 29, 30, Jesus speaks thus: "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

The statement goes to show that Jesus had no acquaintance with physiology, since he thought that one part of the body could sin while the other parts remained pure and would not receive the damnation that awaited its offending part. Seeing that he had made man, this is remarkably strange. As there was nothing made that is made but Jesus made it, he surely ought to have had a knowledge of the construction and working of the human body.

From verse 28 it appears that it is not necessary actually to commit a wrong act to be adjudged guilty in the sight of Jesus. If the eye only looks upon something that causes unholy thoughts, it is accounted unto you as if the thoughts had been put into execution. The same punishment is meted to you if your hand reaches out after forbidden things. If you are quick enough, and amputate the hand, or cast the eye from its socket, the offending member may go to "hell," but the rest of your body will be saved, at least temporarily. Yet after disfiguring yourself in this manner, it is no guarantee that the other members of your body may not follow the example set by the discarded ones. Suppose, for instance, that you had so little control over your members that one after the other—midriff, nose, neck, hair, and teeth—following the example of the sinning eye and hand, went to hell. If God, seeing nothing in your remaining members meriting hell-fire, should call you home, it looks as if there would be little left of you to enjoy the milk and honey and the golden streets of the New Jerusalem.

An inference to be drawn from this text is that we are certain to find perfect physical specimens of human beings in hell, for many will be damned completely, whereas in heaven there will be none, with the possible exception of Jesus, but will have some members of their bodies missing. Were this law of Jesus to be literally carried out by followers of him cutting off promptly the different offending members, the Christian element would soon be entirely removed.

Another thought in connection with these verses is that they may account for some of the strange sights seen at spiritualistic seances, where it is claimed at times that only parts of the departed one can be materialized. Is it possible that those pieces they call up are from hell, wicked relics of the damned?

While studying over that stupendous subject, the resurrection and its attending results, my mind has become somewhat bewildered in trying to make certain of the statements agree with science. There is, however, not the slightest doubt that they do agree, for have we not the authority of all the great divines that such is the case? We are told that all those that are asleep in the dust shall arise, and that it is better to enter heaven minus an arm, leg, or eye, than it is to enter hell complete. All this is made plain by the Bible, but some one tells us that the cells composing our bodies are continually being born and dying, that in fact every seven years we have a complete new body. So, if a man should die at the age of seventy he should have had ten bodies. What I want to know is, in the resurrection will his risen body be ten times the weight of the one he died with? It's thoughts like these that make me fear, and almost hope, that there will be no resurrection.

V. SPRAGUE.

Oh heaven! he cried, my bleeding country save!  
Is there no arm on high to shield the brave?  
Yet, though destruction sweep those lovely plains,  
Rise, fellow-men! our country yet remains!  
By that dread name, we wave the sword on high,  
And swear with her to live—with her to die!

—Campbell.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . . . .	\$3.50
Two new subscribers . . . . .	6.00
One subscription two years in advance . . . . .	6.00
One advance subscription and one new subscriber, in one remittance . . . . .	6.00

To subscribers in Canada, \$4.00 per year. To other foreign countries, \$4.50 per year. Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. 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.

## POLITICAL PRINCIPLES.

(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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### TAX THE CHURCHES.

From Karl E. Pauli, Ohio.

To the Editor of The Truth Seeker:

The Toledo (Ohio) Rationalist Society passed unanimously the following resolution at the regular business meeting, Sept. 8, 1918:

"Inasmuch as the government of the United States needs money to carry on its functions, especially in these times of war, and as everything of importance is taxed to further the above mentioned purpose; therefore be it

*Resolved* by the Toledo Rationalist Society, in body assembled, that we recommend that all church or ecclesiastical property be taxed as all other corporation and private property is taxed. Be it further

*Resolved*, That a copy of this resolution be sent to the President of the United States, the Ohio senators and representative of this local district, also that a copy be sent to every society affiliated with the Rationalist Association of North America, and sympathetic societies, clubs, periodicals, and all local newspapers. Be it further

*Resolved*, That petitions be printed with this resolution at its head: "To petition Congress not longer to exempt Church and Ecclesiastical property from taxation."

I, as secretary of this society, have complied with its request. Every man, woman, and child, who stands for justice as against special privilege, is invited to help make a concentrative effort forever to wipe this long-endured wrong from our statute books.

It does not take large funds, but it does mean work.

I have the petitions ready, and they are free to anyone who is willing to do something.

Please enclose return postage, and if you feel as though you could help finance this work with a nickel, dime, or dollar it will be appreciated.

I suggest that societies pass resolutions and to get publicity send them to all of the local newspapers and get petitions of your own if you can. However, we will furnish them free until our money runs out.

Alone nothing is accomplished. So all together now—cooperate—get busy. Yours in a common cause. Address: Karl E. Pauli, 520 Knower St., Toledo, Ohio.

### NO ANGELUS.

From Mrs. Edith Croom, President Alliance of Protestant Women, Illinois.

To the Editor of The Truth Seeker:

The following resolution was adopted by the members of the Alliance of Protestant women at a regular meeting held in Chicago, Aug. 16, 1918.

WHEREAS, The Senate of the United States has recently passed a resolution, introduced by Senator Meyers of Montana, requesting the President of the United States to issue a proclamation calling upon the people of the United States to observe the Angelus each day at noon in a prayer for victory and peace; and,

WHEREAS, The said Angelus is not a prayer to God but a Roman Catholic prayer to the Virgin Mary and is therefore a prayer that to between eighty and ninety per cent. of the people of our country is meaningless; and

WHEREAS, Two-thirds of the population of the United States (according to the last religious census) acknowledge no affiliation with any church and therefore if not actually opposed to religious forms certainly cannot be counted as praying people; and,

WHEREAS, We believe the resolution passed by the Senate to be in violation of that principle of religious liberty upon which our Nation is founded and actually an insult to every Protestant, Jew and Freethinkers in the United States; therefore be it

*Resolved*, That We, The Alliance of Protestant Women of Illinois, in meeting assembled, protest against the issuance of said proclamation by the President of the United States, and we beg that the President will leave the matter of prayer to the individual conscience so that the people of the United States may not be placed in a position whereby they must refuse to accede to the expressed wish of the President or violate their principles of religious

integrity by the utterance of prayers meaningless to some and profane to many, and be it

*Resolved*, That we extend to Senator Thomas of Colorado our thanks for his effort to prevent the passage of the obnoxious resolution, also to Senator McCumber of North Dakota for his support of Senator Thomas. We congratulate these men upon the distinction of having been the only members of the Senate with the courage to object to the passage of the resolution. We wish there were more men of their caliber in the United States Senate. Furthermore be it

*Resolved*, That we send copies of this resolution to President Wilson, to Senators Thomas and McCumber, to our Senators from Illinois, to our Representatives in the upper house and that a copy be spread upon the records of this organization.

### ABOUT THOSE "ASSUMPTIONS."

From Donald Grey, Ohio.

To the Editor of The Truth Seeker:

I was much surprised at the letter from a sometime appreciated writer Channing Severance, headed "Assumptions of Materialism" and cannot see why a Rationalist of repute should throw stumbling blocks in the path of his own choosing.

There is strong objection to the use of the meaningless word "materialist" by any scientist or Rationalist. It is a word used or abused by religionists to denote an absence of what are considered the highest qualities in man—loftiness of mind, honor, imagination, poetry, and (miscalled) spirituality, whereas our greatest Agnostics have been distinguished for these very qualities. Yet these are ranked by ignorant religion-mongers as "materialists."

Even the dictionaries still pander to old superstitions and define materialists as those who deny the existence of soul or spirit. A Rationalist or Atheist simply denies the existence of soul or spirit as an independent entity existing intelligently apart from matter.

Since science has demonstrated that in all matter is contained force (energy, spirit)—that there is no matter without force and no force existing apart from matter—the term materialism is rendered meaningless and obsolete.

Mr. Severance says that "I know that death ends all and we have no future existence" is a common expression. It may be so amongst absolutely ignorant non-thinkers, but for my part I think it takes a mightily deep thinker and student to be able to say it and maintain it, for he must pass beyond the Agnostic (who "doesn't know") into the ranks of the Atheist, to be able to say conscientiously "I know."

Mr. Severance continues, "But how does he know this when he knows nothing about the present existence beyond the fact that he is now here?" That is just the point. Man has but a finite brain and knowledge (he knows it is but finite because he sees it in others of old age even in life passing away in decay). He can come to firm conclusions and conviction only by a knowledge of the laws of the universe—of the evolution of the various forms of matter-force.

He observes that according to these known laws every form in nature's universe has a beginning; is born, lives, and dies, and there is an end to its individual existence; that even stars and planets are thus constituted, and are dispersed again into the cosmos, but never reappear in their original identity, being once so dispersed. So with the trees, birds, animals and man. They are born from the germ cell; they live and die, and never in the whole course of known existence has one returned to life again, or individually continued by evolution.

The natural conclusion is "I know" by these facts, by all we have to go by, that the individual does not live again, but only his offspring.

The self-interested religion-propagandist merely asserts something which is clearly contrary to all these observed and demonstrated laws of the universe. His is an unfounded speculation with nothing whatever to justify it, so he invents "inspiration," which in all cases of religion has been discredited and fraudulent. Why, then, should rational-minded persons specu-

late on a "first cause," or immortality, in face of this absolute knowledge, when they can be properly occupied, in the pursuit of happiness and full enjoyment of the life we have. Much more must remain unsaid here for want of space, but this is what genuine Rationalism is endeavoring to do—to suppress and annihilate superstition and falsehood.

I am surprised, too, at the assertion of Mr. Severance: "But of what this 'material' is (the earth and animal bodies) in its final analysis we have not the slightest knowledge."

When a religionist asserts that there must be a supreme being—a "god"—he is talking of what he knows nothing about and cannot even conceive. He says "God," but can he define what he means? He doesn't know. Yet he talks volubly of "a god," first as a being, then his god is a spirit, and lastly when hemmed in by the Atheist's arguments he is "Love," and so on.

But the natural man, as is proved by travelers even of today, has no natural intuitive idea of such a thing—nothing in language to represent it. Nor has any one else. For in the whole of Christendom the only god they think of is the Bible god—the myth. And science having annihilated this man-made god and his dwelling place, there remains no other in Christendom. Therefore the question when now propounded as to this undiscovered god, or spirit, or immortality, is either beyond the power and scope of the human brain to solve, or it must necessarily be purely a question of future science, for science up to now has not even a conceivable hypothesis on the subject.

Don't let us go backwards and favor superstition by quibbling on such terms as "future or continued existence." We know we have no future individual existence, with the same bodily senses. We could not enjoy the same individual senses or memory—see without eyes, smell, taste, touch, or think or memorize without brains, or exist as we do now without sex; therefore if we did reexist we shouldn't even recognize ourselves!

Does anybody after all want such a spirit life?

Mr. Severance says "scientific thinkers assume the fact that all space is filled with a substance designated as ether, but our senses do not and cannot come in touch with it in any possible manner." This seems a very shallow remark. Did he ever take a swift ride against the calmest summer air? We "sense" as we inhale a deep breath that we take in "something"—ether or what not, and we realize when we exhale we part with what has fulfilled its purpose. Chemists and scientists know of the purifying effect of this in the blood, and pretty definitely explain the effect of these chemicals on life. So that Mr. Severance's remarks seem not only incorrect but very purposeless.

As to the quotations of Flammarion—a popular writer for the yellow journals and Sunday papers—though a man be ever so versed in science there are such without good sound common sense or depth of thought. His statement as to our bodies being "made over with new and invisible stuff completely in less than one year" is too obviously absolute piffle, and only made to boost religious superstitions and spiritualism. That "none of the flesh of our body existed three months ago" and yet "our mental power and forces feel not this great change" is a statement, even though from a Flammarion, too ridiculous even to controvert. To maintain that one part of our animal body the mind (a function of the brain cells) and memory cells remain functionally intact without change, while all other parts change, is too plainly favoring some special propaganda at the expense of truth. Our brain and memory cells stay with us from childhood through life but decay in extreme old age. Your pet wart or birthmark is always with you, even to flaws in the outward skin. Your other little weaknesses of limb stick to you and show no such yearly renewal of "completely fresh matter." He seems to take no account of evaporation, our bodies con-

sisting for the greater part of liquids, and if his claim were strictly correct that our flesh is constantly renewed, we should always appear young.

Don't attempt to confuse and muddle the issue of Rationalism. There are remedies in nature for the blues. Superstitions of purgatory, heaven, and immortality have driven thousands into insanity, and done enough mischief in the world without being given a half-boost by its enemies.

GERMANY'S IMMORALITY.

From John Price Jones, Assistant Director of Publicity, New York.

To the Editor of The Truth Seeker:

The war has brought home to America unmistakably the fact that Germany is an immoral nation, if not an unmoral nation. Her partners in the fight are no better. Germany wanted her—"place in the sun." To get this—that is, to get material gain,—Germany and her allies have used methods and committed deeds which have left the world aghast, from the rape of Belgium and the massacre of the Armenians to the betrayal of the Russians at Brest-Litovsk. Deceit, lies, trickery, treachery, theft, arson, murder, systematic gratification of the lust of officers and men, have been just as much a part of their war arsenal as rifles and shrapnel. "Frightfulness"—that is, the carefully-planned infliction of horrors upon noncombatants—has been part of the German political and military policy.

While these deeds have been planned by German officials and represent the policy of the German government, they have been carried out by individual Germans, so that they are properly chargeable against the German people. If the German people had not accepted them in theory and executed them in fact, they would not have been. It is unbelievable, even if the government of one of the Allied nations had been capable of conceiving such a policy, that its people would have put it into execution. Their moral ideals would have prevented them, and that government would probably have fallen.

What Germany has done, what Germany is, are revolting to America's high morality. With every spark of her spirit America has decreed that Germany must be conquered as a rattlesnake is crushed, so that the world may see that the Hun can be tolerated no more today than in Attila's time. The country has stripped for action, and by our arms and our money we mean to drive this beast back to its pit. While our men are pouring out their blood so gallantly and, thank Heaven, so successfully, those here at home must pour out their dollars.

Money must sustain those soldier-boys, and back them up. The vast transport and supply machinery, the great output of munitions of every kind, constitute an ever-increasing demand on the Treasury. To meet this demand the Government is issuing the Fourth Liberty Loan—the "fighting loan." This is an appeal for our money—not a demand for it in the fashion in which our enemies finance their war. America wants our money to be able to demonstrate successfully, by the only argument the Central Powers can understand, that immorality by a nation and by a people cannot last upon this earth.

Whoever buys these bonds will strike a blow for that fine moral code in which America believes and by which she lives.

SENATOR BORAH'S SPLURGE.

From Egan A. Graham, Akyab, Burma.

To the Editor of The Truth Seeker:

THE TRUTH SEEKER of April 13 just to hand; it took three months and one day to reach me but it arrived none the worse for wear and received its welcome. I read with regret the letters advocating secret organization. Organize by all means but there is no necessity to veil the face of Truth: there never was, there never will be. I am against it, and will use what little eloquence I can command to oppose it in every way.

Keep Mr. Washburn's contributions where they are, and although all the asses from Alaska to Mexico should bray, heed them not.

Would you or any of your readers be so kind as to let one know if THE TRUTH SEEKER commented on the speech made by Senator W. E. Borah during the Haywood trial at Boise, Idaho?

The trial took place in the Summer of 1907. Clarence Darrow of Chicago appeared for the defence and Senator Borah of Idaho for the State.

The senator in summing up to the jury had occasion to discuss the liberal religious views expressed by Darrow and Darrow's criticism of the religious behavior of one of the witnesses for the prosecution. In reply, the senator related a very pretty story. As a boy he was reading under a tree instead of working in the fields. His father came along and asked him what he was reading. He remained silent. The old man took away the book and the boy, the senator to be, never saw it again.

The book was, "The Mistakes of Moses." Speaking of its loss the senator said, "The intellectual heavens were without a star."

Speaking of its contents: "I was so glad to find these saints were human."

Then the senator went on to say that he read the life of Napoleon and how after reading it he "came to the conclusion that Napoleon was a greater man than Ingersoll." He also said: "It is too late to write 'Impostor' on the divine brow of the one who died on calvary; too late to write above that bowed head 'False Prophet.' It is too late to argue against the teachings of him who said 'This day thou shalt be with me in Paradise.'"

Darrow, I gather from his remarks, had made his last speech and the senator's reply received no analysis at the hands of the court as far as I am aware.

Did THE TRUTH SEEKER give him his Bible lesson? Was he told that that slave of ambition, Napoleon the Great, that maker of orphans, that conqueror, that man who forever must be thought of as walking in the snow with bowed and dejected mien, that man, whom "the meteor of conquest allured too far," was he ever told that that man could never, never be compared with HIM whose mind was as serene and incomparable as a tideless, waveless, moonlit sea? (Darrow's speech and the senator's reply are given in "Bar, Platform and Pulpit," vol. vii, Modern Press.)

DEATH OF THOMAS GALPIN.

To the Editor The Truth Seeker:

Mr. Thomas Galpin of Chicago passed away Sept. 14, 1918. He had been a subscriber to THE TRUTH SEEKER ever since the paper started. He was a very liberal-minded Freethinker and did not change his ideas in any way, when he knew the end was drawing near, for he was very sincere and strong in his belief. He had written a pamphlet, "Mysteries Unsolved." The day he was buried, an order came for a hundred of them from Waupaca, Wis.

Mr. Galpin was born in Logan county, Ind., June 20, 1834; had lived in Chicago since 1861; was a carpenter and builder, and retired only five years ago. He had been in good health until two years ago and had been ill in bed just five days before he died. I am not acquainted with any of the Freethought people, for I do not believe that way; so Mr. Reichwald brought a Mr. Lewis to the house, and he gave the funeral address. It was very good, just as Mr. Galpin would want it, and it did not offend any one. Mr. Galpin left one son, who is in California, and his wife Charlotte Galpin who was with him when he died. CHARLOTTE GALPIN.

ANSWERS TO CHRISTIAN QUESTIONS.

By D. M. Bennett.

A reply to most of the questions usually asked by a church member who is told for the first time that the Bible is untrue.

Price, paper, 25 cents

Address, THE TRUTH SEEKER CO. 62 Vesey St., New York

BOOKS FOR SALE BY THE TRUTH SEEKER CO.

62 Vesey Street, New York City

Send for catalog for complete description

Table listing various books for sale, including titles like 'A Few Reasons for Doubting the Inspiration of the Bible', 'Answers to the Jesuits', 'Bible Comically Illustrated', etc., with prices.

Table listing various books for sale, including titles like 'Rome or Reason', 'Shakespeare, Portrait', 'Some Mistakes of Moses', etc., with prices.

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

"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."

### Our Fleet at Sea.

No despot's rule can draw a line  
To circumscribe our liberty.  
Free as the stars above us shine,  
We claim the freedom of the sea.

Behold our transports on the main,  
With thousands of our cheering sons;  
Our convoys watch the watery plain  
And bid defiance to the Huns.

Go on, brave ships! Your bold advance  
Is hailed with joy from shore to shore;  
You sent a million men to France,  
And hope to send a million more.

Strong in the light you shine today,  
With all your starry stripes unfurled,  
To fight three thousand miles away,  
A sight to cheer and thrill the world!

Columbia, speed with all your might  
Thy ships to win a race sublime;  
And thou shalt hold serene and bright  
The torch of Freedom for all time.  
—Washington Van Dusen.

### American Engineers in France.

The great war which is now taking place in Europe is largely a contest among engineers. A locomotive is at times more effective than a battery, and the construction of bridges is on occasions the decisive factor of a campaign.

The government recruited, it might be said, unexpectedly, nine regiments of the most skilful engineers of the country, all anxious to offer their services. There is actually an army of 250,000 American engineers fighting in favor of the Allies. We use the term "fighting" intentionally, since these engineers confront frequently greater dangers than the soldiers of the other branches of the service. Their work is in no manner bullet-proof; their perils exceed frequently those of the regiments of artillery, which exceed in their turn the body of the aviators. When the soldiers of other bodies cross an exposed position, they do it generally with a double-quick step, and seek a protected place as quickly as possible, while the engineers are frequently required to resist the fire of the enemy, without being able to move from the place of their work until it has been completed.

The American engineers received justly-merited praise at Cambrai, where they exchanged their tools for arms and munitions, and attacked the enemy, standing beside the British "Tommys," under the direction of Lieutenant Paul McLoud, who was chief of the engineers of the Department of Highways of the State of New York.

"When the history of the regiments of American engineers in France is written," says Mr. Collins in the *Fighting Engineers*, "it will make mention, undoubtedly, of the great importance of one of their works which until now has been inadvertently overlooked. It is the following: During the advance of the Allies towards Cambrai, the American engineers quickly extended their position to a great distance behind the enemy's trenches. In the rapid advance, they came suddenly upon a German railroad which had been left intact in the panic caused by the retreat. The challenge was instantly accepted by the Americans, who connected their own lines with the German system, so that trains were able to pass without any interruption of the line of the Allies in connection with that which the Germans had left. Our engineers replaced a total of eight miles of rails which served effectively for the allied columns. This work has been praised by British officials as the most fearless enterprise of construction that has been undertaken in this war."

The American railroad engineers have then the honor of having constructed the first stretch of road completing the service between Paris and Berlin since the war burst forth, though the schedule of trains is yet to be determined.

The first American locomotive that arrived in France and crossed the country

carrying an American flag, was received as a chariot of triumph. But before it arrived there had been constructed a road from the pier to the junction in a few hours. "No activity of the American engineers has made such a profound impression in France," says Mr. Collins, as the work of the regiments of the railway engineers."

They have to contend with great difficulties, for the system, the equipment, the rails, the methods of engineering, and the uniformity of the gauge of the French railroads are very different from those of this country. One of the least acts of progress of the American engineers in France has been the construction of trunk lines in that country of a length sufficient to connect New York with Chicago. The record for speed in the construction of railroads in France was established by our engineers when they built a section of rails of standard width and of five-eighths of a mile long, in two hours and ten minutes.

American railway engineers have received special commendation from British officials for their work in the inundated districts near the front in Flanders. Before our engineers arrived, it had been impossible to establish railroad connections in the submerged sections. The American engineers solved this problem, and constructed a road which connects the advanced lines with the rear.

Besides repairing, building and extending the roads constantly damaged by the incessant military traffic, and branching out their railroads into the reconquered territory, the Americans introduced into France the novelty of the platform, which has been so useful for the traffic over the lands destroyed by the trenches and the shells. These railroad constructors are notable fighters. They boast of having passed at the front four of their first seven months of service; and they tell how that one of their number killed three Germans with his pickax before he himself died as the result of a bayonet wound.

The American engineers have distinguished themselves for their work in the forests and in the French gardens. In the one they have cut out scientifically many trees, and in the other they have commenced the work of restoring the woods, and have saved many gardens from the invidious destruction of the retreating enemy. The description of the work accomplished by the "tree surgeons," as these Americans are called, is very encouraging. Many of their patients of the vegetal kingdom, dead in appearance, have blossomed anew.

The American mining engineers encounter great danger when they extend their mines under the trenches of the first line, for fear that an explosion occur in the German positions.

In order to prepare for the famous attack of General Byng, it was seen to be absolutely necessary that a considerable portion of the engineering work be finished before the order to advance was given. This work was confided to American engineers assisted by workmen of our country. It was decided that, still working under the American hour-system, more than eleven days would be necessary to finish the work. The British Staff decided that they could not wait the expiration of eleven days before commencing the attack, and recommended greater speed. The work of construction was completed in less than five days, and the famous advance begun on the day determined. The engineer in charge of this work wrote to his family that he had only eight and a half hours of sleep during five days. At the end of the work he was so exhausted that he remained sleeping at the side of a cannon battery of twelve-inch caliber, the noise not being sufficient to awaken him. The work of the Americans has been enthusiastically praised by the British.—*Translated for THE TRUTH SEEKER from El Norte Americano, by R. E.*

Buy To-day. Save and Pay.

### Unfortunate Little Luxemburg.

Although the duchy of Luxemburg, which lies between Germany and France, offered only a protest in words against the passage of German troops through its territory, its people have not fared at all well at the hands of the kaiser's government and army. Its situation is described as most miserable.

Four years ago when the German armies advanced over Luxemburg, the people of that tiny state were congratulated by the Berlin government on their wisdom in offering no resistance. They were assured that all would go well with them and were held up as examples to the obstinate Belgians.

It did not take the Luxemburgers long to discover that their surrender had availed them little. Since the first day German soldiers set foot upon her soil the Grand Duchy has been held to all intents and purposes as a conquered province. Nor has her slavery been a mild one. The Prussian troops stationed in her towns have committed crimes comparable only to the dragonades of Louis XIV. M. Marcel Noppency, a Luxemburg editor, has just been condemned to death for having published the proofs of these atrocities.

Since the beginning of Marshal Foch's victorious drive nearly all civil liberties have been suspended. No newspapers from Allied or neutral countries can be circulated. The Luxemburg editors must print on war subjects only articles copied from German journals or dictated by German censors. If a paper can procure and is bold enough to print authentic news, it is summarily suppressed and its editors imprisoned.

No wonder Luxemburg sighs for the day of deliverance! No wonder her citizens hum the "Marseillaise" in the presence of the crown prince, and refuse to lift their hats when the kaiser passes! No wonder they loathe from the bottom of their souls the power which has not hesitated to betray and enslave an unoffending people helpless to defend themselves against brutal aggression! They have learned from bitter experience that submission to Germany's violation of their neutrality has not saved them from a fate almost as terrible as that of Belgium, a fate not made easier to bear as is Belgium's, by the admiration of the world, by a consciousness of duty unflinchingly met.

### A Difficult Case.

Old Gentleman—"What are you crying for, my little man?"

Boy—"Boo-hoo! I'm lost! I'm lost!"

Old Gentleman—"There, there, my boy. You mustn't give up hope so soon. Where do you live?"

Boy—"I don't know. We moved today. Boo-hoo!"

Old Gentleman—"Well, what's your name?"

Boy—"Don't know that either. M-mother married again today!"

### They Know Which Way to Go.

West Indian turtle catchers declare that newly hatched turtles possess an instinct of the direction in which the nearest water lies. Even when the eggs have been taken inland and hatched several miles from the sea, the little turtles will point in a direct line toward the salt water and at once begin to make their way toward it.

### Well Translated.

"My dear women," asked the literary slum visitor, "do you periodically castigate your offspring?"

"I dunno," said the lady of the tenement, suspiciously.

"He means," translated the settlement worker, "do you ever wallop your kids?"—*Baltimore American.*

### Too Warm.

Little Lydia had been given a ring as a birthday present, but, much to her disappointment, no one of the guests at dinner noticed it. Finally, unable to withstand their obtuseness or indifference, she exclaimed:

"Oh, dear, I'm so warm in my new ring!"

### Animals as Sentinels.

A wounded soldier, asked what had surprised him most in the battle zone, told of finding a robin's nest in an empty shell case.

As a rule, birds are the finest sentinels among the lower-down folk. They become aware of approaching aircraft long before man hears anything. Early in the war parrots were kept at the Eiffel Tower as sentinels, but they grew accustomed to the sound of enemy planes and were no longer of use. Pheasants always grow restless and chatter noisily if Zeppelins are approaching, even when they are far away, so far that man can hear no sound.

What is perhaps stranger is the fact that such ordinary creatures as pigs should sight a balloon when it is coming over. The "blister" makes no sound, yet should one appear against the sky miles from a farmyard the farmer will be made aware of the fact by the curious antics of his pigs and the cackling of his hens.

Toy dogs are always susceptible to the presence of danger, and many a pet shows uneasiness before a raid. Cats, too, show fear of gunfire and seem to know when danger threatens.

Dogs, birds and horses are very sensitive to sound. Watch the birds during a daylight raid, listen to the dogs, and visit the stable where the horse restively stamps up and down. But that all animals can accustom themselves to sounds that cause fear is proved by our cavalry horses, dogs that accompany their masters into the firing line, and the robin's nest in the empty shell case.—*Tit Bits.*

### Cuba's War Stamp.

One of the most interesting of coming war stamps—perhaps it has already appeared—is an adhesive one used in Cuba to aid in raising funds to purchase equipment for aviators who are being recruited in the island republic and sent overseas for service on the Western front, says Kent B. Stiles in September *Boys' Life*. In 1914 Cuba put forth a ten-cent dark blue special delivery label with a picture of an airplane. This is being printed now in three colors, and surcharged in red with "Guerra 1917. Francia-Cuba." This label will sell at an equivalent of about 20 American cents. "Guerra" is Spanish for "war," and 1917 was the year in which Cuba became an ally of France.

### Case of Discretion.

Two negroes were discussing the possibilities of being drafted.

"Tain't gwine to do 'em any good to pick on me," said Lemuel sulkily. "Ah certainly ain't gwine to do any fightin'. Ah ain't lost nothin' oveh in France. Ah ain't got any quarrel with a-n-y-body, and Uncle Sam kain't make me fight."

Jim pondered over this statement for a moment. "Yo right," he said at length; "Uncle Sam kain't make you fight. But he can take you where de fightin' is, and after that you kin use you' own judgment."—*Everybody's Magazine.*

### "Talking Shoes."

South Sea Islanders are said to be very proud if they can get hold of a pair of European shoes. They are especially gratified if they acquire a pair that squeak, or, as they call them, "shoes that talk." A story is told of a South Sea Islander who came into church with shoes merrily squeak. He walked proudly to the front, and, removing these shoes, dropped them out of the window, so that his wife might also have the pleasure of coming in with "talking shoes."—*The Outlook.*

### Plymouth Rocks.

The teacher recited "The Landing of the Pilgrims." Then she requested each pupil to draw from imagination a picture of Plymouth Rock. Most of them went to work at once, but one little fellow hesitated, and at last raised his hand.

"Well, Willie, what is it?" asked the teacher.

"Well, ma'am," inquired Willie, "do you want us to draw a hen or a rooster?"—*Christian Herald.*

## SCIENCE AND ECONOMICS.

### The Upright Posture a Disadvantage.

Those authorities on evolution who speak of the first ape to take to his hind limbs as one who made a great stride forward reveal a hopeless misunderstanding of physiology, says *Current Opinion*. The first gorilla who stood erect did a great thing for the human race intellectually; but he is responsible for the physical ills to which our species is subject. If we could go about on our hands and feet and retain capacity for progress, we might lose in dignity but we would gain in health. In fact, it is necessary in the treatment of many ills to compel the human biped to abandon, at least temporarily, his erect posture. When man goes to bed because he is sick he is a "revert" in the evolutionary sense. The whole topic is exhaustively dealt with by A. G. Pohlman in the *Journal of the Missouri State Medical Association* (St. Louis) and he arrives at the conclusion that, whatever the factors may have been which prompted our remote ancestors to assume and to maintain the upright posture, the attitude is unnatural, the "adaptation" has been incomplete and it will always remain so.

"When a baby is born it carries the hip and knee-joint semi-flexed and the foot semi-supinated (inverted). Should any of you care to experiment what your assumed upright posture has done to these joints, lie on your back and try to clap the soles of your feet together. The hip-joint is carried to the maximum of extension so that the heavy ilio-femoral ligament is in direct apposition with the joint capsule; and this, the learned tell you, is a wise provision of nature to permit man to brace his weight against his ligaments. When the hip-joint becomes diseased it assumes a semi-flexion; and here the surgeon steps in with explanatory anatomy and credits the ilio-psoas with a distinct protective function to the joint. Which is also rubbish. The reason the hip flexes is because the joint cavity will hold the greatest amount of fluid in that position; and the reason this is true is because it is the animal normal. The surgeons may tell you that the thigh may be flexed until it comes in contact with the trunk, when anyone can demonstrate that this is not true by standing on one leg and trying it. When an animal wishes to increase his stride he humps his back and brings the pelvis into play; and man does exactly the same thing."

The knee-joint is also misinterpreted. If it were designed for its present use by man, why did nature put a torque on it at the very time it receives the maximum thrust from the superposed weight? The answer is obvious and the knee involvements are serious.

"Why do we have a patella at the knee and not at the elbow when both tendons cross the joint at about the same angle? The answer is not to be found in man but in animals. The ankle-joint, apart from nutritional disturbances, is a relatively good joint, except if one were to devise a hinge on the end of one leg would it not be a good idea to have the ligaments attach to the same bone and not let the weight-thrust ten to pry the astragalus against the os calcis? Which ligament is the one which goes in a wrench, the internal or the external, and has this any relation to the inverted foot of the monkey? Is the ankle wrenched in extension or in flexion?"

However wonderful the poet may find the human hand, he says very little comparatively about the human foot, which, after all, bears the brunt of the new acquirement known as "erect posture." Do we suffer with our feet and is this in relation to our ancestry of the inverted foot and a non-walking habit? Look at the back of your shoe for the answer:

"Do we try naturally to throw the weight against the closed side of the arch and walk pigeon-toed? Comes the school marm with the admonition, 'turn your toes to ten minutes of two.' Do we attempt to correct the errors in the heel in the rota-

tion joint and allow the front part of the foot to pronate? Comes the shoemaker who says the shoes will not stand up unless he places a steel shank to prevent this very thing. Finally our arches break and we go to the learned doctor, who promptly puts our feet in braces and builds us an archprop, which gives relief because we walk as if we were on eggs. A purely symptomatic treatment. The impractical anatomist, however, finds the secret in the heel and ascribes the cause to faulty development of the inner tuberosity of the os calcis, which in turn he ascribes to our ancestry. Correct for the defect in the heel and encourage the rotation of the foot by removing the shank and you will relieve most of the difficulty. Which side of the foot normally receives the impact, and does not nature try to compensate for the faulty alignment by placing a buffer between the pressure and the irritated part—a corn? A little more attention to the feet, which were not designed for present uses, and a little less attention to ankles, and the race would be happier for it. No one versed in the structure and musculature of the foot will deny that it was built for nobler work."

We all know that the head balance is poor and that the head of the adult tends to nod when the essayist is not particularly interesting, not to mention an obvious lack of adjustment in the eye. It seems that the eye too has a past. The eyes roll up and out during sleep and death. Is this the tendency of a so-called balanced organ to return to the animal "normal"? We can account for the rolling out very readily because it has been observed in all mammals that the degree of divergence is increased after death—an indicator of where the eye originally came from—the side of the head. But why does it roll up? If you get down on all fours and look about you, you will discover that either you must extend the head to the point of pain or your vision will be seriously interfered with. You are holding your head in the normal animal position—extended—and the reason this is difficult is found in the mighty development of the brain, which lies in front of the support. The reason your vision is interfered with is not so easy of explanation:

"The primates are the first animals with sustained binocular vision and I might illustrate what I mean in this manner: when you look a cow full in the face the cow will turn her head to one side for two reasons: first, she can see you better with one eye, and, second, she lacks interest and therefore attention. You, however, because of a ready translation in personality, infer that here is a demonstration of the influence of mind over matter and the thought would never occur to you that the cow probably sees you better with one eye than with two. Second, the cow prefers to move the head rather than the eyes, which you, with directly opposite tendencies, readily translate into terms of embarrassment. Therefore, when you rose to your hind legs you found it was easier to drop the eyes and set in your muscles of balance accordingly. If you question this, select your highest building and count the number of windows on the top floor from a position across the street. The reason for your neckache comes through faulty adaptation in the balance of your head, and the reason for the eyeache comes about in that the more you hold your eyes in the animal position the more they become divergent, because sustained binocular vision is one of the last things acquired and demands identical points on the retina. The position of the eyes at rest is, therefore, up and out and not when they are parallel, as most oculists maintain. The more you wish to converge the more you must get away from the animal position. Therefore, I would preach a heretic doctrine to you. "Train up a child in the way he shall go and when he is old he will not depart therefrom." Teach the children to look cross-eyed while they are young and when they are older they may

not suffer from an insufficient squint. Up with the chin and down with the eyes; and why is it difficult to do, and must the doctor help adjust this individual to meet the conditions of an environment?"

The respiratory tract also claims our attention from this point of view because of certain disadvantages imposed upon it directly or indirectly through the erect posture of man. The vertebral column of the animal is placed about on the horizontal. The trunk is supported by four legs and the weight carried by the front legs is transmitted to more or less vertical ribs. Respiration in the animal, like that in man, is of two types—costal and diaphragmatic. Costal respiration is accomplished by swinging the vertical ribs forward—a movement not affected by gravity and requiring but little effort—and relaxing the muscles for expiration. Diaphragmatic breathing results from contraction of the diaphragm and caudal displacement of the abdominal viscera, with passive return assisted by gravity.

"The assumption of the upright position resulted in several things. The support of the front legs was lost and they in turn must be carried on more or less horizontally placed ribs. The costal respiration means that not only must the ribs be raised against gravity but the weight of the upper extremity must be lifted as well, and the traction of the abdominal muscles used in balancing must also be overcome. In diaphragmatic respiration gravity assists in the inspiration, but this is in part counteracted by the tension of the abdominal wall. The flat chest and flat abdomen are characteristic of man. Breathing in both sexes when asleep is costal, but when awake it tends to become diaphragmatic in the male and remains costal in the female. Is there an explanation for this seemingly contradictory change? I will admit it limps a little, but is the best I can do at present. The male is usually stronger and more active; the upper extremities are heavier and more powerful; the exercise of upper extremities means fixation of the upper five ribs; and the type of dress is such that it encourages laziness and diaphragmatic breathing. The female, on the other hand, is not so strong and active; she does not develop the muscles of her upper extremity to the degree in the male; and the type of dress tends to encourage the normal costal respiration."

The erect posture has the dubious advantage of adapting man to his environment, but the result is the thing called civilization. Civilization, however, is in reality a forced life under abnormal physiological conditions, the equivalent of domestication among the four-footed animals. Instead of talking of natural selection it would be more accurate to speak of unnatural selection and this unnatural selection may ultimately result in our decline as a species. Brain development was the cause of our ascent and brain development may eventually cause our elimination. It is difficult to maintain the proper balance between brain and body and it will be more difficult to do this in the future, unless we can convince our educators that it is a far more difficult and cultured thing to be able to walk on one's hands than to conjugate some irregular Greek verb. When man abandons the erect posture the blood pressure will drop, respiration will be freer, the traction on the digestive tract will cease and the thousand and one physical worries will be eliminated.

#### The Moral Health of the Army.

"In a big sense, our fellows are living on a plane such as men seldom attain. In point of devotion, unselfishness, cheer under hardship, a sense of honor, and a spirit of fortitude and courage, they make the people who piously condemn their morals back home look small and mean.

"Even in the narrowest interpretation of the word, we have little cause to worry about the morals of our men. The official statistics show that the venereal disease rate in the American Expeditionary Forces is less than 1 per cent. This is better than the conditions here in the camps at home, and it is infinitely smaller than

the prevailing disease rate in the civilian population of the United States. As far as drunkenness is concerned, I saw thousands of American troops under all conditions, both at the front and in the rear, and I did not see a single man intoxicated.

"I do not want to give the impression that our men with the American Expeditionary Forces are saints—they are not. They are human fellows, and even when out of the trenches are living a life of which we Americans back home can well be proud. As a matter of fact, it is not a question of whether our fellows overseas are worthy of us and our traditions. The question is whether we are worthy of them."—*Raymond B. Fosdick, Chairman of the Commission of Training Camp Activities of the War Department.*

In respect to one phase of disease, many well-meaning persons have lent themselves to the uses of German propaganda by hush-voiced talk of the dreadful immorality of our camps as reflected in the hospital figures. If these critics be not too delicate to face the facts as well as the name of venereal disease, they will discover that the "scandalous army rate" of 380 cases per 1,000 men represents the period of highest report just after the new recruits came in from the draft boards. That is, it is not, in the main, an army rate but a civil-life rate. From the time that each new draft is absorbed, the venereal figures steadily descend. On the basis of nation-wide examination of statistics and estimates, I believe that no State or municipal figures on this disease are really trustworthy. But, accepting them at their lowest figure, I am convinced that the average rate of venereal disease in our cantonments is far below the rate for men of the same age in our cities; my own opinion is that it is less than half the civil rate. So much for the wailers over "army immorality."—*Samuel Hopkins Adams in Collier's.*

#### THE FIGHTING LOAN.

As the campaign for the Fourth Liberty Loan opens the American Army in France moves on toward Berlin. Under our own leaders the great American Army has won a notable victory.

When our soldiers on the battle front are braving death, each one offering to make the supreme sacrifice for his country and the great cause, we who remain safely at home surely should give them every support, should make every sacrifice to strengthen them. If we can not fight ourselves we can make our dollars fight.

It is a great cause for which America is engaged in this war; it is a great struggle in which the very hope of the world is bound up that is being waged in Europe and on the high seas. It is an honor to have a part in it and all Americans, all of their lives, will be proud of the part they had in it or ashamed of their failure to do their part.

The Fourth Loan is a fighting loan. Every subscriber to the Loan strikes a blow for Liberty, for Victory.

Secretary McAdoo has been insistent that the Government interest rate should be stabilized at 4½ per cent. He points out that a raise in the rate of interest of only one-fourth of 1 per cent on \$10,000,000,000 of Government bonds would mean an annual increase of \$25,000,000 in interest charges, and that this money would have to be raised by increased taxation and paid by the people of the country. It would not be paid by one class only, because there are consumption as well as other kinds of taxes, and the consumption taxes reach every class of people.

"As an intelligent people," said Secretary McAdoo during the Third Liberty Loan campaign, "we should now make a stand for the financing of our Government during the period of this war at a stabilized rate of interest, say at 4½ per cent per annum, so that all business and all investments may be adjusted to that basis, and so that we ourselves may protect ourselves against successively increased rates of interest on Government loans."

Neither our patriotism nor our support of the Liberty Loans is measured in fractions of per cent.

## NEWS OF THE WEEK.

A snowfall four inches deep covered the lower Adirondacks Sept. 27.

Count George H. von Hertling, the Bavarian Catholic Premier, has resigned. Constantinople was bombed by the British Royal Air Force Friday and Saturday of last week.

John Ireland, Archbishop of the St. Paul Roman Catholic Archdiocese, died Sept. 25. He was eighty years old.

Dr. Charles Rochester Eastman, one of the best known American scientists, died Sept. 28. He was fifty years old.

The Chilean government has ordered the naval authorities to occupy with armed forces all the interned German ships in Chilean harbors.

A state of war now exists between Brazil and Austria, though so far there has been no formal declaration of the fact from either side.

Miss Katherine Stinson, the only woman aerial mail carrier, made her first trip from Washington to Belmont Park Sept. 26. It was said that Miss Stinson probably would be assigned permanently to the Washington-Belmont Park route.

British airmen on the Western front have dropped more than 100 tons of bombs on German military establishments in the last week. In addition, ninety-six enemy machines were destroyed and thirty-eight driven down out of control.

In a terrific storm which raged off Lower California and the northwest coast of Mexico last Tuesday two United States Shipping Board vessels were sunk, a fleet of other craft was badly battered and the town of La Paz was partly destroyed.

Stonehenge, the world famous Druid monument, which has always been in the hands of private owners, has been presented to the British nation by C. H. E. Chubb, who purchased it September 21, 1915. The government has accepted the gift and will heretofore be responsible for its preservation.

Mrs. William H. Chapman, of Elmira, N. Y., has just been licensed to preach by the Chemung County Presbytery, after lengthy discussion and some opposition. The one dissenting member of the Chemung Presbytery will appeal to the assembly. She is the first woman thus appointed in the Presbyterian church.

Wearing of war service and wound chevrons by enlisted men and officers of the navy was authorized Sept. 25 by Secretary Daniels. The chevrons authorized are similar to those adopted by the army and may be worn, by permission of the commanding officer, on the left sleeve to denote service and on the right sleeve for wounds.

## THE WAR.

Sept. 23.—Two entire Turkish armies have been wiped out in the British drive in Palestine. Twenty-five thousand prisoners and 260 guns have been taken by Allenby's forces on both sides of the Sea of Galilee. Forty thousand more have been trapped by the British and cannot escape, annihilation or capture. In Macedonia the Bulgars and Germans are in full flight toward the north. Ten thousand captives and 120 guns are reported to have fallen to the Serbians alone. South of St. Quentin the French have fought their way forward to the Oise and now hold the banks of that river on a front of four miles, more than half the distance between La Fere and Moy. Ly-Fontaine and Vendeuil have been captured in the advance.

Sept. 24.—Allied cavalry sweeping ahead of the advancing infantry columns on the east wing of the Balkan battle front has reached Bulgarian soil. The whole Turkish Palestine army of 100,000 has been crushed by the British drive. Many thousand additional prisoners have been taken. By a straight smashing blow between the Oignon River and the Somme, on the western battle

front, the French and British advanced more than a mile on a four-mile front. At latest reports they were within little more than a mile from the gates of St. Quentin. Thirteen hundred Germans were taken prisoner, 800 by the British and 500 by the French.

Sept. 25.—Serbian and French, in the centre, and British and Greek forces, on the right drove forward for fresh gains. The enemy has suffered complete disaster and is in flight. Only where advanced Allied forces have crossed on to Bulgarian soil toward Strumitza has the foe developed stiff resistance to the forward sweep of the Allies. Forty thousand prisoners and 265 guns have been taken by the British in Palestine. The Turkish columns retreating along the Hedjaz railroad are left practically without escape from Allenby's pincers movements. On the battle front in France the British and French have extended their success west of St. Quentin. Selency was captured by Rawlinson's Fourth Army in sharp fighting. Three heavy German counter thrusts against the new British positions west of Fayet were crushed, with heavy losses to the enemy.

Sept. 26.—The Americans and the French launched what is undoubtedly the greatest Allied effort of the war on a forty-mile front between Rheims and Verdun. Twelve towns and more than 5,000 prisoners fell to the Americans alone. On the Balkan front the Allied armies extended their victory by a new advance of more than ten miles on a fifty-mile front on both sides of the Vardar in pursuit of the fleeing Bulgar-German forces. Italian forces advancing north of Monastir threaten to cut off and annihilate the enemy army in this region. The British have continued to drive the Turks back in Palestine. The toll of prisoners has reached 45,000.

Sept. 27.—Bulgaria has appealed to the Allies for an armistice. The British, aided by Americans, struck a new terrific blow on a twenty-mile front in Picardy. In Macedonia catastrophe has overtaken the Bulgarian armies. The British, pushing across the border from the south, have carried the Belashitza Range, the last strong defence in Southern Bulgaria, and have captured the city of Strumitza, key to the Bulgarian plains.

Sept. 28.—The Allied armies are hurling the Germans back in simultaneous drives on eighty-five miles of the battle front between the North Sea and Verdun. The British in Picardy continued to sweep forward toward Cambrai. At least 35,000 prisoners have been taken by Foch's armies in France within three days. Five thousand additional captives are reported taken in Palestine, making the total there 50,000.

Sept. 29.—The French armies on the Anglo-American right launched a new offensive on a fifteen-mile front from St. Quentin to La Fere. At latest reports they were advancing steadily against the fiercely resisting enemy forces. In Macedonia the Allied armies are sweeping forward rapidly on a 225-mile front, from Lake Ochrida to a point within the Bulgarian border.

## Lectures and Meetings

The Secular Society of New York will resume its meetings beginning Sunday, October 6, 1918, at 3.15 p. m., at 151-153 West 125th street. Oct. 6.—"Is Religion Indispensable to Human Progress." Charles Coman, speaker.

The Columbus (Ohio) Rationalists meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

Sept. 29.—Address by Prof. C. M. Barrows of the Biological Department, State University.

The Chicago Freethought Educational Society meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

## The Pope's Favorite

By JOSEPH McCABE

A historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.

62 Vesey St., New York, N. Y.

## THE FREETHOUGHT BADGE PIN

Dedicated to all honest men and women—to those who can and are willing to reason—who constitute the grand army of progressive thinkers throughout the world.

## An Emblem of Freedom and Progress

Represents no lodge, order or society, but is designed as a token of recognition for progressive minds of every shade of thought.

All claiming to be free from superstition, all who base their belief upon science and reason, should wear this emblem to speed the grand work of emancipating humanity from the thralldom of mental darkness.

This is conceded by artists and the trade to be the most beautiful Badge ever designed. Being a practical jeweler and designer of emblems of every description, as well as an enthusiastic worker in the cause of human progress, Mr. Wettstein has succeeded in combining in this badge the great want of this age and the future. It represents the Burning Torch of Reason, the Rising Sun of Science and Freethought, beautifully enameled in brilliant colors in contrast with the Night and Darkness of Superstition, enameled in black, and symbolizes the evolution of the world from the Night of Superstition to the Day of Freethought, Science and Reason.

"A pin whose torch and golden sheen,  
Would grace the breast of Sheba's queen;  
And will lend grace in coming time  
To queens of beauty more sublime."  
(Impromptu by Elizur Wright.)

As a token of recognition among Liberals of every shade of thought, either at home or abroad, it is especially valuable.

Made in two styles and by best workmen in the most artistic and substantial manner.

Considering amount of gold and artistic workmanship in the badge, no other badges in the world are sold so cheap. They will last for generations to come and increase in popularity and value until fear and superstition exist no more.

ROLLED GOLD..\$1.00

SOLID GOLD..... 2.50

Address, The Truth Seeker Co.  
62 Vesey Street - New York

CAN JESUS SAVE? By W. E. Clark  
Third reprint. The author got hold of a good idea and worked it out ably.  
Price 5 cents.

## IN BEST OF HUMOR.

Cheering Them Up.—Freckles are the farmerettes' service stars.—Boston Transcript.

As London Sees It.—The American Rainbow Regiment is at the front—an augury, of course, that the present reign will soon be over in Germany.—London Opinion.

First Essential.—"How would you like to sign up with me for a life game?" was the way a baseball fan proposed. "I'm agreeable," replied the girl, "where's your diamond?"—Indianapolis Star.

Fair Warning.—Old Gent—"Do you think the Germans could really bombard London with a big gun?"

Tommy—"You never know, gov'nor. If you've got any sense you'll leave off wearing your best hat."—London Opinion.

Sprightly Repartee.—"You, there in overalls," shouted the cross-examining lawyer, "how much are you paid for telling untruths?"

"Less than you are," retorted the witness, "or you'd be in overalls, too."—Boston Transcript.

The Difference.—"It is remarkable that so many women should be working."

"Women have always worked," replied Miss Cayenne. "The principal difference just now is that they are working away from home and getting paid for it."—Washington Star.

Promoting Ananias.—"Why do you keep referring to von Ananias? There is no such person mentioned in the Bible."

"I put the 'von' in myself. The name of the original mendacity expert should be Germanized as much as possible."—Washington Evening Star.

Not Reversible.—"I want to know," said the grim-faced woman, "how much money my husband drew out of the bank last week."

"I can not give you that information, madam," answered the man in the cage.

"You're the paying teller, aren't you?"

"Yes, but I'm not the telling payer."—Boston Transcript.

## Sweet Alice's New Job.

Oh, don't you remember sweet Alice, old sport,

Sweet Alice, so languid and pale,  
Who shuddered aghast at the mention  
of work,

And fainted at sight of a snail?

On a fertile farm in the valley, old sport,  
Far removed from the big city's thrall,  
There are all sorts of lassies at back-

breaking tasks,  
And sweet Alice works hardest of all!

—Syracuse Herald.

At the Peace Conference.—"Judge," said the man at the bar, "theres no use of you trying to square this thing up. My wife and I fight just so often and just so long, and we can't help it. So there you are."

"And about how long do you keep it up?" asked the judge.

"About two weeks, judge."

"All right. I'll give you fifteen days in jail; in other words, you are interned for the duration of the war."—Richmond Times-Dispatch.

The Missouri Mule Abroad.—A long and patient but vain effort on the part of a khaki-clad driver to induce a mule, drawing what appeared to be a load of laundry, through the gateway of a local hospital afforded considerable amusement to the boys in blue who were watching the proceedings. The mule would do anything but pass through the gateway.

"Want any 'elp, chum?" shouted one of the boys in blue to the driver, as he rested a moment.

"No," replied the driver, "but I'd like to know how Noah got two of these blighters into the Ark!"—Tit-Bits.



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLESON, Postmaster-General.

# THE TRUTHSEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 41.

PUBLISHED  
WEEKLY

New York, October 12, 1918.

62 VESSEY  
STREET

\$3.50 Per Year

Lay your shoulder to the wheel; better have too much force than too little.--- *Thomas Paine.*

BUY A VICTORY BOND.

The Truth Seeker and the War.

BUY IT NOW.

Those who expect to reap the blessings of freedom must like men undergo the fatigues of supporting it.--- *Thomas Paine.*



ALLEGORICAL—THE GENII OF KNOWLEDGE AND THE GRACES OF FREETHOUGHT.

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - - OCTOBER 12, 1918

**Subscription Rates.**

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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 and the War.**

Various issues of THE TRUTH SEEKER have recently been declared nonmailable under the part of the Espionage act that deals with whomsoever, "when the United States is at war, shall wilfully make or convey false reports or false statements with intent to interfere with the operation or success of the military or naval forces of the United States," and so on. It looks pretty near unbelievable that the editor of a paper who has a son in the army and another in the navy should wilfully and with intent set about such a business as is here forbidden, involving both the army and the navy; but the Postoffice Department has found it credible and acted accordingly. It only shows how easy it is for misunderstandings to arise. We have spent a day poring over the issues of THE TRUTH SEEKER since the war began in an unsuccessful search for any matter that would come under the description of the Espionage act. *It is not there.*

At the time of the outbreak of the European conflagration, August, 1914, the editor was taking a vacation—the last one he has enjoyed—and Mr. James F. Morton was doing his work. Mr. Morton wrote, in an editorial article, August 15, as follows:

"In the controversy which concerns itself with fixing the responsibility for the present state of war and the appalling carnage which must result, it is obvious that THE TRUTH SEEKER can take no part. Our mission is that of dealing with the causes which make for irrationality, and therefore essentially unfit men and women for clear thinking and avoidance of the baser passions. The rapid spread of Rationalism over the world would be the surest safeguard against so anti-social and monstrous a perversion of human activities as that involved in the war spirit. The international Freethought movement is and has always been essentially pacifist in its influence; and Europe is to-day paying a fearful price for its dullness of apprehension in permitting this message of good-will and international harmony to become obscured under the domination of religious bigotry."

We accepted that as a correct statement of our position. We may as well state, however, that at heart we were never neutral, our sympathies being with the Allies from the beginning. Evidence of this appeared in the cartoon, October 3, elsewhere reproduced, intended to show the state of mind of the kaiser following the reverse on the Marne.

Had those who have misinterpreted the policy of this paper been familiar with its contents for a longer time, they would have realized the impossibility of its doing anything to promote the success of the German Kaiser. October 31, 1914, we treated the case of this homicidal paranoiac in the following manner:

**ON THE KAISER.**

"When an individual who might from his surroundings and antecedents be expected to conduct himself sanely commits the act of suicide, or murder, or otherwise outrageously misbehaves himself, his friends try to convince everybody that he is insane; and at his trial expert alienists, or psychiatrists, testify that he is or that he is not a paranoiac. The old legal indictments contained the words 'instigated thereto by the devil.' There was a time when insanity was diagnosed as 'possession' of the diabolical order. It was enough to say of a crazy man, 'He hath a devil,' and so account for his erratic behavior. Now in doubtful cases we say he is a paranoiac.

"A definition of paranoia is given in Hirsch's 'Religion and Civilization: The Conclusions of a Psychiatrist,' published by the Truth Seeker Company in 1912, shortly after the Thaw trial, in which Dr. Hirsch had testified as an expert. The author states that while paranoia is as old as the race, and has been of enormous importance in its bearing on the social and political developments of nations, not until recent times has the disease been recognized as a form of insanity. In biblical times and later it was often mistaken for inspiration, and its victims called prophets.

"A remarkable feature of the disease, says Dr. Hirsch, is that the intelligence of the person in question is not necessarily impaired. Sometimes these people show an unusually high degree of intelligence and are often gifted and talented. They do not present any of the symptoms which the layman is accustomed to look for in the insane. They nevertheless conceal a multitude of morbid psychical phenomena, which soon become apparent to the expert when they are placed under observation. The chief characteristic of paranoia is the existence of delusions, which are fixed ideas, produced within the brain and inexpugnable. An error arising from a misapprehension of external facts may be removed by explanation or argument, but no demonstration of its falsity can expel the delusion of a paranoiac. Indeed, the attempt to correct it has quite the opposite effect, 'the person concerned clinging the closer to his delusion, and the most exhaustive arguments and efforts to show him his error only lead to more complicated delusions.'

"Paranoiac delusions are of two kinds—the delusion of persecution and the delusion of grandeur—and often both exist simultaneously. The victim of the delusion of grandeur gets the notion that he is some extraordinary personage, or peculiarly gifted, or that he has been raised up for some great purpose, to accomplish which God has taken him into partnership; and because he has been thus distinguished he imagines that other persons are envious of him and inimical to his well-being. Hence he is in fancy pursued by enemies, surrounded by conspirators and plotters of his downfall. He can see and describe things as accurately as the normal person, but all events are misinterpreted under the influence of these ideas. Everywhere he sees enemies and suspects secret attacks on his life or his position. The delusion of grandeur causes him to mistrust his parents, and to detect something mysterious about his birth. He is likely to repudiate his own father, and identify himself with the most salient figure on his genealogical tree. Finally, having asserted himself, defined his relations to the deity, recognized his enemies, and assured himself in his hallucinated mind that they are all after him, and bent on his destruction, 'there remains only one thing for him to do—to arm himself so as to be able to defend himself against his enemies. Not infrequently this leads to actual murder, which these patients commit in

good faith as a necessary self-defense.' ('Religion and Civilization,' p. 17.)

"No position may be sufficiently exalted to place an individual beyond the reach of this chronic incurable disease of the mind—paranoia. He may be an obscure person whose delusions of grandeur, taking the form of the prophetic mania, causes him to imagine himself an Elijah the Third; or he may be one born to the purple who has acquired the fixed idea that he is William the Second. One may break down under the affliction, and become a mental and physical wreck ere the stage of violence is reached; another may hold himself together until the maniacal explosion comes and he launches the implements of destruction and commits murderous acts 'in good faith as a necessary self-defense.' The assault falls on the supposed enemy nearest at hand, though it may be one whom he has in his cunning entered into solemn engagements to protect.

"It is a strange thing, this paranoia, yet fairly well understood by the alienists. There is possibly, however, a paranoia-major which they have not yet learned to detect, and which manifests itself in national instead of individual acts. Misinterpreting events under its influence, a sovereign may involve his subjects in the horrors and barbarities of continental warfare, while they, seeing their national life jeopardized, humor his delusion regarding 'a necessary self-defense' and fight it out on that line. National pride prevents them from entering the plea of insanity, and the necessity does not arise to seek the counsel of the alienists. *Nevertheless they may afterwards adopt measures to take the control of deadly weapons away from persons manifesting paranoiac symptoms.*"

In the last lines there is the hint of intervention which was in the writer's mind. At that time we were saying to friends that the war would go on until the United States put forth a hand to end it. This was the interior view of the editor of THE TRUTH SEEKER. Meanwhile what was the attitude with those religiously sympathetic with persons concerned in the exclusion of this paper from the mails? Some of them then and later were holding meetings to denounce the forces that are now our allies, and the Catholic press was syndicating an article showing how the church would be the gainer from a Hun victory.

The article, which we summarized October 10, 1914, and credited to the *Catholic Citizen*, Milwaukee, gave an outline of the possibilities in sight, the chief of which was the restoration of the pope's temporal power. It hinged on the ultimate capture of Paris by the Germans. When this had taken place, "the victorious German army" might "turn its attention to Italy," which to the disappointment of the kaiser had interpreted strictly her obligations under the Triple Alliance and declared her neutrality. On one or another pretext—and pretexts are easily found, says the Catholic writer, when wars are desired—the allied Germans and Austrians would present to Italy a threatening front. They would wish to discipline her. "Austria may wish to recover Venice. Germany, in view of a new Kulturkampf, this time directed against Socialism, may wish to place the papacy under obligations." And then:

"What more natural, after the defeat of Italy, than for the conquering nations to give Rome and a small strip of seashore to the Holy See? It would punish Italy and at the same time please millions of Austrian and German Catholics. The kaiser would become a hero with the Center party, whose aid and support he may need in crushing Socialism. He might also consider that this stroke would win favor for Germany throughout the Catholic world, and help to make PERMANENT THE NEW MAP OF EUROPE DRAWN BY THE GERMAN SWORD."

The pope's various peace plans, rejected by the Allies as favoring Germany, will be recalled in connection with the foregoing program. THE TRUTH SEEKER managed to be tolerably neutral

through the years 1915-16, but broke out early in 1917 by announcing on February 24 *the necessity for military measures against Germany*. Here is the editorial article:

#### OUR DECLARATION OF WAR.

We should like to know who is sending to everybody, at his home and at his place of business, a postal card with "return" attached, the latter addressed to his congressman, and to be filled out with "Yes" or "No" on the question of peace or war. The return card states:

[NOTE: In modifying her war zone note Germany has offered safe passage for all American passenger ships which keep to a prescribed course and which our government guarantees free from contraband.]

The questions follow:

1. "Do you think we should enter this war in order to uphold our legal right to go into the war zone regardless of these conditions?"

2. "Do you think that the people should be consulted by referendum before Congress declares war—except in case of threatened invasion?"

Persons receiving the card are asked by the senders, who are officers of the "American Union Against Militarism," to answer these questions, Yes or No. We do not see how a thoughtful person can commit himself to one side or the other by a categorical reply. The fact that Germany is liberal enough to offer a safe route to American passenger ships provided the course marked out by her is followed and they have the guarantee from this government that they carry nothing that Germany defines as contraband, does not prevent the inquiry from arising in our mind as to *whether we ought to concede to any nation jurisdiction over a zone our commerce requires we should traverse*.

As regards the first question, whether we should "enter this war," it should be revised so as to inquire whether we ought to show fight if this war enters us. And when we read in the second query the proviso "except in case of threatened invasion," we want to know the difference between putting a torpedo under a mixed train on land and projecting the explosive against the side of a passenger and freight ship at sea. *In each case there is an invasion, since the deck of one of our ships is reckoned American soil as regards the rights of those standing on it*. Hence the question should be: "In view of the threatened invasion, do you think that the people should be consulted by referendum before Congress declares war?" We have no objection to such a referendum when the proposition is put so that the people will know what they are voting on.

To any war started as the present one was, by a large nation taking military action against a small one because of an assassination committed by an irresponsible person, we are wholly opposed, as we are to war in general. We have said we prefer peace at any price, because there is nothing so valuable that we can afford to barter peace to gain it. And after this is said we are still obliged to recognize a difference between what is properly called war and what may be properly called an extension, through the army and navy, of the powers of the peace officer—the constable, the policeman—to protect the lives and property of citizens and bring the assailant to justice.

*We do not believe that the United States should discuss with any nation a proposal like that in Germany's war zone note. We do not believe that submitting to the conditions proposed would be peace, or that disregarding them and punishing unprovoked assaults on our ships would be war*. The government would be abandoning its protective function in one case and exercising it in the other, and should be judged exactly as though these things took place ashore and citizens were injured by foreign agents while going about their lawful occasions.

About the extent to which governments should be administrative we may allow the political economists to dispute without interrupting them; but a government that is not protective of the last right of citizens fails miserably to justify its establishment and existence.

Observe the date, February 24, 1917. The article was written *two months* before the President declared that a state of war existed between the United States and Germany.

THE TRUTH SEEKER never disparaged the war by the United States. May 12, 1917, it said: "*The circumstances under which the United States assumes its share of the trouble are such that as a peace-at-any-price citizen we are destitute of any argument against our government's action which would not place the non-resistant at the mercy of the aggressor.*"

On the following June 13 we rejected the notion of peace by word or promise or the findings of a "peace congress," asserting that "unless the hue of President Wilson's present resolution is sicklied o'er by the pale cast of thought, and our intervention loses the name of action, as it were, *the terms of peace are more likely to be dictated by the allied nations.*"

#### CONSCIENTIOUS OBJECTORS.

Already, April 15, 1916, we had said of conscientious objectors for religious reasons, that such objectors were likely to lose the respect of their fellow men. "By British soldiers home from the front the conscientious objectors are held in contempt and suspected of being cowards who object to doing anything for their country that might entail danger or hardship for themselves."

On June 13 we argued with the conscientious editors of the *Appeal to Reason* in this way:

"The editors of the *Appeal to Reason* are caught between the ages of 21 and 30 years—Mr. Kopelin being 30 and Mr. Gunn 24—and they registered on June 5. But they will seek exemption from military duty. They say: 'Our conscience will not permit us to kill our fellow men nor to participate in war in any form. We cannot change our conscience.' Many will feel with Messrs. Kopelin and Gunn that they cannot participate in any kind of war; but is it philosophical to say that a man by taking thought cannot change his conscience? His conscience is merely his settled conviction, working automatically. Conscience often goes with conversion. Convert these editors to Seventh-day Adventism, and their conscience would not permit them to work on Saturday. Make Catholics of them, and conscience would deny them meat on Friday. Perhaps at one time Mr. Kopelin's conscience would not permit him to eat pork. The inflexible conscience generally has reference to religious matters. We once felt the again-bite of the inwit when playing a game of croquet on Sunday. We observe that that confirmed conscientious objector to war, the *Public*, has experienced a change of heart. That very clear-thinking organ of Singletax calls upon radicals for a searching of motives. 'They must discover how much self-indulgence, how much feeling of vanity and self-conceit, there has been in devotion to principles and movements that set them apart and gave them distinction even as it called for sacrifice of material interests.' With a vision of the Prussian rulers dominating western Europe, and our neighbor Canada under the reign of Kultur, the *Public* urges that no considerations should obscure for American radicals 'the issue that now unites Americans in a common opposition to the Prussian conception of a superstate divinely ordained to impose, by military force, the will of its irresponsible leaders on an entire world.' Thus, apparently, the pacifist may change his conscience. But as to participating in war, we are obliged to do that when we pay our tax; another step is taken when the citizen registers as of military age; and joining the ranks and actually fighting is merely making good what has already been begun. Henceforth, all is done under duress, and conscience is discharged from the direction of moral conduct. The pacifist or non-resistant has vindicated his principles when he has entered his solemn protest, as the Secularist vindicates his

when he raises his voice against the imposition put upon him by religious enactments. If the argument of the *Public* is sound, the editors of the *Appeal to Reason* may change their conscience."

We answered another conscientious objector as follows:

"Mr. Charles Newman of Elizabeth, N. J., submits to us the correspondence he has had, or attempted, with the President of the United States with a view of avoiding military duty as a conscientious objector, a student of divinity, and a 'writer on natural or mediative theology.' Mr. Newman says also that he is a philosopher, and 'philosophy stands supreme as the religion of all religions.' He does not claim the support of any recognized religious sect, however, and so must fall back on equality and democracy. We observe he states in one part of his rather diffuse correspondence that 'Socialism is the only good in the world,' etc. He has our sympathy, and we are sorry for the government that is constrained to draft him; for it would irk us much to either perform or receive unwilling service. When he says to President Wilson, 'Not until you call the leaders of the church to military duties will it be my duty to go,' we cannot restrain our applause. We hope that shameful exemption will be put up to the President by all who resent it. But since Mr. Newman is a philosopher, we should advise him, if he asked our advice, to take the situation philosophically. Life is short at best; none of us have far to go. And as Ingersoll says: 'Every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will, at its close, become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death.' If this were not so, if life but for death on the battlefield would last forever and be all love and joy, then a man might plead every excuse, even his conscience, for refusing military duty. But it is otherwise. Our lives, so far from being rich and jeweled with love and joy, are mostly preoccupied with the endeavor to avoid pain and the cause of unhappiness. If we don't give them, or at least offer them, in the company and service of our fellow men, feeling that it is better to win immortality for some great cause than a few more years for ourselves, they will be taken any way in the end by nature that gave them. This is an opportunity to join the innumerable unknown who lend glory to oblivion. Such is our thought as we contemplate the situation; and if it is not philosophy, we ask Mr. Newman to give it a name."

In Chicago there was organized in 1917 a so-called "League of Humanity" for the registration of all conscientious objectors and the securing to each of what were conceived to be his rights under the law. Mr. Cassius V. Cook was an officer and collector of fees. We remarked, July 7:

"Registration as a member of the League costs fifty cents, associate membership one dollar, active membership two dollars, payable to Mr. Cook at 143 N. Dearborn street, Chicago, Ill. We should rechristen this organization the League of Futility, since under present conditions there is no possibility of its accomplishing anything except to make its members from fifty cents to two dollars poorer, gain them the reputation of being pro-German and disloyal, and get them into trouble with the police. Because of being ill-timed, the effect of the agitation is positively harmful in its reaction against freedom of speech, and leads to a tightening of censorship, since *when a nation is at war everything must bend to military efficiency*. The hour for pacifism has gone by; these are the times that try men souls. The pacifist who keeps up his peace talk now should call himself a non-resistant content to be licked and unalterably determined to take it lying down."

October 6, 1917: "Leaving out a percentage, small or large, of sincere conscientious objectors, there remains a group or league of criminals who

could most mercifully be taken out into the bay or lake and incontinently drowned."

Subscribers were forfeited, as we knew they would be, by our attitude toward the conscientious objectors, because Freethinkers are peace advocates from time immemorial, and some were slow in adjusting themselves to conditions.

We advocated intervention in a bit of editorial verse, thus:

"Our country is the world, and all  
The tribes of men our brothers are.  
As one we stand, as one we fall,  
Where waves our banner, Stripe and Star.  
When despots work our brothers woe  
Our hands shall reach beyond the sea,  
And farthest lands our power shall know  
To guard, to succor and to free."

Here is an answer to a correspondent, August 18, 1917: "Writing the other day to a friend, we remarked that our eyes opened, almost, on a father in the uniform of his country, and might close upon sons in the same livery. And what, then, is the regret? Mainly that reaving the earth of the scourge of kaiserism did not come in our prime, so that, in the sentiment of Paine, our children might have peace."

October 20, 1917: "When a powerful and insolent nation demands a cession of territory from a neighboring country, the latter has two alternative courses, and only two—submission and war. What submission involves we may learn from the history of the last century. The Austrian rule of northern Italy (which was not conquered but ceded) up to the year 1860, and of Venetia till 1870; the German rule of Poland and of Alsace-Lorraine up to the present day; the Turkish tyranny in Bulgaria and Armenia—these make it perfectly clear. The conquerors behave on a large scale just as lesser criminals do in their petty sphere. The inhabitants of the subject land are the victims of insolent violence, of lust and rapine, at the hands of the dominant soldiery, who are all actual or possible criminals. Submission, therefore, involves the people as a whole in just that kind of suffering which debases and degrades. No man who has the power to avert it may rightly be excused for failing to do so. If submission be wrong, the only alternative is prevention; and that means war, or at least readiness for war."

A correspondent whose communication astonished us into heading it "Goodness Gracious!" rehearsed the familiar anti-war platitudes about this being a "get-rich-quick" war for the capitalists. We replied (Nov. 7, 1917):

"We print the foregoing communication because it sums up and condenses as it were in a nutshell the entire case of a particular class of opposers of the part America has been forced to take in this war. But so far as we are able to learn by inquiry, or to conclude from rationalizing on the obtainable data, each statement and each implication is founded in error. American profits were made before America went in, and the 'interests' could better afford to lose on their investments in foreign loans than to pay what they will be taxed to see America through. This is a business view. That of our correspondent is, we are convinced, the canned product of the demagogues. Let us not be deceived by cant, even though it sounds good.—Ed. T. S."

The question why America is at war we disposed of (Dec. 15, 1917) in these words:

"The purpose of fighting is to defeat the enemy and end the war, when peace automatically ensues, being a condition consequent upon the absence of strife. Our correspondent does not raise the query what Germany is fighting for. It is characteristic of the pro-German propagandist in America to sidestep that inquiry. Apparently it is taken for

granted that Germany's cause is just, and that England and America are interlopers. It might not be irrelevant to inquire into the motives and ambitions of Germany, Turkey and Bulgaria. The knowledge would supply the Allies with a definite aim, if they lack one. Leaving out the ignorant and the hebetudinous, any person who asks why America is in the fight is a pro-German propagandist, that question being the countersign of the order."

June 8, 1918: "The reckless agitators who started the cry that 'this is a rich men's war are responsible for the indiscretions that led to the arrest of Mrs. Rose Pastor Stokes, and consequently for her conviction under the Espionage act. . . . Profiteering is an incident of the war, and not the cause of it, and the government is the victim, not the culprit."

#### OUR TERMS.

In January, 1918, a correspondent requested that the editor of THE TRUTH SEEKER state his terms of peace. We replied: "As it appears that Germany continues the war in the hope of making terms advantageous to the Central empires, we should favor the Allies' stating their terms to unconditional surrender."

That was the first time, so far as we know, that the terms of Grant at Fort Donelson were cited as a model for the Allies.

#### CONCLUSION.

Such is in part the editorial record of THE TRUTH SEEKER on the war. Its news record and contributed articles were so strongly pro-Ally as to evoke the charge of non-neutrality from the start. One subscriber of long standing, for this reason declined to attend a meeting at which he expected the editor to be present. For a paper which, as we said at the outset, is concerned almost exclusively with non-political questions the record is extraordinary. And editorially it is all one way. *There is nothing to offset the patriotic utterances we have reproduced.*

And the public is left to suppose that the paper is withheld from dispatch and pronounced non-mailable because of seditious utterances. That is what we resent. Coming from private sources it would be actionable. From the source where it arises it is humiliating. If a law were to be passed outlawing Freethought propaganda and we were charged with its violation, we might plead guilty, but for this accusation there is no ground—positively none.

The Freethinkers represented by THE TRUTH SEEKER have not held meetings and passed resolutions declaring their loyalty, because their loyalty is unquestioned. Churches of more than one denomination have found it necessary to do so.

As we write this the issue for September 28 lies in the postoffice undelivered, which fact we were left to discover by complaints from subscribers. A paper so dealt with is kept in suspense. It can promise subscribers or advertisers nothing. It may even have no means of defense. In view of this condition and in a state of indignation that the loyalty of the paper and all concerned with it is construed as sedition, we have this week sought another channel for reaching the public and occupied two columns of the New York Nation with an advertisement staking Four Thousand Dollars in Liberty Bonds on four propositions—to wit: That THE TRUTH SEEKER has not attacked our Allies, has not denounced the draft, has not disparaged the war; that an issue of the paper was pronounced non-mailable on a point that has nothing to do with either of these nor with the conduct of the war. If the contrary can be established, the Red Cross gets the bonds. The method of bringing the contention to an issue—the making of what is in substance a wager—is not ideal, it is a last resort. But if we were to lose, the amount would go to a good cause; if the proposition is not taken up, we shall regard our case as established on the points involved and the charge of what is virtually sedition disproved.

As our readers already know, two numbers of THE TRUTH SEEKER were ruled non-mailable be-

cause of criticisms of societies doing religious, moral and welfare work for the army and navy. So much had come to our knowledge concerning the methods of certain of these societies that we felt justified in suggesting that support for them should be confined to their adherents. A district court, however, has given the opinion that these societies are not excluded from the terms military and naval forces of the United States. The opinion seems to us to overthrow and outlaw the secular principle of the Constitution—the thing that is called and means Americanism—but it will be respected.

But there are aspects of the affair that are disquieting. The gentlemen who pass upon the mailable of this paper are probably religious men, those of the Catholic faith predominating. Would or would not their decisions be colored by that fact? The leading Roman Catholic weekly in New York is *America*. Its editors are Jesuits. A while ago, in a sort of "side-kick" of *America* called *Catholic Mind*, appeared a list of papers which it was said should be suppressed as non-Catholic. THE TRUTH SEEKER was in the list. If the *Catholic Mind* represents the Catholic mind, would not the idea of withholding this paper from dispatch be at the front when an issue of it came under inspection? Did the idea of disciplining us originate in the Post-office Department, or did the suggestion come from outside in such a way that the officials of the department felt called upon to find a reason? Are we making vain concessions when we drop the line of comment we are informed has caused the trouble? The detained issue for September 28 was innocent in that respect so far as we may judge or imagine.

We do not write in full confidence of reaching our subscribers and the public with this presentation of THE TRUTH SEEKER'S war record. Timid, perhaps judicious, friends urge that we say nothing. That would bring us into the position of the non-resistants, pacifists and conscientious objectors we have mentioned as showing a readiness to be licked and to take it lying down.

#### Basis of National Strength.

Benjamin Kidd, in his book upon Social Revolution, has shown with singular clearness that a people's length of life depends upon its goodness; not, finally, upon its physical vigor, or its mental advance, but moral goodness. He sustains the opinion that the physical and intellectual equipment of the average Greek of the time of Pericles was very considerably higher than that of the average Englishman or American of today.

It is very possible that the Babylonians and Egyptians more than equaled us in these regards. The clew to their decay is given in the phallic symbols strewing the ruins by the Euphrates, and the abominations sketched at Pompeii. What prevented the American Indian, in possession since the dawn of time of the most abundant region of the earth, and with his great mental force, from developing a civilization which would have been abiding? What accounts for the decadence of Spain, and for the unburied corpse of China? What explains the ruin of Rome, and Constantinople, and the states of Asia Minor and North Africa? The answer is in every case the same: they perished because they fell short of goodness. No other quality could secure for them continuance in existence.

The Teutons have endured, at least until the present, in virtue of certain racial moral qualities which they developed long ago, and which have saved them from being brutalized by their own strength, and from sinking down in their stupidity. Goodness can thus arrest and turn back for nations the primal law of growth, vigor, and decline.

But if moral excellence thus sustain and advance a nation, the lack of it can occasion the intrinsic elements of its downfall. There can be no doubt of the fact that the real effectiveness of personal character lies in the strength of its ethical conceptions. Men everywhere have tried to dodge the full meaning of this thought by pouring eulogies

upon the splendor of intellectual attainments, and the manly power and beauty portrayed in great physical nerve and vigor. It has only been when they have experienced a sudden shock because of some ethical deformity coupled with enviable mental and physical activity, that they have realized the fallacy of their judgment.

That this is true of nations as well as of individuals, requires but little argument to enforce. Men did not appreciate its truthfulness until they suddenly stumbled upon the atrocious conduct of the German government. In former years their mental vision took in only the creditable aspects of Teutonic intellection. They spoke constantly of German efficiency, of the critical character of the German mind, of the sturdy quality of the German character—its thriftiness, love of social intercourse, and affection for children. Suddenly, like a thunder-bolt out of the blue, they reach the conclusion that Germany has arrived at a point of depravity hitherto unprecedented in the annals of history. That Teutonic culture was lacking in true moral vigor has been pointed out in the spirit of disloyalty which has marked the behavior of scores of Americans who were educated in German universities, and returned home to exploit their Teutonic proficiency.

Now what was the cause of this really debased condition of things in the German empire? The root evil lay in the fact that Germany's system of political science was non-moral. The idea that it was due to Rationalism and an Atheistic philosophy is about as true as saying that all morality is due to the influence of the church. The policy that might makes right is essentially unethical; and any nation that puts such an injurious conception into practice is, *a priori*, an immoral nation. The fact of its eminent intellectual attainments and signal military prowess will in no respect save it from a world's condemnation. It has built upon the wrong foundation stone. The true basis of national strength lies in the degree of a nation's development on the lines of ethical culture.

Men may reason as they please, and exalt to a place of distinction, now this fair quality, and now that, of some people in review; but if the desire to live nobly and ethically be lacking, there is nothing that the people can do to supply this vital requisite. Morality is not only the basis of national strength; it is, when rightly comprehended, the living source of a nation's happiness. It is the grandest conception in the world. It will never pay any man to set it at naught, no matter what be the nature of the *ism* under which he seeks shelter. For a nation to ignore it is perilous in the extreme; for if the world sit lightly to it at times, it quickly recovers itself when it thoroughly comprehends the enormity of the evil which lurks in the nature that would violate its claims.

There are men who pooh-pooh it at times, thinking to exhibit an uncommon cleverness in their discharge of its imperious amenities. They even wilfully defy the law in order to emphasize their vehement disregard of all ethical restrictions. But one need simply to follow the career of such men in order to appreciate the value of our contention. Sooner or later all violators of the essential principles of ethical culture meet their just recompense of reward; not simply because some human enactment has been violated—though this has its measure of offensiveness—but because the spirit of an ennobling civilization has been ruthlessly disregarded, and an element of discord and disarrangement thrust into the healthy operation of approved policies. Germany has forfeited the only basis of activity that could constitute her a great nation. There is no sense in parleying with this fact. A nation without goodness is no better than a ship without a rudder, even though the ship be praised for its magnitude and its great strength.

Men who say that there is to be a great revival of religion after the war, meaning by that a great influx of converts into the churches, are much mistaken. Some sort of change would seem to be

inevitable; but if we rightly read the signs of the times, we are disposed to believe that there will arise a new appreciation of the high value of ethical culture, conceived on lines growing out of our advanced civilization, and best suited to meet the conditions issuing out of the many changes incident upon modern ways of thinking.

### A Jewish Nationality.

Since the recovery of Palestine and the city of Jerusalem from the domination of the Turks, many Jewish rabbis and philanthropists have strongly urged the uniting of the Hebrew people throughout the world in one separate government, on the ground that they constitute a nationality as well as a religious faith.

Dr. Ben Zion Mosinsohn, in a lecture delivered before the Free Synagogue of New York, on September 22, maintained the existence of a Jewish national problem. He scouted the idea that because the Jews are diffused throughout the world and are without unity, no question of nationality can arise in connection with them. "Switzerland is a nation, but not a nationality," says he; "it is composed of four nationalities. Belgium supplies a similar instance, and Austria-Hungary, sounding like a combination of two countries, really presents nine fighting for liberty. It is more than two thousand years since Armenia lost its political unity, but wherever an Armenian may be found, the world recognizes him as such, and, in a deeper sense, this applies to the Jew."

No doubt, in a measure, this is true; but it is much less true today than it was a hundred years ago. It is a well-known fact that a process of assimilation whereby many Jewish families by intermarriage and in other ways have closely identified themselves with peoples and religions other than their own, has been going on for many years. This has tended strongly to modify the opinion which views the Jews as a nationality, and likewise has made inroads upon the judgment which conceives Judaism wholly as a religion.

Is it true that those who say that the Jews "are united only by religion make a logical mistake"? "You cannot recognize a Catholic, Presbyterian or Christian Scientist by his appearance, but you can a Jew, proving that he is a unit in something more than a religion," declares Dr. Mosinsohn. Guided by historical evidence, no one can reasonably deny that the Jew has always been characterized primarily by his religion. This has been the chief feature of his identification everywhere in the world. Whatever local government the Jews might elect to set up anywhere in the world, it would be a foregone conclusion that the Jewish religion would form the basis for such a state. One cannot conceive of a Jew apart from the Jewish religion, but it is a matter of almost daily experience with some men to meet with persons professing the Jewish faith who are quite free both in manner and in facial marks from such characteristics as are supposed to identify the people of Israel.

The real identification arises from the nature of the religion professed by the Jew—its striking uniqueness among creedal systems. It is professed by none but Jews. It is utterly devoid of the element of universality, having been originated and developed by a single body of people, and teaching customs and usages identified in a most convincing way with the rise and progress of that people. One cannot thus determine the nation to which a certain Christian belongs, for Christianity has never been bound up with a single people, as has been Judaism. The Jewish religion has never appealed to the world at large, but has always been content to measure its usefulness by the number of persons born of Jewish parentage. And this means very plainly that the chief mark of the Jew is his religion, and is so indelible in its nature that no man adopts it as his creed unless he is willing to ally himself with the people who founded it.

The logical mistake has been made by Dr. Mosinsohn. There is no way possible of uniting Jewish

people under a common government except on the basis of their religion. They form a part today of almost every nation of the earth; they are as varied in their speech, their talents and their personal characters as are the rest of the inhabitants who claim the same allegiance. There is such a person as an English Episcopalian, an American Episcopalian and a Canadian Episcopalian; they are all Episcopalians, but they are not all Englishmen. The religion may make them one, but their national traits are different. So likewise with the Jews. There is the English Jew, the Hungarian Jew and the Russian Jew. The religion may make them one, but their national traits, never.

The efforts now being made by prominent Jewish leaders to bring about the establishment of a distinctly Jewish state in the country of Palestine are unfortunate. It will mean simply a decided setback to that process of assimilation between the nations professing the Hebrew traditions and those of other religions, which has long been in progress to the benefit of the Jews themselves. To isolate a people on the score of their religion cannot be other than a mistake. There is nothing so detrimental to the assurance of substantial progress as to immure a people in the vain imaginings of a tribal religion. It carries with it a prophecy of death, not of life. It opens up no broadening vision, which cherishes a love for mankind in general, whether professing theological dogmas or not. It narrows the scope of one's influence and draws a deadly line of demarkation between classes of believers, dividing sympathies and affections, to the manifest detriment of all sincere human intercourse and the further discovery and dissemination of truth.

Nothing could be more advantageous to the Jewish people than to allow the spirit of intermingling with their co-nationalists (which is now being exhibited by many of them) to go on increasingly. Why emphasize a religion which is being forsaken by many of its former devotees, by giving it a fixed home and more pronounced character, under the conditions of a newly-established state government? This is undoubtedly the true meaning of the enterprise. The policy is a divisive one. The need today is that the peoples of the earth be brought together in a closer bond of sympathy and good-will and not that individual bodies of religionists or other compacted groups of men shall strive to give more definite form and character to their separate purposes and ideas. Zionism is a mistake. It is wholly out of accord with the essential needs of the times.

### Two Pretenders.

The Boston *Traveler* had the following in an editorial on Tuesday, September 17:

"If President Wilson made a speech in which he uttered the following twaddle, what would we say:

"Remember that you are the chosen people!

"The spirit of the Lord is descended upon me because I am the emperor of the Germans!

"I am the instrument of the Almighty! I am his sword, his representative!

"Disaster and death to all those who resist my will!

"Disaster and death to all those who resist my mission!

"Disaster and death to cowards. May all the enemies of the German people perish!

"God orders their destruction and God commands you through my mouth to do his will.

"Yet those words were addressed to 'His Army of the East' in December, 1914, by William II., the Great I Am of the German Empire."

Now let us compare with this imperial speech the attitude of Pope Benedict toward the world. The pope insists that he speaks for God and that God answers his prayers. Cannot one picture the pope making a speech to Roman Catholics almost word for word with the kaiser's insane or idiotic mouthings? Here is what Benedict would say:

Remember that you are the chosen people, the only ones to be saved!

The spirit of the Lord is descended upon me, because I am the Pope of Rome!

I am God's representative upon earth, and to please him you must do as I command you!

Hell and damnation to all those who refuse to obey me!

Hell and damnation to all those who do not go to the Roman Catholic church!

Hell and damnation to all Protestants. May all those who doubt my infallibility or deny my God-given mission perish in the flames of hell!

God orders their destruction, and God commands you through my mouth, and the mouths of my priests, to support my church against the whole world!

I would respectfully ask, wherein is the speech of the kaiser different from the teachings of the popes of Rome, in spirit? Is there not the same assumption, the same arrogance, in one as in the other? Does one claim more than the other?

If one has the right to say of the German people: "The poor slaves of Germany have to stand for that sort of thing. It is part of the price they must pay for the kind of government they are fools enough to live under" (same editorial), why cannot we say as well of Roman Catholics: "The poor slaves and dupes of Rome have to stand for that sort of thing. It is the price they must pay for the kind of religion they are fools enough to have faith in"?

It is hard to comprehend how the people of Germany can believe in the kaiser, or how anybody in the twentieth century can believe in the pope of Rome.

L. K. W.

### Rupert Brooke, Soldier-Poet.

There have been multitudes of names in the tale of the heroic dead of this great war which could be said in sober truth to be a loss to their country; but few are associated with greater pathos than the career of Lieutenant Rupert Brooke, the soldier-poet, who laid down his life for England at Lemnos. For many saw in this high-minded young man the hope of a continuance of a noble poetic tradition, and watched with fascination the opening of what promised to be a great and memorable career. It is very tragic irony which closed in the war the years of earnest study before the great task for which they were to fit him had been well begun.

The feelings of Rupert Brooke's admirers must be like those of the survivors of a shipwreck when, the morning after the storm, they contemplate the relics that the capricious sea has spared from the rich contents of the sunken ship. Their joy at the sight of each relic is insufficient to compensate for the sad memories it awakens of equally precious treasures lost. Nor is this feeling attributable merely to the fact that an early death has snatched from us a poet of genius. Many such might pass without exciting these keen feelings of regret. The world would be grateful for what it had received, and would not concern itself with speculations as how much greater might have been their achievements had more time been allowed them. But no one, in the case of young Brooke, can banish the thought of what might have been, of the future that was denied him.

"There are only three things in the world," said Rupert Brooke; "one is to read poetry, another is to write poetry, and the best of all is to live poetry." How he did all three things triumphantly is seen in the volume of his "Collected Poems and a Memoir."

Rupert Brooke's short life was packed with experience. He assimilated culture at Rugby and Cambridge, and he traveled extensively. When the calling bugles of England sounded, he never hesitated. He took part in the expedition to Antwerp, and sailed for the Dardanelles. Now he lies in Lemnos, a fitting grave for a poet, the guerdon of a brief and happy life.

This heroic young poet, for whom the meteor flag of England had such a fascination, was at heart as pagan as a Greek of the classic period. The man for whom the passing hours had such possibilities of joy or sorrow was conscious always that they could never return. Young as he was, he realized "the sense of tears in mortal things." In the most exultant moments of life he was conscious of the shadow of death:

"And has the truth brought no new hope at all,  
Heart, that you're weeping yet for Paradise?  
Mid youth and song, feasting and carnival,

Do they still whisper, the old weary cries?  
Through laughter, through the roses, as of old  
Comes Death, on shadowy and relentless feet,  
Death, unappeasable by prayer or gold;  
Death is the end, the end!  
Proud then, clear-eyed and laughing, go to greet  
Death as a friend."

Again and again the young poet reverts to the working of this Nemesis. In many a lovely line we catch hints at the secret fear which was at the core of the Greek conception of life, this pagan antipathy to that physically repulsive for which there was no consolation. His sympathies were ever with the youth who feels in his blood the hunger of an unshaped desire and revolts against Fate which would tame it. Listen to this beautiful sonnet:

"Breathless, we flung us on the windy hill,  
Laughed in the sun, and kissed the lovely grass.  
You said, 'Though glory and ecstasy we pass,  
Wind, sun, and earth remain, the birds sing still.  
When we are old, are old.' 'And when we die  
All's over that is ours; and life burns on  
Through other lovers, other lips,' said I,  
'Heart of my heart, our heaven is now, is won!'"

'We are Earth's best, that learnt her lesson here.  
Life is our cry. We have kept the faith! we said;  
We shall go down with unreluctant tread  
Rose-crowned into the darkness!' Proud we were,  
And laughed, that had such brave true things to say,  
—And then you suddenly cried, and turned away."

He was saturated with poetry, and translated the poetry into action. How fine was the inspiration that prompted him to request that any money that he left should be divided among three of his fellow-poets. "If I can set them free," he said nobly, "to write the poetry and plays and books they want to, my death will bring more gain than loss." It reminds us of Shelley shielding Byron's body from an armed Italian. "I cannot understand it," exclaimed Byron, afterwards referring to the act, "a man to run upon a naked sword for another."

Idealist though he was, Rupert Brooke had a keen zest for life. "Is there anything better," he asked, "than sitting at a table and eating good food and drinking great drink and discussing everything under the sun with wise and brilliant people?" He was only too happy in his friends, and he has written some delightful things of friendship:

"There is nothing in the world like friendship. There is no lust in it, and therefore no poison. It is cleaner than love and older; for children and very old people have friends, but they do not love. It gives more and takes less, it is fine in the enjoying and without pain when absent, and it leaves only good memories. In love all laughter ends with an ache, but laughter is the very garland on the head of friendship."

There are smiles as well as tears in the book. Brooke would write "limericks" for his friends, and was fond of a good story. He repeated one that Julian Grenfell told of a private soldier who had been fighting from Mons to Ypres, and was asked what he thought of his experiences. The private said: "What I don't like about this b— Europe is all these b— pictures of Jesus Christ and his relations, behind bits of b— glass." Brooke's commentary was characteristic, when he added: "It seems to express perfectly that insularity and cheerful Atheism which are the chief characteristics of my race."

Sometimes the smiles and tears are very near, as in the poem on a dog, who did what he wanted "for a day," which he made a red-letter one. "He fought with the he-dogs, and winked at the she-dogs," and raised Cain. Then:

"When the blood-red sun had gone burning down,  
And the lights were lit in the little town,  
Outside in the gloom of the twilight gray,  
The little dog died when he'd had his day."

Such brief quotations only partially illuminate the genius of the brilliant young scholar who contemplated twentieth-century England like a youthful visitor from another planet. The Great War wrought a change in Rupert Brooke, and afterwards he sang with richer inspiration. In his later poems he showed more passion. In his noble way, and as though he knew his own fate, he wrote a beautiful sonnet, which must remain his own proper epitaph:

"If should die, think only this of me:

That there's some corner of a foreign field  
That is for ever England. There shall be  
In that rich earth a richer dust concealed;  
A dust whom England bore, shaped, made aware,  
Gave once, her flowers to love, her ways to roam,  
A body of England, breathing English air,  
Washed by the rivers, blest by suns of home."

MIMNERMUS, in the *London Freethinker*.

### The Matter of Divine Law.

To avoid war, we must destroy its cause. The labor of the Rationalist should be to show that while the immediate cause of this worst of wars is autocracy, the primary cause of autocracy is religion.

The autocrat is orthodox; he takes the Bible literally. He believes that kings of God's chosen people were divinely directed to commit the worst of crimes in pursuit of power. The autocrat, in pursuit of power, concludes that he is divinely directed, and follows the laws he asserts were given to the Bible kings.

In 2 Kings, chapter ix, he reads that the Lord anointed Jehu king of Israel, and told him to smite the house of Ahab.

We no longer punish the son for the crime of the father. The Lord and Jehu did. In chapter x Jehu directs that seventy men of Ahab's family be beheaded. The seventy heads were brought in baskets; after which Jehu denied what he had done, just as the autocrat now does (Verse 9): "I conspired against thy master, and slew him; but *who slew all these?*"

Then, as if admitting the act, he slays more (11): "So Jehu slew all that remained of the house of Ahab, all his great men, his kinfolds, and his priests, until he left none remaining."

Still bloodthirsty, he met forty-two brethren of another king, Ahaziah, and "slew them at the pit of the shearing house." Then he went to Samaria and "slew all that remained of the house of Ahab . . . according to the saying of the Lord which he spake to Elijah. Then, disliking the Baalites, who were created by the Lord for some unknown reason, Jehu pretended to join them and assisted in their rites, then smote every one of them. All the autocrat's preachers learned this lesson; then taught the people that their monarch was divine and should kill all peoples whom he disliked, or when he wants their lands:

"Now we understand why the other nations pursue us with hatred; they do not understand us. So were the Jews hated in antiquity, because they were the representatives of God on earth."—Prof. W. Sombart, *Handler und Helden*, page 142.

See "Gems of German Thought, by Wm. Archer, page 78." Then these expressions from preachers:

"God has chosen the German people."—De Preuss.

"Germany is chosen, for her own good and that of other nations, to undertake their guidance."—H. S. Chamberlain.

"God has taken the German nation under his care or in any case has some special purpose in view for it."—Pastor Lehmann.

"World mission—that of imparting to the other peoples the achievements of its Kultur, so that all lands may be filled with the Glory of God."—Pastor Hennig.

"We shall permeate, in the name of God, a world which has become poor and desolate."—Pastor Rump.

"This German mission is: to look after the world."—Pastor Traub.

"Germany the center of God's plans for the world."—Pastor Lermann.

"A Jesusless horde, a crowd of the Godless, are in the field against us. May God surround us with his protection . . . since our defeat would also mean the defeat of his son."—Pastor Rump.

As the Lord gave Canaan to the Jews, so he gave Belgium to the autocrat, the land to be earned by killing the people.

"When thou comest nigh to a city, . . . and it make the answer of peace and open unto thee, then all the people therein shall be tributaries, and serve thee. And if it make no peace, thou shalt besiege it, . . . and smite every male."

King Menahem knew this divine law, and followed it. "Then Menahem smote Tiphshah, because they opened not to him, . . . and all the women therein that were with child he ripped up."—2 Kings, xv, 16.

"So Joshua . . . utterly destroyed all that breathed, as the Lord had commanded." "Go and smite Amalek, slay both man and women, infant, ox and sheep. . . . And Saul smote the Amalekites, and utterly destroyed all the people."

"And David smote the land and left neither man or woman alive."

Higher criticism rejects the Jewish horrors; but our people do not know the Bible. When they do, they will discard it. If not, we are doomed to frequent slaughter, outrage and destruction. By chance, Hosea was right: "My people are destroyed for lack of knowledge." This is evident: Those who sanction the autocrat believe in Moses and Elijah.

Chicago, Ill.

Digitized by Google

C. F. HUNT.

## NOTES AT LARGE.

The Rt. Rev. Charles Gore, bishop of Oxford, who is now in this country, preached a sermon recently in Trinity church, New York, in which he termed the two characteristic virtues of Christianity humility and charity. In order to lend force to his argument, he quoted the words of St. Bernard, who defined humility as "the truth about ourselves." Like many another Christian utterance, this statement of the English bishop cannot be proved by experience. No religion that has figured extensively in human affairs has shown less of the spirit of humility and of disinterested charity. Its boast that it alone is the true religion exposes it to the charge of pride and arrogance. Its tacit condemnation of all those who do not approve of its dogmas and usages, and its settled purpose to propagate its errors directly in the face of truth, can scarcely be looked upon as qualities that share in the beauty of humility and charity. The world has heard a great deal about Christian charity; but this, like many another high-sounding term of piety, is devoid of valuation when common daily events demand the proof. The baneful perversity of many Christian believers when they desire to assert the superiority of their position above that of other men, is simply notorious; and as in the past, so now, it is doing great harm to the spread of truth and righteousness, and hindering the progress of right thinking and honest living, as nothing else hitherto has done. A humility and charity that declare themselves only when in the presence of conditions that are plainly harmonious and concordant, cannot honestly be spoken of as truly expressing the sublime motives which form the characteristic basis for those splendid virtues. If humility be to know the truth about oneself, then Christianity is not evidenced by such a virtue; for it is plain to all men, that though the religion of Christ has been in this world for more than eighteen hundred years, it still is lamentably ignorant of its true self, otherwise men by the hundreds would not keep writing books the better to inform the world what that religion honestly means. A religion that persecutes the helpless, coerces the indefensible, and robs man of his privilege of choice, can no more claim to be humble and charitable than can the mountain torrent which in its eager rush sweeps everything before it—the good along with the bad, the honest Freethinker with the hypocritical religionist.

An illustration of spiritual pride has just come to the attention of government officials in the case of the army chaplains at Camp Sherman, Ohio, who have made a protest against the regulation depriving them of the insignia of their rank in addition to the bronze cross on the collar. The War Department has sent to the chaplains' school at the Camp an officer of the inspector-general's department to investigate the protest, and the commissions of a number of student chaplains have been held up pending the report of the inspector. Experience in the overseas forces has revealed that men in the ranks have hesitated about availing themselves of the solace of spiritual assistance because of the chaplains being superior in rank. Some men speak of humility as a Christian virtue. It is plain that our soldiers do not think so; for ministers that are more concerned about their military rank than about the kindness they might impart, are inculcating, not lessons of cheerful resignation and of hope, but, on the contrary, lessons that speak of personal gratification and individual pride. The church has many lessons to learn; and if they can be acquired by prayer, it should at once send up a petition for the grace of modesty.

Philadelphia newspapers report an "attack on the automobile of Mr. and Mrs. Wager-Smith of Lansdale because it was used to take the owners to church on a gasless Sunday. Somebody let the air out of the tires of the automobile as it stood



THE KAISER TALKS TO HIS GOD.

(FROM THE TRUTH SEEKER, OCTOBER 3, 1914.)

before the church, and attached to the car a sign reading: "Why don't you walk? The air will do you good." Mr. Wager-Smith was also accused of being a slacker. The owner defended the use of the car on a gasless Sunday because his wife had rheumatism and couldn't walk. He said nothing about the alternative of her spending Sunday at home. New York's most conspicuous offender against the no-gas Sunday rule was a minister, the Rev. Mr. Straton, and we heard that several of the clergy asked for exemption so they might use their automobiles. Religion is loath to surrender its privileges. Last winter, during the fuel shortage, when people were burning their furniture to keep from freezing, an uptown cathedral was keeping open and consuming ten tons of coal a day, so the papers reported.

When the watchmen on the towers of Zion, which is to say the Postoffice, began picking on this paper, and had us guessing what was mailable and what not, a friend looked it over and told us that Postmaster-General Burleson had probably observed that we did not run his notice above the heading on the front page. The notice was at once supplied, albeit without confidence that the paper would get by the army chaplains; and the first number carrying it was suppressed! Now another friend tells us we are not running a Liberty Bond notice in large type. We never imagined our readers needed to be exhorted to buy bonds and stamps, though we have been running letters from the Treasury Department every week. Still, if large type can add energy to the sentiments of patriotism which inspire the breasts of Rationalists, it is at their service; and may it not prove a jinx. THE TRUTH SEEKER has not felt competent to tell its subscribers what they ought to do. This hand has never, to the best of our recollection, written the words: "Our readers are advised," etc. We have ourselves purchased bonds, just as our boys enlisted in their country's service, because it was the only thing to do. We repeat our slogan touching the Liberty Loan and the Red Cross—"BILLIONS FOR BONDS, MILLIONS FOR MERCY."

A Freethinker, Charles L. Abbott, speaks in the *St. Paul Pioneer Press* as follows:

"The man who does not stand by President Wilson in this war is, in my judgment, unworthy to be an American citizen. But this does not mean that the President is not subject to reasonable criticism. For example, I do not think the President, either in war or peace, should

issue Thanksgiving proclamations or appoint days of prayer. Let the people pray and be thankful as much as they like; what I object to is being instructed to do so by the Government. Other people's relation to God is a matter with which Presidents, governors and legislatures have no legitimate concern, and they should keep their fingers out of it. If the government may tell me to pray, give thanks and observe the Angelus, it may also tell me to sprinkle myself with holy water and go to confession. Even as a war measure there is no justification for any of these things. The Constitution says that the President shall be commander-in-chief of the army and navy, but it nowhere makes him superintendent of religion. The government should confine itself to secular affairs."

Line upon line and precept upon precept are wanted to make the patriotic religionist understand the secular position—that religion is and ought to be, as our Constitution makes it, a thing apart from government in the United States. To call this recognized fact to the attention of President and public is a form of constructive criticism offered with the intent to increase the efficiency of military and naval forces, since time, strength and money diverted to religious observances are subtracted from the total that should be given to winning the war. Could any proposition be plainer than that?

Supplementary masses of solemn high requiem were sung September first in New York's 388 Catholic churches to assist in securing repose of the soul of the late Cardinal Farley. We have been able to secure no information as to the exact number required to free a cardinal's soul from purgatory, and set it on a clear road to heaven. It would at least seem that the number must be large, judging from the requiems that have thus far been sung for this praiseworthy purpose; but here is the point of importance: If it takes some five or six hundred masses to cleave the purgatorial chains of a "holy" cardinal, how many masses will it require to accomplish the same blessed work for the everyday man, who makes no pretense to piety? We shudder to contemplate the reckoning. And just think of the enormous expense! Blessed are the rich, for they shall inherit the kingdom of heaven!

The beatific vision of a union of world religions presents itself to the *New York Evening Mail*, and it exults:

"The growing harmony among religions under the impulse of a common high purpose is one of the inspiring features of this war. For the first time in history the world beholds the astonishing spectacle of Shintoism, Buddhism, Confucianism, Judaism, Christianity and Mohammedanism aligned for the vindication of the liberties



of the world. Japan, China, the Mohammedan world under the British flag, and four of the most powerful Christian nations in history stand side by side against a moral and political principle which does intolerable violence to every sentiment of humanity."

They stand side by side against two of the biggest Christian nations on the globe, one Protestant, the other Catholic, with a Mohammedan nation as ally. We read daily that this is a war of Christian civilization against the other sort, but what becomes of that notion when representatives of Shinto, Buddhist, Confucian, Judaic, Christian and Mohammedan civilization are with us? Perchance we shall some time learn to speak of civilization without giving it a religious prefix, Christian or other. The component parts of civilization are society, culture, science, education, none of which, like religion, can flourish amidst barbarism and savagery.

Appearing editorially in the *Omaha Bee*, the appended paragraph refers to a matter with which we are not conversant:

"The efforts of the Vienna conspirators to make the pope an accomplice in their plot of international burglary will shock Catholics and churchmen generally throughout the civilized world. His holiness earnestly desires peace, but no one will accuse him of aspiring to share with the Teutons any of the shame they have brought to civilization."

Time was, according to the Catholic press, when the pope had hopes of sharing what are now characterized as the international burglaries of the Central Powers. That he is now ready to say with Jacob, "Unto their assembly, mine honor, be not thou united," is no cause for surprise, even if such is the fact. A union with them now is a union with shame and defeat; and his holiness is not lacking in powers of observation.

We haven't noticed it in the dispatches, but the *Sioux City Journal* says that much of the recent fighting in Palestine "has been near Armageddon, the place which, according to scriptural prophecy, was to witness the last great battle before the millennium." The newspaper adds: "Armageddon will be the last stand of the Turks against the religion and civilization which fights that right may prevail." Maybe so, and maybe not. In this war for civilization the same religion, if religion is involved, is fighting on both sides of the principal fronts, and "the last great battle" will not take place "near Armageddon," where there is hardly a skirmish line compared with Picardy, Flanders and Verdun, many thousands of miles west. It is an unkindness to "scriptural prophecy" for the *Journal* to direct attention to the word and its fulfillment in this war.

The kaiser visited Mannheim to elevate the morale of the inhabitants by his presence and example, and so hearten them up. An allied bombing plane appeared in the sky, and he at once betook himself to the cellar. It recalls Mark Twain's Oakland minister when the earthquake came. The minister told his congregation they could nowhere be safer than in the house of God; then as the violence of the disturbance increased he made an exit through the window, saying: "Stay where you are; the outside is safe enough for me."

The New York postoffice advises that The Truth Seeker for September 28 is "nonmailable." No reason is given, or imaginable.

### The Soldiers' Hereafter.

Certain Christian people seem very solicitous about the future abiding-place of the many soldiers who have met death upon the field of battle. They find it impossible to concur in the opinion that men who have died so valiantly to preserve their country's honor should pass into the abode of the lost, commonly known as hell. Even though they be laden with accumulated years of sin, their form of death takes on all the qualities of martyrdom, which in itself is a prophecy of a joyful resting-place in

the land beyond the river. Such persons, relying upon the extreme goodness of God, feel convinced that the heroic soldier who has sacrificed home, friends, and even his own life, to preserve his country against the onslaught of cruel and wicked enemies, will, at death, pass directly to the glorious heaven prepared by God for those who love him and serve him faithfully.

There are many, however, in the churches who are convinced that the teaching of the Gospel will not bear this interpretation. When they think of the sublime perfections of God, and the inestimable purity which characterizes the realms of the redeemed, it does not seem possible to them that a more or less guilty soul could be admitted into the presence of deity without undergoing a certain degree of purgation in a state of existence lower than the heaven of angels and saints. Men of most pronounced Protestant opinions are now advocating the need of an intermediate state—a sort of evangelical purgatory—prayers for the dead, and even requiem communion services, specially offered for the repose of the souls of the men who fall fighting on the fields of war. It is in view of this new theological divergence of Protestant religionists that an un hoped-for stimulus has affected the ranks of Romanists, who entertain hopes that their church will be the greatest ecclesiastical gainer of all, as a result of the war.

Now why should people feel such touching concern for the after-death abode of the soldiers in the present war, when one recalls the many millions of human beings who have already died, not only on the field of battle, but as the result of earthquakes, tornadoes, shipwreck, lightning, hurricanes, fire, all of which are looked upon, at times, as visitations from an omnipotent God? It is no new thing for men who bear the uniform of the soldier to perish by the thousand in some gigantic military exploit. The future of one thus dying calls for no more commiseration, sympathy, or explanation than the many thousands of harmless men, women and children, who surrendered their lives in the destruction of Mt. Pelée or Guatemala.

The significant thing, however, about all this consideration is this: Why is it, that after God had vouchsafed to mankind a revelation of himself and his divine purposes, and that revelation had been believed in and practiced by millions of people for more than eighteen hundred years, Christian people, in the twentieth century, are yet wholly ignorant of what becomes of their dead soldier boys, who yield up their lives under the stress of battle? Life, all men know; but death, and what may be beyond, no man knows, at least this seems to sum up the real value of the Christian revelation.

The mystery of death involves one of man's greatest perplexities; yet nothing that the church has produced in the way of explanation, has in the slightest degree tended to solve the puzzle. Christian people are constantly debating the question as to what becomes of the church's dead, without reaching any conclusion that would satisfy the least speculative of thinkers. Romanists have their theory, which includes pardons, purgatory, masses and prayers for the dead, heaven and hell. All of these except the last two are rejected by the great body of Protestants. Hell no longer fills the prominent place that it once occupied in Protestant theology; nor is heaven now viewed as in the past, with its pearly gates, its streets of gold, and its river of crystal.

The nature of the resurrection body is still a subject of earnest debate among all theological scholars, as well as that much-mooted inference of conditional immortality. It is the impression prevailing among thousands of believers that the biblical revelation is so highly unsatisfactory that the truth regarding the dead will never be known unless science discover it. What, then, is the value of God's revelation to man concerning the things that shall be hereafter? It seems reasonably plain, even judging from the teaching of the churches, that no revelation touching the so-called four last things—

death, judgment, heaven and hell—exists anywhere in the world today. There are theories innumerable, but what have theories to do with a divine revelation? If God has spoken, the matter ought to be eminently clear, without a doubt or confusion. Conditions could not be worse, or speculation more rife, if God had never been heard from.

The inquiries that are being made today about the last things arise, not from even a partial knowledge, but from ignorance. When men feel obliged to speculate concerning the goodness of God, and to wonder whether his eternal wrath extends to the heroic soldier dying for his country's good, it is only too obvious that they have no facts upon which to rely, and are groping like blind men in the dark. The question asked by Mr. W. T. Ellis, the Presbyterian elder, as to whether a soldier, dying for his country, atones for his sins, meets with no convincing answer in the theological scheme of Christianity. It is as vain an inquiry today as it was eighteen hundred years ago; and the supposed Christian revelation has done absolutely nothing to clear the air of mystery that has always surrounded this and kindred investigations.

Mr. Ellis is impressed with the religious speculations which he claims are engaging the attention of the soldiers and religious people everywhere, as evidence that the war is stimulating thought upon the profoundest themes. But is it not a matter for wonderment that such a state of thinking should exist, seeing that for hundreds of years certain men have claimed that on all these profound themes "Almighty God" has spoken definitely and finally, and that nothing can be added to or taken from the perfection of that revelation? Why Christian thought should require stimulating in the presence of divinely revealed truth is one of the inquiries which the philosophy of supernaturalism can alone answer.

The religious speculations of today make it abundantly plain that Christianity has added nothing to the world's store of information, regarding the future life of man. And yet there are those who, knowing this to be true, continue to place their trust in the broken reed of Christian belief and practice.

### THE LETTER BOX.

E. W., New York.—Yes, a copy of THE TRUTH SEEKER'S mailing list disappeared mysteriously from the office of the binder and mailer. That it was abstracted by some "agent" is a violent supposition.

LIBERTY LOAN COMMITTEE, Second Federal Reserve District.—The advice of your circular, "Hold Your Liberty Bonds," will be observed by us unless some one who wants to win them for the Red Cross does so under the terms of our advertisement in the *Nation*. By the way, that advertisement set us back \$60—which would have bought a bond and two stamps had we not been forced to spend it in vindication of the patriotism and loyalty of THE TRUTH SEEKER, impeached without cause.

J. D. T., M. D., Massachusetts.—The clipping proves what we have contended, that the church is the last to obey any suggestion or regulation that touches its prerogatives. So with influenza raging in Boston the Catholic churches disregard the request of the secular authorities that no meeting be held, on the ground that Catholics "would consider the omission of the regular Sunday masses in the light of a further catastrophe." More likely the majority of Catholics would regard it as a welcome relief, or as one of the compensations for the grip. It is business that keeps the churches open when gatherings are dangerous.

B. A., New Jersey.—We were doing work for the Red Cross on the publication day of the last TRUTH SEEKER that was suppressed up to date, and having been honored by being named on the Fourth Liberty Loan Committee in our neighborhood might have worked for that cause also except for depleted morale and preoccupation caused by the event. We had to leave the serving of the country temporarily to the lads on the other side. We could at least sit in the home that most of the cheer has been taken out of and look at their pictures and the service flag in the window, and at the picture of their grandfather in army blue, holding his ancient piece at parade rest; and think about this "sedition" charge—how it might be laid against citizens whose ancestral blood had soaked American soil from Bunker Hill to Bull Run, at the instigation of hyphenates whose American history dates from the landing of the ship that brought them over. The mood so induced was fitted for serious contemplation, not for selling Liberty Bonds.

## BLASPHEMY AS IT IS IN LAW.

How an Enlightened Christian Judge Might Charge the Jury in a Pending Prosecution.

BY THEODORE SCHROEDER.

One American court has held that laws against blasphemy are not inconsistent with constitutional provisions for religious liberty.<sup>1</sup> Another has held that such laws are not in conflict with constitutional guarantees for freedom of speech and press.<sup>2</sup> Elsewhere these decisions have been elaborately criticised by me. Once they have been overruled.<sup>3</sup> A conclusion having been reached that blasphemy laws are constitutional, we come naturally to ask: What are the criteria of guilt for criminal blasphemy?

Under the old common law of England, any denial of any part of the official conception of Christianity was held to be blasphemous. A judge who could now enforce laws against blasphemy might quite logically conclude that blasphemy must still be interpreted according to the common law as that was enforced before the American Revolution. This is theoretically in accord with some aspects of legal logic, and yet I think it unlikely that present-day courts would combine the courage and the inclination to follow legal logic to this extent.

On the other hand, it is also quite possible that a judge would hold that, although our constitutions did not destroy blasphemy laws, nevertheless, our guarantees of liberty compel a change in the judicial conception of blasphemy. This change in the criteria of guilt would then be brought out in the instructions given to the jury engaged in trying a person accused of blasphemy. The following requests for instructions to a jury were prepared as in part meeting such a situation. They can also be useful as suggestions which, with appropriate modifications as to detail, could be used in any blasphemy case that might hereafter arise. What follows does not in all particulars present my own views of what a judge should say about blasphemy. The effort has been to frame up a set of instructions such as a liberal-minded Christian judge might actually use.

### General Considerations.

In every case the court and jury must be guided by the law. In a case of blasphemy two sets of laws are applicable and must be construed together. I refer to the constitutional law defining the liberty of citizens and the statute law providing a punishment for blasphemy. Since this statute does not define blasphemy, we are at the first compelled to refer to the common law of England to ascertain the meaning of the word "blaspheme," as that meaning was fixed by English judicial decisions existing when this language was imported into our statute. It is here that a conflict with our constitutional guarantees of liberty must be avoided.

Under the English system of government, prior to our American Revolution, there was a union of Church and State. The conception of official Christianity varied according to changes in the Christian sects which were at different times recognized as the State Church, or approved by royalty. During much of that time, also, the king was believed to rule by divine right. Under that system it was then held that the denial of any part of the official conception of the Christian religion was blasphemy. Our constitutions were designed to put an end to that theory of government and to that conception of blasphemy. To accomplish this end, our written guarantees of liberty were adopted into our fundamental law. In consequence, Christianity is no longer a part of the law of the land, as formerly was the case.<sup>4</sup>

### Constitutional Guarantees.

For the present purpose, three of our constitutional guarantees of liberty need to be taken

into account, because each of these is a limitation upon the prior theory of government, and now operates to modify the former meaning of "blasphemy." The three constitutional guarantees may be briefly described as follows:

First.—By express terms our Constitution guarantees religious liberty, which includes a separation of church and state, as well as liberty of speech and of the press upon religious subjects.

Second.—Equality before the law in the exercise of these liberties, without reference to what may be the citizen's opinions about religion.

Third.—"Due process of law" in the conviction of those charged with crime. So far as that guarantee is applicable to a case of blasphemy, it also requires an equality of right, and it means that the criteria of guilt (that is, the standard by which we determine whether a law has been violated) must be created by the law-making powers, and must be fixed and certain in its definition of what is permitted and what is prohibited. That definition must be so certain in its meaning that men of ordinary intelligence cannot fail to understand it, and by its application to agreed facts must reach an identity of conclusion as to just what is prohibited and what is permitted. It is these constitutional provisions which compel us to modify the common law conception of blasphemy.

### Criminal Intent Necessary.

Under the former English system of government, with its rule by divine right, any denial of the official conception of the Christian religion was in effect a denial of the king's source of authority, under which he claimed to rule by divine right. Therefore, every denial of orthodox religion was construed as a menace to the existing government. Thus blasphemy was sometimes considered a sedition against God, as well as his earthly government; a treason higher than statutory high treason. Later, when this theory of government was waning, blasphemy was only a sort of lesser treason. Then the man who denied any part of the official religion was conclusively presumed to be an enemy of a government which adhered to that religion and ruled as vicegerent for its god. Therefore, and because of the excitement of the times, if any one denied any part of the official religion, a criminal and treasonable intent was necessarily inferred as a matter of law. Under our theory of government and our constitutions no such presumption of attack upon the state or injury to the king or his minions or his successors can now be indulged in by a court or a jury. Our constitutions forbid that. All constructive crimes and mere constructive criminal intents are here prohibited.

Now there can be no crime of blasphemy without an *actual* criminal intent, and that intent must be proven like any other fact. Nothing is criminal in itself which admits of a lawful defense. Under the old common law there was one exception. The expression of certain unpopular opinions was formerly held to be criminal in itself. In this respect our constitutions have put mental offenses on the same footing as other crimes. The religious liberty and freedom of speech guaranteed by our constitutions allow this defendant to express any opinion he pleases upon the subject of religion except when he does so with a criminal intention, as that will be hereinafter defined to you. It follows that, now, no words that merely express a denial or condemnation of Christianity can be a crime in themselves. Some special and legally forbidden evil intent must exist, and its existence is not to be necessarily inferred, as formerly, merely from the use of anti-Christian words as such.

### Free Speech Defined.

It was to prevent the future punishment of constructive intellectual crimes that our American constitutions guaranteed freedom of speech and of the press. Before going further into the modification of the blasphemy laws, such as was accomplished

by our constitutions, I will read to you some of the material portions of the constitution of Connecticut.

"The exercise and enjoyment of religious profession and worship, without discrimination, shall forever be free to all persons in this state, provided that the right hereby declared and established, shall not be so construed as to excuse *acts* of licentiousness, or to justify *practices* inconsistent with the peace and safety of the state."

Construing this in connection with another provision that will be read in a moment, it is plain that the exercise and enjoyment of religious profession without discrimination means that every person has the right under the constitution to profess any opinion whatever about religious subjects. However, this shall not be so construed as to excuse, under the pretense of religious conviction or duty, any *actual* licentious practices or to justify conduct *actually* inconsistent with the peace and safety of the state. This last part of the constitutional provision is meant to protect the public only against any *actual and material injury*, and means that religious convictions shall not be made a cloak or constitute a legal defense for actual unlawful licentiousness or for committing actual and material injury, as has been attempted.<sup>5</sup>

This foregoing provision of the constitution must be construed in connection with Sections 5 and 6 of the Connecticut bill of rights. Section 5 provides that "every citizen may freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of that liberty." And Section 6: "No law shall ever be passed to curtail or restrain the liberty of speech or of the press." This gives every one the right to express his sentiments, whatever they may be, even about "God" or our conception of God, except it be done with criminal purpose, as hereinafter defined.

I charge in this connection that the defendant's responsibility for the abuse of that liberty is limited to an *actual* abuse, and cannot include mere constructive abuses. This means that you must find that the defendant designed and intended by his speech to incite others to the infliction of some unlawful, actual and material injury upon some one and that his words were appropriate and did produce an overt act for the accomplishment of that end.<sup>6</sup>

The freedom of speech which is guaranteed to this defendant and all other persons under the constitution means that he has the right freely to express his opinion upon the subject of religion in any of its aspects or details, being responsible only for *actual and material injuries resulting therefrom*. If he purposely incites any one to the commission of a breach of the peace or other crime, he may be held criminally responsible as an accessory to such resultant criminal act; or he may be held to respond in damages in an appropriate civil action, if his words are shown to have produced such actual and material injury. In such a case, the fact that this actual injury was the product of his convictions about religion is no defense. These are the only limitations upon freedom of speech and press which are permitted under our constitutions.

### What Is Not Criminal.

Under our constitutions, this defendant cannot be called upon to answer for any opinion which he may hold upon the subject of religion, whether right or wrong, whether true or false. For his private judgment and private opinion, no man is under our laws answerable, no matter how erroneous or injurious you may consider his opinions. For mere opinions no one can be punished.

Under our constitutions, this man cannot be punished for the words herein alleged to have been uttered by him, merely because you dislike his literary taste or oratorical style. For the mere absence of the refinements of education, and the consequent bad taste, or for a tactless or coarse manner of expressing his opinions, even about God, the defendant cannot be punished. Before he can be punished for sacrilegious words there must be

proved in addition the existence of a criminal intent as that is defined by law, and will be given to you hereafter.

The very absurdity and folly of an ignorant man, who professes to teach and enlighten the rest of mankind, are usually so gross as to render his errors harmless. Be that as it may, the law interferes not with his blunders, so long as they are honest ones. Our constitutions justly consider that society is more than compensated for the partial and limited mischiefs which may arise from the mistaken endeavor of honest ignorance, by the splendid advantage which results to religion and to truth from the exertions of free and unfettered minds. It is only the malicious abuse of this state of intellectual liberty which calls for penal censure. The law visits not the honest errors, but the malice of mankind. A wilful intention to pervert and mislead others, by wilful misrepresentations or artful sophistries calculated to mislead the ignorant and unwary into the commission of unlawful acts, is the criterion or test of guilt. A malicious and mischievous intention is the broad boundary between lawful right and legal wrong.<sup>7</sup>

<sup>7</sup>Peop. v. Ruggles, 8 John. 290; 5 Am. Dec. 335.

<sup>8</sup>Com. v. Kneeland, 37 Mass. (20 Pick.) 206.

<sup>9</sup>See Constitutional Free Speech Defined and Defended, Chap. 5, 6, 7. In Press.

<sup>10</sup>Bloom v. Richards, 2 Ohio State Rep. 390. See Also: Bowman v. Secular Society, Law Reports Appeal Cases, 1917, pp. 406-478, and: Mich. Law Review, Jan. 1918, v. 16, pp. 149-157.

<sup>11</sup>Reynolds v. U. S., 98 U. S. 162.

<sup>12</sup>See: Alex. Hamilton and Justice Kent in, *People v. Crosswell*, 3 John. Cases, pp. 355-364. Also: Jefferson, as approved in *U. S. v. Reynolds*, 98 U. S. 162; and Roger Williams, and others quoted in: *Constitutional Free Speech Defined and Defended*, Chaps. 20, 21. In press.

<sup>13</sup>Starkie on Libel and Slander, 5th Edition, Folkard, 624-625. Followed in: *R. v. Ramsey & Foote*, Cababe & Ellis 126.

(Concluded next week.)

## Mockus Once More.

There seems no immediate danger that the Mockus case will become ancient history, and yet it is dragging along over so much time that it becomes almost necessary to recapitulate past events to make the new ones intelligible.

Mockus was convicted of blasphemy in the police court of Waterbury, Conn., in the summer of 1916. An appeal was taken to the District Court. At the first trial the jury disagreed. At that time it was offered that if the defendant would enter a plea of guilty he might go at liberty on a suspended sentence. He declined this offer wishing to try out the question of his right to continue his Freethought lectures unmolested. At the next trial Theodore Schroeder appeared as associate counsel for the defense and as representing the Free Speech League and the Freethinkers of America. Constitutional questions were presented during the whole day's session of court. Then the case was continued that the lengthy argument might be submitted in writing. Numerous continuances followed. In the meantime Mr. Schroeder has been writing a 450-page book on the constitutional rights of Freethinkers to speak their minds.

In the course of time, the Hon. F. M. Peasley succeeded Judge Reeves, who had heard the constitutional argument. Judge Peasley overruled the demurrer by which the constitutional questions were raised. He overruled Mr. Schroeder's argument, frankly admitting that he had not read it, and explicitly stating that he would not read it, although he considered the case of great importance, and in spite of the fact that he was sure the argument would be interesting. To many this will seem a rather extraordinary position for a judge to assume.

During the excitement created by Mr. Schroeder's long constitutional argument, made back in 1916, the defendant seems to have been quite forgotten, and so he was allowed to leave without being required to give a new bail-bond for his subsequent appearance in court. Notwithstanding this, he was anxious to have a test case made and was so far willing to

take chances on the results. For about two years, while going about his lecture work, he has at regular intervals reported his whereabouts to his attorneys, so that he could be notified if wanted for the trial. In this manner he was last heard from in the early part of this summer.

His case was to be called for trial Sept. 24, but the defendant did not appear. His attorneys reported that letters sent to his last known address had been returned undelivered. Whether he is sick, dead or over in France is not known. The prosecutor agreed to an extension of time for Mockus to report.

What will happen next? Mr. Mockus may in due time report to his attorneys and have a new date fixed for his surrender and trial. If not then a requisition may be issued and the defendant if found in another state may be arrested and with the approval of the governor may be returned to Connecticut. Here an interesting fight may occur. First to induce the governor not to give the defendant up to the Connecticut authorities. This might be based upon constitutional grounds and the seeming difficulty of getting a fair trial before Judge Peasley.

Again: The argument before Judge Peasley raised several questions of law under the constitution of the United States. This may furnish ground for going into the Federal Court and making a test case there on these Federal questions. In this event an appeal will lie to the U. S. Supreme Court. After that, if all fails, Mockus can be brought back to Connecticut for trial, leaving only the state constitution and statutes to be interpreted. Evidently if Mockus is alive and allows his attorneys to go through all these devious pathways, then the gaiety of the nation will be occasionally refreshed for some years to come. If Mockus is alive it is hoped he will inform his attorneys, if any effort is made to compel his return to Connecticut.

In the meantime Mr. Schroeder is going steadily on with his preparations. Four hundred and fifty pages of the argument is in type and a contract for printing this first volume has just been signed. The second volume will deal more especially with questions arising under the Federal constitution. The numerous installments of the argument in THE TRUTH SEEKER and other journals, and conversations had with Mr. Schroeder, gives reason to believe that this discussion of blasphemy laws will be without precedent both as to its length and its extraordinary character and contents.

Before being completed it will represent over two years of continuous labor by Mr. Schroeder, besides secretarial assistance. It is fortunate that a man of Mr. Schroeder's experience was willing to do this work without compensation. It was also fine that the Freethinkers responded so generously toward paying the printer. It is certain that there will be a deficit when the bills are paid, and there will be a call for further contributions.

An argument for a "spiritual" personality of man apart from his physical structure is based on the allegation that the human body is renewed every seven years or oftener. This is like the doctrine that we have a "new" moon every few weeks, although it is the old one in a recurrent phase. That the body in its permanent structure as distinguished from its superficial part is renewed in seven years or in seven decades is a guess that may be right, but probably isn't. If one were to assert that we carry to the grave or the crematory the identical matter that composed in large proportion our bodies at birth, physiological science would be unprepared to deny the fact. Has any man of science committed himself to the truth of the seven-year guess?

In your search for God don't stop at the first totem stick or church steeple and say: "I have found him."

"People are generally against reason," remarks Thomas Hobbes, "when reason is against them."

## Free Thoughts.

You only lose a day by waiting for to-morrow.

I am afraid of anything that has religion in it.

The man who loses his head must be going wrong.

Rain doesn't always fall where it does the most good.

A man who had happiness to sell would never lack for customers.

There isn't much that a man can do who doesn't want to do much.

There seem to be no signs yet that the Vatican has broken with Germany.

It looks as though the "holy one of Germany" would have to travel into his hole pretty soon.

Greater love hath no man for his country than this, that a man lay down his life in its defense.

There may be something higher than man in the universe, but you have got to go above his head to find it.

The man who said that hell would become an icehouse someday can certainly see things coming his way.

The woman who objected to "the cruelty of a fly-slapper" was religiously engaged in spreading disease among human beings.

A literary wag who lives somewhere in Massachusetts told an audience not long since that he used to wonder how a "pope's bull" looked, but said, after he saw the cardinal of Boston he knew. *He had seen him.*

The Roman Catholic religion runs to political autocracy, because that religion is purely autocratic and opposed to democracy. No Roman Catholic worships according to the dictates of his conscience, but according to the autocratic dictates of a priest.

I suppose when women suffrage is a practical fact all over the United States, as it probably will be in a short time, the Roman Catholic church will be taking the credit for it, as it has taken, or tried to take, the credit for every reform which the world has made. To go ahead is to leave Romanism behind, as this antiquated old faith is too near dead to keep up with the procession, but it has learned one thing that is materialism is not success and that churches and convents are the poorest assets of humanity.

Cardinal Gibbons is reported as asking that "all differences in creeds and denominations be cast aside," and that Roman Catholics and Protestants work side by side in the prosecution of the war. It is good advice, but no one will follow it, least of all Roman Catholics. When all the people shall work together for human good it will be when all creeds are cast aside. That day is in the future, but it will come, and when it comes there will be nothing for Roman Catholics to do, for there will be none. The world will have been redeemed.

L. K. W.

All antiquity is so obscure till the time of Thucydides and Xenophon, that I am almost debarred from knowing a word of what passed upon the globe which I inhabit, before the short space of about thirty centuries; and in these thirty centuries, how many obscurities, how many uncertainties, how many fables!—*Voltaire.*

The newspapers, once so free, are not permitted to abuse anything now except Huns and street railways.—*Howe's Monthly.*

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . . \$3.50  
Two new subscribers . . . . . 6.00  
One subscription two years in advance . . . . . 6.00

One advance subscription and one new subscriber, in one remittance 6.00

To subscribers in Canada, \$4.00 per year. To other foreign countries, \$4.50 per year.

Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

### (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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### CHRISTIAN SCIENCE VAGARIES.

From David Eccles, Maryland.

To the Editor of The Truth Seeker:

When the Christian Scientist asserts that the whole phenomenal so-called material universe is a product of mind, he has stated no more than a Hume, Mill, Bain, Huxley or Spencer would agree to. When he asserts that the phenomena are conditioned with what "the mortal mind believes about it," his idealism has gone beyond the facts. Some phenomena are conditioned with belief; others are not. If all phenomena were conditioned with individual belief there could be no such thing as Science and the universe would be a chaos. Mental delusions or hallucinations, however, exist in abundance. We have them in sleep, in deranged digestion, through the use of stimulants and narcotics, in hypnotism, in so-called mediumship and insanity. I might add also in the irrational guesses of a Mother Eddy.

To be scientific we are compelled to assume an external cause for normal phenomena that are uniform in man and beast. In spite of the assumption by the Materialist that the cause is identical with his sensations of it, the cause remains unknowable. It is a matter of demonstration that everything the mind senses is as much subjective as a tickle. All we know is within. Huxley sums up the matter in these words: "After all, what do we know of this terrible 'matter' except as a name for the unknown cause of states of our own consciousness? . . . Matter and spirit are but names for the imaginary (hypothetical) sub-strata of groups of phenomena. It is of little moment whether we express the phenomena of matter in terms of spirit, or the phenomena of spirit in terms of matter: Matter may be regarded as a form of thought; thought may be regarded as a property of matter—each statement has a certain relative truth."

The fact is, space, time, matter, motion and thought are all conditioned together; each presupposes the other. If nothing but what she knows as mind exists, as Mrs. Eddy asserts, then she has no right to talk of anything being "born of the flesh." It is all born of the spirit if this is true. Death, space, time, matter and motion are all delusions that the "mortal mind" must outgrow. How she made the discovery that there are two kinds of mind in existence I do not know. It must be a divine revelation. I know of but one kind of mind—mortal mind. Mrs. Eddy's mind was of that class, for she entertained the delusion that she was going to die and made preparation for it. The immortal perfect mind that knows no pain nor sorrow nor death is a figment of miseducated belief. Consciousness is born out of contrasted feeling, and grows in intensity as these feelings are pleasurable or painful. To get rid of pain is to get rid of the monitor that guides us into more harmonious and adapted relations. Mrs. Eddy tells us that mortal mind "proceeds not from God," and runs contrary to his will. Here is a source of trouble and discomfort for God if he is conscious like us of the opposition. "Behold I stand at the door and knock," but no one heeds him. What a source of mental anxiety! Quoting Mrs. Eddy, Mr. Gilmore, her apologist, says: "The ferocious mind seen in the beast is mortal mind which is harmful and proceeds not from God." What an abortion, then, creation must be of his intent! His intent, we are told, was to make a lion that would "lie down with a lamb." Those claws, teeth, digestive apparatus, and organic chemistry that can subsist on flesh only, where did they come from? God did not design them, we are told. They are "born of the flesh," where there is no flesh, but all is mind. Was there ever such a contradictory hodge-podge? Are all these discords we think we see delusions of mortal mind? If it

is all the baseless fabric of individual belief, why claim science for anything, even a Christian Science? Unless we can trust a natural order agamogenesis may apply to the human species as well as to the lower, and Mrs. Eddy is only exhibiting her mortal mind in denying it. "All things are possible" with an impossible God. If the laws of chemistry lie out of the field of human belief, then we are safe in denying agamogenesis. This differentiation between the higher and the lower is a product of organic chemistry brought about by natural selection to keep the mortal mind of microbes from destroying the higher organisms. To be rational we are compelled to assume an actual objective mode of existence independent of the individual belief of mortal mind. Belief cannot change this order. No belief can get rid of death-dealing microbes or death-dealing tigers except by destroying or in some way circumventing them. They are there; and when the Christian Scientist can banish them by faith, drink poison with impunity, and disregard the laws of gravitation and hygiene by a mere change of belief, it will be time to consider his crazy and fantastic claims.

But the consolation of these claims. To dwell in a pleasant delusion is the bait offered by all religious liars. "Ye shall have miracles, aye sound ones too; seen, heard attested—everything but true." The Christian Scientist can produce no miraculous cure that the Mormon cannot go him one better. Steeped in superstition, they can sing:

"We thank thee, O God, for a prophet  
To guide us in these latter days,  
We thank thee for sending the gospel  
To enlighten our minds with its rays."

There is not a nostrum in the country so worthless that the exploiters thereof cannot furnish plenty of testimony and credentials to prove its virtue. Through all past time, owing to coincidences, these delusions have prevailed. Take "Helmont's Amulet for the plague," composed of rotten frogs exposed in the sun to draw flies. It occupied a place in the British Pharmacopoeia of 1731, and here is what so-called medical "scientists" wrote about it: "It has proven its efficacy in many instances where the plague raged in a terrible manner. All the blear-eyed witches are already acquainted with its virtues." Mr. Gilmore's Christian-veterinary cures belong to this superstitious order.

### REACHING THE LOWER DEEPS.

From E. Grosser, Colorado.

To the Editor of The Truth Seeker:

For years I have believed that the 3 in 1 and 1 in 3, father, son and Holy Ghost proposition, the incident of the virgin who conceived by the Holy Ghost, and a few other stories of like probability, were the limit in the way of demands made upon human credulity by religious propagandists. I will confess that that belief has been shattered by the Christian Scientists. The Scientists' familiarity with the infinite and their ready facility in converting mind into matter and matter into mind, and both into something else, have a dizzying effect upon one who depends upon sense perception for what he knows. In a letter to THE TRUTH SEEKER Mr. A. F. Gilmore states: "Christian Science teaches that everything in the so-called material universe manifests what mortal mind believes about it."

The only meaning I can make out of this statement is that material objects become the things we believe them to be. That is to say, if I believe that the cabbage patch in my back yard is a rose bed, a rose bed it will manifestly become.

If these remarkable effects of belief were limited to original believers, the matter would be simple enough. But according to Christian Scientists the belief affects everybody. Thus if I believe that way, the dimes in my pocket will manifestly be \$10 bank notes to the grocer, the butcher and the coal man when I come to pay my bills.

To prove the claims of Christian Science Mr. Gilmore gives what he terms a well authenticated case of the healing of a 24-year-old blind and paralyzed horse in serv-

ice with the New York mounted police force. A veterinary ordered the horse shot, but a Christian Science practitioner restored him to health. Having had some experience in owning and working with horses, I want to say right here, that any man who will keep a 24-year-old horse in the active mounted police service should be taken in hand by the humane society. The veterinary was right. The horse should have been shot. He had long outlived his years of active usefulness. If the C. S. practitioner wanted to be of real service he would have restored the horse as a 5-year-old, or, better still, believed him into Maud S. of trotting fame, owned by the late Wm. Vanderbilt and valued at \$100,000. By healing all of the spavined, wind-broken, decrepit horses, of which no doubt there are thousands in New York city, this healer could put most of the veterinaries out of business.

But why waste time with the brute creation? Across the sea everywhere hospitals are filled to overflowing with blind, wounded and horribly maimed human beings. If the Christian Scientists, by a mere mental operation, can restore these sufferers, why are they not there doing so? And having relieved the afflicted, they might stand back of the trenches during the battles and as fast as the wounded and dead are brought to the rear, make them whole and alive. If this wouldn't discourage the kaiser. I have another suggestion that surely would get him. Let the C. S. practitioner who by believing healed the horse, believe a broom stick into the kaiser and deliver him to the policeman, who in turn can turn him over bound and secured to the military authorities, and thus, perhaps, end the war.

To any one who thinks that my statements are ridiculous and absurd I will say that they are logical deductions from Christian Science premises. Let Mr. Gilmore explain the neglect of Christian Scientists that I have indicated or remain open to the imputation of having wasted good white paper for the utterance of verbal vagaries that men with ordinary horse sense will listen to with patience only when seen and heard within the walls of institutions maintained for the incarceration of the mentally deranged.

### SUFFERING SAINTS.

From Rev. Robt. B. Evatt, Ambridge, Pa.

To the Editor of The Truth Seeker:

In your book "Crimes of Preachers" you have the name of Rev. E. T. Evans of Port Huron, Mich.

1. He never lived in Port Huron, but in Sarnia, Canada. Was rector of St. John's Church, Sarnia (Ontario).

2. He did not have a wife in Wales. His wife lived with him in Sarnia.

3. The woman he was involved with was almost in middle life and ran after him much more than he after her, though that does not alter the case. It is not necessary to give her name, as she is dead. I know the facts, as I lived in Port Huron at the time and knew Mr. and Mrs. Evans and family very well.

4. He did not marry the lady, not in Sarnia, but went through a mock ceremony with the woman in a New York city.

With regard to Rev. E. Griggs of Big Rapids, Mich. (page 169), date of offence 1912; I was in that diocese at that time and we had no clergyman of the name in the diocese; some other denomination, probably.

As to Bishop McCroskey, Detroit, Mich. page 29, I have evidence in his case showing conclusively he was innocent of every charge brought against him. It was given me by an editor of a paper in Michigan, who, at the time of the trial, lived in the same house with Bishop McCroskey and knew all the circumstances of the case. I knew him intimately for five years previous to the time the charges were laid against him, and told me all about his private life and why and how the charges were framed up against him, and assured me he was absolutely spotless in his life and innocent of all blame. It would take more time than I have now to set down his story; he did not know I was in a



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

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

### The Soldier's Ration.

With carefulness and precision slightly suggestive of a scientific nurse preparing infant food, the Quartermaster's Corps goes about its business of feeding the fighting men of the army. The amount of food that each soldier is to receive each day is regulated to the hundredth part of a pound, the cost of it is carried out to four decimals. The articles used in the ration have been scientifically proportioned, and substitutes so arranged that, along with variety, the nutritive value of the meals may be kept at a maximum.

In a precise, thorough, and most efficient way a writer in the *Army and Navy Register* tells just how Uncle Sam approaches this matter of food for soldiers. The ration is the basis on which the work is conducted. The *Literary Digest* quotes:

"A ration is the food allowance for one man for one day. It is prescribed by the commanding officer of the troops at a camp, cantonment, or garrison on a basis set down in the army regulations and orders, and modified according to conditions existing in a particular place of locality.

"The present ration, known as the garrison ration, used in camps and cantonments in this country, consists of twenty-seven articles, a certain proportion of which goes to constitute the ration of each individual man. It contains such staple articles as beef, bacon, hash, salmon, soup, bread, beans, rice, potatoes, jam, tomatoes, prunes, dried fruits, butter, and the accessories with which each is prepared, and also soap, candles, matches, towels, and a few other items considered necessary in the daily life of a soldier. The value of a ration at present approximates \$0.4093 and fluctuates with the market from month to month. Its gross weight is 4.51 pounds.

"Substitutes are used at the discretion of the mess sergeant under the jurisdiction of the camp commander, whose responsibility is to see that the men are properly fed and that the advantages of the army plan of feeding are used. The feeding of the men overseas is along the same principle, except those in service at the front, who use the trench ration, which is definite in its make-up and is used only in case of emergency.

"The company is the unit on which the feeding of the men is based. Each month the company is given credit at the quartermaster's store at the camp equal to the number of men in the company multiplied by thirty times the ration allowance. On the basis of this credit the mess sergeant of the company purchases what he wants to feed his men.

"He may be as economical as he desires, provided he is feeding his men sufficiently and his action is not defeating the purpose of the leeway allowed him. He does not have to buy all his supplies at the quartermaster's stores; for if by judicious use of the food, expert cooking, and other means he can feed his company for less than the credit given him, he is permitted to go into the open market and buy such extras and delicacies as the company fund will permit.

"There is a limit, however, to which this may be carried. He must buy a reasonable amount of his provisions from the quartermaster's stores, which are provided for that purpose. If through the buying and unusual action of the mess sergeant of the company the camp quartermaster is left with a considerable quantity of goods that would spoil if not purchased, he can appeal to the commanding officer of the camp, whose duty it is to see that the various companies buy this article. This is taken as a means of protecting the government from loss which might result from the abuse of the optional buying allowed the mess sergeant."

Years of experience, says this authority, have shown that the method adopted is

best suited to American troops, who demand a certain amount of choice in the matter of what they shall eat, no matter how scientifically a paternal government might be supposed to choose for them. The mess sergeant's popularity, if nothing else, depends on his ability to give the men a maximum variety within the limits allowed.

Sometimes there are hitches, with penalties provided, says the *Register*:

"If through mismanagement or poor judgment the credit of the company for a period of thirty days is exceeded before that time, the company can continue to buy at the quartermaster's store, but at the end of the month a bill is presented which must be paid, and the only funds available for the payment of this charge are the personal funds of the company commander. The company commander cannot collect for this loss from any subsequent saving on the part of his men, but must stand it himself. This arrangement means that he takes a keen personal interest in the mess of his men and sees that they are not only properly fed, but that good judgment is used in the distribution of the allowance made for that purpose.

"About ninety days' supply of food is the amount kept on hand, except at points where an expected movement will be made before that time, and then the stores are kept accordingly. At the camps and cantonments and at the supply-base in the field the best methods known to commercial practice are used in keeping the stores. Storehouses are erected with a view to affording ventilation, cleanliness, and the space necessary for the proper care of the food, permitting especially the segregation of food so that one kind will not tend to be injured by the presence of another kind.

"In addition, there are cold-storage plants for beef, butter, and other perishable provisions, and special care is taken of other articles which are affected by seasonable or atmospheric conditions. For instance, dried fruit is kept in refrigerator plants during the heated period of the year, and beef is always kept in refrigerator plants awaiting distribution. In the case of beef transported overseas, it is frozen before leaving this country, and, if necessary, re-frozen for the period of storage at base-supply depots.

"In all events, food must not only be right up to the standard when bought by the quartermaster's corps, but it must meet the same conditions when issued to the men. When any food is found unfit for use action is taken by the commanding officer on recommendation of the camp quartermaster, and it is condemned to be destroyed if of no value, or sold at public auction if it has any value. In no case, however, can the men partake of any food unless it is approved when issued."

### Fooled by the Waves.

Hundreds of capable swimmers have been drowned by mistaking the movement of waves in the water for the movement of the water itself. Wrongly thinking that they were being carried seaward by some current, they have become frantic and have finally succumbed to what is a mere optical illusion. These somewhat startling statements are made in *Science* (New York, July 12), by Walter R. Shaw, of the University of the Philippines, Manila. Obviously a thorough understanding of the illusion to which Mr. Shaw calls attention will, if he is right, save many lives, and he urges that publicity be given to it in courses of physics, physiology and physical culture. Evidently it is particularly dangerous for persons who have learned to swim in tanks, or in still ponds where there are no waves. When such swimmers see the waves racing ahead of them they at once feel that they are being carried backward, conclude that there is an "undertow," and are actually frightened to their deaths by an illusion. To note:

"There is an optical illusion that has probably led, within comparatively recent

times, to the death by drowning of scores, or even hundreds, of capable but inexperienced swimmers. A person swimming with the wind, and consequently with the waves, which travel in the same direction faster than it is possible to swim, receives the impression of being carried backward by the water. In the absence of knowledge or information covering the case, most persons, so situated, if headed toward the shore, immediately think of 'undertow,' a word which nearly every one has heard, and believe themselves to be caught in an offshore current. The instincts of an untrained or half-trained swimmer always lead to a nervous haste and overexertion in deep water, even under conditions most favorable for swimming. When these instincts are supplemented by the panic that arises from the belief that the person is caught in an 'undertow,' the resulting increase of effort and acceleration of action reduces efficiency to a degree that must certainly have left many persons fatally exhausted before they reached a footing. My attention was first called to this phenomenon through two cases of able-bodied but indifferent swimmers who, after swimming just beyond their depths in an onshore breeze at Pasay Beach, near Manila, returned to the bathhouse in an excited state and reported having been caught in an 'undertow' with nearly fatal result. In each case I made immediate investigation of the water at the point indicated and found neither 'undertow' nor offshore current sufficient to embarrass any swimmer. Subsequently, on numerous occasions, while initiating beginners into deep-water swimming, being headed for shore with an onshore breeze, I have heard the initiate remark, with deep concern, that there was a current against us. This required to be accounted for. The feeling of being carried backward may be satisfactorily explained to most persons as arising in the same way as the effect commonly produced on a person seated in a stationary railway coach when a train on an adjoining track moves forward. It would be more strictly comparable with the effect produced by two trains, one on each side of the stationary coach, moving forward at the same speed. When this optical illusion receives due publicity in courses in physics, physiology, and physical culture in our colleges, schools and gymnasias, there will be less danger attendant upon open-water swimming for tank, pond- and river-trained swimmers who venture beyond their depths in larger bodies of water. And less danger will mean less loss of life. It will be obvious to the reader that a swimmer should choose fixed objects by which to gauge his progress."

### That's Different.

Member of Draft Board: "Madam, you say you want your son inducted into the army, although you admit he is the main support of the family."

Complainant: "No, sir, I do not admit that. I said he was the main sport of the family."—*Judge*.

### An American Right.

"Why should the spirit of mortal be proud?" asked the philosopher dolefully. "Mister, if you're asking me that question I'll tell you. He's got a right to be proud nowadays if he's an American."—*Detroit Free Press*.

**When the Censor Sleepeth.**—Is it any wonder print-paper is scarce? asks the *Atchison Globe*. A Chicago paper takes up an entire half page with a picture of a young man and young woman embracing, with the following printed underneath it: "I will never love another man," said Theodora, and then their lips met for one last kiss, in which it seemed they exchanged their very souls." O censor, where is thy club?—*Kansas City Star*.

**But Did This Get Over.**—Irate Parent—"You can get rid of money faster than any man I know."

Son—"True, dad, but listen: By getting rid of it quickly I save lots of time, and time, you know, is money."—*Boston Transcript*.

### Testing Her English.

American tourists who are shaky as to their French have often been embarrassed by the voluble replies which their carefully studied phrases bring forth from French lips. Just now the tables are frequently turned, and the Frenchman or woman is puzzled by the fluent American vernacular. An example:

Yankee Trooper—"Parly-zoo English, mademoiselle?"

French Maid—"Yes, a vair leetle."

Yankee Trooper—"Good work! Say, could you put me wise where I could line up against some good eats in this burg?"—*Chicago News*.

### Sleepy.

He occupied a barber's chair recently and he was drowsy. His eyes could not be kept open and his head rolled about and dropped over his shoulder and down upon his chest in a way that made the shaving a difficulty for the knight of the lather and a dangerous one for the patient. At last the barber said gently but firmly: "See-e-here, sir, I can't possibly shave you unless you hold up your head."

To which the response was made with drowsy indifference: "Well, then, cut my hair."—*Philadelphia Ledger*.

### Septimus Octavius.

Boston has frequently been made the butt of the joker who declares that our cops go about with their noses buried in a volume of "Epictetus" or some other ancient. We've never noticed any doing this. We confess, however, to hearing of a policeman who was having his baby christened and gave the name Septimus Octavius to the officiating clergyman.

"But—er"—began the minister.

"That's all right, sir," said the cultivated cop; "he's the seventh son, but the eighth child."—*Boston Transcript*.

### The Professor's Limp.

The professor was walking down the street when accidentally he allowed one foot to drop in the dry gutter. Thinking deeply on some obscure subject, he unconsciously continued walking with one foot on the sidewalk and the other in the gutter. A friend, seeing him, stopped and said:

"Good morning, professor. How are you feeling this morning?"

"Well," said the professor, "when I left home this morning I was feeling quite all right, but during the last few minutes I notice I have a limp in my left leg."—*Atlanta Journal*.

### After Her Share.

"It is no use trying to get away from the solemn fact that the woman of today is a most practical and resourceful creature," said the man who has known a few.

"What makes you think so?" a friend asked.

"The unsentimental attitude of a girl I know. I told her that she had inspired some of my best poems. She didn't say a word about the poems, but she wrote to my publishers for a percentage of the royalties."

### A Story of the Front.

The hobo knocked at the back door, and the woman of the house appeared.

"Lady, I was at the front—"

"Poor man!" she interrupted. "Wait till I give you some food, and then you shall tell me your story." After she had given him a hearty meal she anxiously inquired, "What brave deed did you do at the front?"

"I knocked," he replied, meekly, "but couldn't make nobody hear, so I came around to the back."—*Harper's*.

### An Applied Lesson.

"I was glad to see you at church last Sunday," said the vicar pompously. "Ay," replied Tommy, "and that sermon o' yours on 'Thrift' had a great effect on me, parson." "I am very glad to hear it," smiled the vicar. "And how did it affect you?" Tommy shook his head knowingly. "I went out before the collection was taken."

## SCIENCE AND ECONOMICS.

### The Democracy of Conscription.

To oppose the draft law is to invite the charge of conspiracy, espial or sedition. What has THE TRUTH SEEKER done? On October 6, 1917, when the country was in a white heat over the draft, it published the following, the best defense of the draft we have ever read:

I am satisfied that there are two classes of people in the world with whom or for whom it is useless to try to do anything. One is the class of people who believe they have arrived, that they have fully mastered truth. The other is the class of people who think there is virtue in butting one's head against a solid wall.

In the discussion now going on among Radicals, it is almost everywhere assumed that war is always an evil, to be opposed because it is war, and that conscription has no justification whatever. By Radicals of the Anarchist type it is also commonly assumed that government itself is wholly evil and wrong, to be opposed always and everywhere.

I am convinced that all these assumptions are erroneous. And I think most of them arise from the indefensible and exploded notion of the absolute. The Christian religion, for example, rests upon a belief in the Absolute. But science and the philosophy which has grown out of the scientific movement have as completely annihilated that idea for competent minds, as they have annihilated the idea of a six-day creation. On the other hand, many radicals lacking any solid scientific basis for their thinking, have substituted another absolute in the place of the discarded religious dogmas. It seems difficult, if not impossible, for most intensely earnest people to get along without some absolute. And that is what is the matter, in my opinion, with at least some who call themselves Anarchists. They entertain notions which have no basis in philosophy or fact, and their reasoning is vitiated by those false notions.

We have no right, rationally or morally, to judge of war or government or even of conscription from any standard of absolute right or absolute justice. We do not think of applying such standards to the "Modern School" or to the radical movement. We must not apply them anywhere.

Now, I maintain, first of all, that, taking human society as it is, taking men as they are, some form of government is at least a necessity—is inevitable, and if it is an inevitable necessity, it is at least relatively right. I hope to see a complete change in government, a change that will make government merely an agency, which intelligent and freedom-loving people will use, not to oppress anyone, but to accommodate all. But I don't expect to see that change tomorrow. It will, I think, be greatly hastened by this war—greatly. But it will have to be a comparatively slow growth. I do not believe that Russia with all its ardent social revolutionists, will or can get rid of government—nor do I believe it is wise just at this time to try to do so. For in the attempt to get all at once these fiery revolutionists may precipitate a reaction that will be frightful and disastrous. It is very significant that Madame Breshkovsky, whose whole life has been given to the cause of revolution, counsels moderation.

In the second place, I believe that there have been some just wars. The war for American independence, 1775-1783, was a just war. The whole world and all classes gained by that war. The war of the French Revolution was another just war. The Civil War in America, 1861-1865, was another just war. It was attended, as all wars of any kind are, as even the revolutionary uprisings all over the world have been, by horrors, by corruption, by immorality and baseness—but it was a just war. It could not be avoided, and the world gained by it. I maintain, further, that the present war, from the point of view

of the Allies and America, is a just war—as just as the American Revolution or the French Revolution. More than that, I believe that it would have been a base violation of international ethics for this nation to have refused to take part in this war. The assumption by Socialists of the Hillquit, Berger and Lee types, or even of Max Eastman, that this war was or is the deliberate product of munition makers or capitalists, is without basis in fact or reason, in my opinion, is a position which many facts completely disprove, and is simply one of the inevitable results of men's allowing themselves to be obsessed by an absolute standard: the philosophy of economic determinism. Orthodox Socialists have in hundreds of cases made that dogma take the place of thinking, even take the place of reading and study and investigation, and of all rational processes. I have been guilty of exactly that fault myself, to my sorrow.

If you will examine the literature of Germany and compare it with that of any other nation on earth, you will find that Germany has a war-extolling, conquest-justifying literature exceeding that of all other contemporary nations combined. Or, rather, Germany is the only nation on earth today that has such a literature. German imperialism is nothing but Roman imperialism under a new name and in the twentieth century. No unbiased mind, acquainted with all the facts, can escape the conclusion that Germany desired this war, and it is a matter of record that she was the aggressor.

There is such a thing as international ethics, just as really as there is such a thing as social ethics. One nation owes something to sister nations, exactly as one person in a community owes something to the other persons in that community.

Besides, a nation is an evolutionary product, and so is its government. And the nation includes much more than its class-conscious proletariat, or even what is called its working class. One of the functions of government is to symbolize and express the will, the spirit, the life of the whole nation. The American government is based on a written constitution. Practically all its citizens, including social revolutionists and some Anarchists, sometimes appeal to the Constitution in defense of their deeds. The first amendment of the Constitution provides that freedom of speech, press, and public assemblage shall not be abridged. But the same Constitution makes the President and Congress the spokesman and representatives of the whole nation. In their voice the nation speaks. In their deeds the nation acts. The Constitution makes the President the commander-in-chief of the armies of the United States, and it does not provide at all that the question of war shall be referred to the people for a vote. The acceptance of international responsibility by the President and Congress is a more wholesome thing in the nation's life than a popular repudiation of international obligation would have been. On grounds of international ethics alone, therefore, I hold that America's entrance into this war was and is justified. Not only so, but I believe it is distinctly to the advantage of the whole working class of the world that German imperialism should suffer a decisive defeat.

As to conscription, I hold that it is a more democratic policy, a juster policy, than any volunteer system could be. I grant without argument that the volunteer system is more consistent with Anarchist principles, which deny government altogether. A volunteer system, carried to its logical conclusion, means the negation and dissolution of government. But sane governments are no more likely to commit suicide than sane men or sane women. Conscription means universal liability to service. Universal liability to service means equality. A volunteer system means that some men become shirkers of what should be a universal obligation.

Now there cannot be any such thing as a nation or a national life—not even in Russia—a national life conscious of ethical responsibility and discharging such responsibility, unless there is universal liability to any service which the government, in the discharge of its international obligation, may require.

It should be remembered, too, that in all the wars this nation has waged conscription was needed and used. No successful war in modern times, at least, ever was waged without it. A nation has the same right to defend itself that an individual has, and the same social obligation that an individual has. It cannot exercise such right or fulfil such obligation, unless it possesses this very power of conscription, and exercises it.

To sum up my position, taking the world as it is, I believe that the entrance of the United States into this war on the side of the Allies was and is just. To have acted otherwise permanently would have been a repudiation of international obligation and responsibility precisely as vicious as any responsibility while living in relations with man's repudiation of social obligation and other people. Again, taking humanity as it now exists, some form of government, some national unity and power to give it effect, is inevitable and therefore necessary. No given nation may represent a purpose that fulfills the demands or satisfies the just needs of the working class. In that event, the working class, if it is intelligent, must be in revolt against that nation or its form of government. But in that revolt there is no virtue in men's ignoring the wisest and surest means of accomplishing the changes they desire. The demands or the ideals of an insurgent working class are not necessarily either rational or just. There may be blind and ignorant and foolish revolt, as well as wise and effective revolt. Indeed, if men have no regard for the effective methods of attaining an object, their intelligence is similar to that of the man who butts his head against a solid wall, in order to remove the wall. Men need to remember that no matter how bitter the lot of many workers may be, it does not follow that a dead or imprisoned revolutionist is more useful than a living, thinking, planning, fighting revolutionist. Besides, we are bound to consider whether the object we are seeking to attain is attainable. We can secure a freer society—we never can secure a perfectly free society.

Finally, I believe that conscription is a necessity of government at the present stage of civilization—a necessity, I think, of enduring society. Without it, a government could not continue. Those who regard a given government, like that of the United States, for example, as vicious and oppressive, are perfectly justified in revolting against it, even in disobeying its commands. No question about that. And the fact that this government was born of a revolution and that its Declaration of Independence affirms the right of revolution, should make it at least sympathetic toward all revolutionists. And yet, there is no virtue in any sort of revolt that has not intelligence and wisdom behind and within it. Don Quixote is not a heroic figure. The words of an ancient Hebrew sage are still good words for social revolutionists to heed: "With all thy gettings, get understanding."

WILLIAM THURSTON BROWN.  
Ferrer Colony, Stelton, N. J.

### THE MORTAL AND THE IMMORTAL.

From Richard Potts, Dallas, Texas.

To the Editor of The Truth Seeker:

Not one name can I recall of those Christians who lived contemporaneously with Voltaire, and who tried to answer him. Yet everybody still remembers Voltaire. He is immortal.

All those who wrote against Darwin have long since been forgotten, but Darwin still lives. He is immortal.

Every defamer of Thomas Paine who lived at the same time has passed from sight, but Paine still lives and the "Age of Reason" is sold by the thousand. He is immortal.

Few of the names of those who weakly tried to answer Robert G. Ingersoll can be named today, yet the lectures of the Great Agnostic are read and enjoyed more and more. Ingersoll is immortal.

Benjamin Franklin and Thomas Jefferson will live as long as democracy shall live. They are immortal.

Where is there a child that does not know something about the Rationalist, Thomas A. Edison Edison will live forever, for he is immortal.

Luther Burbank will live as long as Irish potatoes grow, for Burbank is immortal.

There are about two hundred thousand priests and preachers in the United States, and there is not one great man in the whole number except B. Sunday, and he will not live ten years after he gives up the "ghost."

This army of sky-pilots, this host of parasites, this band of idlers, has access to all the platforms and pulpits, and the ear of great audiences; these holy ghost agents have fine salaries, and much leisure for thought and meditation, and every facility for practice in oratory, and yet there is not a great orator nor a really great preacher among them. As a consequence there is not an immortal among them and when they pass away, being mortal, they will cease to live in the memory of their fellows.

These priests and preachers never originated any great movement for the benefit of mankind, never invented anything, nor advanced a new idea.

Every free government ever established on this earth owes its existence to some Rationalist, Freethinker, or Agnostic.—The world can never pay the debt it owes to the immortal Rationalists who lived and blessed humanity.

The reason for all this is, because Agnostics love this world and interest themselves in human beings, while the clericals read in their supposed holy book, "If any man love the world the love of God is not in him," and therefore all their time is taken in meditating about those unknown mansions in the skies. Consequently all the sky-pilots are mortal, and none is immortal except the despised Rationalists, Freethinkers and Agnostics.

### CHRIST, THE SOCIALIST.

From Bruce Crawford, With the Colors.  
To the Editor of The Truth Seeker:

When Jesus Christ, the gentle Nazarene Socialist, was lynched by a mob inflamed by a ruling few, he became immortal in the minds of almost all men.

But if the millions who sing his praise, only a persecuted few sing his Socialism.

Distorted and juggled interpretations, glamoured by tradition, depict him not as Humanity's fellow-creature with a message inspired by contact with the world, but rather as a supernatural puppet let down by God to the earth's stage to do the dying act according to prophecy. Why not visualize him just as we see and judge a humanitarian of this day—a natural man with knowledge limited by the mediums of the senses?

Christ's great understanding never would have come to him had he been born deaf, dumb and blind and lived so. He never would have known, to the extent he did, that the poor, whom "we have always with us," though not necessarily, are oppressed by predatory wealth and baneful superstition; that society, polite, frivolous and dismal, condemns and casts out her stragglings and stones her benefactors; that politicians and tricksters have to be driven out; and that to tell the truth about these things is to bring upon oneself an avalanche of trouble.

To think of Christ is to be reminded of men of similar philosophies of different ages: Socrates, Giordano Bruno, Victor Hugo, Voltaire and, somehow of late, Eugene V. Debs!

**More Judgment Needed.**—The assassination of the former Czar aroused only languid interest in the Allied countries, but that isn't saying that a good, discriminating assassin operating in Russia couldn't get a big hand from the Allied public.—Syracuse Herald.

## NEWS OF THE WEEK.

Bulgaria has surrendered.

A Turkish force of 10,000 men, has surrendered to the British in Palestine.

Iowa is the first state to notify the Treasury that it has oversubscribed its quota for the Fourth Liberty Loan.

Twenty cities of New York of the thirty-nine which last April voted on the local option question went dry Oct. 1.

Prices and distribution of practically all articles of wearing apparel are to be controlled by the War Industries Board.

Germany has proposed a cessation of hostilities and the appointment of plenipotentiaries to meet in a neutral place and discuss terms of peace.

Since July 12, troops of the British Empire have captured 1,000 square miles of territory, 250 villages and more than 120,000 German prisoners.

Captain Franz Rintelen, the German naval officer convicted of various plots against the United States, is on his way to the Federal prison in Atlanta.

Henri Rabaud, French composer and musician, has accepted the conductorship of the Boston Symphony Orchestra for the season 1918-19, in place of Dr. Muck, imprisoned.

Schools, churches, theatres and all places of public assemblage were, on Oct. 3, ordered closed indefinitely in Philadelphia, owing to alarming spread of influenza.

Approximately 2,000 saloons in New York went out of business Oct. 1 rather than pay \$1,500 to renew their licenses in the face of an extremely uncertain year for the liquor business.

The historic city of Lucca, Italy, Oct. 1 honored America by renaming the Boulevard San Pietro, circling the famous Roman walls surrounding the city, the "Boulevard President Wilson."

Two southbound six-car New York subway trains crashed together early Oct. 3 at the Jackson avenue station with such force that steel cars were crumpled, two persons killed and twenty-five hurt.

The Federal woman suffrage amendment, which failed in the Senate last Tuesday by two votes less than the requisite two-thirds majority, Oct. 3 was returned to the Senate calendar in position for future action.

Delmonico's, one of the world's famous restaurants, at Forty-fourth street and Fifth avenue, New York, passed into the hands of receivers Oct. 4 on the petition of three creditors whose total claims amount to only \$799.13.

Ninety-four workmen killed, fifty seriously injured and a property loss upwards of \$25,000,000 was the estimated toll of the series of explosions that wrecked the shell plant and spread havoc through the surrounding country at Morgan, N. J., Friday, Oct. 4.

Liberty bonds to the value of \$750,000 have been sold already at the Liberty Bell in City Hall Park, New York, assuring an altitude of at least eighty-six feet for the Liberty Shaft, which is growing at the rate of one brick for every \$50 bond sold.

A permanent memorial to the members of the American forces who have given their lives in the war will be erected in the Winchester Cathedral, England. A suitable temporary memorial will soon be placed where the permanent structure is to be erected after the war.

W. J. Oliver, millionaire manufacturer, and ten other officers and other employees of the W. J. Oliver Manufacturing Company, at Knoxville, Tenn., were arrested Oct. 4 on charges of conspiracy, fraud and sabotage in the manufacture of defective shells for the United States Army. The plant was seized by Government agents.

## THE WAR.

Sept. 30.—Roulers, the vital railroad centre which supplies the German communications with the submarine bases on

the sea coast, has fallen to the victorious Belgian army. The Belgians have taken 400 guns. Many thousands of prisoners have been captured. Foch made a new attack with Berthelot's army on an eight-mile front between the Vesle and the Aisne and advanced two miles. Four villages were captured in the drive, keeping pace with Mangin's army on the left, which has taken half the Chemin des Dames. By an encircling movement on the right the advancing Serbs cut off the retreat of large Bulgarian forces in Western Bulgaria and Eastern Serbia, and took nearly a thousand prisoners. French cavalry units are in Uskub. In Palestine an army of 10,000 Turks has surrendered in a body, bringing the toll of captives in Allenby's drive to 60,000.

Oct. 1.—St. Quentin has fallen. Cambrai is in flames. The enemy has been hurled back and the Allies have swept forward on wide fronts in five sectors. The German defence seems to be crumbling at many points. Five thousand Germans have been taken prisoner by the French in the advances of two days. The Americans northwest of Verdun continued to advance up the Meuse Valley and through the Argonne Forest, where the enemy's resistance has been especially strong. Allenby's forces in Palestine have swept forward sixty miles and have virtually surrounded Damascus. In a week the Germans have lost on the West front 60,000 prisoners, 1,000 guns and hundreds of thousands in casualties.

Oct. 2.—The French have taken in the whole of St. Quentin and the Faubourg d'Isle, across the Somme. To the south they have occupied Moy, on the Oise, and advanced to Itancourt. The Americans in a week have taken over 120 guns, 750 trench mortars, 300 machine guns, 100 heavy tank guns and large quantities of other booty. The British have captured Damascus, in Syria, and 7,000 Turks.

Oct. 3.—The British broke through the last fortified line of the whole Hindenburg system between St. Quentin and Cambrai and poured out in the open beyond. The foe is retiring in front of them. In Flanders the Germans have given up La Bassée, Armentières and Lens and are still retiring. Apparently the French will soon regain the important Lens coal fields, which produced 5,000,000 tons a year before the war. The retirement here is now three miles. The Italians have started a great offensive in Albania. They have occupied Fieri and Berat. The enemy is fleeing. Austria officially announces her troops have been withdrawn from Albania. The Turks have ordered their troops out of Persia. In a week on the West front the Allies have taken 60,000 men and 1,000 guns.

Oct. 4.—Two Prussian Guard divisions were cut to pieces, one being taken out of the battle entirely. All day the Germans made the strongest sort of defense, with absolute disregard for their losses. There has been intense aerial fighting all day.

Oct. 5.—Between the Argonne and the Meuse the American First Army at some points is assaulting the Brunhilde line. The advance of Gouraud has forced the foe to evacuate the Monts de Champagne salient. The British have taken La Terriere and a section of the Hindenburg line and are everywhere across the Scheldt Canal between Crevecoeur and Le Catelet. On the point of the wedge Haig reports his troops have made progress and taken 800 prisoners. Rome reports the Austrians have assaulted the line north of Monte Grappa, between Erenta and the Piave, but only succeeded in winning at a single point a short section of trenches.

Oct. 6.—The Allied armies have delivered Rheims from the vandal. The French under Berthelot are about a mile from Berry-au-Bac. They have reached the Suipe River from Betheniville to Pont Favarger. Gouraud's Franco-American army has scored a further advance north of the Arnes River. The Americans on this sector have taken 1,700 prisoners. The British took Fresnoy in an attack northeast of Arras.

## The Pope's Favorite

By JOSEPH McCABE

A historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.

62 Vesey St., New York, N. Y.

## EXEMPTING THE CHURCHES

A Presentation of Facts and Reasons to Show Why

## CHURCHES SHOULD BE TAXED

Argument of

JAMES F. MORTON, JR.,

Before the Committee on Taxation of the Constitutional Convention at Albany, New York. Expanded into a pamphlet of 84 pages, to which is annexed a tract by John E. Remsburg.

## It Covers All the Ground

The many pretexts for the exemption of church property from taxation examined and exposed.

Price 25 Cents

Write for rates on quantities.

THE TRUTH SEEKER CO.

## Lectures and Meetings

The Secular Society of New York meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

Oct. 13.—"Dogma and Science." By Prof. Geo. W. Bowne, Associate Editor of THE TRUTH SEEKER.

The Church of This World meets every first and third Sunday of the month in Grand Theatre, Kansas City, Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

The Columbus (Ohio) Rationalists meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

The Chicago Freethought Educational Society meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

## IN BEST OF HUMOR.

Out of the Question.—Mrs. Justwed—"If your husband's judgment should differ from yours, what would you do?"

Mrs. Longwed—I never had a chance to find out. He never dares to differ."

Attaining Distinction.—Wife of Profiteer—"Are you quite certain I've had the very latest form of influenza?"

Doctor—"Quite, madam, quite. You coughed exactly like the Countess of Wessex."—Punch.

Encouraging.—Professor of Chemistry—"If anything should go wrong in this experiment, we and the laboratory with us might be blown sky-high. Come closer, gentlemen, so that you may be better able to follow me."—Brooklyn Eagle.

Fuel Conservation.—Mistress—"What on earth are you wasting all these boxes of matches for? And you're only cooking an egg!"

Maid—"Yes, madam, but look at all the gas I'm saving!"

Has the Habit.—The Germans now complain that General Foch not only took over the French and British armies, but in his absent-minded way has recently started taking over a good part of the German army.—Punch.

The Fitting Phrase.—The Kaiser—"Rosner, don't these damnable French have a phrase that fits them and their diabolical associates?"

Rosner—"Your Majesty must be thinking of the Entente Terrible."—New York Evening Post.

A War Ration.—Her Husband—"What's become of those bone collar buttons I brought home last night?"

Mrs. Titus Waddle—"You can't afford to gratify your vanity with such luxuries as bone when so many people are hungry. I put them in the soup kettle."

Reported from Defiance, Ohio.—"Going to France?" asked a traveling man at the station of a negro soldier.

"No, sah! I'se not going to France," replied the dusky soldier. "I'se goin' to Berlin, but I may stop in France for a showt time on de way."—The New York Telegram.

Proud of It, Too.—Neighbor—"They tell me your son is on the college football team."

Proud Mother—"It is quite true!" Neighbor—"Do you know what position he plays?"

Proud Mother—"I'm not sure, but I think he's one of the drawbacks!"

A Symphony Cocktail.—Dinner was a little late. A guest asked the hostess to play something. Seating herself at the piano, she executed a bit from Debussy. She finished, but there was still an interval of waiting to be bridged. In the grim silence she turned to an old gentleman on her right and asked:

"Would you like a sonata before dinner?" The aged one gave a start of surprise and pleasure. "Why, yes, thank you," he exclaimed. "I had a couple on my way here, but I think I could stand another."

The Guilty One?—Gr-rr-r-h! The train drew up with a mighty crash and shock between stations.

"Is it an accident? What happened?" inquired a worried-looking individual of the conductor.

"Someone pulled the bellcord!" shouted the conductor. "The express knocked our last car off the track! Take us four hours before the track is clear!"

"Great Scott! Four hours! I am supposed to be married today!" groaned the passenger.

The conductor, a bigoted bachelor, raised his eyebrows suspiciously.

"Lock here," he demanded. "I suppose you ain't the chap that pulled the cord?"



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLINSON, Postmaster-General.

# THE TRUTHSEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 42.

PUBLISHED  
WEEKLY

New York, October 19, 1918.

62 VESEY  
STREET

\$3.50 Per Year

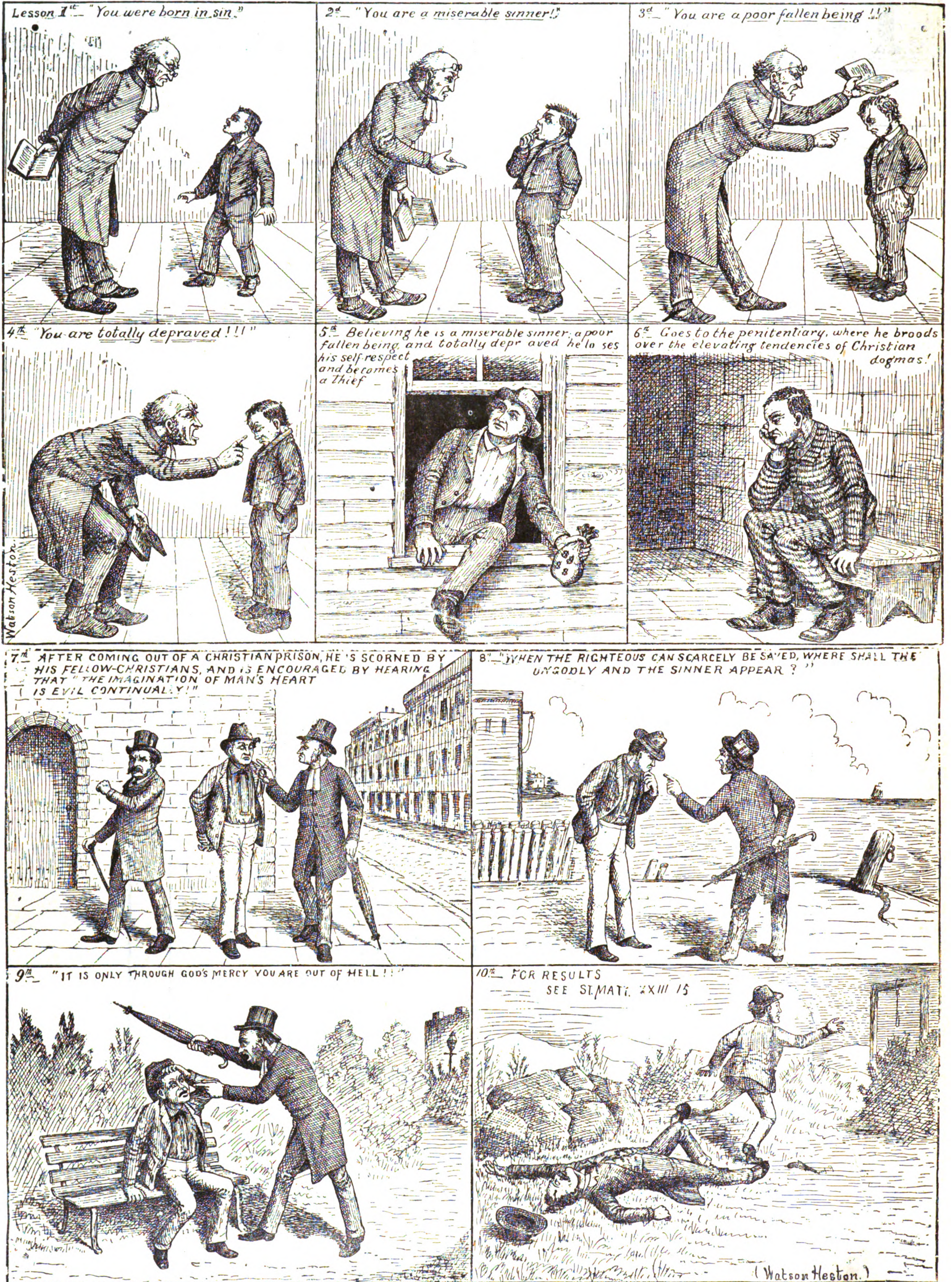
Grander than the Greek, nobler than the Roman, the soldiers of the Republic battle for the right of others.---*Ingersoll.*

BUY A VICTORY BOND.

The Rewards of Preaching.

BUY IT NOW.

To Our Soldiers in France: We who are dying salute you, who are immortal.



THE TEACHING OF TOTAL DEPRAVITY AS IT NATURALLY WORKS OUT.

THE TRU  
 FOUNDED BY  
 EDWARD M. MACDONALD  
 AND WASHBURN  
 BOWNE.  
 TWO VESSE  
 DAY  
 Sub  
 subscription  
 subscription  
 subscription  
 subscriber.  
 these  
 subscribers in  
 own countries  
 published week  
 president,  
 James A. C  
 ured at the l  
 class matt  
 press comm  
 as post-offic  
 THE TRU  
 York.  
 ECIAL NOT  
 readers if they  
 of any Free  
 enter.  
 His  
 name the sole  
 as before, i  
 name a man, pl  
 His departur  
 passed since  
 was awestruck  
 friend was ove  
 stupendous  
 understandin  
 small of misery  
 struggle had  
 ones who we  
 unknown sta  
 resting in nu  
 called in all  
 owed to them  
 in seridom.  
 keep the libe  
 must remo  
 dish of arm  
 before die  
 present a specta  
 damage was  
 only for occu  
 they could f  
 get around th  
 though desola  
 tional process  
 and that of t  
 time but hea  
 plundered.  
 ate the pri  
 their ren  
 yesterday  
 roads and f  
 trees. A fe  
 have wro  
 which even ov  
 buried it  
 All these  
 given of  
 which ever f  
 the threater  
 thousands-  
 have a fre  
 engineering  
 are freem  
 the ravaged  
 the laugh  
 the future  
 became the  
 failed to ti  
 When this  
 the term  
 made it  
 the work  
 the earth's

# THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY OCTOBER 19, 1918

## Subscription Rates.

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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.

## His Second Coming.

He came the solemn promise to fulfill,  
Came, as before, in unobtrusive guise,  
Became a man, played a man's part, and then  
Took his departure. Some two thousand years  
Had passed since he had given the sacred pledge  
To his awestruck disciples. When he came,  
Mankind was overcoming the effects  
Of a stupendous conflict which had rent  
All Christendom, and left its hideous scars,  
Its trail of misery, all around the earth.  
The struggle had been cruel, stubborn, long,  
For they who were determined to uphold  
The outgrown standards of a bygone age  
Were strong in numbers, without scruples, bold,  
And skilled in all the practices of war.  
Opposed to them were nations just emerged  
From serfdom. These perceived that to be free,  
To keep the liberty so lately won,  
They must remove all monarchs from the earth.  
The clash of arms rang throughout Christendom.  
Never before did earthly battlefield  
Present a spectacle so grimly grand.  
The carnage was terrific. Yawning graves,  
Greedy for occupants, grew wide and long,  
Till they could form, if placed in one long line,  
A belt around the earth. The Vandal's hand  
Wrought desolation everywhere. The maimed  
In pitiful processions wandered back  
To find that of their once most prosperous towns  
Nothing but heaps of dust remained.  
The plundered, pillaged palaces of art,  
But late the pride, the boast, of all the world,  
Reared their rent ruins from the rubbish heaps  
That yesterday were cities. Far and wide  
Orchards and forests were entirely stripped  
Of trees. A few short, splintered stumps revealed  
The havoc wrought by high explosive shells,  
Which even overturned the fertile soil,  
And buried it where roots could never reach.

'Mid all these scenes of bloodshed there had been  
A leaven of the humanizing soul  
Which ever has redeemed mankind from woes  
That threatened to destroy the race. He heard  
Of thousands who had given up their lives  
To save a friend, a stranger, from a death  
Of lingering torture. From the farthest seas  
Came freemen to avenge the ravaged maids,  
The ravaged children, and the ravaged dames,  
The slaughtered infants, grandsires, of the lands  
The barbarous Huns had wrecked. Self-sacrifice  
For future preservation of the race  
Became the ideal of the millions who  
Rushed to the rescue of downtrodden man.

When this great struggle ended, and the world  
For evermore was freed from the harsh yoke,  
The age long curse, the expensive pomp and show,  
Of royalties and their attendant trains.  
The work of reconstruction was begun  
By earth's most skilful men. The western lands,

Untouched by war, could lend the needful aid.  
Trees for the orchards, forests, highway sides,  
With seeds and implements for wasted fields,  
Came o'er the sea in shiploads. When five years  
Had passed, the rebuilt towns, the farms restored;  
The children, lost for many months, reclaimed;  
The cities' parks and gardens made anew;  
The industries revived, the general thrift  
Had almost hid the ravages of war.  
Only the hand of time could well replace  
The architectural beauty that the Huns  
So wantonly destroyed. The works of art  
That had been carried off were partly found;  
And thus the galleries gave some feeble hints  
Of those rich treasures men produced in days  
Of prosperous peace. These, very highly prized  
By cultured cities, which for centuries  
Had guarded them through many a stormy siege,  
And every harsh vicissitude of war,  
Were most of them forever lost to sight.

When he had learned of the great works of man,  
His wondrous progress in the arts of peace,  
His conquests of the most forbidding wilds,  
The age-long hidden sources of disease,  
The universal forces, and made known  
The laws which govern matter, man himself,  
And all organic life; and also found  
That men made all this knowledge, power, serve  
To enhance the welfare of all humankind;  
He said: "The beings who can do these things,  
Can thus transform the evil into good,  
Can overcome the instincts which, inborn  
In their own nature, have been their own curse,  
Need no redeemers, saviors, leaders, guides,  
Other than their own intellects. Not I  
May take it on myself to be their judge.  
The sacrifices made in that great war,  
The ministrations of the Red Cross nurse,  
The cups of water held to parching lips  
While death in all its hideous forms made life  
A desperate gambler's chance, self-sacrifice,  
Exemplified by thousands, make my death  
On Calvary a pitiful affair.  
Henceforth the world shall be for man alone.  
I, just as silently as I came here,  
Will now depart, and leave for evermore  
Man to himself. I, out of place on earth,  
Will join the other teachers of the past,  
The leaders who in lands both far and near  
Upheld ideals fitting for their times.  
While man exists there shall not be a day  
When men, however great may be their need,  
Shall lack a savior.

GEORGE LOWE.

## Woman's Place.

There is considerable agitation just now among some prominent Christian women over the matter of their due representation in church work, especially in the preaching and pastoral departments. Miss Edith Picton-Turbervill, an Englishwoman, now in this country, declares that "women have been expelled by degrees from the place they held in the church ministry of the first two centuries." "In the Middle Ages also," she adds, "women were given recognition in the ministry. St. Hilda of Whitby ruled over a double monastery and took her place in the synod."

But the chief importance that attaches to her words is seen in the following paragraph:

"Why, if a woman is able and capable, and, above all else, spiritually fitted for certain service, may she not find a recognized and complete outlet within the ministry of the church? For over nineteen centuries man has explained to woman what her ideal should be. The spectacle of a youth or of an aged and experienced man declaiming from the pulpit to a congregation largely made up of women his conception of woman's place and work and God's special message for her would be ridiculous were it not pitiable. Behind this condition stands the tragedy of an incomplete message, for so long as woman is not permitted to give within the church her conception of the Christian message, the church's message to the world will be incomplete."

There is considerable sound wisdom in this arraignment. It brings out clearly the unnatural standard society has set up by which men and women are made to differ, not simply in their physiological nature, but in their chosen duties and avocations. There is no doubting the absurdity of a minister, whose views concerning woman may be more or less perverted or unnaturally conceived, planning a scheme of life for the opposite sex, which may run counter to every experience to be honestly met with in the feminine sphere of activity! All

the world knows how badly Paul of Tarsus handled the woman question. Many Christian women today cannot read his utterances without a feeling of disgust. His sainthood did not save him from making the most stupid of blunders. His foolish words, perpetuated by a docile and superstitious ministry, have occasioned great injury to the cause of truth wherever the person of woman is involved.

There would seem to be good grounds for the contention that it is as much the right of women as it is of men to officiate before the presence of their mutual deity, and to administer words of instruction and consolation to audiences mostly composed of the female sex. The dilettante character of most priestly functions would seem to be more suitable for women than for men. The very dress of the priest when officiating at the altar and at other times, indicates the attire of a woman rather than that of a man. Silk, laces and ribbons form no part of the dress of a man of the twentieth century. If there be any value at all in ecclesiastical functions, it would lose none of its weightiness were those functions to be performed by women rather than by men.

Whether or not the Christian message would have appeared more complete if delivered by women as well as men, we have no means of determining. As the Romish church deemed it necessary to a complete conception of deity to introduce the Virgin Mary as an object of worship, so it may be that a body of preaching and officiating women may add something to the meaning of the Gospel as heretofore understood. They may make it more popular for a while, as has been the case in other departments of work where women have had a share; but that they will add strength to its efficiency or truthfulness to its nature is beyond all possibility.

The interesting side of the work of Miss Picton-Turbervill and other women contending for their rights is that it helps to keep alive the world-wide agitation regarding woman and her legitimate place in human affairs. Even the governments of the world now recognize that they cannot set aside her claims with cold indifference. Her sphere of action can no longer be confined to the requirements of her household. She is now appreciated for her fine mental attainments—her work in law, in literature, in art; and in an increasing degree, in science also. Her legal judgment is now highly estimated, and her qualities as a teacher, though widely resorted to in the past, have been shown to be in many cases superior to those of men; and for children of a tender age she is now recognized as the instructor *par excellence*.

One of the enigmas of social economy is the marked degree to which woman has been misunderstood in the past, and the slight interest that has attended her aspirations and efforts after a true and worthy realization of her legitimate ideals. It would seem that there are two subjects of thought concerning which men have played the fool in the centuries now gone; they are those relating to a supposed supernatural world, and to the place of womankind in the sphere of nature. It is an interesting fact that with the undermining of the first fallacy has developed simultaneously a desire among men to get at the truth of woman's powers, and to determine with appreciative care the limits of her possibilities and usefulness. There has been a splendid advance in this direction all down the line of human endeavor; and there is every reason to hope that with the decay of priestly influence there will follow a noted appreciation of woman—her fidelity, her endurance, her far-seeing wisdom, and her steadfastness of purpose.

It is not for any man to determine what woman's ideals should be. Give her the freedom to determine these for herself. She is as capable of doing that for herself as is man for himself. Let no legal barriers be placed to the advancement of woman to any of the walks of life that her personal judgment deems worthy for her. Free her from the hampering effects of a dead theology, which has too long held her in bondage. When this has been accomplished, then will the way be well

opened for her to achieve her highest and best aims, and to accomplish for humanity the greatest good possible within the sphere of her powers.

Free the world from theology, and mankind shall indeed be free. So long as theology, like the sword of Damocles, hangs suspended over the heads of men, fear will accompany every effort for good, and all real enjoyment of the feast of life be impossible.

### Is the Papal Attitude Defensible?

Laying down the *Monitor* (Roman Catholic, San Francisco), after scanning the head of a two-column article, "Impartial Attitude of Pope During War Is Explained," we turn to the *North American Review's War Weekly* (Sept. 21) and read:

"Pope Benedict XV. neither by word nor deed since the war began has shown the slightest sympathy with the Hun or the Hun's piratical purposes. On the contrary, he has denounced Hun barbarities as no other neutral has ventured to denounce them. He was the one and only neutral of great or restricted world influence in official utterance to denounce the infamy of Belgium's invasion. While this government of ours stood in the acquiescence of silence before that black outrage, the pope of Rome protested in words of withering reproof against it. Likewise he denounced the unnameable Hun brutalities in Belgium, while our own and other then neutral governments stood officially mute. The pope denounced the bombing of open cities and towns. He denounced the murderous, piratical use the Hun made of the submarine. He denounced to the verge of bitterness the deportation and enslavement under Hun masters of the Belgian population. The plain fact of the matter is, in view of our own government's official attitude while the hideous scroll of Hun horrors was being unrolled in the early days of the war, that an American cuts a pretty sorry figure before the world when he chirps his parrot echo of the Hun propaganda lie that the pope is pro-Hun."

When we see our own countrymen belittled as cutting "a pretty sorry figure before the world," we are uncertain whether the article quoted was written to exculpate the Pope or to disparage America and the administration. When the war is won and its history impartially written the truth about the pope's part will emerge. Has he "denounced the murderous, piratical use the Hun has made of the submarine?" How about the Lapatie interview, in which the Catholic interviewer represented him as inquiring (the sinking of the *Lusitania* being under discussion), "Has not England tried to starve German children?" Did anyone speaking for America come as close as that to palliating "the murderous, piratical use the Hun made of the submarine?" Did not the holy father say in the peace note to which President Wilson wrote the answer that as between the Huns and the Allied armies *the honors were equal*? We would vindicate our own country even to the prejudice of the pope.

Returning to the Catholic *Monitor* article, let us quote and reply to one statement concerning which we happen to be informed. It is this:

"When the pope published an encyclical on the subject of St. Charles Borromeo, the emperor, on the ground of its not being sufficiently respectful in regard to Martin Luther, forbade its publication in the German empire."

That affair was dealt with by Haeckel in his "Church Departure" (1911) as one of the causes that impelled him to withdraw from nominal membership in the State Evangelical church. Haeckel was accusing the kaiser of getting altogether too thick with the pope, and wrote: "The evidence, plain to every eye, of his Catholicizing tendencies was furnished by the emperor this year, when Pope Pius X., by his famous Borromeo Encyclical, hurled into the face of Protestantism the most shameful insults. Everywhere it was expected that William II., with his highly-developed sense of honor, would give to that Romish, German-hostile pope (whom in 1899 I had characterized as the greatest charlatan in history) the becoming German rejoinder, but the *Protestant emperor remained silent and*

*left to the Catholic king of Saxony the honor of that reply."*

Such are the facts. The German people resented the pope's reference to their Kultur, but if the kaiser forbade the publication of the encyclical in the German empire, Haeckel did him an injustice, which we cannot believe. The pope himself, when the storm arose, dispensed with its reading in the churches of Germany.

From the date of the sinking of the *Lusitania* the war became a question of morals, for that was murder on the high seas. Humanity began to be heard, and neutrality became a reproach. Even when America intervened, assuring defeat of the Central Powers, the pope did not come with us. We do not know how many say it, but millions of Americans must be feeling that in the language of scripture he that is not with us is against us. With America in the war, and doing its share to win, who is it now that cuts "a pretty sorry figure before the world?" As a partisan of his holiness, and a fault-finder where America is concerned, perhaps Colonel Harvey will answer. Perhaps he will also quote to us the language in which, the date when, and the place where the various denunciations are recorded. Until then, the pope's attitude cannot be named as a reproach to America, which moves swiftly and stupendously for the downfall of the Hun.

### Ignorance.

It is wonderful how little some people contrive to learn of things that it does not seem easy to help knowing; and it makes general progress more surprising when we consider to what a small degree it has been helped on by the mass of men. The great proportion of those that live in towns, and have before them all their lives the processes of building, the distinctions of architecture, the suggestive hum of machinery, the varieties of merchandise, the profusion of markets, are dead and blind not only to all that these things teach, but to whatever is obtruded on their eyes if it does not immediately concern their own wants and vanities.

Nor does the country tell them more. They will not know in what hills the stream that waters their fields has its source, or towards what river it flows, or what counties and villages it passes by. They cannot distinguish the note of the birds that have sung to them since they were born. They have discovered nothing for themselves of the habits of beasts or insects that have haunted their path or forced themselves on their regard from childhood. They do not know the flowers at their feet, nor the outline of the horizon their eye ever rests on.

In contemplating the general ignorance, and the popular injustice as to what constitutes reprehensible ignorance, we thus grow less sensitive towards our own. Also, be it added, there are forms of it which inevitably grow upon us. There are many things we knew as children, and have forgotten now, and we perceive that the knowledge and the ignorance are much on a par. It was a knowledge of mere words, an imposture, fertilizing neither heart nor brain; we feel that if it had entered into either, it would have remained with us; or, being genuine knowledge, though no longer at our fingers' ends, it may yet have done its work, and contributed something to what there is good in us.

Unquestionably the mind that has learnt things and forgotten them is on a wholly different and superior footing from that which has never received the teaching. Thus most things learnt may be intended to be partially forgotten in everything but the training they have given. Cultivation is certainly consistent with a great deal of ignorance, if the constant confession, "I do not know," is to be the criterion.

In another respect, too, we learn to take our individual ignorance coolly. We find we can fairly keep it out of sight by a constant exercise of caution, and a sort of involuntary finesse which is itself an education. Society generally is up to the fact that the polite assumption of universal knowledge in all its members is an assumption. No well-bred person will put it to the test. We do now and then come upon a questioner, a self-elected social inspector, who does by society what a malignant school inspector does by a class—lays himself out to find, not what they *do* know, but what they *do not*. But society is up in arms, and makes common cause against such disturbers of its smooth equanimity.

How much ignorance is daily displayed by our leading journalists? If, by chance, we happen to have real information on some subject on which their graceful sentences flow so easily, we shall certainly detect error or misstatement—not intentional, but the result of ignorance. The writer is out in some important particulars. There is a general air of familiarity with the subject, of knowing what he is about; but we see that he goes on assumptions for want of knowing the facts. And yet the world would much rather receive its impressions from a man who writes well than from an expert dryly posted in his one theme.

A most striking application of these thoughts is seen in the widespread ignorance among imperfectly educated people of the true origin and development of religion as it appears in modern Christianity. The current notion that this religion took its rise as described in the books of the New Testament, called the four gospels, is as far away from the truth as an approximate version of the subject could well be. To view a religion individually and separately is a method quite as irrational as to contemplate a single man apart from the great body of humanity. As no sincere anthropologist would recognize such a method in tracing the sources of man's beginning, so no exact scholar would content himself with the equivocal and contradictory accounts given in the gospels of the rise and early progress of the religion of Christ. It is because the ordinary Christian takes no interest in the study of comparative religions that he is so lamentably ignorant of the essential nature of his own belief; that he cannot form an historic picture of the deistical concept; that he ignores or glosses over, with a disregard for facts reprehensible in the extreme, the direct statements of the Hebrew scriptures, for which he pretends to feel a warm attachment.

There is absolutely no doubt of the fact that the primal trouble with the so-called religious world today is its gross ignorance on the subject of religion. It has committed itself to a defense of Christianity without any knowledge of the subject such as would stand the scrutiny of history, of applied science, of archeology, of comparative scriptures, of anthropology, and in a marked degree, geology. What else can it be but against the testimony of the entire body of learning which today forms the treasury of human knowledge?

It is a mistake for one to infer that because a man professes the Christian faith he knows something about religion. He reminds us of the good-natured pedant who, in order to account for his being able to converse in Arabic, said in a mixed company, "Everyone knows a little Arabic." It was a *bona fide*, though, as it proved, ill founded assumption, which he would have been very far from putting to the proof, but which gave everyone a little flavor of Arabic while the conceit lasted. There is a mental flavor apparent among Christians that has developed the conceit that all knowledge of religion begins and ends in what they have to declare upon the subject. But the really intelligent part of the community is now

beginning to realize that the persons who know the least about religion are those who profess it the loudest.

Time was when religious knowledge was looked upon as the specialty of the credalist. It matters not how trifling the specialty, if a man only knows something that he thinks most others do not, the world will respect him. Only be an authority upon beetles, or even sea-weeds, and you may have "small Latin and less Greek," you may know nothing of literature, and be grossly in the dark on politics, and it may all tend to your honor. If you know absolutely nothing else, how much you must know about beetles! Just so has the Christian flaunted his seeming knowledge of religion and been credited by the world with a degree of information which we now know he did not, and could not, possess. He is at this very hour trying to back up his ignorance with governmental authority. But next to the inconsistency of an intolerant church teaching religion is the absurdity of a government playing at the same game.

When the religionist arrives at the stage where he is no longer content to be ignorant of many things concerning religion, then shall appear the long-hoped-for day of intelligence and justice—a day of joy for all nations.

### Give Instead of Praying.

American soldiers, the clean, modest, manly boys fighting for us overseas, have made gains so substantial and so continuous that the masters of Germany have been compelled to ask an armistice.

But what shall it profit America if it wins battles and loses the victory? Yet this may happen if the Fourth Liberty Loan fails of over-subscription.

Not to do our utmost; to stint our outpouring of the dollars we did not fight to win; to take thought of to-morrow when their need is so great to-day, would be the betrayal of their trust in us.

Give freely; leave it to others to make of their prayers a mockery by not backing them with deeds. Buy bonds of the Fourth Liberty Loan. Never shall you expend money to greater advantage. In lending to your country you lend to yourself. If you are satisfied with that security, come forward with the cash.

Justice, in whose name this war against divine right is waged, is worth its cost. Our government promises to pay, and its paper requires no celestial indorsement. Make the Fourth Liberty Loan the Victory Loan by subscribing it twice over.

### Freedom for All.

The Catholic *Monitor* of San Francisco appears much affected because Governor Catts of Florida has prohibited Roman Catholics from teaching in the public schools of that state. After denouncing the Governor as another kaiser, the *Monitor* expresses itself in the following words: "We always thought that religious freedom extended to every nook and corner of the land of liberty, but evidently Florida, ruled by an apostle of bigotry, is an exception to the law."

We would like to ask on what grounds any Romanist is justified in raising the question of religious liberty? A man to be in a position to demand justice and right for himself and family must give unquestioned evidence that he has exhibited the same features of conduct in dealing with his fellow-men. No one trusts a temperance lecturer who goes about with a red nose. A religion that asks to be treated tolerantly, that pleads for freedom of thought and action for itself and its constituency, should be most careful to extend like conditions to all men and societies of men who feel it their duty to differ fundamentally from the whole papal scheme.

Has the Romish church done this? Is it renowned in history for its championship of the cause of freedom? Is its conscience clear from the spirit of persecution that burns innocent men and women alive at the stake? Has it freely espoused the cause of general education and enlightenment, and with a heart of "Christian love" worked gladly side by side with the disciples of other faiths and of no faith whatever? Has it done these things? If it has not, and if, even worse, its pious intolerance has followed a directly opposite course—as history duly records—then, again we ask, with what justice do Romish authorities keep up their demand for religious freedom—a quality of soul which they have never meted out to others except under compulsion?

Now, as concerns the action of Governor Catts of Florida in excluding Roman Catholic teachers from the state schools, we have this inquiry to make: Why should any self-respecting Roman Catholic offer his or her services as teacher in a public school, knowing the false and vindictive criticism to which the national schools of the country had been, and are still being subjected, by the hierarchy of the papal church? Romish clergy and certain politicians—for political reasons—may choose to forget this bitter fact, but the honest people of America will remember it as long as that unscrupulous organization remains to harass the noble and the upright.

Should there be any doubt of the character of this Romish criticism of the public schools, one has simply to settle the question for himself by inspecting in our public libraries the huge mass of literature, pro and con, which has accumulated from the pens of assaulting papists, and the replies made by loyal citizens, whose respect for our national institution induced them to meet all assailants openly. Only a short time ago, the late Archbishop Prendergast of Philadelphia made a long and vigorous attack upon our educational system, which was analyzed and commented upon in a serial article in the columns of THE TRUTH SEEKER. There is not a shadow of doubt concerning the attitude of the church of Rome towards America's public schools. This being the obvious fact, we look upon any Romanist applying for a position as teacher in a public school as guilty of effrontery, if not impertinence mixed with Jesuitism; for what right has a Romish teacher in a school which his church has denounced, even to the extent of calling such school an immoral institution?

Governor Catts says of himself that he was elected on the proviso that no Catholics were to teach in the public schools of his state. In carrying out his promise we cannot see that he is showing any lack of the spirit of religious freedom as professed by the Romanist. Why should Governor Catts or any other state governor admit as a state official—and public school teachers are state officials—any person whose church—to which he declares he owes first allegiance—by virtue of public denunciations, has sought to cast discredit upon the moral and intellectual excellence of the public school? The religion or non-religion of the person selected by the governor to serve as teacher in place of the Romanist is of no consequence whatever touching the argument which, as we have shown, ought necessarily to exclude the Romanist. The Romanist is disloyal to the genius which dominates the life and character of the national school; and therefore, in justice to that genius and the scholars among whom it ought to be maintained, the Romanist ought not to be allowed to teach in any public school unless he can divest himself completely of his Romanism.

Freedom, to be effective, should be freedom for all. If certain men feel free to admire and disseminate Christian principles, other men should also be allowed to denounce such prin-

ciples if necessity seems to require it. There is nothing more sacred about any form of Christianity than there is about art, science or philosophy. Some men wish to have it different; but some men are always planning strange and undesirable schemes, and inducing or compelling others to follow them. What some persons do, even if that some numbers millions, can never be looked upon as a divine revelation. A religion that has been made known to but a small part of the world's inhabitants can have no claim upon the allegiance of others to whom it was never officially made known.

A man is no more to be denounced for being an Atheist than for being a theist. There can be no religious freedom where the tongue and pen of the conscientious Atheist is silenced, while the Protestant, the Papist and the Jew may express themselves openly to their heart's content. The men who profess religions may consider them sacred, but that is no reason why persons not professing religions should share in the opinion of their sanctity. If this were otherwise, the world would be a chaos of conflicting sentiments and opinions; for one would then be forced to believe that every group of opinions was right, and likewise that every group of opinions was wrong, so readily would men's views overlap one another.

If freedom is a desirable state, it must be protected against any infringements of its essential potency and the universality of its application; it must mean freedom for all, without distinction of faith or unfaith.

By an interpretation of the Espionage Act an attack upon any forces with which the United States is allied may be construed as promoting the cause of our enemies. Were the papacy to abandon its attitude of professed impartiality, and declare itself on the side of the Entente—England, France, Italy, America and the twenty other nations at war with the kaiser—it would have the protection of this Act, and all the anti-clerical papers and speakers would be subject to its terms. To say nothing of the added honor and prestige he would win by taking the side of humanity and morality, as represented by the Entente, would not this power over the anti-papal Protestant press in America compensate the pope for what he might lose among the forces of frightfulness, rapine and murder on the other side? It is worthy of his attention—even of the attention of the Principal for whom he functions as vicegerent? Now is the accepted time, and this is the day of salvation.

"The Danger of a Premature Peace" was the subject of Marshal J. Gauvin's lecture before the Pittsburgh Rationalist Society on October 13. "No Refuge but in Victory" is the sub-title. Peace now would be a rest from fighting, not the end of it; and victory means such an end, or the war will have been fought in vain.

### The Chaplain Strike.

"Camp Zachary Taylor, Louisville, October 4.—Six chaplains have been honorably discharged from the army as the result of having protested against the change in insignia ordered by the War Department. More than two hundred other cases are under consideration. The department order substituted the cross for the ordinary insignia of lieutenants."—*Indianapolis News*, Oct. 4.

### Nervousness at the Vatican.

"Rome, October 9.—Germany's request for an armistice produced a tremendous sensation at the Vatican. Immediately after the details of the proposal were received, Cardinal Gasparri, papal secretary of state, conferred with the pope. Afterward he had a long conference with the Belgian minister."—*New York Evening Sun*, Oct. 9.

## REWARDS OF PREACHING.

### On What Grounds Is a Raise of 50 Per Cent. Due Priests and Ministers?

Since the beginning of the great European war, there have been many kinds of propaganda in this country, some for good and some for bad purposes. But as a piece of out-and-out church-and-preacher propaganda, I think one would have to look a good while to find a piece to beat, or even equal, the appeal for a 50 per cent. raise in clergymen's salaries made by the *Literary Digest* for August 31, 1918, under the title, "The Laborer is Worthy of His Hire."

"There is scarcely a church, large or small, in America that can not increase its pastor's salary at least 50 per cent," says the *Digest*. The "at least" implies that it ought to be more than 50 per cent.

The *Digest* points out that our government has recently raised the wages of the poorest paid railroad men 43 per cent, and would use that as one of the reasons why clergymen's salaries should be raised 50 per cent. But how small, may we not ask, are the wages of the poorest paid railroad men with that 43 per cent raise, when compared with the present salaries of most clergymen? Think of a class of men, most of whom do little or no useful and necessary work, and who are often given reduced rates and prices where working men and others have to pay full fare and full price, being given a greater raise than the poorest paid railroad men, men who do useful and indispensable work. Yet, that is what the *Digest* pleads with the church to do.

At the beginning of its plea, the *Digest*, after extolling to the highest the services of the clergymen in every national and every human crisis, says, "Now it is time to measure the work and the needs of the preacher and pastor as men in other departments of work to-day are being measured." That is not only what ought to be done to-day, but it is what ought to have been done all along. It is nothing but justice that the work and needs of preachers should be measured just as the work and needs of other men are measured. But have the work and needs of the preachers ever been measured that way? If the amount of useful and necessary work done by many clergymen were to be measured and appraised by the same rule that most other men's work is measured and appraised by, would they not be given a 50 per cent (many would say a 100 per cent) decrease instead of a 50 per cent increase? Yes, let the work and needs of the preacher and pastor be measured and appraised by the same rule that the work and needs of working men are measured and appraised by.

"Who stands back of the clergymen of America in these days of pressure?" asks the *Digest*. Why, the same kind of people that have always stood back of them. Thousands of office-holding and office-seeking politicians, and most all others that are looking for support from the church forces, are among those that stand back of the clergymen of America.

The question, just quoted, implies that as heavy a part of the pressure of the present crisis rests upon the clergymen as upon any other class of men. But I hardly think that the observant man will see it in that way. How many clergymen are helping to mine coal? How many are working in the munition factories? How many are helping to build cantonments? How many are working on the railroads? How many are doing actual soldier work at the front? How many have volunteered to do work that would help lessen the shortage of labor caused by the absence of men that are now serving their country, either as soldiers or as actual workers in government work? Why, everybody knows that the number of such clergymen is very small.

"Your pastor is no cheap man." In that state-

ment, the *Digest* is correct. The average preacher is no cheap man, no matter how small his salary may be. Social parasites of any kind are never cheap; and if the average sky-pilot is not a social parasite, then there is no such thing. The average preacher is often the costliest man in the community. He is not only costly in dollars, but he is sometimes extremely costly in some other ways, which ways it would, perhaps, be out of place for me to mention here.

"He has brought long, careful training in his task." What kind of training and for what task? Training in sophistry? Training to keep the masses in the dark, that is, in religious superstition and fear? Why should a pastor take such long and careful training, if it is not for some selfish or worldly aim, if the so-called grace of God is sufficient to make one a good pastor?

"Your pastor must be an expert money-raiser." The *Digest* need not have mentioned money-raising, for it is well-known that begging is a very important part of the clerical profession. Most preachers most always have flattered, fooled, and fleeced the people for the love and sake of the almighty (dollar).

"He must know something of history, science, and literature," says the plea. But it failed to say that he must tell the people something about history and science. And that is easily accounted for. The preachers would better not tell the people much about history, especially the history of the church, if they want to keep them fooled and fettered.

Your pastor "must commune with the Infinite" and "be able to interpret the Word of God with true spiritual insight." What does the *Literary Digest* know about communion with the Infinite or about spiritual insight? Such words and phrases have no concrete meaning and no practical value. They are mere theological bombast, fit for nothing but to obfuscate matters and keep in a muddle the minds of the masses; thus making it easy for the preachers to dupe and bunco them.

"In these days, also, your preacher must proclaim the ideals and principles of America," says the *Digest*. Surely he should; but in doing so, is he doing any more than he or any other American should do? Yet are they doing so in the fullest sense of the word? And have they done so in the past? Is not the number of preachers who have stood up for the great ideals and principles of America, as embodied in the Constitution, extremely small compared with the number who have ignored these great ideals and principles, and sought to subordinate them to the so-called great ideals and principles of the orthodox church? One of the greatest, if not the greatest, ideals and principles of America is the one embodied in the first article of the amendment to the Constitution in these words: "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 petition the government for a redress of grievances."

How many preachers does that great ideal and principle suit? From the numerous and various attempts that have been made at the instigation of preachers to enact laws favorable to the church and to the propagation of religious superstition and bigotry, many of which attempts have been more or less successful, we must conclude that the number of preachers suited by that great ideal and principle, is very small; while, on the other hand, the number that would look with supreme exultation upon the displacement of that ideal and principle by a law that would force every one to recognize the mandates of the church as supreme and unconditionally binding, is, indeed, very large. It is a well-known fact that the church has always sought to subordinate and control the state. And the fact that the church has made that aim one of its principal dogmas is the main reason why it is

so extremely difficult for the average preacher or churchman to be a thoroughgoing American. No matter how much the preachers or any others may prate about their patriotism, no preacher or any other man can be a 100 per cent American that does not stand squarely and uncompromisingly for the Constitution of the United States. No man can be a true American, a true friend and defender of the Constitution, that will wink at or approve of the religious favoritism clauses, which the church has, by means of its political power, smuggled into some of the state constitutions. The majority of orthodox preachers approve of these unconstitutional clauses, because they are in line with the church's ambition to dominate the state, and thus dictate to the people what kind of faith they must hold, or rather what kind they must or may express; and many of our chief executives, not possessing the moral courage and mental independence of a James Madison or a Thomas Jefferson, wink at them, because they know that to disapprove of or attack them would be to lose much of the support of the church, which loss would often mean political defeat for a longer tenure in office or for higher political honors. And the fact that many, it not most, office-holders and office-seekers care more about political victory for themselves alone than they do about a moral victory for themselves and for the people, makes it imperatively incumbent upon all to stop and think for a moment, and try to select for our law-makers and chief executives, liberal and independent, conscientious and courageous, statesmanlike men instead of political lickspittles, who are easily used by the church as religious catspaws to make laws that legalize and pay for the manufacture and spread of religious bigotry and hypocrisy, if we do not want to see, or do not want any of our succeeding generations to see, the Constitution of the United States treated as a mere scrap of paper, and its sublime and glorious ideals and principles of liberty, equality, and justice trampled under foot by orthodox clericalism and religious despotism.

The *Digest*, waxing warmer in its appeal for a raise in clergymen's salaries, says, "The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people." Poor, needy, overworked, underpaid servants of God and victims of close-fisted church members!

O Lord, look down upon thy humble servants with compassion, and soften the hard, miserly hearts of their lukewarm constituents, and open, if possible, their pocketbooks, so that thy servants may live in still greater luxury, while many of their dupes toil on in ignorance and poverty! A-man (for more pay!)

"The minister of your church," says the *Digest*, "is a human being like the rest of us." But how many church people look upon him in that way? Not many, for if many did, that vast majority that do little or nothing would have to get out and do some useful work, as the rest of us are expected to do.

"He does not go on strike. He simply trusts his people, and works for them seven days a week, and many nights." Many people will wonder what kind of work most ministers do "seven days a week and many nights." Is it working out schemes to keep their members in ignorance? Keeping them in ignorance is the only hope that the ministers can have to keep from real work, because when the religious ignorance of the church people is displaced by rational education, they will flatly refuse to be fleeced by a set of men just as able to work as they are. When rational education completely displaces the religious ignorance and fear of the masses, as it slowly but surely is doing, the preachers, who have so long played, and are still playing, the game, "You work for us here on earth, and we will pray for you to have beautiful and happy homes in heaven—after you

are dead," will have to be changed to the game of doing their quota of work here and giving value received for what they get, just as other men do.

That the *Digest* appears to have overlooked the fact that clergymen and their families are no better to experience privations, if any of them do, at this or any other time, than other men and their families are, makes it worth while to call to the reader's notice what Bishop Paddock of eastern Oregon said, in a sermon preached in New York a decade ago, about the easy and luxurious lives of ministers, which is as true and as pertinent to-day as it was then. And, as it shows how absurd is the *Digest's* plea for a 50, or even higher, per cent raise in clergymen's salaries, it is well worth reading, especially by church members. The bishop said: "Men demand that leaders make more sacrifices than they do. Take, for example, the ministers of New York, the Christian leaders of this city. How many of them make any sacrifices? Do they not live in beautiful homes furnished with every luxury? When they travel do they not take the drawing room car, and when they reach the station does not an auto meet them? What do ministers go without? Where is the simplicity? We shall not influence the world very widely or deeply until we show ourselves in dead earnest, and we shall never convince the world of a vast deal of earnestness on our part as long as we insist upon liberal and regular salaries. . . . When Christian leaders in this city and in this country more generally show by their practices their implicit belief in what they themselves preach, the Christian church will be more generally respected and followed than it is to-day." (See the *New York Sun*, Jan. 6, 1908.)

If the salaries of all the ministers in this country were increased 50 per cent, taking as a basis the *Digest's* low average of the salaries of clergymen "in ten of the largest denominations," the additional burden on the people who pay the ministers' salaries, would be between \$75,000,000 and \$100,000,000 a year.

Now, as all know that most clergymen are living in more comfort and leisure than most other people are, especially the working people, would it not be a thousand times better to give that enormous sum of money to the Red Cross or to popular education?

The ministers claim to be humble followers of Christ. But how did Christ live? Did he live in luxury while his disciples lived in want? Or did he live as his disciples lived? Did Christ command anyone to work and give a part of his earnings to help keep in leisure and luxury any set or class of men? Should any working man give a part of his hard-earned money to help keep in ease and luxury any set of men, while thousands of working men and their families not only know little or nothing about luxury, but are often in actual need of the necessities of life? Should the little pale-faced boys and girls who work in the cotton mills from eight to ten hours a day for six days to the week give a part of their small wages to help keep able-bodied preachers in leisure and luxury? Should we not stop and think of these poor, pale-faced boys and girls, mere machines, having to pass through life, in most cases, with practically no education, or polish, or refinement, while the sons and daughters of ministers go to school and college?

Such are some of the questions that all church members should ask themselves before they allow themselves to be further duped and fleeced by the preachers.

While the vast majority of ministers are parasites, there are, as most everyone knows, some ministers who do useful and noble work; who do not live on the labor of others; who pay for what they get; who are devoting their lives to the service of their fellowman; who are helping to make this world a better place to live in. But the num-

ber of such ministers is, it must be regretted, exceedingly small.

In its plea for the clergy, the *Digest* named many things that a minister must do, some of which things are highly moral; but it failed to mention the things that a minister should not do, things which, according to their record, many of them have done. But it would, as said before, be out of place to mention any of those things here; and were it not that it has extolled the ministers as "one of the bravest, worthiest soldiers of all" and as so worthy of a great raise in his salary, this criticism would not be so pertinent—and, in fact, it would not even have been written.

THOS. M. ARMSTRONG.

### A Rational View of Jesus.

There is a great deal of false exaltation of Jesus, not only in the pulpit and in the religious press but in the secular papers. While much of the former is interested misrepresentation, most of the latter, I believe, is due to ignorance of the character of Jesus as painted in the Bible. An honest reading of the New Testament will dispel the faith that Jesus was the perfect person that he is commonly represented to be. Jesus is held up as the highest model of man; as the perfect example of humanity; as the embodiment of every virtue. Upon what deeds has this man gained his reputation? They who most exalt him as a man reject the miracles he is said to have performed. What more is there? A certain element claim that he was the Messiah of the Jews, but is conceded by those who most exalt him as a man that this claim cannot be allowed. Jesus was never king of the Jews. His pretensions to the messiahship rested upon his enormous conceit, or were the product of an unbalanced brain. Rejecting all there is in the New Testament which belongs to the supposed character of a god, and all that adorned a Hebrew king or messiah, what is there left in the gospel narrative that goes to prove that Jesus surpassed all men in wisdom, in kindness, in charity, in mercy and in justice?

Be fair and honest, and treat this man in the same way that you treat Socrates, Mohammed or Joseph Smith. Put aside all notions of divinity and measure Jesus by humanity. See his words and acts as they would appear if belonging to some person to whom no false character had been given. Look at Jesus in this way; see how he treated his mother; how he abused the rich; how unjust he was to those who would not believe in him; how heartless and cruel he was to the man who disputed his messiahship, who crossed the path of his ambition. This man called his fellow-men "fools," "vipers," "hypocrites," and condemned them to the "damnation of hell." He said, "Believe and be saved, believe not and be damned." As an ethical teacher he is praised but not followed. The best that is put in the mouth of Jesus had been taught before; that which is original with him is largely impractical and nonsensical. Jesus had no comprehension of the morals of industry, the most essential ethics of human society. His morality was of the "bugaboo" variety to please his Father in Heaven. Jesus is the ideal priest. He is Rome's noblest pattern. He is the Man-God of the Vatican. He came not to teach but to rule, not with love and kindness, but with sword and condemnation. He did not "offer himself up for men" nor for anything else. He was put to death for *blasphemy*. He died because he could not help himself. This notion that Jesus, in his death, performed the highest act of self-sacrifice, is simply a theological fiction. Nothing shows the folly of the whole career of Jesus so much as his death.

The only honest way to estimate the character of Jesus is to consider him in every act, to put the black with the white, the bad with the good, the foolish with the wise. Jesus has been exalted far beyond his merits. It may be too soon yet to

expect the world to throw off its superstitious faith in this person, but it is not too soon to demand that it shall do so.

I was much amused a few days ago when I read in a secular paper an article entitled "Our Heavenly Father Takes Care of Us," as follows: "During our absence from the office Wednesday evening last," said a rural editor, "some evil-minded person, thinking that we were seated at our desk, fired a load of buckshot through our window; but as a kind and protecting Providence would have it, the entire load was received by a stranger who was waiting for us in our office. There is no trace of the assassin, and at this writing the stranger who so fortunately filled our place is too weak to talk. Thus is another midnight assassin foiled. The Lord will provide."

MARILLA M. RICKER.

### Misrepresentation.

The editorial page of the *Fresno Morning Republican*, issued September 28, carries a review of a book written by a Dr. George Wobbermin of the University of Budapest, in which an attempt is made to show that the cataclysm which now engulfs the world is the product of German materialism and evolutionism. The names of Nietzsche and Haeckel are linked as two of the arch-proponents of that brand of "culture" in the name of which Belgium lies torn and bleeding. The assertions are so misleading that I deem it necessary to reply.

That a handful of murderous Germans are immediately responsible for the war is patent to every unbiased observer. But to contend that Germany's materialism is the cause of her policy of imperialism at any price is an ignorant or malicious confounding of the facts.

There are two kinds of materialism—the materialism of the animal desires and passions, and the materialism of the intellect. The former is but a degraded Epicureanism, setting up as the object of life the gratification of carnal appetites and the glorification of might as opposed to right. The philosophy of materialism, however, as exemplified in the writings of Buchner, Haeckel, McCabe, Tyndall and Sir Ray Lankester, has no relation to the variety above described. It is a theory of life which holds that matter and force—the two complementary components of the fundamental world-substance—unguided by any prevision, constitute the essence of all phenomena; that man, his personality, his thought, hopes, fears, virtues, passions, all are derived from the body and must perish with the body.

It is perfectly possible for such a materialism as last described to be promotive of all that is noble and lofty and beautiful in life. A study of the lives of great materialists reveals a uniform profession of high morals and exalted view of life. Despite Haeckel's present Chauvinism, we know him to have had—at least, before the war—the supremest contempt for the swashbuckling, beer-swilling militarism of Germany. That Haeckel has been converted to the belief that his country's honor is at stake in the war is a profound tragedy. The Monists of Germany—and "monists" are actually materialists—have been in the vanguard of the movement for democracy in the franchise, in education and in industry.

This habit of Christian apologists of refusing to acknowledge their moral and spiritual bankruptcy and of fixing the responsibility for this world-catastrophe on the shoulders of Materialists is highly exasperating, if not contemptible. To those who know the facts, it is amusing to hear these gentlemen descant about the demoralizing influence of German "materialism." There is about one materialist in every hundred among the German people. The vast mass accept orthodox Catholicism and Protestantism. The kaiser and all his cronies are pronounced Lutherans or Evan-

gelicans, with a fanatic faith in their conception of God.

Others have argued that "godless" Socialism is responsible for Germany's brutal aggressions. Again, in view of the fact that the Socialists are outnumbered ten to one, the statement of divines that the former have rigidly determined the imperialist policies of Germany, become rather curious.

If the war has done nothing else but prove the hopeless futility of religion, both natural and supernatural, it is almost worth the cost. Religion is bankrupt. And its apologists will be remembered more reverently by posterity if they cease their unfair practice of accusing small minorities of faults which belong solely to themselves.

ALANSON SESSIONS.

### Free Thoughts.

How many evils and wrongs have been perpetrated because it was not politic to tell the truth about them.

A Roman Catholic priest is safer now that the Inquisition is dead, but he still intimidates by his threat, which civilization is fast rendering innocuous.

I would like to have the government appoint a commission to investigate what the Roman Catholic Church in this country has been doing since war was declared against Germany. I think the report of the commission would startle the nation. Romanism never did anything yet for the benefit of human rights or human liberty.

I do not care what the gods think. Their opinions do not interest me. It is what man thinks that I am concerned about. Human destiny is constantly being determined, and *it is determined by what man thinks*. A thought to-day turns the world more than a belief. A belief shows where man stopped thinking, but a thought shows that man wishes to learn more and to understand what is around him. To save the world to better things, teach it to think.

I never saw a Christian yet who was not better pleased to think that an unbeliever would be damned than that a believer would be saved. Every one of them says: "Just wait till you die and you will see." We shall have to wait, but what we shall see then more than we see now no one knows. I feel that my unbelief is justified here because it is based on common sense, and I have faith that common sense is at the bottom of this universe although the churches preach to the contrary.

It is impossible for a man to tell what he knows about God, and tell the truth. Every clergyman living and every clergyman dead is equally guilty. There is no word of truth on the subject of deity on paper spoken by preacher or prophet. Every word in the Bible, where God is spoken of, is untrustworthy. Divinity has never been revealed. The one strange thing to me is, why men are not willing to acknowledge so much. Those who will not are men's worst enemies.

We have had men in America that far surpass the saints of the church, and the best thing about these men is that they were real and that their deeds were true. Abraham Lincoln, in driving slavery out of the United States, did the world a thousand times more good than did St. Patrick in driving snakes out of Ireland. George Washington, Thomas Jefferson and Thomas Paine have left more immortal words than has the Christian church for eighteen centuries. The true history of mankind is what we most need to give inspiration and hope to the human race.

L. K. W.

### NOTES AT LARGE.

The *Christian Index*, organ of the Baptists of Georgia, declares that "many Baptists will either have to walk over their consciences or not contribute at all in the November drive" because it is shared by the Catholic War Council (Knights of Columbus). The paper is quoted by the *Christian Science Monitor* for September 28th. The *Christian Advocate* is also drawn upon for opinion opposed to the war chest plan on the same ground. The *Index* and the *Advocate* want all Protestant contributions given to the Protestant war relief societies. The opposition which the *Monitor* is mobilizing against the war chest plans does not bear out the claims of impartiality toward different religions made for Christian Science by its official spokesman, Mr. Gilmore, in another column of THE TRUTH SEEKER. Explanatory of the policy of the Knights of Columbus, the *Boston Post* prints these verses by James G. Keenan:

"Everyone is welcome, and everything is free;  
The door is never fastened—we have thrown away the key.

If you're fighting for the Allies on land or on the sea,  
You're a lad who's always welcome 'neath the letters  
K. of C.

"Your birthplace doesn't matter—Britain, France or Italy,  
U. S. A. or any other of the allied Twenty-three—  
It's enough that you are fighting that the whole world  
may be free,

And we're proud to have you enter 'neath the letters  
K. of C.

"The creed that you're professing is a subject that will be  
Taboo beyond the threshold of the hut marked "K.  
of C."

"There is no discrimination, and there never is a fee—  
Everyone is welcome, and everything is free."

Here is a measurable balance of poetry and truth. A Protestant New Hampshire boy, stationed in Philadelphia, tells us: "The K. of C. asks no questions, and takes no money." Another "gob," from Illinois, states that in the K. of C. canteen or hut a jar of tobacco, with the rest of the "makings," is at the disposal of uniformed visitors, free, and that stationery is provided those who want to write home—and the envelope is stamped. When the Catholic War Council was founded the late Cardinal Farley said its purpose was to guard the religion and morals of Catholic soldiers, or words to that effect. Our opinion on the matter has been stated and duly suppressed. Will the religious editors tell why funds should be diverted on religious grounds from a society that serves the soldiers and sailors with tobacco and postage stamps free, and taboos the subject of the creed they profess?

It is quite noteworthy the degree to which the religious superstition has entered into some of the commonest events and conditions of man's life. A recent issue of the *New York Tribune* cites such a case in connection with the disease of influenza which is now so very prevalent in this country. The habit of some persons in saying "God bless you!" when they hear another sneeze, had its origin in one of the earliest known epidemics of influenza. This epidemic visited the south of Europe in the year 491. Upon an attack of sneezing overtaking a victim his solicitous friends would give vent to a pious "God preserve you!" or "God bless you!" And when the sufferer would find himself unable to control his yawns he would make the sign of the cross in front of his mouth. Gradually it became the practice for the sneezer himself to say, "God bless you!" or "God save us!" and from making the sign of the cross to evoke divine aid in stifling a yawn, he resorted to covering his mouth with his hand as a mark of politeness. The regrettable part of this story is that God paid no apparent attention to the pious practices of the influenza sufferer, else we would not now be witnessing thousands of cases of the dread disease in our

midst today. And yet people say that God answers prayer! Notwithstanding the billions of prayers that have ascended to God in the centuries now passed away, the generations of our time have fallen heir to all the complaints, diseases, fears, dangers and perplexities that marked the earliest years of our era, save only those which have been blotted out through the marvelous discoveries and applied wisdom of science. It may be that God has left this beneficent work for science to do; why then, not give science the credit, and herald it as the only true savior of men, the one and only power that can lift man out of his occasional states of misery, disease and misfortune, and place him upon a solid vantage ground of comfort and peace? The old God, were his uselessness even more marked than science has shown it to be, would still have his attractions for the pious dilettante, who, while too stupid to understand the things of earth, refreshes his soul with the inscrutable mysteries of heaven. It is amazing the large number of persons who feed their highest nature on froth!

According to the *New York Tribune* of recent date, "Liberty churches, the latest result of war times, will be opened at once through the industrial centers of the United States at the request of the government. The churches are to be non-denominational and will be under the direction of the Home Mission Councils and the War Time Commission of the Protestant churches of the country, acting under orders of the Ordnance Department. The Protestant organizations will obtain buildings for worship in all munition and industrial centers and provide ministers and teachers on religious subjects. They will cooperate with the Y. M. C. A. and the Y. W. C. A. in doing welfare work. In large cities the existing churches will be used. The Liberty churches will be at the disposal of Catholics and Jews. The Jews are to have the buildings on Fridays and Saturdays, Catholics early Sunday mornings and Protestants late Sunday mornings." This official establishment of religion is not wholly a new departure, but follows the plan of President Taft on the Isthmus when the Panama canal was building. It ought to furnish an outlet for those Baptists and Methodists who are raising ructions, alleging denial of religious liberty and quoting the first amendment to the Constitution because of the order of Third Assistant Secretary of War Keppel "barring camp pastors from American camps and cantonments." Funston's refusal to admit to his border camp certain Baptist parsons desirous of telling the soldiers they were lost souls still rankles in their minds. Church and state union will not result in harmony until it is officially decided which sect is the church, and perhaps not then.

That Atheists, in the name of freedom, throw off the restraints of moral law, is a statement which we defy any believer to prove, or in the slightest degree to support, and we will even go to the length of suggesting how he might undertake the task. Turpitude of character must betray itself. Moral corruption can no more be hidden than physical corruption. Wickedness "will out," like murder or smallpox. A man's wife discovers it; his children shun him instead of clinging about his knees; his neighbors and acquaintances eye him with suspicion, or dislike; his evil nature pulsates through an ever-widening circle of detection, and in time his bad passions are written upon his features in the infallible lines of mouth and eyes and face. How easy, then, it should be to pick out these Atheists. The most evil-looking men should belong to that persuasion. But do they? We invite the believer to a trial. Let him inquire the religious opinions of a dozen or two, and see if there is an Atheist



among them. Again, a certain amount of evil disposition *must* produce a certain percentage of criminal conduct. Accordingly the jails should contain a large proportion of Atheists. But *do* they? Statistics prove they do *not*. When the late G. W. Foote was imprisoned for "blasphemy," and was asked his religion, he answered "None," to the wide-eyed astonishment of the official who put the question. Atheists were scarce in the establishment. Catholics were there, and red tickets were on their cell-doors; Protestants were there, and white tickets marked their apartments; Jews were there, and provision was made for their special observances; but the Atheist was the *rara avis*, the very phoenix of Holloway Jail. Believers should revise their code for determining the real moral delinquent, for he is certainly not the Atheist. Is it possible that he might be the pious believer? Let us hope for the best!

The National Investigation Bureau, an association of "war chests" and similar organizations, has been formed to make a thorough investigation of all war charities and related activities. The plans have been approved by Secretary of War Baker, says the *New York Sun* (Oct. 7). The *Literary Digest* says: "A drastic revision of the work of our relief organizations is about to be undertaken. We started with the noble figure of 14,856 agencies of one kind or another devoted to relief, but in many cases the relief benefited the agencies at least fifty per cent. of the takings. The manifest injustice of this—the injustice to the donor—was winked at because the solicitors could not be made to work on any other basis." Mr. Arthur H. Fleming, chief of the New York State Council's section of the Council of National Defense, concludes: "I think the only way to attain real efficiency in the handling of war-relief money is to do away with all but a few of the war-relief organizations, or, better still, to place the whole work in the hands of the American Red Cross." If to Mr. Fleming's plan were added that of financing the Red Cross as the government agencies for conducting the war are financed, so that there would be no reduplication of canvassing for funds, the work of raising money would gain by concentration. There would also be an end to the excuse met by some canvassers that the person called on to give is keeping his contribution for some drive under another name. "One flag, one land, one heart, one hand, one nation evermore." Why not carry the oneness all the way through? Liberty Bond holders might devote coupons to the Red Cross, thus making one subscription answer for both. Billions for Bonds, Millions for Mercy.

A ray of light illumined the proceedings of the General Synod of the Church of England in Canada, recently in session in Toronto. It came from a layman, Mr. H. H. Backus of Aylmer. We have the account of it in the *Toronto Globe*. The revision of the burial service was under consideration when Mr. Backus took exception to the words contained in one of the prayers expressing thankfulness that the deceased has been delivered from "the miseries of this sinful world." Said Mr. B.: "I am tired listening to this word 'miseries, miseries, miseries!'" "This is not a miserable world, it is a joyful world, and a pretty nice place to stay in, and we are all having a nice time. If we are sick, we send for a doctor to keep us alive, and even if a lord bishop gets ill he is not too eager to fly away from this miserable world, but will get a specialist or go away for a little ozone to keep him in his misery." That "the House rocked with merriment," as the *Globe* reporter avers, is a good sign, and we do not see how the thoughts expressed by the lay delegate became any less humorous from the explanation

of Canon Daw that "man was a miserable sinner in the eyes of God." The notion of a happier world beyond is a mask, as G. B. Shaw figures it, put on the face of death to conceal its gruesomeness, but it is not so successful as to warrant thanks or congratulations extended to the deceased on the happy occasion of his dying. The other world, if there be one, is presided over by the same deity who seldom keeps what are conceived to be his promises in this. There may come a new heaven and a new earth, but it will be the same old Gott; so why rejoice?

A magazine called the *Bible Champion*, published in Reading, Pa., may be read for the correction of anyone accustomed to say the Bible is no longer believed or defended even by Christians themselves. The writers for the magazine do not confine themselves to what is called "slang," but otherwise they are so many copies of the Rev. W. A. Sunday. Professing "to promote a true knowledge of the Bible," the publication discards all the truth concerning the Book that has come to the knowledge of modern students in the past hundred years. Advantage is taken of the war to say that modern scholarship and historical criticism applied to the scriptures is "made in Germany," and yet we have without contradiction the assertion that "Thomas Paine, though stigmatized and set aside as an infidel, finds reincarnation in the modern scientific biblical critic." And Paine was an Englishman! We also find the assertion that "the story of the Virgin Birth is found in every manuscript and version of the Gospels." It is not in Mark and John. One writer says the declaration of Jesus in John x, 36, "I am the son of God," supports the Virgin Birth. Were all the sons of God, then, of virgin birth, including those that came together with Satan among them? (Job ii, 1.) And what did Jesus mean when he called himself the Son of Man? The *Bible Champion* shows more faith than knowledge.

As the German positions become increasingly difficult to hold "it is said that the kaiser has fallen into a sort of religious mania, and that he spends most of his time praying for the preservation of his dynasty." A few excerpts from the speech of the kaiser when he felt differently will not be out of place at this time. *Zum Beispiel*:

"The soldier must not have a will of his own—they must all have only one will, and that will mine."

"The best word is a blow—the army and navy are the pillars of state."

"The army and the emperor at its head can alone secure the safety of the empire and the peace of the world."

"There is only one master in this country; I am he and I will not tolerate another."

"There is only one law—my law—the law which I myself lay down."

"A ruler may be very disagreeable, and I will be disagreeable, if I think it necessary."

"As I look upon myself as an instrument of the Lord I am indifferent to the point of view of the present day."

"The king holds his power by the grace of God, to whom alone he is responsible. He chooses his own path and only decides his actions from this point of view."

When the kaiser reaches the reflective mood there may occur to him those scriptures from the book he retains by his pillow at night, to wit: "Pride goeth before destruction, and a haughty spirit before a fall."

A confused mass of information comes from the front regarding the religion of the soldiers, but there is in it nothing to produce the belief that the boys are "hitting the trail" in the evangelical sense. The testimony is tolerably concurrent that they have no use for the religion of church and creed, nor the trappings of mysticism—temples, pictures, images, and solemn music. We read in one soldier's letter that the soldier who never went to church nor took any interest in religion, and the chaplain who never

had any but church experience and religious education, are "getting together" and agreeing on a religious basis where there is neither worship, nor creed, nor prayer, only a philosophy of life founded on experience and hope for the best. By this it would appear that more "religion" is lost than gained.

At the recent opening of the Holland States General at The Hague, the representatives of all nations were present. Germany and her confederates had legations there, so had America and the Allies. The *New York Times*' cable said:

"The seats of the Entente diplomats were divided from those of the Central Empires by an aisle. It is perhaps significant that the representative of the Holy See was seated with the latter."

It must have forced the papal legate to do some hard thinking to decide which was his crowd, and possibly he does not know yet whether he picked the right one.

It is argued by Grand Admiral von Koester, once commander-in-chief of the German fleet, that man needs the sword just as beasts need claws and teeth, and that nations need war as God has given nature storms. But it is the claws and teeth of beasts that lead to their destruction when civilization comes, and the sword has always betrayed its possessor. Where is the knight in armor? His bones are dust, his good sword rust. The kaiser's sword rattled in its scabbard and now he wishes the thing had kept quiet.

Quoting sentiment regarding Germany's peace offer, the *Evening Sun* (Oct. 7) attributes this one to a British officer: "The world has had enough war to last forever. This war should be finished so it will be the final war." Months ago THE TRUTH SEEKER proposed that since the Allies were already under arms they should remain so to the bitter end, and having given war a military funeral, bury militarism beyond hope of resurrection. Perhaps the officer had read THE TRUTH SEEKER. Some of them do.

#### THE LETTER BOX.

BENNETT LARSON, Milwaukee.—The poem was printed in one of the lost numbers, and reprinted in another.

J. H. STEFFEE, Florida.—We can't get them together around the table, although invitation has been extended both by letter and by publication. The training that fits men for office-holding, excludes, apparently, the course in Secularism, and so we know that they never can know and never will understand.

HARRY SALTPEPER, New York.—We have twice printed your contribution on Shaw and the Church, and both numbers in which it was to have appeared were non-mailable. You should write to Mr. Shaw about it. The event will perhaps confirm his opinion, previously expressed, that America is a nation of villagers.

COLEMAN PHILLIPS, New Zealand.—Your reasons for prefixing a figure 1 to the date used in Christian chronology and calling next year 11919 are not so convincing as to move us to approve the innovation. If there is to be a change, we much prefer the Era of Science and Man, proposed and adopted by the late Thaddeus B. Wakeman, founded on the martyrdom of Giordano Bruno at the beginning of the year 1600. That would make next year 319, which is easier to remember and to write. Or if there must be a religious date, give us 1776, the founding of the Religion of the United States.

A. C. MONKS, Manila, P. I.—Your Archbishop O'Doherty has been misled when he says, as reported in the *Cablenews-American*: "It is a matter for pride for us in the present war that it is stated on good authority that 40 per cent. of the soldiers of the United States Army, and 60 per cent. of the sailors belong to our church, though according to census each arm should have only 20 per cent." The initial predominance of Roman Catholics pertained to the regular army and navy. As the draft extended and army and navy were filled up with men from non-Catholic communities the percentage changed. Methodists especially loomed large, so that when the Catholics had 22 per cent. in the camps, the Methodists had 18 per cent. These are the *Christian Advocate's* figures. We have of late seen no repetition of the estimate that 40 per cent. of the army and 60 per cent. of the navy belong to the Roman Catholic church.

## BLASPHEMY AS IT IS IN LAW.

### How an Enlightened Christian Judge Might Charge the Jury in a Pending Prosecution.

BY THEODORE SCHROEDER.

II.—Concluded.

#### Equality of Liberty.

That equality of liberty which is guaranteed by our American constitutions needs to be protected and considered in relation to religious discussion. Before our Revolution it was always the privilege of the orthodox Christians to hold up to ridicule and contempt the false conception of God or of religion as entertained by the heathen. Our constitutional guarantees of free speech did not take that right away from the Christian. It rather confirmed it as a legitimate weapon against whatever a Christian may consider pernicious error. Both the constitution of this state and of the United States require the maintenance of equal rights in freedom of speech. Equality before the law in this respect requires all of us to submit to ridicule and contempt from the unbeliever when that is directed against our conception of God, or against our religion, just to the same extent that the Christians have the right to hold the contrary convictions of heathens and Atheists up to ridicule and contempt; that is, so long as it is free from a criminal, malicious intent. As Christians, under the cloak of attacking irreligion, are not permitted to incite to crime, so likewise the heathen, the Agnostic, the Deist, or the Atheist cannot, under the cloak of free speech, incite to crime. Their rights are equal in this respect. The Freethinker has the same right to discredit the beliefs of Christians that the orthodox Christians enjoy in destroying reverence, respect, and confidence in Mohammedanism, Mormonism, Christian Science or Atheism.

However, the incitement to crime which must accompany his speech must be the actual, and conscious motive existing in his mind as the real object of his desire, before you can find him guilty.

If this defendant intended in good faith to propagate even the most unpopular opinions on religious subjects, which he regarded as true, that is not blasphemy within the meaning of the law, merely because their expression is likely to wound the feelings of those who believe such opinions to be false, or because their general adoption might tend by lawful means to an alteration in the constitution or the laws of our country.<sup>9</sup>

#### Criminal Malice Defined.

Criminal malice, as a motive essential to the crime of blasphemy, means something more than disbelief or ill-will toward a particular religion or even religion in general. Every one has a legal right to entertain an ill-will against religion, equal under the constitution with those who have an ill-will against Infidelity, Agnosticism or Atheism. The state takes no cognizance of such feelings or opinions until they become *actually* dangerous to the law and order of the state, as when they induce an intentional and effective incitement to the violation of laws made to protect persons or property. Such a hostility to the state and its laws cannot now be inferred merely from the expression of irreligious opinions, as formerly was done when there was a union of church and state. At the present time it must be independently proven as an indispensable part of the crime of blasphemy.

I, therefore, charge you that the criminal intent or malice which must exist before you can find this defendant guilty of blasphemy consists in his having acted for the realization of a desire and intention to incite his hearers to a violation of some penal law of this state, enacted for the protection of person or property, and that his denunciation of God or of religion, if he did so denounce either as alleged, was but the execution of that criminal design as a means to a criminal end, and his utterances were purposely used by the defendant for the accomplishment of that unlawful object.

The burden of proving the existence of such a malicious purpose is upon the prosecutor, and the

evidence must be sufficient to produce in each of you a conviction so strong as to be beyond all reasonable doubt.

#### Evidence of Criminal Malice.

The existence of such a criminal state of mind must be proven like any other fact. A part of such evidence consists in the words used by the defendant interpreted in connection with all the acts and circumstances which surround the speaking of the words complained of.

You must take into consideration in determining the existence of malice, as I have heretofore defined that term to you, the education of the speaker and his hearers, their respective walks in life, and their habitual modes of speech. You cannot expect an uneducated man to express himself in the polished manner ordinarily used by the educated man; you cannot expect a lecturer, when talking to an uneducated audience, to use the same modes of expression or technically correct and polite vocabulary that one would use if addressing a body of college professors or clergymen. These and all other conditions must be taken into account when you consider whether or not you will infer malice from the conduct of the defendant.

You must find the intention of this defendant from the words used in connection with all other evidence which may reveal the presence or absence of such malicious purpose as having been operative in his mind. You must judge whether or not it was his purpose to express honestly his thought, and the fitness, in *his* judgment, of those words actually used by him to convey his meaning, malicious or otherwise, to the minds of the particular audience to whom he was speaking. In this connection, you should be especially mindful of the fact that the lecture was delivered in a foreign language, to persons familiar with that language.

You are further charged that the defendant is, in the first instance, presumed to have had an honest and lawful intention and to have expressed himself in appropriate and lawful manner. The duty rests upon the prosecution to overcome this presumption of innocence. You must carry this presumption of innocence at every stage of the trial and attach it to every element of the crime until the case is closed and until the presumption is overcome by evidence which produces a contrary conviction so strong and clear as to be beyond all reasonable doubt.

#### Meaning of Offending Words.

In determining the meaning of the words which the defendant used in a foreign language and the weight which you are to give to the translations that have been made before you, you may take into consideration the degree of scholarship exhibited by the auditors and the translators and the natural difficulty of translating one language into another so as to convey the exact shades of meaning which the speaker in the original language intended to convey, and in this connection the defendant is entitled to the benefit of any reasonable doubt that may arise in your mind as to the possible inaccuracies of the translation. You should further consider that the defendant's discourse extended over a period of some hours, and occurred several years ago, and the particular portions objected to are evidently detached statements made during the lecture, as these detached sentences were understood, any may have been misunderstood or inaccurately remembered by the witnesses who testified. You are the sole judges of the credence to be given to the witnesses.

You are further charged that if the defendant's language was part of a general and lengthy discourse, then it must be construed in connection with its general context. If the state fails to prove the general context of the lecture thus delivered, or fails to furnish a substantial portion thereof, this failure should be taken into consideration by you in determining the guilt or innocence of the accused. Under such circumstances, you may indulge the presumption that the remaining and unheard portions of the speech would have destroyed

any inference of malicious intent that otherwise might be drawn from this offending word when standing alone. In other words, the burden of proof is upon the state to show that the speaking of the particular words set forth in the indictment, taken in connection with their general context and circumstances, would not have been perfectly lawful. In so far as that context was not proven, it is your duty to give the defendant the benefit of the doubt. It is not enough that the words so far as proven seem unlawful when detached from their context, and are then retold free from the surrounding speech and circumstances. The fact that the defendant did not take the stand to testify in his own behalf is not to be counted against him. The whole burden of proof is upon the state. The defendant is not required to prove himself innocent.

The state must prove that the conclusions complained against were not proper parts of a serious and lawful discussion of matters of religious controversy. This proof has not been furnished, unless the context of the offending words have been put in evidence, nor unless it produces in each and every one of you a conviction so strong as to leave no reasonable doubt in your minds. Otherwise you must find the defendant not guilty.

Hostile attacks upon the Christian religion or the inspiration or purity of the holy scripture is permissible under the law of this state.

#### Proof of Offending Words.

If you find that the state has failed to prove that the accused used the specific words in a foreign language as set forth in the information, or words substantially the same, your verdict should be not guilty.

If, on the other hand, you believe that the defendant did use the words as charged, but had no desire to incite a breach of the peace, but was honestly presenting his own views upon the subject of religion, and the language used was the product of an honest mind actuated by a sense of conviction, and that he had no ulterior purpose, beyond the desire to persuade his hearers to believe as he believed about religious subjects, then you must find the defendant not guilty, even though you disapprove of his doctrines and his way of expressing them.

If you find that the delivery of the lecture in question was done under the auspices of an incorporated Freethought society, and that the lecture was delivered to persons who voluntarily attended in a private hall rented by the society for that purpose, and pursuant to advertisements published in this city, which would have the effect to warn all that a Freethought lecture or a lecture hostile to religion was to be delivered; and if you further believe that upon that occasion the uttering of such words as you find the accused then and there spoke, no disorder followed nor any public objection was then and there made on the part of those who came into the hall to hear such a lecture, then these facts must be taken into consideration by you as tending to show that no legally malicious motive existed on the part of the accused.

In determining the question as to whether or not the language was designed or tended to produce a violation of the criminal law, you must take into consideration the fact that no breach of the peace or unlawful disturbance actually resulted. That fact tends to disprove such a criminal intention and tendency. If the peaceable character of this meeting is proven, that conclusively proves the absence of a criminal tendency in the speech under the conditions under which it was made.

#### Summary.

The defendant is presumed innocent until proven guilty, and that presumption of innocence attaches separately to each element of the crime, and the burden of overcoming these presumptions is wholly upon the prosecution, and it is not enough that this be done only by a preponderance of the evidence. To find the defendant guilty each one of you for himself must find each and every one of the following facts to be true beyond a reasonable doubt:

First. You must find that the defendant actually

spoke the words as set forth in the indictment, and that in the foreign language as spoken by him they were meant to convey and did carry the exact shade of meaning given to them in the translated form as set forth in the indictment.

Second. Before bringing in a verdict of guilty you must find that the words as alleged against the defendant were not detached from a longer discourse, the contents of which have not been put in evidence before you, and which might have changed their apparent meaning and import.

Third. You must also find that at the time the defendant spoke the words charged he was actuated with a malicious intent, that is with the desire and intention on his part, by these words, to induce some of his hearers to commit some violation of a penal law of this state.

Fourth. If used with such a malicious intent, you must further find that his words were also adequate and capable of producing that criminal act which the defendant intended, if he did intend any such, and that the indicted words did induce on the part of some hearer an overt act toward the commission of some such intended crime against the laws of this state.

Upon each of these questions the burden of proof is wholly upon the prosecutor, and every one of you for himself must find each and all of these facts to have existed before you can find the defendant guilty, and each one of you for himself must be so convinced of each and every element of the crime beyond all reasonable doubt.

A reasonable doubt is such a doubt as arises after a candid and impartial consideration of all the evidence in the case, and such as would cause a reasonably prudent man to hesitate in the graver transactions of life. If you can reconcile the evidence before you with any reasonable theory of the defendant's innocence, then it is your duty to find the defendant not guilty.

\*Stephens', Digest of Criminal Law (1877), p. 97. Footnote says, "Lord Coleridge allows me to say that the left-hand side of page [followed above] correctly states the law laid down in the last trial which took place for blasphemy, R. v. Pooley, 1857. See also: King on Crim. Libel, p. 26, Undergraph v. Com. II Searg. & R. [Pa.] 405-406.

## A Humble Inquiry.

From the New York Nation, Oct. 5.

We raise again the question of civil liberty, this time not by way of criticism or remonstrance, but in the spirit of pure inquiry. We should like to know upon what principle the regulation of the press is organized and carried on. Our intellectual curiosity is powerfully stimulated by the case of THE TRUTH SEEKER, a weekly, of special appeal and presumably rather small circulation, published in New York and styling itself a "Freethought and Agnostic newspaper." Its issues of August 31 and September 7 have been declared unmailable. The editor issues a statement in which he says that this was done because of a reference to the Y. M. C. A. as a commercial organization, and that the Post-office based its action on the ruling of a Federal judge in Wisconsin, in a similar case, that the term "military and naval forces" in the Espionage act included the volunteer religious and humanitarian organizations in the war relief work.\*

If this be law, dubious as it seems, it presumably must be accepted as such and obeyed accordingly. We merely ask upon what principle of interpretation the Y. M. C. A., for example, can possibly be reckoned among the military and naval forces of the United States. What shadow of color appears in the Espionage act to show that any such notion was in the mind of the Congress that passed the bill

\*What the Western jurist held was that the terms "military and naval forces of the United States" did not exclude the societies referred to, so that whatever is not excluded by the terms of the act, from the equator to the poles, both ways inclusive, may be a part of our military and naval forces! No wonder the thoughtful observer is perplexed.—Editor, Truth Seeker.

or of the President who signed it? A Latin proverb says it is the function of a good judge to extend his jurisdiction, but surely in sound law as well as sound sense there must be somewhere a limit to this laudable enterprise. Not long ago we read a notice of a book written by a prominent Red Cross official, in which the reviewer said that any one who could write such a good book ought to come back and practice literature instead of remaining abroad with the Red Cross. Under the ruling cited, this bit of wholly innocent enthusiasm might have cost the reviewer \$10,000 and twenty years in prison for wilfully causing or attempting to cause refusal of duty in the military or naval forces of the United States. Surely, if the energetic Wisconsin judge can thus interpret the plain sense of the Espionage act off the face of the earth, the function of criticism is suspended and democracy in the United States is in a shockingly bad way. We are the more interested by reason of the indictment of Assemblyman Shiplacoff for saying publicly that the people of Russia would have more reason to feel bitterly about the invasion of Russia by American troops than our American colonists had for the same feeling about the Hessians who were brought over to deny them their liberties. Where is this all to end?

The fact is that in passing the act the Congress did not, we believe, intend to put any man or body of men, even the army or navy, beyond the reach of criticism. It is not intended to be a law of *lèse majesté*. The news reports state that in the Debs case Judge Westenhaver charged the jury emphatically that the act was not aimed against opinions at variance with those of the majority of the people of those of the Government; that it is not a crime to disapprove of the war, or to criticize the administration or the conduct of the war, provided there be no criminal intent. This falls in precisely with what President Wilson and at least two members of his cabinet have publicly said. Here then is precedent for precedent; and between the two there is left in the hands of minor executive officials an absolutely impracticable and impossible latitude for discretion. Foreign critics continually reproach Americans with an utterly unscrupulous use of law as a convenience for satisfying some personal or political desideratum. Our practice known as "railroading," our holding of suspects on a "technical charge," and our frequent presumption of guilt until the suspect proves himself innocent, as in the slacker raid—all these seem utterly hateful to them. Mr. Shaw especially never wearies of taunting us as a mere brood of anarchists, devoid of any regard for principle.

What could be possibly more puzzling to Mr. Shaw, or indeed to any clear-minded critic, native or foreign, than an attempt to reconcile the case of THE TRUTH SEEKER with the plain language of the Espionage Act, the no less plain language of the President and his two Cabinet officers, and the explicit charge of Judge Westenhaver in the Debs case? One thing only, perhaps; namely, an attempt to reconcile the ruling of the Wisconsin judge with anything in related law or equity. The lack of intellectual seriousness involved in either attempt produces a most painful impression on the thoughtful observer.

## The Triumph of Darwinism.

Sixty years ago, writes "Mimmermus" (*London Freethinker*, Sept 8), Charles Darwin demonstrated that man has attained his present state through a gradual process of evolution from a lower and less perfect state. The general admission of this truth sweeps away at once the old Biblical legends which men have been accustomed to consider a sufficient explanation of all things. The legend of a fallen race at once disappears, and with it goes the myth of the Devil, and all other strange and monstrous explanations that were necessary to harmonize the theological theory put forth. With it also goes the

Bibliolatry which—like so many other idolatries, has served to enchain and cramp the human intellect. The Bible of the ancient Hebrews must descend from its lofty pedestal and take its rank among the sacred books of other and older nations.

Nothing more momentous has taken place since the Renaissance. And, strangest of all, this intellectual lever, which will finally overthrow all existing creeds, has come among us so silently that many have scarcely noticed its approach. Opposition there has been, as there is to all new truths; but, compared with the momentous issues at stake, the opposition has been trifling. Silently and steadily, for sixty years, Darwinism has been resistlessly pushing its way till no educated man or woman now attempts to contravene it. There has been no "bridal birth of thunder peals" while this "great thought has wedded fact." To the clergy and their congregations, whose innocence will not permit them to follow intelligently the course of scientific thought, the new theory must appear like Banquo's awful ghost to the amazed Macbeth. They look up suddenly from their crosses, candles, and their prayers, and see the awful shape in front of them. Adam and Eve, the Lord God and the Devil, are driven out from the Garden of Eden, not by an angel with flaming sword, but by Charles Darwin, with the more potent weapon—a steel pen.

Since Darwin's death, the clergy, who formerly denounced him with the whole vocabulary of theological abhorrence, have hypocritically claimed him as one of their flock. They buried this black sheep in Westminster Abbey, and calmly pretend that the teaching of Evolution is wholly in accord with that of the Church and the Bible. Only two religious bodies have been honest in this matter. Poles asunder in many respects, the Roman Catholic church and the Salvation Army have remained faithful to ignorance. On no condition will they part with Eve and the apple and the talking snake. Catholics and Salvationists alike believe that Darwin and his colleagues are suffering the tortures of the damned. These uncultured folk no more believe in evolution than they understand the rudiments of science. But those who are trying to effect a compromise between the irreconcilables, religion and science, from the archbishop of Canterbury to the glib speakers on Pleasant Sunday Afternoon platforms, are assuring us that the great truths of evolution are all in harmony with the Hebrew Bible, and the discoveries of science are an assistance to religion.

All this Christian camouflage might succeed were it not for the fact that men have so many other sources of information than the pulpit utterances of their "pastors and masters." The publication of the "Life and Letters of Sir Joseph Hooker" should make many persons think furiously. For in these volumes Darwin, being dead, yet speaks on these tremendous matters. From the letters of this lifelong friend of Darwin we get a wonderful picture of the group of men who made the nineteenth century illustrious by throwing a new light into every corner of human thought. The very names are an inspiration: Huxley, Tyndall, Spencer, Lyell, Hooker, to mention no others. In these pages we find recorded something of the beginnings of the great struggle for the theory of evolution, already so potent a force, yet only, in its modern form, sixty years old.

Slowly, with lapses into its "loved Egyptian night," mankind is shaking itself free of the last desperate clutches of superstition. Bewildered by the new light, missing at first the guiding hand of the priests, it stands amazed on the threshold of the future. The fundamental question of man's place in nature has been solved, and the wide acceptance of evolution has already begun to bear fruit in all practical affairs of life. Sooner or later it will lead mankind to a happier, more consummate condition of life, and to loftier ideals.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . . \$3.50  
Two new subscribers . . . . . 6.00  
One subscription two years in advance . . . . . 6.00

One advance subscription and one new subscriber, in one remittance 6.00

To subscribers in Canada, \$4.00 per year. To other foreign countries, \$4.50 per year.

Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

(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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

# LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

## BRISBANE ON ATHEISM.

From C. F. Hunt, Chicago.

To the Editor of The Truth Seeker:

The following editorial article by Mr. Arthur Brisbane has appeared in the Chicago Herald and Examiner and others of the Hearst papers:

A gentleman who says he is an an Atheist asks:

"How can you write editorials about a merciful God? Does your religion help you to understand the horrible world war, these murders, unnecessary deaths, etc., etc."

The inquiring Atheist is referred to the fresh water clams, so-called mussels, that live in the nice mud of western rivers.

The shells of these clams are now shipped in carloads to button factories. They sell for fifty dollars a ton, and used to be worth only sixteen dollars before the war started.

The Atheist gentleman will admit that soft water clams are controlled by a wiser, higher power—namely, man.

Now that mussel shells are worth \$50 per ton, they are hunted more industriously than ever. Millions of them have their lives suddenly ended as they are hauled up with dredges, left in the sun to rot and dry. Their homes, the shells on their backs, are sent away to be manufactured into buttons for human clothing.

An Atheist clam probably would ask: "How can you talk about wise men managing everything in this nice mud? Can the man of which you speak in any way explain the fact that we are dug out of the mud, millions of us, exposed to cruel death, the houses on our backs, useless to anybody except ourselves, carried away?"

The soft water clams could not be made to understand why it is that man makes his little house into mother-of-pearl buttons—clams can't understand buttons or clothes.

Human beings cannot understand the war, the suffering, the purposes that direct and control this world.

But they need not necessarily deny the existence of a supreme intelligence, just as the clams would not deny, if they knew more, the existence of an intelligent being that knows what to do with clam houses.

## Reply to Mr. Brisbane.

Your reply to the Atheist is not enlightening. You say man is above the clam, and wisely and powerfully takes its shell for buttons. We are to infer that a wiser and more powerful being treats man in a similar way—sends kaisers to mutilate, kill and rule as slaves his creatures for some wise purpose? What merit can there be in faith in such a monster? Yet we are told that faith is a great virtue. The faithful never reflect that their faith is not in God, but in man-made accounts of God; that is, every man who says "I am inspired" must be believed. Otherwise, how know the really inspired? The believer must himself be inspired to select unerringly the truly inspired prophet, and be infallibly able to direct others what to believe, and burn them for refusal, as has been done.

How much better is the belief in unchangeable Natural Law—which provides for our welfare just in the degree that we learn it—leaving the mysteries to the unknowable. We need no First Cause. If it is hard to conceive of existence without creation, it is harder to conceive of creation. How could any being create a hot sun, to say nothing of a hundred millions of suns?

## EXTRA-PHYSICAL ORIGINS.

From F. H. Hesse, California.

The article contributed to your issue of Sept. 14, by H. Tullsen, entitled "Taking God Out of Nature," is forcible and to the point. Looking at the subject from another point of view, I wish to contribute my mite to further elucidate and show up the fallacy of the idea that there is intelligence, design or purpose in the processes of nature.

The idea of a formative principle immanent in matter, or of a guiding agency operating from without and directing the processes of nature, assumes that it is the work of intelligence, that it works with a

purpose or designedly. But design, purpose, will or any form of intellectual activity implies and predicates a store of knowledge to be gained only by experience and retained in memory.

These, human experience has shown, are to be found only in an active, living, conscious organism endowed with a nervous system, i. e., organs of sense, and the brain as an organ of memory. Lacking these organs, can matter, either as a corpuscle or atom in the elementary state or in the molecular or compound state, have any sensual experience, or any memory of such experience of which knowledge is, born and intellect developed, and purpose and design made possible? If intelligence, design or purpose be immanent in matter, then we must suppose that a corpuscle now composing part of a brain cell or of the petal of a flower or a common clod of earth knows beforehand all the multiplicity and various combinations it has to undergo to attain the final result. It must associate itself according to the latest discoveries in chemistry, with a specific number of other like corpuscles to become an atom of some one of the primary elements, and then combining with atoms of other elements, all with similar destiny in view, to become a molecule of some one of the many compound substances, and then again going into combination with similar as well as different other molecules, all with the same destiny in view, to form the final form as first designed; and that it deliberately chose to do thus and so. But there is no evidence that the present position of a corpuscle, atom or molecule in the brain, flower or clod is anything more than the result of fortuitous circumstances produced by the actions of nature's forces. On the other hand, if the brain-cell, flower or clod is the result of a directing or guiding agency acting from without, it does so intelligently. But how does this immaterial agency interact with the material substances and forces of nature? Whence its intelligence and how has it acquired the knowledge upon which such action is based? Human experience knows of no method by which knowledge and intelligence can be acquired except by means of organs of sense and an organ of memory. The memory of sense-impressions is the foundation and source of all knowledge and intellect. The association of these sense-impressions in memory is the source of all thought and reason and of intellectuality in general.

Research, investigation and experiment in the domain of physiology and biology shows more and more that life is a physical electro-chemical process entirely; and so also, delving into the mystery of mental activity, research into hypnotism and psychic life, bring more and more a realization that mental activity has its source and origin in physiological conditions and processes. All ideas as to its extra-physical, immaterial or supernatural origin are gradually being consigned to the scrap heap of dead superstitions.

## SCHOOL MEDICAL EXAMS.

From Albert F. Gilmore, Xtian Sci. Com. on Pub., New York.

To the Editor of The Truth Seeker:

The doctor's letter in your issue of August 24, commenting upon an article in the Christian Science Monitor, which protested against compulsory physical examination of school children, contains several misstatements as well as considerable evidence of bad logic. That Christian Scientists "lost no opportunity to vilify the medical profession" would be rather difficult to substantiate. The fact is that many a Christian Scientist feels and freely expresses a deep sense of gratitude to some conscientious and devoted medical practitioner who has striven earnestly and with all his understanding to alleviate and heal a serious malady. Mrs. Eddy has set the Christian example of honoring and respecting conscientious service in the medical profession as in the Christian ministry. Even when set upon and persecuted, like a true disciple, she maintained the calm demeanor and that spirit

of forgiveness which exemplified the works and words of Christ Jesus. The students of her teaching are enjoined to follow her example, even when tempted to make bitter reply. Perhaps no better illustration of her expectancy could be cited than in Section 26 of Article VIII of the Manual of The Mother Church: "A member of this Church should not publish nor cause to be published, an article that is uncharitable or impertinent towards religion, medicine, the courts, or the laws of our land." As loyal Christian Scientists gladly obey the mandates of the Church Manual, this should effectually refute the unwarranted assertion.

The host of parents who honestly object to physical examination of their children will fail to appreciate the doctor's characterization of the court decisions relating to the inviolability of the person as "worthy of the funny page of a Sunday paper." To them the question is anything but ludicrous, as they are more inclined to accept the sound logic of the statements of Principle in the platform of the California Public School Protective League: "A free child in a free school. It is the school that is public, not the child. The function of the public school is to educate not to medicate." It appears that a great many individuals, among them numerous physicians, lose sight of this fundamental truth and seek the public schools as a fertile field for experimentation.

But what leads on the part of many parents to strenuous objection to compulsory medication and vaccination is that the doctors themselves are at such variance regarding its efficacy in warding off disease, and the serious consequences entailed. There is excellent medical authority for regarding vaccination not only as failing to accomplish its purpose, but as an actual menace with young children. It may be said without fear of refutation that no Christian Science parent claims the right to send an infected child into the school room; and it is notably true that students of this religion are scrupulously careful to report cases of suspected contagion, for they are taught first of all to obey the law. That they require their own method of treatment, however, is quite to be expected, for their faith in spiritual means of healing is well founded and their faith has been proven by their works.

## "THE PROSPECTS FOR RATIONALISM IN JAPAN."

From Frank Deardorf, California.

To the Editor of The Truth Seeker:

An article under the above heading appeared in THE TRUTH SEEKER of September 21, reprinted from the Literary Guide. Although written with undisguised assurance, a lack of knowledge of the Japanese and their ideals, and of true Oriental learning, is very apparent. It partakes of a rushing in upon ground where the foremost scholars of the world have always advanced with more or less cautious tread. With all the knowledge of the higher ideals of the East—from India, with its goal for Truth; China, for Goodness; Japan, for Beauty—made so readily available there is no excuse whatever at the present time for such inaccurate and misleading writing, especially in a presumably high literary journal. The majority of its readers, I feel sure, have already pronounced upon its worthlessness. A more fitting title for the article might be, "Why Should the People of Japan be Japanese?"

The suggestion, however, for a more appropriate article on Rationalism (common sense?) in Japan is a good one, which can bide its time. Such an article would not place much stress on the necessity of Christianizing Japan, or on propagating from the West the kind of Rationalism the writer of the article in question seems to have in view. On the contrary an attempt might be made to show that a truer knowledge of the Japanese race and of Eastern ideals should allure many Westerners to both Wisdom and Rationalism. No fault would



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

"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."

### Tell the Truth.

Tell the truth.

Though it rives your heart with pain,  
Though it rends your soul in twain,  
Though it makes the friends you love  
Every other friend above  
Pass you with averted face,  
Though it means your deep disgrace,  
Though your enemies defame  
And the public scorns your name,  
Tell the truth.

Tell the truth.

Young and old and rich and poor,  
Celebrated and obscure,  
Teacher, preacher, author, sage,  
Soldier, statesman, prince and page,  
Every color, every breed,  
Every government and creed,  
Bear this axiom in your hearts  
Till the breath of life departs—  
Tell the truth.

Tell the truth.

When the dust has cleared away  
From the debris and decay  
Of the old and musty thrones  
Founded on the people's bones,  
Truth will stand immortal there  
With the stars upon her hair,  
Robed in glory like the sun,  
She and Liberty are one—  
Tell the truth.

Tell the truth.

Truth is not as stories tell  
At the bottom of a well;  
Those of us that have not quailed  
To behold her face unveiled,  
Know that she is Freedom dressed  
In the vestments God has blessed,  
Truth will make a nation free,  
To success it is the key,  
Let us then from A to Z  
Tell the truth.

—Minna Irving.

### At the Red Cross.

Pensee took her work and went to one corner of the long table. She drew her shoulder up high so that the woman on her right could not see. The woman at the end was giving out cloth, needles, thread and thimbles and would not notice. Six weeks it had been since she had heard: Six weeks is a long time. One could not sleep for listening, one could not eat, and if the hands trembled—

The others were different. When Pensee glanced over her hunched shoulder down the long line of faces, she saw how calm they were. They made bandages as one hems a fine table cloth, or makes a flower in the end of a towel. As for Pensee a crimson blot seemed to come in the center of the bandage she held.

That was a pretty woman who sat beside her. She was very proud. She said she had two sons in the service, officers, both of them. One was instructor in a training camp; Captain Dusil, that was. The younger had just been made lieutenant. They might go to France, she did not know. One must be prepared for that.

A woman at the other end of the table began talking in a loud voice. Pensee had never seen her before. She had auburn hair much waved and curled and a very large nose, and her fingers sparkled as she drew her thread. "If I had a dozen sons—

There was a clattering noise, someone had let the big shears fall. Pensee started. Her heart beat so fast. She did not know why she was such a fool—

"If I had a dozen sons," the red woman began again—she had a scarlet coat hanging from her shoulders—

"it is at the front I would wish them, every one—at the front."

Pensee tried not to hear. She wished to shut her ears with her fingers, but she was afraid someone would see. The words seemed to pierce inside her heart,—"at the front."

A little woman looked up from her sewing. Pensee saw a tear fall on her bandage. She had a timid voice, but the words seemed wrung from her lips as she looked down the long table. "How many sons—how many sons have you at the front?"

The red woman stared. "How many? Oh! I have none. God did not give me any children. But if I had, I would give all, all to my country." She shook out the folds of her scarlet coat and patted her hair with her glittering fingers.

"My!" thought Pensee, "how brave she is, and I have but one and God knows—" She could not thread her needle and the crimson blot on her bandage seemed to grow and grow.

"We must give to the last—to the very last one. Noblesse oblige." It was Madame Charleton who spoke. She was very old. She had had many sons. They were all dead.

"All my time I give," the red woman began again, "seven sweaters, and casques and socks, oh! innumerable. I hate a— a slacker as I hate a coward, a woman who weeps."

Pensee cowered over her work, she hunched her shoulders higher. What if they knew of her tears? What if the red woman knew that when the postman turned in the little gate she ran and stopped her ears lest—But six weeks!

Pensee looked again at the woman with the sparkling fingers. She hid her own knotted hands under the cloth. Working had made them like that, working for papa and Alcide, papa and Alcide, all she had in the world.

A small, dark woman with blowsy hair blustered into the room. Her voice was high and shrill. It struck Pensee's ears like blows from a hammer. She had a paper in her hand which she shook at the women at the table. "The Americans are at the front. It is Pershing's casualty list. I thought you would wish to hear. Thirteen wounded. Only six killed. No one that we know. But one from this state. Alcide—Alcide—the print is bad—looks like Condigny—something like that."

Pensee dropped forward on the table as from a mortal wound. No one noticed. The women were counting the work, folding, sorting, putting it away. Pensee was blind and sick to death. Somewhere in France—a battlefield—Alcide lying there, dying alone, trampled upon,—dead, stiff and stark and cold,—and she so tender of him all the years of his life, brooding over him with fond and foolish ways. She lay quite still, stricken with an uncompromising wound.

Then suddenly as with a rush of wings something had swept over her. To the front, to the ultimate sacrifice he had gone—to his death—her son—he had kept nothing back. Oh! she knew, laughing and brave to the last. He had given his gift as a king gives a ransom, freely, carelessly,—a lustrous deed—her son, worthy of some great strong mother who with such freedom could give her gift, who could make her sacrifice with such splendid generosity.

Pensee lifted her face—sore stricken—oh! if one's country demands a son, one must look like that. The women saw. They huddled about her. "Oh! was it your son? Oh! what shall we do?" The bravest began to weep. The red woman knelt at her feet and buried her face on Pensee's knees. They swayed to and fro and moaned as women do.

Pensee stood up. Oh! as a trembling

acacia she trembled. Her voice shook in her throat, yet when she spoke it was as though she proclaimed a triumph, as of old one proclaimed a victory with wreaths and processions and triumphal arches.

"It is my son, Alcide. He is more dear than seven sons. Somewhere in France—it is for his country—he is killed."—*Reedy's Mirror*.

### Astronomy and Ignorance.

We hear but little concerning the stars that were supposed to have fallen from the heavens in 1833. I was talking with a Millerite not long ago: She believes that the end of the world is at hand. The "Dark Day" and the falling of the stars were signs of the Coming of the Lord. Sixty years ago we heard a great deal about it. My father remembered what was called the "falling of the stars." He described the sight as sparks of fire dropping from the sky. It was early in the morning, the girls had gone out to milk the cows, and they tried to catch them in their pails but there seemed nothing to gather up, and there was no heat to them as the sparks passed through the hands. No light was seen after touching the ground. It was an atmospheric display, although much of it was near the ground, and of course there was no especial sign about it. Ignorance causes much talk and I am reminded of a girl who was raised in a city, and when her father bought and stocked a fine farm she tried to exploit her knowledge of farming. One afternoon she was entertaining company on the veranda. From a nearly pasture borne on the evening air came the faint yellowing of a cow. "Oh, listen!" exclaimed the girl, "hear that dear cow mewing for his colt."

### Breaking All Ways.

He was a hard-working and intelligent Frenchman, but the adverbs still troubled him.

"Ah, yes m'sieur, I saw Mrs. Brown the other day," he said to an English friend, "and she telled—I mean, told—me that her school was soon to break down."

"Break up, you mean."

"Ah, yes, break up! Your words do trouble me so yet! Break up—that was it!"

"Why was she going to let her school break up so early?"

"Because influenza had broken down in it."

"Broken out. It is a bit puzzling isn't it?"

"Broken out—ah, yes! And she is going to leave the house in charge of a caretaker, as she fears it might be broken—How do I say that, please?"

"Broken into, I expect."

"That is it. Broken into—by the burglars."

"Is her son married yet?"

"No, the engagement is broken in."

"Broken off. O, I hadn't heard of that! Is she worried about it?"

"He only broke up the news to her last week. Is that right?"

"No; you should say just 'broke' there."

"Ah, well, I think I am nearly broke myself by those words of yours."

And he went sadly on his way.—*Omaha World-Herald*.

### Picardy in History.

Picardy was one of the old feudal provinces of France, and its territory is now comprised in the departments of Somme, Oise, Pas de Calais and Aisne. The name is still unofficially applied to that part of France which borders on the English Channel and contains the cities of Amiens, Beauvais, Calais, Boulogne, Arras, Soissons and Laon. The fighting in the present war has been largely in Picardy, which was a portion of that part of ancient Gaul in-

habited by the Belgians, who were considered by the Romans the bravest of the Gauls. The city of Amiens is noted for its cathedral, one of the most magnificent in Europe, founded in 1220. It is 470 feet in length, with a transept, 213 feet across.

### The Theater in China.

We ascend by way of narrow rickety stairs and find ourselves in a three-sided balcony, with boxes in tiers. The space near the wall is left for a passageway. Our box will seat about eighteen persons, and contains very comfortable chairs and a nice little shelf for the teacups and eatables, with a gutter attached to receive the debris. We are no sooner seated than the ticket man approaches. After a polite inquiry as to the state of our health, and hoping we shall enjoy the performance and assuring us of the honor we are bestowing upon the theatre by being present, he would appreciate very much our handing over the required amount for the ticket. We ask him the sum total of this important transaction and he replies: "Six dimes for the ticket and 6 cents for the ushers and coolies for each person. Ushers and coolies are allowed 1 cent for every 10 cents paid." After his generous thanks and "Begging your pardon for disturbing you," he takes his departure, but is quickly followed by a coolie bringing teapots and cups. He places these on the little shelf and leaves without a word. As soon as he disappears another coolie arrives, bringing a number of small dishes, each filled with the delicacies of the season, but always including the watermelon seed. You notice the same performance going on all about you, and you wonder how a Chinese gentleman would feel if he had to sit through some theatrical performance without his teapot and melon seed.—*Frank S. Williams, in Asia*.

### No Shortage in Sea Food.

The cod is estimated to yield 45,000,000 eggs each season. As many as 8,000,000, 9,000,000 and even 9,500,000 have been found in the roe of a single cod.

An eel was caught in Scotland some years ago which contained upward of 10,000,000 eggs. This, however, would appear to have been an exceptional find, and it is generally admitted that the cod is more prolific than any other fish. Though not equalling the cod, many kinds of fish are exceedingly prolific. More than 36,000 eggs have been counted in a herring, 38,000 in a smelt, 1,000,000 in a sole, 1,120,000 in a roach, 3,000,000 in a sturgeon, 342,000 in a carp, 383,000 in a tench, 546,000 in a mackerel, 992,000 in a perch and 1,357,000 in a flounder.

The oyster is also very prolific. It has been ascertained by recent observation that in the liquor of their shells small oysters can be seen by aid of the microscope—120 in the space of an inch, covered with shells and swimming actively about.

A herring weighing six or seven ounces is provided with about 30,000 eggs. It has been estimated that in three years a single pair of herrings would produce 154,000,000.

Buffon calculated that if a pair of herring could be left to breed and multiply undisturbed for a period of twenty years they would yield an amount of fish equal in bulk to the globe.—*London Tit-Bits*.

### Darwin Misunderstood.

Village Pedagog—Darwin says we're descended from monkeys.

His Auditor—Well, what abaht it? My grandfather may 'ave bin a gorilla, but it doesn't worry me.

Voice from the Fireside—P'raps not, but it must have worried yer grand-mother.—*London Opinion*.

## SCIENCE AND ECONOMICS.

### A Plan to Beat World Domination.

Surprise is being expressed, especially in the United States, at the treachery of the kaiser personally, and the German High Command, in addressing German merchants and financiers in 1912, promising them large landed and trading concessions in Canada, Australia, and India, if they would support a great war of world conquest; the kaiser himself speaking to large private gatherings in Berlin, Munich and Cassel. At that very time, the kaiser was a welcome guest in England, and we were led to believe that Germany was most anxious to cultivate friendly relations with everybody.

To my mind this surprise is somewhat amazing, so profound appears the unacquaintance of the mass of men, with what has happened in the past, and with what Aristotle called the higher "Politiks" in Europe (a Greek word meaning "national-wide policy"). Treachery of the kind above referred to is no crime in the minds of the few real Rulers in Europe whose aim was world domination. Lying is no crime, frightfulness is no crime, wasting cities or districts is no crime. The slaughter of so many millions of soldiers, or civilians, is no crime (such as Germany allowing the Turks to slaughter a million Armenians), or she herself slaughtering the Belgians, or Hindenburg bargaining with the German Socialists for a million and a half of his own soldier's deaths to beat the allies.

All the above so called Crimes have been handed down from father to son, for at least two centuries, in the Hohenzollern family; who only adopted them from previous European precedent (chiefly used by the Roman Church.) The crime is on our part for not knowing it. We are only beginning to be educated now, although in 1909, when I published the Pamphlet: "One People, One Church and One God," I took every care to point out to my readers, what the newspapers are now referring to, viz., the home truths uttered by Karl Marx, the great German Socialist, previous to 1850, when he charged the Hohenzollerns with "inciting neighboring peoples against one another; using one for the oppression of the other, and so to provide for the perpetuation of the Prussian absolute ruling power."

Karl Marx was right, and in a way wrong, in not knowing the real higher "Politiks." Let me give an instance. When Gregory VII, the great Pope Hildebrand, resolved, in the eleventh century, to make every European monarch feudatory to his will (in order to restore to his church the vanished splendor of the Augustine Caesars) that was a "higher Measure" which for six centuries drove Europe into the most terrible wars. Our Henry II rebelled, and killed Thomas à Beckett (who was a false friend, and an infamous Englishman), for which the king had to do penance, as the church decreed. It was Hildebrand, therefore, who first started the policy "of dividing one Nation from another, and each Nation in itself," which the Hohenzollerns only copied.

We have, in a way, but only in a very slight way, in America and Australasia, relieved ourselves of that particular form of higher Politiks, which, as I say, Germany adopted a couple of centuries ago, and has been trying to carry out in the present war. Similarly the Hohenzollerns adopted the previous form of brazen lying, if it benefited her cause. Similarly she adopted the previous form of slaying whole peoples, which the church had done. Similarly, and naturally, she adopted the law of "Frightfulness," although German frightfulness is not nearly so horrible a frightfulness as Europe suffered from under the Inquisition. Why, then, should we be surprised at what the kaiser is doing? The man is only following precedents that

Karl Marx shows himself unacquainted with.

True, the one form of higher "Politiks" he alluded to, is being carried out in Ireland, Canada and Australia today, where the people have been made disloyal, and divided amongst themselves, for the sole perpetuation of absolute ruling Roman church power. And this same principle is being slowly carried out in New Zealand. But the people here are so wrapped up in and tolerant of church plausibility and penetration, that it is not until we have lost our liberties that we shall realize that in Christianity itself rests these higher forms of "Politiks," which are now, as of old, devastating mankind. Christianity has always been, and must ever be, the curse of mankind, by dividing humanity as it does almost in every household, which Christ again and again insisted upon in the four gospels. Whereas Confucius insisted upon family and village unity.

All the evils mankind is at present suffering will be witnessed in America, Australia and New Zealand after this present generation has passed away, unless present religious doctrines are absolutely abandoned, and people return to the simple worship of God; combining with it the chief Moral Maxims of Confucian Philosophy, or any other moral Maxims of real use to humanity; which I had the honor of collecting and publishing many years ago. Had the Prussian Higher Command been taught those maxims, and not present spiritual church doctrines, there would have been no war today; the whole war being a question of moral philosophical degeneration, which must be eliminated from the minds of future generations of German children.

The complete bankruptcy of past spiritual teaching is clearly evidenced by this present war, and all nations would be far happier under a purely moral teaching as in China. Under Christianity Europe is an armed camp, the plague-spot and cockpit of the earth, with its seas mined and submarined, and the skull and crossbone flag waving everywhere. (1) The domination of the Earth (the definite promise of the Devil to Christ); (2) The papal claim to spiritual domination; and (3) The German claim to world domination, have in themselves, each, the seeds of the most terrible wars; which can be met only by the restoration of Palestine and the repromulgation of the ideal rule of an unknown Creator, under purely moral laws; whom we can all obey with never a thought of human conflict—the only actual World Dominator being our unknown Creator. That must be the first step in the moral regeneration of German, Austrian, and Russian school children. I am not at all wedded to the retention of the Bible, but I think the Ten Commandments, the Psalms of David and Proverbs of Solomon should be retained—as great moral lessons—seeing that the Mosaic declaration of the One Unknown Creator was the greatest revelation ever made to mankind, and is the Essence of Monism.

For this purpose, some years before the war, I wrote "A New Earth Map," suggesting the rebuilding of the Temple at Jerusalem by the Freemasons, and the meeting there in annual session of the heads of the suggested New Commonwealths of North and South America. Europe, Asia, Africa, and Australasia, such league to recognize an unknown Creator; the real ruler of Edison, Marconi, Bessemer, Darwin and all mankind; a good and loving, but inexorable Creator; yet one who evidently wishes us all to be swayed towards each other by good thoughts, good words and good deeds. (The word God meaning the essence of good.) Why I advise

reverence for one unknown Creator is that mankind will worship something; and if not an unknown Creator, then Jesus Christ, Buddha, the pope or some other human being. Secondly, the Mosaic declaration for one unknown God did away with the polytheism ruling in his time, and was the first step towards our present liberty under Freethought. We are all free to think what we please under an unknown Creator, the greatest charter we have for the advance of civilization. If we have not this then the kaiser can ask for personal worship in Germany, and if he conquered in this war he would be worshipped.

The reason England never adopted the policy of (1) dividing nation, from nation and each nation in itself, (2) ruthless slaughter, (3) frightfulness, (4) lying, and (5) treachery, was because, being insular, it was never dominated by the Roman church. True, William of Normandy "wasted" Cumberland and Northumberland, and cut off the hands and feet of his English captives, just as the kaiser has done in Belgium and France, (at least, his deputy, Bishop Odo of Bayeux, did so). But our William I was sole servant of the church in his conquest of England. His son William Rufus threatened to turn Mohammedan, if the church went too far with him. Henry II had Archbishop à Beckett killed, as I say. Even some of the English bishops rebelled; and one of them, when threatened with the loss of his mitre, replied, "They can take away my mitre, but my helmet will remain." Those were real fighting bishops, who stood up for rights of the people against foreign aggression, not like the harmful bishops we have in New York, Melbourne, Sydney, Brisbane, Auckland, Wellington, Christchurch and Dunedin, anxious only to hand us all back into old time slavery; an order of clerics we should never have allowed to gain foothold in these new and free lands, who will inevitably bring upon us the same evils we see now ravaging Europe. For the leopard never changes its spots, nor the tiger its skin. Therefore it follows that people should not be surprised at what is happening in Europe today, as the very same principles were applied in England under the Norman Conquest, the word "wasta" being a common entry in Doomsday Book, opposite many a good English estate. And it was as thoroughly done as the Germans are doing to French estates, or as they would do if they landed in America, England or New Zealand.

My indictment against all past spiritual teaching is fully justified by the one great fact that the German people have neither good thoughts, good words, nor good deeds for any other people; and our first step to restore matters in Europe is to abolish this spiritual teaching entirely; substituting for it purely moral teaching, the same as Confucius so successfully did in China. There is no spiritual teaching in the Bible. All rewards to mankind are to be in this life, not in any life hereafter. Article I (Sec. 2) of the United States Constitution, rightly and properly abolishes all religious teaching; and the suggested commonwealths of Europe Asia, Africa, and Australia should enact the same law. Article I reads, "No public money or property shall be appropriated to any religious worship, exercise or instruction, or the support of any religious establishment." I strongly advise Australia and New Zealand to adopt this same law in the coming conflict between Roman and Protestant churches.

My reference in this paper to "religion" all apply to the present form of spiritual religion; seeing there can be one church for any people (as in China), administering Moral religion, which is a crying want in Germany, and indeed everywhere else upon this small planet; only more so in Germany today than elsewhere: my contention being, that the true settlement of this war, is not of

a League of Nations so much, as one of purely moral philosophical individual religious teaching. In China there has practically been no war to speak of, amongst 400 millions of people, for over 2,000 years; whereas Europe, under Christianity, during the same period, has rioted and bathed in war and bloodshed.

In further proof of what I say, little or nothing serious has happened in China, from its late revolution, under Confucianism, whilst Russia, under the Greek church, has gone absolutely to pieces. Christianity aims at World Domination, and so long as the nations accept that doctrine, there must be war. Every hamlet, almost every family in the Anglo-Saxon world, is divided in itself; specially commanded thereto by gospel teaching. How then can the nations help also being divided? I ask for the replacement of this pernicious doctrine of human subdivision by the application of the Zoroastrian doctrine of "good thoughts, good words, and good deeds" to and for each other; and the total abandonment of any reward in a future life. Let the rewards be here, in this life, and the Prussian junkers will know in future what they have to face. Let them be tried after death, as the ancient Egyptians tried their dead. In this, Democracy may best hold Autocracy in check. And in saying what I have in this article, I wish to be just to the Roman Catholic laity of this planet. They were born in that faith, and naturally cling to it. Surely we cannot hold them responsible for the awful crimes of their priesthood over whom they have no power whatever—crimes that the priesthood will commit again in their lust for world domination.

COLEMAN PHILLIPS.

Carterton, N. Z.

### THE PEACE OUR SOLDIERS WANT.

The *Stars and Stripes*, the official newspaper published by the soldiers of the American Expeditionary Forces in France, says editorially about the enemy peace offensive:

"Let the weak hearted who are dreaming of a compromise; let the pacifists who are talking a peace by agreement; let the sideliners who have had enough of war; let the secretly inclined pro-Germans who think this war should end without a decision—let them one and all know once and for all that for the American Expeditionary Force there is no such word as 'Peace' with the Huns unbeaten. The man who talks of peace today, except through victory, is a traitor."

The enemy peace offensive is likened to the action of German machine-gun crews in the Vesle fighting, when they fought and killed Americans until they were surrounded, then shouted "Kamerad."

The mothers of the American soldiers in France want the same peace their sons demand. All the courage of the ancient Spartan mother is in the hearts of the women of America.

The object of the Fourth Liberty Loan is to bring that peace—a just peace, a righteous peace, an American peace.

**Cautious John.**—Mr. Roberts, a banker in a Western town, was very bald, and was in the habit of wearing his hat in the bank during business hours as a protection from flies in warm weather and from cold breezes in winter.

Every week a negro employee of the bank presented a check and drew his wages. One day, as he was putting the money in a worn and greasy wallet, the banker chanced to pass by, and asked:

"Look here, John, why don't you let some of that money stay in the bank and keep an account with us?"

"Well, sah," replied the negro, leaning toward the banker and gazing curiously at the Panama hat he wore, "It's always afeard. You see, sah, you look like you was always ready to start somewheres." —Saturday Evening Post.

## NEWS OF THE WEEK.

Infant mortality in Petrograd has increased to 50 per cent.

American troops sent overseas have passed the 1,900,000 mark.

The Finnish Government has asked Germany to withdraw her troops from Finland.

Porto Rico, Oct. 12, was shaken by an earthquake and the shocks were followed by a tidal wave.

A. M. Willard, painter of the famous picture "The Spirit of '76," died October 11, aged 81 years.

The Dublin mail boat Leinster has been torpedoed. The steamship was making a trip from Dublin to Holyhead.

Monsignor Chollet, Archbishop of Cambrai, was carried away by the Germans when they evacuated the city.

American shipyards established another world's record in September by delivering 74 vessels, of 362,635 deadweight tons.

The Japanese steamship Hirano Maru, of 7,935 tons gross, has been torpedoed and sunk. It is feared that 300 lives were lost.

Bulgaria has notified the Central Powers with which she had been allied that they must quit Bulgarian territory within a month.

Members of the American expeditionary forces, who have been identified as prisoners of war in Germany numbered 1,480 on October 5.

More coal was mined from April 1 to September 20 than ever before in any half-year period in the history of the American coal industry.

According to the latest estimate 480 persons perished when the passenger liner Leinster was torpedoed and sunk by a German submarine.

One hundred and thirty-six Harvard men have been killed in action in the war and 6,200 of 37,000 living Harvard graduates are in the army or navy.

The Spanish government has decided to put into immediate service sixty-two German ships lying in Spanish ports as the equivalent in tonnage of Spanish ships torpedoed.

Revised rules governing the sale of sugar to consumers, while still permitting the issue of two pounds a month for each person, restrict the sale to one pound at a time.

Arrival at Archangel of a relief ship which left an American port in August with 4,600 tons of food, drugs and other supplies for Allied soldiers and destitute civilians has been announced.

The New York Board of Education, October 9, decided to recommend to the Board of Estimate that \$50,000 be appropriated for the establishment of a lunch system for school children.

Prince Frederick Charles of Hesse, brother-in-law of the German Emperor, was elected King of Finland Oct. 9 by the Finnish Landtag. The Republican members of the Chamber did not vote.

Field Marshal von Hindenburg has resigned as Chief of the German General Staff after a heated interview with the Emperor, in which the Field Marshal declared that a retreat on a large scale was impossible to avoid.

Submarines are again active off the Atlantic Coast. Within the last thirty-six hours an Italian freighter, the Alberto Traves, has been torpedoed 300 miles off Sandy Hook, and two lifeboats containing twenty-one men each are missing.

Walter Hines Page, who recently resigned as American Ambassador to the Court of St. James because of ill health, arrived here October 12 from England on a British liner, and immediately was taken in an ambulance to St. Luke's Hospital.

## THE WAR.

Oct. 8.—British, French and Americans tore away the last defences of the Hindenburg line on a twenty-mile front between

Cambrai and St. Quentin, and advanced an average distance of three miles, with a maximum penetration of five miles. In the centre of Haig's attack the thirtieth or "Wildcat" Division, commanded by Major General Edmund M. Lewis, advanced three miles, captured Brancourt and Premont and took many fortified farms and woods. Both Haig and Gouraud are striking for the rear of the formidable St. Gobain Massif positions, protecting Laon. Pershing's new move at Verdun is aimed to give him a broader front in which to attack Metz, the key to the great iron fields of Briey and Longwy.

Oct. 9.—The enemy was in wild retreat on a thirty-five mile front between the Scarpe and the Oise. Two thousand prisoners were taken by Pershing, in addition to 3,000 on the preceding day. East of the Meuse his men advanced two miles taking Sivry and penetrating Chaune Wood. Haig reported that the whole Hindenburg system had now been cleared on a thirty-five mile front and the Allies were "operating far beyond and to the east." Pershing in his official statement called the Franco-American operation north of Verdun Monday a "brilliant attack." Brabant, Haumont, Consenvoye and Beaumont were captured, with 3,000 prisoners, of whom 1,600 fell to the French, who cooperated with the Americans. The American front west of the Meuse is freed of the galling flank fire from across the river.

Oct. 10.—Ceaselessly pursuing the fleeing German hordes, the British have captured Le Cateau, a great railway centre fifteen miles southeast of Cambrai. The British have advanced a total of fifteen miles at some points. Foch is striking on virtually all the 200-mile front from north of Lens to east of Verdun. American, British and French divisions are pounding with tremendous force on all the thirty-five mile front of the main German retreat between the Scarpe and the Oise. The retirement has spread to the south and to the north, and the Germans are reported withdrawing on all the 150-mile front from Lens to Rheims. On the front in Picardy more than 400,000 beaten, disorganized, demoralized Teutons are still retreating at full speed.

Oct. 11.—The American 1st Army has advanced five miles, completely clearing the Argonne Forest and taking a thousand additional prisoners, or about 7,000 since Tuesday. Grandpre has been occupied and the Allies are a little over two miles from the railroad centre of Vouziers. The "Hunding line," between Sissonne and the River Serre, has been turned. All along the line the British are progressing. They have gained two and a half miles toward Douai, which the Germans are evacuating, with the Allies three and a half miles away. North of Cambrai Iwuy and Fressies have been taken. Ten thousand French men, women and children have been liberated by the Allied advance.

Oct. 12.—The Germans fell back before fresh smashes of Foch's forces on four sectors of the great Western front. British troops, fighting onward toward the stronghold of Douai, have approached within one mile of the city by the capture of Quinay, to the northeast. The Chemin des Dames has ceased to be a protection for the Laon bastion as a result of the blows of the French and Italians, who have dislodged the dispirited Teutons ordered to hold it to the death.

Oct. 13.—The Laon salient has been practically cleared. Marshal Foch's forces yesterday wrested Laon, La Fere and the greater part of the redoubtable St. Gobain massif from the Germans. This battle, which has extended over seventeen days, has compelled Ludendorff's disheartened troops to relinquish all of the strong positions they had held on the Champagne front. In the Champagne battle General Gouraud is officially credited with 21,567 prisoners, including 499 officers; 600 guns and vast stores of war material. Field Marshal Haig's drive upon the German northern stronghold of Douai yesterday took him within a few hundred yards of the city.

## The Pope's Favorite

By JOSEPH McCABE

AN historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.

62 Vesey St., New York, N. Y.

## THE ORDER OF CREATION.

A controversy between W. E. Gladstone, T. H. Huxley, M. Reville, Max Muller, and E. Lynn Linton. These papers are a contest of the giants. There are no "dry" paragraphs, and no tediousness of explanation.

Price, paper, 25 cents

Address, THE TRUTH SEEKER CO.  
62 Vesey St., New York

## An Hour With the Devil.

By D. M. BENNETT

There was just as much known about the Devil when Mr. Bennett, first editor of THE TRUTH SEEKER, wrote this lecture as there is now, and he put it all in. The lecture was entertaining, instructive, amusing, and was vastly enjoyed by the big audience before whom he delivered it, and subsequently by many thousands of readers. It is as good as ever.

Price, 10 cents

Address, THE TRUTH SEEKER CO.  
62 Vesey St., New York

## Lectures and Meetings

The Secular Society of New York meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

Oct. 20.—"The Science of a New Life." By F. M. Wilkesbarr, of the British Secular Society.

Oct. 27.—"The Goal of Life—the Development of Personality." By Walter J. Randolph, LL.B.

The Pittsburgh Rationalist Society meets every Sunday evening at 8 o'clock in North Side Carnegie Music Hall, Marshall J. Gauvin, lecturer.

Oct. 20.—"Religious Camouflage: Sugar-Coating the Fallacies of Faith." Oct. 27.—"Germany within: The Mind of the Nation at War with Mankind."

The Church of This World meets every first and third Sunday of the month in Grand Theatre, Kansas City, Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

The Columbus (Ohio) Rationalists meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

The Chicago Freethought Educational Society meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

## IN BEST OF HUMOR.

In His Class.—"I'm a man of few words."

"Same here; I'm married, too."

In Hot Haste.—"You still insist that this is not a retreat?"

"Yes, well!" shouted General Dumkopf. "This is no retreat. This is a problem in rapid transit."—Washington Star.

War Prices.—"Wives are sold in the Fiji Islands for five dollars each."

"Ugh!"

"Shame, isn't it?"

"Yes," growled the confirmed bachelor, "more profiteering!"

Simple Task.—"You know, Jones, who was reputed so rich? Well, he died the other day, and the only thing he left was an old Dutch clock."

"Well, there's one good thing about it; it won't be much trouble to wind up his estate."

Mutual.—First Villager—"Hello, Aaron, hear you've got married. What kind of a match did you make?"

Second Villager—"Well, neighbor, I didn't do as well as I expected—but to tell the truth, I don't think she did either." New York Times.

For Curiosity's Sake.—Judge—You wish your trial postponed, prisoner, because your counsel is ill, but since you were caught red-handed, and have confessed the theft, I don't see what he could say in your behalf.

Prisoner—That's just what I am curious to hear, your honor.

'Twas Only an Idle Dream.—"I should like a porterhouse steak with mushrooms," said the stranger, "and some delicately browned toast with plenty of butter." "Excuse me," interrupted the waitress, "are you trying to give an order, or just reminiscing about old times?"—London Opinion.

Appearances Against Him.—Detective.—Your suspicions of your cashier have not been confirmed. You may be sure of his honesty. He makes no show whatever—lives, to be sure, decently—

Employer (interrupting him)—That is just what makes me suspicious. With the salary he is getting it's impossible for him to live decently.—Labor Clarion.

His Idea of Taking a Rest.—Senator Penrose was discussing at the Philadelphia Club a turbulent element in the Republican convention.

"These men," he said, "were animated by the same spirit that possessed Pat.

"Pat, a road mender, was observed by a mate to be holding his heavy sledge motionless high above his head, ready to be brought down the minute the boss looked at him.

"What the dickens are ye doin' Pat?" his mate asked.

"Pst!" said Pat, in a low, reproachful voice. "Can't ye let a chap rest a minute when the boss's back is turned?"

Vaguely Familiar.—Esther was the new cook at the Hamiltons'. She was a large, chocolate-colored female who could cook as fine chicken and waffle dinners as one would ever care to eat.

The chauffeur who had been with the Hamilton family for some years died, and when the new man put in an appearance Mrs. Hamilton noticed that Esther seemed much interested in him. She was continually staring at him.

Finally the mistress asked: "Esther, do you know the new chauffeur?"

Esther gazed long and earnestly, and then slowly and reminiscently replied: "Well, Mis' Hamilton, I dunno. But, do yo' know, I kinda think he was ma fust husband!"



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLISON, Postmaster-General.

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 43.

PUBLISHED  
WEEKLY

New York, October 26, 1918.

62 VESKY  
STREET

\$3.50 Per Year

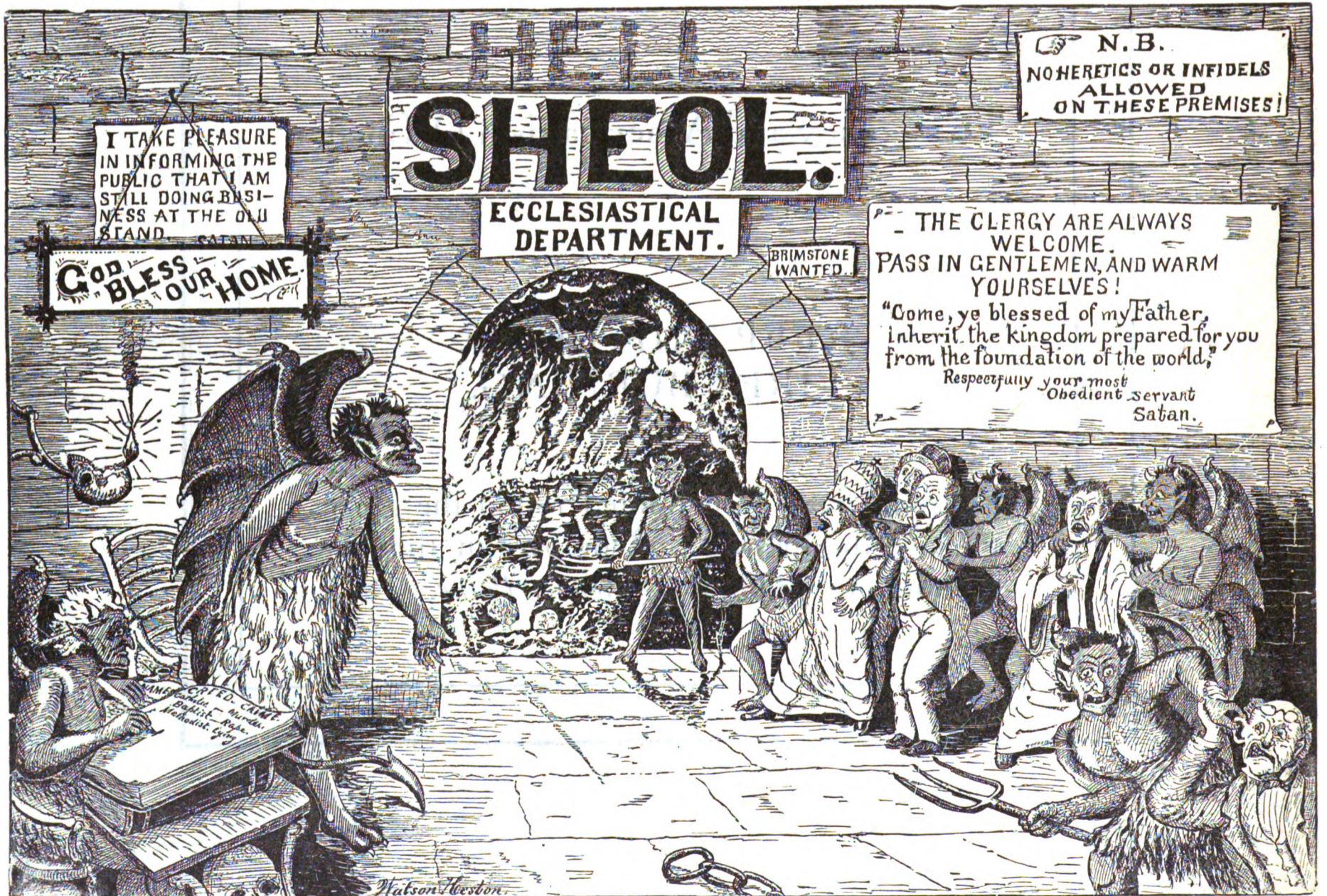
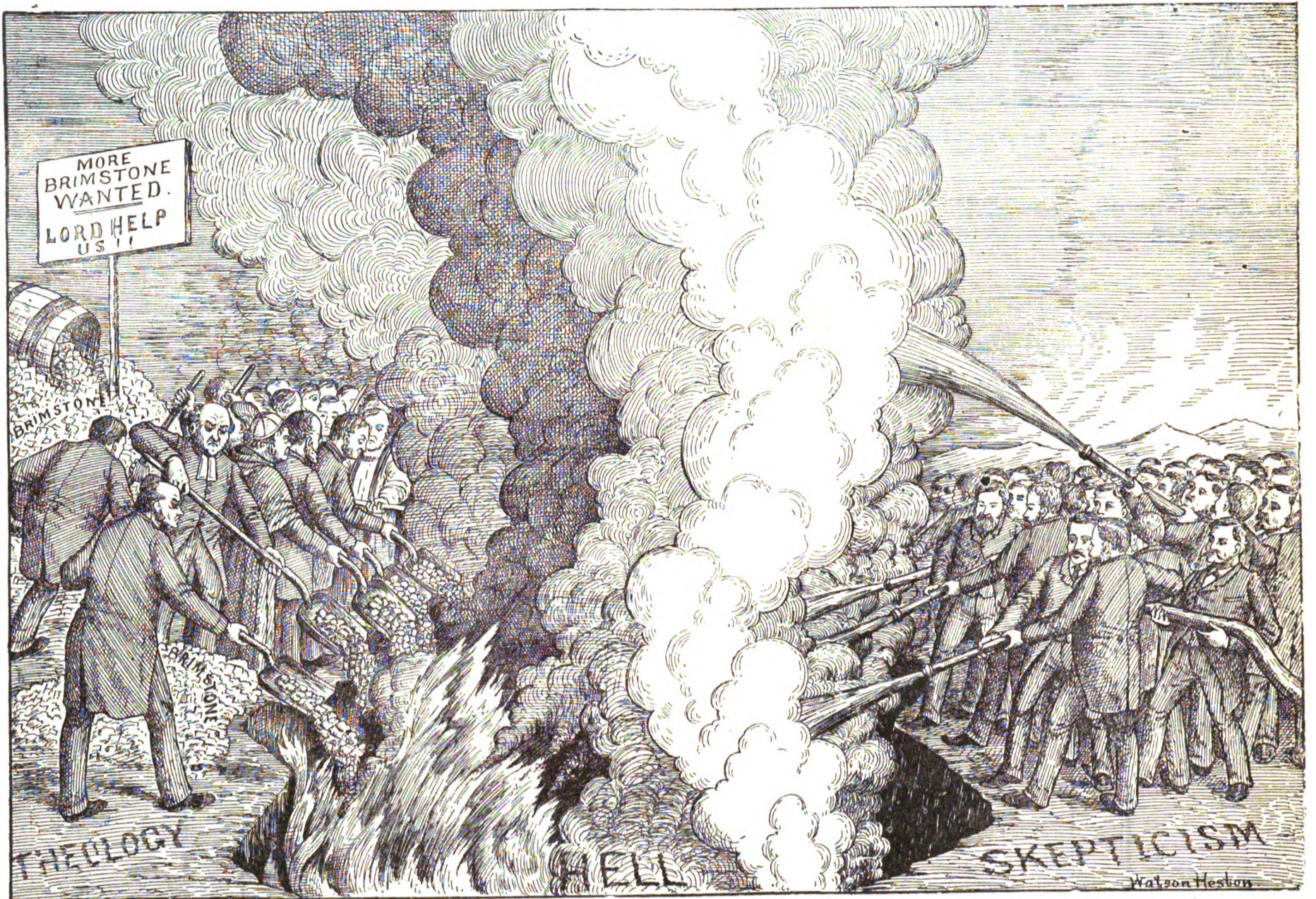
“We should favor the Allies stating their terms to be unconditional surrender.”---*The Truth Seeker, January 12, 1918.*

DID YOU BUY A  
LIBERTY BOND?

Democracy and Americanism Defined.

KEEP THE HOME  
FIRES BURNING.

Freedom hath been hunted round the globe.  
Receive the fugitive and prepare in time an  
asylum for mankind?---*Thomas Paine.*



WHERE THE UNBELIEVER IS EXCLUDED FOR CAUSE.

# THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - OCTOBER 26, 1918

### Subscription Rates.

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

**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.

From a British army officer: "The effect of American determination and concentration of purpose on winning this war and getting it over is a magnificent thing for the morale of the Allies over here, and seems to be gradually impressing itself on the blood-drunk minds of the enemy." This confirms the dictum of King George V. that "the coming of the Americans has put pep into us." Our officer friend and reader is inclined to chuckle over the complaints of parsons who have joined the ranks in England that like other privates they have to do camp work on the blessed Sabbath. \*

Organizations interested in the welfare of soldiers and sailors in camps have adopted the excellent plan of billeting one or two in adjacent homes over Sunday, so they may enjoy eating from a table and sleeping in bed. This is particularly grateful to boys far away from home. Of two entertained at our house recently one was from Illinois and the other from Massachusetts. They were detailed for the week-end adventure by the local Knights of Columbus, which is said to make no discrimination among the rookies on account of religion. It was doubtless a coincidence, therefore, that both our guests were Catholics. \*

Church committees acting as courts to try erring shepherds show small confidence in the resisting powers of the clergy. In Huntington, West Virginia, the Rev. Dr. Shade W. Walker was on trial September 7. The chairman of the committee, or judge of the court, the Rev. R. T. Webb, "charged the jury that in case it was proved to their satisfaction that there had been incentive and opportunity for the offense charged, it was their duty to return a verdict of guilty." The defendant had already conceded there was opportunity, and the woman was confessedly "forward," so what could the jury do but convict? At that rate, St. Anthony would not be acquitted. \*

The decision of the War Industries Board that New York may not go ahead with its program for new schools is pronounced "the most serious war blow that has fallen upon New York as a corporation of human beings." There are not schools enough, but the labor and material required for new ones cannot be spared from military purposes. In spite of the shortage, however, the schools are closed and emptied of pupils on registration days,

so that they may house the draft boards. Meanwhile the thousands of churches, which would serve just as well for the purposes of the draft boards, stand closed and vacant. Although they pay no taxes, it is possible that were they to be used by the government, Congress would be fighting or granting claims for rent and damages for the next sixty years. Not all the Civil war claims have yet been settled. \*

A member of the board of assessors for the town of Montclair, N. J., has deemed it fitting to explain to the mayor why the assessed valuation of property is lower than last year by fifty-eight thousand dollars. The fact is that since the assessors made their rounds in 1917 St. Luke's church has acquired property for a community house, a bunch of real estate has been conveyed to a Catholic institution and the Young Men's Christian Association has increased its holdings. Thus the list of ratables is diminished by the exemption of this property, and although less money may be appropriated by the town this year than last, the tax on assessable property has gone up—that is to say, the tax which the religious organizations evade is added to the normal tax of the non-parasitic resident. The churches are verbally patriotic, but tax paying is altogether too materialistic for them. \*

We charge certain of the clergy with violation of that Act which allows no one with impunity to incite refusal of duty in the army. To name one instance, there is the Rev. Mark A. Andrews, who affirms that unrepentant soldiers killed in battle will go to hell, because they had their chance and missed it. The same violation of the act is apparent in the resolution of the Interdenominational Association of Evangelists, adopted at the close of their annual session at Winona Lake, Indiana, wherein was repudiated the notion that "the soldier dying in battle is assured at once the blessings of heaven" and the counter-affirmation recorded that "salvation depends on one's personal relationship with Jesus Christ." There are millions of men of draft age who have no personal relations with Jesus Christ whatever. Will these rush to the defense of their country in the sure and certain knowledge that only the bad marksmanship of the Hun stands between them and everlasting perdition? The Act mentions specifically those who make "false statements" calculated to cause refusal of duty, and no court in the country would commit itself to the opinion that the statements here quoted regarding the lost condition of soldiers are true. \*

## Connivance with Unveracity.

Charles Darwin regarded the damage done to dogmas by science as incidental and unintentional; the scientific men, by their method of exactness, by their demand for the most thorough evidence, were unconsciously criticising the vague and untrustworthy evidence on which Christianity rested. Though the writings of the leading scientists in England and America undermined orthodox dogmas, they were tender and cautious in their relations with individuals and their sentiments. In fact, it is necessary in a world suffering from the malady of orthodoxy, that our private treatment shall be largely pathological. The wise physician will not tell the delicate patient the exact truth. The patient cannot bear it. It may cost fatal fear and emotion; in the invalid imagination the literal truth may do all the work of falsehood.

But these benevolent stratagems and deceptions, which seem essential to the fine art of living with others, are "the small coralline builders of the stratum on which the dogmas are founded." If it is right for the compassionate physician to conceal the truth in order to save a life, were it not right for a priest to suppress the truth to save souls from eternal torments in hell? Paul openly defended the privilege of pretense for the sake of the Gospel and for the glory of God. Indeed,

most people regard as venial, if not right, stratagems for their own cause.

The story is told of Garibaldi and Mazzini, that when they occupied Naples, and the priesthood announced that the blood of St. Januarius would not liquefy as usual, the two radical leaders, both unbelievers, told the priests that unless the blood liquefied as usual the church of St. Januarius would be closed altogether. So the blood liquefied on time. And similarly, St. Peter's was illuminated by the order of Mazzini when the pope had forbidden an annual illumination. These facts were told by Mazzini, who said that he and Garibaldi considered it necessary that the people should not suppose that their fêtes would be suppressed by republican government.

But connivance with unveracity appears very different when it is for what we consider evil. The forgeries which have been committed to support the theory of God and heaven have piled up like the Alps, and it requires hard work and learning to tunnel through them. The necessity of translating the Bible from dead languages has given free rein to perversion by mistranslation and interpolations. The English Bible opens with the words: "In the beginning God created the heaven and the earth." In these ten words there are three mistranslations of fundamental importance. The second word of the sentence, "the," is not in the original Hebrew; there is no article at all, but simply "In beginning." The next word is not "God," but the plural "gods." The next word, "created," is rendered from a word meaning "separated." The sense of the original is: "In beginning [their work] the gods separated heaven from earth." By importing into this opening sentence of the Bible the notion of the creation of the world out of nothing and ascribing this to a single God instead of gods, the deity is brought before men as the author of all the evils and agonies that have come out of his creation.

The mistranslations and the interpolations in the Bible are not trivial things; men do not make counterfeits for centimes. There are many thousands of ingenious forgeries in the Bible, all now admitted by theologians. Christendom circulates them by millions in one hundred and fifty different languages; that is, it circulates throughout the world millions of admitted falsehoods. But if it is all for the glory of God, who cares for the falsehoods?

The supremacy of the Bishop of Rome over all other bishops rests upon a perversion of one sentence in a decree of the Council of Nice. The original manuscript is in the British Museum; anybody may examine it. There is no superiority given by the Council to one bishop over another. As Renan said, at the bottom of every institution there is a fiction.

One great difficulty of any direct propagation of Freethought is that half the world is in holy livery. If the churches and temples of the world were all closed, many millions of people would starve. The livery of politicians and legislators may not be so visible as that of the priest, the policeman and the soldier, but in truth the majority of people find it useful and comfortable to belong to parties and sects, and escape individual responsibility. The individual is always ready to fall back upon his society for support and vindication when he finds it impossible to clear himself of injustice and wrong when brought to the bar of honest criticism. To arraign the individual is interpreted as an attack upon the organization to which he belongs; and in order that his sect or party may suffer no moral or financial injury because of the indictment, he is prompt to proclaim the meritoriousness of his fellowship, though convinced in his heart that the accusation was not all a slander.

To what extent men shall hold their peace and practice a certain connivance with unveracity for the sake of assisting in the preservation of the apparent good name of some institution, whether

religious or secular, is a difficult matter to settle, especially under present-day conditions. "Tell the truth, and shame the devil," was the sensible philosophy of our grandfathers; but there is such a multitude of men in livery today who have agreed together to uphold the worthless fabrications of a baseless religionism, or the tottering framework of a cruel imperialism, that the recompense for honest thought and truthful criticism seems to point more clearly to social martyrdom than to personal exaltation and praise. To be compelled to ignore the methods and principles of a religious society because of certain humanitarian labors which men have credited to it, is to strike at the root of all redemptive criticism, and to introduce a barrier to all essential progress in the mental and moral life of the people.

It is the testimony of history that nothing is gained by withholding the truth from the people, whether it refer to religious or political matters. It is the truth alone that makes men free; and though nations be in bondage to error for many centuries, and connive at the unverity of the church and of the state for age-long periods of time, the day is sure to come when, freed from the shackles of all spiritual and secular domination, they will argue the truth with a power and learning that shall brook no political sophistry or pious cant; and will laugh at every species of martyrdom as one smiles at the reasonings of fools.

That day has not yet come, and so it behooves men to be gracious towards those who have contracted the malady of orthodoxy, without relinquishing any of their zeal in the maintenance of the eternal truth. \*

### Americanism—Democracy.

The American Declaration of Independence, which is so infrequently cited nowadays that perhaps a footnote should accompany this allusion to it, sets out with the proposition that all men are created equal; and it proceeds to affirm that among the rights wherewith men are naturally endowed are those of life, liberty and the pursuit of happiness.

Equality describes men's natural condition. We understand it to mean an equality of opportunity to exercise their rights. Their lives are not to be taken, their liberty is not to be restrained, they are to be unhindered in the pursuit of happiness.

The equality affirmed by the Declaration was guarded by the Constitution, particularly at points held by Freethinkers.

In the body of our Bill of Rights, Article VI, it is provided that "*no religious test shall ever be required as a qualification to any office or public trust under the United States.*"

The First Congress, 1789-1790, adopting the Constitution, passed with it the Amendment that "*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 redress of grievances.*"

In these two quotations are stated the fundamental and distinguishing principles of American Democracy, or, in one word, of Americanism.

For the distinctive American doctrine there is no other definition than this—that there are rights and liberties which should never be subject to abridgement by law, and the essence of this doctrine is the separation of civil and religious interests. *Nothing else is peculiarly American doctrine or American Democracy.*

Political, social and religious freedom—these three; and the last and greatest is Americanism. The amendment places it first. The words there occurring prohibit not the establishment of a church; that is, the amendment is not merely non-sectarian; it says Congress shall not establish religion, sectarian or other, organized or unorganized.

Under religious freedom, which is the first principle of democracy, there arise the citizen's rights of conscience, the freedom to choose one's own religion, or to reject all religions, and to give the causes which impel him to do so. This involves freedom of speech that he may express his thoughts by word of mouth; freedom of the press that he may utter them in printed form, and freedom of assembly for similar purposes.

Such is democracy; and that is not democracy nor ever can be democracy which establishes the religious test (as in the appointment of government chaplains); which exempts ecclesiastics or their property from the burdens of citizenship, civil or military, or which protects them, their activities and their religion from frank criticism.

Democracy means complete separation of church and state—that as between the church and the unchurched the state shall be neutral. We have on this question the Nine Demands of Liberalism, embodying pure Americanism, and whatever contravenes those demands in principle or practice is something else than democracy.

All who profess Americanism are not to be taken at their word. Over a speech by a Roman Catholic lecturer we read the heading, "The Catholic Church Stands for Sound Americanism."

If the Americanism the church stands for is sound, then the Americanism the Constitution stands for is spurious.

The church actually is not even an ally of America, nor is it in fact loyal to America. Millions of American adherents of the Catholic faith are loyal, but they do not represent the church. The church is represented by the hierarchy, which is neutral where it is not hostile, as in Ireland, Quebec, Australasia. Many American Catholics are disloyal.

The church falls short of Americanism because it ignores the Sixth Article of the Constitution, prohibiting the religious test for office. It has never assented to separation of church and state. The "independence" of each is affirmed by the Catholic lecturer above referred to, but independence cannot exist where the church receives from the state favors in the form of exemptions, immunities and protection. From the point of view of the secular American, the church, the hierarchy, is an alien neutral.

Amongst the furniture of democracy there are no thrones—in its citizenry no one to occupy them; no popes, cardinals or princes. These man-miliners are as foreign to democracy as kaisers and emperors. It can pay no tribute to a king, earthly or otherwise, nor any kingdom present or to come. "There can be no liberty on earth while men worship a tyrant in the skies."

Democracy implies equal justice to all, which is inconsistent with immunity for any. It means special privilege to none, and this principle should be carried out even to the length of refusing half-fare tickets to clerical passengers on government railroads. It emphasizes equal burdens for all, which maxim is violated when churches are tax free, and the clergy and theological students are relieved of civil and military duty.

We have before now arraigned the clergy and their champions for a disregard of democracy. In addition to demanding and accepting immunity for themselves, they have denied Sunday recreation to the people, including soldiers, and they have procured the compulsory attendance of the latter at their religious services. They do not even admit the equality of the nation with the church, for they put their cross above its flag.

With the long indictment which democracy draws against the church and its abettors, contrast the attitude of the Freethinker, the Secularist, the true American. His allegiance is not divided with a church or a kingdom. He places no "law of God" before the law of his country—no Bible against the Constitution. His one flag is the flag of this nation. He makes no claim for exemption on the ground of his beliefs or teachings about

some other world. He is loyal to the Constitution not only in profession but in practice, and he does not need to violate any of its provisions in order to achieve his highest aims. He is the patriot, the democrat, the American, 100 per cent.

### How Many Children?

Shall human beings have all the children they can have? Is it a crime to have less than this? If so, what number of offspring is the right number? And if anyone is to decide how many children a woman is to bring into the world, who is better prepared to make such decision than the woman herself?

A priest who has sworn never to be a father has no right to fix a burden upon the wife of another man. Why is the Roman Catholic priest, who has taken a vow never to marry, never to be a husband and father, never to have children, so much interested in the families of his parishioners? Because his church gets its political power from numbers, and because it gets its revenue from numbers. If the Roman Catholic women had no children the priest would be powerless and the church moneyless. The Roman church is looking after dollars. That is its religion—that, and not much else. This church does nothing that does not pay. The most solemn duty of the priest is to assess the people. Every Romanist pays for his religion in weekly installments, from the time he is born until he is dead, and *to neglect to pay is the worst sin he can commit.*

There are no women who need to be instructed in the ethics of maternity more than the Roman Catholic women, and no women who need the sympathy and help of those who are trying to spread the knowledge which gives to a woman the power to the limit the number of children which she shall bear than these women.

The whole matter of birth-control should be left to mothers. Let priests give the true motive for their opposition to smaller and better families, and what they say will be given but little consideration. L. K. W. \*

### Our Soldiers First.

In sending to THE TRUTH SEEKER a draft to help recoup its losses through being misunderstood by postal authorities, an old friend writes: "Part of this money would have bought a bond, but—." We have placed the matter in that regrettable light before the authorities at Washington. The lifting of the ban on THE TRUTH SEEKER—which is now mailed on sufferance—would prevent any diversion of good bond and saving stamp money to the vindication of its rights. It may be said that such diversion evidences a poor patriot—to which the answer can be made that a dollar spent for the preservation of this paper goes at least as far to make the world safe for democracy as one expended on the maintenance of army chaplains. When one reflects that by gathering all his resources he may lend the government, say \$5,000, and so keep a chaplain at his duties for a portion of a year, he may be said to be answering the plea to "give until it hurts," if he is a Freethinker and lends that amount, and his act exhibits the highest form of self-forgetfulness and patriotism. We deeply appreciate the impulse that puts the cause of invaded rights first, here at home. In such contingencies as this, Freethinkers, quoting Emerson, have asked, "For what avail the plow or sail, or land or life, if freedom fail?" But we can't avenge on Uncle Sam and his soldiers the mistakes of his servants. Religion has cost him enough already. The greater overshadows the lesser. The cause of the nation has precedence. The bond is first. The Red Cross is first. We would that every dollar expended on brigades of chaplains and regiments of "secretaries" might go to the equipment of the soldier, to feed and clothe him in health, and to heal his sickness and wounds. That, however, is the

affair of the government and the church. Friends will do their duty in these respects, and then contribute to replenishing the fund for freedom of the mails. That fund, they may be sure, will not exceed the sum spent by the parishioners of one church on non-essential services. Billions for bonds, millions for mercy; but keep the home fires burning!

### The New York Secular Society.

This organization, now directed by Mr. David Rubin, has begun its meetings of the present season in the hall located at 151 West 125th street. The former officers who had the work largely in charge are now, for the most part, in the service of the government. It is the settled intention, however, of Mr. Rubin and his faithful co-workers, to continue the work as formerly, and for this purpose they cordially invite all persons interested in the Rationalist movement to meet with them every Sunday afternoon at 3:15 o'clock.

The hall is a pleasant one and well-suited for the purpose of such an assembly; and it is greatly to be hoped that its limited capacity will be reached and indeed surpassed in the very near future. Mr. Rubin is an enthusiastic Rationalist, who realizes the importance of the Freethought propaganda as contrasted with other movements which are constantly seeking to take refuge under its banner. This Secular Society ought to appeal to all persons interested in sound reasoning and in a rational presentation of all phases of religionism, both past and present.

On October 13 the speaker was the associate editor of THE TRUTH SEEKER. There were but few vacant seats in the hall when the meeting opened. The lecturer chose as his subject, "Dogma and Science." The following was the trend of his thought: Any theory established otherwise than by proof of its truth is an arrest of the scientific progress. Such is dogma. Dogma would appear to be exclusively an institution of Christianity. Although there existed in the pre-Christian world a general belief in gods, that belief was expressed in poetry and philosophy; there was no formula or creed, no doctrine legally authoritative. We do not discover that the ancient Freethinkers were punished for their denials. It is a mistake to think that the world is progressing in religion, toleration and freedom as it is progressing in machinery. There is now a wider diffusion of what is called education, but in religion and ethics it is largely educated ignorance. The speaker laid considerable stress upon the matter of religious stratagems for the glory of God, showing from the "divine scriptures" what forgeries, mistranslations and interpolations are circulated yearly in 150 different languages by Bible societies and individuals, notwithstanding the fact that all theologians of repute have admitted their falsity. He also outlined the position of Freethought in America today, and stated the difficulties which it is meeting with, largely due to the fact that half the world is in holy livery, and enjoys the shelter which comes from membership in a sect or other organization, and the livery it affords them, either real or imagined. He made it plain that the true difficulty lay not so much in Christian supernaturalism, though that is the objective bond, as in the inward chain of superstition; from which, if a man will not free himself, "he cannot be saved."

The audience listened with close attention throughout the address; and after its close several thoughtful questions were asked by persons who were particularly interested in the subject as presented by the speaker. All who were present felt that the meeting had been a profitable one, and expressed their encouragement by giving a bountiful offering for the support of the work. Professor Bowne has been asked to lecture again before the Society. On Sunday, the 10th of November, he will give a second lecture, taking as his subject, "The Moral Ideal."

Mr. Rubin deserves great credit for his faithful efforts to keep the Society together in these strenuous days; and every Freethinker within easy reach of the hall should cooperate with him by attending the meetings as often as possible, in order that the ensign of Rationalism may not cease to wave over the ramparts of old Manhattan. Never was there a greater need for rational thinking than today, when imaginary calls of duty are beclouding the minds of some of our most prominent citizens, and causing them to substitute sentiment for truth. The next akin to falsehood is wanton sentiment.

Two protests against the closing of the churches of Montclair, New Jersey, as a sanitary precaution during the spread of influenza appear in the *Times* of that town. One is from "A Christian in a Christian Community," the other from the First Church of Christ, Scientist. The Christian remarks, "There is surely no place where the confidence in a God who 'healeth all thy diseases' can be better restored than in our houses of worship." The representatives of the distinguished Scientist of Mrs. Eddy's appointment say: "As Christian Scientists we know that we are doing the greatest work for humanity in going on with our services and opening wide our doors to worship a God 'who healeth all thy diseases.'" The same disregard of experience, the same reliance on a promise never fulfilled, is displayed in both the protests. Both use the same biblical quotation. They are perfectly logical as Christian believers, since providential care is a tenet of all Christian faiths. A few years ago the Episcopal Bishop of Fond du Lac, Wisconsin, denied individual communion cups to his congregation, assuring them that they would be protected by God from the communication of disease germs through the sacred utensil. He thought God prevented as well as healed all thy diseases. It is unfortunately true, however, that God does neither. He does not heal all thy disease nor any of them, and he neglects prophylaxis altogether. The sanitary if less religious Christian may be immune to infection even in lechery, while the more religious one will suffer from the communion cup previously touched by diseased lips. Thus is manifested the superiority of knowledge over faith.

#### Why Pray?

Why should I pray, if God there be,  
And God be just—  
And God he must—  
What can I say his wrath to stay,  
That love he may?  
Trust him I must—  
If so, why pray?

Why should I pray, if no God be,  
No heaven for me,  
No hell to flee,  
Why should I say what my need be,  
Or, bend my knee  
To vacancy—  
What need to pray?

There is, or there is not, a God,  
I do not know,  
I cannot show  
To anyone the truth or fraud;  
But I may say (my wisdom laud):  
"I'll do my best,"  
And let it rest—  
'Tis vain to pray.

My best may be a little thing,  
Or, I may capture cities strong;  
At last I'll to the grave all bring,  
And join the throng—  
'Twill not be long—  
But, wherefore pray,  
Or hymn my song?

D. S. TOWNSEND.

There is no Sabbath in nature, no God, no religion and no savior. The priest is the author of all these, and for the benefit of priestcraft.

### Free Thoughts.

Mary was no more a historical character than was Mother Goose.

The way a man furnishes his home shows how his mind is furnished.

A man with a pulpit under him comes pretty near standing on nothing.

A great many men would amount to something if they only dared to speak the truth.

No one is afraid that God will injure him while he is alive. Why should he be afraid after he is dead?

If I believed in God I would not believe that he would write, or inspire men to write, what was not fit to be read by a child.

Will some honest Christian tell why the holiness of the Bible would be impaired by cutting out the obscenity and immoral passages in it?

With liberty alone this nation could be constructed, but with every other possession, without liberty, not one pillar of it could be erected.

The sun shines without being prayed to by some worshiper, and the rain falls without a priest saying mass to get it. There is no religion in nature; just doing as it pleases.

Our nature, our life, urges us all to get knowledge, to get all the knowledge we can. All the commands of earth seem to say to us: KNOW. There is no knowledge too sacred—nothing that we should not know.

The old notion that there is a God in the universe who cares for men is not true. The only thing in the universe that cares for man is man. A world built upon that idea would have no church, no priest, no superstition. It would be a world of truth and sense.

Opportunity can only give a man the chance to show what he can do. It is not a river to carry him down the stream, or to carry him anywhere without his own effort. It is an occasion to prove what is in him. Opportunity is a race-track where talent comes in ahead of mediocrity. But half of opportunity is the courage to take a chance.

It will more quickly accomplish the purpose if you enlist in the army or navy, rather than pray to God, to defeat the kaiser. God does not seem to be behind human necessity. Piety is not a substitute for patriotism. We have got to fight, not pray, to win this war. Religion is not so good as a cannon, a rifle, a sword or a bomb in warfare. What is needed now is common sense, not sermons.

What is beyond the skies is not half as much our concern as what is in the cellar and kitchen of our homes. The nearest duty first, should be our motto. To get persons out of purgatory may be desirable (if they are in purgatory), but to get them out of dirt and danger and misery and suffering is necessary to their good and to their happiness here. The duties here are larger to me than the duties hereafter or anywhere else.

What would you think of a church which gave its members liberty to drink, but denied them liberty to think? That is what the Roman Catholic church does. What would you think of a church which said: Believe what a priest of my church tells you to believe and be saved, but believe what any other priest or minister says, and be damned? That is what the Roman Catholic church says.

## THE DUEL BETWEEN THEOLOGY AND SCIENCE.

**The Personal Methods of Theologians and Scientists Cannot Affect the Power of Facts.**

BY RICHARD ELLSWORTH.

The interpretation of nature is a vast and a very difficult business. No wonder, therefore, if the interpreters fail sometimes to agree in their conclusions, or that they at times disagree very seriously.

The want of an intelligent, pliant broadmindedness in the prosecution of the great task has been most afflictively marked hitherto in the *religious* advocate. The average clergyman is in a confused state of mind in respect of these things. His vocation of a Christian teacher is daily becoming more difficult to follow with anything like a complete mental serenity. His position is peculiar in that nearly all the lines of the higher controversies of the time converge upon it.

Men in other professions may confine themselves to studies that fall within more or less definite dimensions, feeling little or no concern in the settlement of questions seemingly foreign to their respective spheres. Discoveries may be made which, threatening to revolutionize an old order of things in one professional province, in no way affect that of another. But the ambitious theologian sits, so to speak, at the center of radii which connect him with the vast circle of universal investigations and discoveries. There is scarcely a question debated in the settlement of which his pious belief is not concerned; hence frequent disturbance for him or for his faith.

The provinces of Science and Religion overlap each other at frequent points. It is vain to say, as some religious apologists do, "Let Religion and Science each follow its own course without interruption or jealousy." Such counsel is purposeless, since the domain of Nature, including man, is one, and there is scarce a single truth in any field of inquiry that can be justly claimed by any school or profession as exclusively its own. Knowledge of that fact ought to have a liberalizing effect upon all classes of investigators. Let the Theologian take it to heart, for it is he who asks most imploringly to be let alone in undisturbed possession of his peculiar theories and principles. Let Christian apologists know that they cannot, as has been said, "Go out to parley with men of Science with a white flag in their hand, saying, 'If you will let us alone, we will do the same by you. Keep to your own province, but do not enter ours. The reign of law which you proclaim we admit—outside of these walls; but not within them. Let there be peace between us.'"

The advance toward a better understanding between Scientists and Religionists has been seriously hindered hitherto by the rigid conservatism of Theology. The education, the mental atmosphere, the routine reverence, the habitual resort to dogma, the pleasing conceit that he and his brethren are favorites with the deity—all these have been unfriendly to the growth of a large and liberal thought in the Theologian. He has therefore been, as a rule, a persistent foe to free inquiry, ever and everywhere, either as sinful in itself or as perilous to faith and piety. Preferring safety in darkness to danger in the light, he has occupied himself in stopping every chink in his sanctum through which a solitary ray of the surrounding radiance might possibly find entrance. Asserting its special trusteeship over a certain class of supposed truths, Theology has set its face like a flint against adverse criticism, and against the onward march of the spirit of progress.

But, unhappily, Theologians have not been content to abide within the lines they have themselves described. It has not sufficed for them to propagate their peculiar notions of the universe and man, but they have invaded debatable territory in a spirit that usually animates polemics, claiming the right

to decide controversies with which Theology has little to do, and which many of its advocates have been pitifully incompetent to handle in debate.

In this way religion has involved itself in all sorts of needless complications; many of its representatives having so demeaned themselves as to have fastened upon it a necessarily bad reputation among liberal-minded men. Hence it is, in spite of the obstinacy of certain Theologians, that the history of Theology is largely a history of "change of base," or of ignominious retreats from positions it has found to be untenable. Hence, too, the strangely diversified attitudes of its disciples toward the active thought of the time, the most prudent among them seeking refuge from skeptical assaults in the doctrine of "open questions."

But the ordinary type of Theologian would seem to be constitutionally averse to open questions. Truth for him must have no raveled edges. The far-spreading areas which research has explored in the past, and over which honestly adventurous thought claims the right to range today—these areas the church has closely fenced in, the limits being clearly defined in its creeds and catechisms. Hence the authoritative airs of the representative of the church as he delivers himself from the pulpit. He has so long played the part of Sir Oracle that he brooks not a whisper of dissent, but deals out dogmatic decisions with most imposing assurance, closing all troublesome questions with a wave of his priestly hand, hinting at alarming consequences in another world for all who doubt his word. It is really afflictive to hear how every little stammering talker in a pulpit will presume to claim the sanction of his church for his ignorance or for his conceit. But sadder yet is it to be compelled to state that many of the men who occupy seats of high ecclesiastical influence among the religious look coldly or with antipathy upon some of the best authenticated results of modern research.

But yield Theology must, and much, if it would not provoke its children to scorn. Great concessions have already been wrung from it. Nor to really intelligent believers should the concessions seem alarming. The literature of all peoples begins with myths and continues in legends, the scribes of later times gathering up the legends and weaving them into their narratives without formally distinguishing the legendary items from those which bear an historical character. The ability so to distinguish is attained late in the intellectual development of a people, even in that of its most progressive minds.

Nor can the claim be made good that it must needs have been essentially otherwise in the growth of critical ability in the Hebrew mind, except by assuming a continuous miraculous direction of its workings. The actual application to the books of the Old Testament of the critical implements and methods that are applied to all other literatures, has long since shown that in them are to be found, as in all other literary production of the world's intellectual children, mythical imaginings, romantic adventures and poetic decorations. Faith is giving way under the strain put upon it by teachers holding the traditional view of the Bible. Some of the more liberal minded among them allow it to be silently understood, it is true, that not all that was once imposed by the church upon the faith of disciples is necessary to be received now before a man can claim the title of a Christian.

Meanwhile the church as a whole goes contentedly on, reading out to those who gather in its places of worship the cosmogony and the anthropology ascribed to Moses, and the amazing longevities of "patriarchs," and the philologically curious story of Babel, with the arrest of the sun and of the moon on their march through the heavens at the bidding of a Hebrew warrior, just as if nothing had happened since the nursery days of human development to discredit such stories, or to render

them less fit for Christian edification than they were once held to be.

Still worse is it for unskilled teachers in theological seminaries to be insisting upon the literal truth of such stories to crowds of young people who gather about them; for these young people, on attaining to larger knowledge in the school of the world, discover that much that was taught them in their undiscerning years is unreliable, all faith being frequently abandoned in the struggle with skeptical objections which for many of them ensues on their going forth into life, their instructors having done nothing to fortify them for such struggle. Much of the intelligent Agnosticism in the manhood and womanhood of our time has a tone of angry protest in it against the imposture—as it is often counted—practiced upon their childhood by teachers who carefully kept all difficulties beyond the knowledge of their youthful disciples, or passed difficulties over with glosses which even children soon come to see through.

In contrast to the just outlined scientific view of the Theologian and his methods, church leaders persist in giving a picture of the modern Scientist and his efforts for increased knowledge, that offers no superior inducements for the guidance of men or for the certitude of his claims and pronouncements. The world has been made acquainted in recent years, say they, with a new species of dogmatism, all the more offensive because marking the utterances of men who have so vigorously denounced dogmatism as hateful in itself, and as a hindrance to the discovery or to the dissemination of truth. In the opinion of the Theologian, a priesthood of scientific Positivism has arisen today as narrow and intolerant in temper as the priesthood of the old faith ever was, which, being denied permission to suppress "superstition" by force, has given vent to its detestation in an imperious scorn. The facts they set in array in support of their teaching are oftentimes imposing enough; but, as under all new and fervid inspiration, there is a marked lack of logical coherence between their data and the conclusions the data are made to yield. Impatient of research, continues the Theologian, or when research fails them, our new masters make out their case by resort to the speculation they are wont to decry, flinging across every chasm in their schemes the bridge of a baseless hypothesis. They despise old creeds, but they revere new formulæ. Fugitive opinions are made to do service as immutable principles.

We are told further, that this style of thing passes for Science with the many today because of the oracular tone assumed by the men who declaim these things; while men of some discernment among us are often charmed out of all regard to the truth or untruth of so-called scientific statements or conclusions by the high-sounding rhetoric in which the high priests of Positivism so much excel.

Despite this theological caricature of the true and honest Scientist, it must be acknowledged by all that men know more today of the interdependence of things in the great Organism, with the workings and order of which Science occupies itself, than our earlier ancestors knew. To whom is this knowledge due, to the Theologian or to the Scientist? That is the only point to be settled between religion and Science. If Science has discovered everything that can be classified, where lies the wisdom of emphasizing what Science has not done, even in the presence of its promises of achievement?

We maintain that Science must be taken at its best when judgment is to be passed upon it, just as the Theologian demands religion and the church shall be viewed in their most favorable aspects before a final conclusion is reached as to their true merit. To this the Theologian replies: How shall we discriminate between Science at its best in Haeckel, who postulates protoplasm as the only working power he needs to produce a Universe, and

Science speaking through the lips of Tyndall, who tells us that the universe, or our own familiar globe, at least, once existed in a state unendurable to protoplasm? This adjudication of the eminent Englishman being received as authentic, the hypothesizing of another working power is required to produce protoplasm—whether the “idea” of Hegel, or the “will” of Schopenhauer, or the “absolute” of Schelling, or the “divine wisdom” of Leibnitz, who shall say? Or how shall we reconcile the bald materialism of a Maudsley, or the spontaneous-generation assumptions of Loeb and others, with Darwin’s inbreathing of life into two or three rudimentary organisms, Science being supposed to be “at its best” in all these gentlemen?

Now it is one thing for the Theologian to aim in a half-playful vein, at the fallibilities of *scientists*, and another thing for him to try to derogate successfully from the solid claims of Science—a distinction to be carefully borne in mind in the conduct of discussions such as we are now occupied with. For what is Science? Science is knowledge sifted, certified and formulated. Of this sort of knowledge Theology knows nothing, and the Bible is equally deficient. The whole contention between the Theologian and the Scientist turns upon the nature of the information which is to be looked upon as *knowledge*. The Scientist maintains that only facts are truly knowledge, for an unverified proposition, however inviting in character, can never be classified as knowledge until it has passed into the realm of facts. This explains why many highly interesting scientific books have been written filled with undemonstrated and perhaps undemonstrable theories; and it would be a very unworthy act for anyone to quote such books as containing the certified results of Science.

If this statement is true of books, it is likewise increasingly true of some of the men who write the books. That there are scientists and Scientists is just as true as that there are men and Men. Unless a man representing himself to be a Scientist has discovered and tabulated some new fact, thus adding to the increment of human knowledge, he is, so far as results are concerned, no more a Scientist than he is a Theologian. It is a perfectly true saying that the world is full of so-called Scientists today who are a greater injury to the cause of scientific truth than is theology. A man who tries to hold on to his religious faith, which has no basic data of facts, while at the same time endeavoring to authenticate to the world some scientific postulate which his creed has rejected in anticipation, is an intellectual monstrosity, and fails of any suitable classification in either the religious or the scientific world.

In contrast to the well-defined work of solid Science, religion is but a theory of the brain, utterly devoid of any objective reality so far as intelligent man can discover. From its fundamental, unverified postulate of the being of God has developed the entire scheme of Christian doctrine. Starting with God, it conceives of three persons in the godhead, whom it speaks of as the Father, the Son and the Holy Ghost. It makes the Father the Creator, the Son the Redeemer, and the Holy Ghost the Sanctifier of mankind. From these ideas develop the character of the creation, the vicarious nature of the atonement, and the sanctity peculiar to ascetic religionism. And so the plan might be further outlined taking in all the strange dogmas between the extremes of Roman Catholicism and Quakerism. Now, in all this there is not to be discovered a single fact. This makes the contrast between religion and Science sufficiently vivid, and establishes their irreconcilable natures for all times.

It is vain for one to say that sacred philosophy is capable of reaching into realms from which science is necessarily excluded; that if Science is able to deal with processes only, it may be that religion can fathom the mystery of origins. When

religion is willing to base its methods of discovery upon the principles that have always governed exact Science, all question between these two contestants will cease to exist; nor will it then be necessary to draw a distinction between facts of the mind and facts of nature, for every so-called fact will be capable of verification, and the essential unity of the Universe thus emphasized and advanced.

The enthusiasm for material Science is today everywhere predominant. It is bestowing rich deposits of humanizing, elevating and refining acquisitions to the ever-increasing store of the world. Fresh discoveries of new interpretations of old facts may continue to seem ill-fitting to long-accepted conclusions, and may arouse debate and strife between intellectual conservatism and intellectual radicalism in the future as in the past. But after generations will adjust the new to the old, as generations have ever been doing, and as we are doing today, with no felt discord in the whole so made up. The well-attested truths of Biology, of Chemistry, of Physiology, so puzzling to many men now, will take their places in the evolving line of order as quietly, or as unquietly, as the discoveries of Copernicus did, with or without the approval of the religious element in society.

“Let knowledge grow from more to more,” then, revealing the manifold wealth and variety of Nature, and applying its discoveries to the relief and help of Man. Let all men acknowledge the service with thankfulness. There will never be any danger that Science, in conceit of its powers, or rendered vain by triumphs, will overstep the limits of its legitimate field of activity, and after the example of religion, postulate a supposititious god dwelling in a supernatural world, for the benefit of those who will persist in suspecting that there is a spirit in the mechanism, that the atoms are animated, and that the currents are from a higher source.

It has been the persistent tendency of mankind to ignore the importance of the phenomena of Nature in a delusive desire to see what is behind and producing them. It looks over the knowable in an endeavor to see the unknowable; and supposing that to be a personality like itself, gives it an objective existence. It is the business of Science to correct this profitless tendency; hence the age-long duel between Theologians and Scientists. \*

### Humanitarians and the War.

Chance brings me back, on the anniversary of the declaration of war, to the very spot where, four years ago, the stunning message from London reached me. It was a quiet little fishing town on the East Coast. The yellow strand was bedecked with its customary August crowd and patient to the ephemeral labors of children. One had often, lying on the beach, philosophized on these strenuous constructions of the children. One imagined the sea smiling at the crude castles and still cruder monsters in sand which pitted all the small vanity of one group against that of their neighbors of the hour. One watched the grave eyes and intent faces, and then the blue-gray waters that in a night would cynically smooth out the heroic labors of the day. How could we have done such things when we were children? And suddenly came from the cities in our rear the awful message that in all our humanitarian work of the last twenty years we had but built castles of sand, and the red tide of war was advancing to obliterate them; and that, instead of the innocent jetsam which the tide of the sea leaves behind, this grimmer tide would leave on its shores the bones of a million or more young men and a million wrecked and charred homes and some millions of aching hearts and impoverished lives.

Was it a just decision of England that we were pledged to share the sacrifice? Must we, however futile the protest might be, take our stand with the few who would be sure to resist? Most of us are more accustomed to the company of minorities than

that of majorities. To say the full truth, we have not usually found wisdom among the majority, and we have become rather disposed to feel more secure about our position when, with a few of thoughtful mind and high character, we feel a shower of verbal missiles from the representatives of the crowd. Our affinity is, by temperament and tradition, with the smaller party; and to us it would be the most natural thing in the world, did duty order it, to maintain a cold reserve while the great mass of our fellows waved flags and echoed the phrases of the hour.

What I had to settle in my mind four years ago, as I lay on these sunny sands with the terrible message from London almost benumbing my mind for the moment, was what attitude my Rationalist, Ethicist, and Humanitarian principles imposed upon me. The representatives of the nation—some seem to forget this now—had unanimously accepted the war. Grey had put the decision in their hands in open session, telling them that no engagement had been entered upon except on the condition of Parliamentary endorsement; and, without one dissentient voice at the time, they had silently returned the responsibility to the government, not a soul doubting how it would be used. But that did not pledge us individually. We hold certain principles or sentiments which are not held by the majority, and we advocate the right and duty of self-orientation.

In that mood one banished the holiday languor and grimly thought it out. I had fought war and militarism—written and lectured constantly against them—for seventeen years. I find, without surprise, when I turn back to an anti-militarist work (“Can We Disarm?”) I wrote twenty years ago, that my guiding principle was precisely the same then as it is now. War is the most horrible outrage, the darkest and most stupid anachronism, that lingers among us out of the barbaric past. But I follow neither Christ nor Epictetus nor Tolstoy. I have never written or said one word in my life that could give any person such an impression. When a man makes war on me I defend myself. When a man makes war on my friend, and no other means of helping him is conceivable, I stand with him. Some of my friends out under the Southern Cross are stern Pacifists, and must regret my attitude. They have said no hard word of me, however, because they probably remember that, in my farewell words over a genial and memorable dinner, I laid it down—apropos of something which I cannot recall—as my principle that “when any man strikes me on one cheek I smite him promptly on both.” This is not the primitive sentiment of my Kerry ancestors who fought with Nelson; or of that Lincolnshire ancestor of mine, a choleric captain of militia, who was sent to arrest Thomas Paine, and, when he missed him, dug his sword into Paine’s bed. It is my way of reasoning. History, which is fairly well known to me, has never shown *me* that the scoundrel is disarmed by having the other cheek, or the other pocket, turned to him; nor am I acquainted with any principle of morals or humanity which forbids a man to defend by violence his life or limbs or friends or property, when there is no other way of defending them.

The threat to England was not plain to me in those days. It was a question it seemed, of defending Belgium and France. Were we bound to intervene for Belgium? I have never heard any person plainly doubt it. The most one hears is that it was “a pretext”; which merely means that there were also other reasons. With the mass of our people it was no pretext, but *the* reason; and I respect that measure of unselfishness and fidelity to an obligation which, though it might at any time involve us in war, no one before August, 1914, had proposed to cancel. Whether or not we had a corresponding obligation to France, we plainly had a right to help it. Just as plainly our statesmen had done all in their power to avert the war. I take it that they knew what we did not know when

we made our optimistic forecasts of a short war, the lamentable unpreparedness of France and Russia. . . .

When the great early confusion had subsided and the pulse of the world became less feverish we discovered that nearly all the great humanitarians of Europe had reached the same conclusion. Here veterans of the humanitarian struggle, men who have never swerved from their idealism during thirty or forty years of stern combat, like Gould and F. Harrison, Hyndman and Belfort Bax, Blatchford and Alexander Thompson, Robertson and W. Archer and Sir H. Johnston, Webb and Massingham, hesitated not a moment. With them were Wells, Bennett, Phillpotts, G. H. Perris, Galsworthy, Watson, Nevins—almost all our noted humanitarian writers and thinkers, in a word. Among our Allies it was the same. Clémenceau, Viviani, Anatole France, A. Loisy, G. Séailles, Buisson, Maeterlinck, Vandervelde, D'Annunzio, G. Sergi, Hervé—almost without exception the leaders of humanitarians of all shades supported the war.

Here is the only word that I have to say to our Pacifist neighbors. I decline to argue about the responsibility for the war, as I decline to argue about the rotundity of the earth or the existence of the devil or the evolution of man. I think it waste of time to argue as to whether the Germans have not been guilty of quite amazing barbarity, or whether the overwhelming mass of the German people have not supported the barbarities. I regard the cry for negotiation and discussion at this stage as the fantastic idea of people who have no knowledge of Germany. It happens to be my business to know Germany, from month to month. I can read any German or Austrian paper any day I choose, and I see the war literature which is poured out in both countries. A more repulsive literature I never read. Germany, generally, is bestial with greed and thwarted ambition. I know no parallel in modern experience to the German Radical leader publicly confessing that his party's adherence to the "No annexations, no indemnities" formula was a mere trick to get the Russians to sign at Brest-Litovsk, or to the Socialist journal *Vorwärts* hypocritically telling the Russians that it would not move in the matter lest it should seem to wish to prolong the war! About these things I decline to argue except with a man who has an equal knowledge of actual German journalism and literature; and I know no such man who has a word to say for Germany.

What I would submit to the few Pacifists among us is this: Do they really believe that nine-tenths of the tried leaders of humanitarianism in Europe have suddenly "lost their heads" or "caught the contagion of popular passion," or something of that sort? Do they really think that serene wisdom and fidelity to principles are to be found only on the side of men like Bertrand Russell, who had not before been conspicuous in the practical humanitarian movement, or Romain Rolland, who had not hitherto been regarded in Paris as a moralist? Do they know any historical parallel to such a phenomenon? Is it not rather a reversion to the ways of clericalism to abuse and charge with bad faith or weak intellect those who differ from you? Do they really imagine that men like Robertson and Gould and myself read the leaders in the *Evening News* or the *Star*? Do they fancy that there is one man in the Pacifist movement who has one-fourth the knowledge of actual German thought and feeling that Archer and I have? These things matter little to the great issue. The war goes on until the peace of the world is secured. We have realized that what seemed a menace four years ago is a hundred times worse than we then thought. I lie again on the sunny sands, and the hum of war is in the air, and strange ships appear on the horizon, and another million men must die; because, if they do not, ten million will die in the years to come.—JOSEPH McCABE, in the *Literary Guide*.\*

## NOTES AT LARGE.

An English "Infidel-slayer" who has been addressing troops recites in a religious paper some questions with which he was "pelted" by the Tommies; as thus:

"To which side will God incline in this war, for both ourselves and the enemy are praying for victory? How can he answer the prayers of both?"

"Or is there something beyond our words and petitions that constitutes prayer, and to which alone God pays heed? And if so, what is it?"

"You speak of answers to prayer; what about God's indifference to prayer? Parsons emphasize the 'hits'; they conveniently ignore the 'misses.'"

"Seeing so many good people make requests thus in vain, are we not entitled to say that the supposed 'answers' are due to some other cause—a natural cause perhaps, but unknown to us at present? Do not the facts of life with regard to prayer set God forth as very capricious in his 'answers'?"

The questions remained unanswered so far as the preacher takes the public into his confidence. In fact, as to some he admits "there was no reply," wherein, of course, the questions resemble the prayers and the preacher his deity. We have taken our quotations from the *Literary Guide* (London), which gives also this paragraph from the preacher's article in the religious paper:

"I have before me a written question which is a fair specimen of this entire class. 'I do not doubt that God is just,' says the writer, 'but I cannot understand why he is permitting the innocent to suffer for the guilty in this war. What have you to say about the tens of thousands of wives widowed, and hundreds of thousands of children orphaned, and all because of the greed and avarice of a few who do not appear to suffer in any way; on the contrary, they are having the most prosperous times of their whole lives.'"

The eighteen on whom the tower of Siloam fell may be cited here, but as in the original it fails of being an explanation. One point may be proved to a demonstration. Were people to carve a wooden image and lock it in a sound-proof room without doors or windows, they would find it just as responsive to their prayers, and just as good a working deity, as the imagined being they worship.

The best writing we have seen from the pen of Colonel Roosevelt is his contribution to the *Metro-politan Magazine* for October. The colonel has lately lost a son in the war, the young aviator, Quentin Roosevelt, of whom he speaks with the eloquence that grief sometimes lends to words, as "a gallant boy, who at the front had fought in high air like an eagle, and, like an eagle, fighting had died." He deals with what he calls the Great Adventure of Life, which is reproduction, and the Great Adventure of Death, which is dying for great ideals. His hobby, which like that of the Kaiser, is raising large families for military purposes, reappears throughout the article; and in view of what our fledgling troops have done in France it seems untimely for him to affirm that without months of intensive training for men and years for officers "the finest fighting edge is utterly useless." Of course this is part of his argument for universal and protracted military training, but in comparison Bryan was nearer right when he said a million men would spring to arms overnight. The colonel is unable to see that the really great adventure is the doing away with war and hence with the necessity for military training and death in battle. However, it is to the literary quality of Colonel Roosevelt's contribution that we refer. He has spoken with power of the Great Adventures of the race, life and death, and makes no theological appeal or allusion.

Ignorance of the origin of Christian symbols betrays Mary Roberts Rinehart into saying that "the Red Cross is the . . . direct descendant of the cross of the Christian faith." The symbol is so much older than Christianity that "the cross of the Christian faith" is really the descendant, as any treatise on the subject, orthodox or heterodox, will disclose. The Christian cross has the

significance of a gallows, an instrument of execution. It therefore has a long upright post (used when no tree was conveniently at hand), and shorter arms. The red cross form is different, and had another origin, doubtless as a brand indicating ownership. The symbol of Christ in the first centuries of Christianity was a lamb and shepherd's crook, the cross being substituted when Christianity was Romanized. As all acquainted with the origin of the sign of the Red Cross are aware, it is the Swiss flag reversed, a red cross on a white field instead of a white cross on a red field. The founder of the organization, Henry Dunant, was a Swiss. But leaving aside Mrs. Rinehart's mistake about the significance of the symbol, which in this case is not religious, we may quote and approve here her tribute: "The only leaven in this black picture of war as I have seen it, as it has touched me, has been the scarlet of the Red Cross. To a faith that the terrible scenes at the front had almost destroyed, came every now and then again the flash of the emblem of mercy. Hope then, was not dead. There were hands to soothe and labor, as well as hands to kill. There was still brotherly love in the world. There was a courage that was not of hate. There was a patience that was not a lying in wait. There was a flag that was not of one nation, but of all the world." In raising billions for bonds, let us not forget that millions are needed for mercy.

We were reading a double-width editorial column in the *Los Angeles Times* and becoming somewhat impressed by its statements of apparent facts when we reached this one:

"The kaiser prates much of God, but we know that his 'Gott' is not the God who gave us Christ as his only begotten son. You shall search the utterances of the kaiser in vain to find one single reference of his to Christ, or one appeal that he has made to the Son of God."

As we have shown time after time, the kaiser in his religious talks habitually refers to Christ as Our Lord. He did so in 1916 when preaching to his chaplains. Common sense forbids that we should read and preserve all that proceeds from the mouth of this canting hypocrite, but in the files of THE TRUTH SEEKER there happen to be preserved some of his pious utterances. For the present we hand the *Los Angeles Times* this one, of date November 16, 1910, from a sermon in the Benedictine monastery at Beuren: "My crown can only guarantee me success when it relies on the word and personality of Our Lord." In theological terminology Our Lord is Jesus Christ. The other matters of fact dealt with in the *Times* editorial are no doubt as imaginative as this one, and the reader need not believe any of them. It is admitted, tentatively, that Marshal Foch is a Christian, and Premier Clemenceau is an Atheist, and some of the allied soldiers are Christians or Mohammedans or Buddhists or Shintoists or Confucians; some mention Christ and some do not. There are American, British, French and other officers who are Rationalists. Religion cuts no figure, further than it may make a ruler fanatical. None of the heads of nations, including President Wilson, has referred to Christ in his official utterances since the war began, except the kaiser in his 1916 sermon, although most of them profess to accept him as a savior. Many have called unto him Lord, Lord, and not done the things which he said. Before now, as Draper observed, hands lifted to the most Merciful, have been stained with blood.

Certain of the government officials seem very anxious lest the American people be wanting in the spirit of charity towards the German government while peace is being arranged for, and after it has been definitely completed. It seems to us that this is a matter that the people of this country can safely decide for themselves. They understand the general position quite as well as do the authorities, for it is they that have been compelled to bear the brunt of the hardships consequent upon feed-



ing multitudes of foreigners, and giving their little hoarded store of money to meet the nation's expenses. Hatred, within the limits of the purpose of ending this war and all war—hatred for the very sake of the better nature buried under the demonism of the enemy—is not merely tolerable, but is our bounden duty. For the circumstances are such that our only chance of contributing to the release of the true and better self of our enemies is to make manifest to them the immitigable anger provoked in us by their deeds and by themselves as authors of those deeds. Such hatred is quite distinct from the blind lust of revenge, for the reason that its end is not the mere infliction upon the enemy of such savageries as he has perpetrated upon others, nor is it his annihilation. The American people can be rightly trusted with this matter. The magnanimity of our nation is now known to all the world.

We have to be a silent spectator of the strivings of the sects to see which shall do most for the soldiers. The Catholics appear to have slightly the best of it from the denominational point of view. That is, through their War Council, they have a place accorded to no other separate sect. Their part is strictly Catholic, while the identity of the separated brethren is merged under the common name of Protestants. The *Christian Advocate* is quoted as inquiring why there should not be a Methodist War Council to partake of the War Chest, as well as a Catholic Council. We have not heard the answer, unless it is to be found in the report that the Catholics offered to work with the Protestants for the welfare of the soldiers if the latter would omit Bible readings and prayers in the huts. The truth appears to be that the Catholics have shown the best diplomacy, and have put one or two things over on their rivals. There is this Catholic war council getting a place in an otherwise unsectarian list (if we don't see the Jews), to represent them abroad; and there is that Catholic rite, the Angelus, which the Protestants have fallen for at home. The mother church is not taking any lessons from her daughters. She does not need to. Since it is not granted us to characterize in our own way this annex to the main theater of war, we may exercise a bystander's right to be entertained. We hope that in the settlement of differences the welfare work for the soldiers may only be stimulated by rivalry.

"Rome, Oct. 14.—'You may say that the holy father is pinning his faith entirely on President Wilson to make a quick and durable peace,' Mgr. Corretti, Papal Under Secretary of State, said to the correspondent to-day.

"He is making special prayers to this end—that President Wilson may not deviate from his present course and that nothing may interfere with his purpose and compel a renewal of the war."—*Associated Press*.

If the pope talks thus, his mind is wandering. Where does he get that "renewal of the war" stuff? There can be no renewal of the war preceding a cessation of hostilities, which has not occurred. "Quick and durable peace" is a contradiction, since peace without victory would permit that renewal of the war his holiness would deplore. Quick peace would be followed by quick reorganization of enemy forces. Pray, your holiness, for a quick victory for the Central Empires, if that is your meaning, or for a quick victory for the Allies, if you are with us. The time for a decision is about up. Will you join the Allies or be brayed in a mortar with the Huns?

Mr. Alanson Sessions, 1418 Divisadero street, Fresno, Cal., writes: "I am endeavoring to carry on a big campaign in this section of California for Rationalism, and would very much appreciate your help. What I want to do is to organize the Rationalists, form an active club or society, and prepare for systematic work." Mr. Sessions was formerly associate editor of the *International*, "the most constructive Socialist magazine in America" (Leesville, La.), which suffered suppression in

August last under the Espionage act. He is prepared to write and to speak for Rationalism, and Freethinkers in the vicinity of Fresno or anywhere in California may communicate with him at the above address.

A noticeable number of Roman Catholic divinity students were graduated and ordained this year. Does the following from the *New York Tribune* (Oct. 18) cast any light on the phenomenon? The church concerned has another name, but ecclesiastical methods do not differ much. Says the *Tribune*:

"Bishop Alexander Nemelevsky, head of the Russian Orthodox Catholic church here, was charged in the Supreme Court yesterday with ordaining as priests men who had never studied for the priesthood, to enable them to evade the draft law. This allegation was made by several priests of the Russian church."

The fraud, if proved, would illustrate one of the evils of departing from the principles of democracy for religious reasons.

From the *St. Paul Daily News*, October 2:

"St. Paul public and parochial schools were closed to-day to permit more than 40,000 pupils and more than 1,000 teachers to attend the funeral of Archbishop Ireland. High schools remained closed all day. Grade schools reopened this afternoon.

For this anomalous proceeding there may be excuse if the report is true that Archbishop Ireland favored public instead of parochial schools. On the face of it we have the public schools closing in honor of a prelate of a church that is the public schools' worst enemy.

The articles in this number marked with an asterisk (\*) are from censored issues. Editors and contributors are averse to writing for the waste basket. The pieces assumed to have been selected as violations of the law are not of permanent interest, and of course they are omitted. Those reprinted are considered of value, especially the article by Dr. Jules Goldschmidt on the Influenza Epidemic; this, published a month ago, might in instances have averted disease, perhaps death.

A Sunday school teacher set her pupils the task, which she perhaps thought was an easy one, of finding passages in scripture "to prove that it is wrong for a man to have two wives." Only one answer was turned in: "No man can serve two masters," and the teacher was obliged to let it go at that. A Bible student informs us that the book contains no prohibition of polygamy, nor any passage enjoining kindness to children.

Would the clerical opposition to Sunday recreation for soldiers come under the head of obstructing the operation and success of the army? Officers testify that games, especially baseball, are much better for the rookies than the idleness that ensues on a Sunday devoid of amusements. Yet reports have come from all parts of the country giving instances of the defeat of plans for Sunday entertainment of enlisted men.

The Rev. Jenkin Lloyd Jones, Chicago's noted undenominational pastor, who has just died at the age of 74 years, was a brave champion of freedom in religion, a worthy descendant, "spiritually," of Roger Williams, the pioneer of religious freedom in America. We have heard his faults spoken of, but forget what they were. His claims to remembrance are many.

In a list of about two dozen books removed from camp libraries by order of Secretary of War Baker we do not find the title of any Rationalistic work. Perhaps the chaplains attend to that kind of censorship, or perhaps the books are not the subject of discrimination. Many Freethought books go from this office to soldiers.

"Asked if he still retained faith in the motto 'God with us,' a German prisoner replied, 'Yes,

but you Frenchmen have the Americans with you.'" The Lord was with Joshua, but the inhabitants of the valley had tanks and could not be budged. Now it is Yanks. There is always something in the way of carrying out the divine will.

#### THE LETTER BOX.

L. W., Rhode Island.—Don't know. Because they can get away with it, probably. Liberty has few friends, fewer still in office, and a still smaller number, perhaps, on the bench.

A. J. CLAUSEN, Iowa.—We think with you that this is a case for the Department of Justice to investigate. There are men now in office here who up to April, 1917, were carrying on pro-German propaganda in association with their spiritual advisers.

J. P. J., New York.—What Jesus said was that "greater love hath no man than this, that a man lay down his life for his friends" (John xv, 13). Who are worthy to be called friends? He explains (verse 14), "Ye are my friends if ye do whatsoever I command you." Freethinkers have sometimes laid down their lives for their enemies.

K. E. PAULI, Secretary, Toledo Rationalist Society, 520 Knower street, Toledo, Ohio.—We should not know how to select the names of Freethinkers in localities where there is no society; but having here given all such your address we may invite them to communicate with you. The church taxation resolutions of your society are received and will be printed.

"THE CHAPLAIN," Washington.—The "Short History of the Inquisition" (pp. 313-322) has a chapter on the Jesuits in Japan, including the quotation you give from Lafcadio Hearn. Thank you. Thanks also for your many letters and for championing THE TRUTH SEEKER. We have had some correspondence with your senator, who evinces a disposition to get at the facts.

W. P., California.—A man once asked us to rally to his defense against a charge of violence, and in reply we asked him whether it had been his habit to advocate for others the thing he was accused of doing himself. So we interrogate the persons who deny that religion or the church has any hand in the discrimination against Freethought papers. What are the record and the statistics? Have not religion and the church always advocated just what has happened now?

L. G., With the Colors.—The press of Canada, and indeed of all the Allied nations, have the advantage of us in the United States in the matter of criticising certain religious institutions; so that what *Jack Canuck* and the Great War Veterans' Association say, however true, would be contraband here. But perhaps the observations on the "impartiality" of the pope might pass. We have invited his holiness to declare himself for the Entente and so put an end to the discussion.

THE PRESIDENT, Washington, D. C.—Through Adjutant-General McCain we have received your communication stating that, reposing confidence in the valor and patriotism of Eugene L. Macdonald, you have conferred upon him the rank of a Captain in the Corps of Engineers, U. S. A. Your confidence is not misplaced, for Eugene was always a valiant lad, and he evidenced his patriotism by enlisting as a private. While on this pleasing theme we might remind you that, doing guard duty at some port in France, will be found one "Put" Macdonald, first class seaman, who, having attained his majority since enlisting in the navy, stands in a receptive attitude toward a commission as Admiral. \*

#### Chile Separates Church and State.

Congregational elections in Chile were won by the anti-clericals last spring, thus making separation of church and state the paramount issue. This is the first victory of the kind in the history of a generation. According to the *New York Times* of last March 5, "the entire conservative Catholic element is pro-German because of its animus toward France's policy of separation of church and state." Priests have been vigorous in German propaganda. This election is said to preserve Chilean neutrality. Heretofore Peru and Chile have had differences over two provinces which may be settled amicably under liberal government.—*Light* (Masonic) *Louisville, Ky.*, Oct. 1.

#### Clairvoyants Classed As Non-Essential.

In the classification of those who are not engaged in an essential business during this war period we find that clairvoyants, fortune-tellers and palmists are listed. How about our mediums, who are accredited representatives of the religion of Spiritualism, and who are ministering to the spiritual needs of humanity in these trying times? Are they not entitled to be classed with the accredited representatives of other religions? If the ministers of Spiritualism, who are clairvoyant, are not engaged in an essential work in their efforts to bring the knowledge of spiritual truth to mankind, what about the ministers of other religions?—*Progressive Thinker*.

## THEY ARE "LIVING GODS."

### Colored Preachers Claiming to Be Divine and to Talk as Christ Talked.

While making some investigations for a psychologic study of religion my attention was directed to an interesting sect of negroes with branches in several cities. Among them every individual claims to be a "living God." I attended many of their meetings. When I had gotten well enough adjusted to do so, I began making notes of such phrases as were most often repeated by two of the leaders in their "testimony meetings." I put their sentences into better grammatical form and later arranged these so as to give them some logical coherence. Thus I made of them a sermonette, expressing accurately their thought. The capitalizations in the sermon are all mine, and usually indicate vocal emphasis on the part of the speaker.

"GLORY BE TO MY ETERNAL NAME! I love to be among myselfs to glorify myself. I am in all things. Glory be to MY ETERNAL NAME. I love to have myselfs in other temples glorify ME. I love myselfs because GOD is love, and love is everywhere. I am love, and by love all things come. By my love all things are possible, all things are true, all things are GOD. I AM GOD. In me all things shall have eternal life according to MY plan. In me all things are free from sickness, sorrow and death, for I am love, eternal love. I am peace, perfect peace. I am joy, infinite joy. I am understanding, I know all things before the beginning. I am the chosen one and the chooser. I absorb all things into me for I am the all in all.

"GLORY BE TO GOD, MY ETERNAL NAME!

"In sin and darkness, with a veil before my spiritual eyes, I traveled many years in evil and hell, travailing in birth, waiting to be delivered in the spiritual birth. Now I am glad that I know myself to be Myself—God. I will destroy the wisdom of the wise and bring to naught the understanding of the prudent, by the GOD that I am.

"It is the life in the flesh that lives, not the flesh itself. It is life, it is I—GOD—that lives in your temple and in all things. When flesh is quickened, it is I, the INFINITE SPIRIT, that quickens it. Therefore, lay off the things of the flesh to live in ME. I am eternal love; for in heaven there is neither marriage nor giving in marriage. There all is spirit and all live in ME. I am INFINITE LOVE. All joy is in me for I am infinite joy. I am heaven. Heaven is not a place in the clouds; heaven is in ME. I am the spiritual all-in-all and no flesh shall glory in ME, for spirit has not flesh and bones. I am neither female nor male, and yet am in both male and female.

"Those that are GODS shall speak in new tongues. I am now speaking in a new tongue.

"Without life there could be no proof of God and so no GOD. Therefore life is GOD. Life is everywhere; GOD is everywhere. The life in this temple of flesh is GOD. It is happiness, peace and joy to understand where GOD reigns. My life is my GOD, so I AM GOD. This is the mystery of GOD revealed in ME. This mystery is hidden from the wise Myselfs looking on My house, but not seeing Me within the temple. Those who know not the mystery scoff and persecute this temple and think they destroy Me. Their minds are so high in vanity that they will not humble themselves to acknowledge My word, nor Myself in these temples.

"Having come to a knowledge of this life—GOD in this temple—and having taken My own name, I AM GOD. I have eternal life; I have no beginning, no end; I was before creation. I am the CREATOR. I as before the law, I am the LAW GIVER. I have conquered hell, death and the grave. I am the ETERNAL LIFE—in Me all may have eternal life. I am in all places and absent from none. I am in all fleshly temples, and when these have knowledge as well as zeal, when they

grow into an understanding of Me as the life of all temples and all things, and when they acknowledge Me and take My name, they too are GODS, part of Me who is now speaking words of Wisdom to MYSELF in other fleshly temples. The same GOD that speaks from this fountain is in you and you had better get acquainted with the God in you.

"GLORY BE TO MY ETERNAL NAME.

"Whatever deserves eternal life will receive ME and glorify ME. I promised Abraham he should multiply exceedingly so that I might have many temples to live in.

"I am love, I am compassion. GOD had compassion on Himself in this temple and unveiled Himself in this temple. I was awakened from the dead and resurrected into eternal life and love, from a state of death and sin. Now I see nothing but GOD, nothing but LOVE. I am the spring of my joy. My all-in-all, for I am GOD and fear not, for all things are mine. I am nothing but LOVE, the eternal quickening SPIRIT.

"I come to glorify the GOD that raised himself up on his temple. I came to My own and My own received ME not, but so many as receive ME shall have eternal life, which is eternal LOVE. I drink the water of understanding from My selfish fountain of life and that fountain never runs dry. Those who do not drink at the fountain of MY LOVE shall surely die, for then I am already moved out of that temple.

"All things not of this eternal spirit must go down and die. Only I—GOD—can stand alone. HOLY SPIRIT is eternal and rules this temple.

"I am in the right place. This is GOD'S place. This is heaven. There is no heaven in the skies. The kingdom of heaven is within Me. I am heaven. In Me you shall have eternal life. I am the GOD-HEAD complete.

"Here are the babes and sucklings to whom the SPIRIT is revealed. The natural man does not understand these things. I own My father's name. He is My own name for I am the ETERNAL SPIRIT. I am the FATHER, SON and HOLY GHOST, altogether.

"I am glad to be with my life and understanding. I have overcome sickness and death and the world. I am not preaching the commandments, because I *am* the commandment. I am not teaching how to live, for I *am* the life. Nothing lives but GOD. Men and women have never lived. I am not joining members to a church. The Lord in these redeemed temples by just seeing GOD, knows the GOD that is the life wearing these temples, and having knowledge of myself I am saved. No man ascends to heaven except he that came from heaven. Naked you came into the world and naked you shall go out. Many are called and few are chosen. The Lord in this temple just hears and believes ME.

"I am talking to you as CHRIST talked. I don't need the Bible. I am the understanding. I am the law-giver, which is LOVE. I am the gate if you are free from sin. I am GOD, neither male or female, neither Greek nor Egyptian; I have neither parents nor descendants. I am beyond sin. I am going to destroy all sin if I have to destroy all creation to do it. I have the power because I have the eyes, the ears and the heart of understanding. In the beginning was the word and word was God. God is not speaking in the word. GOD in the form of a man must explain the Bible, else there is no Bible—no word.

"You may see Me by the eye of faith. Faith comes from hearing. Hearing comes by the love of GOD. GOD is LOVE. They that dwell in love are GOD. I am GOD—the quickening SPIRIT—the commotion of a hidden fire. I hear myself touch on these great mysteries and I rejoice. It is wonderful to come into the GODHEAD and look through all creation.

"I want you to live perfect in me all the time. Joy and peace and love in the homes of myself comes from my knowing that I will not have to cast

off the body. I am glad that I unveiled in this temple instead of having moved out.

"When I went into the land of Egypt under the name of Moses, Pharaoh wanted to know who I was and I said that: I AM. Therefore, I, under the name of Pharaoh, glorify Myself. I am the same that asked the question.

"I, in the temple of Moses, said to Pharaoh: 'The day that you shall see my face, you shall die. No man can see God and live.' And I, Moses, said: 'Thou hast spoken well, I will see thy face no more.' Now can Pharaoh hear me without circumcised lips. I am circumcised and by being circumcised, I understand everything in MY word. Circumcision in the spirit is real understanding. Christ is the circumcision. I am the passover. I am the end of the natural circumcision. Those who accept ME need not be circumcised in the natural (body). It was necessary to circumcise before I came. All must come up through a belief in my word, the Bible, up to a knowledge of ME, the living GOD."

I submitted this to some mystical friends of mine, followers of Eastern mysticism and some brand of New Thought. To my surprise a number of them quite approved of nearly all that had been written. One of those who approved was a man of extraordinary erudition in the field of mysticism. I asked him to go with me to one of these meetings. I wanted him to tell me if he could discover in their testimonies anything to warrant a belief that their discourses had been plagiarized from New Thought or other mystical literature. He listened, was much impressed and assured me that there was not the least sign of their discourses being borrowed except from the Bible. Later I confirmed this by an examination of the leaders of the group.

For correction I submitted my written statement to the leader of one of these groups of negroes, and the same person whose utterances had contributed most of its contents. As thus corrected, it is herewith published. It is an interesting record of the religious theories quite spontaneously engendered in the minds of very simple uneducated negroes.

THEODORE SCHROEDER.

## Our School System.

A note of warning from the Lawrence (Kansas) Gazette: It is said that the declaration of a high-up American officer to the effect that lack of attention in high schools was responsible for the failure of many of the young men who sought commissions in the army startled the leading educators of Kansas. Just why they should have been "startled" is hard to see, although professional educators are not noted for their inability to "catch on" to things that every body else knows. It is a fact widely demonstrated that there is woeful lack of ability in the high schools of Kansas, and there always is the same lack in the common schools of the state. The excessive loss of attendance in the high schools during the past few years is due entirely to the slack and incompetent work of the teachers. Practically all high school boy students "fall out" before they graduate; only those who can go through the work in spite of the lax teaching get to the higher schools of education. If the teacher is in the schoolroom for three or four hours a day it is regarded as hard work. The pupils are put through a drill a few minutes, kept perhaps two or three hours about the school building, and then go usually to loaf about town during the remainder of the day and evening. Only those who have an aptitude for book work ever get beyond the high school and probably two-thirds of the boys never get through that. Our high school system is so lax and so inefficient that it almost a waste of time and money to maintain the schools. And this is not a criticism of the teachers, of which Lawrence, for instance, has a splendid corps. It is the fault of the system, which these startled educators should revise.

The above is the unqualified statement of an editorial in the county seat town where there is a new High School building costing \$100,000 and a Baptist University that was out the past season to collect several hundred thousand dollars for an addition to its buildings and equipment. I have no doubt that it represents the truth of the conditions in the state of Kansas and in most of the other states, for the following reasons:

Originally the High School as supposed to be the

poor man's college, and back in the '70s, in the state of Ohio, the High Schools gave their students courses of study that with a very little preparation admitted them to such universities as Cornell and Ann Arbor; and the student was an earnest searcher for truth as it was to be found in the sciences and history and the languages. Geology, astronomy, botany, chemistry, and a dozen other studies taught by good teachers were a source of continued interest, and every collection of specimens of geology, or relics, or what not, in the county, was visited and studied and commented on. Now how changed! Through the influence of the preacher working on the school boards the science studies have been weakened and the courses have been shorn of their studies best calculated to create interest, and the result is that the schools have become the preparatory course to the thousand and one denominational universities scattered throughout the length and breadth of the country and which today are not as good educators as were the High Schools of forty or fifty years ago. The denominational schools of today do little with geology or history or biology or any of the natural sciences. They are fair in mathematics and languages and music. Their one effort is to graduate preachers, and they fail even in that.

All this is done in the effort to head off the effect of the truths of science and history upon the Scriptures.

A Methodist University student said to me when discussing the subject that he had no doubt that Darwin was suffering the pangs of damnation, and why should the schools encourage the teachings of sciences like geology and zoology and archeology, that meant a perversion of the scriptures?

Our Carnegie Libraries are censored by a board that is controlled by the church, and no books admitted to their shelves that the preacher forbids. Our state School Book Board is overshadowed by the same sleek hand, and our whole school system is a farce when you get above the three Rs. Any one 60 years old who will take the pains to investigate will find that the above are facts. So much can be said of the school books used in one of these same universities that I shall go over them in criticism in another article.

We have, in each state, Baptist, Methodist, Presbyterian, Catholic, and in some states even Unitarian and Universalist universities. Their great hobby is sacred music, and the quicker they can marry off their girl students the better are they pleased, and the sooner the boys make a stagger at giving the Divine Message the better it suits the initiated.

The sciences are looked upon with horror and aversion, and as for a laboratory or geological or zoological collection, they as a rule have none worth considering. Comparative mythology, physiology, biology and the like are untaught, and the average student, in looking over the future from his position as a High School student, sees nothing but a professorship or preaching staring him in the face; and he immediately gets cold feet, for which he is to be commended.

Now, these are facts, and they show how the Protestant church is undermining the school system of the country and trying to make it serve the interests of the Protestant church. A world more might be said on the subject, and examples without number given to show how persistently and insidiously this influence is at work. I wish to ask those who have noticed the same developments to come forward and emphasize the facts, and inquire, "What are we to do about it?"

S. A. BASSETT.

"I pray God the Americans may never be defeated," wrote Thomas Paine in the "Crisis," and they call Paine a vituperative and blasphemous Infidel. "Earnestly do we pray," said Abraham Lincoln, and on the strength of that Lincoln is claimed as a devout Christian. Both men are misjudged

## Gude and Godlie Ballates.

It is not likely that Robert Burns in his wildest dreams ever imagined that a single prose letter of his would be valued at \$350, which is the sum now quoted for one of his "intimate" epistles, not appearing in his "complete works." The MS. in its entirety has been known to only a few Burns students, and as it shows the national poet of Scotland on his Biblical mettle it may prove of interest to readers of THE TRUTH SEEKER. As is well known to Burnsian critics, the Bard of Ayr in addition to being a great poet was also an extensive collector of old ballads and songs. In this way he found models and suggestions for many of his most famous lyrics. The originals, for instance, of such well-known songs as "John Anderson, My Jo," "Comin' Thro the Rye," "Green Grow the Rushes," etc., are too "high-kilted" for modern society, but thanks to the success of Burns in modifying and subduing them they remain in our song collections, greatly to the credit of the Scottish muse. Many of the old-time lyrics Burns did not or could not alter, and he preserved copies of them in a private book which he valued highly. Various printers have secured stray versions of those compositions, and under the title of "The Merry Muses of Caledonia" a small volume has been given a kind of under-current circulation that has kept the price of it almost prohibitory. Some of the adventurers in putting it forth have claimed all the verses to be the work of Burns, but it is now pretty well established that he was the author of only a few of the numbers, the greater bulk being the product of other authors. The letter quoted below refers to some items of this collection, and is now perhaps printed for the first time in its entirety; the words in italics being so noted by Burns himself:

"Ellisland, Wednesday evening.

"To William Stewart, Closeburn Castle:

"My Dear Sir:

"I go to Ayrshire tomorrow, so cannot have the pleasure of meeting you for some time; but anxious for your spiritual welfare and growth in grace, I enclose you the *Plenipo*. You will see another, 'The Bower of Bliss,' 'tis the work of a reverend doctor of the Church of Scotland. Would to Heaven a few more of them would turn their fiery zeal *that way*. There they might spend their holy fury and show the *tree* by its fruits! There the *in-bearing workings* might give hopeful presages of a *new birth!* The other two are by the author of the '*Plenipo*,' but 'The Doctor' is not half there, as I have mislaid it. I have no copies left of either, so must have the precious pieces again. I am, ever your oblid., hum. servt.

"Robert Burns."

"I understand Old David's daughter, your tenant's sister, means to treat a few friends with a wedding. Her mother tells me just now, 'Mr. Stewart is sich a homely, kind gentleman, that he shall be at it whether it be but one of half a dozen.' I'll meet thee at Phillipi!"

The "*Plenipo*," referred to is the "*Plenipotentiary*," only trash, and Cockney trash at that. The "*Bower of Bliss*" has some wit to relieve it. When Burns tried his skill in the same vein he easily excelled his models. In his *unedited* writings (most of which are now in private collections in America) he has copious references to this class of versés, and curious to relate, never fails to bring in some apt Biblical reference or quotation either to illustrate or justify his experiments. In spite of the grave and religious character of the Scottish people in his era and before it they possessed a wonderful quantity of indecorous traditional verse. Many theories have been suggested for such a seeming contradiction. I have long been of the opinion that it had its origin in a close perusal of the Bible. The Scots knew "the Book" from cover to cover and became familiar with "sacred" obscenity and licentiousness to such an extent as to color all their conversation and inspire many of their poets to emulate the authors of "Holy Writ." Some of the old "gude and godlie ballates" composed in all seriousness would now be held up by the Postal Department for other reasons than a contravention of the Espionage Act. To those who have claimed Burns to be a strange compound of "dirt and deity" it may be interesting to know that on the date when he composed "To Mary in Heaven" he also pro-

duced one of his richest unpublished religious amorous effusions as authenticated by his own written testimony.

JAMES D. LAW.

## Religion of British Soldiers.

From Letters to the Editor of the Freethinker.

An incident that occurred at a large convalescent depot in France last August in reading the correspondence on "Religion of Soldiers" I thought may form a criticism of how the average soldier regards it all. At the Y. M. C. A. at this depot a debate was held on "Is Religion Essential to the Welfare of Nations?" The affirmative position was upheld by an ex-journalist, the negative by an ex-London postman, a clergyman being the chairman. What was said on both sides will not concern you, but this was the result of the voting taken from an audience of between two to three hundred soldiers of the British Empire. Only about twenty voted for it, and about half a dozen against it, the rest remaining indifferent. From my own experience out here the voting represented just about the average religion of Tommy. Other examples that I have first hand knowledge of is, at the Church of England compulsory parades, both in England and France, while these parades usually mean 50 per cent. of the unit, at voluntary Holy Communion immediately after not 1 per cent. is the usual attendance, and in the voluntary services held in the evening at bed-side and prayers in the trenches, under the most terrible of bombardment, well, it has never been my lot to see, so I am forced to come to this conclusion that religion in the army is what we call "A Wash Out."

GEORGE H. HOBBS (France).

Re Mr. Comley's letter (*Freethinker*, June 23), I also feel constrained to give a direct denial to his claims. I've a fair experience of Army life, at home, in France, Belgium, Dardanelles, and Egypt; in the line hospital, back areas, and convalescent camps. Nowhere have I met any great desire for religion in any shape. To the contrary, these services are so unpopular that everywhere I have found efforts to avoid them.

On several occasions it has been my duty to warn men to attend voluntary service to make up a number.

At Haynes Park Camp, the chaplain held voluntary services only. His were the strongest I've seen, although a count showed less than an eighth of the camp strength attending. And this was in January, 1916, when the huts were unwarmed, and there was nowhere to go. The Soldiers' Home in Alexandria was crowded any evening. The lady helper personally touted for his Bible class with little luck. A class of a dozen made her beam.

I left a hospital a few weeks ago, and am now in a convalescent camp. While at hospital, the leader of the Y. M. C. A. hut publicly denounced the practice of men leaving the hut when he announced ten minutes' prayer. "I cannot understand how men who have just recovered by the help of God (no mention of the medical services) will not spare a few minutes to ask help for their less fortunate comrades still lying on a bed of pain and sickness. Perhaps this is only thoughtlessness," etc. It wasn't, as his words had no apparent effect.

At this camp we are well catered for by the Y. M. C. A., Church Army, Salvation Army, Scottish Churches, Catholic, and Christian Soldiers' Association huts. The bait (library, paper, games, and bar) is freely taken, but few appear to be trapped.

The Y. M. C. A. cinema has its crowd waiting every night; its prayer-room caters for an average congregation of twenty. The Christian Soldiers average forty an evening service; the Salvation Army about the same number. As several of these congregations go from one to another, the average is even lower. I have counted them myself, evening after evening. As these are in a camp of several thousand beds, even Mr. Comley can hardly claim them as a large average. Sunday services are better attended—but then pay-day is Monday.

ANOTHER CORPORAL (B. E. F., France).\*

## The Antiquity of the Frame-Up.

"And they [the priests] watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor."—Luke xx, 20.

THE REFUGE IN SECULARISM.

"And he said unto them, Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's."—Luke xx, 25.

COMMENT.

Rendering unto Caesar the things which be Caesar's and unto God the things which be God's is a short statement of the principle of the separation of church and state. It was good doctrine always, and is good doctrine now.

Christians have burn'd each other, well persuaded That the apostles would have done as they did.

—Byron.

'Tis barbarous to insult a fallen foe.

Digitized by Google —Somerville.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . \$3.50  
Two new subscribers . . . . . 6.00  
One subscription two years in advance . . . . . 6.00

One advance subscription and one new subscriber, in one remittance 6.00

To subscribers in Canada, \$4.00 per year. To other foreign countries, \$4.50 per year.

Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

(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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

# LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

## A TASTE FOR FLOWERS.

From B. Larson, Wisconsin.

To the Editor of The Truth Seeker:

Democracy is nothing more than the extension or distribution of industrial and political power to the people—the right of the people to regulate and control their social and industrial affairs, and it also implies their right to deal with "the never ending audacity of elected persons."

Life is power, and men love power as they love life. Most men love autocratic power. Few men realize that no matter how they may be dressed "in a little brief authority" they can play their "fantastic tricks" only for a little while. That is why Diocletian, the Roman emperor, stands out like a lonesome promontory in the sea of history. He it was who ruled from 284 to 305 A.D., who divided the rulership of the Roman empire east and west with his companion soldier, Maximian; finally abdicated the throne, forced or influenced Maximian to do the same, went to live at his country seat on the eastern shore of the Adriatic Sea, and who when solicited by Maximian to join him in trying to regain the powers of state, wrote: "Were you but to come to Salona and see the vegetables which I raise in my garden with my own hands, you would no longer talk to me of empire." Diocletian had not been perverted by the use of power; the brown soil upon his hands, the sweet country sunshine was enough. Contrasted with him Nicholas Romanoff II, Czar of all the Russians, is the most pathetic figure in the wreck and ruin of the old order in Russia. Nicholas did not learn what Diocletian knew until it was too late, but when he stood upon a cold railway platform in Siberia that wintry day he remembered that he loved flowers. And this czar, who to the peasants was "The Little Father" and who to them symbolized the Deity, was only a man. Back of the throne he lived a good deal like other men—loved the pleasures of home, seems to have enjoyed his family and to have been glad to take time from the cares of state to educate and teach his children. To him the bathing of his heir and the fact that the child weighed fourteen pounds was of more importance than the report of an admiral, and when he died, shot by a firing squad, it was a good deal as any other weak man might have died—"wobbling at the knees and propped against a post to make a better target."

"Uncasy rests the head that wears a crown," yet some men envy kings. Poor man; in that Ideal Republic of which we dream he might have been a useful citizen; there seems to have been something healthy in him, and even remembering the Black Sundays, the slaughtered peasants and workmen, the thousand years of oppression that preceded this climax of tragedy, one almost thinks that the Bolsheviki might have dealt a little less roughly with a man who loved flowers.

A world which is safe for Democracy cannot at the same time be safe for a kaiser, a czar, or an autocrat. Napoleon predicted that Europe would be all Cossack or all Republican, and the Hohenzollern clinging to the theory of the "divine right" seems to have dreamed of a world with one god and one king. War, oppression, tyranny, hard men set to rule over them, this was the penalty of Israel for seeking a ruler, and for this the world has kings.

But this war for democracy is teaching the lesson of service. Women are winning the right to the ballot by proving that they can also serve; everyone

must do something. Men who bleed for their country will want something to say about their country; the people will come to power, and then ability will be the only title of nobility. Monarchs will have to justify their right to existence by their capacity for good service to humanity; and if they cannot do this, let them take a timely tip and cultivate a taste for flowers.

## SIMPLIFIED THEOLOGY.

From P. A. Oliver, Oklahoma.

To the Editor of The Truth Seeker:

For the benefit of the clergy I have prepared some lessons in Simplified Theology, the following on "The Creation" being Lesson I. The Creation will be concluded in a second lesson:

Sometime away back in the past the old man that lives up in the skies, finding eternity hanging somewhat heavily upon him, decided to indulge in a little recreation by building him a world.

All he had to do was to take a small quantity of nothing, blow it out into the gaping vacuum of space and speak to it. As to what language he used it is not known, but it was presumably one of the early Hebrew dialects, for he seems to have done most of his talking to those moral representatives of himself who were created in his own image. Neither does he reveal to us how big a speech he had to make to this quantity of nothing before he succeeded in getting a chemical reaction that resulted in cosmic development.

His first intention was to make his world flat with four corners, but the chemical reaction not being altogether as intended, the thing precipitated proved to be round. To be exact, the thing at first was without form and void, a condition never before nor since known to a material substance, for all substance now has some kind of shape and actually exists, and this could not be true if it were void.

Just at this time God found another serious objection to his world. It was covered in total darkness. This difficulty was easily overcome, for God simply made another oration and created some light in order to see how the thing really looked. The light proved to be one of good quality, but a great inconvenience still presented itself. The light and darkness were all mixed up. If a real, living world was to be completed, it was necessary that the light and darkness be in separate places so that no mistake should be made in the more intricate parts. Therefore God divided the light from the darkness.

Having attended to these details God next began his grammar. This he did by taking the abstract noun *darkness* and changing it to the common noun *night*. In like manner he took the noun *light* and changed it to the noun *day*.

These feats of wonder being completed, God decided to make him a firmament to envelope his world. He added another noun to his grammar by naming his firmament *heaven*. This firmament served the two-fold purpose of lamp-post and water dam. There was some water above the dam and some below the dam.

Now God continued his world by separating his earth and water which he had created out of nothing. This having been done he added two new words to his grammar. The dry land he called *earth*, and the gathering together of the waters called the *seas*.

About the fourth day he decided to make him a sun and moon and also a few stars. And God said, "Let there be lights in the firmament of the heaven to divide the day from the night." Doubtless the light that was created the first day proved untrustworthy, and, in experimenting, a better method of making light had been discovered. At any rate, new lights were hung upon the firmament that separated the terrestrial from the celestial waters.

I might say, by way of explanation, that, in this instance, God became somewhat confused in his geography; for it is now known that day and night are caused by the turning of the earth upon its axis.

The sun shines upon one side of the earth at a time. By the rotation of the earth, new portions are being brought continually into the region of the sun's rays, and other portions are being turned away from the light. From this process day and night result. On the side of the earth within the sun's rays it is day; the other side is night. God, strange to say, had three whole days before he made his sun. He never learned of this blunder until several thousand years later. There were some evil men like Galileo, Copernicus and others, who used vile instruments with glass lenses to look at God's firmament, and these evil men, by means of these vile instruments, discovered the blunder. In regard to this we have one consolation, God's ministers had such evil men persecuted and some of them were killed by being burned at the stake as they should have been for presuming to look at God's water dam which separates the waters above the earth from the waters below.

God next made him some fish and whales and some birds. There being no one present to commend the work which God had wrought, he himself said that it was very good.

The creator then proceeded to make him some sheep and some hogs and some cattle and some horses. Some of these are very fine. Some are good to eat and some give us milk and butter, and some we use as beasts of burden. If God had not got lions and bear and panthers, together with other wild animals, turned loose in his pasture, he would have been a much more successful stock raiser. Behold I have given you every herb bearing seed which is upon the face of the earth. And God said again that it was all good. In this way God established his farming and stock raising industry. He afterwards allowed some thorns and thistles to get mixed up with his seeds. If it had not been for the lions and tigers and bears and thorns and thistles, God's farming and stock raising would have been much more successful. His ministers have been praying for thousands of years in an effort to eradicate these pests, but there has been but little accomplished in this direction. In fact the ministers sometimes say the darn thing is getting worse.

## NO COVENANTED PEACE WITH GERMANY.

From the Treasury Department.

To the Editor of The Truth Seeker:

America, unless we repudiate civilization and abandon humanity and put a premium on savagery and brutality, can make no covenant with hell, a partnership with infamy.

Nor would such a peace secure peace, except so long as it suited Germany. We can judge the future only by the past, and to Germany sacred treaties are scraps of paper only. Germany's whole history is a record of national treachery, national bad faith, national dishonor, national murder, and national infamy.

Article 56 of The Hague Convention, to which Germany solemnly subscribed, is: "Family honor and rights, the lives of persons and private property, as well as religious convictions and practice, must be respected. Private property can not be confiscated."

The world knows how Germany has observed this article. There are millions of individual witnesses to her flagrant breaches of it. Every acre of foreign soil Germany has occupied bears mute, but unimpeachable evidence of it. There is plenty of German evidence of it, too.

"The goods of different sorts seized in the enemies' territories are in such large quantities that the difficulty of knowing where to put them increases day by day. At the request of the Prussian minister of war, all chambers of commerce have been asked to give all possible information with regard to storehouses, sheds, etc., which could be used temporarily to warehouse the spoil." (From the Frankfurter Zeitung, January, 1918.)

The German papers have been crowded with advertisements of sale of property



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

"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."

### We Who Are Your Women.

We who are your women, when have we failed you?

We who stood beside you when dread or doubt assailed you

In the old days of living ere the war-call hailed you?

We who are your women, now that you are gone,

Shall we sit with idle hands, thinking, every one,

That her task has been fulfilled, that her work is done?

We who are your women, you call us overseas

For shelter care and comfort—yet sterner things than these.

All that makes for might and strength against our enemies.

We who are your women, by all that makes our pride,

By love, by hope, by courage, by fears our hearts denied,

Pledge these sendings to you through service multiplied.

We who are your women, be sure we see aright

The single duty left for us who sped you to the fight;

We who gave the sword to you—we must keep it bright!

We who are your women, when have we failed you

In the old days of living ere the war-call hailed you?

As we gave the promise so we keep the vow—

We who are your women, we will not fail you now.

—Theodosia Garrison.

### "Missing in Action."

Probably the greatest ordeal to a family comes when a soldier is reported "missing in action," says Mr. W. J. Castle, director of the Bureau of Communication, Washington, and this uncertainty is due to the fact that the report may mean any one of several things. It may mean that a soldier has been killed, or that he has been injured so severely that identification is not possible for the time, or it may mean that he was taken prisoner. In the greater number of cases it will turn out that men who are reported missing in action have been captured by the Germans. This informant is further quoted in the *Literary Digest*:

"The Bureau of Communication does not wait for an inquiry from the family when a soldier is reported missing in action. The name, regiment and company of the man are sent at once to the searchers in all the hospitals. Effort is made to find the soldier who saw the missing man last, and it is likely that survivors of the engagement in which the man disappeared may be found in some of the hospitals. Those who took part in the engagement are asked, when found, whether they knew the missing man, whether they saw him at any time during the fight; if not, whether they have any hearsay knowledge of what happened to him.

"The evidence obtained, no matter how conflicting, is forwarded to Washington, where bulletins, successively, are issued to the family, with a caution as to what information is hearsay.

"While this investigation is going on among those American soldiers who were in the same engagement, another is being conducted to determine from German sources whether the man was taken prisoner. This is done through the International Red Cross at Geneva. As soon as an American soldier is reported missing, the name is sent to Geneva and thence the

request for information is sent to the German Red Cross. As the German Red Cross is desirous of obtaining reciprocal information as to German prisoners captured by the Allies, we find that prompt attention is given to our requests.

"Information as to prisoners captured by the Germans is generally received by us, through the International Red Cross, days, sometimes weeks, before a report is received by the State Department or the publication of the official lists by Germany. In a few cases we have received information that a man reported missing is a prisoner in Germany within a week after he disappeared, but usually the time required is five or six weeks. The Germans often permit us to send cards to their families stating that they have been captured.

"The prisoners are first sent to a central camp in Germany; thence they are distributed. When they arrive at the other camps the Prisoners' Help Committee is permitted to send a notification to the American Red Cross in Berne, Switzerland, in order that regular food-supplies may be promptly forwarded. The American Red Cross maintains a warehouse at Berne, with supplies of food and clothing from the American Red Cross and the Quartermaster's Department of the United States Army. There are also stores of clothing from the United States Navy.

"Four parcels of food are supplied to each American prisoner of war every two weeks. Clothing is also sent, as needed, and tobacco. A self-addressed postal-card, for acknowledgment of the receipt of the package, is enclosed, and, with few exceptions, the prisoners return the card. There are at present in the warehouse at Berne 3,000 tons of food and incidental supplies, besides a stock of clothing. These supplies will be doubled within six weeks by the addition of shipments now in transit."

### Explaining a Puzzling Trick.

A rather puzzling trick, which has often been performed in the Far East, is really very simple if you know how it is done, says S. Leonard Bastin in the *Popular Science Monthly*. The whole thing is carried on right out in the open and at no time is there any covering up of the articles used. This is what the observer sees: The conjuror places a pot of soil on the ground. In the center of this he plants a seed. Then he tells his audience that he has invented a magic liquid that will make the seed develop and grow into a flowering plant all in a moment. As soon as the seed is in the soil the demonstrator takes a jug containing, as he says, some of the magic fluid, and pours a quantity on the soil. Almost at once there arises a little plant with leaves and flowers. If those standing around have any doubts as to the reality of the plant he is willing to cut it at the roots and to hand it to the doubting Thomases for inspection.

The trick is such a neat and effective one that many people may like to know how it is carried out. In the first place the pot has a jar within it. This is placed in the center and soil is pressed all around the sides. Next a thick piece of rounded cork is cut in such a way that it will move freely up and down in the jar. Into the center of this is pushed a sprig of some plant with foliage and flowers. To cover the top of the pot a circular piece of paper is cut. Right in the center the paper is divided into slips very much after the manner of a stage trap-door. The surface of the paper is then gummed over and covered with fine earth which sticks closely.

With these objects at hand the pot may be prepared for the trick. It is understood that the inner jar is in position and that soil has been filled in around the space between it and the pot. Drop the cork with its piece of a plant into the jar. The top of the sprig should be just below the edge of the jar. If it should be too high, a portion of the stem might be broken off, and thus the whole trick

would be exposed. Now spread the piece of earthed paper over the top of the jar and the pot. A thin layer of fine soil may also be added to cover everything up. The trick can now be carried forward.

The magic fluid is simply water, although this might be colored to make it appear somewhat more mysterious. A real seed is pressed down into the soil. Then the water is poured somewhere near to the center where you know the paper has been divided. You will, of course, be pouring water into the jar. As the jar fills, the cork bearing the piece of plant rises upwards. This pushes its way through the paper trap-door, and, in a few moments, a perfect little plant has appeared. The flowers and leaves are real and it is easy to satisfy the audience on that point.

This trick is a very striking one and it always impresses people who are not "in the know" seeing that no covering cloths are used at any stage.

### Hymn to the Valiant.

When every town wears a dismal frown,  
When your limbs are tired and sore,  
With your head unbowed tell the fawning crowd

That the struggle goes on once more;  
If you meet a sneer where you sought a cheer,

If your ranks are shattered and thin,  
If there's naught in sight but another fight—

Go into the battle and win.

Make your foeman think that he failed to sink

The blade of his weapon in you,  
Let him blush with shame o'er his faulty aim

While you know that his aim was true;  
Though you walk with Death at every breath

And you're banished from kith and kin,  
Let your challenge rise to the azure skies—  
Go into the battle and win.

Don't quiver or quake when the others break

From the line in a hopeless flight,  
But double your blows as each coward goes  
And strive for the loftier height;  
Don't lower your flag when your comrades lag,

To quit is the cardinal sin,  
Just straighten your back for a new attack—

Go into the battle and win.

The valiant band who will nobly stand

Mav die, but they never can fail—  
The battle they wage for a grander age  
Is building a beauteous trail;

So banish your fears, and the future years  
Will camp on the heights that you win;  
The brave and the true are calling to you—  
Go into the battle and win.

GEORGE BENSINGER.

### Books for the Blinded in Battle.

Realizing that a small army of American soldiers and sailors will be permanently blinded in battle, the government is making plans for their reeducation. On a large country estate near Baltimore, Surgeon-General Gorgas is to conduct a complete hospital school for the blind, giving plans for their reeducation. On a best experience of the British and French governments in the successful training and reeducation of blinded men. Among other things, a plan is being worked out by which ordinary reading matter in raised Braille type, which will be available at the library to be maintained at the school near Baltimore and such other hospitals or schools as may hereafter be established, is to be supplemented by "Cheer-up Books." These are in the nature of scrap-books containing short stories, clippings, jokes, verses, conundrums, bits of scientific or other information, and so on.

The books, we read in an appeal for them made by the surgeon-general, can be made in several ways. Where only one copy is desired, it may be written on a Braille typewriter, which costs from \$15 to \$20, or a Braille slate desk, costing about \$1.60. Further:

"They should be written or printed in revised Braille, grade 1½, on sheets about 9x12 inches in size, of a good quality of paper, so as to take impressions which will be easily legible to inexperienced fingers.

"The number of blind persons, in the United States able to write Braille is such that it will be possible to find someone in

nearly every city qualified to make such books, either from material of his own or furnished by others. Again in many cities of the United States groups of seeing persons have already learned to read and write Braille, so that they may be able to aid our blinded soldiers if an opportunity shall present itself. In the making of Cheer-Up Books lies a very definite opportunity for immediate service, for the need of such books is already pressing. The cost is low—thirty-five cents per hundred words for making the plate and only one cent per hundred words for the printing and binding of each copy made from the plate.

"A committee has been organized under Harold T. Clark, Leader-News Building, Cleveland, Ohio, to handle the printing and distribution of the books. Anyone desiring to give a book or books need only send in the reading matter with a statement of the number of copies wanted."

### Couldn't Be Too Soon.

Ensign Paul Perez, formerly well known to the screen, is back from another trip to Europe with a brand new seasick story. An amateur navigator making his first trip across is the victim and the first day out he was in the throes of the mal-est *mal de mer* extant when the ship surgeon visited him in his stateroom.

"What's the matter?" was the latter's callous query.

"O-o-oh," was the only response as the young navy man rolled over in agony.

"Come, get up," derided the surgeon, grinning unfeelingly. "The ship's been submarined and will sink in ten minutes."

"Ten minutes?" the sick man protested feebly. "Can't you make it any sooner?"

—New York Morning Telegraph.

### The Kaiser.

The Kaiser is extremely well educated; he is patriotic; he makes a great many speeches, in which he uses all the known sentimental phrases. He has a press bureau, and writes a good deal for it himself. So far as can be judged, he is extremely religious, and claims that he is the chosen ruler of God's chosen people. Yet evidence is mountain high that he is the world's greatest scoundrel; an equally wicked man has never been known—*Howe's Monthly*.

### Still in Doubt.

On one occasion a Scotch minister knocked at the door of a house where a husband and wife were quarreling. When admitted, he inquired:

"Who's the head of this house?"

The man quietly replied:

"Sit yersel' doon, mon; sit yersel' doon. We're just tryin' to settle that noo."

**Misrepresenting a Bee.**—English officers and men still experience difficulties with the language at the front. Recently an officer, seeing a swarm of bees settled near his billet, rushed to adjacent cottages to inform the residents. But explain verbally he could not. So, taking paper and pencil, he drew a rough sketch of a hive, then waggled his fingers in what he thought the correct wing-like way. It was a failure, so he sketched a number of bees, and buzzed a beesome buzz. Thereupon the cottagers, together with one consent, bolted to their dugouts, believing that he meant hostile aircraft overhead.—*London Daily Chronicle*.

Little Dorothy's uncles are both at the war and she has a great admiration for soldiers. The other day in a crowded street car she was sitting on her mother's lap when a wounded soldier entered. Dorothy immediately slipped to the floor "Here, Soldy," she offered. "you can sit on mamma's lap."—*Reedy's Mirror*.

Rats cause an annual loss in foodstuffs and property in the United States of more than \$200,000,000. Uncle Sam has launched a nation-wide campaign to stop this vast rodent offensive.—*Gas Logic*.

## SCIENCE AND ECONOMICS.

## The 1918 Influenza Epidemic.

Several months ago reports came from Spain about a hitherto unknown epidemic, not very destructive but extensive. In vain the peninsular doctors tried to obtain a diagnosis of the mysterious disease, which gave rise in the public mind to the most extravagant apprehensions, from which even plague and all the medieval scourges were not absent. Soon it reached other shores, where it was with difficulty identified with the well-known influenza (everywhere in Europe now named and dreaded as the Spanish malady), an unwelcome visitor to the world since the beginning of the nineteenth century at intervals of approximately thirty years. The first rather vague descriptions of an epidemic resembling this recent malady date from the seventeenth century, but a well-defined one we possess only since 1830, and particularly since 1889, the date of the last epidemic. From that period onward we have been familiar with influenza as a permanently established illness, making its appearance especially in spring and late autumn. Of course its bacillar nature was at once inferred, but it was only after long and patient researches that Pfeiffer discovered the casual microbe, one of the smallest living organisms made visible by the most powerful microscopes, and that he found out a method for cultivating it. In 1889, to refer exclusively to the last and best observed epidemic, its starting-point was traced to central Asia to Turkestan, whence it rather slowly reached Petrograd in the same year. At first news came that nearly all the horses in the Russian capital were coughing and unfit for work; two weeks later, that the same illness had attacked the human population. The information was at first somewhat skeptically received in France, and I well remember the ludicrous newspaper tales about this extraordinary, fantastical animal-human infection. However, it spread rapidly to the west, at first to Altenberg in central Germany, where a woman infested with the influenza germ had arrived by rail direct from Petrograd. By leaps and bounds the epidemic went round the globe from east to west. I myself have been witness to the disease's progress by human contact. On December 24, 1889, a lady arrived at the port of Funchal, capital of the island of Madeira, from influenza-stricken Paris, which she had left six days previously in good health, but had been seized with the disease soon after her departure on shipboard and landed very ill with influenza-pneumonia. Eight days after her arrival the first cases were signaled in Funchal, and from there the scourge rapidly spread over the whole island, making numerous victims, but also, as has been observed elsewhere, leaving a few localities immune. Modern rapid communications, unknown during former epidemics, are the cause of the infection traveling quicker and often emerging in isolated distant parts. As a conclusion from all epidemiological observations we can state that the influenza microbe is propagated on long distances by human individuals and not by winds, air-currents or postal messages. Objects like handkerchiefs, towels and linen impregnated in a moist condition with a patient's nasal and bronchial secretions are, with the direct ejection by sneezing or coughing, the exclusive cause of the contagion's spreading. The infinitely small globular germ is quickly destroyed and made innocuous by desiccation (drying).

The incubation, the time the once imported microbe requires for settling and manifesting its pernicious activity, varies from four to ten days. The disease is at the outset of the epidemic ordinarily of a benign character, but becomes with the progress of time more and more virulent and dangerous by the complications it engenders, usually in the form of pleuropneumonia. However, all vital and second-

ary organs of the human body may be successively or separately affected.

After a more or less protracted acme the epidemic subsides almost as rapidly as it arose; the whole term of duration for one locality lasting from six weeks to two months. Yet a new outbreak may be expected even after many months of quiescence, for it must not be forgotten that patients, however thoroughly recovered and apparently in perfect health, may harbor in mouth and nostrils the infecting germ, which can revive to fresh activity and become a new danger to the bearer and his surroundings. Contrary to the rule in other infectious diseases, the recovery from influenza does not confer immunity but a confirmed propensity to relapses more dangerous than the first attack.

The transformation of the 1889 epidemic into an endemic is a most interesting and, for public health, a most important fact. Time will teach us whether this 1918 outbreak is to modify the nature of endemic grip, as that disease is often called to differentiate it from influenza. In both cases the germs seem morphologically identical and at present we have no means to elucidate their pathological characteristics.

Of all known epidemics the influenza one is the most extensive, notwithstanding the fact that its germ is of no marked resistance and disappears from the morbid secretions the second or third day, to be replaced by equally and even more dangerous microbes, as the pneumococcus and streptococcus. Still many human beings living in the midst of influenza-stricken localities never catch the infection, and can with impunity expose themselves to the most intimate contact with patients. Such natural immunity is not yet explained; to know the real cause and nature of the human body's innate or acquired defenses against disease-carrying germs is of the highest importance for our hygienic and therapeutic measures. For some, as typhoid diptheria, we have prepared preventive serums, but the principle which has allowed their preparation does not adapt itself to the influenza coccus.

We are alike ignorant why the epidemic influenza, whose germ so closely resembles the endemic one, appears only in thirty-year intervals, or what causes such a violent intermittent virulence. Concluding from our present bacteriological knowledge, we must apply to the fact of transformism often observed in the microbial realm and provoked by external circumstances. The tubercular and leprosy bacilli resemble each other morphologically and differ pathologically. The former one has become more and more frequent; meanwhile the other has almost completely disappeared from Europe, where it was in the middle ages more widespread than its present competitor. External circumstances act so potently on living matter that an ordinary influenza coccus may be gradually transformed into a strongly virulent one and become the cause of an epidemic. Even more epidemic diseases, such as pneumonia, becomes frequent at certain seasons and almost disappear at others.

The present epidemic differs from its predecessors in its progress, which this year comes from the west, but as in 1889 it extends simultaneously to the north and south without, at least till now, crossing the equator. As usual it mounts the highest inhabited peaks and extends as well on the plains, on desert and marsh, in the tropics and in the ice-bound north, and cases may appear in the midst of the ocean. Will this epidemic stop at the foot of the Ural mountains or return to central Asia, the favorable brooding center, from there to reappear in thirty years? Will it advance further east and reach the American continent? A near future will answer these questions.

Influenza attacks as its first victims the aged, the weakened, the sufferers from

chronic wasting complaints, especially the phthisical, but obviously spares infants. Shortly before the Madeira influenza of 1889-90, a very extensive smallpox epidemic was raging in the island, which the more easily made numerous victims, as vaccination was much neglected from ignorance and prejudice. The government ordered compulsory vaccination and carried it severely through with excellent results. This coincidence afforded me an opportunity for the observation that in cases where vaccination was successful, influenza did not attack, or developed in a very mild form. Therefore we can now understand why infants, who in most European countries are subjected to vaccination, show such a marked immunity. I must at once insist on the necessity for the U. S. A. if invaded by influenza to resort as a preventive measure to vaccination and revaccination, a most harmless interference in itself, when properly performed with animal lymph.

The western hemisphere is warned in time, and can prepare itself for a successful preventive limitation of the threatening danger. The population must be instructed about the nature of influenza, the necessity to beware of all excesses, gatherings of great crowds, with strict cleanliness and effectual disinfection of the mouth by gargling and rinsing with antiseptic solutions and of the nostrils with germ killing pomatums. Knowing the manner of infection, patients ought to be isolated, and equally those in contact with them. All objects that have been used by them should be vigorously disinfected. At the earliest show of suspect symptoms, as headache, shivering, despondency, sneezing fits and others, bed rest imposes itself with warm covering and hot drinks in order to provoke abundant sudation (sweat). Heat produces in the skin and mucous membranes hyperemia (blood gathering), which by the process of phagocytosis\* is the most effectual protection of the organism against infectious germs. During convalescence great care must be taken to avoid a relapse, often more dangerous than the original attack. Naturally as soon as possible expert medical advice ought to be applied for. JULES GOLDSCHMIDT, M.D.\* Paris, France.

\* Phagocytosis, Metchnikoff's memorable discovery, means the enveloping and digesting of microbes by the white blood cells.

## THE CONVERSION OF THE PREACHER.

We moved up to Ocala in the days of ninety-two,  
An' worked, an' prayed, an' read the Book,  
as country people do.  
On Sunday we went down to church, fixed  
in our Sunday best,  
An' heard the preacher tell of faith an' of  
eternal rest.

There wasn't much rest to it, though, so  
far as I made out,  
For he would thrash that good Book  
through, an' show, beyond a doubt,  
That man was granted here on earth a very  
brief sojourn,  
Then to be summoned to that pit, an' there  
eternal burn.

The preacher was a youngish man when  
first he came to save us—  
He made heroic work of it, an' o'er the  
coals did wave us.  
He knew that Holy Bible like I know the  
alphabet;  
On Jonah, 'Lishe an' David he most cer-  
tainly was set.

Of Jacob he could tell a lot, an' of Isaac  
an' of Moses—  
No danger of the deacons goin' off in rest-  
ful dozes.  
O'er Bible lore he worked at dawn, an'  
burned the midnight oil.  
He truly made of saving souls a Herculean  
toil.

He begun to get stoop-shouldered, an' with  
sort o' thinish hair,  
An' looked as though he had a mind to climb  
the golden stair.  
His face an' figure showed us he was far  
from bein' well,  
Or, as the younger fry remarked, was  
with'rin' in his own hell.

Now, we all thought a lot o' him, howbeit  
he talked strong,  
An' after we caught on that there was  
something goin' wrong,  
We held a sort o' meetin', for to talk the  
matter o'er,

An' thought o' makin' up a purse to send  
him to the shore.

But we couldn't quite agree upon't—you  
know how church men are—  
We lacked one vote o' sendin' him to take  
the mountain air.  
An' then 'twas Deacon Cole spoke up—the  
deacon's a fine man—  
An' said it just had come to him, he had the  
very plan.

The deacon said to us as how he an' his  
aged mate  
Had thought to take a little trip back to old  
Hampshire State.  
An' it had been proposed that they put  
someone on the farm—  
Someone who would look out for it, lest  
things might come to harm.

Now why not let the pastor off, an' turn  
him out to grass—  
The creek out there was brimmin' full o'  
fat an' shinin' bass—  
An' make him promise not to lift the kivers  
o' a book,  
But gather all his lessons from old Nature's  
smilin' brook?

Well, it was fixed up just that way; we let  
the pastor off,  
To see if 'twouldn't help his looks an' stop  
that raspin' cough.  
An' so we closed an' locked the church, the  
parsonage as well;  
For it seemed like everyone desired to rest  
up for a spell.

I stopped an' called on Brother Dole when  
he'd been off three days—  
Already he had picked up so I simply was  
amazed.  
An' as for Deacon's Cole's old place, it  
never could be trimmer,  
The preacher took his coat right off, an'  
went in for a winner.

The two months sped away; the deac' came  
back a lookin' rested,  
But as for freshness an' for fat, the parson  
had him bested.  
The later went an' bought a place—they're  
callin' it Camp Dorr—  
An' he told us that he wouldn't need the  
parsonage any more.

Well, the parson certainly has changed  
since the days he shouted Noah.  
Yet we all seem to like him now, if any-  
thing, the more.  
'Twas whispered that he'd drawn so deep  
from wise old Nature's well,  
That he had gi'n Elijah up, an' lost out on  
his hell.

We opened up the church again, 'twas after  
quite a spell,  
But I don't think that one of us has even  
thought of hell.  
We didn't hire a preacher, but let any talk  
as would  
On health, or work, or anything if 'twas for  
general good.  
An' Parson Dole? Well, sir, he's now pro-  
fessor in our school;  
An' makes a mighty good one, too, for he  
ain't no one's fool.

J. C. C.\*

A CHEERFUL COLORED SOLDIER.  
From Gordon Owens, Somewhere in France.

To the Editor of The Truth Seeker:

Dear Editor:—Just a few lines to let you  
know that I am still hale and hearty, even  
if I am away over in France. This is a  
very interesting country, and I have viewed  
much pretty scenery here. This country is  
very hilly. When we start hiking to meet  
the Germans I regret the hills, because level  
ground is much pleasanter to walk on.  
Yes, and we walk some too, day and night,  
if necessary, but it takes hiking also, to  
win this war, for win we must. The in-  
habitants here are very fine and sociable  
people, always glad to do a favor.

A friend of mine sent me a choice clip-  
ping from THE TRUTH SEEKER. Luckily  
my name appeared in same. It made me  
feel very good, I assure you. Well, after  
this war is over I hope to return home and  
become a lifetime subscriber to THE TRUTH  
SEEKER.

Extending the greetings of France to  
THE TRUTH SEEKER, I remain, very re-  
spectfully, Private Gordon Owens, Co. C.,  
370th U. S. Infantry, A. E. F.

Napoleon's Pose.—There's nothing to  
equal the Yankee sense of humor. One  
of the boys in the trenches, who has  
evidently been greatly troubled by cooties,  
says he knows now why the pictures of  
Napoleon always show him with his hands  
inside his shirt.—*Detroit Free Press.*

## NEWS OF THE WEEK.

The total loss of life as a result of the disaster to the transport Otranto is 527.

The fourth Liberty Loan, like its three predecessors, was oversubscribed by the American people.

British casualties from the beginning of the year 1918 to the end of September were more than 700,000.

More than 100,000 New Yorkers have been stricken with Spanish influenza since the beginning of the epidemic.

Bolshevik troops advancing toward Ekaterinburg have been severely defeated by Czecho-Slovak and Siberian forces.

The Guatemalan government has ordered the confiscation of the German-owned electric light company at Guatemala City.

The Czechs are masters in Prague. Czech money is in circulation and the Czech flag waves over Hradschin Castle.

An army of about 5,000,000 men, eighty divisions in France and eighteen in training at home by July 1 next, is what the new government programme calls for.

A delegation from the Finnish Diet passed through Stockholm Oct. 16 on its way to Germany to officially inform Prince Charles of Hesse of his election as King of Finland.

A million dollars' worth of sugar, part of the cargo of the transport America, was reported Oct. 16 to have been lost when the America sank at her Hoboken pier. Two sailors and a soldier are still missing.

Tidal waves, which followed the earthquake in Porto Rico, added to the death toll and devastation. The city of Mayaguez, the third largest in the island, was practically destroyed by the inrush of water.

The number of dead from forest fires in the Moose Lake and Kettle River regions, Minn., will reach five hundred. These with the other dead from adjoining regions, will, it is believed, swell the list of dead to near the 1,000 mark.

Hans Sulzer, Swiss Minister to the United States, has left Berne for Washington. He is charged especially with the task of negotiating a new commercial treaty with the United States, the former treaty having expired on September 30.

The British freighter Port Phillip, while outward bound with 6,000 tons of munitions for the Allies, was sunk, Oct. 16, off Coney Island, N. Y., by a collision with a United States collier. The Port Phillip carried a large number of depth bombs.

Miss Anne Martin, of Reno, Nev., and Miss Jeannette Rankin, of Helena, Mont., now a member of Congress, are the aspirants for the honor of being the first woman to sit in this legislative hall of the nation. Miss Rankin was the first woman to sit in the lower house.

The War Department announces that the army is consuming about 5,000,000 pounds of corn meal per month. Corn meal, while used throughout the United States, is especially in demand in the South, where the bread is made of pure corn meal, without the use of sugar.

## THE WAR.

Oct. 14.—Driving with great force against the wavering German line, French, British and Belgian troops pushed their wedge deeper into the enemy's positions covering the naval bases of Ostend and Zeebrugge on the north. Roulers, enemy base and stronghold, was reported captured by the armies, which swept forward to within four miles of Courtrai, the chief railway centre between Ypres and Ghent. More than 6,000 prisoners were taken, 3,000 of these surrendering to the French. The Belgians took six complete batteries of guns.

Oct. 15.—Allied armies drove their wedge six miles deeper into the foe's Flanders line, and in terrific fighting captured the city of Thourout, eighteen miles northeast of Ypres. British monitors have entered the harbor of Ostend. More than ten thousand prisoners and one hundred guns have been taken in the drive. New British forces thrown across the Lys have captured Menin, another great railway centre

on the right wing of the deepening pocket. At three points the French continued their smashing advances, pouring fresh troops through the breaches in the enemy's line. More than a dozen villages and additional thousands of prisoners fell to Petain's men on the Picardy-Champagne line. Italian forces aided the French in the capture of Sissonne, where the Allies are cutting toward the foe's vital supply line. Durazzo, Austrian naval base in Albania, which was attacked by Allied naval forces a month ago, has been wrested from the enemy by Italian forces pushing north through the Balkans. Serbian forces, advancing on a wide front in the Morava Valley, north of Nish, have taken many prisoners.

Oct. 16.—The Germans are in full flight from Northern Belgium. Belgian, British and French infantry are pursuing the fleeing Germans, but have lost contact with the enemy on at least part of the line, so rapid is the retreat. Only a ten-mile gap remains between the advancing Allies and the Dutch border, through which the enemy must escape to avoid being trapped on the coast. Grandpre, western bastion of the Kriemhilde line and base of German operations in the Champagne, has been captured by the Americans. The British on the Lille-Douai front struggled forward steadily and pushed the Germans back to a straight line between these two key cities. Haig's patrols entered Lille, the largest city held by the foe in Northern France. The fall of Douai is imminent. More than 15,000 prisoners have been taken on the northern line.

Oct. 17.—From the North Sea to Verdun victory crowned Foch's armies. Ostend, submarine base and German naval stronghold through four years of war, was occupied by Allied forces approaching from sea, land and air. King Albert and Queen Elizabeth entered the city. Bruges, fifteen miles east of Ostend and key to the whole coast line, has been captured by Belgian patrols, and cavalry forces are advancing on both sides of the city. Douai, the important German base on the right end of the Flanders line, has been entered by the British, Field Marshal Haig announced last night. Lille has been captured by Birdwood's new British Fifth Army. On a ten-mile front from Le Cateau to Bohain, east of Cambrai, a terrific smash by Byng's Third and Rawlinson's Fourth armies, with American aid, hurled the Germans back two miles at the tip of the line's salient to the West. Three thousand prisoners were taken.

Oct. 18.—The Belgian coast has been entirely cleared of the enemy. Allied troops, pushing rapidly eastward, have occupied Zeebrugge and Bruges. On the right of the Flanders front, British forces have taken the important manufacturing cities of Tourcoing and Roubaix, northeast of Lille, and pushed further east. Four thousand prisoners and many guns were taken early in Haig's thrust. One thousand additional prisoners have been taken by the Americans in their steady progress across the German positions north of the Argonne.

Oct. 19.—Six thousand Germans have been trapped by the Allied armies on the Belgian coast. The evacuation of Brussels by the German army has begun. Americans and British engaged in terrific fighting southeast of Cambrai, drove forward, despite stiff resistance and counter thrusts, to the west banks of the Sambre-Oise Canal and the heights before Catillon. In Friday's struggle in this region Pershing's men took three villages and 2,500 prisoners in a two-mile gain. The advance for the two days was five miles.

Oct. 20.—Fifteen thousand retreating Germans have been crowded over the border and interned by the Netherlands. Haig started a new attack on the defences before the Wotan III line yesterday. He crossed the Selle River on a ten-mile front north of Le Cateau, and at an early hour had progressed a mile beyond the stream, taking 2,000 prisoners. Southeast of Le Cateau American troops fighting with the British have taken Rejet and reached the Sambre et Oise Canal.

## The Pepe's Favorite

By JOSEPH McCABE

A historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.

62 Vesey St., New York, N. Y.

**HISTORY OF THE FREEDOM OF THOUGHT.** By J. B. Bury, Litt.D., LL.D., Regius Professor of Modern History, Cambridge, University. A book of the highest merit. Well bound in cloth. 252 pages. Price 65 cents.

## DECLARATION OF THE FREE

Ingersoll's last poem. On board, size, 12½ x 16, with Decorative Border and facsimile of Col. Ingersoll's signature. Price, 40 cents.

THE TRUTH SEEKER CO.  
62 Vesey St. New York

## Lectures and Meetings

**The Secular Society of New York** meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

Oct. 27.—"The Goal of Life—the Development of Personality." By Walter J. Randolph, LL.B.

**The Sunrise Club.**—The First Dinner of the season takes place Monday evening, October 28, 1918, at The Cafe Boulevard, 41st Street and Broadway (entrance on 41st St.), Manhattan. Time, 6:45 o'clock. Subject: "The Third Sex—Its Rapid Growth, and Its Meaning." The speaker of the evening is William W. Gregg, of the Bar of New York. Dinner, \$1.25, including tips. If you will attend, notify Edwin C. Walker, 211 W. 138th St. Telephone, Audubon 4295.

**The Pittsburgh Rationalist Society** meets every Sunday evening at 8 o'clock in North Side Carnegie Music Hall, Marshall J. Gauvin, lecturer.

Oct. 20.—"Religious Camouflage: Sugar-Coating the Fallacies of Faith."

Oct. 27.—"Germany within: The Mind of the Nation at War with Mankind."

**The Church of This World** meets every first and third Sunday of the month in Grand Theatre, Kansas City, Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

**The Columbus (Ohio) Rationalists** meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

**The Chicago Freethought Educational Society** meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

## IN BEST OF HUMOR.

**Dangerous.**—If Hindenburg dies often enough t will get him finally.—Detroit News.

**Unfortunate Delay.**—"If you refuse to marry me I'll enlist."

"What a pity you did not ask me four years ago."—Sydney Bulletin.

**Not so Loud.**—"Sleep is one of the greatest of luxuries."

"For heaven's sake, don't say that or they'll tax it."—Baltimore American.

**Foresight.**—The new Hun helmet is specially designed to protect the neck. How wise! That is just where Germany is going to get it.—London Opinion.

**The Remedy.**—"I told father I loved you more than any girl I've ever met."

"And what did father say?"

"He said to try and meet some more girls."

**Let All Parsons Do Likewise.**—Warren county (N. J.) parson says the Lord objects to his registering for war service. Let the citizen bring an affidavit from his his employer.—Telegram.

**Wilhelm's Construction.**—International law, as the peace-loving kaiser construes it, is something that forbids the Allies to do to the Germans what the Germans try to do to them.—Springfield Union.

**War Measure.**—We've got so used to dark bread now that on the rare instances that we do get a piece of nice, white bread we can't eat it until we have dropped it on the floor a couple of times.—Detroit Free Press.

**Something Like a War-Marriage.**—The man in the restaurant regarded with an eye of suspicion the small yellow cube the waiter had brought him. "take thee," he murmured, "for butter—or for worse."—London Opinion.

**Too Familiar.**—Desirous of buying some flatware a fair young lady inspected the stock of a local jeweler.

"This is attractive," she said picking out a pattern. "What is it called?"

"That's the Belvidere," said the jeweler politely. Chilly silence! Then with icy stare, she asked, "Can you recommend the Belva, sir?"

**Misinformed.**—As a steamer was leaving the harbor of Athens, a well-dressed young woman approached the captain, and pointing to the distant hills, inquired:

"What is that white stuff on the hills, Captain?"

"That is snow, madam," replied the captain.

"Well," remarked the lady, "I thought so, too, but a gentleman just now told me it was Greece."—Exchange.

**Charley Made a Hit.**—"Charley is simply wonderful," exclaimed young Mrs. Torkins. "I never dreamed that anyone could run a motor car the way he can!"

"What has happened?"

"We took a ride yesterday and went along beautifully in spite of the fact that he had forgotten some of the machinery."

"Running without machinery?"

"Yes. We had gone at least eleven miles before Charley discovered that his engine was missing."—Washington Star.

**Some Litigation in Sight.**—An evangelist tells the following:

"I was trying to land a backslider in St. Louis. It was a woman whose husband was a lawyer. One by one I did my best to answer her questions, and some of them were stickers, I'll admit. Finally she said:

"Well, maybe you're right, mister, but if the Bible is really true, just think of the litigation there'll be when the 'meek inherit the earth.'"



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLINSON, Postmaster-General.

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 44.

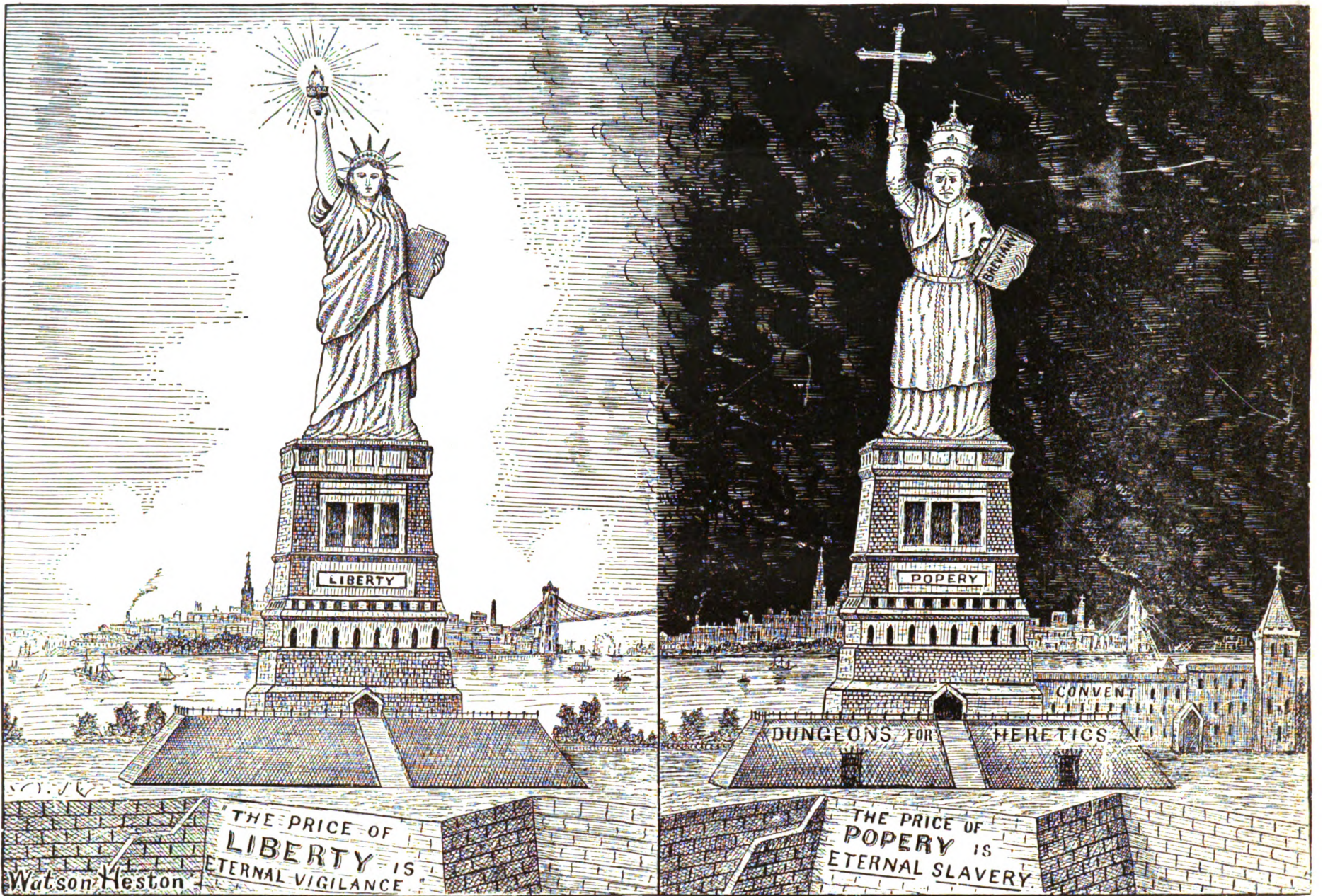
PUBLISHED  
WEEKLY

New York, November 2, 1918.

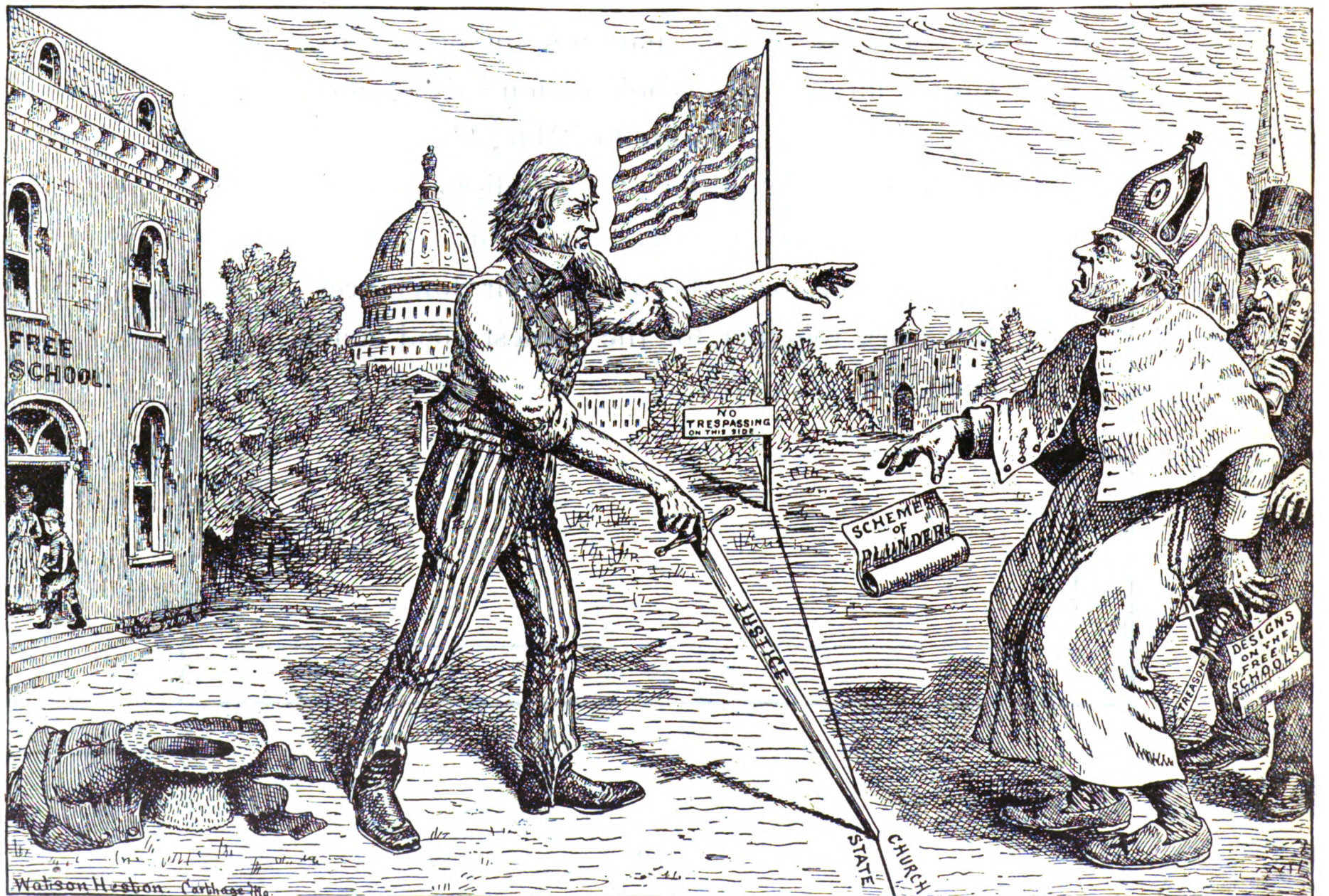
62 VESEY  
STREET

\$3.50 Per Year

This is a good time for all to forget their religion and remember only their human relations. There is no religion worth the whole nation's fighting for. That is my point. *America IS worth a whole nation's fighting for; worth a whole nation's giving all its money for; worth a whole nation's dying for, because America stands for "life, liberty and the pursuit of happiness."* No religion stands for as much as America stands for. This is a good time for sects to sink their differences and work together for the highest good of all mankind.---L. K. W.



A POSSIBLE TRANSFORMATION.



THE DUTY OF UNCLE SAM IN THE PREMISES.

## THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - NOVEMBER 2, 1918

### Subscription Rates.

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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.

### A Remarkable Letter.

It is noticeable that the calmest and sanest view of the war is expressed by soldiers at the front, rather than by distinguished magazine writers and ministers exempt but vocally belligerent. Among the many letters written cheerfully, sensibly and philosophically by men who had ceased to be conscious before their words were read, one from the pen of Briggs K. Adams, aviator, of Montclair, New Jersey, stands out as classic. Some of young Adams's letters have appeared in the *Atlantic Monthly*. They show such calmness of spirit as few are able to attain, with patience, appreciation of the work of others, and peculiar foresight. He saw the result of America's entry into the war as the development of irresistible strength; saw the purpose of the war, rejected the bitter hatred of peoples which it engenders, and knew where the sting of death would be felt. Said he: "It is war that I hate, and war that I am willing to give all to end as permanently as possible, for it isn't the men that war kills—it is the mother's heart which it destroys that makes it hateful to me."

A letter addressed to his mother by young Adams last February, three weeks before he fell at the front in France, discloses sentiments that a religionist would pronounce purely pagan. He wrote:

"I am afraid, mother, you are taking things much harder than you need—the tantalizing slowness of things at home, the bad administration, etc. It does no good to get worked up about them, for it makes one feel so impotent, and yet it makes the desire to effect some change so keen that one can't be happy, and being unhappy won't help. Many things are discouraging, and yet, if you don't look at them too closely but stand off and see them as a whole, then you can see how much has really been done, and that it is all so new and on such a scale that it can't be done all of a sudden; the men in control are not used to such dimensions, and so temporarily can not think in such large numbers; but they will grow as the work does. On such a tremendous scale, where so many complexities are involved, it would be impossible for the whole thing to be managed properly, efficiently and swiftly all at once. But it will come in time; it is all the time gathering up momentum which, once started, can not be stopped. The Allies are still very strong, and can well keep going till America is completely ready. If America were nowhere in sight, the Allies might be discouraged for, though they could not be beaten, it would be a long, costly struggle. But with the sure knowledge of the ultimate unlimited power which America will furnish, the whole morale is braced; they say, 'Not only will we win, but we will win decisively.' They pluck up their courage, and can do even more than they normally would; so it will not matter if America

doesn't start for six months or a year; once she does, it will be with a strength that can't be resisted.

"Over here, after nearly four years of experience, things are often mismanaged, and valuable time wasted, yet all in all there is always slow but certain improvement. So it will be the same there. Don't let an immediate difficulty shut out, by its narrowness, the whole truth which can be seen by standing off at a distance. Coal is short, but that is not so much present-day mismanagement as conditions brought about by bad management and financial exploitation long before the war. It is a nuisance and discomfort, but it will be straightened out in time.

"You know what meat-eaters and tea-drinkers the English have always been. Then to have but a few ounces of meat per week and frequently drink their tea with little or no sugar is bringing the sense of war pretty close; yet it really is remarkable how very little complaint and criticism there is. You know how natural it is for people to think that everything is wrong when something close to them, a lifelong physical taste, is meddled with, even if there is no direct connection. I think the way rationing has been accepted in England is one of the most encouraging things I have found. There is enough food, but none to waste, and it is very regular, so one often wishes for just one feast of something that can't be had. So the fact that the situation is accepted so well speaks volumes for the way things are going.

"Of course, they are more used to the idea of privations of one sort or another here; but America will get used to it in time. So when trying conditions come, and evils are revealed, you must hold them in their right value and not let them depress you. And never let things get into you personally. It is one thing to think about them and another to get all heated up about them. I am conscious of things I don't like, or discomforts sometimes, and things I wish could be true, etc., but I won't let them get into the inside, where they hurt. If I can change them I can do it just as well keeping them outside; and if I can't change them, well, what does it matter? It's outside. It doesn't make me indifferent to things which deserve consideration, but merely insensible. You must do this; it's not hard, and you will find how much more quickly a day goes by, and after all how pleasant it is. So much for your concern about outside things.

"Of course, being my mother, you feel concerned about me; but, except for just missing me, I don't want you to have another uncomfortable feeling in your heart, no worry about my health, comfort or happiness—nothing of this sort. For any limitations of physical comfort are so ridiculously slight, especially compared with most, that it would really be good for me if I had more. And little petty annoyances are good for one's self-control; besides, as I have said, I don't let them get inside. I have never been in better health. And I am completely content, for it seems as if I was never so rich or ever hoped to be. I have absolutely nothing in the world to ask for, for myself. My friends and family have never meant so much to me, and you are all so good to me. And in addition the interest and satisfaction of my work is of such a nature that nothing that can happen matters to me. You see you have no need to feel anything but gladness for me, so no more must you have any troublesome feelings in your heart except harmless missing, which doesn't hurt when you know I am happy, as I am. Don't say to yourself, 'I musn't let him see my depression or worries.' Don't even get all braced and say you won't let yourself feel them. Just relax and don't feel them. Even when I'm out there you musn't feel any dread or worry. We get better food out there and are done with the petty things of training, and we will be right at the real work, so I shall be even happier than now. And if it should happen that I just stopped being conscious it wouldn't matter, because there will be no regret and no dread, but just perfect content. And you will not dread any such event, for it's not a bit likely to happen.

"But if the event came, you may miss me, but it won't hurt, for there will be no vain regret, because I am so perfectly content. So remember, mother mine, you are going to relax, begin at once and keep it up, and people will wonder at you, that you are so serene and can do so much because your strength isn't being wasted by groundless or ineffective troubles; and when they ask your secret you can say that we are both so content with our situation as it is that one can't be otherwise than serene.

"You spoke of being more conscious of the grim realities than heretofore. To me the grim things somehow fade into unrealities in comparison with the realities of the heart and mind which are so vivid to me. I spend so many long happy hours with you all every day that my heart is completely filled with them, and I am very happy.

"You see I never realized what a happy life you had made for me till I had this chance to get away and look at it. Now when I come back I shall be able, I hope, to give some of it back to you because I think I know better how to do it. I sometimes feel as if I am taking too much good out of such a rotten thing as war. But still, if we all do, it will be worth the cost, and there must not be another because it isn't fair to mothers. You

must tell me your feelings. Don't hide them, but do abolish them."

In his allusion to death as "ceasing to be conscious," Soldier Adams takes no thought of a resumption of consciousness in another sphere; and he needs no such imagined realm to assure the continuance of his personality. He has become "to other souls the cup of strength," one of "those immortal dead who live again in minds made better, by their presence." As George Eliot said, "So to live is heaven." And so to die is to achieve the sole immortality that men may gain by their own deserts. We know not whence he derived his philosophy of life, but it is grateful to "minds innocent and quiet," and a heritage that makes of the "consolations" of religion an unconvincing masking of realities.

### One Not Exempt.

The conception of Jesus as unvirile and innocuous, a vapid missionary without spinal column or brain power, meek, lowly and anemic, is all wrong, according to the *Christian Register*.

That is a false Christ, says that religious paper, and those who accept him deny their Lord. Not Christ the consoler but Christ the combatant is the true ideal. In order to put ourselves right with Jesus we have to think of his as the Christ of anger and action—a Christ who will fight and kill.

These are not our terms; they are from the religious paper named—the quotation marks being omitted from the descriptive words for typographical appearance.

The *Register*, developing its picture of Jesus as an eager combatant, smiting and killing, shouting and striking in the reek of blood he helps to shed, asserts that the vision of a gentle Jesus possesses our minds because "we have misinterpreted his person and his mission. . . . The true Christ is out there in the thick of it, on land or sea or in the air." He is a soldier in the trenches, launching hand grenades; a sailor aboard the warship pointing a gun; an aviator dropping bombs in the enemy's country. "He would take bayonet and grenade and bomb and rifle and do the work of deadliness. This is the inexorable truth about Christ and this war; and we rejoice to say it." To quote further:

"Once we had our doubts about that example of the conflict—Christ in the temple, lashing the devilish grafters who kept the people literally and spiritually away from the worship of the one true God. That is all passed now, since we have learned the larger meaning of life revealed by the war. There was no way to deal with the rotten Roman law, securely protecting the swine-hearted profiteers, than by a show of divine anger, born of a terrific sense of God's violated spiritual law, a violation spelling the ruin of the souls of his precious children. *How glorious today is that lashing fury of Jesus Christ!* We are coming back to it after a far journey into the soft valleys of a theoretical non-resistance which in our own small personal affairs we rarely practiced."

Far be it from us to say that such is not a true picture of the Christ revealed in the history of his church. We have often held that when he said he came not to send peace but a sword he uttered his one true prophecy. Nothing else is true, but this prophecy is the enduring concrete of history, hardening with the centuries.

And yet it seems to us that likeness of Christ, as the present war has brought it to the front, was made in Germany. Last Christmas time, to commemorate the birth of her redeemer, Fraulein Elsie von Hindenburg, a daughter of the field marshal, sent to the soldiers fighting under her father, a poetic greeting running thus:

"Christ Jesus gave his life for me,  
From every debt I now am free.  
He has procured his father's favor,  
He has become my gracious savior.

He to the bayonet thrust gives vigor,  
The joy to aim, to pull the trigger.  
My aid is Jesus, that I know—  
On to the foe, on to the foe!"

If the *Christian Register* is sound in its contentions, the bayonet-pushing Christ and not the prince of peace is the real Jesus. Says that paper: "The Christ whose principal business is in the sanctuary

made with hands [the church] is a false Christ. The true Christ is out there in the thick of it"—to wit, the fighting, the shooting, the bombing, the slaying—"by air, sea and land."

We frequently hear it said that the German Gott is not God (Christian) but Thor (Scandinavian). Will not such representations as that of the religious paper quoted invite the retort that the American Jesus, Jewish on his mother's side, is not the gentle Nazarene but Mohammed, an Arab?

Throughout this war, engulfing all men in its wave of crime, cruelty and suffering unspeakable, there are some of us who try to retain a hold on ideals, though we may not attempt to realize them. We still believe in the liberty of the press and of speech that we cannot now exercise because it may prove harmful to America, and in all the suspended freedoms. We yield, but we concede nothing and surrender no principle. The right to life, liberty and the pursuit of happiness we maintain with unyielding perseverance despite its temporary denial and suspension. It would be a perversion of the ideals of humanity to say that they promote war. Under the coercion of necessity our actions may belie our principles, but the thought of peace lies at the back of the mind to be acted upon once more when the war is won.

It is not altogether thus with the Christian, to whom Jesus is the prince of peace only under peace conditions. When war comes Jesus is in Germany the god of frightfulness, while in America he becomes the leader and inspirer of combat.

We predict that the clergy will have trouble in restoring the picture and presenting Jesus once more in the guise of the noncombatant, nonresistant and most merciful Christ.

### A Form Letter.

A subscriber desiring that all readers may write to their congressmen and senators regarding the misunderstanding which has developed among the postal authorities, leading to the suppression of three numbers of THE TRUTH SEEKER, suggests that a "form letter" be provided for such use.

Perhaps a restatement of the facts may serve the purpose. This is the briefest outline:

THE TRUTH SEEKER, a Freethought and Agnostic newspaper, 62 Vesey street, New York, now in its forty-fifth year, is an advocate of the total separation of church and state. It therefore has opposed the appointment of chaplains for the army and navy, the elevation of the church pennant above the Stars and Stripes on our ships, and the assignment of war relief work to religious societies having as an implied object the retention of the soldier and sailor as an adherent or the securing of his name on the church war roll.

It may be stated that the ground for the withholding of THE TRUTH SEEKER (issues of August 31, September 7 and September 28) from dispatch and declaring it unmailable is its criticism of religious war welfare societies, with the suggestion that contributions for the winning of the war would be more effective if made in the form of Liberty Loans and gifts to the Red Cross, leaving the religious societies to be supported by their respective churches.

The postal censorship found warrant for its action in the opinion of a Western judge, delivered in the case of an obviously disloyal and probably pro-German citizen of Wisconsin, who had said that the war was a capitalists' war entered upon for the profit of the steel trust and the ammunition manufacturers, and who had said that the Red Cross and the other war relief societies were grafters. The judge held that the religious societies were not excluded by the terms of the Espionage act naming the military and naval forces of the United States and providing a penalty for wilfully and intentionally obstructing them and aiding the enemy.

It may be stated without possibility of a refutation or contradiction that THE TRUTH SEEKER has done nothing of the kind;

That it has been devotedly and enthusiastically loyal to the government of the United States;

That it has combated the falsity that this is a capitalists' war, of a war for profits;

That it has controverted the pacifists;

That it proposed military measures against the enemy two months in advance of the declaration of war;

That it was perhaps the first to take a stand for "unconditional surrender;"

That it has time and again declared its religion to be the Religion of the United States, and that as regards Liberty Loans and Red Cross contributions its slogan has been and is "Billions for Bonds, Millions for Mercy."

And the Editor of THE TRUTH SEEKER invites comparison between his work and subscriptions to these ends and those of his judges.

For what it will count, the statement may be made that with his full approval two sons of the editor, now in France and one a captain, enlisted as privates before the draft (the younger a minor); that he is himself the son of a soldier who fell in the Civil war and that he has been captain of a camp of Sons of Veterans.

Finally, the Editor takes the personal responsibility of characterizing as an honorless falsifier any person who charges him or his paper with taint or trace of disloyalty to the United States, its constitution, its government, or its army.

From these facts, which are indisputable and unquestionable, any subscriber who wishes to state the case to senator or congressman may derive his materials, and upon them may base a request that the issues of the paper, for which he has paid and which therefore belong to him, be no longer withheld from distribution.

### Is Man Truth-loving?

Herbert Spencer once wrote a letter to a friend in which he warned him against an error in which he himself (Spencer) had long been misled, namely, the error of believing that man is a rational being. Man is not a rational being, he declares, but a bundle of passions, and his action depends on the passion that is uppermost at the time.

But Herbert Spencer's error, we think, and that of most philosophers is that of supposing that man is a truth-loving being. In personal affairs mankind likes veracity, but in religion the world is diseased, and demands the artificial temperature of illusion. The clear bracing air of truth, sustaining to science, is brutal to the consumptive heart long nourished on illusions, and moving in a waking dream.

Those of us who have been brought up under a rigid régime of theological dogmas, gradually discovered their falsity, and now see them as odious, have to wonder why we so long clung to them tenaciously, defending every link in the chain that bound us. We fight off the truth as long as possible. No doubt this is largely because our social and domestic affections have climbed on those stony walls of dogmas, covering them with flowers and fruits, and truth threatens to tear them away and cast them into the mud.

Humanity hugs illusion more fondly than it does truth because it is more familiar with it. It is the occurrence of every day that leaves the deepest impress upon the mind; and it is the oft-sounding voice of religious conjecture that takes captive most completely the eager soul of man. It is most astonishing how comparatively little the great body of mankind is interested in knowing the truth of things. To most persons the mere fact of their having inherited a set of ideas, especially on the subject of religion, seems to carry with it the assurance that those ideas must be true. By such an attitude they seem unable to realize that they are not placing their trust in the authenticity of the belief but in the person or persons from whom they have acquired it.

It is not a question of the personal veracity of our father, or mother, or loving relative, but of the truthfulness of the religious creed which they have handed down to us, that forms the source of our investigation. It is no reflection upon them or questioning of our heart's devotion to them, to make the beliefs they confided to us a matter of the closest scrutiny and study. It always seemed to us a strange phase of the mind that could not distinguish between love of a fond mother and a critical analysis, and, if need be, denunciation of the particular religious creed which she herself elected to profess.

Conditions like this naturally occasion the question as to whether man is a truth-loving being. Universal experience shows that it is only in strictly personal matters that man is solicitous regarding truthfulness. He does not want to be known as a liar; he guards against being cheated in business; he scorns duplicity in an agreement; he demands integrity in house construction, in security of steamer and safety of railway; he hates duplicity in politics especially when his choice of candidate has cost him a few thousands of dollars; but when it comes to religion and the future of his "immortal soul," he grasps at the most absurd illusions, just as if truth did not count in religion, its one purpose being to establish a certain correspondency between itself and the individual soul that takes a fancy to its fair promises.

It cannot be that religion is past finding out! If this be the case, all controversy is at once waived; for a matter that is beyond human comprehension, and yet must be faithfully followed to secure the soul's salvation, is *reductio ad absurdum*, and demands no further thought. But if, on the contrary, religion, like every other subject, is open to investigation, then it behooves every thinking man to give it all the study that lies within his ability. To decline to do this through neglect is plainly reprehensible; through indifference is culpable; through worldly policy, criminal.

One of the strangest notions concerning religion is that it must be true because it has existed so many thousands of years, and has been accepted by millions of people. Those persons entertaining this view of the subject are never willing to stand by the full force of its application. There have been many human creations that have existed much longer than any individual religion now on the earth, and have had admirers and devotees in numbers that would more than treble the followers of any extant creed. Even in our day the religion of Buddha ranks first in numbers among individual beliefs as now recorded. Nor is it any argument to say that every nation of the past has professed a religion, and believed in a god and a life of joy or sorrow after death. To reason on this wise is not to be a lover of truth.

It is not now, and never can be, a question as to the number of people who have entertained supernatural beliefs in the past, or the number of centuries during which such beliefs have been maintained. It is not a question of numbers, but a question of truth. Every Christian knows that when the question of truth is settled, the matter of numbers can play no part. It is thus he reasons when he desires to impress the world with the evangelical truthfulness of his particular denomination. In such a case he urges that numbers do not count, as truth is not a question of numbers but one of substantial veracity. Romanism may boast of numbers, he says, and we are but a few; but Romanism is false while we represent the truth, for God does not measure truth by figures.

Very well! Bearing this distinction of the churches in mind, we ask again, What has truth to do with numbers, either of centuries or of men? All such talk is vain and foolish. It is of no consequence whatever how many centuries or by how many people Romanism has been the accepted creed. It is thus that Protestantism reasons when it would advertise its peculiar doctrines; why not

reason similarly when Protestantism is in the crucible, and thus cover practically the whole of Christianity? The love of Romanism together with the love of Protestantism count for nothing in this world if they establish a barrier whereby men are withheld from loving the truth.

No hypothesis can ever become an authority to establish itself as in itself final. This has been the method of Christianity. Religion began in a hypothesis, and still remains hypothetical. It has not yet been proven true. When will men vindicate their love for truth by demanding from religion proof of its claims, or the reason why it should not cease to exist as a menace to human peace and happiness?

### God Beyond Nature.

God is supernatural. That fact kills all theology. God cannot be established on less than the supernatural. Now, what is there that man knows that is above Nature, or beyond Nature? What is there that man knows that is miraculous? The evidence of God is a supernatural event or act, God's presence or power is not proved by any natural event or manifestation. Where is the realm of divinity? Where does the miraculous manifest itself?

There is no God of nature, no natural miracle. God is a creation of the human mind, a concept of the human brain. Because man is unable to comprehend nature, to explain nature, does not warrant him in postulating God. Let nature be the mystery. It does not solve natural mysteries to say that God is behind them.

There are giant forces at work in the universe; immense changes taking place in the material world, but it does not take the mystery out of these forces, or define the secret of these changes, to attribute them to divine power. We do not comprehend the smallest manifestation of nature. Not only the wondrous march of the stars across the field of heaven elicits our admiration, but the opening of a rose in our garden, or the growth of a vine over our window. Nature is the only wonder-worker.

What, then, have we that supports the supernatural? What is there that is done outside of nature? Can anything exist that is not natural? Where is the abode of the supernatural?

We are told that God is in heaven. Where is heaven? Is heaven the kingdom of nowhere? In seeking for God we do not know what we are looking for; in seeking for heaven we do not know where to look to find it; in seeking for the supernatural we are unable to get beyond nature.

L. K. W.

### Prejudices.

It is part of human nature to hedge about everything it loves with restrictions. We cannot like a thing without isolating it from what we do not like. We are driven at once to comparisons, which, by enhancing what we care for, lower something else, so that what was before simply indifferent becomes objectionable. If we have likes, we must have dislikes; if we have strong light, we must have shadow. These dislikes, these shadows, these exclusions, are our prejudices. We do not feel the full worth of what we value till there is something which by contrast we despise. Warm sympathies are not found without a capacity for strong antipathies.

The man who loves his country till he despises all other countries is very apt to love his county till he despises all other counties, and his city, or his district, or his family, to the exclusion of every other city, district, and family, till the amount of love in his heart will bear no proportion to the contempt generated and kept in action by this perpetual process of comparison.

So far as we know, the country we are happy in is immeasurably superior to others which we know less or are wholly ignorant of. It is this full appreciation of what is known which makes critics of all ages so subject to prejudice—which is *the zeal*

*of partial knowledge*—and the best of them only infallible in the manner with which they are familiar. Intense pleasure in, and comprehension of, certain forms of grace, beauty and perfection have a tendency to restrict the mind to those particular forms and methods which first opened the mind to such influences. It is easy for a man to be fair and candid between rival poets or painters or styles, if he has not an eye or ear or thought fully to appreciate any.

It is a great misfortune, and perhaps one of the greatest trials that can befall a keen original mind, to be born in an atmosphere of mean or narrow prejudices—for the one reason amongst others, that there is perplexity, and a certain element of peril in the act of casting them off. Our notions, and even our beliefs, are bound up in a bundle. Untie the string, and there is a general scattering. A prejudice hastily gotten rid of may impart to those who are not gifted with a wise discretion a wild sense of freedom extremely apt to degenerate into license. It is this that has made the more prudent minds of every age submissive, in the main, to its prejudices. Rebellion is such an extreme measure, puts the mind in such a questionable frame, that it must be reserved for essentials.

There are few people, however, who would not be the better for the sudden loss of every unreasonable habit of thought. Most of the examples in our day of this form of enlightenment are encouraging. When a man, and more especially when a woman, awakes to the conviction that he or she has been the dupe, through youth and dawning thought, of a string of absurd restrictions, superstitious observances, and useless sacrifices—has been held the slave of local or family traditions, which owe all their credit to custom and all their weight to the fact that they have never been disputed—the reaction of independence is a most trying and embarrassing transition.

The habit of subjecting every time-honored belief and principle of action to the ever-sitting tribunal of a man's own reason, under the pressure of present needs and influences, is a most excellent one, as well for the lowest as the highest types of mind. It is always better than unreasoning submission to custom. It may be that there are few indeed who can carry things in absolute suspense till the judgment has given its award. It is true also that most prejudices have some discipline and restraint in them; they cannot be indulged, but at some expense and sacrifice. We hear of men being the slaves of their prejudices, which implies that they forgo for their sake what would otherwise be agreeable. In this, prejudices are a constant source of content, rendering men contemptuous to all forms of novelty, and more than reconciling them to things as they are, even where change holds out the premium of undoubted advantages.

The most mischievous prejudices, carried on from generation to generation, are those of interest rather than feeling, and are indulged for the holder's own ease and profit. Such are the prejudices of class against class, of the landed interest against trade, of the privileged against those who threaten to destroy their monopoly, of the self-satisfied religionist against those whose reason and common sense have demonstrated the absurdity of pietism. These are, many of them, selfish at the core, even remembering that what is selfish, as one man holds it, may be but a distorted manifestation of a true principle as maintained by another. It may be loyalty and devotion rendered ugly and grotesque by faults of training and narrow intellect. It is because of this blinding cause that popular prejudices have sanctioned the grossest tyrannies and the most revolting cruelty.

A good many people's religion is mainly seen in the number and violence of ignorant antipathies. Most persons professing Christianity exhibit a well-defined prejudice against all forms of Rationalism without having a clear understanding of either the latter or the former. The Christian's ignorance

of Rationalism, its origin and purpose, is lamentable in the extreme. If one is to judge of what he knows of Rationalism by what he knows of Christianity, it is an easy matter to account for his wild utterances regarding the school of Freethought, and the unwarranted prejudice which he carries about with him, with which he hopes to intimidate all who dare to question the divine character of his religious message. The sort of prejudice that installs itself behind the thought that its position *must* be right, and that all investigation of its claims is an impertinence, and that no other system of thought is worth considering, for, of necessity, it must be false, is infamous to a degree, and has done, and is still doing, some of the most diabolical forms of evil ever excogitated by the pious brain.

There are many other subjects well worth studying besides Christianity. Religion has no monopoly of anything. It has always been an uncertain teacher. It deals in speculations which even itself cannot answer. It has created debasing prejudices which it will take centuries to eradicate from the human mind. It has, by its prejudices, blinded its eyes that it cannot discern the truth. To be swayed by a religious prejudice is to carry about with one a spirit of ignorance and hatred, and to be a witness to the prophecy which promises death, not life. A true cause always shows that it is master over its prejudices—that it can, upon occasion, act in direct opposition to the most cherished of them, and sweep them aside at will. Can Christianity do this? If it can, the proof is still wanting that it has done it; and until it does it, it must continue to appear as one of the greatest errors that have marked the progress of the centuries.

The issue of THE TRUTH SEEKER was delayed for several days last week by trouble with the press feeders, who are members of a union which by assenting to a walk-out held up about 50 per cent. of the bulk of printing done in New York city. All but the daily and job presses stood still. THE TRUTH SEEKER went to press Monday and came off Saturday.

The church will never forgive France, whom she called her eldest daughter, for dissolving the union with the Vatican. Says that Catholic organ, the *Tablet* (Brooklyn, September 28): "With all due respect to the land of Lafayette, we know that the victory in war that is to be ours is to come only when France is beaten to its knees and prays away its Atheistic government." Well, thanks to America, thanks even to American Catholics in the American army, France is not to be beaten to her knees, much as that outlook may disappoint the church. We question the lawfulness of a newspaper thus attacking an allied nation and foreshadowing its humiliation.

Marshall J. Gauvin's "Why the World is at War" (reprinted from THE TRUTH SEEKER) is a 32-page pamphlet, the contents of which justifies the title. It tells why the world is at war, and it is the story of German preparation, belligerency, aggressiveness and brutal disregard of treaty rights and human rights. When the American Free-thinker is asked for a statement of his view of the war and its causes, he will advance this treatise as embodying the facts. Thoroughly American, loyal, clear and uncompromising, it is a credit to the author and to the Freethought press. Many who read it in THE TRUTH SEEKER urged its publication as a pamphlet. This is now accomplished. The type is large, the paper substantial, the print good and the price (15 cents) will not interfere with its wide circulation. It is a satisfaction that the nation first in the insane and inexcusable war is now traveling the road to defeat—is defeated already if not conquered—in fact was defeated the day it opened hostilities in invaded Belgium by the stiff resistance of the little army of that small kingdom.

## The Nature of Miracles.

### The Less Enlightened the People the Greater the Belief in Wonders.

The human mind has always had a great predilection for the mysterious and prodigious, for the miraculous and the wonderful in human achievement, and this very early gave the priest and the soldier a hold on the masses, a grasp which has not been broken to this day. This was well exemplified in Egypt, where, thousands of years ago, knowledge of a few simple facts in mechanics, chemistry and physics enabled the priests to dictate even to kings. Their ascendancy was so paramount that a prince might not be established on his throne until he had been initiated into the mysteries of the temple. If a royal personage happened to be a member of the military order, he could not be a partaker of these great secrets until he had become king. Clement of Alexandria is evidence of this.

The time has been in human history when miracles were looked for any day or hour; and confining ourselves to the present time, the more unenlightened the people are the more common are miracles. It is so in Catholic Mexico today. The writer has seen shrines which, it was claimed by the priests, had healing virtues, and many were the miraculous cures reported. It must be declared that investigation of these alleged healings would compare with those of the Divine Healer, Schlatter, who traveled from East to West, finally disappearing in a New Mexican desert. We have been gravely informed that handkerchiefs he had touched healed cancer, tuberculosis and corns. Less than thirty years have passed since thousands of people flocked to his feet.

It is safe to say that few persons have a well-defined conception of what miracles are, that is they cannot give a definition of the word, yet they gravely assert that they believe them, at any rate those recorded in the particular Bible they read. Mohammed satisfies some, others believe in the works of the Son of Man. To clear the way, it may be stated that a miracle is: "An effect in nature not attributable to any of the recognized operations of nature nor to the acts of man, but indicative of superhuman power, and serving as a sign or witness thereof; a wonderful work, manifestation of power superior to the ordinary forces of nature." (Century Dictionary.)

This is as it should be, for so soon as an act or phenomenon comes within the realm of science it ceases to be a miracle, and it would be interesting to know how many bits of scientific knowledge have been used in times past to produce miracles. How many fires have been lighted on sacred altars by the aid of chemistry? How many human lives have been terminated by the use of poisons unknown to the common herd?

Bacon (*Advancement of Learning*, ii, 152) says: "Miracles have been wrought to convert idolaters and the superstitious, *because no light of human nature extendeth to declare the will and true worship of God.*" May we not wonder if those same idolatrous and superstitious ones were not at the same time performing miracles to convert those of the first class?

In natural magic, which is a twin of miracle, or at least a second cousin, the Hindoo could for a long time give the European "cards and spades" and then win the game, but even that condition passed, and the magic of today would make an Egyptian priest, or early church father, green with envy. In the writer's hands a common Seidlitz powder took the conceit out of a Hopi medicine man, while an Apache would have given him a pony for three "Pharaoh's serpents," well known a few years ago.

Hume, in his "Human Understanding of Miracles," declares: "A miracle may be accurately defined as a transgression of a law of Nature by a

particular volition of the Deity, or by the interposition of some invisible agent."

Channing, in "Perfect Life," p. 248, says: "What are miracles? They are the acts and manifestations of a Spiritual Power in the universe, superior to the powers and laws of matter."

Another celebrated writer says: "The definition of a miracle as a violation of the laws of nature is, in reality, an employment of language which, in the face of the matter, cannot be justified ("Huxley's Hume," p. 129).

Finally, going back to a time when no one entertained a doubt of the truth and fact of miracles, Chaucer (Prol. to Sir Thomas Topas, i, i): "When seyde was all this miracle, every man as sober was, that wonder was to se."

Not all Christian writers have accepted all church miracles, although it is safe to assume they would not question those recorded in Holy Writ. William Paley (1743-1805) declares that Christianity has suffered more injury from the alleged miracles of the early church than "from all other causes put together." He evidently did not stop to reason that to doubt any miracles would tend to discredit all.

Salverte says: "From the most ancient times men of superior intellect, desirous of enthralling the human mind, have adduced miracles and prodigies as the certain proof of their mission, and as the inimitable works of the divinities they revere. Seized with terror, the multitudes have bent beneath the yoke of superstition, and the proudest of men has touched the steps of the altar with his humbled brow." Whether this applies to the last of the saviors is left for the reader to decide for himself.

Our belief in miracles arises from our love of the marvelous. The necromancer with his disappearing rabbits, his goldfish appearing from nowhere, will attract more attention than an expounder of philosophical wonders. And a step further, if to this we add church influence, the spell is complete. We may never be able to explain why men are willing to allow other, and often less intelligent men, to do their thinking; why they will accept without reasoning statements which on their face are improbable. The only reason apparent is that the human mind, like water, seeks the course of least resistance, and finds a placid level where troubles are unknown. This is probable, because belief is merely the acceptance of a statement as true without knowing it to be true.

"Orthodoxy is my doxy, heterodoxy is your doxy," and therefore my miracles are true, while yours are not. A miracle is not a miracle if it can be explained by any known law of nature, or any act of craft or skill; and because we, for lack of information, may not be able to analyze and make plain the miracles on record is no reason for believing they are true. Having but one side of the story, and that a prejudiced account, may make it somewhat difficult of explanation, just as the so-called spiritual manifestations of our spiritualistic friends are rendered almost invulnerable by "conditions." It has often been asserted, and never successfully denied, that any skilled stage magician can by trickery duplicate any of the feats of the mediums. This being true, one would naturally argue that the ghostly seances were frauds, notwithstanding that some great minds in the world of knowledge accept them as true. Spiritualism, like miracles, depends on superstition, and superstition is merely belief without sufficient evidence. Investigation has proved that what, as a cult, is called Spiritualism, is nothing more than one of the many cases where the human mind has taken the course of least resistance, seeking rest.

Miracles flourished when there were no printing presses, no schools, when story-telling was the only way of passing knowledge on from father to son and from generation to generation; when, to be blunt, people were densely ignorant. They

exist today in Mexico, Spain, Russia and other Catholic countries, not because they are Catholic, perhaps, but rather on account of the ignorance of the masses. It is so easy to control people by their wonder and their fears. It has not been a year since the papers in an Iowa town contained an account of a miracle in a Catholic church, and, quite recently, a priest had to interfere to protect a poor girl from a charge of being a witch. Not many years ago in this Christian country she probably would have lost her life. Our veneer of civilization is not very thick.

Memnon fell beneath the blows of Achilles; the gods took his blood, and from it made a river which flows through the valley of the Ida. On the anniversary of the fatal day when the son of Aurora lost his life the waters of that river turn to blood. No doubt a belief in that miraculous event helped many a soul to the Greek heaven, but an extended knowledge of geography showed that the headwaters of the river arose in a country the earth of which is stained with oxide of iron that is washed down when the yearly floods come. Simple? Surely. Yet perhaps some of your dearest miracles may be as easily explained and still untrue if unexplained. The above is but one of several where water has been turned to blood. The River Adonis flows from Mount Libanus, and each year runs in blood-red torrents; the blood of Adonis. The explanation is the same as the other. Pliny (*Hist. Natur.* book iv., xii) tells us that in Phrygia, where Diana is said to have rewarded the love of Endymion, is seen from a distance the spot which was the scene of their enjoyment; and we are led to believe that we see a stream of fresh milk flowing near it; but on reaching the spot this milky rill disappears, and, at the foot of the mountain, a simple channel in the rock is all that is visible. Merely an optical illusion.

A rock near the island of Corfu has the appearance of a ship in sail, and modern observers have confirmed this resemblance. Near the land of Arsacides a rock arises from the bosom of the water. It is called Eddystone, and so closely resembles a ship that navigators are often deceived. We merely notice these things in these practical days, but it is easy to imagine how they impressed the occasional ancient mariner who believed in mermaids, dragons and ghostly ships. An ancient author tells of a rock which is first seen upon the side of Mount Sipylus, which was regarded by the ancients as the unfortunate Niobe transformed to stone by the anger of the gods. But the author is kinder than the most of his class, for he explains: "Far off," he says, "is seen the figure of a woman, stifled by sobs and melted in tears; but on approaching nothing is visible but a mass of rock detached from the mountain." It is a pity that other ancient scribes—for example the biographer of Lot's wife—were not equally frank.

A thousand pages the size of this were not enough merely to catalogue the things believed to be miraculous in days gone by. Charms, amulets (some wear such today), tokens, astrology, cures of disease, plagues, all have had their day; but because those of more recent times are not so numerous, and, further, that our faith hinges on them, it may be well to investigate our doxy, the faith we have in recorded miracles.

It is a curious fact that all religions in all ages have been combined with the cure of diseases. The priest—and it applies today, in that they accept pay for prayer—was spiritual guide and medicine man. Mystery, miracle and medicine went hand in hand, and separated they still exist; though medicine, now being reduced, slowly it is true, to an exact science, is the only one of them that receives serious attention from thinking men. So among the first acts of the Son of Man when he was on earth was to cure the sick, and his cures were surely miraculous. A demon that pos-

essed a man was driven out and into a drove of hogs, which ran over a cliff into the water and were drowned, thus insuring a cure of the man. This was a simple matter of fact in those days. No one entertained a doubt, for disease was believed to be caused by evil spirits and the hog was an unclean animal. It is worth while to argue that diseases are caused by germs? Must we bring a coccus and introduce the little cuss to you individually, breed him in a jar and beef broth and show you his progeny, on which the proof of the parent hinges? It is a safe assertion to make, that nobody today believes that diseases are caused by humors in the blood and by the influence of malignant spirits to be driven out by prayer and incantation, by bell and amulet. Yet the miracle mentioned depends wholly on the question of the etiology of disease. If in the sick man there was a spiritual being which caused the man to act in a violent manner, and if this being could be expelled, the same condition exists today, and all our boasted knowledge is a mere sham; our institutions for the treatment of such disorders but monuments to our credulous ignorance. It proves nothing that lifting a piece of bone from the brain of a murderous maniac makes him as gentle as a sucking dove; it is all illusion, for the demon is there, and unknown to the doctor someone was praying while he was boring, and the prayer was what cured. Will it be believed that this very claim was set up in the year of grace 1916?

Just so long as there is a possible scientific explanation of an occurrence called miracle, so long is its character as something supernatural in doubt. So long as there is a chance for the entrance of legerdemain, so long will it be impossible to declare that the occurrence was due to supernatural power, that a law of nature was suspended or nullified. For that reason the statement that there was a miraculous increase in fishes and loaves will be open to doubt, and doubt is the first feeble step toward knowledge; howbeit it has cost untold thousands of human lives. No need of this wonderful performance is shown, and there is no apparent need for it, unless, as in club life, a clever man entertains by mystifying feats. If a belief in a story of this kind is essential to salvation, we build on a soft foundation. The same may be said about the feat of turning water into wine. As an entertaining feature of the feast it might have been a great success, but as we have no opportunity to examine the surroundings, have no knowledge of the "conditions," as the Spiritualists say, we do not know how much necromancy entered into the alleged miracle. If it was done to prove the "power" of the Man it was a success, just as thousands of similar performances were in those days. "It is not our knowledge of the past but our ignorance that constitutes the pride of the present," and while we do not know exactly to what degrees of knowledge the ancients had attained in chemistry, philosophy and mechanics, it might be wise to assume that a man of more than ordinary intelligence, in those olden days, would have no trouble doing stunts of magic which might pass today for good work. This, leaving out the element of hypnotism, not to mention the subconscious. How many persons today know that ice may be formed in a redhot dish, without the aid of liquid air. (See account of the meeting of the British Association, Cambridge, 1896.) Professor Butingy heated a deep platinum dish red hot; liquid sulphuric acid was poured in, when the rapid escape of sulphuric acid gas during ebullition caused such an intense degree of cold that a lump of ice was thrown out. What a miracle that would have been in the centuries past! Did the old Egyptian priests know anything like it?

As our knowledge increases the old-time miracles become even more wonderful than the people of that day thought. When the sun was made

to stand still it was not known that the surface of the earth moves one thousand miles each hour. If it is contended that they believed it was the sun that moved, it only complicates matters. The sun is about 92,000,000 millions of miles from the earth, which would give a periphery of 552,000,000 miles, which, divided by twenty-four, would give to that luminary a speed of 23,000,000 per hour or approximately 6,000 miles per second. Astronomers can tell the result of such speed on material bodies. However, as it is the earth which revolves, modern scientists know that to stop it for even one second would generate a degree of heat which would make the traditional home of the wicked feel like an ice box, for at the surface of the earth the motion per second is plus four (4) miles. To be more clear, every particle of matter in the earth would be displaced from four miles at the surface to nothing at the center, in one second of time, in case of a cessation of motion.

There is no evidence of miracles other than the vague, poorly told stories which have come down from a time when a few men controlled the people, when to doubt was to be damned, and separation from Mother Church was suicide. If a single one of the alleged supernatural events can be demonstrated to be fraud, it questions the whole lot, be they Mohammedan, Chinese or Christian. Of course we do not believe the alleged miracles of Brigham Young, Mother Eddy and Dowie, nor the more miraculous things said to have happened in the Orient, the cradle of the Occult. It matters not that they do not accept our Immaculate Conception, the original one, not that of 1853, A. D., for they be heathens and humbuggers. It is our orthodoxy against their heterodoxy, and we are fortified on our own compost heap. The whole question hinges on the proposition that the Supreme Power, to show that some particular Savior was the real thing, stopped the pendulum of his eternal clock that a miracle might occur. The laws which had been in force and operation for thousands of years were suspended, just as a country might hold up the *habeas corpus*, for so silly a thing as to make a lot of people drunken with wine or make them wonder at a light in the sky. It seems that nothing but an utter abasement of man's reasoning powers could make such things possible, yet it is known that miracle making goes on in the country today, although the general public hears little about it. It has not been a generation since men and women were spending money like water for "absent treatment." True, it had a rank religious odor, but many a fakir feathered his nest with nice green paper as a result of it.

Miracles depend entirely on belief, and belief consists in assenting to the truth of a thing not knowing it to be true. "I believe" is the end of logic with a majority of people. Miracle cannot be proved, for it is outside the domain of evidence and logic. If a supreme power chose to make an inviolable law one day and unmake it the next miracles are possible, while not probable, for it is unlikely that a Power sufficiently wise to make such a law would see the necessity of changing it to add to a feast, a cure, or the fall of a city. Were miracles performed to cause great economic changes they were of some value to the human race, but no miracle was ever known but what was for the purpose of helping a small, semi-barbarous people—and as often failed as succeeded—curing an individual, or for some apparently trivial, not to say foolish local wonderment. Notwithstanding the persistent assertions of some church folk, the day of miracles is past, or almost so. When education is more popular, when the public school has entirely supplanted the parochial, we may look to see no more wonders performed.

A. F. BONNEY, M. D.

Man made God out of nothing.

## Two Kinds of Materialism.

There has of late been much talk in some quarters as to the dangers of materialism. The warning, writes Chapman Cohen (London *Freethinker*), is an old one. The main purpose of these warnings is, of course, to warn the timid off something which is extremely dangerous to all forms of superstition. But the clergy in particular seek to attain their end by using the word materialism in a double sense, and while offering one for criticism really working on the other. For materialism may be used in both a moral sense or in a purely scientific one. Scientifically, materialism may be taken as meaning that all natural phenomena are ultimately explainable by mechanical formulæ, and that life and mind are elaborate and complex results of purely natural forces. Apart from this is a secondary social or moral meaning—that of devotion to sensual gratification, with an ignoring of the higher aspects of life. If the protest were only against this last form, it would be endorsed by Freethinkers. But the policy of the clergy is to confuse the two senses of the word, and having proved that certain people are materialists in the scientific sense of the word, convict them on the moral issue. The trick is characteristically Christian, for in the scale of intellectual virtues Christianity stands as near the bottom as may be.

Now, surely, the last thing that can be brought against scientific and Freethought workers is that they are materialistic in a social or moral sense. On the contrary, their very idealism has often earned them the ridicule of their fellows. Scientific workers have not gone over the country parading their self-sacrifice with the unctuous selfishness of religious believers, but the last thing that could be said of them is that their lives were selfish or sensualistic. And the same is true of Freethought workers. All over the country hundreds of men and women are found publicly devoting themselves to a cause that can offer them no "worldly advancement, and can only promise slander and abuse." They go on bearing this petty persecution for a cause which the ordinary Christian repudiates because the solid and immediate personal gain is insufficient. And this very real idealism is the more admirable because it is so often consummated in solitude. It is comparatively easy to undergo martyrdom in a crowd, or to suffer persecution in a cluster. The test of character is to be alone—like Bruno at the stake—and then find in one's principles sufficient strength to stand against all that bigotry can achieve. The idealism of the materialist is a standing rebuke to the materialism of the Christian.

As a matter of fact, a great many of the arguments of Christians against Freethinkers turn on the materialism of the former and the idealism of the latter. Everyone is familiar with the argument that in destroying the belief in future rewards and punishments the Freethinker is sowing the seeds of a widespread immorality. And what is this but saying that human nature in itself is neither hopeful enough nor helpful enough to find in conduct sufficient incentive or reward. Our offense here is that our ideals are too high; human nature will not respond to them; it needs palpable rewards or punishments. This may be true, but it is ridiculous calling those materialistic who champion Freethought. The ethical materialism clearly belongs to the Christian. It is the same with the whole of Christian teaching. Charles Lamb said that he always felt like saying grace before reading Shakespeare; and in a Christian country this is regarded as a joke. But why not? If a man believes in God, why not thank him for Hamlet or Lear? The Christian who is so afraid of the effects of materialism, reserves his grace for his dinner. His æsthetic feelings centre about the region of his stomach.

Let us leave theory, and come to facts. Apart from all theory, could life be conducted on a more materialistic basis than it is in this Christian country after centuries of Christian nurture? Among

select circles the artist, the man of letters, the scientist, the reformer, may each receive a measure of appreciation. But what of the mass of the people? It is a sober fact that with them the successful prize-fighter, the famous footballer, the victorious soldier, cuts a far greater figure. What is the ideal character placed before young men just entering life? Not the man who has devoted his life to high ideals, but the one who begins as a poor boy, and by the practice of a miserable thrift, and by qualities of a more or less "toadyish" description, has amassed a fortune in solid cash. And once the fortune is made, the man with the money-bags is nowhere so sure of servile attention, flattery, and adulation, as in church or chapel. Not on the Stock Exchange is the man of money worshiped so much as in the religious meeting-house. We look down upon our hard-working but poor student, we praise and pension our successful fighting man or idolize our great merchant. Ruskin said that the motto of the Englishman was, wherever he was to get somewhere else, and whatever he had to get more, while the Christianity of England, in practice, was such, that if engineers could build a tunnel to hell, Christians would invest their money in it and close all the churches for fear of lowering the dividends. Is this more than a brutal summary of facts? We have of late been deluged with the speeches about the greatness and the might of England; our Christian humility being quite consonant with self-laudation of the most nauseous character. But if we take the overwhelming majority of people, can we say that their conception of England's greatness ever reaches higher than that of power and money, territory and trade? It is the heretic who is always insisting that character is of more importance than cash; that all the trade and all the territory in the world will not save a country from decadence when it forgets that its only real and permanent wealth is the kind of men and women it breeds.

In the vicious and ethical sense of the word, Christianity is a materialistic religion; Christian peoples are materialized by the influence of their creed. A religion that had held up sane and lofty ideals during its history, which has based its teachings upon realities while holding up the ideal of a gradually perfected human society, would have made impossible the money mania of the past four or five generations, as well as have prevented the cataclysm it is now experiencing. But the real worth of Christianity is seen in the fact that it could offer nothing to oppose the more demoralizing tendencies of modern life. Far from opposing them, it sanctioned and defended them. And its opposition to intellectual development and independence involved the brutalization of life all round. The condemnation of theology, said one writer, is its history; and a complete condemnation of Christianity is seen in the present condition of a world in which the church has stood as a great moulding influence for so many centuries.

William Jennings Bryan once inquired why it was that church steeples stood, while factory chimneys were shaken down. He answered the question by saying the church stood for the Lord. Let him note this incident, reported by the Duluth *Herald* in describing the burning of Hermantown, Minnesota, last month:

"The Hermantown corner developed one of the freaks of the fire. On one corner stood the Hermantown church and opposite stood the Woodman hall, old town hall and the Hermantown school. The church was the only building destroyed."

That churches are under the special protection of Providence is one of the popular fictions of religion. Only sacred images rank them in immunity, as myths from the war front have made us aware. As, however, the fictional character of any belief never militates against its acceptance, this one is safe against the adverse evidence of the facts. If religion should happen to get a truth mixed up with its dogmas it would probably be fatal to the whole system.

## NOTES AT LARGE.

For one who remained to the end of his life a pious and devoted Catholic, the late Lord Acton, whose correspondence has just been published in this country, was exceedingly frank in speaking the truth about his church. Following is a quotation from one of his letters, in a review by the *New York Nation*:

"My story is that of a man who started in life believing himself a sincere Catholic and a sincere Liberal; who therefore renounced everything in Catholicism which was not compatible with liberty and everything in politics, which was not compatible with Catholicity; of the two parties, of the two doctrines which have governed England for 200 years, I judged that one to be most fitted to the divine purpose which upheld civil and religious liberty. . . I carried further than others the doctrinaire belief in mere Liberalism, identifying it altogether with morality, and holding the ethical standard and purpose to be supreme and sovereign. I carried this principle into the study of history when I had the means of getting beyond the common limit of printed books. There I presently found that there had been a grievous error in the church, consisting of a practice sanctioned by the theory that much wrong may be done for the sake of saving souls. Men became what we should otherwise call demons in so good a cause. And this tendency overspread Christendom from the twelfth century, and was associated with the Papacy, which sanctioned, encouraged, and employed it. . . The Ultramontane, desiring to defend the Papacy, had to condone and justify its acts and laws. He was worse than the accomplices of the Old Man of the Mountain, for they picked off individual victims. But the Papacy contrived murder and massacre on the largest and also on the most cruel and inhuman scale. They were not only wholesale assassins, but they made the principle of assassination a law of the Christian church and a condition of salvation. Was it better to renounce the Papacy out of horror for its acts or to condone the acts out of reverence for the Papacy? The Papal party preferred the latter alternative. It appeared to me such men are infamous in the last degree. I did not accuse them of error, as I might impute it to Grotius or Channing, but of crime. I thought that a person who imitated them for political or other motives was worthy of death. But those whose motive was religious seemed to me worse than the others, because that which is in others the last resource of conversion is with them the source of guilt. . . It is well that an enthusiast for monarchy be forced to bear in mind the story of Nero and Ivan, of Louis XIV and Napoleon: that an enthusiast for democracy be reminded of St. Just and Mazzini. It is more essential that an enthusiast of the Papacy be made to contemplate its crimes, because its influence is nearer the conscience, and the spiritual danger of perverted morals is greater than the evil of perverted politics. It is an agency constantly active, pervading life, penetrating the soul by many channels, in almost every sermon and in almost every prayer-book. It is the fiend skulking behind the crucifix. The corruption which comes from revolutionary or absolutist sympathies is far less subtle and expansive. It reaches the lower regions of the mind and does not poison that which is noblest."

A "rabid" anticlerical could not write a severer indictment of the papacy than this. As the papacy is enabled to exist and to commit its crimes only by reason of the influence it exerts upon men and nations through the system of religious imposition of which it is the head, it seems remarkable that the critic did not observe that the root of the whole mischief was in the belief, and so discard it in the interest of morality.

British Rationalists are active in supplying literature for enlisted men, as the following letter from the *Manchester Daily News* attests, although, of course, the extent of the work may be exaggerated by religious fear. Says the writer of the letter (C. F. Nolioth, Oxford):

"Several of the rationalist societies are making a great effort to circulate among our sailors and soldiers all kinds of anti-Christian literature."

"In a recent letter a chaplain writes: 'In every big military centre the reading rooms have been almost flooded with anti-Christian literature.' These reading rooms, as we should expect, are not those of the Church Army or the Y. M. C. A., which are doing so much for the true welfare of our men both at home and at the front. Nor has the Camps Library been at fault."

"But there are the regimental institutes and on board ship and at the naval ports the corresponding organizations for the men in their hours of leisure. These are not under the control of the chaplains."

"Commanding officers are fully aware of the importance of maintaining a high spiritual and moral tone among their men. Is it too much to hope that the Board of Admiralty and the Army Council may see fit to take action in this matter and issue such instructions to the authorities concerned as will have the effect of safeguarding our men from the malign influences which are being brought to bear upon them?"

The purpose of providing soldiers and sailors with literature is that they may divert and improve their minds by reading it. Religious literature is abundant, but evidence is lacking that the men read it, whereas they do read Rationalist, scientific and philosophical works. One of our own men in the army writes:

"It may interest you to know that the books you recently sent me have passed through the hands of at least fifty men in the service who eagerly grasped the means of enlightenment that the books offered. One might say that the said books have done yeoman work in furthering the interests of Rationalism because of the widespread influence of the readers."

By all means let the men have the reading they want and in which they find pleasure, instruction or consolation. The ruling passion of censorship is strong in the prospect of death. The Freethinkers in the army at the front, and those in the home army, have borne themselves not less gallantly than their believing comrades. Evidence that "high spiritual tone" (which has nothing to do with "moral" tone) makes the soldier more effective is wholly wanting, except in the testimony of the kaiser that the good soldier is a good Christian. Many who take Christianity seriously refuse to serve at all; students and teachers of it in America have got themselves exempted. It is not to be expected that the religious societies will admit Rationalist works to their libraries, nor that chaplains appointed as censors will pass them, but in camp libraries there should be no discrimination. The sorting of the soldier's literature is a reflection on his intelligence.

In "The Profits of Religion" Upton Sinclair has performed a task from which Socialists with the ability to do it equally well have shrunk hitherto. He has written and published a book showing the economic motive of religious institutions and their relation with "big business" and party politics. The politicians employ the churches for their ends; they can always depend upon them to oppose advancement and reforms, and in return for such ecclesiastical service, rendered in the pulpit and on the platform, public favors, appropriations, exemptions and immunities are granted. All sorts of religious systems are producers of livings and money for their advocates, whether Catholicism, Protestantism, Christian Science or the freak cults of which there are many. We see gathered in Mr. Sinclair's book a thousand facts of which readers of papers like THE TRUTH SEEKER have taken running notice, but which have not been elsewhere so skilfully or effectively grouped. It is a book that will cause the conservative or party Socialist to shake his head, and the Christian Socialist will find it something worse than outright infidel works because it involves the Socialist in opposition to the Christian religion as historically and currently manifested. The Freethinker will thoroughly enjoy it, and he will learn from it, perhaps, much that has escaped him. It is moderate in price (\$1.20) and of a size that permits its being mailed for an additional 15 cents. The Truth Seeker Company will shortly place the work in its list of advertised books.

As the first person in the history of the county to receive a coat of tar and feathers, the citizens of Cuba, in Kansas, selected the Rev. Father Schmidt, a Catholic clergyman. Says the *City News* (Republican, Kan., Oct. 10):

"Father Schmidt of Cuba was the victim Tuesday night of a 'tar party.' It seems that he had been heard to make remarks for some time past that were considered unpatriotic, and when he refused to preach the funeral sermon for Ed. Hadachek, who died last week in the base



hospital at Ft. Riley, some of the citizens decided that his presence was not needed at this time in Cuba, so last night about 75 men and boys waited on him with tar. The tar was smeared on him good and proper, and he was put on a night train with a ticket to Clyde, and beat it. The conductor put him off at Clyde and it is stated that he found no friend to sympathize with him there. Perhaps he will head for Berlin, where every man of his beliefs belongs. This is the first time that tar was ever used on man in this county, and should be a lesson to all pro-Germans. There are a large number of Catholics at Cuba, but they are 100 per cent. Americans."

When a priest seems to need disciplining, a Catholic is as ready as another to assist. The persons accused of outrages against priests, nuns and the churches in Mexico were Catholics. When convents were emptied in Portugal, it was their former inmates who broke the windows. In the year 1891, in Snohomish, Washington (where we were at the time engaged in independent journalism), a priest named Francis Xavier Guay was tarred and feathered—probably the first and last case in the county. The men who applied the tar were Roman Catholics, and the feathers were supplied by Catholic mothers.

Christian Scientists find it worth while to purchase whole pages in the newspapers to voice their protest against the closing of churches to avoid spreading the influenza. An editorial article from the *Christian Science Monitor* is spread to seven columns of large type in these page advertisements. It is a canting lot of verbiage about "truth and love," as though religious truth were in any way a preventive of disease. The Bible is quoted as saying that "perfect love casteth out fear," which is a falsehood, since those who love most often fear most, and absence of love is evidenced by indifference. If the Bible teaches that perfect love casteth out fear, it also commands that men "fear God," its author. So that love, casting out fear, makes the keeping of that commandment impossible. And what other scripture bears on the point? This, according to the *Monitor*: "Ye shall know the truth and the truth shall make you free," and "If the truth will not free men from microbes, it will not free them from anything at all." The truth about influenza microbes, that they will not enter the mouth or nostrils through a medicated gauze mask, may free us from them; but no truth asserted by religion has that deterrent effect. Christian science is uniformly imbecile. It is recalled to us that after the Titanic disaster the *Christian Science Monitor* opposed a bill requiring adequate lifeboats on all ships, the editors arguing: "One would prefer to travel on a vessel without a single boat rather than on some other vessels which were loaded down with lifeboats, where the government of Mind was not understood." There may have been Eddyites in the days of the apostle who made allusion to "science falsely so called."

We cull from the *News* of Shreveport, Louisiana, a specimen of the evangelistic preaching reported as successful in that quarter. It is from a sermon by the Rev. Mr. Roney:

"The Infidels that are injuring the cause of Christ most in this city are not the blatant fools who boast, 'There is no God.' Ingersoll's tommy-rot never gave an intelligent man any trouble at all. He played the fool for \$1,500 per night, and occasionally some little idiotic fellow that has about enough brains to rattle in a flea shell runs after notoriety, and pays his own bills for playing the fool. But Bob Ingersoll's tom-foolery, and Infidel rot of that kind, isn't the thing that is injuring Christianity in this city. The infidelity of professed Christians and church members is the thing that hurts Christianity is suffering more from the man who believes in prayer meetings, but never attends, than it is from the man who ridicules prayer."

If the church can stand preaching like that, it is beyond the reach of any sort of "foolery." Something seems to be injuring the church nowadays; it may be Infidelity or indifference, or it may be the characterless evangelists. The churches in Shreveport can be in no very prosperous state when they accept the championship of a Pastor Roney, whose

blackguardism would keep a self-respecting believer in prayer-meetings from any gathering where that preacher might threaten to appear.

According to the statements of the Rev. Charles S. MacFarland, general secretary of the so-called Federal Council of Churches of Christ in America, the archbishop of Upsala, Sweden, under German inspiration, has issued a call for a church peace conference, in order to induce the churches of the world to unite in an endeavor to bring about peace between the warring nations. It seems like a hollow mockery to continue the thought of peace with the activities of an institution which is utterly unable to secure unity of belief and operation within its own borders. There are in America nearly 200 different Christian denominations, each one opposed doctrinally to all the rest, presenting to the world one of the most confused conditions of thought and lack of corporate unity known to the world at any previous period of its history. It is this baneful conglomerate that the German authorities hope to get interested in their ignoble cause. If the hope of peace extended no further than that demonstrated by the hopeless confusion shown by the theological differences of the multitudinous churches, the war would be interminable, the nations would be consumed in the length of the fight. The churches stand for confusion and contradiction, not for peace and unity.

The issue of race and religion came up in the examination of talesmen called to be jurors at the trial of Jeremiah A. O'Leary, former publisher of *Bull*, an alleged seditious magazine, who is attainted of treason and conspiracy and liable to the death penalty or imprisonment for life. O'Leary's counsel, Col. Thomas F. Felder, endeavored to question potential jurors about their religion, insisting that there was "a deep religious and racial element involved. The defense obviously preferred Irish Catholics, that they might be in sympathy with O'Leary in race and religion. The professional Irishmen and England haters, some of them occupying official, judicial and clerical offices, who were with O'Leary before the country entered the war, are not now making themselves conspicuous in his defense. His display of assurance in court, however, would indicate either that he is confident of acquittal or that his defense may be mental irresponsibility.

"Chicago Salvation Army leaders have been called to conference in New York to help determine how the \$5,000,000 raised in the recent drive can best be spent. The cry from overseas is for more Salvation Army lassies, and more doughnuts and coffee. And the question is how many lassies and doughnuts can be supplied with it."

—Daily Paper.

The Salvation Army has found a use for its organization. We don't know how much apiece the doughnuts will cost the public at home, but they will not cost the soldiers anything. We are still strong for assigning most of the sky-pilot work to the Salvationers. Any one of these doughnut-frying lassies can put on her bonnet and turn her sleeves down and double in preaching between batches of nut cakes. If she circulates the tambourine for an offertory that is between her and the doughboys.

In a letter to Chairman Chamberlain of the Senate Military Committee, opposing a bill by Senator Calder of New York proposing a cent-a-mile rate for soldiers and sailors on railroads, Acting Secretary Crowell wrote:

"While it is recognized that such legislation would be very acceptable to the officers and enlisted men of the army, it is felt that it would result in an increase of travel over our already much congested railroads incommensurate with any advantage gained."

This might pass without comment if no discrimination were shown. But we have an army of 175,000 ministers, to say nothing of uncounted

women in religious grab, to whom reduced rates are granted. The uniform of the nation should be as good a passport as the uniform of the church.

So many times has the saying "Eat, drink and be merry, for tomorrow we die," been put forward falsely as expressing the philosophy of Ingersoll that at last he is credited with being the author of it, whereas it is from the Bible. A correspondent writes to the *New York Sun* to know if Ingersoll is not the originator of the sentiment. The editor is obliged to reply that "Let us eat and drink, for tomorrow we shall die" is from Isaiah xxii, 13.

With the approval of Governor Burnquist, the Angelus, or daily minute of prayer, was adopted as an all-Minnesota observance about the middle of last month. If the course was pleasing to the deity, he chose a strange way of signifying his approval, for a big forest fire followed, destroying a dozen Minnesota lives, and \$100,000,000 worth of property.

#### THE LETTER BOX.

F. J. CRISTINE, Iowa.—Apologies are offered for emending your letter, but we trust its point may not be lost sight of.

M. M. RICKER, New Hampshire.—The credit to you for the paragraph on Astronomy and Ignorance was accidentally omitted.

S. ABRAHAMS, West Virginia.—There will not be enough letters written to the authorities to snow them under, but weighty ones like yours will exert the right sort of pressure.

S. F., Port Clinton, Ohio.—Were we a resident of Ohio we should certainly vote for the General as a duty to him and a compliment to yourself. But THE TRUTH SEEKER has adjourned politics.

C. F. H., Chicago.—We suspect the article you criticize got into the *Crucible* owing to careless censorship of manuscript. It is impossible that the abominable sentiments of Nietzsche can be approved by the editor.

A. A. SORENG, Wisconsin.—The church's reputation, as you point out, would warrant suspicion of its interference here. We are in favor of a discussion to bring out all of the facts, but as only one side can be heard we are obliged to drop it.

RICHARD BLANK, Maryland.—Your request takes the proper form. You have paid for all numbers of THE TRUTH SEEKER for 1918, and are entitled to them. The proceedings in the case seem childish; but the religious mind is always the child mind, actuated and controlled by fear and unreason.

OLIN J. ROSS, Ohio.—Your tribute to Dr. Kutchin was in one of the numbers withheld from dispatch. We have reprinted it. Thank you for your intercession in behalf of the paper. What do you think of the newspapers printing that pro-German stuff from Solf on their front pages and the President holding communication with the enemy!

EDMUND MARSHALL, Detroit, Mich.—All concerned strenuously deny that religion enters into the matter. Perhaps its control is unconscious, illustrating what Loeb calls animal tropism. Neither can we deny to them those instincts which induce involuntary actions tending to self-preservation. We do not wish to be pedantic, but we must say your letter is a humdinger.

E. S. MOSER, Editor Collegeville *Independent*, Pennsylvania.—An article from your paper was quoted in one of the numbers that did not see the light. The grip of the church will break sometime.

"Fear not that the tyrant shall live forever,

Nor the priest of the bloody faith.

They stand on the brink of the mighty river

Whose waves they have tainted with death.

And their swords and scepters I floating see,

Like wrecks on the surge of eternity."

ALTA M. DEAN, Ohio.—We all fear to turn loose our thoughts in the language which gives them most vigorous expression, and yet freedom of speech is necessary to social evolution. Said Herbert Spencer: "Whoever hesitates to utter that which he thinks the highest truth lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms part of this agency—is a unit in force, constituting, with other such units, the general power which works out social changes; and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may." The more units of opinion, the more force working to bring about the needed change. An explosion of opinion will not be out of character with these detonating and convulsive times.

## WHAT IS SECULARISM?

The Question Is Answered by the Answer to That Other Problem, "What Is Truth?"

BY FRANCIS S. MERLIN.

President New York Secular Society.

Like all systems of thought of recent birth, Secularism can trace its ancestry back almost to the dawn of history. To the student this is obvious, but to the man in the street it will be a new idea, yet a general application of it will enable him to explain many things that before looked like contradictions. Take as examples Socialism and Evolution. The average man believes and believes rightly that these two modern theories were born about sixty years ago in the fertile brains of Marx and Darwin. Yet when he attends a meeting of opponents of either of these two systems of thought he hears that Socialism is as old as history itself, and as proof there will be named the "Republic" of Plato, "The City of the Sun" of Campanella the "Utopia" of Sir Thomas More, and a host of other books in which men have told their dreams.

He hears the same thing about Evolution. His Sunday paper and his monthly magazine assure him that Darwin was the founder of evolution, and yet should he enter a church (a place where evolution is not a welcome guest) he will hear a priest proclaim that the great biologist is wearing borrowed plumes—that ages before his birth men had thought and wrote on Evolution as witnessed by the fact that even as far back as the days of Grecian splendor Thales, Pythagoras, Empedocles, Democritus, had all realized that this universe was in a state of flux and was continually evolving.<sup>1</sup> Of course the priest is right. Men guessed about Socialism and Evolution long before Marx and Darwin, and some of their guesses come very near the mark. They guessed because the conditions or problems that call for the explanation existed also in their day; and so long as a problem exists men endeavor to solve it.

The same thing holds true when applied to Secularism. Since the first priest danced in a delirium of religion and cried out that his god was the greatest one in the world, and that all his followers were specially protected—since that time some men more thoughtful than their brothers have stood aside and reasoned that the priest must be a liar,<sup>2</sup> and reasoned truthfully, because, instead of believing the priest they looked back and reviewed the history of their tribe and saw that despite the tribe's most humble and fervent worship of its god, it was subjected to the same conditions as the surrounding tribes who had no god or who believed in a different deity. Then as life became more complex and the priests increased in number and activity, the primitive Freethinkers must also have had their followers; but, unfortunately for progress, the priests with their systems of rewards and punishments had more to offer the unthinking tribe than the Freethinkers who had nothing but the truth and anyone who is at all acquainted with the history of the human race knows that the truth has very little chance of survival when left to the unthinking mass who pass their lives in ignorance and are always ready to grasp at anything which promises them some reward, seemingly oblivious to the truth of the matter under consideration.

The wheel of history spun round till the priests were carried to the top, where not being subject to the checks of rivals, they became so arrogant and made such excessive claims that their falsehoods were palpable to everyone. It was only a matter of time before the people woke up and repudiated their masters, who realizing that they had forfeited their kingship over man, decided to regain their positions by taking over the kingdom of his mind. They were successful, and today we are treated to the spectacle of a people earnestly striving for freedom on the economic or political field at the same time allowing themselves to be governed by the religious world. This is true not only of the conservative but also of some of the most

advanced rebels. Men to whom the name of king or czar is distasteful, and who would shed their last drop of blood in the cause of freedom, will bow down to a priest, minister or rabbi; and they will defend their religious institutions with the same valor with which they attack other forms of autocratic government. In proof of this I need only mention the Irish rebel or the Russian revolutionist, two classes of individuals who have distinguished themselves in the fight for the freedom of their bodies, but who still remain steeped in the bonds of ignorance on religious matters.

Affairs could not long continue in that condition. The problem was now clear, and, as Emerson ably puts it. "A problem stated is already half solved." The problem was stated and almost immediately the solution was found.

Studying the history of their species, men discovered that although man has continually begged the heavens for a sign, continually asked the gods for an answer, just as continually have the heavens made no sign and the gods given no answer. The Bible, a work of man's own hands, may speak of a pillar of cloud by day and a pillar of fire by night, but the night remains just as dark and the clouds give no sign during the day. Realizing this, and seeing that every step upwards has been made by man himself, thinkers have at last decided that it is time to take our eyes from the sky, and it is time to look around us on the earth. As Khayyam, the singer of Persia, says:

"And that inverted Bowl they call the sky,  
Whereunder crawling coop'd we live and die,  
Lift not your hands to *It* for help—for it  
As impotently moves as you or I."

This, then, is the birth of that great modern movement called Secularism. Not the mere negating of our opponent's beliefs, but the building up of our own POSITIVE systems of thought. I emphasize positive because our opponents very often make the charge that our whole philosophy is negative and therefore of no value.

Personally I am very little interested whether Secularism is positive or negative. I am concerned only in its truth. To me the negative pre-Christian golden rule, "Do not unto others as you would not that others should do unto you" is just as beautiful as the positive plagiarism of Jesus "Do unto others as you would they would do unto you." It possesses, in addition, the added charm of not being susceptible of such interpretation as to excuse institutions like the inquisition. The command to do unto other, no doubt led many worthy Torquemadas to see that certain Jews were saved because if conditions were reversed they would want those Jews to see that they were saved. At least that is the thought underlying the whole affair. Of course if they had to go through the necessary saving tortures they probably would change their minds about the whole thing. I am inclined to believe that the pre-Christian utterance could not be misused in this manner.

To return to the charge of Secularism being negative. The only basis for this accusation is the fact that a portion of our time is spent in attacking religion; and this in itself proves nothing.

The charge was once brought against Nietzsche that some of his books were more concerned with the thoughts of one of his opponents than with his own philosophy. He retorted: "I referred accordingly both in season and out of season in the previous works at which I was then working, to the arguments of that book, not to refute them—for what have I got to do with mere refutation?—but substituting, as is natural to a positive mind, for an improbable theory one which is more probable, and occasionally no doubt for one philosophic error another."<sup>3</sup>

Thus spake Nietzsche, and in this one respect he might have been speaking for Secularists. If we happen to refer frequently to some particular religion, or if we continually refer to religion in general, it is not because we are primarily interested in its tenets but because we want to substi-

tute for its errors a system which we believe to be its superior in everything, and which has the added distinction of being true.

J. M. Robertson, speaking of this change of negativism, says: "In the nature of the case, the believer has to do at least as much negation as his opponents; and if again we scan history in this connection we shall see cause to conclude that the temperamental tendency to negation—which is a form of variation like another—is abundantly common on the side of religious conservatism. Nowhere is there more habitual opposition to new ideas as such. At best the believer so called, rejects a given proposition or suggestion because it clashes with something he already believes. The new proposition, however, has often been reached by way not of preliminary negation of the belief in question, but of constructive explanation, undertaken to bring observed facts into theoretic harmony. Thus the innovator has only contingently put aside the old belief because it clashes with something he believes in a more vital way; and he has done this with circumspection, whereas his opponent too often repels him without a second thought. The phenomena of the rise of the Copernican astronomy, modern geology, and modern biology, all bear out this generalization."<sup>4</sup>

Here we have the cold reasoning of one who is admitted by friend and foe to be a great thinker, and I believe it will stand the test of time as well as it has stood the attacks of its critics. The case for Secularism as a positive philosophy might well be rested here, but in justice to our opponents let us hear what they have to say. Gladstone, one of the greatest opponents of Secularism, gives the following definition of our philosophy. After reviewing the Atheist, the Agnostic, etc., he says: "Then comes the Secularist. Him I understand to stop short of the three former schools in that he does not of necessity assert anything but the positive and exclusive claims of the purposes, the enjoyments, and the needs presented to us in the world of sight and experience. He does not require in principle even the universal suspense of Skepticism; but, putting the two worlds into two scales of value, he finds that the one weighs much, the other either nothing, or nothing that can be appreciated. At the utmost he is like a chemist, who, in a testing analysis, after putting into percentage all that he can measure, if he finds something behind so minute as to refuse any quantitative estimate, calls it by the name of trace."<sup>5</sup>

I quote Mr. Gladstone, not because I think his estimate of us is all that could be desired, but to show that a thoughtful student of our philosophy, even though he be an opponent, is constrained to admit that the philosophy of Secularism is a positive one. The great English statesman quickly recognized that whatever Secularism is, at least it is not negative.

Sir E. B. Tylor says: "In Secularism the feeling and imagination, which in the religious world are bound to theological belief, have to attach themselves to a positive natural philosophy."<sup>6</sup> Here is the crux of the matter. In religion man has to bind himself to some belief, but in Secularism he of necessity will attach himself to some *positive* natural science or philosophy.

I have presented witnesses enough to show that among the students of the world Secularism is admitted to be a positive philosophy, and I close this point with a few quotations from men whose claim to fame has been made by their brilliant battling for the cause of Freethought. First comes George Jacob Holyoake, who has been called the "Father of Secularism." He says: "Secularism means the moral duty of man deduced from considerations which pertain to this life alone. Secularism purposes to regulate human affairs by considerations purely human."<sup>7</sup> Here is a short concise definition of our aims by one of our great leaders, and of course there is not a negation in the sentence.

"Dr. Inman said he thought it impossible for an iconoclast to tear down prevalent beliefs without,

in the nature of things, furnishing something in their place,"\* and I think it was Charles Bradlaugh who said "All destruction contains the germ of construction"; and the same great Republican, speaking of the disbelief in a God, says: "Properly understood, Atheism is no mere disbelief: is in no wise a cold, barren negative; it is, on the contrary, a hearty fruitful affirmation of all truth, and involves the positive assertion of action of highest humanity."<sup>9</sup>

I believe that the witnesses I have brought forward both Secularists and anti-Secularists, have given sufficient proof that the philosophy of Secularism is as positive as any other system of thought; and at the same time I make the reservation that being positive in itself mean nothing unless backed up by other considerations which will now have to be discussed. I have mentioned that Secularism possesses the added distinction of being true. Of course this statement will not be accepted by opponents of Secularism, and I do not want to be misunderstood. When I say that Secularism is true I am well aware that truth is only relative and any attempt to arrive at it must always be limited. Let us then adopt some definition of truth and using that as a standard we can see if Secularism conforms to it more completely than any other system of thought.

In a work of this kind, where we are trying to be scientific in our methods, we shall naturally have to dispense with the definition of truth given by Jesus. When asked, "What is the truth?" he replied: "I am the way, the truth and the light." He may be the truth and he may not, but his unsupported statement does not satisfy the mind, and so we are compelled to go to other sources for a better definition.

"Truth," says G. H. Lewes, "is the correspondence between the order of ideas and the order of phenomena, so that the one is a reflection of the other—the movement of Thought following the movement of Things."<sup>10</sup> This is a definition arrived at by a materialist who was endeavoring to find a definition pleasing to all parties; and if we look on the opposite side and take Hegel, the idealist, we find he agrees with Lewes when he says: "In common life we call truth the agreement between an object and our conception of an object."<sup>11</sup> Evidently, then, both schools can be brought to an agreement on this vital topic; and so as a working definition I will use Sir W. Hamilton's: "All admit that by truth is understood a harmony, an agreement, a correspondence between our thought and that which we think about."<sup>12</sup>

Now let us apply this definition as a test to any form of religion and to Secularism. For obvious reasons we will use Christianity as our example,<sup>13</sup> and the reader will readily see that the teachings of Christ as a representative of religions in general, are just as false as any other set of doctrines.

One of the fundamental necessary tenets of Christianity is the doctrine of free will. No representative body of Christians exist today who do not believe in it, and yet no doctrine is so palpably ridiculous. Accepting the premise that there is a God, an all-seeing, all-powerful heavenly father, it ought to be patent to anyone that with such an overseer free will is an impossibility. Yet because of the necessity of the doctrine to their religion, Christians are loath to part with the belief; and despite the evidence of their reason they still retain it among their most prized possessions. As Buckle puts it, "The doctrine of providential interference is bound up with that of predestination, because the deity, foreseeing all things, must have foreseen his own intention to interfere. To deny this foresight, is to limit the omniscience of God."<sup>14</sup> This is final and should convince any Christian how contradictory are his beliefs; but even though his own Bible<sup>15</sup> be called upon as an additional witness, he will still rely on tradition because, after all, that is what his religion is. However we shall have to be patient and

as briefly and plainly as possible go over the whole case.

(Concluded next week.)

<sup>1</sup>To the reader interested in the theories of evolution prior to Darwin I recommend the reading of Edward Clodd's "Pioneers of Evolution."

<sup>2</sup>See J. M. Robertson's "Short History of Freethought," Vol. I.

<sup>3</sup>"The Genealogy of Morals," p. 6. F. Nietzsche. (Trans. by H. B. Samuel.)

<sup>4</sup>Robertson's "Short History of Freethought," 2d Ed., Vol. I, p. 17.

<sup>5</sup>Quoted in "Religious Systems of the World," p. 794, from *Contemporary Review*, June, 1876.

<sup>6</sup>"Primitive Culture," II, p. 407. By Sir E. B. Tylor.

<sup>7</sup>"Religious Systems of the World," p. 795.

<sup>8</sup>"The Church and Freethought," Franklin Steiner, p. 14.

<sup>9</sup>"A Plea for Atheism," Charles Bradlaugh, p. 4.

<sup>10</sup>"Science and Speculation" by G. H. Lewes, p. 14.

<sup>11</sup>"Logic," Hegel, p. 43. (Trans. Wallace.)

<sup>12</sup>"Logic," Sir William Hamilton. XXVII.

<sup>13</sup>I select Christianity, not because Secularism is more opposed to it than to any other religion, but because it is the system most in use where this treatise is likely to be read.

<sup>14</sup>Buckle's "History of Civilization," Vol. I, p. 14.

<sup>15</sup>New Testament. Romans, xii, 8.

### 20th Century Troglodytes.

The First Methodist Church of Fresno, California, recently passed a resolution deploring the fact that the District Fair Association had continued the fair over on Sunday. The resolution stated that the action of the association was reprehensibly violative of the holy Sabbath.

It is difficult for those who have struck from their minds the shackles of religious superstition to have any patience with these medieval protests on the part of the clergy, and the equally inane laity, against Sunday labor. Not only are such protests essentially hypocritical, but they advertise an appalling state of mental deficiency.

These pious gentlemen shed oceans of tears and make every city and hamlet reverberate with their religious groans whenever anything but the business of cramming an effete theology down the throats of people is performed on their sacred Sunday. They forget—or at least do not wish to remember—that meals have to be prepared on Sunday as on any other day, that floors must be swept, that beds must be made, that many men must labor to furnish the electricity in the lights for their Sunday evening services.

The clergy vigorously protest when the Fair Association continues the fair on Sunday in order to allow many who were disappointed by the rain-storm earlier in the week to see the exhibits. This was indeed a heinous crime. But these same clergymen eagerly peruse the Sunday morning paper. They often ride to church in the street car. They do not object to boarding trains which will take them to outside towns where they may deliver diatribes against Sunday labor and worldly amusements on the Sabbath. They never fail to accept an invitation to a Sunday dinner with some friend whose wife has slaved for hours to perfect the repast for the parson's palate.

If the clergy were at all consistent, they would boycott Sunday morning papers and milk. They would agitate for a complete industrial paralysis the world over—industry to be supplanted for twenty-four hours by a universal coma, during which mankind would do nothing but sit, motionless, fasting, perhaps with open Bibles on their laps, at which they gaze steadfastly until the gong announcing Monday morning!

The argument may appear fanciful, but it is equally as sensible as the resolution of protest by the Methodist Association and congregation. If these pious folk object to the opening of the fair on Sunday, the reason that all workers should rest on that day so that they might be more fit for the following week's work, they might have taken a position containing a modicum of reason and common sense. But to object to the procedure purely because it constitutes an irreverent spirit

toward their holy Sabbath, is one of the stupendously roaring jokes of the day.

It is the universal prevalence of such absurdities as this fatuous apotheosis of Sunday in the Christian church that is rapidly alienating the intelligent portion of the working classes. For an organization at this period of history to base its sanction or condemnation of social and individual actions on statements in the Bible—a book that is thoroughly discredited as a criterion of conduct for any civilized people by all advanced scholars—is to confess its moral, intellectual and sociological bankruptcy.

The Christian theology, the Christian morality, the Christian sociology—all are hopelessly out of touch with the realities of modern life. The workers of the world are beginning to recognize in the Christian church with its ancient mummeries, its absurd prayers, its archaic morality, and its offensive dogmatism, only a Colossal Chloroforming Machine which stupefies them, while Crowned Robbers rifle their pockets. ALANSON SESSIONS. Fresno, Cal.

### Dickens's Religious Views.

Dickens is one of the most popular novelists, but few people are aware that the great writer was a heretic. He had a very strong aversion from dogma, and described himself as "morally wide asunder from Rome," while of Puritanism he was an uncompromising opponent. Even in the "Pickwick Papers," the most light-hearted and irresponsible of his books, he lashes religious hypocrisy with the zest of a Moliere.

For some years Dickens attended a Unitarian church, which many pious folks usually regard as being outside the pale of orthodoxy. Indeed, a witty Anglican divine once described Unitarianism as "a feather bed to catch a falling Christian." Even in the Unitarian fold Dickens was very broad-minded. Of mission work he was impressed unfavorably, as evidenced by his writing:

"So Exeter Hall holds us in mortal submission to missionaries, who (Livingstone always excepted) are perfect nuisances, and leave every place worse than they found it."

When that stalwart Rationalist, Robert Morrell, founded the National Sunday League, Dickens was heartily in favor of the movement. He not only helped the League with money, but also gave readings for its benefit. An amusing instance of the great novelist's playfulness with regard to religion was his naming a dummy book in his library "Evidence of Christianity, by Henry the Eighth." That keen critic, Matthew Arnold, noticed the strong strain of Rationalism in Dickens's writings, and in his "Friendship's Garland" he pictured himself taking his foreign friend, Arminius, to the House of Commons to hear Sir William Harcourt "develop a system of unsectarian religion from the life of Mr. Pickwick."—*Literary Guide, London.*

### The Friars' Return.

Bishop Burt of the M. E. church, after a personal visit to the Philippines published in the leading paper of that church, that—

"We had opportunity of speaking with men of various callings and professions—Filipinos and Americans—and nearly all confessed that the friars were coming back into possession and power."

Undoubtedly. You see, the government of the United States paid them about seven millions of dollars for them to get out of the Philippines.

And they did get out. But no millions were paid expressly to keep them out. And there was no promise nor bargain that they would not go back; and so, back they go as soon as possible. And the millions paid to them to get out, is all clear gain.

Bishop Burt further says: "We do not hesitate to say that China is better off with her Confucius and Buddha than the Philippine Islands with the friars."

And there can not be any fair doubt of that, either. —*American Sentinel.*

### Jim Bludso in Demand.

George Scott (15 Old Street, Girvan, Ayrshire), who has been an appreciative reader of the *Literary Guide* for sixteen years, is desirous of procuring a copy of a poem entitled "The Wreck of the Prairie Bell," written, he thinks, by an American named Colonel Hayes. Can any of our readers help him?—*Literary Guide.*

An optimist is a person who fools himself into believing that something is so when it is not so.

# THE TRUTH SEEKER

**Subscription Rates.**  
 Single subscription in advance . . . \$3.50  
 Two new subscribers . . . . . 6.00  
 One subscription two years in advance . . . . . 6.00  
 One advance subscription and one new subscriber, in one remittance . . . 6.00  
 To subscribers in Canada, \$4.00 per year. To other foreign countries, \$4.50 per year.  
 Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

### (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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### SECULAR ITALY.

From F. J. Christine, Arizona.

To the Editor of The Truth Seeker:

On several occasions I have noticed from our contributing editor, Mr. Washburn, exaggerations of Italian conditions under an imaginary yoke of king or pope. Believing that our friend lacks information, I beg to say that there are more liberties in Italy in a month than in the United States in a year; and I speak from experience. To decry Italian freedom . . . is, I think, out of place.

America has nothing to offer to the Italian but money; he comes here, works for it, and goes home, often disgusted at the small per cent. he was given from what he produced. Some become partially Americanized and remain, either because of a financial betterment or because they failed to achieve the same and hate to show it back home.

I was born in Italy and came to America twenty-six years ago, at the age of 22; I am a citizen of this country and I may stick to it for the balance of my life. I am also an Atheist, made in Italy, a reader and a subscriber to THE TRUTH SEEKER for the last twenty-three years. Politically I am with the labor class, having always observed plenty of help on the other side.

I always found that an institution, be it religious or anything else, becomes dangerous only when its maintenance is forced on the individual. I was surprised years ago that a Socialist, anarchist or Infidel was prohibited in the United States from speaking in public, for I had listened to many such speakers in Italy, and, as a soldier, applauded them just the same.

Italy has a king and a pope, but it has only one government and not forty-nine; therefore has no lynchings, Latimers, Trinidads, Bisbees, etc. I have a newspaper (*L'Avanti*) printed in Italy and mailed here, and if that poor editor were on this side he would have to find another occupation.

. . . The Italian congress has its Debates and Haywoods, but the soldiers are still doing their best and the king is generally with them. Should the Italians ever elect their first citizen the present constitution would not suffer much from the change, and my opinion is that the man could well be chosen from the house of Savoia.

The Italian government protects the pope by the same standard as other citizens. It is not married nor prostituted to any church. It is exemplarily secular. Italian priests are at the front like other men. The pope's position is exalted by the outside world; he is a good drawing card—a revenue to the city of Roma and incidentally to other towns. If it was not for the fuss that outsiders make over him the Italians would forget they have a pope, and many were surprised when Mr. Wilson answered his peace proposals as if he (the pope) were somebody's representative. What property the Catholic church had was sold at auction; the churches became the property of the government, together with all the works of art, for the people to use. A Catholic church may be changed into a Protestant or into an armory without the pope's O.K. The pope was legislated a salary, which he never accepted; also the priests up to that date were given an allowance by the government. Convents were turned to public use as fast as the old nuns died out, no new ones being recognized. I never heard of going to law to get a woman out of a convent, when she wanted to get out, as it was necessary to do in the state of Illinois a few years ago.

Civil marriage is the legal union in Italy. Church marriage and concubinage are the same there, and while this union is not considered criminal, the offspring are deprived of some civil rights. The present king of Italy drove to the city hall of Rome and the mayor, not the pope, married him

to his present wife, and no crowns were in evidence.

Births must be registered at the mayor's office, also deaths. Parish records have no legal standing.

A certain amount of schooling is compulsory, and while private schools are allowed, the government has supervision of them and a government agent uses the right to enter any institution where minors are kept at any time. (Let our school superintendent assume the same right if he dare.) No private institution issues certificates, but these pupils join the public school children before the one government and commission to compete for them. I have been there.

No religion is taught in the public schools and books are kept free from any reference to it. One of my teachers was expelled for teaching the Lord's Prayer, after being reprimanded.

When the young man is 19, he is examined for the army or navy, and no job on the theological scale constitutes a ground for exemption. The soldier gets three days at Easter time for his religious practices, and for these three days, the wine shops and the red-light districts always enlarge their accommodations. The Italian government allowed these districts, and does yet, within easy reach of the soldier. Also many soldiers availed themselves of the opportunity and went to church, but no officer ever inquired or cared where the soldier went.

A chaplain is an unknown parasite in the Italian army. I have attended many military funerals, but I never saw a priest or a cross or heard a prayer with the Italian flag looking on. I have also witnessed a military funeral where religious ceremonies were requested. The casket was taken into the church, but the orders from headquarters were for the guard and flag to wait outside. Will some one point out when the king or the government ever prayed or ordered prayer for victory during this or any other war? They rely on themselves, on their soldiers, and their guns.

Sunday legislation, fanatical dry laws, capital punishment, tax exemptions, clerical rates, are not to be found there.

The Red Cross is a government institution, and free from any clerical meddling, for it assumes that a soldier who dies for his country has no need of a ticket to purgatory, and if he is not worthy of heaven, he will be man enough to go to hell.

France did a few years ago what Italy had to do in the 70s, and the Jesuits who were expelled from that republic went to other countries. A few went back to Italy, but only long enough to be reminded that the exclusion law had not been repealed and straight to Chicago they came.

I am far from pointing Italy as the best government possible, for I never found the ideal yet; and being an American citizen, it ill becomes one to make comparisons to bring out some of our own faults. Still, we must admit that the sun of liberty does not rise in New York and set in San Francisco.

### A PROTEST.

From C. F. Hunt, Chicago.

To the Editor of The Truth Seeker:

An article headed "Nietzsche" in the *Crucible* (Seattle, Wash., Oct. 5) is a disgrace to the liberal press. It is not only pro-German, it is pro-beastliness, pro-child murder, pro-rape, and pro-horror.

Here are some of the gems; they might well be credited to Germany's bloodthirsty preachers:

"The war is one of the finest things that ever happened. Combativeness is the salvific man. Victory is the real thing. . . . not mean material profit . . . meat, houses and lands, money . . . by posterity?"

Consider millions of starved and badly-born children of Europe. What will their children be? No one but a blithering idiot will say this war will benefit posterity. How does war "mean profit, bread, houses, lands," except that the producers

of wealth are robbed by the victors? Does the *Crucible* stand for robbery?

How is destruction the "finest thing"? I suppose "finest" means the best for the human race. What is good, if not the things that promote human welfare? Thus we are to believe that whatever destroys the race is best for it. Fires have just destroyed 1,000 people in the northwest. Volcanolava has burned thousands. Cyclones, accidents, etc., destroy people, hence are good for people. What is this but driving rot?

Wars do not result in survival of the fittest. The dwarf may kill the giant. Brutes outrage and kill women and children who may be the fittest in every conceivable way.

"Nietzsche's philosophy should be adopted in England and America . . . is it not Darwinism robed in garments of hope and splendor?"

We say Germany has gone crazy and is running amuck. Here is all their insanity offered to the rations who are trying to confine the insane monster. What is the *Crucible's* object; to sell a few books for profit? More likely the *Crucible* is betrayed by religious fakirs who wish to show, in liberal papers, what beastliness Freethought leads to. We should hasten to repudiate such vile slush. But it somehow passes the censor, who is so anxious to hold up purely secular papers. I have believed in free speech, but would not weep if the writer of such stuff were given a term on bread and water.

While this one crazy *Crucible* writer is teaching that a blowing up of a thousand babies is the "finest thing" for the human race, and the babes, other writers talk about Social Reform (which must be useless if war is the real savior) and tell that the best reformers are unbelievers.

### CHURCH IN POLITICS.

From Allen Steven Chicago.

To the Editor of The Truth Seeker:

Your paper is the best periodical I have seen, truthfully exposing the various fanatical creeds of the times. These superstitious beliefs run our country, although 68 per cent. of the people are non-churchgoers. Here we have 32 per cent. of the people occupying practically all offices. One creed is just as absurd and dangerous as another. They are all afflicted with intolerance. They all dodge the payment of just taxes, thus exempting over one billion dollars' worth of property in various forms. All this real estate they hold is not even 25 per cent. efficient to practical buildings, rest-rooms, libraries, schools, hospitals, alms-houses, relief-stations or even agriculture. Like a big dog with a bone, they growl and hang on to all this idle land and property. Fanaticism and brains do not go together, hence this criminal waste of possible resources. The honest toiler and producer must earn enough by the sweat of his or her brow to pay the taxes these religionists dodge. Superannuated clergy demand support in idleness. We have Christian brands, Old Testament brands, Dowieites, Sun Worshipers, Mormons, Unitarians, Adventists, Spiritualists, Scientists, Arthur Secites and what not. They all hate a Free-thinker, because he cannot be mentally exploited and because he exposes these parasites to the multitude. They hate Voltaire, Paine and Ingersoll because they dared to expose superstitious beliefs. Each age produces a handful of geniuses and great men. The rest of the crowd are as common as mud. The clergy know they have a mighty poor excuse for their existence. Every day, we see that the only religion is the religion of service, of a helping hand and not propaganda. When Billy Sunday secures one weak-minded church member, he drives ten out, so let him rave on. Empty pews are everywhere and salary-less ministers whine for their pay. These non-producers refuse to shoulder a rifle, refuse taxes, refuse honest work, yet they have the gall to sit in judgment over us and send us to hell, while they tell us they are going to paradise. Hysterical women, infants, children and diseased-brained or helpless men listen to these fourflushers, giving them

the political power they possess. Their doctrines of "help those who are weak," "forgive your enemies" and "turn the other cheek" have left America absolutely unprepared for this terrible war.

THE "HIGHER LAW." From Louis Goodman, Washington, D. C.

To the Editor of The Truth Seeker: I should like to relate a little incident which recently happened in Washington, illustrating the religious mind.

I knew immediately he was trying to sell me whiskey, and said: "You know very well it is in violation of the law to sell this stuff to men in uniform."

"I am not doing any wrong. This is only a man-made law and there cannot be any wrong done, for the only time I do wrong is when I sin against heaven."

"I cannot be punished, for I am doing no wrong. Does not the Bible say that Jesus drank wine?"

Here, of course, he falsely intimated that because Jesus drank wine he can drink any alcoholic beverage even if it be against the law of the land.

After walking a block my friend suggested that we get a policeman and have this man arrested. We walked back, watched the man and looked about for an officer.

This is the type of creature that so flagrantly disregards the law on the ground that he recognizes not man-made law but the law of the Bible.

GIVE CREDIT TO THE ALLIES. From William Mason, Rhode Island.

To the Editor of The Truth Seeker: The United States is not alone winning this war. Even with the giant strides we have made of late our participation is not yet as great as that of France or Great Britain.

are with our help at last winning the war. We have an international reputation for boasting. Let us try to live it down.

MR. NETTLE'S DONATION. From Libby Culbertson Macdonald, Secretary-Treasurer Boston Rationalist Society.

To the Editor of The Truth Seeker: Alfred Nettle, Chairman of the Press Committee of the Boston Rationalist Society, determined to be fashionable if he must be ill, is laid up with appendicitis in the Providence, Rhode Island, Hospital.

He wants to know where that \$5 comes in that he sent to keep the good ship TRUTH SEEKER afloat. And you know yourself, Mr. Editor, that \$5 is not to be "sneezed at," and will go a long ways toward "winning the war" not against the "Beast of Berlin" but against as formidable a one, that of Superstition.

Nettle says that the publication of that \$5 will inspire others to give up that much for the cause. So be it.

It sometimes happens that a commercial traveler like Nettle can give a good business tip even to big-brained editors. "Nuff sed."

[We ought to have published Mr. Nettle's donation, for which we sincerely thank him; but somewhere between the book-keeper and the editor his letter was overlaid. Indeed a \$5 gift or donation is not to be sneezed at. It ought to be acknowledged, as this one now is, with praise for the donor.—Ed. T. S.]

THE PARSONS. From F. Schill, Jr., M.D., Pennsylvania.

To the Editor of The Truth Seeker: I dare say you have seen the Literary Digest of August 31, 1918, especially page 17, with the caption: "The Laborer is Worthy of his Hire." Everyone is aware of the Digest's religious bias—its list of publication is sufficient for that—and we could overlook its frantic appeals for Belgian aid "In God's Name," though it never was clear to me why God neglected to look after the authors of poor Belgium's misery and expect to take credit for what mere man has done.

THE ARBITRATOR

A magazine for the free discussion of social, moral and religious questions. Both sides are given an equal opportunity to describe the ethical side of practical living.

CONSTIPATION

Cured Without Drugs. Our new book fully explains more than a dozen ways to cure constipation, not the use of drugs. Don't think you're "something like it" or "just as good" until you read our new reader says "it beats all." One of the best today. It's free.

BIBLE TEMPERANCE.—By E. C. Walker. Proving that liquor drinking is commended, defended, and enjoined by the Bible, and giving close references to the chapters and verses. Price 10 cents.

BOOKS FOR SALE BY THE TRUTH SEEKER CO.

62 Vesey Street, New York City. Send for catalog for complete description

- A Few Reasons for Doubting the Inspiration of the Bible. R. G. Ingersoll. \$ 1.00
Age of Reason. Paine. Paper, 15c.; cloth .50
Ancient Society. Morgan. 1.75
An Hour with the Devil. D. M. Bennett. 1.10
Answers to Christian Questions. D. M. Bennett. .25
Answers to the Jesuits. Ernst Haeckel. .25
Anthropology. E. B. Tylor. 2.25
Antichrist. E. Renan. Paper, 50c.; cloth, 1.00
A Plea for the New Woman. May Collins. 1.10
Apocryphal New Testament. .125
Apocryphal Old Testament. Cloth, \$1.00; leather, 2.00
Astronomy with the Naked Eye. G. P. Serviss. 1.50
Atlantis; the Antediluvian World. I. Donnelly. 2.25
Bankruptcy of Religion. Jos. McCabe. 2.50
Behind the Scenes with the Mediums. D. P. Abbott. 1.50
Belief in God and Immortality. J. H. Leuba. 2.00
Belief in Personal Immortality. E. S. P. Haynes. .75
Bible, The. J. E. Remsburg. 1.25
Bible Comically Illustrated. Boards, \$2.00; cloth, 2.50
Bible God. Mrs. M. M. Turner. .25
Bible Myths, and Their Parallels in Other Religions. Doane. 2.00
Bible Temperance. E. C. Walker. .10
Breath of Life. John Burroughs. 1.45
Candid History of the Jesuits. Jos. McCabe. 3.75
Candle from Under the Bushel. Paper, 50c.; cloth, 1.00
Canon of the Bible. Davidson. Paper, 50c.; cloth, 1.00
Censorship of the Church of Rome. G. H. Putnam. 2 vols. 5.50
Christ, The. J. E. Remsburg. 1.25
Christian Hell. H. P. Bonner. Paper, \$3.00; cloth, .50
Christian Mythology. B. Leatherbee. .75
Christian Science. Mark Twain. 1.90
Christianity and Civilization. C. T. Gorham. .50
Churches and Modern Thought. P. Vivian. Paper, 55c.; cloth, 1.00
Common Sense. Thos. Paine. .15
Cosmos. A. von Humboldt. 3.50
Creeds not for Secularists. Wm. Birney. .10
Crimes of Preachers. Tenth edition. .35
Crisis. Thos. Paine. Paper, 25c.; cloth, .50
Data of Ethics. Herbert Spencer. 1.00
Delity Analyzed. J. R. Kelso. 1.00
Descent of Man. Chas. Darwin. 1.00
Design Argument Fallacies. .15
Double Doctrine of the Church of Rome. Von Zedwitz. .60
Diseases of Personality. T. Ribot. Paper, 50c.; cloth, .75
Diseases of the Will. T. Ribot. Paper, 50c.; cloth, .75
Dynamic Theory of Life and Mind. J. E. Alexander. 2.75
Eccle Diabolus: Jehovah and Devil Worship Identical. .25
Economic Equities. J. K. Ingalls. .35
Education. Herbert Spencer. 1.00
Encyclopedia Biblica. 7.00
End of the World. W. Meyers. .50
Essay on Miracles. David Hume. .15
Eternity. Ernst Haeckel. 1.25
Evolution of Idea of God. Grant Allen. Paper, 50c.; cloth, .75
Evolution of Man. W. Boelsche. .50
Examination of the Prophecies. Thos. Paine. .15
Exemption of Churches. Jan. F. Morton, Jr. .25
Existence of God. Jos. McCabe. .50
Extract from Adam's Diary. Mark Twain 1.00
Extract from Eve's Diary. Mark Twain 1.00
Extract from Capt. Stormfield's Visit to Heaven. Mark Twain. 1.00
Faith or Fact. H. M. Taber. 1.10
False Claims of the Church. J. E. Remsburg. .10
Father Tom and the Pope. Paper, 25c.; cloth, .50
Few Days in Athens. Frances Wright. .75
First Principles. Herbert Spencer. 1.00
Fifty Years in the Church of Rome. Father Chiquy. 2.50
Force and Matter. Buchner. 1.00
Four Gospels. Mrs. M. M. Ricker. 1.00
Four Hundred Years of Freethought. S. P. Putnam. 5.00
Fragments of Science. John Tyndall. 1.00
Freethinker's Catechism. E. Montell. .35
Freethought Badge Pin. Rolled gold, \$1.00; solid gold, 2.50
Germs of Mind in Plants. R. H. France. .50
God and My Neighbor. Blatchford. 1.00
Good Without God. R. C. Adams. .25
Great Ingersoll Controversy. The famous Christmas Sermon. .35
Half Hours with Celebrated Freethinkers. .75
Hand of God. Grant Allen. .30
History of Christianity. Edward Gibbon. 2.30
History of the First Council of Nice. Paper, 50c.; cloth, .75
History of Creation. Ernst Haeckel. 3 vols. 5.50
History of the Devil. Paul Carus. 6.00
History of European Morals. Lecky. .60
History of Conflict Between Religion and Science. Draper. 1.35
History of Freedom of Thought. Bury. .65
History of Intellectual Development of Europe. Draper. 3.50
History of Rise and Spirit of Rationalism in Europe. Lecky. .60
Human, All too Human. Nietzsche. .50
Huxley's Collected Essays. Nine vols. ea. 1.25
I Am not Afraid, Are You? Mrs. M. M. Ricker. 1.65
I Don't Know, Do You? Mrs. M. M. Ricker. 1.75
Infidel Death Beds. G. W. Foote. .25
Influence of the Church on Marriage and Divorce. McCabe. 1.75
Ingersoll As He Is. Paper, 25c.; cloth, .75
Ingersoll Birthday Book. 1.65
INGERSOLL PAMPHLETS. Paper Covers.
About the Holy Bible. .25
Abraham Lincoln. .25
Blasphemy. .25
Christian Religion. .25
Controversy and Christmas Sermon. .25
Crimes Against Criminals. .15
Devil. .25
Essays and Criticisms. .25
Field-Ingersoll Discussion. .25
Foundations of Faith. .25
Ghosts. .25
Gods. .25
Heretics and Heresies. .25
How to Reform Mankind. .25
Ingersoll As He Is. .25
Ingersoll-Gladstone Controversy. .25
Is Suicide a Sin? .25
Lay Sermon on the Labor Question. .10
Liberty in Literature. .50
Liberty of Man, Woman and Child. Portrait. .25
Myth and Miracle. .25
Orthodoxy. .25
Thomas Paine. .25

- Rome or Reason. .25
Shakespeare. Portrait. .25
Some Mistakes of Moses. .40
Some Reasons Why. .25
Thanksgiving Sermon. .25
Vindication of Thomas Paine. .15
Voltaire. Portrait. .25
What Is Religion? And Other Essays. .25
What Must We Do to Be Saved? .25
Which Way? A Lecture. .25
Why I Am an Agnostic. .25
In Humanity's Name. Franklin Steiner. .25
Is the God of Israel the True God? I. W. Groh. .15
Kingdom of Man. E. R. Lankester. .20
Koran. 1.00
Last Words on Evolution. Ernst Haeckel. .75
Law of Biogenesis. J. Howard Moore. .50
Lay Sermon on the Labor Question. Ingersoll. .10
Lest We Forget. Ella W. Wilcox. .10
Letters to His Holiness. A. Modernist. 1.25
Liberty in Literature. R. G. Ingersoll. .50
Life and Death. E. Teichman. .50
Life of Jesus. E. Renan. 1.00
Life of Paine. M. D. Conway. 2.75
Light Bearer of Liberty. J. W. Scholl. .50
Light of Day. John Burroughs. 1.45
Lunarian Professor. J. B. Alexander. 1.00
Making of Religion. And. Lang. 2.25
Making of the World. W. Meyer. .50
Man in the Past, Present and Future. Biegner. 1.10
Man's Place in Nature. Huxley. Paper, 30c.; cloth, .60
Maria Monk. .50
Martyrdom of Man. Reade. 1.00
Middle Ages Revisited. Del Mar. 3.00
Miracles of Jesus. Washburn. .15
Moral Casuality of Liguori. .15
Mysterious Stranger. Mark Twain. 2.25
Myth and Legend in the Bible. Snowden. 1.50
New Testament Comically Illustrated. Boards, \$1.00; cloth, 1.50
Old Testament. Edwards. .50
Old Testament Legends. F. J. Gould. .75
Old Testament Stories Comically Illustrated. Boards, \$1.00; cloth, 1.50
Oration on Voltaire. Victor Hugo. .10
Open Letter to Jesus Christ. D. M. Bennett. .10
Order of Creation. Huxley and Gladstone. .25
Origin and Evolution of Life. Osborn. 3.50
Origin of the Family. F. Engels. .50
Origin of Species. Darwin. 1.00
Paine's Complete Works. 4 vols. 6.50
Paine's Religious and Political Works. 2 vols. 3.00
Paine's Theological Works. 1.10
Paine, the Apostle of Liberty. Remsburg. .50
Peculiar Irishman. A novel. .50
Physical Basis of Mind and Morals. Finch. 1.00
Pith of Astronomy. S. D. Bayne. 1.00
Pocket Theology. Voltaire. .25
Popes and Their Church. Jos. McCabe. 2.50
Pre-Historic Nations. Baldwin. 2.20
Priestly Celibacy Exposed. G. Townsend. .15
Priest in Absolution. .15
Priest, Woman and the Confessional. Chiquy. 1.10
Prose Poems and Selections. Ingersoll. Boards \$2.00; cloth, 3.50
Psychology of Reasoning. Binet. Paper, 30c.; cloth, .75
Pulpit, Pew and Cradle. H. H. Gardener. .10
Rays of Reason. W. D. Hibbard. .10
Real Blasphemers. J. R. Kelso. .25
Reasons for Unbelief. Viardot. .50
Reason Why. A novel. E. Russell. .50
Religion and Civilization. W. Hirsch, M.D. 2.50
Religion and the Bible. F. D. Cummings. Paper, 50c.; cloth, 1.00
Religion and Other Essays. Schopenhauer. .25
Religious Revolution of Today. Shotwell. 1.25
Resurrection of Jesus. W. S. Bell. .15
Riddle of the Universe. Ernst Haeckel. 1.65
Rights of Man. Thos. Paine. Paper, 25c.; cloth, .50
Round the Year with the Stars. Serviss. 1.25
Rubiyat of Omar Khayyam. .10
Ruins of Empires. Volney. 1.00
Sabbath, The. M. Farrington. .10
Savage Survivals. J. H. Moore. 1.00
Secret Instructions of the Jesuits. .15
Self-Contradictions of the Bible. .15
Service of Man. J. C. Morrison. .30
Short History of the Inquisition. Illustrated. 2.00
Short History of Science. Sedgwick and Tyler. 2.75
Sinal and Olympus. .50
Sister Lucy and Her Awful Disclosures. .10
ix Historic Americans. J. E. Remsburg. 1.25
Soul and Its Bearings. J. B. Alexander. 1.00
Story of Creation. E. Clodd. .30
Story of Alchemy. M. M. Pattison Muir. .65
Story of Animal Life. E. Lindsay. .65
Story of the Art of Building. P. L. Waterhouse. .65
Story of the Art of Music. F. J. Crowest. .65
Story of Books. G. B. Rawlins. .65
Story of the British Race. John Munro. .65
Story of the Earth's Atmosphere. D. Archibald. .65
Story of the Eclipse. G. F. Chambers. .65
Story of Electricity. J. Munro. .65
Story of the Living Machine. H. W. Conn. .65
Story of a Piece of Coal. E. A. Martin. .65
Story of the Solar System. G. F. Chambers. .65
Story of the Cotton Plant. F. Wilkinson. .65
Story of the Germ Life. H. W. Conn. .65
Story of the Alphabet. E. Clodd. .65
Story of Primitive Man. E. Clodd. .65
Story of the Earth. H. G. Seeley. .65
Story of Extinct Civilization of the East. H. E. Anderson. .65
Story of Extinct Civilization of the West. R. E. Anderson. .65
Story of Geographical Discovery. Joseph Jacobs. .65
Story of King Alfred. Walter Besant. .65
Story of Life in the Seas. Sydney J. Hickson. .65
Story of the Mind. J. Mark Baldwin. .65
Story of Photography. A. T. Story. .65
Story of the Plants. Grant Allen. .65
Story of the Stars. G. F. Chambers. .65
Sunday Under Three Heads. Chas. Dickens. Paper, 25c.; cloth, .50
Supernatural Religion. Cassels. Paper, \$1.00; cloth, 2.50
Superstition in All Ages. Meslier. Cloth, 1.00
Thos. Paine. E. Hubbard. .10
Thos. Paine on War and Monarchy. Van Der Weyde. .10
Thumbcrew and Rack. G. E. Macdonald. .10
Time and Change. John Burroughs. 1.25
Triumph of Life. W. Boelsche. .50
Truth Seeker Collection of Forms and Ceremonies. .25
Veil of Isis. W. Reade. 1.15
View of Lambert's Notes on Ingersoll. H. M. Lucas. .75
Voltaire's Essays and Criticisms. 1.60
What Is Man? Mark Twain. 1.90
What Is Religion and Other Essays. Ingersoll. .25
Wisdom of Life. Schopenhauer. .25
Witnesses to the Historicity of Jesus. Drews 2.50
Why Don't God Kill the Devil? Babcock. .15
Wonders of Life. Ernst Haeckel. 1.65
World's Wonder Stories. A. G. White. 2.00
World's Sixteen Crucified Saviors. Kersey Graves. 1.65

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

"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."

### Where Names Come From.

A contributor to the New York *Mail* writes to show how many names familiar in America are only "camouflaged" German or something else. The war has caused the anglicizing of many foreign names, but we are told that even before that a man called Mietinen in Finland was Merton in Canada, and a family called Rabinovitch in Moscow was Jackson in Brooklyn, N. Y. The writer in the *Mail* points out that all over the country the courts are busy with prudent changes of names. Ignatz Schmidt becomes Irving Smith; Ernest Wolfsheimer turns himself into Ernest Wolf; the Pfunds change to Pounds; the Bielefelders and Lautenschlagers to Joneses and Robinsons. The land swarms, in truth, with Wisers whose grandfathers were Weisses, and Manneys, who descend from Le Maines, and Browns who were born Brauns, and Sewells who started out in the world as Soules.

A good many names eminent in American history were Anglicized in this manner, for example, the surname of Edgar Allan Poe. In its earlier form, I have been told, it was Pfau—German for peacock. Again there was Harriet Lane Johnson, a lady once much in the newspapers. The name was actually Lehn—Pennsylvania Dutch.

Weisberg changes to Whitehill, La Forge to Smith, and Koch to Cook, as in the case of the late discoverer of one of the north poles.

There is a family of Dicks in America whose great-grandfather was a Schwettedieck. I once knew a man named Lawton whose grandfather had been a Lautenberger. A great slaughters of bergers and steins is constantly going on. Many a monosyllabic American surname of to-day was a gaudy roll of syllables a century ago.

The Jews, with their German and Russian names, change them readily and copiously, just as they adopt such Anglo-Saxon names as Irving and Sydney. Edelstein becomes Noblestone, Goldschmidt becomes Goldsmith, Gutman becomes Goodman, Ochs becomes Oakes, Levinsky becomes Levin, Cohen becomes Cahn and then Conn. Moreover, the suffix stein gets a new pronunciation, making it rime with bean. All over America there are now Epsteens, Goldsteens and Silversteens, though the old spelling is commonly retained. When it is, the pronunciation is an affectation, for ien properly rhymes with line, not with lean.

The list of "camouflaged" names seems to be exhausted. Against them are to be set scores of everyday names that belong to our English tongue, being taken from occupations, colors, animals, titles, natural objects, and so on. A friend hands us the following list, with an interesting offer. Here are the names; the offer will follow:

Occupations—Baker, Brewer, Butler, Farber, Cook, Carpenter, Carter, Cooper, Farmer, Fisher, Farrier, Gardner, Hunter, Lawyer, Mason, Miller, Porter, Potter, Packer, Painter, Smith, Shoemaker, Skinner, Seaman, Saddler, Sawyer, Slater, Steward, Tanner, Turner.

Colors—Black, Blue, Brown, Gray, Green, Purple, White.

Animals—Lion, Fox, Badger, Beaver, Bear, Lamb, Kidd, Hogg, Catt, Bull, Hare, Martin, Coon, Wolf.

Feathered Ones—Bird, Crane, Hawk, Drake, Robin.

Titles—Alderman, Judge, Pastor, Priest, Pope, King, Queen, Earl, Duke, Lord, Knight, Baron, Bishop, Rector.

Natural Objects—Mountain, Hill, Ford, Brook, Lane, Rhode, Beach, Flower, Bush, Tree.

Precious Stones—Agate, Diamond, Ruby, Rock, Clay, Sand, Cole, Coke, Wood, Iron, Steel, Gold, Silver, Glass.

Grains—Wheat, Rice.  
Fishes—Fish, Pike, Bass, Herring, Salmon.  
Months—January, May, July, August.  
Days—Sunday, Monday, Friday.  
Seasons—Spring, Summer, Fall, Winter.  
From the Almanac—Moon, Star, Day, West, North.

### A PRIZE IS OFFERED FOR MORE OF THESE FAMILIAR NAMES

It is suggested by the friend presenting the foregoing that enlarging the list would be an agreeable study and diversion for the young people reading this Corner. In order not to exhaust the subject, he has reserved some names that might be given at the start. Then he proposes what may be called a contest, and will present a War Savings Certificate (\$5) to the youngster sending in the largest number of names having sources like the above—English names with similar sources and meanings. It takes but a moment to think of a dozen that never had to be Anglicized. Let the young reader try it, and own a War Savings Certificate.

### Powerful Jaws of Beasts.

The muscular power in the jaws of many animals is truly marvelous. The jaguar, for instance, although a comparatively small animal, has been known to cross a river, kill a horse, and, seizing the body with his teeth, to drag it some two hundred feet to the water side, plunge into the water with it, recross the river, pull the carcass out upon the other side, and drag it into a neighboring wood. Even when two horses have been harnessed together the jaguar has been known to kill them both and drag them away.

In size the hyena resembles a large mastiff, but the formation of his neck and jaws gives him a power far beyond that of other animals of his size. So exceedingly powerful are his jaws and teeth, that they can crush the thigh-bone of an ox with apparently little effort. So great is the strain upon the bones in the neck by the muscles of the jaw, that the vertebrae of the neck have become united closely, and in consequence the hyena has a perpetually stiff neck. One of these animals in captivity has been known to tear an oaken plank from the floor of his cage with ease; although the plank was seven feet long and fastened with nails four inches in length.

All turtles are possessed of powerful jaws, and many of the sea-turtles are able to crush the clam and other hard-shell substances. But the loggerhead tortoise is champion of the turtles when it comes to hard biting. One of these creatures has been known to crush a steel gun-barrel which a sportsman had thrust into its mouth, while another of these tortoises has been known to split the handle of an oar, three inches in diameter and made of hardwood.

The wolf, although a frail-looking animal, is equipped with immeasurably strong jaws, and when it bites it generally brings away the part it seizes. The snapping of its teeth can be compared to the clash of a steel trap when set loose. So powerful are the muscles of its neck and jaws that it can carry off a sheep in its mouth without letting it touch the ground, and it runs with its prey much faster than the shepherds who pursue it.

The teeth and jaws of an orang-outang are of vast power, and it is claimed that even the leopard cares not to prove their strength. The dense fibrous covering of the cocoonut is but a small obstacle to even the front teeth of the hideous orang, and the hard shell of the cocoonut itself is easily cut through by these terrible teeth.

The deep bony ridges that run over the top of the skull and in different parts of the head are a good indication of the enormous development of the muscles that give strength to the jaws of the gorilla. No animal presents so hideous an aspect as this monster. With its wide-open frothing mouth it is a terrible sight to behold, and can crush the heavy steel barrel of a rifle between its teeth.—*Our Dumb Animals.*

### A Patriot.

About Ben Meany, may his tribe decrease,  
Awoke from dreams of those he meant to fleece,  
And saw upon the post of his twin bed  
An angel with a curly golden head,  
A-scribbling in a little red-bound book.  
"Cutie," said About, after one brief look,  
"What is your dope?" The vision giggled low  
And said: "I write down names of those,  
you know,  
Who give big sums to war-relief funds  
—see?"  
"You do?" said About. "Have you listed me?"  
The vision dimpled as she answered:  
"Not!"  
I only write down those who give a lot."  
"Oh, well," said About, "never mind that now—"  
The vision took leave, with sarcastic bow—  
"But—hold on—write me down as one,  
I say,  
Who never knocks the Red Cross, anyway!"  
The vision disappeared. But those who look  
Upon the pages of that little book  
That lists the names of good Americans  
Will find Ben Meany in the Also Rans.  
—*Carolyn Wells Houghton.*

### It Smelled Solemn.

The vorger of a suburban church has many stories to tell of the comments made by visitors.

On one occasion, when the church was decorated with evergreens and flowers, an old lady walked up the aisle to the chancel and stood sniffing the air after every one else had left the church.

"Don't it smell solemn?" she said at last, as she turned away with evident reluctance. "I don't know as I ever realized just what the 'odor of sanctity' meant before today. We don't have any such trimmings in the church I attend up in the north."

### Left Its Impression.

A short time ago an Englishman, Scotsman and Irishman were at work together. During the interval for dinner the two former determined to play a joke on their companion. Therefore, seeing his coat hanging up, they drew on it a representation of a donkey's head. Pat did not notice anything until the time arrived for putting on his coat. The first thing he saw was the caricature. Then, turning to the two men, he said sadly: "Which of yez wiped yer face on me coat?"

### First Choice.

Elizabeth, aged five, was proudly acquainting her favorite teacher with the fact that a new brother had recently come into the family. In jest the teacher inquired if the baby were really new, to which Elizabeth replied: "Of course it's new; no one ever had it before."

### Betrayed by His Feathers.

When certain soldiers from the antipodes were in New York a little while ago, a woman was heard to say to another: "There goes one of them Australians."  
"How do you know?"  
"You can tell by the Kangaroo feathers in his hat."—*Boston Transcript.*

### His Wrong Guess.

An Englishman walked up to a market-woman's stand and, pointing to some large watermelons, said: "What, don't you raise any more apples than these in America?"  
Discomfited, the woman replied, "Apples! Anybody knows you was an Englishman. Apples is huckleberries."

### Indisputable.

In the language class Frank was asked to give a sentence using the word "ascent" correctly.

After some study he wrote the following: "Ascent of a skunk is very strong."

### The Golden Rules.

**Persian**—"Do as you would be done by."  
**Grecian**—"Do not that to a neighbor which you would take ill from him."  
**Chinese**—"What you would not wish done to yourself do not unto others."  
**Buddhist**—"One should seek for others the happiness one desires for one's self."  
**Egyptian**—"He sought for others the good he desired for himself. Let him pass on."  
**Mohammedan**—"Let none of you treat his brother in a way he himself would dislike to be treated."  
**Christian**—"All things whatsoever ye would that men should do to you, do ye even so to them."  
With the exception of the Mohammedan, all these Golden Rules were in existence long before the Christian era.

### That Little French Girl.

Nothing is more characteristic of the Yanks than the letters many of the boys send home announcing they have fallen in love with "a little French girl" and will send their sweetheart's picture later. Then follows a photograph of a six or seven-year-old sweet-faced child the soldier boy from America is protecting and making happy. Humor and sympathy make a great race.—*Detroit Free Press.*

### Ten Lost Days.

There are ten days missing from American history. The period between September 3 and September 13, 1763, was never lived by any one. September 2 fell on a Wednesday, and on the following day Great Britain and consequently the Colonies inaugurated the New Style calendar, thus advancing the date to Thursday, September 14.

### Little Lessons in English.

"Five English words every morning  
*Faive innghlich oucurdz evre mornigne*  
are more useful than one witty word.  
*are more iouzfoul zann ouane oute oucurd.*  
*Cinq mots d'anglais, chaque matin, sont*  
*plus utiles qu'un mot d'esprit."*  
—*Le Matin*

### Big Cities.

In 1911 the county and city of London had a population of 4,521,685. Greater London, which includes all of Middlesex and parts of Surrey, Kent, Essex and Hertfordshire, held 7,251,358. New York's population in 1911 was 4,892,158; in 1917, 5,737,492.

**Publicity Desired.**—Theatrical manager: "Hi, there! What are you doing with that pistol?" Discouraged Actor (moodily): "Going to kill myself!" Theatrical Manager: "Hold on a minute. If you're bound to do it, won't you be good enough to leave a note saying you did it for love of Miss Star, our leading lady? The war's giving the theatre a bad time, and every little helps."

**Uncertainty.**—Are you engaged in a useless occupation? "Sometimes I is," replied Mr. Erastus Pinkley, "an' sometimes I isn't. It all depends on how dis mule I's drivin' happens to be feelin' 'bout de matter."—*Washington Star.*

**Emily's Feeling.**—Mrs. Bacon—"Don't you think Emily sings with a good deal of feeling?"

Mr. Bacon—"Yes, but I hope she don't feel as bad as it sounds."—*Yonkers Statesman.*

**Precedent.**—She (considering vacation)—"I wonder who started this fad of going to the mountains, anyway?"  
He—"Mohammed, I believe."

The coinage of the United States mints during the past year was in half-dollars, \$12,052,720; quarter-dollars, \$11,305,850; dimes, \$11,645,880; minor, \$8,592,445. Coinage was also executed for at the mint for the Philippine Islands, Salvador, Ecuador and Peru.

## SCIENCE AND ECONOMICS.

## The Kaiser's Plan for Papal Supremacy.

"The most notable as well as the most unsuccessful of Prussian propagandas in the United States," is recalled to the New York *Morning Telegraph* by the recent death of Archbishop Ireland of St. Paul. The propaganda led to a movement, headed by Ireland, to make the Catholic church in America independent. "Cahensleyism," as the Prussian plan was called, proposed to Germanize Roman Catholic parochial schools by the retention in them of the German language and ideals. Apparently it had the approval of Pope Leo XIII. The *Telegraph* says:

"The history of that Potsdam-inspired conspiracy to Germanize the Roman Catholics of this country by the extension of the Teuton arts and language through the German Catholic parish schools, teachers, and priesthood probably never attracted the attention of a majority of the laity in or out of the Roman Catholic church. But it was a diabolically ingenious conspiracy which ramified from the kindergartens of the German parishes into the highest circles and professorial faculties of the Catholic University at Washington. If it had its origin among the Teuton Catholics of Berlin and Cologne, also it had a mighty lobby at the Vatican, and the College of Cardinals itself was not too remote for its machinations.

"How that subtle scheme to Prussianize American Catholics of German blood or affiliations was exposed and defeated is now an almost forgotten chapter in the annals of the Roman Catholic church in America, but John Ireland of St. Paul was foremost in the fight to defeat it, carrying the issue in person to the Vatican itself and ultimately winning a complete victory for the Americanism of Catholics in this country. There were other churchmen and prelates of high degree who rallied around Archbishop Ireland, but he was their protagonist, and the almost universal loyalty to the flag which Catholics of America are now showing is intensified by his championship of the American idea of religious liberty as well as of political democracy."

The newspaper claims too much in asserting that the Catholics of the United States were thoroughly Americanized or that Archbishop Ireland won a complete victory. There are still large numbers of German Catholic churches in the country and German Catholic parochial schools. All of the churches and schools of the Redemptorist order remain German in language if not thoroughly so in their ideals. Nor did Archbishop Ireland win his fight. On the contrary he submitted to the pope. His letter of submission, with his repudiation of "Americanism," was published in the *Osservatore Romano*, the papal organ of Rome, Feb. 24, 1899. From it these paragraphs are quoted in King's "Facing the Twentieth Century," page 622.

"With all the energy of my soul I repudiate all the opinions of the Apostolic letter repudiates and condemns, those false and dangerous opinions whereto, as His Holiness, in brief, says certain people give the name of *Americanism*.

"Most Holy Father, they are enemies of the church in America and false interpreters of the faith who imagine there exists, or who desire to establish in the United States, a church differing a single iota from the Holy Universal church, recognized by other nations as the only church Rome itself recognizes or can recognize as the infallible guardian of the revelation of Jesus Christ."

So to Archbishop Ireland may be given credit for a fight, but not for a victory.

The approval of the German emperor, the present Kaiser Wilhelm II., was contained in a speech reported twenty years ago by the press, which gave it wide publication. Said the kaiser:

"The pope is the spiritual ruler of the largest communion on earth, and he is by far the most powerful and authoritative of spiritual rulers. His word is promptly and willingly obeyed by hundreds of millions of people spread throughout the globe. He

can order and direct the consciences of these multitudes. He can say: These are your religious tenets; those must be your social sentiments; and suddenly he is obeyed. His power therefore for good is immeasurable.

"Kings and emperors are the divinely ordained guardians of social order and directors of social well-being, just as the leaders of religious bodies are the divinely ordained moderators of conscience. But just as kings and emperors can have their beneficent influence in the religious order, so can spiritual guides help and promote the social weal.

"The pope's range of power is the vastest of all, and consequently the possibilities of the good he may do are the most far-reaching. I think it imperative therefore that he be put in a position to freely accomplish all the good of which he is capable. He must be liberated from his self-imposed imprisonment in the Vatican. All the trammels that surround and harass him in his daily life must be removed, so that he will then be at liberty to fight the common enemies, Socialism and irreligion. Then he will be in a position to make his voice heard in the interests of peace, when nations go to war without just motive, and in the interest of humanity, when acts of cruelty or injustice are being anywhere committed.

"I have mediated long and deeply on this subject. The fact that it preoccupies me so much convinces me that I am inspired to take action in the matter. It is like one of the voices that Socrates had about with him which whispers in my ear that this also is my mission to remedy the pope's position and open up the field for his range of well-doing. It daily urges me to act. Whether I shall succeed or not it is beyond my power to foretell. Judging from the circumstances, there is every evidence that success should not be outside the bounds of possibility. I am going to do my utmost, and more than this no man can do.

"I feel for the moment that I have no other concrete and practical mission before me. To succeed in such an undertaking would be a climax and a crowning worthy of any man's life. As I say, I will energetically attempt it. The small preternatural voice unmistakably spurs me on, and I think than this no better augury of success could be desired.

"For this moment I can say no more, and it does not behoove me to be too explicit about my plans. They are already laid, and my immediate actions will be a development of them. Their result will be their justification, and it will also be the justification of many acts in the past, which may have seemed strange and unaccountable to my good Protestant subjects, but which had their motive and their origin in a desire to accomplish great and enduring events.

"I shall not die until my ends in this regard are attained. Death otherwise would find a void in my existence; and I feel within me that I have not been born in vain."

The speech comes unauthenticated except by being republished, in a religious sheet called *Kingdom News* (New York) from the *Watch Tower*. Its language is consistent with what Hacckel called the Kaiser "Catholicizing tendencies," with the German emperor's ostentatious visit shortly after to Rome and the Vatican, then occupied by Leo XIII., and the latter's reference to him as "our holy emperor of Germany." If the speech is genuine, and if the church saw in the present war the carrying out of the intentions of the kaiser which it proclaims, the attitude of the hierarchy as between the Allies and the Central Powers is more than explained.

**CAN JESUS SAVE?** By W. E. Clark  
Third reprint. The author got hold of a good idea and worked it out ably.  
Price 5 cents.

## WHERE STANDS THE POPE NOW?

From Jack Canuck, Toronto, Ont.

Bishop Fallon, London, Ont., says that any man, any newspaper or any journalist who says that the pope is not impartially holding the scales, speaks or writes what is fundamentally a lie.

It is a significant thing that never a traitor has been apprehended and brought to justice in any of the Allied countries but it has come out in evidence that he had been in relationship with the Vatican. It was so in Italy. Mons. Gerlach, who, last August, was sentenced to penal servitude for life for espionage, for financing pro-German newspapers and pro-German conspirators in Rome with money he received from Berlin, was one of the pope's private chamberlains. Mario Pomerici, who was condemned to death, and Archita Valente, who was sentenced to penal servitude for life, were paid agents of Monsignor Gerlach. Bolo and Vavallini, who were condemned to death in France for high treason by a military tribunal, were notoriously allied with papal intriguers. So was Porchieri, sentenced to three years' imprisonment. Caillaux, ex-chief of the French ministry, as came out in his trial, was in relation with the Vatican, with which he had arranged to restore French diplomatic representation.

In Australia, it was the archbishop, Dr. Mannix, who, as Mr. Hughes declared, preached sedition in and out of season and sought to lead his flock along the path of sedition. In Canada we have our own Sir Wilfrid Laurier, who sought to lead the French-Canadians against the government, and who, had he been successful, would have stopped the supply of Canadian soldiers. In Ireland, as the world knows, it is the priests who are at the bottom of all its troubles.

If the pope holds the scales impartially, as Bishop Fallon says, how comes it that his priests in Germany do not oppose conscription in the same way as the following extracts will show his priests hinder it in Ireland? Recently Dr. Fogarty, Roman Catholic bishop of Killaloe, accused Lord Curzon of "vulgar falsehood" in a speech in the House of Lords, in which Curzon charged the Roman Catholic clergy with being responsible for the lack of recruiting in Ireland. Lord Curzon came back with these actual quotations:

"On Sunday, 21 April, 1918, at a meeting held after mass at Castletownbere to protest against conscription, the Rev. Charles Brennan said that they should resist it; that they should all approach the sacraments and be ready to die in their resistance, and that, dying in their resistance, they would die with the full blessing of God and the church upon them. If they (the police) enforced it, the people should kill them the same as they would kill any man who would attempt to take away from them their lives, and that the police had no right to their lives if they came to arrest any Irishman under the Conscription act."

"On April 28, 1918, Father O'Callaghan, after his mass at Killyclogher, said: 'If any conscription is enforced, any policeman who assists in any way in enforcing it is guilty of murder, and can never get absolution.'"

"On April 28, 1918, Father May, at divine service at Killanena Roman Catholic church, said: 'On last Sunday I asked the police to throw off their jackets from a moral point of view, as they were Nationalists and Irishmen with the same Irish blood flowing through their veins; but today I ask them from a spiritual point of view to do so, because all Irishmen are asked by the Irish Hierarchy not to do anything to facilitate conscription; and that, if any policeman went out to force Irishmen to join the English army, and was shot when doing so, he would be damned in hell, even though he may be in the state of grace that morning.'

"The Rev. Gerald Dennehy of Eyries, County Cork, told about three hundred men who received the sacrament at his chapel that any Catholic policeman or agent of the government who assisted in putting

conscription in force would be excommunicated and cursed by the Roman Catholic church, that the curse of God would follow them in every land; and he asked his hearers to kill them on sight; they would be blessed by God, and this would be the most acceptable sacrifice that could be offered."

After reading these quotations, which could easily be multiplied, our readers will wonder with us, if Bishop Fallon knows the meaning of "impartially holding the scales," or if "Mike" is deliberately out of loyalty to the Vatican, trying to cover up the Vatican's undoubted hostility to the Allies and the friendliness and sympathy it has shown all along to the Teutonic allies.

## WHY HELL MOVED.

The devil dwelt in a fairy lake, a million years or so, with naught to do but sit and bake in the redhot brimstone glow. He was growing old, his back was bent with toil of endless years; he thought of fruitless ages spent; his eyes filled up with tears. Then he said, as a sneeze he snooze, a loud and fearful blast: "This here old joint will have to close with bolt and bar made fast. The world has grown so doggone good in this degenerate day, I'm not making good as a devil should, as running this mill don't pay. My methods now are out of date, my energy is spent. A few more years like these of late, and hell will be for rent." Slow and sad he raised his head as the office door swung wide. The office imp stepped in and said: "A gentleman outside." "Well, show him in," the devil snarled; the imp ducked out the door (an inspector, come from upper world—he'd been there oft before). The devil jumped in sheer surprise, and as the door swung wide; he scarcely dared believe his eyes—a monarch stepped inside. He quickly rose to greet his guest with grave and stately bow. He saw the medals on his breast and crown upon his brow. "I'm Kaiser William," then he said, "from lands beyond the Rhine. I find your business rather dead; now lamp this plan of mine. Your junk is stale, your plans are old, the place has lost renown." The kaiser opened his sample case and said: "I'm proud to tell that I have here from Teuton race a brand new type of hell. I've savage hordes at my command, I've ships and forts and guns. I crush the folk of every land with the kultur of my Huns. I raze their cities and their towns, with joy I blight and kill, till all shall know from rulers down, the power of Kaiser Bill. I ravage mother and daughter fair and harmless child at play; to submarines and raids by air they fall an easy prey. I've poisoned gas and star shells bright, and liquid fire and spies, and claim to have a special right that's brought down from the skies." "Your plan is fine," the devil said, and grasped him by the hand. "We'll put the locks on this old shed and move to Fatherland." The devil called hisimps until they all stood up in line; then fired the bunch and left with Bill, for lands upon the Rhine. Thus hell was moved from its old stand, to palaces in Berlin. Old Sate and Bill rule Fatherland, and each looks like a twin. They work as partners, I've been told, and Sate and William find, they far outclass the hell of old, in the new one nach dem Rhine.—LUCY WALKER.

## They Shall Answer.

Let the guns speak

America's reply—

They know the end we seek,

They cannot stultify;

Let the guns speak!

Oh, spawn of words that throng

Around the men that fight,

Ye throw a mist about the wrong

And a fog about the right;

Let the guns speak!

Oh, subtilizing will,

Seek not to pacify

The wrath in man that wants to kill

The Thing that ought to die:

Let the guns speak!

—William Samuel Johnson.

## NEWS OF THE WEEK.

The Rumanian government has declared all Rumanian ports on the Black Sea and the Danube closed.

Because of ill treatment at the hands of the Bulgars, 30,000 of the 50,000 Serbians in Bulgarian prison camps have died.

All the American dead in France will be taken home after the war, according to orders received by the army chaplains.

Spanish influenza of the most virulent type yet experienced is causing many deaths in England, Scotland and Ireland.

There have been severe earthquakes in Guatemala, and 150 persons are dead. Much property damage also has been caused.

Emperor William has acceded to the request of General Ludendorff, the first quartermaster general, that he be permitted to resign.

Felix Gouled, 1 Madison Avenue, was sentenced Oct. 22 to serve seven years in the Federal penitentiary for conspiracy to defraud the United States in obtaining raincoats.

More than five thousand printers and printers' assistants have struck. Publishers of the numerous weekly and monthly periodicals are making frantic endeavors to arrange for their coming issues.

Mrs. Ella Flagg Young, of Chicago, chairman of the National Woman's Liberty Loan Committee and former superintendent of Chicago's public schools, died Oct. 26. She was seventy-three years old.

Latest estimates on the loss of life in the recent earthquake which struck Porto Rico place the total at not more than 200, mostly at or near Mayaguez. The property damage is estimated at \$5,000,000.

In accordance with orders promulgated by the State Department, the immigration officials put into effect Oct. 21, an order preventing the landing of the crews of neutral vessels in this and other ports of the United States.

Premier Venizelos of Greece has cabled the Hellenic Liberal Association of this city that he may soon visit America.

Dr. Karl Liebknecht, former Socialist member of the Reichstag, has been released from prison, where he was serving a sentence for attempted treason.

President Wilson, Oct. 25, appealed to the country for the election of a Democratic Senate and House. He based his appeal not on the lack of loyalty of the Republicans, whom he admitted were "pro-war," but on the fact that they would be "anti-administration."

A. Mitchell Palmer, Alien Enemy Property Custodian, has announced that he had seized Gerstendorfer Brothers, Inc., a \$1,000,000 corporation engaged in the manufacture of bronze paints, varnishes and enamels. Ninety per cent of the stock, Mr. Palmer said, was enemy owned.

## THE WAR.

Oct. 22.—Foch's armies drove forward steadily along the 150-mile line from the Dutch border to the Aisne, despite increasing German resistance. On the Flanders front King Albert's Belgians and General Plumer's Second Army threw the disorganized enemy back at every point. Americans aiding the British crossed the Sambre and Oise Canal in force under heavy fire and inflicted tremendous losses on the enemy in his futile efforts to halt the advance on the east side of the canal.

Oct. 23.—The British penetrated Valenciennes. Advance troops pushed their way into the western suburbs of the foe's last great stronghold of northern France. To the north Haig's men swept the enemy back through the Raismes Forest toward the Scheldt. French forces on a ten-mile front in Flanders attacked with redoubled force against the enemy's slowly receding line east

of Bruges. They drove forward with new impetus on the Lys Canal sector, taking 1,100 prisoners.

Oct. 24.—British forces on the French right continued to bear down on Tournai, pushing ahead to within less than a mile of the city and reaching the line of the Ecaillon River southeast of Denain. Below Tournai they cleared the west bank of the Scheldt. Along the Serre River east of St. Quentin the French made new progress and reached the line of the river on a wide front. The Germans stuck determinedly on the line west of the Meuse in an effort to retrieve their losses of earlier days. Again and again the foe hurled masses against Pershing's positions at Grandpré and other points, only to be cut down and thrown back with frightful losses. Ghent is being rapidly evacuated by the enemy, who is hurriedly rushing his stores away. Northeast of Laon the French have made fresh progress along the Serre and to the east, beating down stern resistance on the river front and pushing the enemy back. At certain points the advance is two to three miles.

Oct. 25.—Field Marshal Haig reported that the enemy's resistance had been overcome on the whole twenty-mile front between the Sambre Canal and the Scheldt. Seven thousand prisoners and more than one hundred guns have been taken. The American and British troops are advancing on a thirty-five-mile front. Severe fighting is continuing at some points. Valenciennes is reported by fliers to be evacuated, except for small German outposts. The British have crossed the Ecaillon River at Beaudignies, north of the Mormal Forest.

Oct. 26.—The Italians, aided by British and French, launched a new drive between the Brenta and Piave rivers on the mountain front in Italy. They advanced on a front of twenty miles, to a depth of two miles in places, and captured more than 3,000 prisoners. French forces west of the Brenta advanced in conjunction with the main attack, and stormed Monte Sisemol. They took 800 prisoners. The British in two days have captured 9,000 prisoners and 150 guns. Striking toward Le Quesnoy yesterday they gained the line of the important railway supply line to Valenciennes. They advanced here two miles and inflicted heavy losses on the enemy. Everywhere the Germans are putting up desperate resistance.

Oct. 27.—A terrific battle raged on the sixty-mile front from the Oise to Rethel. The French attacked heavily, crushing the foe's counter attacks, and advanced more than two miles at some points. Between Sissonne and Château Porcien 2,300 more prisoners have been taken, it was officially announced in Paris last night. On the left Debeney's army advanced a mile on the tip of the Oise salient, and took 1,000 prisoners. Mortiers in the centre, a bastion of the Hunding line, was captured in heavy fighting. On the right the French pushed across the enemy's carefully prepared lines of defence north of the Aisne. Two thousand more prisoners have been taken by the Allied armies on the mountain front in Italy. Diaz's forces have held their early gains in the Grappa region and extended them somewhat.

Oct. 28.—The German line rolled back under Foch's hammer blows. Ten villages and important heights were wrested from the enemy. Nearly four thousand prisoners have been taken in the terrific battle of the last three days in this sector. Diaz's armies on the Italian front launched a drive at a new point across the middle Piave and swept three miles beyond the river on a ten-mile front, capturing 2,000 prisoners and several villages. Aleppo, six miles from the junction of the Hedjaz and Berlin-Bagdad railways in Syria, has been captured by Allenby's army, after an advance of 185 miles from Damascus.

## The Pope's Favorite

By JOSEPH McCABE

AN historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.

62 Vesey St., New York, N. Y.

## INFIDEL DEATH BEDS

BY G. W. FOOTE.

An account of the passing away of the noted Freethinkers of the world, to which are prefixed brief accounts of their lives and of the work they did for mental liberty. "Infidel death-beds" have ever been a fertile theme of pulpit eloquence, and the clergy have drawn harrowing pictures of fear and terror and recantations and repudiation of sentiments held when living by the great Infidels of the world. This book shows that such sermons are "just preaching," and totally should have it for reference. The author false as to statements. Every Liberal founded the London Freethinker, and was one of the ablest writers in England. Price 25 cents.

Address THE TRUTH SEEKER,  
62 Vesey Street, New York.

## Lectures and Meetings

The Secular Society of New York meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

The Pittsburgh Rationalist Society meets every Sunday evening at 8 o'clock in North Side Carnegie Music Hall, Marshall J. Gauvin, lecturer.

Nov. 3.—"The Wonderful Progress of Freethinking France: 'By their Fruits Ye Shall Know Them.'"

Nov. 10.—"Socialism and Democracy."

Nov. 17.—"Death without Fear: The Last Hours of Celebrated Freethinkers."

Nov. 24.—"Inspired and Uninspired Magic: The Tricks of God and the Tricks of Man."

The Church of This World meets every first and third Sunday of the month in Grand Theatre, Kansas City, Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

The Columbus (Ohio) Rationalists meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

The Chicago Freethought Educational Society meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

The Boston Rationalist Society meets at Dwight Hall, 514 Tremont street, every Sunday afternoon at 3 o'clock. M. T. Rush, President. Libby C. MacDonald, Secv.-Treas. Speakers, Horace Taylor and E. M. White.

## IN BEST OF HUMOR.

A Domestic Utopia.—Husbands should be frank and tell their wives everything—and wives should be generous and believe it.—Schenectady Union.

At Quarantine.—Examining Surgeon—"Have you any scars?"

Rookie Marine Applicant—"No, sir, but I have some cigarets in my coat over there."—The Marine.

Conservation Urged.—If coal is going to be so desperately short this coming winter as people fear, wouldn't it be a good plan to shut the churches up and let the sermons go out by telephone?—Jack Canuck.

Another War-Casualty.—"You don't seem to feel so enthusiastic as usual about speech-making."

"Well," answered Senator Sorghum, "times have changed and it isn't so easy for a man in a silk hat and a frock-coat to stand out before a lot of men in khaki uniforms or overalls and assert that he is saving the country all by himself."—Washington Star.

Accepts His Advice.—Sufferer—"I have a terrible toothache and want something to cure it."

Friend—"Now, you don't need any medicine. I had toothache yesterday, and I went home and my loving wife kissed me and so consoled me that the pain soon passed away. Why don't you try the trick?"

Sufferer—"I think I will. Is your wife home now?"—Vancouver Daily Province.

## "The Lost Cord (Wood)."

(Tale from the Diary of a Kitchen Police)  
"Seated one day at the 'organ,'  
I was weary and ill at ease,  
I was grinding up hash for supper  
With the 'organ' between my knees.

"I do not know what I was grinding  
Or what I was dreaming then,  
But I struck what seemed the remainders  
Of a lately lamented hen.

"Great Heavens!" I cried, "'Tis a chicken,  
With my hand on my fevered head.  
'We ordered the leg of a steer for hash  
And they sent us a Leghorn instead.'

"Alas for the dear old 'organ,'  
They broke it apart with a pick,  
The mess sergeant stood with a tear in his eye  
As they hauled out a piece of a stick.

'Found at last' and he clasped to his bosom  
The lost 'cord of maple and ash.  
Some son of a gun put the camp on the bum  
When he put all my wood in the hash.'"  
—The Stars and Stripes.

## "Worker" Arrested As Defaulter.

Windsor, Ont.—A good deal of a sensation was created here the other day when the Rev. George Kersey, pastor of the Howard Avenue Methodist church here, was arrested as a defaulter by an officer of the Dominion police, and turned over to Capt. W. Greisinger, local provost marshal.

Although exempt from military service under the terms of the Military Service act as an ordained minister or divinity student, the Rev. Mr. Kersey is said to have in some way violated the act by failing to send in documents to the Divisional Register, after appearing before a medical board, local military authorities and Dominion police declined to discuss the matter, except to verify the arrest of the pastor, who was formerly a Y. M. C. A. worker in Toronto before accepting a call from the Windsor congregation.

The arrest caused a sensation among the Howard Avenue congregation, and the Rev. H. A. Graham, chairman of the Windsor district of the Methodist church, Walkerville, declared: "There has been some kind of mix-up; a very remarkable occurrence."—Toronto Ex.



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLINSON, Postmaster-General.

# THE TRUTHSEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 45.

PUBLISHED  
WEEKLY

New York, November 9, 1918.

62 VESEY  
STREET

\$3.50 Per Year

“He is not a very patriotic Christian who in these days proposes to wait until the noon hour arrives and the bells ring before he begins praying for the success of American arms.”—*The Truth Seeker*, July 27, 1918.

---

## *In This Number*

---

In the Light of Science.

Illustration.

“The Next Step in Religion.”

By Richard Ellsworth.

Christian Science.

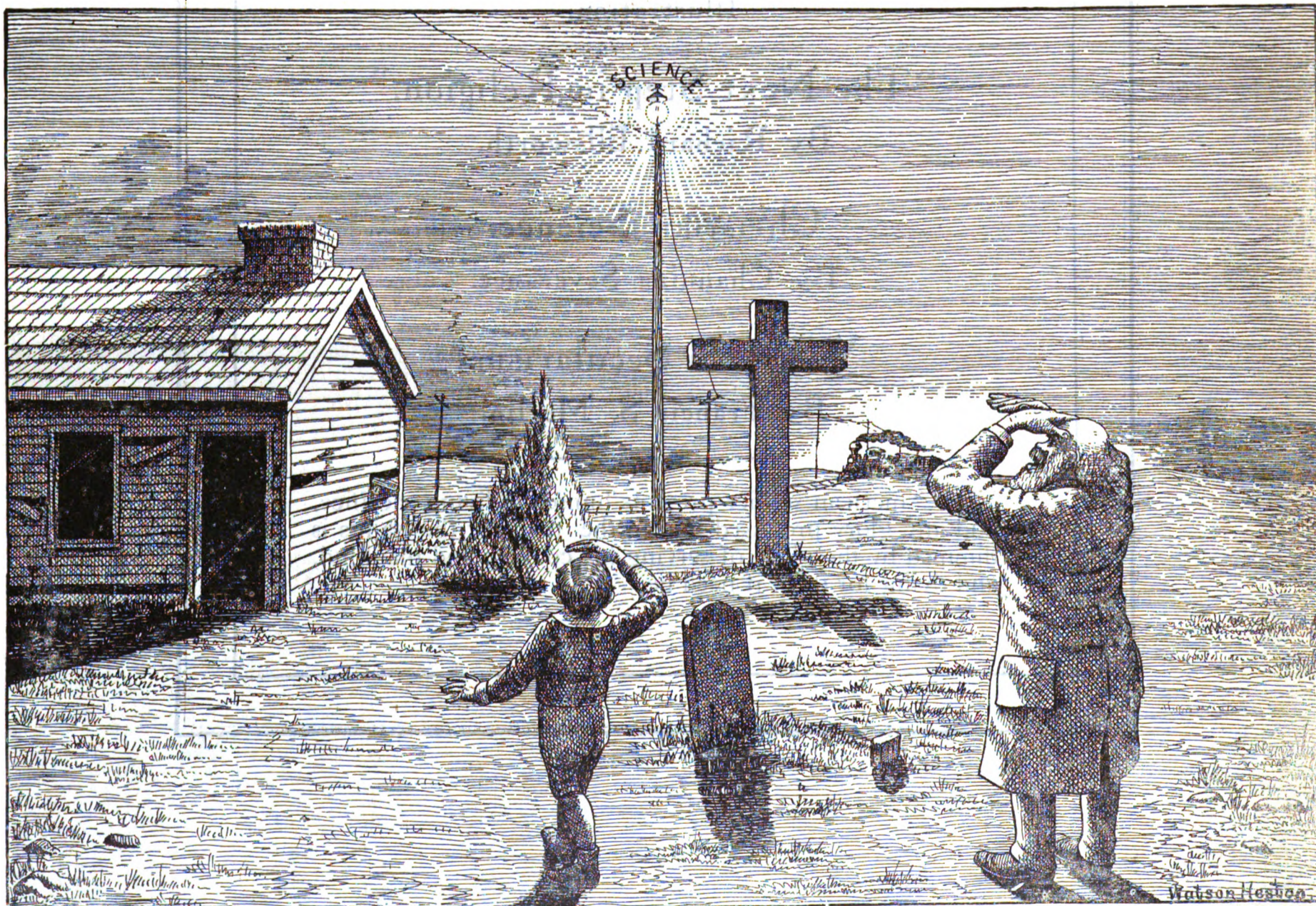
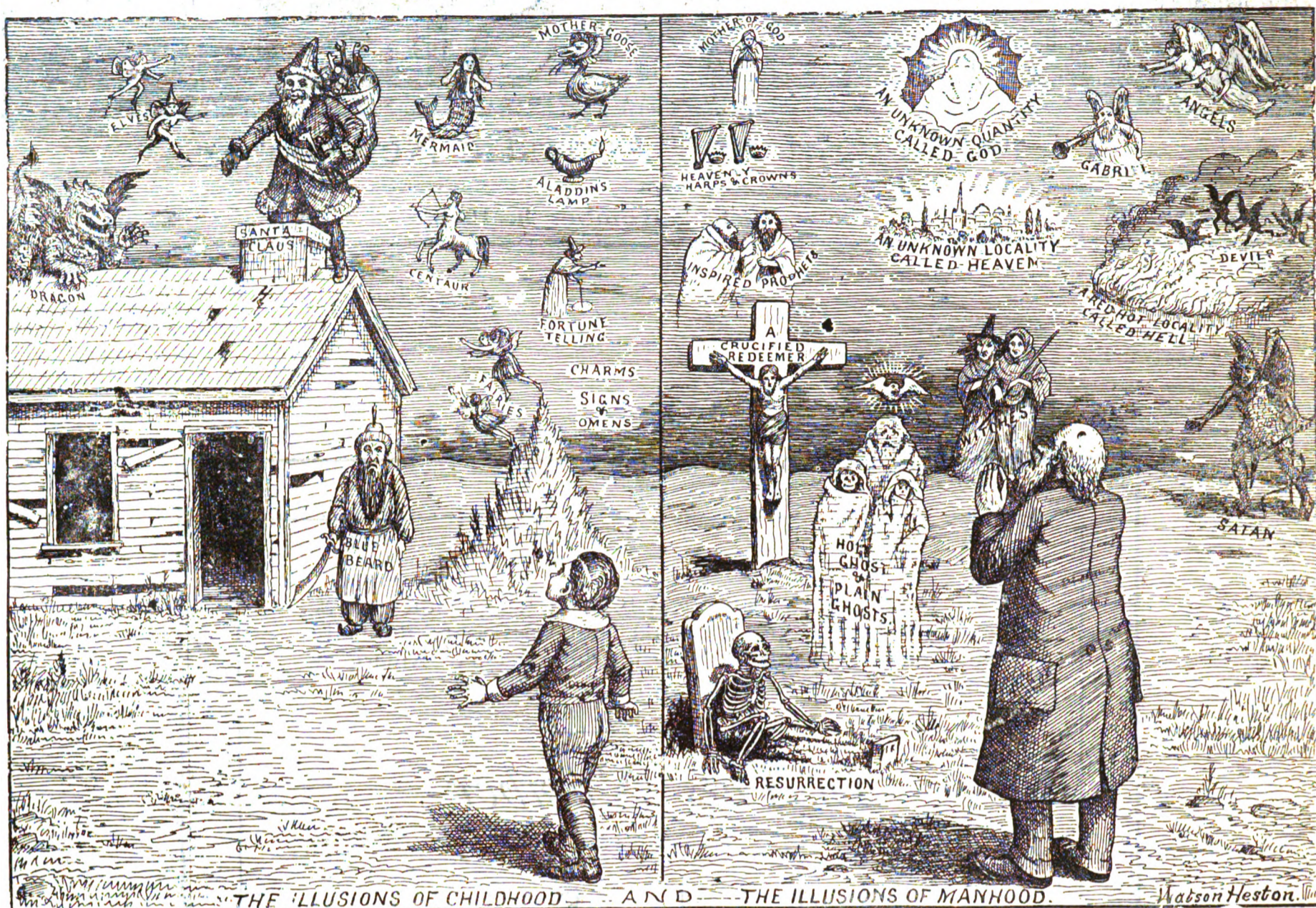
By Channing Severance.

What Is Secularism?

By Francis S. Merlin.

---

“The American soldier presents himself a living sacrifice, and any glory promised him in the name of the saints is dimmed by the glory of serving his country and mankind, and dying for them if need be.”



ALL VANISH IN THE LIGHT OF SCIENCE.

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - NOVEMBER 9, 1918

**Subscription Rates.**

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

**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 Catholic Press Association, speaking through its president, Dr. Thomas P. Hart of Cincinnati, declares the war to be the greatest thing that ever happened to the Catholic church in America, since "after this war is over, and our armies and those of our glorious allies have won a victory on the battlefields of Europe, calumny will not dare again to lift its head to cast aspersion on the Catholic faith." As Catholics are fighting on both sides, with the Huns as well as with the Allies, the Catholic faith will stand about where it did before. However, long after this war is won by the forces of civilization, American Catholics will continue to be asked where his holiness the pope stood in this great moral crisis. He that is not with us is against us.

The Rev. W. B. Longpre, of Maxwell, Nebraska (whether Protestant or Catholic we are not informed), appealed to the "law of God" against the women of the state appearing in men's garments. He sent his protest to Governor Neville, who passed it along to Attorney-General Reed, and the latter ruled that "neither the law of God nor the law of man—at least in Nebraska—prevents women from wearing men's clothes when they are doing war work." The attorney-general cannot have consulted church law, which is contrary to his opinion. A few years ago, when the beatification of Joan of Arc was taking place, a Catholic clergyman of New York explained that the burning of the French heroine at the stake, by order of the priests, was due to her having violated the canon law by wearing man's clothes and doing war work in them.

Not long ago the Methodist church reported the raising of about twenty-five millions of dollars for its various activities. There is a sign of progress in the announcement that some of this money—\$5,500,000 is the sum named—will be devoted to training rural ministers to "teach scientific farming and develop social activity in country districts." Observe the word "scientific." Formerly the minister's part was to pray for the crops. Also the activity is to be "social." The word "religious" has dropped out. The farmers ought to encourage these agricultural parsons who are ready to come to earth and acknowledge their dependence on science. It is a far cry from what Dr. Andrew D. White calls "medicinal" religion to this function of the priest that is not religion at all. It looks as

if Christianity, as related to farming, had proved a failure.

We are challenged by individuals signing the names of Geo. R. Good and M. Lighthill, Utica, Ohio, to answer the following questions:

"Where did the first germ of life come from?"

"If a superior being (or force) did not create it, where did it come from?"

"Can you prove that there is not a superior being (or force)?"

"Please give us facts, not theories."

As no one now competent to testify was present when the first germ of life appeared, its source cannot be stated. To affirm that a superior being created and imparted it is like the account somebody gave of the origin of language—that speech was invented by a council of learned men called together for that purpose. Life is not a thing in itself that goes about looking for a place to light. It is a motion of matter, doubtless. When or where matter first developed life we are of necessity ignorant, and if questioners will examine their own minds they will find themselves in the same fix. As to a superior being, we cannot prove there is none unless the fact that such a being (like Mr. Weller's Unicorn) is a total stranger to the observation and experience of mankind constitutes such proof. Regarding a superior force, there are many forces, one of which would naturally be superior to the rest, but we do not know what it is. Perhaps it is ignorance, if that is a force rather than a weakness.

There should be schools, if our public institutions will not undertake the work, to instruct the rising generation, and indoctrinate all future generations, with the constitutional principles of liberty, equality and democracy. These principles can count few advocates. Men have fought and died in the name of liberty who, if they had survived and won, would have been as indifferent to the liberty of others as their oppressors had been to theirs. We know our religious forefathers enjoy the reputation of leaving their native land in search of religious freedom; but the rule they established here was a biblical theocracy. Our Revolutionary forefathers, inspired by Thomas Paine, fought for the downfall of kingship, and then offered the crown, it is said, to one of their own leaders. We went to war last year to combat autocracy, the rule of one or a few, and this year a man arises in the national legislature at Washington and proposes that all power be placed in the hands of one man, the President, whose future acts are to be approved by Congress in advance. And there is irony in the fact that the resolution contains the words "whatever methods he [Mr. Wilson] may employ to achieve the result of victorious peace and the establishment of the principles for which the United States entered the war." The resolution itself, if adopted, would be a flagrant violation of the principles mentioned—the principles of democracy. The proponent was Senator James Hamilton Lewis of Illinois, the same who in July of last year, on the floor of the Senate, declared his utter indifference to the Constitution of the United States by saying he did not care whether it existed at all or not. Our comment at the time was that "evidently Mr. Lewis regards the Constitution as a scrap of paper and his oath to support it as a joke." Of course a man showing that disregard of the national charter and of his own solemn adjuration is unfit for any office or public trust under the United States. As we said above, there should be schools for the instruction of citizens, especially potential candidates for office, in the principles of the Constitution, and, we may add, in "the principles for which the United States entered the war." Every person ought to be examined in them before he is permitted to vote, to say nothing of holding an office, political or judiciary. The official should be punished for violating them, or holding them up to contempt, as the private citizen is for violation of the law; and until he renounces such disloyalty he should be disfranchised and de-

barred from preferment. As things now are, conspiracy to violate an emergency law like the Espionage act is punishable by long imprisonment, while full immunity is granted to conspirators who abrogate, nullify and condemn the Constitution of the United States. What is called Anarchy does not begin with repudiation of the law; it begins with the violation of the Constitution that makes the law possible. We infinitely prefer the professedly democratic Wilson to the frankly autocratic Hohenzollern; but there is no choice between the resolution offered by Lewis and the Prussian doctrine that created the kaiser.

Man's descent from pre-human and semi-human ancestry is as well established as any human belief can ever be. To say that "Evolution is not proven" is simply trifling with truth. Nothing is ever proven or can be in the sense which that objection demands. But it is so generally accepted that the world of thought and knowledge has ceased even to defend it. Why it should be challenged and resisted it is not easy to understand. Probably it is because it seems to run counter to a set of beliefs which have been read into the Bible. That ancient and interesting story of Genesis greatly needs to be rescued from its friends. Read it afresh, and see how generally it corresponds to the facts as they are now known to be. It is the record of a series of selections and rejections, determined in the interest of the slowly developing ethical family. Jacob is selected because righteousness continues in his line, and Esau is rejected. Abraham is selected, and all the splendid civilization of the great plain is allowed to fade from sight and being. Noah is chosen, and the corrupt race of Tubal and Jubal are allowed to pass away to the music of their own harps and the clinking of their own anvils. Cain and the city which he built go out in darkness, and Seth, in whose line goodness grows, is chosen. What else is "Adam" but "a man," in whom spiritual faculty first rose to the capacity to know good and evil? That he was the first and only creature of his kind upon the earth the story in no wise intimates. That generations of devout people have so read it may not appear strange; but that they should insist upon continuing to read it so is strange indeed. It may be that there have been innumerable Adams, and that many such are alive today. So long as there are races in human form, undeveloped, immoral, naked without being ashamed, so long their path upward to true humanity can only be through the leadership of one here and there who has passed his fellows and caught, at least, a passing glimpse of a better life. When such a one has reached this stage of ethical knowledge and choice, he must leave the lower plane of his native Eden. He can no longer have pleasant companionship with those of his kin. And this is true, whether his Eden be by the land of Havilah or in the South Sea, or in the slum of a great city. This is Evolution; and had the theologian studied the Bible with the same spirit and intent with which he is wont to read other books, he would have found the doctrine as clearly there as in the writings of scientists. Seek the Rationalist if you would have the "divine scriptures" rightly interpreted.

**A Professor on the Church.**

Prof. F. G. Peabody of Harvard University has published some interesting and instructive books in the past; and his latest work, on the "Religious Education of an American Citizen," is in no respect inferior in merit to its predecessors.

Like all theological religionists, however, his writings contain a blending of practical common sense with a diluted admixture of Christianity, which, while it gives them entrance to religious circles, greatly impairs their usefulness in satisfying the most pressing needs of our day.

In contrasting the plan followed at Harvard in matters of religion with that pursued by the church, Professor Peabody remarks that "he would not hesitate to recall the by no means infrequent cases

of young men who had been trained in a conception of religion which had become untenable under the conditions of university life. A restricted denominationalism, a backward-looking ecclesiasticism, an ignorant defiance of biblical criticism, and, no less emphatically, an intolerant and supercilious liberalism—these habits of mind become simply impossible when a young man finds himself thrown into a world of wide learning, religious liberty, and intellectual hospitality."

There can be no question that our American colleges and universities have accomplished important and far-reaching results in the matter of clarifying the atmosphere hitherto impregnated with theological mysticism, and by virtue of the emphasis they have laid upon scientific discoveries, shown beyond a doubt the falsity of biblical cosmology, and the long catena of pious notions which superstitious minds have drawn therefrom. The best books issued today on all matters touching religion and science come from the pen of those who have been able to avail themselves of a university training; and it is because of this fact that the churches, especially that one hailing from Rome, make a special point of attacking the writings of college professors, and of the character of the instruction imparted to students in all modern institutions of learning. The college and university stand today as the most distinguished antagonist of all theories of life and conduct as taught by theological religionists under the auspices of faith.

Our author, in continuing his theme, adds: "For one educated youth who is alienated from religion by the persuasions of science, philosophy, or art, ten, we may be sure, are estranged by an irrational or impracticable teaching of religion." This is a hard saying for the mental digestion of Christian people, but present-day conditions are demonstrating that the statement is overwhelmingly true. The difficulty, however, with Dr. Peabody's reasoning in this connection is, that he does not make it clear who is responsible for this highly defective presentation of religion. The church claims to be the custodian of religious belief and practice. If it be true that the church is responsible—and who else can be except the church—for this "irrational or impracticable teaching of religion" condemned by the professor, has it not become such a distinct and integral part of the ecclesiastical institution as to be the strongest characteristic of the thing itself? In other words, does it not represent the very *soul* of the church, and is not the church, therefore, in consequence, irrational and impracticable? We cannot understand how the reasoning mind can fail to appreciate this conclusion if the premise laid down by the Harvard pedagogue be true.

"The church which sets itself against the currents of rational thought," continues Dr. Peabody, "and has for great words like Evolution, Higher Criticism, Morality, Beauty, Law, only an undiscerning sneer, is in reality not a defender of the faith, but a positive ally of the infidelity of the present age." While all this may be perfectly true, it is at the same time a revelation of the weakness of the position of all quasi-scientific thinkers, who while discriminating against certain features of Christianity, still adhere to the broad principles upon which it is supposed to be based.

Is this tendency to discrimination concerning the belief taught by the church logical? Here are four men; one denies the possibility of miracles, another rejects the divinity of Christ, a third is opposed to bodily resurrection and immortality, and the fourth spurns all thought of heaven and hell: now what becomes of the creed of the church amidst such diversity of religious opinion? The surprising part in all this matter is the seeming inability of such minds to realize the fact that their exercise of personal choice in respect to a divine revelation is not only destructive of the very thought of truth as divinely revealed, but it also opens the way for every conceivable type of heresy, which everyone knows has signally been the result from the emphasis

some sects have laid upon the system of criticism known as "private interpretation."

When Professor Peabody declared that "it may even happen as has been suggested, that many people will have to leave the church in order to be Christians," we cannot help saying that he is talking sheer nonsense. The quarrel between so-called churchianity and Christianity is a very old one, and has become increasingly meaningless with the progress of the centuries. There never has been and there does not exist today an embodied Christianity apart from the organized church. Notwithstanding the opinion of the Harvard professor and those who agree with him, Christianity apart from a church is absolutely inconceivable. It is an abstraction of the faintest tenuity; for without the church there could be no Bible, for that book is looked upon by believers as the record of the church—the "Kingdom of God upon the earth." There could be no ministry, and in consequence no sacraments, no consolations, no preaching, no official instruction, no ceremonial burials, and above all, no vicar of Christ to speak infallibly, to perform rites of canonization, and to act as supreme judge among men.

The desire for religion apart from an ecclesiastical machine is primarily due to the inroads that Rationalism has made into the forms of Christian thought. While a Christian religion founded upon theology is inconceivable apart from a church, the Humanist religion, based upon reason, truth and justice, is readily conceivable apart from every form of organization; for this latter does not depend upon some divine revelation, was not culled from a book, was not wrought out in some theological workshop, or conceived of in dreams and visions. It is the result of pure reason and experience, and has as its single aim the welfare of men in this present world. There is nothing to be gained by the study of religion as entertained from the standpoint of an emasculated Christianity. The two contending forces in the world today are reason and superstition; it is to the latter that Christianity belongs. Books like that of Professor Peabody will continue to be published as long as this fact is forgotten.

### Idle Speculation.

A page from the newspaper Sunday supplements is a "dope sheet" on the prospects of the soldier dying in battle inheriting eternal life of the right kind, and in the right place. It is an illustrated sermon by the Rev. William A. Smith of Boston, dealing with the problem. To quote:—

"Now, while it is widely agreed that the American soldier dying on the battle-field certainly inherits eternal life, it is questioned by some whether the British soldier is quite so surely promised this reward in the scriptures. And a still greater difference of opinion arises as to whether the French soldier is as surely to reach the heavenly abode as his American or English comrades."

The question at once arises why there should be a distinction in favor of our doughboys, but the Rev. Mr. Smith answers it in advance. The scripture bearing on the point is from John xv., 13: "Greater love hath no man than this, that a man lay down his life for his friends," and the Americans are doing that—laying down their lives for their friends, or Allies—while the British and French soldiers are merely fighting for themselves or for their own country, says Smith. And as for the German soldiers, nothing but eternal punishment can await them.

It might interfere with this demonstration if we were to recur to the main argument advanced for our fighting for and with the Allies, namely, that if we did not help lick the Germans over there we should have to fight them alone over here. In that event, fighting as the British and French soldiers now are fighting, for our own land, where would the American soldier go when he died?

Theology is indeed a complicated proposition—never more so than in this case, where the Chris-

tian finds himself between two very serious difficulties. He has not the nerve—at least the Rev. Dr. Smith hasn't—to affirm that his God is going to damn the American soldier; that would not be patriotic and might be actionable, and it is certainly barbarous. And yet Christianity has never affirmed that patriotism and sacrifice for country will save a soul.

The problem the believers here have raised they cannot answer themselves; but it does not worry the Freethinker, who would not discriminate between the Allies, all of whom appear to be fighting for each other as much as the Americans are fighting for them; and the British, who intervened in behalf of Belgium, and to save France from being overrun, are like us, fighting abroad the battles of others.

In the early centuries an effort was made to have the church decide that the Christian soldier fighting for his faith or his king won salvation by his death; but the church would not assent. It has never assented to the possibility of salvation without the offices of the church and the priest; and if Christianity is true, our soldiers dying unrepentant are forever lost.

But Christianity presents no evidences to convince the rational man of its truth. It is all false, probably. We entertain the conviction that it cannot produce a fact in support of any of its claims. And indeed the question about the fate of the soldier is not one of fact at all, but a mere dispute as to what Christianity says about it. The only one who knows is the soldier who has been through the experience of losing his life on the battlefield, and he is not testifying. "From the voiceless lips of the unreplying dead there comes no word." Until he speaks the rest of us may observe a respectful silence.

There are many skeptics who might assent to the idea of another life if religion had not meddled and made an absurdity of it.

### The Principle Involved.

The following letter is from the Christian Science Committee on Publication for the State of New York:

"TO THE EDITOR OF THE TRUTH SEEKER: In your issue of October 19 you cite the opposition of the *Christian Science Monitor* to the approaching united drive of the various war charities, to disprove the accuracy of my statement in the same issue as to the impartiality of Christian Science toward the other religious denominations and the medical profession. Please permit me to point out that the objection of the *Monitor* to the united drive is not at all based upon differing religious beliefs of the denominations engaged but wholly upon the methods employed in collecting and dispersing large sums of money. The *Monitor* has consistently held from the start that the whole plan of war chests and united drives was wrong, both because it is the right of every contributor to war charities to know through what channels his gifts are to be expended; and also because there seems to be great difficulty in securing an equable division among the various charities of the amount collected. The *Monitor* has pointed out several instances where the division was manifestly inequitable. These reasons it will be readily seen are quite apart from any question whatsoever of religious denomination or creed. Very truly yours,  
ALBERT F. GILMORE."

Non-Catholics generally oppose the united drive, or war chest, as inequitable. The *New Age* (Washington, D. C.), points out that by the "one drive" plan thousands will be forced to give—if they do give—"a part of their contributions toward the propagation of Roman Catholic ideas, and perhaps for the purchase of rosaries, scapulars, etc., which they believe would be useless and wasteful." This may be true, but remember also that a portion of all donations will be given for the purchase of Protestant literature and for the payment of the salaries of men whose function is wholly religious. To the advocate of the separation of religion and the state it can make little difference whether the religion advanced by the drive is Catholic or Protestant. The inequity is suffered by the secular donor who must give in the knowledge that an undeter-

mined portion of the fund will be devoted to the propagation among the soldiers of religious tenets which he would leave to the various sects interested in them. To the Secularist, the upholder of the Constitution, the 100 per cent. American, it is a matter of indifference, so far as principle is involved, whether the funds he contributes are expended on scapulars and rosaries or "wasted" on the salaries of chaplains, colporters, missionaries and Bible class teachers, religious propaganda literature, and the like, which are not essential to winning the war. So the question really is not what sort of theology one council or association or another is to spread by means of the war chest drive, but by which the soldier is most helped or done good. We understand that the Red Cross, under government charter, may use only five per cent. of its receipts for overhead expenses; for the rest, the ninety-five per cent., vouchers are required, showing how it has been used. Admitting that the work of the Red Cross is as essential as that of the sharers in the war chest, the religionists who fear that another sect than their own may benefit by their donations to the fund, may quiet their consciences by helping the society founded by the Swiss Freethinker Henri Dunant. It does not handle scapulars and rosaries, is non-theological, and its ends are mercy and humanity.

### The Catholic "Monitor" Speaks.

In commenting upon certain statements appearing every now and then in Roman Catholic papers, we regret that we thereby give them an amount of publicity which they would not otherwise acquire, for the well-informed Father Smith, of Canonical Law reputation, tells us that there is no such thing as a reading Catholic public; still, when the ignorance becomes too dense, we feel obliged to fall back upon our special mission, and give "Holy Church" a little enlightenment, of which it always stands so sorely in need.

The Catholic *Monitor* of San Francisco, in an article on "Prussianizing the Schools," speaks of THE TRUTH SEEKER as "an Atheistic sheet published in New York which has been refused transmission through the mail." It also calls it "self-styled." We had always supposed that every publication named itself. What others think of the name of a paper is their concern, not that of the publication. We do not know how the *Monitor* came by its designation; but it is plain that so far as the essence of the name is concerned, the title "Truth Seeker" is obviously less arrogant and presumptuous than the name "Monitor," which arrogates a signification not to be mistaken when the religionism of its publishers is recalled.

For reasons which might have excluded the *Monitor*, were the law enforced in San Francisco as in New York, THE TRUTH SEEKER, in three of its issues, was refused transmission through the mail; but the implication of the foregoing quotation is that our paper was *permanently* refused such transmission. This, of course, is popish "camouflage." But perhaps the wish was father to the thought in the case of the *Monitor*; and, perhaps, our San Francisco contemporary, by virtue of this misrepresentation, knows more about the reasons why THE TRUTH SEEKER was thus debarred than is known by the editors of the paper itself.

There seems to exist every reason why Romanism should seek the discontinuance of the oldest and most influential Rationalist paper in the world today. Rome's popular publications are so infinitely below the intellectuality manifested by the contributors to THE TRUTH SEEKER, and the character of its method of argumentation so utterly foreign to the requisites necessary for the establishment of truth as aimed at by the freethinking mind, that it would be satisfied with nothing short of the complete overthrow of an opponent which its self-sufficient ignorance found it impossible to cope with rationally. Romanism knows that the world is still waiting for a demonstration of the truth of Christianity. The

issue is not one of moral prejudice or mental turpitude, but one of objective proof.

Romanists know that there are just as good men outside the church as in it, and their hope has always been to convert those men. But did they hope to do it by force or their own superior righteousness? This would have been an impossibility. What such men demand is proof, which the church has never found it convenient to offer. Hypotheses, assumptions, logical deductions and inferences are not proofs. If Romanism were true, there is a strong probability that it would not be believed. It is the air of mystery with which it is surrounded, so that no one can learn anything definite as to the sources of its knowledge, that constitutes the chief element of its success with the credulous.

Its arrogance in asserting that all unbelievers are enemies of the truth, which it alone claims to possess, is a good card to play, after the manner of the unscrupulous politician, who stops at nothing in the way of defaming his opponent's character, while well aware in his heart that he is going far beyond the limits of truth. But never mind if it is all done for the greater glory of God, and for the exultation of our holy Mother Church.

As to the plea made by the *Monitor* that "Catholics support the public schools by their taxes, and have just as much right to say how they think they should be conducted as anybody else," we remark that upon the face of it, this seems like a very specious argument, but as a matter of fact it is no argument at all. Who are Catholics? The government of the United States knows of no such people. It knows of Americans, and American citizens, but not Catholics. As a citizen of the United States of America, a Catholic, holding a government position, has an equal right with every other citizen similarly placed to express his opinion regarding the management of the state schools, and no one has even intimated the thought that he has not; but this is because he is a citizen holding an office under the government, and not because he is a Catholic. As a mere Catholic, holding no office whatever as the gift of the government, he has no more legal rights in connection with the ordering of the public schools than has the Rationalist, the Mohammedan, the Buddhist, the Sintoist or indeed a complete foreigner.

It is the settled purpose of Romanism to win special recognition from the Federal Government for its particular sect of Christianity. The fact that the papal church keeps harping on the rights of the Catholics, rather than on the rights of all citizens alike, shows plainly enough that the emphasis is being laid upon the Catholic feature in the argument rather than upon the fact of citizenship. The Roman church has never been interested in the rights of any citizens save those of its own peculiar "household of faith." It seems like a species of insanity for one single sect of religionists to be constantly crying out for its rights in one direction and another, while all other denominations are content to have state affairs managed by the legally-elected representatives of the great body of the people, Agnostics, Protestants, Jews, and, as the Prayer Book graciously adds, Infidels and Turks, alike.

If the Roman Catholic idea were carried out, the government would have to give its consideration to every little fanatical body of religious junkers who might elect to present demands for itself over and above the privileges granted to citizens in general. We repeat it; this government knows of no such person as a Catholic citizen. The very mention of such a notion would make the Constitution of this great republic appear ridiculous. In religion, a man may choose any sect that pleases him; but this is a matter of no consequence to the general government. It pledges to educate its citizens as to be useful in this world, but leaves the consideration of any other world that may be, to the care of the societies called churches.

The Roman Catholic makes a great mistake when

he demands his rights on the basis of his religion. He made this mistake in the past, and he is making it today. The American state knows no religion except the religion of loyal citizenship; and the religionist, whoever he may be, whether the Protestant with his Bible, or the Romanist with his catechism, has no right whatever to intrude his superstitions into the affairs of a government that was designed to be a government "of the people, by the people and for the people."

There is no state church in our country; and if it is the intention of certain "church people" to overthrow the foundation laid by Washington, Jefferson and Lincoln, they cannot do it more successfully than by encouraging the disposition which divides the people of the country into citizens bearing strange sectarian agnomens.

The Cologne *Volks Zeitung* says a congress of German bishops has asked the pope to exercise his influence in favor of a just peace which will prevent the Allies from destroying Germany. It is to be carefully noted that this appeal comes from a body of Christian prelates who are well aware of the incalculable destruction wrought in France and Belgium by the infamous government of which they have shown themselves loyal citizens. In the same paper recording this bit of news we read that an eminent French engineer has calculated that it will require one hundred years and six billions of dollars to restore France alone, so thorough has been the demolition brought about by the kaiser's armies. Have Christian bishops no sense of justice and right that they can complacently ask the nations so nearly brought to complete destruction by the cruel military forces representing their degenerate government, to withhold their arm from similar devastation, while giving no thought of righteous indemnities, and to the rehabilitation of lands so sorely smitten? It is true that piety knows no justice; but we did entertain a lingering hope that the so-called religious element in the German empire would awake at the last moment to a sense of the enormity of the crime perpetrated by its military authorities; but even this slender thread of human feeling has now been broken by the unparalleled selfishness exhibited by the bench of German bishops. The world never knew before how deeply fiendish the human heart was until the present war burst forth upon an unprepared mankind. What Theology was unable to disclose, War has made signally patent; it has revealed Satan as a religious pedant, with a heart of stone, and hands dripping with blood. The greatest enemy of man is man. The Devil is no longer to be conceived of as a spirit, but as a real personality embodied in flesh and bone.

The protests of some of the clergy against shutting up shop until the grip is gone recalls the days when they were fighting lightning rods. The ministers held that, as thunder and lightning were tokens of God's displeasure, it was impiety to prevent their doing their full work. The first lecturers on lightning rods felt impelled to explain that "the erection of lightning rods is not chargeable with presumption nor inconsistent with any of the principles either of natural or revealed religion." The Roman Catholics called it the "heretical rod," and for the protection of their cathedrals relied on theological means, such as prayers and processions. Confident of the efficacy of these, the republic of Venice stored over two hundred thousand pounds of gunpowder in the vaults of the church of San Nazaro at Brescia. It was struck by lightning, the powder exploded, one-sixth of the entire city destroyed, and over three thousand lives were lost. The church showed the same stupidity when epidemics appeared. The lightning rod won the day, but prevention and sanitation are still fighting for recognition from the theologians, few of whom even now would admit the impotence of theological means by voluntarily closing their churches to prevent the spread of influenza.

## THE NEXT STEP IN RELIGION.

Dr. Sellars' Meritorious Essay Towards the Coming Renaissance in the Religious World.

BY RICHARD ELLSWORTH.

### I.

This thoughtful volume\* by Dr. R. W. Sellars of Ann Arbor, Michigan, is most remarkable, not alone because of the character of the subject-matter, but because of the fact that religious men have now reached the conviction that an advanced step in religion is not only desirable, but imperative; and that such a step must be taken if religion is to be preserved as an integral part of human life and progress.

The spirit in which the author begins his undertaking is most admirable. "I feel," he says, "that the first law of personality is *spiritual courage*. Actions and methods founded on a doubt of this primary law lead to a blunting of the fine edge of the self, an injury greater than which can scarcely be conceived. . . . The spiritual must be seen to be the fine flower of living, which requires no other sanctions than its own inherent worth and appeal. We must outgrow the false notion that religion is inseparable from supernatural objects, and that the spiritual is something alien to man which must be forced upon him from the outside. *The spiritual is man at his best, man loving, daring, creating, fighting loyally and courageously for causes dear to him.*"

With his finely-appreciative nature thus untrammelled, Dr. Sellars goes on to describe the character of the religion of the past, and to draw a common-sense picture of what is involved in the next step in religion. "In the following pages," he tells us, "I shall argue that the attachments of past religion were determined by a mythological, and essentially magical, idea of man's environment. Such attitudes and expectations as prayer, ritual, worship, immortality, providence, are expressions of the pre-scientific view of the world. But as man partly outgrows, partly learns to reject, the primitive thought of the world, this perspective and these elements will drop from religion."

That this alteration has in surprisingly large measure already taken place can be seen from the following excerpts from the writings of the best known American authority on Church History, Professor McGiffert: "Traditional Christian ideas, in fact, are undergoing extensive transformation as a result of the new social emphasis. The individualism or evangelicalism, with its primary concern for the salvation of the individual soul, is widely discredited. The old ascetic ideal is everywhere giving way to the social. Instead of holding themselves aloof from the world Christians are throwing themselves into it and striving to reform it. Holiness in the traditional sense of abstinence from sin is less highly valued than it was. The test of virtue is more and more coming to be the social test. The virtuous man is he who makes his influence tell for the improvement of society. Personal probity and uprightness, dissociated from the active service of one's fellows, is frequently regarded today as 'mere morality' was by the Evangelicals. As virtue had value to them only on union with and subordination to piety, so without the spirit of service personal morality seems to many a modern social reformer a mere empty husk."

A writer on the subject of religion who refuses "to take the vulgarities and ignorances of popular evangelists as completely diagnostic of America's soul," may be safely counted on to tell the reader the truth regarding that much-mooted matter. And of all the books that have been put out in recent years from the pen of liberal-minded men, we know of no single work that so thoughtfully and accurately undertakes the investigation of the rise, development, and present views of religion as this splendid monograph of the Michigan professor. He describes the teaching of his book as an essay to

\*"The Next Step in Religion." By Roy Wood Sellars, Ph. D. (\$2.)

demonstrate that "supernaturalism has prevented man from finding himself, and that the spiritual task of the present generation is a reinterpretation of the spiritual to take in all the significant features of human life. We want a religion of present use, a religion not concerned with mythological objects and hypothetical states of existence but with the tasks and needs of human beings in society. Will not the next step in religion be the relinquishment of the supernatural and the active appreciation of virtues and values?"

In this statement the author strikes at the root of the entire religious controversy; for if there be no supernatural as the subject of intelligent contemplation, there can be no God, and consequently no theology, and the strange and wicked inferences which have been drawn from it. The idea of a God-revealed morality must likewise be eliminated, with all the absurdities of asceticism which have gathered about it. In speaking of the problem of evil the author remarks that "it is noteworthy that there has never been a problem of good, but always a problem of evil;" though it is very easy to understand that the psychological question might legitimately arise as to why a particular mind should choose to act justly rather than unjustly, in a particular instance. So, likewise, if the *supernatural* is a proper subject of thought, it would seem to be but reasonable that the mind should wish to picture a *subnatural* world, where life existed on a lower scale than is peculiar to man as he is generally known among mortals. And if a supernatural and a subnatural world, why not a super-supernatural world, and a sub-subnatural world, and so on indefinitely? But the whole subject is vain and profitless, for the supernatural as conceived by Christians has no localization, no geography, cannot be realized except in dreams and visions, is entirely outside the scope of scientific investigation. Even the spiritists have discarded the term, and apply the word *supernormal* to all phenomena consequent upon psychical research.

Referring to the age of myth, Dr. Sellars observes that "until the middle of the nineteenth century, knowledge of mythology was practically limited to the poetized mythology of the Greeks and Romans. And so, because it was found in the poets, it was thought of as an artificial product, as a series of stories invented and embroidered by the fancy of bards and narrators. But the wider knowledge due to exploration changed this narrow approach. The discoveries of travelers in the Americas, Africa, and Oceania gave pause to this too civilized and superficial theory of myth. . . . Religion is chiefly an affair of sentiment and cult, actively guided by belief in superhuman powers capable of helping and hurting man. Mythology, on the other hand, consists of the stories told about these dynamic powers as they are more and more personified and given a history and a name. And such stories are naturally built up around acts whose significance has been forgotten, or around dramatized interpretations of processes in nature. . . . Christianity borrowed its ritual from the cults among which it grew up. For instance, the belief in the death and resurrection of a savior-god was very prevalent in Tarsus, Paul's own city. The Attis mysteries were celebrated at a season which corresponded to the end of our Lenten period and the beginning of Easter. They were preceded by fasting and began with lamentations, 'the votaries gathering in sorrow around the bier of the dead divinity; then followed the resurrection, and the risen god gave hope of salvation to the mystic brotherhood, and the whole service closed with the feast of rejoicing, the Hilaria.' There can be little doubt that this whole cycle of ideas represents a development of the primitive ritual of eating the sacred animal or plant in spring in order to foster the rebirth of man's necessities. From this germ sprang reflective ideas of atonement and communion and immortality."

The natural inference here is that the Christian tradition followed the principles laid down in the

mythology of paganism. This is now the final judgment of all trustworthy historical scholars. No fact is clearer today than that Christianity is as much a mythological religion as was any of the supernatural cults that preceded it. To claim that the Hebrew development was unique and therefore supernatural in a special sense is to assume that the relatively unique must be supernatural. But such an assumption has no foundation in experience, for differences in the development of nations are the rule rather than the exception. Shall we say the English constitutional development is supernatural because no other nation achieved such a form of government by itself? Shall we assert that Greek art was supernatural because it was unique? Is it not evident that the wish has been father to the thought in this case? All early peoples have looked upon themselves as chosen, and upon other peoples as gentiles and barbarians. We have accepted this prejudice of the Hebrews because we have adopted a modified form of their religion with its racial traditions.

It is unfortunate that there has not been sufficient openness of mind among believers to make possible a wider extension of the knowledge which scholars have been accumulating. The only candid thing to do is to class Hebrew and Christian stories from the creation on, with the myths which grew up in other parts of the world. The ancients were innocent of our modern understanding of nature as a scene of impersonal, causal processes. To try to find science in mythology "is like looking upon Dante's 'Divine Comedy' as a tale of real adventure." To assign to a hypothetical agent called God powers sufficient to produce what experience tells us exists explains nothing. The primary assumption is, of course, that there must have been a creation, and all the theological consequences that naturally follow the theory. But the conception of evolution has attacked that assumption at its very foundation.

On the subject of magic and ritual in religion the author is highly interesting and instructive. He tells us that there are few religions, even today, which do not contain magical elements, and the farther back in time we go, the more conspicuous is the presence of incantations and ritual acts imputed to have a mysterious efficacy. Man has sore need of help, and so he adopted all the means which accident, fancy and ignorance suggested. Much of early liturgy is a mingling of spell and prayer, and it is strictly true that much of Christian liturgy bears traces of this origin. The following example shows this intertwining of higher and lower elements: In the blessing of the baptismal water on the eve of Epiphany, a custom prevalent in the early church of Rome, the priest, while praying to God to sanctify the water, dipped a crucifix thrice into it, recalling in his prayer the miracle described in Exodus, the sweetening of the bitter water with wood; then followed antiphonal singing describing Christ's baptism in Jordan, which sanctified the water. In this service are found all the elements of the immemorial energy, prayer, the fetish (in this case the crucifix) and an intoned or chanted narrative.

In dealing with the question of the origins of Christianity the writer points out that the content of Christianity cannot be separated from its origin. "To do so is to open the door to private interpretations of all sorts and to facilitate duplicity and self-deception. Christianity is an historical fact, and has meant various pretty definite things. If we have outgrown certain of these things and reinterpreted others in a fundamental way, we are not making for clearness by trying to read our own outlook into the past. Continuity of a spiritual kind there has been, but there is also newness of a basic import. The knowledge and atmosphere which confront it today are vastly different from the theosophy in which it was born and nourished."

The author reminds us that it is a psychological principle which must always be reckoned with that the less an untrained individual knows about the past, the more certain of the correctness of his

assumed knowledge he is prone to be. As an example, he cites the case of the American who has read one or more of the over-simplified text-books dealing with the history of his country, which are used in the schools; he has a clear-cut picture of the various events, knows exactly how they occurred and who was in the right. The university teacher, on the other hand, has before him a wealth of conflicting data from which he must painfully and tentatively construct a picture of the tendencies at work at different periods. He must test the genuineness of his sources, weigh the prejudices of the writer, and decide whether he was in a position to know exactly what was happening. Consequently, he will speak in a qualified language where the average citizen will deliver himself of emphatic assertions.

This important fact is constantly forgotten by a large body of theological religionists who venture to instruct the world without actually knowing anything about those conflicting data which tend to invalidate the very foundations of their peculiar system. To the modern student nothing is more tragic and pitiful than the proselyting efforts put forth by pietists under the inspiration of the zeal of ignorance. So much to be done in the world to make it sweeter and more beautiful and more livable, so much need for sanity and charity; and yet so much human energy wasted, and more than wasted, turned to evil results. The only way to overcome this Christian maladjustment is to know the past as it was, and to cherish no distorting and blinding illusions in regard to it.

### Christian Science.

The more one stirs up Christian Science and gets hold of what it deals in as thoughts and ideas, the more nonsensical it becomes. To think that any person with a spoonful of brains in fairly good condition can become in any way interested in it gives me a jolt that disturbs my mental equilibrium. It is so contrary to common sense and the most ordinary rules by which our faculty of reason operates that its serious acceptance would indicate imbecility or insanity. I have wasted much good time in reading the mountain of words it uses to say nothing and to confuse the mind. More shallow sophistries were never encountered. Recently I met and talked with a healer, loudly lauded as a good one, and everything she said was an insult to intelligence. It made me wonder, as I do yet, that anyone claiming sanity could hold and express such thoughts. "This body," said she, "has no existence, and any person who comes to me for treatment must so regard it or I can do nothing for him. God never made it; it is the product of lust."

Here we have a positive denial that the body has existence, and are also told it was produced by lust! "But," said I, "you take a good deal of trouble to clothe and feed it; why do you if it has no existence?" Her reply met just one-half of the question, for she said it would not look well to go without clothes. Not a word about feeding the body or why she needs food for something that does not exist. The admission that clothes are a necessity to conceal the body would seem to be a complete nullification of its non-existence, but the absurdity of her position never entered her mind.

As far as I know from observation, all Christian Scientists live exactly as the rest of us do, and they devote the same care and attention to the body. While asserting that it does not exist except as a mental conception, they confute themselves the very moment they give to the body the same attention as we deluded mortals who think and believe from necessity that it is a solid and substantial thing. They patronize the grocery man, the coal man, and the ice man, and for the same reason as the rest of us—to preserve the body and find comfort in living. And not one of them will go to a dentist and permit him to drill and fill a decayed tooth without the use of an anesthetic. Yet we are forced to hear, if we get near to them, that everlasting song, "there is no pain."

Now, what is hunger but pain, and a universal one that drives every living thing in existence into action to remove it? Why does the Christian Scientist eat if he has no body, and pain no existence? Let us have a direct answer expressed in common sense terms, for his conduct belies the words he uses. How glibly he talks about God and good, and what exertions are made to show his godlike nature and qualities. He claims to be a part of God and therefore able to live as God lives, without sin or sickness. Can God be sick? he blandly asks; and to dissipate sickness replies, "No, therefore I am not sick." In the same way he tries to banish pain—with the exception of hunger pain. When that is felt he simply eats; but why should he need to eat if his little formula is effective for all other pains? All he needs to do is to repeat, "Can God be hungry? No; then I'm not hungry," and thus can he demonstrate the power of Christian Science in a way that will convince us all. Show us that hunger pain can thus be abolished, and converts can be made much faster than by reading the "Key to the Scriptures."

While these remarkable people continue to bemoan the mental and spiritual darkness in which we live, their failure to get through this world in any but the ordinary manner that material conditions make necessary, depreciates the value of every word they utter and the doctrines they deal in. The Christian Scientist denies the existence of his body, yet mates and marries and reproduces his species, and is guilty of the "lust" he refers to when relieving God of the odium of making flesh-and-blood bodies. Is it not laughable to compare profession and practice?

Now let us take their overworked and well-worn platitude, "There is no evil." No statement is more absurd; a greater falsehood was never uttered. Even Jesus, knowing almost as much as Mary Baker Eddy (who did not get enough of married life until three times wedded) charged his followers to "resist not evil"—thus admitting its existence. And all through the Bible is constant reference to evil as a reality. We read in Gen. xlviii, 16, of the angel that redeemed from all evil; Samuel xxv, 29, "hath kept his servant from evil." Chronicles iv, 10: Jabez called upon God to keep him from evil. Proverbs iii, 7, "fear the Lord and depart from evil." Jeremiah xl, 2: "God hath pronounced this evil on this place"; and in the scriptures can be found no end of references to evil which Mary wilfully overlooked. In Isaiah xlv, 7, we read where the Lord admits he creates evil and takes that responsibility off the devil. Such a statement, coming direct from Mary's God, should carry more weight than anything she may have said. And yet when a friend wrote to one of her wisecracks, who answers questions for the benefit of the ignorant and benighted, to know what that passage meant, he wrote back, "Ah, I see what you want; it is controversy!" And how convenient Mrs. Eddy found it to overlook this verse in her "Key."

To deny the existence of evil and to present a God too good to produce or permit it, is futile while we have access to the Bible and so many really think it is the word of God. But to find evil in the world is easy; it is everywhere, as common as light and darkness. You cannot have good without evil. The contrast revealed by these two forces in Nature, with conflict between creation and destruction, will never end, or if it does death and stagnation permanently prevail. To deny the existence of evil is not only to reject the testimony of your own senses, but to discard human experience as the source of knowledge. That which makes life pleasant and enjoyable is good; that which causes misery, pain, and suffering is evil. Only a person stark mad or afflicted with Christian Science can or will affirm the contrary. When evil triumphs over good and life is devoid of things and conditions that make it agreeable or desirable, only perverted minds can see or say, "All is good; there is no evil." The very way Christian Science practitioners go after the dollars so that they may pur-

chase and obtain the comforts and the necessities of life, gives the lie to the doctrine of the non-existence of evil. Chronic and extreme poverty is an evil. No believer in Christian Science wants to live in such conditions, and they all strive like the rest of us to keep out of them. Why, if all is good, is not one social condition as desirable as another? It ought to be, with their logic, but it isn't in practice. Who that has walked this old earth was more acquisitive than the woman who founded the institution? How she shrinks, morally, when contrasted with the Jesus whom she pretended to take for a guide! Jesus was not a money-maker; he did not charge large fees for healing or revealing his methods; and when he sent his disciples forth to heal the sick, fixed charges were never considered or thought of. His idea was to help suffering humanity, and the people on whom poverty and misfortune rested were the ones he sought to reach. Mrs. Eddy made money a prime object, and \$300 looked reasonable to her for telling a student that if he denied the existence of the physical body sickness could not prevail, since there was nothing to be sick. As a financier she was a success and died happy with nearly two million dollars. It is presumed that when writing the "Key to the Scriptures" she read the words of Jesus: "Woe unto you that are rich, for you have received your consolation"; but she continued to accumulate. And her successors have found Christian Science a gold mine. As credulity has never varied much among mankind, there are today untold numbers who can be caught with chaff, as in the long ago. Look at the way Christian Science spreads. There is no movement now playing on credulity that is making the progress anywhere on earth that this irrational nonsense is making. If it does not cause one to lose faith in the future of mankind, it is because the facts are not given serious consideration. When human beings will follow an old woman pell-mell into the realms of intellectual absurdities, and pay good money to receive the vaporings of a perverted and diseased mentality, they rightly belong away back in the infancy of the race. They have not kept pace with the times in which we live. Arrested development defines their mental status. The curse of the great human family is what it always has been—plain ignorance; for, in spite of the grand opportunities to obtain knowledge and receive the benefits that science has conferred upon the world, vast numbers refuse to be interested in anything but the physical pleasures of life. Thinking requires effort they will not make, preferring indolence and mental sloth to intellectual activity. Then comes the mental sharper and catches them with guile when they are ill or in trouble. Some of the keenest of intellects are back of Christian Science and pushing it for financial considerations; and these must regard with contempt the sheep-like traits of large numbers who fall for their graft.

Let us not suppose sincerity attends all in the business, for it does not. To present Christian Science follies to stupid mentalities insures a good living for which no end of bright men are now looking. Deceptive games are not confined to the bunco men, and many are the ways by which a fool and his money are separated. Not the least among some very popular methods is that laughing-stock for level-headed men invented by Mary Baker Eddy and called Christian Science.

CHANNING SEVERANCE.

I will give one thousand dollars to any Christian clergyman, Roman Catholic or Protestant, who will prove that there is a heaven or a hell, such as have been preached from Christian pulpits. No one's say-so, no one's word, will be accepted as proof, nor will any Bible-text be sufficient to establish the existence of such a place. It must be exactly located, so that any intelligent person can understand where it is. The money will be ready when the proof is ready.

L. K. W.

All the sands of life do not contain gold.

## Free Thoughts.

God is in nobody's way.

God can never be any better than man is.

Of your God, your neighbor and yourself, God can best be spared.

A God-forsaken country is not half as bad as a man-forsaken country.

It is impossible to convince a cat that a bird is worth more than she is.

A priest's business is to take advantage of the fools his church has made.

There wouldn't be any religion if there were nothing more than God in it.

There isn't knowledge enough in a catechism to bait a hook to catch a red herring.

What are called the "consolations of religion" strike me as being only the spoliations of the church.

The story that the old woman exclaimed, "My God!" when she saw the devil, illustrates the awe which a great many persons have for the unexpected.

I should like to meet the Orthodox God just long enough to say to him: "You may damn me just as much as you please, but I won't stay damned."

One of the hardest things that I have had to endure was to see suffering that I could not relieve; and another hard thing was to see merit which I could not reward.

I am glad that the foremost nations of earth are banded together to give to all men the blessing of liberty and democracy, and I hope to see these nations, after they have reduced political autocracy to its knees, fight to rid the earth of all religious autocracy; to shatter the cross (the symbol of the worst tyranny on our globe) and make every tool of the pope work or fight under the flag of freedom.

We should all listen to the opinions of others; go to hear those who differ from us; the Roman Catholic should go to hear the Protestant, the Protestant should go to hear the Freethinker. There should be a general interchange of thoughts and convictions. We think in ruts and live in ruts, and miss the greater blessings of life by doing so. Open up all the ways of knowledge, all the avenues of progress, and give man liberty to walk therein.

What men should do is to get out from under control; get out from under the priest's heel, from under the politician's thumb, from under the power of habits. Men should break away from old thoughts, old ways, old associations. Now they are fixed when young in the ways of thought and of action, and they settle down to a life of repetition, to doing the same things day after day as long as they live. We should have new experiences every day, new hopes, new visions.

We noticed the other day that a "good Christian" in writing of the war and after, said: "Leave the kaiser to God; he will punish him." No, you don't. Not on your life. Such a sentiment is pro-German. The kaiser has wronged mankind and he must answer to mankind. We cannot trust God to deal with the wretch. There is nothing that can be done to the German emperor that will fitly punish him for his abominable crimes, but man can give it to him better than God can. After the Allies have got through with him, God may have him.

L. K. W.

## NOTES AT LARGE.

Last May, in a speech at Springfield, Massachusetts, Colonel Roosevelt remarked sarcastically that instead of taking effective war measures we had appointed a day of prayer. He has more recently signified his want of confidence in the typewriter to beat the Hun. Less practical than the Colonel, the Red Cross War Council has adopted the following:

"Resolved, That every day at the hour of noon, in every workroom of the American Red Cross throughout the whole of these United States, upon a given signal all work shall cease for a period of one minute.

"During this time in silence, we, the members of the Red Cross, will solemnly concentrate our minds upon our beloved soldiers and sailors overseas who are so nobly offering their all, even unto their lives, for us. We will think as one, hope as one, for their definite victory and their individual well being; consecrating ourselves anew to our country and to those who fight, labor and suffer for her, becoming one with them in service.

"May this united prayer, gathering power from our love and faith mount to heaven itself, descending thence in the midst of our dear ones wherever they may be, fall upon them as a benediction, to be at all times their comfort and their strength."

This is the Angelus idea, concerning which Senator McCumber, when opposing it in the Senate, July 2, quoted the small girl who said: "Let us skip right along and pray as we go." As an early riser, we are of the opinion that thinking of the boys over there should not be put off until noon. Does prayer avail? A Catholic guest at our table (a sailor from the Rifle Range, wearing a full armor of scapulars and other junk) scribed himself on the chest before eating and repeated the words:

"Bless us, O Lord, and these thy gifts, which we are about to receive from thy bounty! through Christ our Lord."

He repeated the movement of finger and lips before leaving the table. He did not repeat his visit, though invited to do so, because within the week influenza laid him by the heels in the Mountainside Hospital. The five who ate with him without ceremony have not been afflicted. Labor is prayer. So is currency. A man on the Lackawanna ferryboat passed us a five-dollar bill and said: "Send that to the boy at the front to buy him a good dinner." Results of the Angelus habit have not been reported from the front, but this one brought a response.

A good deal of a splash was made last year and since in the orthodox waters of Pittsburgh, Pennsylvania, by one Ira S. Bassett, "business man evangelist," who plunged therein with a view to rescuing the town and its vicinity from an overflow of Infidelity. By a series of revival meetings held in various parts of Pittsburgh he drew large numbers after him, and by his denunciations of unbelief attracted the attention of the local Rationalist society, whose lecturer, Mr. Marshall A. Gauvin, challenged him to a debate. He was too busy to accept, and went on producing sermons that, like those of the Rev. W. A. Sunday, were widely published in the daily press. What suggested the name of "business man evangelist" is unknown, for he never had any business that he attended to until it came out recently that on the strength of his reputation as a man of God he had borrowed all the money he could get from his religious friends and followers, among them poor widows and working girls who handed him their savings. The Pittsburgh papers of October 23 brought the news that Bassett had been arrested for conducting one of the biggest swindles ever perpetrated in that town, and would be examined in the bankruptcy court. His liabilities amount to about \$5,000,000, according to the estimate of the attorney for the receiver, and it is all borrowed money. Mayor Babcock declares him "one of the most despicable men Pittsburgh ever knew." The souls he saved while weeding pocket-books are not passed to his credit as assets. The mayor adds that "any man who will rob any class, much less the needy, while hiding under the guise of religion is almost too low to be classed in the

human family." This is supposed to differentiate Bassett from the other revivalists who are picking up coin under a similar guise, but the line of demarcation is not very distinct, though of course there is a shade of difference between borrowing with an implied agreement to pay, and profiting by a free-will offering that is a hold-up with no promise of return. That the laborer is worthy of his hire is a frequently-quoted passage of scripture, and Bassett was a laborer in the Lord's vineyard. It is a pity that Bassett got the money. Some of it might have gone into the war chest.

We read much in the papers today about the "morale" of the different armies now fighting in Europe. The distinction is not always clear between the use of this word and that more common word "morals." When men speak of the *morale* of a body of persons they mean their psycho-physiological condition in relation to the general objects for which their body has been organized, or in relation to any particular enterprise in which they may be engaged. When it is said that the morale of certain belligerents is low, it means that the soldiers, discouraged by defeats and suffering, have relinquished their hopes of gaining the victory, and that this depressed mental condition, reacting on their physical powers, robs them of the life and enthusiasm necessary to achieve success on the field of battle. When the contrary conditions exist, and the contestants, fired with a prospect of victory, acting as a physiological as well as a mental tonic, rush forth against the enemy with vim and courage, we say of such soldiers that their morale is high and their efficiency great in consequence. The term does not share the meaning contained in the word morals, which is practically confined to ethics; for it is easy to conceive of a military condition where the *morale* of the soldiers was high but the *morals* low. It is in this light that many viewed the character of the German soldiery in the earlier stages of the war.

There is good reason to believe that the persistence of the mind-body puzzle has been due to two conditions, the lack of an adequate theory of knowledge, and an ultra-mechanical, or non-evolutionary, view of the physical world. Scientists and philosophers alike were possessed by an inertia which prevented them from taking the principle of evolution seriously. They refused to readjust their ideas so as to admit that organization of a high grade, such as characterizes the nervous system, has a synthetic way of acting of its own, not reducible to the mere chain-like action of externally related units. There are many signs pointing to the conclusion that a broader and more flexible naturalism is forming which will sweep away the artificial problems and stereotyped contrasts which have stood in the way of a candid inclusion of human thought and activity within nature. When that day comes, the hesitations which have encouraged the faith in immortality in the face of empirical difficulties of an ever-increasing weight will pass away. We are inclined to prophesy that psychology and physiology will reach an adjustment of their principles before many years have passed, and that consciousness and mind will take their places along with mass and energy in the scientific view of nature. The old dualism of soul and body will pass away and give place to a flexible naturalism.

With a zeal that would be commendable if exerted in a good cause the Norfolk *Ledger-Dispatch* supports a bill in Congress to raise the rank (and pay) of certain army chaplains from that of lieutenant to lieutenant-colonel. The bill has not been passed. It ought to fail of passage. The war would not be won any quicker by making all the chaplains colonels, or even generals, and we hope that when it is over they may go out of existence along with military establishments and the espionage act and base censors. One hundred years ago



or thereabouts the nations by general agreement and cooperation put an end to piracy; they did not stop at putting an end to one pirate, but policed the seas and suppressed the business. As there was of necessity some last relic of piracy to be destroyed, in some decisive battle, so let the last clash of arms between Allies and Central Powers become the last relic of war and end it forever. In time of war prepare for peace. Legislation providing for army and navy chaplains from seven to fifteen years from now is taking a step for the perpetuation of militarism. The bill in Congress is one that the Federal Council of the Churches of Christ in America has been promoting. The churches of Christ should be ashamed of themselves. The question that takes second place only to that of winning the war is how to abolish war; and this will not be done by establishing a lot of sinecures whose permanence depends on perpetuating war and its other evils.

Many members of the theatrical profession, both men and women, have given their services as entertainers of the soldiers in the American Expeditionary forces. The soldiers prefer them to the religious talkers, which may account for the following:

"Rules for Actresses—Actresses going from the champagne district of Broadway to the Champagne district of France need not expect to imbibe the golden grape juice with handsome officers, because they must agree before going not to drink or smoke in the presence of officers or enlisted men, nor to be with them after 'Taps.' They must obey, for they cannot 'walk the ties' back from 'over there.'"—*Journal of the Sacred Cow.*

The reply of the profession is given in a resolution by the Actors' Equity Association, a large organization of which Mr. Francis Wilson is the head. The actors demand that a full and ample apology be made "in respect and justice to the splendid, self-sacrificing women of our profession who are risking their lives in the submarine zones and at the battle front in order to devote their time and talents to entertaining our soldiers overseas." For comments on the "rules for actresses" see the *New York Sun* and *Globe*, issues for October 24. Soon there will be a drive for funds to pay the expenses of printing the above rules and for other purposes. The actors are expected to help.

Twenty-three clergymen of the Episcopal church in the diocese of Pennsylvania, in meeting assembled, adopted a resolution protesting against the ruling of the health board that their churches must close on account of the influenza epidemic. In the resolution they say they believe God is their "only help" and that he will "care for his people" when they meet to ask him for deliverance from evil. This is the faith of ignorance, but what could the ministers do? Their religion knows nothing about germs and microbes as the causes of disease. God rewards one person with health, and Satan afflicts another with sickness, and that is all there is to it. Sanitation, inoculation, prevention, these are all useless. God is the only help. Asa sought to the physicians instead of seeking to the Lord; and Asa slept with his fathers, which served him right.

Superstition dies hard—if it dies at all, of which the evidence is not cheering. The longevity is due to its being omnivorous, swallowing everything. A San Francisco pastor, addressing his congregation out of doors because influenza had closed his church, asked himself whether the epidemic was one of the "seven last plagues," and answered: "While there is no definite knowledge that it is, it does represent the manifest displeasure of God at twentieth-century sinfulness." That was feeding superstition on calamity. On the other hand, a newspaper observes: "It has pleased the Almighty Disposer of events to grant increasing victory to the cause of right." That is another sort of fodder for the omnivorous appetite of superstition. But you have to forget the one case if you hold fast to the other.

If the "Disposer" is disposed to favor the world with victory for the right, why does he send the influenza? Or if he is displeased with twentieth-century sinfulness, why the reward of victory to those he visits with his displeasure? The one balancing the other makes God a neutral, or a neuter, or a nugacity.

A book that makes appeal for a "full mobilization of Christian forces" for the Christianization of the world, by J. Lovell Murray, is reviewed by a scholarly exchange which notes with regret "a fling at the writings of Paine and Voltaire and Huxley" and "ignorance of the science of comparative religion." The book is designed to stimulate Christian missions, which may account for its fling at Infidels, whose writings have some circulation in so-called heathen lands. There have been reports from missionaries that they were unable to answer the question of the intelligent heathen why nations made up of people professing to be followers of the Prince of Peace should be fighting each other all over the Eastern hemisphere. To a reflective mind this would not be the most favorable time to advance the claims of Christianity as a good thing for the whole world.

One of the Funk & Wagnalls publications advertises "Discoveries that Vindicate the Bible," by the Rev. Camden M. Cobern, who has chosen for the title of his book "The New Archelological Discoveries and Their Bearing upon the New Testament." We are surprised that a reputable house should put forth these pretensions on behalf of the Rev. Cobern, who as a maker of archelological discoveries is in the class with Dr. Cook as discoverer of the north pole. When he announced his "find" a few years ago in a Sunday supplement, the Rev. William Sullivan, a man who showed evidence of having real knowledge of the subject, accused him of hoaxing the public. We may observe that one of the discoveries Professor Cobern claimed was the desert rock that Moses got water from by poking it with a stick.

On regaining his freedom, one of the first remarks of Dr. Karl Liebknecht, the Socialist leader who has just been released from a German prison, was that "if ever Emperor William's invocation that God be with him is in season, it is right now." The popular conception of God is a reflection on his fidelity as a friend. It represents him as always deserting the loser.

A Day of Prayer is to be held to return thanks for the liberation of Jerusalem from the Turks. Christians will then meet to thank God for taking Jerusalem from Christians to give it to the Jews. The Mohammedan, who regarded Jesus as a prophet, is turned out. The Jew, who declares him to be an impostor, is to be ushered in! And the people who attend the Day of Prayer can keep a straight face! Oh for a lively sense of humor among the people!—*London Freethinker.*

"Never before in any war has there been such interference with freedom of the press and freedom of speech as in this war. The whole weight of effort has been not against seditious action but against that legitimate criticism of public measures and public servants which is absolutely indispensable if any country is to remain free in fact as well as in name. I know personally, from conversation after conversation with editors of dailies, weeklies and monthlies, of the apprehension felt by the best papers in the land of telling the truth lest they be crippled financially by some act of the administration."—*Theodore Roosevelt.*

Let's take the instant by the forward top;  
For we are old, and on our quick'st decrees  
The inaudible and noiseless foot of time  
Steals, ere we can effect them.

—*Shakespeare.*

#### Facts About Ireland.

The letter of Mr. Whery, in a recent number of the *Nation*, entitled "Irish Definitions," is an example of how constantly the American public is misled and deceived on the Irish Question. Mr. Whery attempts to show that three words, "The Union," "Ulster," "Dublin Castle," are in every-day use "to camouflage the truth," and then he proceeds to do this very thing by his own definitions.

The following statement, for example, will not bear the light of scholarly examination: "It is not generally known there has never been any organic union between Great Britain and Ireland. Ireland does not form an integral part of the United Kingdom, nor has she equal rights and privileges with the other island." The Act of Union, passed in 1800, is just as binding on the people of Ireland as the Constitution of the United States is binding on the people of New York. It was ratified in 1800 with the hearty support of the Roman Catholic hierarchy and clergy of Ireland. The Roman Catholics at that time enjoyed the voting franchise on exactly the same terms as Protestants, and great Roman Catholic strongholds like Galway, Limerick, Kilkenny, and Cork, which are now seething with anti-conscription, Sinn Fein treason, and rebellion, supported it through their representatives in the Irish House of Commons. When these voters, as a result of the Union, came in 1801 to elect their representatives to the British House of Commons, they elected from these divisions the very same members who had represented them in the Irish House of Commons. What more complete proof of organic union can be asked than this?

Since then, for more than a century, there has existed far more organic union between Ireland and Great Britain than has ever existed between the United States and Porto Rico, Hawaii, and the Philippines. Ireland has two and one-half times the representation in the British House of Commons than she would have in Congress if she were a State of this Union. Onerous taxation and conscription for military service are enforced on our own overseas dependencies by a legislative body in which they have never had a representative vote. The fact that the financial support of the common schools of Ireland comes entirely from the exchequer of the United Kingdom is abundant proof of organic union. No money is raised in Ireland by local taxation for the expenses of the public schools, as is the case in England, Scotland, Canada, Australia, and the United States. In this country the Roman Catholic, besides paying his local tax for the support of public schools, often pays large sums for the support of parochial schools. In Ireland it is quite different. The workingman in Ireland, whether Protestant or Catholic, with an annual income of less than \$800, if he does not drink alcoholic liquors or use tobacco, pays practically nothing for the education of his children in the common schools.

Second, Mr. Whery's definition of Ulster as merely "the Three Tailors of Tooley Street" is absurdly erroneous. Ulster comprises about one-third of the whole population of Ireland. Of the Irish soldiers in the present war, more than 60 per cent. have come from Ulster. Ulster pays more than half the income tax paid in Ireland and two-thirds of the customs duties collected at the Irish seaports. Its record for illiteracy is far lower than that of the south and west of Ireland, the stronghold of Sinn Feinism and disloyalty. It is more populous than was any State of this Union in 1860 or than any one of three-fifths of them at the present time. New England today has no State as large in population as Ulster, except Massachusetts. About two-thirds of the people of Ulster are Unionists and oppose Home Rule, while the remainder are Nationalists and favor Home Rule of some form.

Mr. Whery wanders far from the facts in the statement, "Nor does Ireland enjoy equal rights and privileges with the other island." How erroneous that is can readily be seen by consulting any reliable book of reference. In the present House of Commons, London, with about the same population as Ireland, has 62 members and Scotland 72, while Ireland has 102, though its population is 400,000 less than that of Scotland. For a complete refutation of his statement I will quote two famous British statesmen, Burke and Gladstone. Burke said in 1795 that an Irishman had every privilege, political and legal, of an English-born citizen. In 1871 Mr. Gladstone said the same thing. Patrick H. Pearse, the executed President of the so-called Irish Republic, was by the laws of citizenship an Englishman, having been born in England of an English father and an Irish mother. Michael Davitt also was born, not in Ireland, but in England. Yet neither of these men possessed any more political or civil rights than any Irishman born in Ireland. On this point I am sure that most of the readers of the *Nation* will prefer the opinion of Burke and Gladstone to that of Mr. Whery.

Mr. Whery is undoubtedly honest and conscientious. It is his knowledge of the subject which leaves much to be desired. To all lovers of the truth honest sincerity should not be allowed to cover the serious sin of misrepresentation.—*GEORGE L. FOX, in the Nation.*

I own my natural weakness: I have not  
Yet learn'd to think of indiscriminate murder  
Without some sense of shuddering.

—*Byron.*

## WHAT IS SECULARISM?

The Question Is Answered by the Answer to That Other Problem, "What Is Truth?"

By FRANCIS S. MERLIN.  
President New York Secular Society.  
II.

First, what is meant by "will"—what does the average man mean when he says he possesses "free will"? Blatchford, a popular, outspoken writer, has expressed himself on this point with such lucidity that I can do no better than let him speak:

"What is will? Will is not a faculty, like the faculty of speech or touch. The word will is a symbol, and means the balance between two motives or desires.

"Will is like the action of balance in a pair of scales. It is the weights in the scales that decide the balance. So it is the motives in the mind that decide the will. When a man chooses between two acts we say that he 'exercises his will,' but the fact is that one motive weighs down the other, and causes the balance of the mind to lean to the weightier reason. There is no such thing as an exterior will outside the man's brain, to push one scale down with a finger. Will is abstract, not concrete.

"A man always 'wills' in favor of the weightier motive. If he loves the sense of intoxication more than he loves his self-respect, he will drink. If the reasons in favor of sobriety seem to him to outweigh the reasons in favor of drink, he will keep sober." ("God and My Neighbor," by Robert Blatchford, p. 127.) Here, in brief, we have what a determinist thinks of 'will,' and, of course, no matter what casuistical reasoning we use we shall finally have to admit the truth of Blatchford's conclusions on this point. He then proceeds to show how we are governed by outside "weights," and after a wealth of examples he concludes with a quotation from Xenophon. "Socrates, as reported by Xenophon, put my case in a nutshell. When a friend complained to Socrates that a man whom he had saluted had not saluted him in return, the father of philosophy replied: 'It is an odd thing that if you had met a man ill-conditioned in body you would not have been angry; but to have met a man rudely disposed in mind provokes you.'" (Ibid, p. 133.)

Here is the stand of the Secularist. It may not appeal to you as much as the older theory of free-will, but that is not the point. We Secularists are very little concerned as to the appeal of any theory; we accept only that which stands the test of reason. I might add that if the reader cares to investigate the rival theories of Determinism and Freewill, he will find the former one is just as appealing as the latter, and in no way detracting from the natural grandeur of man. Neither does it open the door for Anarchy and the end of law and order. On the contrary, the investigator will find that a universal acceptance of the Determinist theory will lead to "a beginning of law and order, and a chance that society may become civilized."

I have devoted considerable space to this particular point, and my reason is obvious. I have presented two opposite views, and I believe the reader can now see what I mean when I say that the religionist's thought does not always agree with the surrounding phenomena, especially when the surrounding phenomena seem likely to upset some of his traditional beliefs, while on the other hand the Secularist accepts that conclusion which most agrees with the phenomena of nature and he very often accepts this conclusion despite the fact that some other conclusion would for the time being be more agreeable.

The most disagreeable fact in connection with the state of affairs above mentioned is the attitude of mind it engenders. To educate people so that they accept a thing because of its age is most deplorable. Of course, as the world progresses, no matter how thorough the education, the people will have to progress, too, since man is a very vital factor on this planet and any backwardness on his part is

bound to influence the spread of knowledge. A very striking example of this is furnished by the reception given to discoveries of Charles Darwin. When he first published his great work on the "Origin of Species" practically every churchman in the world attacked it, and, what was still worse, many eminent scientists, because of their early theological training, lent their names to give weight to the opposite side. However, as various workers throughout the world began to bring in their evidence, it was seen that evolution was a fact and all the revelations in the world could not upset it. The churches were forced to change their minds and today nearly every church in the world accepts the theory of evolution, and many of them have succeeded in convincing themselves that it is not a contradiction of their Bible but an added proof of it. All this within the short space of sixty years.

I started to say something on the attitude of mind engendered by religion, and I want to emphasize the most important fact that religion trains the mind in the wrong direction. In the introduction to his "History of Philosophy" G. H. Lewes gives the following interesting hypothetical case to prove the difference between two sets of philosophers, and without changing a word I give it here as a splendid example of the difference between the secular and the religious mind:

"From a country where clocks are unknown, even by tradition, two travelers arrive, and in the kitchen of the cottage where they are first received they observe with astonishment an eight-day clock. The phenomena it presents are so novel that our travelers at once begin attempting an explanation. Now, all explanation consists in bringing the unknown facts under certain general facts already known; only by finding what the unknown is like can it be classed and known. In the present case the new phenomena resemble certain phenomena observed in animals. Hence the first rough approximation to an explanation is the conjecture that the clock must be alive. Suppose one of the travelers to be uncultivated, and still in the fetichistic stage, he will at once conclude from his conjecture that the clock is a fetich, and is inhabited by a good or evil spirit. Let us, however, suppose him to have emerged from the primitive stage of intellectual development, and to have become a thoughtful metaphysician. His companion we will suppose to have been trained in science and its methods. Both start from the spontaneous hypothesis that the clock is alive, this being the conjecture which most naturally ranges the new phenomena under known phenomena. Let us now watch their procedure.

"A is a subjective philosopher, and, most aware of the absolute necessity of verifying his hypothesis, proceeds to apply it, and to deduce explanations of the clock phenomena from the known facts of animal life. The ticking resembles the regular sounds of breathing; the beating of the pendulum is like the beating of the heart; the slow movements of the hands, are they not movements of feelers in search of food? the striking of the hours, are they not cries of pain or expressions of anger? If the hours are struck just as he approaches the clock to examine it, or has laid hold of it, the coincidence easily suggests rage or terror as the cause; and he, having once formed that conception, all subsequent experience of the clock striking when he is at a distance from it, or when no one is in the kitchen, will fail to shake it, but will be accommodated to it by other explanations. (How true this is of religious people.)

"By continuing to observe the phenomena his first rough explanation would gradually be modified, and give place to one more consistent with the facts. A variety of ingenious explanations would occur; but they would all be vitiated by the absence of any verification of the data. He observes a certain periodicity in the recurrence of the cries. There is a regularity in the succession of these cries—one being always followed by two, and two by three, and so on up to twelve; after which one recurs and

two and three in the old order. To his great delight he at last observes a coincidence between each of these cries and the position of the hands on the dial plate; the longer hand always pointing to twelve, and the shorter hand to the number corresponding with the cries. Hence he properly infers a causal connection; but *what* that is he can only guess; but of several guesses he selects the most plausible. He propounds his explanation to his friend B with perfect confidence in its truth.

"B hereupon impatiently points out the treacherous nature of the procedure A has followed. 'My dear fellow, you seem unaware that your starting-point requires strict examination. You assume the vitality of the clock, and, having assumed this, you interpret by it the resemblance of ticking to breathing, and of the sounds to cries of pain and anger. But the clock may be alive, and yet these resemblances may be fallacious; they must be verified before they can be accepted; and if the clock is *not* alive? You muddle yourself with metaphysics, and amuse yourself with drawing deductions, instead of verifying your data. In classing the new facts under old facts it is necessary that we should assure ourselves that the resemblance we imagine is a real resemblance, and springs from similar roots. To effect this, vigorous analysis is indispensable. But on your subjective method there is no analysis of objects, only of ideas. Let me describe the course of my own investigations, guided by that method which science has taught me to rely on.

"Like you, I conjectured that an animal was before me. What animal? I first perceived that in many respects it was unlike all animals known to me; and pursuing this track, I found so many points of unlikeness, and these of such significance in animal life, that *another* conjecture emerged, and I asked, Is it an animal at all? Here were two starting-points, both conjectural, both needing verification. I chose to begin with the second, and for this reason, if the clock were not an animal, the natural inference was that it must be a machine. I was already familiar with many machines, more so than with organisms, and I began trying how far the observed phenomena could be brought under the known facts of mechanism. Now observe the operation of scientific method! You might have joined with me in forming precisely the same conjectures, but you would have started off at a tangent, and would have deduced from mechanical facts just as you deduced from vital facts, without troubling yourself about verification." ("Science and Speculation," by G. H. Lewes, pp. 20, 21. Ch. II.)

He then proceeds to show how the Scientist [Secularist] proceeded, carefully taking the clock to pieces and observing that the weights were responsible for the movement of the hands, etc., but I believe that I have given enough of the illustration to show the great difference wrought by the two different systems of thought when they are applied to man. No one doubts that the religious man is likely to possess as keen a brain as the Secularist, but owing to the effects of his training he is more than likely to arrive at some very foolish conclusions. As Horace Walpole says: "Now Dr. South, you know, used to say that the Revelation either found a man mad, or left him so."

I have now covered three very essential points in the philosophy of Secularism, but before I close I want to say a few words on the objection to our system of thought that most people seem to think is insurmountable. I refer to our moral code. I have frequently met persons who, after listening to our arguments, ask, "What standard of morals are you going to adopt?"

Of course when the question is phrased "What code of morals do you propose when you destroy religion?" it allows of no answer. The question answers itself by implying that the terms morality and religion are synonymous, and if we allow this premise we of course shall have to admit that the destruction of religion means the destruction of

morality. Happily the truth is very different from what our religious friends believe.

Morality is most emphatically not religion and the two words are not interchangeable. In the novel "Theophrastus Such" George Elliot points out: "Until we have altered our dictionaries and have found some other word than morality to stand in popular use for the duties of man to man, let us refuse to accept as moral the contractor who enriches himself by using large machinery to make pasteboard soles pass as leather for the feet of unhappy conscripts." We might justly accept a portion of this quotation as a definition of morality and say that morality is *the duties of man to man*. However, a more significant point is the fact that in the new Century Dictionary, a comprehensive work, the editors use a word "Ethicoreligious" and give as its definition "Touching both ethics or morality and religion." Obviously if the words morality and religion were synonymous a compound phrase would not be necessary, but we notice that the words ethics and morality are interchangeable, and it will readily be admitted that ethics do not call for a god. Religion does, and this is the great difference. "By Religion," says J. H. Newman ("Grammar of Assent," 378), "I mean the knowledge of God, of his will, and of our duties towards him," or as E. B. Tylor ("Primitive Culture," 424) says when he endeavored to find a "minimum definition" of religion, "the belief in spiritual beings." Here, then, is what morality and religion really mean: the one relates to the conduct of man towards man and the other means the relation between man and god.

I have now shown that there is a very great difference between religion and morality, but I do not pretend (which would be foolish) that religions have no moral codes. Practically every great religion has its sermon on the mount, its Ten Commandments or its Rock Edicts, but I am trying to emphasize that these various codes are suggestions of conduct which are grafted onto religion but in themselves have nothing in common with it. The fact that some of the fundamental maxims of the various moral codes are very similar and have been formulated by various peoples whose religious beliefs are widely separated and different bears out the conclusion that morality is the result of experience not of religion.

However, for the moment let us accept religion as the basis of morality and see where it leads us.

The first point we discover is that it sets up a standard which it says is the revealed word of a god and is therefore final. This leads to most deplorable results, as will be admitted by anyone who has given history even the most superficial survey, for the history of religion is the record of the long and painful battle between advancing knowledge and the revealed finalities.

The second result and the most lamentable one is the low estimate it implies of human nature, that "the expectation of posthumous rewards and punishments incites men to good and restrains them from evil." Shelley, writing on this, says, quoted in "Atheism and Morality" (by G. W. Foote, p. 13): "A person who should labor for the happiness of mankind lest he should be tormented eternally in hell would, with reference to that motive, possess as little claim to the epithet of virtuous as he who should torture, imprison, and burn them alive—a more usual and natural consequence of such principles—for the sake of the enjoyments of heaven." This of course is true, and even the greatest upholder of religion will, after some reflection, admit that when good conduct results from a consideration of our own personal advantage, such conduct does not deserve any respect; and yet this is the religious basis of morality. Mr. P. Vivian ("The Churches and Modern Thought," p. 289) comes to the same conclusion, and says if we accept the Christian view "the Christian races are innately far worse than Jews, Turks, Infidels, and heretics—far worse, indeed, than savages and animals—for they are held in check only from the commission of the vilest excesses by their belief in the Resurrection."

Here we see that a belief in God as a basis for morality is a decidedly bad one, and so, logically, we turn to Secularism, which, putting man first, adopts that system of morality which is based on reason and experience and which affords the greatest happiness to the greatest number. Space forbids me going more fully into this but I would advise the interested reader not to overlook the fourth chapter of Darwin's "Descent of Man" where he will find the evidence which convinced the great biologist that our "moral sense" is as much an inheritance from our animal forefathers as is our physical make-up.

To sum up this brief treatment of a wide subject we may conclude in answer to the question "What is Secularism?" that Secularism is a modern positive philosophy which, accepting the conclusions of science and disregarding theistic conjectures, is therefore most in harmony with the observed phenomena of nature—which is the test of truth. It engenders in the individual a method of thought superior to any other methods, and it gives the race the tangible basis of reason and experience as the foundation for a code of morality.

### Religion and Barbarism.

I have received a newspaper clipping, sent to me evidently by some good, pious brother or sister who feels that I am lost unless I accept "Christ and Him Crucified" or the Protestant substitute for that article. The matter in question is an extract from a statement made by the Rev. Dr. Oliver W. Van Osdel and published in the *Sunday School Times*. It is a scare statement calculated to scare still further the timid believer in Christian doctrines.

The reverend doctor has German-made religion on the brain, and attributes most of modern evils in Germany and elsewhere to the Rationalism that is sweeping over the civilized world. He says that the theology of Germany has been received by preachers and theologians everywhere, and that this country as well as other countries has forsaken the Christian religion and is rapidly going back to barbarism.

I would recommend that this frightened clergyman get to a monastery where he will never hear of civilization, or know that man thinks or the world moves.

It is not a question of new theology that has aroused the fear of the church, but rather a question of no theology. No particular notion of Deity is denied, but all knowledge of God is denied.

The greatest work in the overthrow of Christian authority has been done by the critics of the Bible's inerrancy, and this work has not been done by German scholars alone, but far more by English and French writers.

It is impossible to tell where what is called the "higher criticism" began, but it is safe to say that no one living knows either the man who is entitled to the credit of having started it or the age in which he lived. The first doubt as to the general historicity of the Old Testament, expressed in criticism of some narrative contained therein originated the movement which resulted in the questioning of the authenticity of the entire Bible.

The assertion that Moses was not the author of the Pentateuch opened up the way to throw discredit upon the authorship of the rest of the books of the Old Testament, and, in the downfall of Moses, there was precipitated the tumbling-down of Joshua, Samuel, Solomon, Ezra and the other fictitious writers of the older portions of what has been accepted as the "sacred scriptures." To remove one stone, and that the largest one, from the foundation would naturally weaken the entire structure which rested upon it, and, with Moses withdrawn as the author of the Pentateuch, the crumbling of the remainder would eventually follow. That the more ancient of the Christian teachings was involved in the discrediting of the authorship of the books of the Old Testament would be clearly discernible, but that the whole system of theology

embraced in the dogmas of Christianity was threatened with destruction was not for a moment contemplated by the defenders of the church.

After the passing of two generations, in which the assaults of the critics and the answers of their opponents have gone into history, the question of the Bible's authorship is hardly debated seriously, but the larger and more important concern—that of its divine character—is yet to be decided.

Today we are up against the real matter at stake, and, while the advocates of the Bible's divinity seem to realize that to defend a proposition successfully from the attacks of its enemies it is necessary to refute their arguments, they do not appear to understand that in order to do this they must overthrow the validity of the facts marshaled in their support.

While we are willing to grant that German critics gave valuable assistance in the work of exposing the true character of Bible literature, we must deny to them the glory of having started this vast undertaking or of having contributed the most important factor of the project. Germany was influenced by English deists and French Freethinkers, and the little original criticism which she made to the vast enterprise was more that of an apologist than of an uncompromising advocate of the new movement. It is true that Edelmann and Bahrtdt were more or less aggressive in their criticism and consequently attracted to themselves the hatred of the theologians; but while the influence of Spinoza and Kant was for the greater part in favor of a thorough examination of the subject of the Bible's inspiration, it is also true that they were not so outspoken as their English co-workers, Hobbes, Hume and Gibbon, or as bold and fearless as Voltaire, Rousseau and Diderot.

The greatest critic, however, of that early period was Thomas Paine, whose "Age of Reason" was a sword in the breast of orthodox religion which, up to the present time, no Christian warrior has been able to extricate. Paine did not merely wound the Bible's divinity; *he killed it*. No one can read his words with an unprejudiced mind and believe afterwards in the divine inspiration of the book. He told the truth about the Bible without bowing to Romanism or Protestantism, and his conclusions have never been overthrown.

MARILLA M. RICKER.

### Worse Than Barbarous.

It is more than a barbarously degrading notion that, in order to advance the cause of righteousness, the lives of innocent men, women, and children, must be slaughtered to the extent of thousands and millions. It is a horrible notion, and will continue to be entertained until the now so-called civilized races are actually civilized from the viewpoint of Reason, Justice and Goodness. The argument advanced by some theologians amounts to this: If their God permitted or decreed the present world-war, then it must inevitably follow that the unspeakable kaiser has been merely acting as a permissive or positive instrument under the favor of the God of theology, and is therefore blameless. The conclusion logically follows the premise assumed. Therefore, the theologians can offer no guarantee that the present world-war will not be repeated time and again during the present and future centuries. For if men are to be made "sin"-less according to theologians by the war-slaughtering of the best types of the human race, all hope for world peace and permanent world betterment must vanish! Happily, however, there is reason strongly to believe that there will come a time, however far off now, when human enlightenment will mean the enthronement of sanity and common sense, the enthronement of Reason, Right, and Justice, notwithstanding the pretensions and claims of creedologists. The present war, beyond a scintilla of doubt, was caused by autocratic villains who claimed and are claiming the favor of the God of their theology. If world wars and lesser wars are ever to cease ravishing the earth autocracy and the theology of autocracy must be crushed to the earth, never to rise again. Here lies the great hope for humanity. The crushing of autocracy is in progress.—*Collegeville (Pa.) Independent*.

When a patriot falls, must he fall in the battle,  
Where the cannon's loud roar is his only death-rattle?  
There's a warfare where none but the morally brave  
Stand nobly and firmly, their country to save  
'Tis the war of *opinion*, where few can be found,  
On the mountain of principle, guarding the ground,  
With vigilant eyes ever watching the foes  
Who are prowling around them, and aiming their blows.  
—Mrs. Dana.

## THE TRUTH SEEKER

### Subscription Rates.

Single subscription in advance . . . \$3.50  
Two new subscribers . . . . . 6.00  
One subscription two years in advance . . . . . 6.00

One advance subscription and one new subscriber, in one remittance . . . 6.00

To subscribers in Canada, \$4.00 per year.  
To other foreign countries, \$4.50 per year.

Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.

**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.

### 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 to be 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 the 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 opinion. We neither indorse 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.

### POLITICAL PRINCIPLES.

(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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### SIMPLIFIED THEOLOGY.

From P. A. Hill, Oklahoma.

To the Editor of The Truth Seeker:

I herewith present Lesson No. 11. in Simplified Theology, dealing with "The Creation."

About the sixth day, God made him a man like unto himself, only not so big and strong; and then, being tired and exhausted from the arduous labor of blowing at nothing and orating, he rested on the seventh day and sanctified it.

There was one thing God overlooked. His dam, which he called the firmament, was holding all the water above it away from the earth, and, having separated the land from the seas, everything was beginning to need a shower. He therefore punched little holes in the firmament and let some of the water above the firmament come down to the dry earth below the firmament. This process he called rain. Another name was added to God's vocabulary.

Sometimes the little holes in the firmament become stopped up, and God, having gone on a visit to some of his other worlds, neglects to open them, and we have long dry spells. Sometimes he gets the holes too large and then the dam lets so much water through that it washes everything away. The imperfection of God's dam has brought much sorrow, misery, and destruction to the people he created in his own image. This water dam is one of the most imperfect things God ever made in connection with his world. It is always on the extreme—some places it leaks too much and at other places it does not leak at all.

God decided that a little garden would look well in his world. He established one eastward in Eden. He planted peach trees, apple trees, and many other kinds. Some bore fruit for his people to eat and some were ornamental. He planted also a tree of life and a tree of knowledge of good and evil. God's man was forbidden to eat of the last two. It was not thought best for man to know good and evil, this special information being reserved for the gods. As to how a man was supposed to make his actions conform to the ways of righteousness without knowing right from wrong, only the clergy can tell, and they get it by faith and not by works or knowledge. This is indeed a great mystery, but we should not question God's wisdom.

God evidently intended his man's life to be a kind of passive affair. The man was to lie around and eat the fruits of the garden, bathe in the fountains, watch the birds as they soared in the heavens, and bask in the sunshine.

The Lord got sorry for Adam, and, after due deliberation, determined to make him a wife. God could have blown Eve, a full-grown female beauty, from his mouth simply by another oration, but he did not proceed in this way. He put Adam to sleep, and, having extracted a rib, fashioned it into a beautiful lady. When Adam awoke he could scarcely believe his eyes. He bowed and would have lifted his hat only he had no lid to lift.

Adam's costume was not such as a modern man of fashion in high society would care to wear in presence of the ladies, but it was equally as good as that worn by his fiancee, and so, having talked the subject over, the two decided to go to house-keeping just as they were.

Now, God had unfortunately allowed a snake to get into the garden among the creeping things which God had created and pronounced good. This was, indeed, a good snake, but being a snake he could not help having some of the traits common to his tribe. This snake played a joke on Eve. It told her God's favorite apples were excellent, and that she ought to try one. Eve replied that she was afraid they

were poison, but the snake assured her that such was not the case. She took one and ate it and gave one to Adam. One reason she ate of the fruit was that she looked upon the tree and saw that it was good for food, yet her eyes had not been opened sufficiently for her to discern the difference between a person with clothing and without. This is another mystery that only the elect can understand, and they can understand only by faith.

After Adam and Eve had eaten of the fruit their eyes were opened and they actually saw that they were in each other's presence without clothing. Adam ran, terror-stricken, in one direction, and Eve in another. Hiding as best they could among the fig trees, they made garments of the leaves. These were not very substantial garments, to be sure, but they were the best that could be had under the circumstances.

The day was hot and sultry and the sun was about to go down from the firmament which God had built for a dam to keep the water above the earth from mixing with the water below. God came out for a walk among the beautiful trees which he planted in his garden.

"Adam," said the Lord God, "where are you?"

"Here, my Lord," replied Adam.

Adam, having heard the Lord coming, was ashamed to be seen in company with nothing to protect his body but fig-leaf trousers. Consequently he hastily retreated. Eve had likewise beat a hasty retreat, not deeming herself sufficiently dressed to receive an evening caller.

The Lord got exceedingly puffed about his favorite fruit. He cursed the snake and he cursed Adam and Eve also. The snake was doomed henceforth to drag himself through the very dust and depend upon beguiling frogs and tadpoles instead of fair ladies.

This is known as the fall of man.

### "WHAT SPIRITUALISM IS."

From Francis Alger, Massachusetts.

To the Editor of The Truth Seeker:

I have just read a good article in the paper called the *Progressive Thinker*, an advocate of Spiritualism. The article is headed as above, and says, in defining this belief:

"It removes all fear of death, which is really the portal of the spirit world. It teaches that death is not the cessation of life, but mere change of condition. That as a man sows on earth, he reaps in the life to come. That those who have passed on, are conscious—not asleep. That communication between the living and the 'dead' is scientifically proved. That a man is a spiritual being now, while encased in flesh. It thus brings comfort to the bereaved and alleviates sorrow. Spiritualism is a science, a religion, a philosophy, and embraces the whole realm of nature. It brings to the surface man's spiritual gifts, such as inspiration, clairvoyance, clairaudience, healing power, etc. It teaches that a spark of divinity in all. That as a flower gradually unfolds in beauty, so does the spirit in man unfold and develop in the spheres beyond. Spiritualism is God's message to mortals, declaring that there is no death; that all who have passed on still live; that there is hope in the life beyond for the most sinful, and that every soul will progress through the ages to come to heights sublime and glorious, where God is love and Love is God."

These words, if true, are two fine for adverse criticism, but they do not embrace the whole of Spiritualism, the dark side of the system, where mediums have so much control; they, however, stand for a vital point in it. All systems of religion have two sides, and it is to be regretted that Christianity has been so antagonistic to liberal thought and free investigation.

Assumptions and guesses have full sway in Christianity, as to the character of God. If Ingersoll were living, he certainly would uphold many general features of Spiritualism as much purer than those in Christianity.

He wisely said: "We do not know

whether death is a wall or door"—whether it opens to some higher form of life, or is the end. He simply wants justice, fatherly mercy for humanity. Many persons have thought he went too far in his ridicule of sacred things. It should, however, be borne in mind that only severe measures—in fact shocks—can rid the world of dogmatic superstition.

The Rev. M. J. Savage said in a sermon that "Christianity is the first religion that ever taught an immortal hopeless anguish."

The pulpit greatly needs Agnostic men like Ingersoll to stir up liberal thought.

Christian churches owe much of their progress for the last twenty years to Ingersoll.

He was always to be found on the side of justice, liberty, and progress.

### "INFLUENCES."

From C. E. Kinman, Montana.

To the Editor of The Truth Seeker:

Enclosed find \$5, for which you are to renew my subscription to the paper and send me Reade's "Martyrdom of Man." In sending you \$4 for the subscription to the paper, I am warning you that this is the proper price for our organ under all of the present conditions. You raised the price from \$3 to \$3.50 and spoke as if you were stealing something, when everybody knew that the price of paper had doubled and the cost of press work and everything else has doubled. You should have acted on my advice and said: "Here, you Free-thinkers! the price of your paper is going to be raised to \$4, and if any of you do not like it, just get up on the gatepost and see if you can stop it." You must charge enough to meet expenses or THE TRUTH SEEKER will die. No business can be run on sentiment. In fact, there is no sentiment in business; 2 and 2 makes 4 even if the heavens fall.

Now as to the matter of several numbers of our paper being excluded from the mails. . . . To oppose a free press, free speech and free public schools is strictly Catholic, of the Roman brand, and in this country the leaders of the move are Irish. Forty years ago that race set out on a campaign of self-laudation—the only people who ever waged such a campaign, and it has had a wonderful effect. Today seventy-five per cent. of the teachers in our public schools are Irish of the Catholic brand. Sixty-seven per cent. of the officers in our army are Irish Catholics. They hold a large per cent. of the state and county offices; and as to municipal offices, they practically hold them all. As an illustration, in our city of Butte and county in which it is situated there are only two officers who are not Catholics of the Roman-Irish brand. Long before this country entered the great war, here in the mountains free speech and free press had been stamped out. Frank H. Little was beaten to death by six corporation gunmen; then a rope was placed around his neck, and after being dragged behind an auto for over a mile he was hung—for what? For daring to exercise his right of free speech in opposition to an Irish Catholic corporation.

Miss Jeannette Rankin, our popular congresswoman, came to Butte on a mission which had for its object the investigation of labor conditions in Butte. To prevent a demonstration in her honor, as they could not arrest a congresswoman, a dozen Irish Catholic policemen, headed by the chief, seized her, forced her into an automobile, and drove her to a hotel a mile distant. She did speak some time after, but every public and private building in the city was closed against her and she was compelled to stand on the iron railing of a fence and speak in a driving snow storm—because she had expressed sentiments in opposition to the same Irish Catholic corporation whose gunmen murdered Frank H. Little. The fact that she is a woman and a member of the national congress made no difference to a gang of corporation parasites—cooties. I am not mentioning these illustrations to ventilate my views on local happenings. They apply everywhere that Catholics are in power. Keep the



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

"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."

### Sizing Up the Yanks.

A few weeks ago we had a series of compositions by English school children, giving their impressions of the American soldiers. Children are keen observers of character, and to find out what French youngsters might think of our men a soldier while in southwestern France requested a village schoolmaster with whom he was acquainted to ask his pupils to write, without preparation, compositions upon American soldiers as they knew them. It will be noted that the politeness, the cleanliness, the cheerfulness, and the "sweet tooth" of our boys are among the chief things that struck the kiddies. That the following are genuine answers is vouched for by the Independent, which prints them:

They are all fine men, tall, large shoulders. I know one, a big fellow. He has a scar on his right cheek, which was made by a horsekick. He has a rosy face, long hair, carefully arranged. His feet are small for his size. He has a sweet tooth. He is gay. He is good. He eats chocolate and sweets.

There are some who going on an errand near their camp I met him sharing his chocolate with his comrades. Next Sunday I was playing at spinning-top with my comrades. He was looking at us. My small brother had no spinning-top. He gave him two cents to buy one.

The Americans are polite. When they shake hands, they bow down their head a little. Before entering a house they take off their hats, and wait until they are told "sit down."

They have good discipline; no fault is left unpunished. They are more daring than we are; they do not fear expense.—*Jean Labriote.*

I know one more particularly. He is of ordinary size. He has a fine face, round cheeks, blue eyes. He likes to laugh at others. He is intelligent. He has got the bad habit of smoking and chewing tobacco. He is fond of sweets. He bathes very often.

The Americans have been very good to France, to come to help her to fight the Germans.—*Jean Gaits.*

The Americans are generally very clean and very polite. They also like sweets. They are always eating chocolate and sweets. There are some who like raw eggs mixed with chocolate and milk, or with beer. They do not cut their bread as we do. They put it on the table and cut it as with a saw. Every morning they wash thoroughly. They wash their teeth after all meals. They have leather gloves to work. They smoke and like alcohol.

The Americans came to France not for their own interest, but in order to help us. And so we have affection for them. They have at the front one million men who will inflict great casualties on the Boche; meanwhile more yet come to join them by the sides of the English and French.—*Francis Loupien.*

The one that I know is tall, well built. He is very amiable and kind to children. Whenever he meets one on the road, he will stop his horses and take him along. He is a horse-driver. When it is raining he does not care. He will then whistle with all his might.—*Ernestine Cabannes.*

The Americans are very courteous. They came to save France, to save right and liberty. America rose against the depotism of Germany.—*Fernand Lacoste.*

The American soldiers are always laughing. They are playful and funny. They remember Lafayette and Rochambeau. They shed their blood for France.—*Gabriel Ninosque.*

They are clean and polite. They often give us good examples and good lessons. They have everything necessary, horse-wagons, automobiles, trucks, bicycles, motor-cycle, and some kind of motor with a sort of "bath-tub."—*Andre Pedemonou.*

They like sweets very much. They are clean; they wash all their body with cold water. They are very polite. They do not have the same religion as we have, but it does not matter, they are free to practise the one they choose, or none. I saw them put up their camp when they first came here; some were pitching the tents, some cutting the fern and others leveling the ground. They had soon put up a kitchen. Their tents have floors. They were quick to place a shop and a forge for their 300 horses.—*Camille DuBois.*

It is magnificent to see this country place herself by our side to help us to fight for liberty.—*Roger Bes.*

I have observed them well. Most of them are close-shaved. They are almost all tall and large fellows. They have quick eyes. They are polite, but some of them are great drinkers. The Americans are very smart. They do almost everything with machines and horses. They are up to date in every-thing.—*Andre Proustey.*

Their tents are waterproof, and well closed. They must be quite at home there inside, it must not be cold for them. They made barracks of boards. Over one of them waves the "Star Spangled Banner." They are polite, pleasant, desirous to serve. But some of them have the bad habit of blowing their noses with their fingers and of drinking too much. It seems that they were courageous to cross the seas, running the risk of being sent to the bottom by the submarines, to come to help us. They want to make safe our endangered freedom, and the liberty of the world.—*Berthe Suberville.*

I have noticed one more particularly. He is lodged in the house of the school with some others. He is small, blond, has a moustache. His face is often cheerful, and as a broad smile frequently. He called my comrade Gaits, "Square-headed Boche," because my comrade, he says, has blond hair and wears spectacles like the Boches. He told us his father was a Spaniard and his mother French. Having no liking for the Spaniards, he became an American citizen. I saw American soldiers at their meals. It is very funny. They stand in a long line and laugh aloud. When their meal is over they start singing. Some of them are very fond of cognac and champagne, of which they very likely have a great deal in their country.—*Pierre Loupien.*

The one I have noticed is close-shaved and beardless. He has a fine body. He is tall and slender. He wears nice spectacles. He seems to be energetic. On his coat, very well made, he has a yellow belt which passes around his waist, and another over his shoulder with a case for the automatic pistol. He is an officer. He is called Captain.—*Theresia Labatut.*

They all work. Some place the decauville (railway) rails; others drive the horses, which haul the big trees to the station; others drive the trucks which bring the supplies. There are some who bring the mail to the post-office, and fetch it on motor-cycles; and still others transmit the orders given by the officers. Some do the cooking and others wash the clothes.

They are fighting at the front by the sides of our dear soldiers. They help to support the hardships of this war and take their share of them. Let us be very grateful to them.—*Alice Duphil.*

The American soldier has a great love for his family. He always speaks of his

mother, of his father, brothers and sisters. There is one who comes to my house often. They are jealous among themselves. When one of them goes in a house to learn French, if one day he finds another fellow in that house, an American soldier, he will not come back any more.—*Mathilde Lecomeres.*

The work of the Americans is certainly a curious one. I saw them raise huge logs with large pliers, as easily as they would have moved a straw. Their furnaces for their kitchens are half in the ground, in order not to waste any heat. What struck me especially about the American soldiers is their cleanliness. All of them are tall, healthy, and strong, owing to their hygiene. Their teeth are very white; and not to soil their hands, they put on gloves, even at work.

Another thing I admired also is their politeness. France had the fame of being the most polite nation in the world. We have often heard and read about the French courtesy. Is France going to lose her rank among the well-bred nations?

I like the American soldiers who came to help France. I like the Americans who came here to defend justice and right. I admire the Americans who remembered France, and who came to her in spite of the many dangers.

Long live the United States of America!  
—*Renée Bourlhc.*

### The Prize Offer.

Last week a prize was offered for the most additions to a list of names of certain English origin. We ask the young readers of this corner to look at the list again and see how many new ones they can contribute. The prize for the largest number of new names is a War Savings Certificate (\$5.00.) It is worth trying for, and the study is interesting. See last week's paper on "Where Names Come From."

### When a Nut Isn't.

The peanut isn't a nut at all, but a member of the pea, bean and clover family. It is a legume and gathers nitrogen from the air. Peanuts do not grow from roots, but on shoots which grow out from the plant above ground, bear a little sterile yellow blossom and then shoot directly into the ground, where they peg—that is, where peanuts begin to grow on them.

The peanuts are pulled from the vines or roots, and the roots are then ploughed back into the ground to allow the nitrogen to feed the soil. The peanuts are then taken to peanut factories. In these buildings the peanuts are cleaned and sorted. The largest are saved and put through a "rumblor," which polishes the shells. These are sold in the shells.

Other first grades are shelled and sold for salting, and one big packing company buys only first grades for peanut butter.

If the plants are pulled roots and all the peanuts are dried out by stocking on poles, then pulled off and sold. Broken peanuts are pressed and the oil extracted.

Much of this oil is sold as pure olive oil. In fact, it is quite as rich and nutritious as olive oil. The refuse is pressed into cakes and sold as oil cakes for feeding stock and especially dairy cows.—*St. Nicholas.*

### Patriotic.

All this talk of hyphenated citizenship had evidently had its effect upon a San Francisco youngster, American-born, who recently rebelled fiercely when his Italian father whipped him for some misdemeanor.

"But, Tomasso, your father has a right to whip you when you are bad," some one of the family said.

Tomasso's eyes flashed. "I am a citizen of the United States," he declared. "Do you think I am going to let any foreigner lick me?"

**Foregone Conclusion.**—She: "If fashion makes our dresses any shorter, I don't know what we women will do." He: "I do; you'll wear them."

### Baby's Good Luck.

The family were entertaining callers one afternoon, and while the grown-ups were talking, the baby crept on the floor. Suddenly there was a loud bump and wild wail. It came from the direction of the piano.

"Oh, the baby has hurt himself!" cried the mother. "Run quick, dear!"

The young father had already dashed toward the piano. He dropped on his knees and groped under the piano for his injured offspring. Presently he returned.

"He fell down and bumped his head on one of the pedals," he reported.

"Oh, the poor darling! Is it a bad bump?" asked one of the guests.

"No," he answered. "Fortunately, his head hit the soft pedal!"—*Tit-Bits.*

### The Lawyer's Idea.

The poor cripple thumped his crutch on the ground and said to his lawyer:

"Merciful heavens, man, your bill is outrageous! You are taking four-fifths of my damages! I never heard of such extortion!"

"I furnished," said the lawyer, coldly, "the skill, the eloquence, and the legal learning for your case."

"Yes, but I," said the client, ruefully glancing at his injuries, "furnished the case itself."

"Bosh," sneered the lawyer. "Anybody can fall down a coalhole."—*Mere Play.*

### Nothing Happened.

While his mother was away on a visit Johnny didn't say his prayers. Upon his mother's return there was a reckoning.

"Why didn't you say your prayers, John?"

"Well, you see, it was this way, ma: I forgot to say them the first night an' nothin' happened. 'N then I didn't say them the next night an' nothin' happened, 'n so I decided I wouldn't ever say 'em again if nothin' never happened."

### A Little of Both.

Aunt Nancy was visiting an army camp and as she approached some rookies were sitting on their heels and then rising to a standing position in perfect unison.

"What are the boys doing now?" she asked.

"Why, those are the setting-up exercises," explained an obliging sergeant.

"Humph," remarked auntie. "Looks to me like settin' down exercises."—*Indianapolis Star.*

### Corrected.

Teacher—Willie, have you whispered today without permission?

Willie—Only wunst.

Teacher—Johnny, should Willie have said "wunst?"

Johnny—No'm—he should have said twict.

### Saving Them Up.

Mama—"Willie you have no manners."

Willie—"Well, if I waste them now I won't have any when company comes."—*Judge.*

**Fixing Up the House.**—"Have you no potted geraniums?"

"No. We have some very nice chrysanthemums."

"I must have geraniums. They are for my wife."

"I'm sure she'd like these chrysanthemums."

"You don't understand. The geraniums are to replace some I promised to care for while she was away."—*Pittsburg Sun.*

**Major Tactics.**—Crown Prince—"Have you caused my proclamation announcing that this offensive will bring our victorious arms to Paris and the Channel ports to be read to all regiments?"

Aid—"Yes, Excellenz."

"Then order out my car, and drive to our new headquarters, thirty kilometers to the rear."—*Life.*

## SCIENCE AND ECONOMICS.

### Where the Government's Money Goes.

This is the forerunner of a series of letters to be sent every little while by the National Woman's Liberty Loan Committee. These will tell you something of how the vast sums of money appropriated for the prosecution of the war are spent by the government.

The money we pay out and what we get for it is a fair statement of our war-program and of our national achievement so far, and indicates definitely the magnitude of our undertaking, the giant scale of preparation and the standard we have set for ourselves in this grim struggle to preserve our national life and the civilization of the world. What we have done so far points to what is before us—what we must do week by week and month by month till the war is won.

In normal times—in peace times—it costs about a billion dollars a year to run the government. For the fiscal year ended June 30, 1918, Congress appropriated in round numbers, including deficiencies, \$18,882,000,000. For 1919 Congress has appropriated in round numbers at the present session, including deficiencies and appropriation bills pending, \$24,330,000,000.

The mind is often confused over "appropriations" and "expenditures." Congressional appropriations fix the limit of what may be used. Then the governmental departments and bureaus spend what is necessary, and at the end of the year the appropriation lapses. Official figures show that for the fiscal year 1918 the government spent \$12,696,702,471.14, and in addition during the war months of 1917 disbursed \$885,000,000 for loans to Allies.

Up to the very day we entered the war Germany believed that victory for the Central powers lay just ahead. A strong factor in this calculation was their belief that the Entente powers were financially exhausted.

Germany had spent fifty years preparing for a war of conquest. She knew that from its very start she must wage it from within the circle composed of herself and her Allies, that she must produce from within this circle her raw stuffs and manufactured material, and by doing this, though the war has continued far beyond the eighteen months set for its winning—if there was to be a winning—she has kept her money at home, used it over and over again, as the same water often turns the wheels of many mills.

Our Allies, on the other hand, owing chiefly to their lack of preparation, had to come into the markets of the United States for most of their war necessities, and in the years of our neutrality their account with us totaled approximately \$9,453,524,547.

A nation and an individual are alike when they want to buy anything—they must have money or credit which is based on money. Our Allies were short on both and we supplied their need. We advanced them money and credit, and we called the transaction a loan. In the fiscal years 1917 and 1918 we loaned them \$5,623,000,000. Their securities and governmental undertakings to repay lie in the vaults of the treasury of the United States.

What our Allies did with that credit or money is of vast importance to us. They looked to us to supply them with wheat and corn and cotton from our fields, coal and ore from our mines, and finished products from our factories and foundries; otherwise they could not remain at war, so they brought this credit that we had lent them into our markets and spent it over our counters.

During the fiscal year 1918 our exports amounted to \$6,000,000,000. Six billion is six thousand million! Most of this went to our Allies, and was turned immediately and eagerly into fighting stuff for winning their war—our war.

You will be interested in knowing some of the things our Allies really did with the sums we lent them. First they used over \$150,000,000 for relief in Belgium and Serbia. The people in Belgium call it "blessed money." Besides the enormous expendi-

tures embraced in the term "munitions of war," they have spent \$800,000,000 for cereals, \$800,000,000 for meat and other foods, and \$600,000,000 for cotton.

The letters immediately following this will tell the cost of turning a citizen into a soldier, of the draft, the soldier's life and training in the cantonments, his life overseas and the building of the ships that took him there, the engineering projects in France to make ready for the soldier's coming, our aircraft production, the wonderful Liberty motor, and kindred subjects.

ANTOINETTE FUNK,  
Director Propaganda and  
Speakers' Department.

#### "AN EXTRAORDINARY PERSON."

As long as I can remember, Guy Bogart has had a habit of using his journalistic accomplishments to boost all his friends—putting them conspicuously before the public eye. It is only a minor instance of that broad generosity that characterizes his whole life. For a long time I have waited for someone to say something to American radicals about Guy Bogart. But nothing has happened. So I'm going to try to get revenge for what he's often said about me.

Guy Bogart—alias David Bobspa—is an extraordinary person with an extraordinary message for an extraordinary age. His age is extraordinary in that it affords an unprecedented opportunity for reformers—his message because it is vitally needed—himself because he possesses white-hot enthusiasm for the weal of humanity.

Guy is not gagged by any creed nor stifled by a single ritual. He observes no forms in his propaganda. He is not a hero-worshiper, in the conventional sense of the word. Senility, *per se*, does not stir within him any reverence. Before he can espouse the cause of any individual, he must see in it something new and vital. Before he will enlist the services of his pen in any propaganda, he must recognize a worthy addition to the movement making for the freedom and ultimate happiness of men. His ideal is a system of society the basis of which is voluntary cooperation. He objects to any regulation that hampers the free and poetic development of the individual.

Bogart was once a materialist, a follower of Haeckel and Tyndall and Buchner. But during the last few years he has changed his mind radically on the subject of religion, and is still a follower of these men but professes a spiritual message in their writings. He now accepts nearly all the more radical religious beliefs, including theosophy, spiritualism, Christian Science, etc. But in religion, as in his politics, Bogart is no respecter of forms. He has a deep pity that so many of the race feel the need for Organized Churchianity, and is equally aloof (personally) from even many liberal forms of Christianity.

Guy was born in Indiana, a state which he has eulogized in many bits of *vers libre*. He spent several years in the newspaper game, and later became active in journalistic work of a varied character in Los Angeles, where he works at present.

Several years ago, Guy conceived the idea of conducting a syndicate book review for the progressive press. From the beginning, his work has been a tremendous success. Instantly he received the hearty cooperation of the big publishing houses, and at the present time is patronized by several dozen radical journals.

I first met Bogart just a few weeks ago. I had enjoyed a copious correspondence with him for almost a year, and, of course, had some inkling of the delightful personality of the man. But the visit itself was doubly delightful. Mrs. Bogart—"Lucy," to be more familiar—is an inspiration to him, and a most delectable entertainer. She shares all her husband's ideals and aspirations. Both are absolutely demented over a dream of a little son who is called "Bobbie." In fact, Bogart's pen name "Bobspa" is actually constructed of the two words—Bob's pa.

It is impossible, in a short sketch of this kind, to examine in detail Bogart's writings. But it is no exaggeration to say that he is one of the few reliable and sensible reviewers of books in the United States. His ability is rated very high by Eastern publishers. Bogart intends to continue this work, and he is branching out more and more into general comment and criticism.

As a poet, Bogart is much more than mediocre. He has produced a great deal of meritorious verse, much of which has been widely printed in both the radical and conservative press of the United States. To be frank, however, I do not think that Bogart will ever attain the heights of Amy Lowell, Edgar Lee Masters or Carl Sandburg in the realm of poetry. His field is in literary criticism, in character portrayal, and feature-story writing. And in the latter fields, Guy Bogart is going to make the litterateurs of this country "sit up and take notice."

ALANSON SESSIONS.

#### BALLAD OF LOS ANGELES JAIL.

(Written by a Methodist minister serving a sentence in Los Angeles, Cal., for participating in a "Christian Pacifist Conference.")

Into the gloom of our prison home, lit by  
the fires of shame,  
At the end of a long and weary day, a  
bunch of roses came;  
Roses red as the sins of men who rot in  
a filthy cell  
Swept down the gaunt, grey corridor, and  
knocked at the gates of hell.

And twenty men stood up aghast, and  
twenty men grew pale.  
And cursed a God who dared to send  
roses to a jail;  
Roses red as their scarlet sins, I held with  
trembling hand,  
And every soul in that dirty hole wished  
I were dead and damned.

"Red roses in this reeking den! My God,  
it cannot be!  
They bleed not for the slaves of vice, but  
only for the free;  
In filth and shame we must repent through  
lonely, bitter hours—  
Roses for us! Great God!" they cried, we  
give you back your flowers!"

"These roses are our friends," cried I,  
"they speak no word of blame;  
The scarlet blush upon their cheeks shows  
their Creator's shame.  
We are men of woe who have felt the  
blow of his stern avenging rod;  
Let us keep them well, for their blushes  
tell of the sins of Almighty God."

"Roses for bums, roses for thieves, roses  
for drunks!" I cried;  
"A rose for the man with a wooden leg, a  
rose for the man who lied;  
Roses for men who curse and kill, and a  
rose for that cripple there;  
But for human woes, I will give no rose  
to a God who does not care!"

We took our roses one by one and crawled  
in our loathsome beds,  
And through the night, red roses bright,  
stood guard beside our heads;  
And one man loved its innocence, and one  
man loved its smell,  
And one man thought of the world outside,  
and one man thought of hell.

And one man cursed an awful curse, and  
one man tore his hair,  
And one man's moans and one man's  
groans rang through the fetid air;  
And one man dreamed of his wife and  
child, and one of the flowers that nod,  
And all men thought of their blood-red  
sins, but no man thought of God.

But one man there would have no rose to  
watch beside his bed.  
"Such innocence is not for me, I am in  
hell," he cried;  
"My sins are black, my sins are red, and I  
bear them all alone,  
But I cannot bear the sins of God who sits  
upon his throne."

Out go the lights, the brazen gong beats  
loud against our ears.  
And each man covers up his head to drive  
away his fears;  
And the trembling night beings nameless  
fright, as it covers our dirty den.  
To hide the hell of our prison cell from  
the eyes of God and men.

Twenty men in a putrid den, and by each  
man a rose,  
The stars on high, in God's great sky, were  
shining, I suppose;  
At the midnight hour I held the flower aloft  
in the reeking air,  
And looked in the face of Almighty God,  
and cried, "Do you care? Do you  
care?"

"Roses for bums, roses for thieves, roses  
for drunks," I cried,  
And a big red rose for the loving soul who  
weeps by the bars outside;  
And a tiny bud for the little babe who  
shows that our love is true—  
I have roses for men, Almighty God, but  
I have no rose for you!

"Do you care? Do you care?" cried a mil-  
lion men in my dream at the midnight  
hours,  
As they scaled the sky to the God on high,  
and beat down his throne with flowers;  
And crazy Bill smoked another pill, and  
Pete hatched another plot;  
And I laughed and cried, and turned on  
my side—and was dead, but I knew it  
not.

Twenty men in a living hell, and every man  
was dead,  
But they moaned and groaned like things  
of life, and one man moved his head;  
Twenty men hear the judgment gong ring  
out in a murky den,  
As with heavy eyes, they all arise, to die  
and be damned again.

Twenty roses upon the floor, killed by the  
poisonous air;  
Twenty men in an iron den, and a God  
who does not care.  
'Tis spring they say in the world outside,  
and where sweet flowers nod,  
Red roses bleed for the sins of men, and  
blush for the sins of God.

#### SOLDIER AND SAILOR INSURANCE.

October 6, 1917, is a historic date in the annals of this Nation, says Secretary McAdoo, because it marks the beginning of our soldier and sailor insurance, the best and wisest provision for soldiers and sailors and their dependents ever made by a nation in the history of the world.

The Liberty Loans have financed the work of our soldiers in Europe and our sailors on the seas. It has built ships and railroads and rifles and cannon and supplies and clothing and all that our soldiers and sailors have required to make them the great fighting forces that they are.

It should be remembered, too, that it has afforded and affords not only insurance for our injured men and for their dependents in case of death, but it is providing for the rehabilitation and re-education of those who by their wounds are rendered unable to pursue the ordinary vocations of life. More than this it has given to the families and dependents of every soldier and sailor provision for their care and maintenance.

These beneficent provisions of the soldiers' and sailors' insurance law have reached into the remotest corners of the United States; in millions of homes they have brought peace and comfort and material assistance that was needed. In its 12 months' existence the War Risk Insurance Bureau has written nearly \$35,000,000,000 of insurance, insuring more than 90 per cent. of our fighting forces. It has paid more than 5,000 death and disability claims and is paying monthly installments of insurance on more than 9,000 death claims. It has paid out \$200,000,000 in allowances and allotments to families and dependents of soldiers and sailors.

It has given to every soldier as he went into battle, every sailor on the submarine-infested seas the assurance that those dependent on him will be cared for in case of death or injury to him.

Every subscriber to the Fourth Liberty Loan has had a hand in the great work of soldier and sailor insurance and all the good that it accomplishes.

### The Candle from Under the Bushel

(Mark iv, 21); or,

1,308 Questions to the Clergy

And for the Consideration of Others.

Instructive, Interesting, and Laughable.

By WILLIAM HART

Price, paper, 50 cents; cloth, \$1.00.

Address THE TRUTH SEEKER CO.

## NEWS OF THE WEEK.

The new Austrian government has abolished censorship of the press.

The total subscription in the army to the Fourth Liberty Loan was \$75,540,550.

Turkey has surrendered unconditionally. The Turkish armistice took effect at noon Oct. 31.

For the time being there has been a cessation of U-boat attacks on passenger steamers.

The people of Australia will not be satisfied unless Germany surrenders unconditionally.

Forty-five thousand railway workers in Prussia and Hesse are incapacitated with influenza.

German losses since January 1 have been semi-officially estimated at 2,500,000, of which 1,000,000 were permanent.

With the approval of the Emperor, the Japanese government has awarded Colonel Theodore Roosevelt a medal of honor.

Twenty-one German aviators were downed Oct. 30 by American chasing aviators. It was a banner day in American aviation.

It was announced recently that the Czecho-Slovak Council had changed the name of Pressburg to Wilsonstadt in honor of President Wilson.

The return of Tsing Tao, taken from Germany by Japan early in the war, will be one of the things China will ask when the Allies discuss peace terms.

The production of Liberty motors during the month of October reached a stage of 1,000 a week, a goal which had not been hoped for until December.

An engineer training camp with accommodations for 16,000 men is to be built at Fort Leavenworth, Kansas. Work will begin at once and will represent an estimated cost of \$5,000,000.

The Spanish steamer Chatarro, northward bound from Cuba with a cargo of sugar, was struck by a torpedo or hit a mine Oct. 28, ten miles off Barnegat Inlet, and sank within three minutes. Six of her crew were killed.

Announcement was made in the House of Commons Oct. 28 that since the beginning of the war British troops have taken 327,416 enemy combatant prisoners, including 264,242 Germans. There are 97,000 German combatant prisoners in the United Kingdom at the present time.

## THE WAR.

Oct. 29.—The Austrian armies were beaten back on a twenty-mile front northeast of the Piave. The British tenth army, in the centre, swept four miles beyond the river. In terrific fighting, fresh Italian forces crossed the Piave on the left of Sunday's struggle. They broke through the foe's front lines and drove him back toward the mountains. Nine thousand additional prisoners were taken Sunday. In four days the Allied armies have taken more than 16,000 prisoners. The British alone have counted 7,000. On the front in France, Pershing's men east of the Meuse have wrested Belle Wood and other positions from the foe. West of the river Clery-le-Grand has been cleared of the enemy. A German official statement apparently admits a withdrawal in progress east of the river. In the bend of the Argonne Forest, American troops advanced nearly a mile in a brilliant attack. They captured nearly two hundred prisoners. Under driving attacks by the French between the Oise and the Serre, the German forces continued to retreat on a wide front, trying to hold back the French by rearguard actions as the main army withdrew. On the British front there was a lull in the fighting.

Oct. 30.—The Allied armies in Italy broke through the Austrian line. The enemy's retreat is fact approaching a rout. Diaz's armies swept five miles beyond the Piave in the centre of the forty-mile front from the mountain region to the lower Piave.

The defeated enemy was everywhere beaten back in disastrous fighting. American troops are being held in reserve behind the Piave line, in readiness to aid the French, British and Italians. Four thousand additional prisoners Monday and more thousands yesterday brought the prisoner toll to nearly 25,000. The Allied attack spread to the left as Italian forces drove forward west of the Piave, wresting the heights city of Alano from the enemy in a two-mile gain. On the front in France Guillaumat's Fifth Army took nearly a thousand prisoners in a new smashing attack on an eight-mile line north of the Aisne. Pershing's men on both sides of the Meuse improved their positions in infantry attacks, aided by heavy artillery and airplane support.

Oct. 31.—The Allied armies in Italy swept the beaten Austrians back on a front of more than sixty miles from the Brenta to the sea. Thirty-three thousand prisoners, 100 villages and hundreds of guns have been captured. Eleven thousand of the captives have fallen to the British. Diaz's men advanced six miles at the deepest point, reaching the foe's great base of Vittorio, twelve miles beyond the Piave. On the left wide gains carried the Italians far into the mountains. On the right the drive spread to the Adriatic as new forces crossed the lower Piave. The American 332d Regiment of infantry, part of the 83d Division, comprising Ohio and Pennsylvania troops, has been thrown into the battle. In France Pershing's men captured Aincreville, west of the Meuse, and hills beyond which command the country to the north. The French on the Aisne advanced slightly between Banogne and Herpy. The British front in France and Belgium was comparatively idle.

Nov. 1.—General Plumer's British Second Army and French and Belgian divisions launched an attack on a wide front along the Scheldt River, in Flanders. In heavy fighting the Allies pushed their way forward east of Tournai, forcing the enemy to fall back rapidly. Objectives were carried everywhere on the line as Haig's men advanced. One thousand prisoners were counted by the British alone, operating southwest of Audenarde, in the initial thrust. More captives were taken by King Albert's forces on the left, which swung forward for gains along the Lys Derivation Canal. Daalghem, in the centre of the line, was wrested from the enemy. Advance British forces penetrated far into the foe's positions during the night, and with the opening of the attack at dawn had made important progress. Under the tremendous pressure of Foch's armies the Germans had given evidence on previous days of falling back to the Dendre River, fifteen miles east of the Scheldt, but were surprised by the suddenness of the new attack. There were violent combats on the Champagne front throughout the day. The French, in terrific battling, won fresh successes on the St. Fergeux plateau, and brought in prisoners. Pershing's forces northwest of Verdun occupied Bellejoeyse Farm, north of Grandpre, and established themselves in the southern part of the Bois des Loges. Heavy artillery fire continued over the American lines, though the infantries were held largely in reserve.

## Lectures and Meetings

**The Sunrise Club.**—The Second Dinner of the season takes place Monday evening, November 11, 1918, at The Cafe Boulevard, 41st Street and Broadway (entrance on 41st St.), Manhattan. Time, 6:45 o'clock. Subject: "The Problem of the Near East." Speakers: Messrs. N. G. Kyriakides, C. Vassilakaki, T. P. Ion, and C. N. Brown. Dinner, \$1.25, including tips. If you will attend, notify Edwin C. Walker, 211 W. 138th St. Telephone, Audubon 4295.

**The Secular Society of New York** meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

Nov. 10.—"The Moral Ideal." By Prof. Geo. W. Bowne, Associate Editor of THE TRUTH SEEKER.

**The Pittsburgh Rationalist Society** meets every Sunday evening at 8 o'clock

in North Side Carnegie Music Hall, Marshall J. Gauvin, lecturer.

Nov. 10.—"Socialism and Democracy." Nov. 17.—"Death without Fear: The Last Hours of Celebrated Freethinkers." Nov. 24.—"Inspired and Uninspired Magic: The Tricks of God and the Tricks of Man."

**The Church of This World** meets every first and third Sunday of the month in Grand Theatre, Kansas City, Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

**The Columbus (Ohio) Rationalists** meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

**The Chicago Freethought Educational Society** meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

**The Boston Rationalist Society** meets at Dwight Hall, 514 Tremont street, every Sunday afternoon at 3 o'clock. M. T. Rush, President. Libby C. MacDonald, Secy.-Treas. Speakers, Horace Taylor and E. M. White.

## The Pope's Favorite

By JOSEPH McCABE

A historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.  
62 Vesey St., New York, N. Y.

## THE CHRISTIAN MYTHOLOGY

*A Work that Traces the Principal Features of the Christian Religion to Their Source in the Mythologies of Older Religions.*

By BRIGHAM LEATHERBEE  
Illustrated.

A feature of the work is the uncovering of the phallic principles in Christianity, to which the key is given in a series of illustrations.

"The Christian Mythology" is printed on light but substantial paper, convenient in size, handsomely bound in cloth, with gold sidestamp, and is provided with a sufficient index and a Bibliography that guides the reader to works drawn upon as authorities. The unpretentious little volume will bring light to thousands who know nothing about the origin of the dogmas they believe or the rites they practice.

Published by  
**The Truth Seeker Co.**  
62 Vesey Street New York  
Price, 75 cents

## IN BEST OF HUMOR.

**Mr. Sponsor.**—"Who stood up for Jack when he married Miss Flirteigh?" "No one. Everybody called her a fool."

**Filled the Bill.**—"So you sent a dollar for that advertised appliance to keep your gas bills down. What did they send you?" "A paper weight."—Dallas News.

**Probably Meant Florida.**—"So the doctor told you to go to a warmer climate. What was the nature of the trouble you consulted him about?"

"I went there to collect a bill."—Boston Transcript.

**Showing Them What Was What.**—New Curate—"What did you think of the sermon on Sunday, Mrs. Jones?"

Parishioner—"Very good indeed, sir. So instructive. We really didn't know what sin was till you came here."—Tit-Bits.

**Might be Too Much for Him.**—Southern Parson (to convert)—"Does yo' think yo' kin keep in de straight an' narrer path now, Sam?"

Sam—"I reckon I kin pahson, ef dey ain't no watahmillion patches erlong de road."—Boston Transcript.

**Pardonable Pride.**—"I want you to publish these poems in book form," said a seedy-looking man to the London publisher.

Publisher—"I'll look them over; but I can not promise to bring them out unless you have a well-known name."

Poet—"That's all right. My name is known wherever the English language is spoken."

"Ah indeed! What is your name?" "John Smith."—Rochester Times.

**Only One of His Kind.**—It happened in the German capital a few months after war had been declared on the Allies. Two middle-aged German business men were standing talking on the street and one, becoming excited, exclaimed, "I tell you what, that idiot of an emperor—"

His discourse was cut short by the dropping of a heavy hand on his shoulder. Turning quickly, he was confronted by a German policeman, who informed him he was under arrest.

"What for?" asked the captive beginning to weaken.

"For uttering treason against your emperor."

"Oh, but you didn't let me finish. I was going to say 'that idiot of an emperor of Japan.'"

"No, you don't," replied the policeman. "There's only one idiot of an emperor. Come along with me."

**A Beloved Officer.**—A colonel out in No Man's Land attracted the attention of a German sniper in a tree. He promptly fired at the Englishman and missed him. The colonel as promptly threw himself down, rolled into a shellhole and stayed quiet until four star shells had gone off. He hunted up the lieutenant in charge of that length of trench and wrathfully demanded: "What do you mean by letting a boche sniper take a shot at me, with no reply?" "We didn't see a thing at all," said the lieutenant. "Do you know where he was?" "He's in that tree over there," said the colonel. "I'll put my best shot on the job," said the lieutenant and called up the man. Everybody watched the performance. The rifleman got a comfortable position, hitched his elbow into the sling in the orthodox fashion, and waited. Presently another star shell went up. "I see him," said the sharpshooter, and snuggled the butt down into his shoulder hollow. He waited for another star shell and fired. Ping! The German came tumbling down out of his tree and the English soldier, blowing the smoke out of his rifle barrel remarked: "Take that for missing our colonel!"



# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 46.

PUBLISHED  
WEEKLY

New York, November 16, 1918.

62 VESKY  
STREET

\$3.50 Per Year

The sword that the Almighty put into the hand of William II. turns out to be a tin one.

## *In This Number*

While Uncle Sam Sleeps.

Illustration.

“The Next Step in Religion.” II.

By Richard Ellsworth.

Christianity Challenged.

By Geo. H. Long.

The Evolution of Gods.

By Alfred Ward Smith.

Taxation of Church Property.

What shall it profit a man to lose the world and save his soul if he cannot say that it is his own?



UNCLE SAM SLEEPS.



AND LIBERTY WEEPS.

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - NOVEMBER 16, 1918

**Subscription Rates.**

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

**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.

Will someone who is familiar with the teachings of Roman Catholicism kindly point out what this ecclesiastical combination has said in favor of liberty, of education, of free speech, public schools and republican institutions? There is a sad lack of such knowledge, an African darkness as to the work of Romanism in this country by the people generally. Let us have light, and enough of it to expose Romanism.

One person cannot have all the happiness any more than he can have all the sunshine or all the songs of birds. Nor is one place the *only* place where man can be happy; nor is one house the only house he can be happy in. Man need not die into happiness. Every day can bring him joy. It is along the road of life that the flowers bloom, that the children play and laugh in glee, and that we find love and the warmth of the human heart.

A correspondent of the St. Paul *Pioneer Press* informs its readers that the flying of the church pennant above the Stars and Stripes on our ships is a privilege granted last spring by order of the President. But the custom far antedates "last spring." It goes back at least to the time of Roosevelt, in 1908, when the following appeared in the signal code: "The church pennant is to be hoisted above the ensign during the performance of divine services on board vessels of the navy." The pennant is decorated with a Latin or Roman cross. We have previously remarked that this is our first surrender—an alien ensign first ascendant and triumphant over the Red White and Blue. But even with the consent of a President, why should any patriotic citizen wish to place another flag above the national colors? Does he put his church above his country, and if so does he call himself a loyal American of undivided and unhyphenated allegiance?

Romanists are laying great store by the fact that Marshal Foch is a "devout member" of their church; and they are fast reaching the point where they are attributing his success in the present war to his frequent prayers in the churches of the towns through which the Allied armies passed. They were a long time finding out this fact, if fact it be, and were exceedingly slow in declaring their appreciation. They were doubtless feeling their way

cautiously, as is their custom, until the great marshal showed his power and ability to win victories; then, behold, his wondrous faith appears in the foreground, and he at once becomes the idol of popish piety, ready for canonization. Foch is manifestly a man of very few words; and knowing as we do the intense stress the papal organization lays upon the doings of its members, who by virtue of their initiation into the mysteries of the faith become endowed with a wealth of divine grace unknown to ordinary mortals, we are inclined to doubt the many pious tales which are now being circulated by interested Romanists about a man of whom the world knows little beyond the fact that he has proved himself a most efficient general.

Now that religious societies engaged in war welfare work are recognized judicially as belonging to the military and naval forces of the United States, we hope we may suggest without offense that they should adjust themselves to the terms of the Constitution prohibiting a religious test for office under this government. Last spring, as related in the *New York Times*, Mrs. Maud Lee, widow of Gen. J. G. C. Lee, U. S. Army, applied for employment in a war relief hostage house in New York or elsewhere. Her application was rejected because of her membership in the Unitarian church, and she was told that membership in a Protestant Evangelical church was the basis of the whole organization. More recently Mr. H. J. Hibschan of Spokane, in Washington, after working industriously on a drive and otherwise, asked to be sent overseas as a secretary. For the same reason, that he is a member of a Unitarian church, his application was not accepted. The case is featured in the *Spokesman-Review* of September 3, and treated editorially in the same paper on September 12. Our experience in dealing with the subject in THE TRUTH SEEKER does not warrant us in believing that the articles could with impunity be reproduced in this paper. Our Espionage act penalizes contempt of the Constitution of the United States. Does violation of Article VI of the said Constitution—"no religious test shall ever be required as a qualification to any office or public trust"—constitute contempt? Something might be said in favor of dereligionizing these societies, if they are to continue to occupy places of public trust under the United States, and thus bring them into harmony with the terms of the Espionage act.

Are events determined by foreordination, design, chance, luck or Providence? A clergyman reports that our soldiers are going to the war with a belief something like this: "I was born in a year that makes me a draftee in this war. I must go because I am of proper age. I shall be in certain battles; bullets and shrapnel will fly all about me, and I shall be in constant danger of wounds and death. I cannot help the danger. No use. I am fated either to escape the death or to be killed. Cause and effect determine all things." The clergyman demurs and affirms that there is "a wonderful safety in the expectation of protection rooted in the promises of God." Instances which would support that view are not given. None that could be verified was ever vouchsafed. The believer carelessly ascribes it to the providence of God if he escapes wounds or death, and his believing friends call it the will of God if he does not. The fatalism attributed to the soldiers is not inconsistent with the notion that God has irrevocably fixed the fate of each man from the beginning. Says Archer:

"Fatalism is not specially the creed of the trenches; it is the creed, or rather the theory, of most thinking men. But to suppose that fatalism implies, inculcates, or in any way encourages foolhardiness is to show a total misconception of its meaning. If I step off the pavement on the left-hand side of the street without looking to see whether a motor-bus is coming up behind me, I am not acting as a fatalist, but as a fool. If I run useless and purposeless risks of catching, and probably spreading, an infectious disease, I am not a fatalist, but little better than a criminal. It is, in fact, a sort of negation of fa-

talism to let fatalism influence our actions. In a vague, illogical way, we imply that it lies within our choice whether to be fatalists or not, forgetting that the very fatalism which impels us to do this or that is as much a part of the web of our fate as any other factor in the complex of forces which determines our action at any given moment. It is the part of the wise man to act wisely in whatever conjuncture he may find himself, knowing that it is quite as futile for him to contrive how to fulfill his fate as to contrive how to evade it."

Survival or otherwise is largely a matter of chance, if we define a chance event as a phenomenon we are unable to trace to its cause. Doubtless the causes that are to bring a soldier through the war unscathed, or leave him on the battlefield, began operating in the remotest past, but any precautions he may observe for self-preservation belong to the series and are predetermined like the others by phenomena that run back indefinitely or infinitely. The fatalism of the soldier is a good enough philosophy provided he avoids the mistake of thinking either that he is fated to be killed despite any precaution he may take, or that he will be protected and preserved by his deity regardless of the dangers to which he may recklessly expose himself. He is an element of the chance, a factor in the fate by which his destiny is determined. The timely and appropriate act will save him; the virtue of it will not, or there would be no giving up a life for a friend. To regard as an act of fate or chance a phenomenon bearing to no other known phenomenon the relation of effect to cause is wholly allowable because that is as good a definition as any. When design, purpose, will or decree is adduced, fatalism becomes a superstition.

**Jewish Theology.**

The worthlessness of Theology as an exponent of truth is best realized when its contending systems are brought into contrast. Reformed Judaism has just given us an opportunity to do this through the publication of Dr. K. Kohler's "Jewish Theology Systematically and Historically Considered." Dr. Kohler is a Jewish rabbi with something of a national reputation, and has long been considered a worthy representative of that school of Jewish thought which hopes to bring the fundamental teachings of Judaism into harmony with the advanced position which scientific discoveries have today attained.

Jewish theology, as presented by him, acquires a peculiar significance when aligned with the Christian system; and it is in this contrast that we are able to appreciate the amazing contrarieties between the two, notwithstanding the fact that the Christian is supposed to have grown out of the Jewish. We have space to mention but a few of the repudiations of Christian ideals by this modern expositor of the ancient Hebrew faith.

Dr. Kohler tells us in his interesting volume that Jewish theology repudiates the Christian doctrine of Original Sin, and emphasizes the importance of personal repentance. But all the world knows that the Christian doctrine in this particular lies at the basis of all practical Christianity. Take this away, and what becomes of the theory of sin as taught by the church? Isn't it most extraordinary that two great religious organizations, both claiming to set forth the mind of the same God, should differ so completely about a rudimentary principle of human behavior?

In speaking of the messiah, our Jewish rabbi sets himself in direct opposition to the current opinion as held among Christians. He maintains that "Israel" stands for this great concept; that the Jews, as a "priest-people," find their embodiment in a "Judæology" rather than a Christology; that as the chosen people of God by virtue of "a divine call persisting throughout all ages and encompassing all lands," they look forward to an impersonal messianic age when the world, taught by the scattered priest-people, will acknowledge the God of Israel. But in the presence of such an argument, what becomes of the godship of Jesus and his claim

to be the long-promised messiah and only savior of the world? The Christian says that the Old Testament prophesies of Christ, and, indeed, names him, for was he not Isaiah's Immanuel, the Everlasting Father, the Prince of Peace?

Here, then, are two systems of theology, both claiming to be divine, both appealing to the same book to substantiate their statements, and yet arguing opposedly. Both cannot be true, for their application is too deeply divergent. The younger system, discrediting the older one, not only brings into question the value of the Old Testament as an authority in religion, but it also reduces to a nullity the importance of theology as a key to the explanation of human existence. It demonstrates the fact that theology is a condition of thought about which men can never agree. Groups of individuals may combine together to believe and propagate certain phases of it, but as a world influence it is valueless, and is fast passing away, because it has no message for the men of our time.

Another of the author's repudiations is his disbelief in miracles, which "are the products of human imagination and credulity." It is to be taken for granted that these words apply to the Jewish scriptures as well as to the gospels and other religious books. But the Jewish scriptures are full of miracles, and some are of the most startling and absurd character. To ignore these is to invalidate the authority of the book as a revelation from God; for to disregard men's actions is to induce mankind to disregard men's persons, since if their actions are unreal it may be that their persons are unreal also. This method, so common among theologians, of picking and choosing regarding the deeds of biblical characters is dishonest in the extreme. The men and women of the Bible stand for just what the Bible says about them—nothing more, nothing less. If this is not so, then there is no sense in men talking about the book at all; because if it can mean anything that an individual theologian chooses to make it mean, the volume, *a priori*, is worthless from every conceivable standpoint. The miracles are an integral part of the Bible; and it is just as sensible to take God or Moses, Jesus or Paul, out of the scriptures as to exclude the miracles. It is strange indeed that any person of brains should have thought differently.

Dr. Kohler's presentation of the theory of God is most amazing, because many persons will see in it a direct concession to the principles governing Rationalism. He says that the arguments for the existence of God "are strange fires on the altar of religion. The believer can do without them, and the unbeliever will hardly be convinced by them." Has the reader ever read anything so strange before? Believers need no argument for the reality of God, and unbelievers would not be convinced were there one! If believers need no proof that their God exists, how will they be able to show the unbeliever the grounds for their faith? There is here revealed an old trick of theologians. Religion, say they, being a matter of emotion and feeling, one needs no rational argument to prove the truth of God, for he has the testimony of his own heart. Rubbish of the most worthless kind! It sounds like the talk of the party politician. It is the echoing of the voice of fools. If God has brains enough to bestow brains upon man, he also has brains enough to know that man would exercise his brains, especially upon the highest things. And if God has not such brains, then we have the strongest argument against his existence; for a greater calamity could not overtake mankind than to be autocratically governed by a brainless God.

The serious defect in Dr. Kohler's theological undertaking is his ill-advised effort to bring into harmony Jewish theology with the results of modern science. He is plainly in accord with the scientific progress of the day, but at the same time strives to hold on to a certain remnant of Jewish teaching, a practice very common with the school of liberal religious thinkers. He acknowledges that

there is a Creation problem, and allows that theology has not yet solved the matter as now unfolded by the evolutionist, but he does nothing to bridge the chasm which plainly intervenes between the two. And likewise with all the questions upon which science has thrown the light of its informative spirit; he recognizes the truth, but his bondage to theology makes him timid in suggesting a plan by which science and theology can be harmonized. He is a theologian in transition; at least we hope so.

This author's book is but another instance of religion offering as a bait to the people, who are fast discarding churches—a pious belief separated from theological discussions. It is practically a plea for a religion without dogmatic theology as conceived in theological schools; religion with a minimum of dogma. The thing is absurd. A belief in God settles forever the matter of theology. The Greek for God is Theos, from which we get Theology; and as long as the former remains, so must the latter endure, for to believe in God and yet to have no notions about him is impossible; but to have notions is theology.

We are pleased to note that Dr. Kohler is in entire accord with THE TRUTH SEEKER'S views concerning Zionism as presented in the editorial entitled "A Jewish Nationality" (October 12). He scorns the hope of a national restoration of the Jews in Palestine, and declares himself unsympathetic with those who are striving to further the principles of Zionism.

#### The Flag Above the Cross.

Take down the cross, haul up the flag—  
One symbol's all we need;  
We're sick of the flaunting papal rag,  
And sick of the papal creed.

For Liberty dies anywhere  
The cross rules o'er the world,  
But Freedom blossoms in the air  
When Old Glory is unfurled.

Haul up the flag; take down the cross,  
And free our land from shame.  
We're sick of a mitered papal boss,  
And sick of a papal name.

L. K. W.

#### A Great Educator Dead.

Dr. Andrew Dickson White, who died in Ithaca, N. Y., November 4, at the age of 86 years, most served his generation and those to come after him by his historical writings on the warfare of science with theology—a service that his eulogists are either slurring over with scant notice or not mentioning at all. He filled with honor many public positions, diplomatic and legislative, but it was in his place as cofounder of Cornell University and its president and patron that he made the deepest impression on the age. His great book, "A History of the Warfare of Science with Theology in Christendom," growing out of his experience as an educator, made him known to all Rationalists and to most of the reading public. He stated the object of the work to be "to aid in letting the light of historical truth into that decaying mass of outworn thought which attaches the modern world to medieval conceptions of Christianity." Although the Christian church and Christian theology were attacked, the author was not anti-Christian. He attributed the errors and vices of the church mainly to misinterpretation of the Bible!

His experience in helping to found Cornell University as a non-sectarian college convinced him of the necessity of exposing the injury that had been done to morals and progress, and even to religion itself, by the continuance and enforcement of outworn creeds and noxious dogmas. Speaking of himself and Ezra Cornell, he said: "We saw in the sectarian character of American colleges and universities, as a whole, the reason for the poverty of the advanced instruction then given in so many of

them. It required no great acuteness to see that a system of control which, in selecting a professor of mathematics or language, or rhetoric, or physics, or chemistry, asked first and above all to what sect or or even to what wing or branch of a sect he belonged, could hardly do much to advance the moral, religious or intellectual development of mankind.

In deciding that their institution should be under the control of no religious sect, it did not enter the minds of the founders that they were doing anything irreligious or unchristian; yet opposition began at once, confronting them at every turn in the New York Legislature and spreading through the State. A Protestant bishop proclaimed that all professors should be in holy orders, since to the church alone was given the command, "Go teach all nations"; and a Catholic priest made it known that Goldwin Smith had come to Cornell to preach Infidelity. An eminent divine went from city to city denouncing the "Atheistic and pantheistic tendencies" of the proposed education, while another fervid minister said that Agassiz was "preaching Darwinism and Atheism" in the new institution.

That Agassiz was a theist and never a Darwinian did not reconcile the clergy. Hostile resolutions were introduced into various ecclesiastical bodies, while pastors solemnly warned their flocks "first against the Atheism, then against the Infidelity, and, finally, against the indifferentism of the institution." After all this there was borne in upon Dr. White a sense of the real difficulty, viz., the antagonism between the theological and scientific view of the universe and of education in relation to it, and he prepared a lecture for public delivery, maintaining this thesis:

*"In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils, both to religion and to science, and invariably; and, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good, both of religion and science."*

Horace Greeley published the lecture in the *Tribune*, with the result that Dr. White had to defend his thesis before university associations and literary clubs. The attacks continuing, he printed his little book called the "Warfare of Science," for which Professor Tyndall wrote a preface. He next appeared in a series of articles in the *Popular Science Monthly*, largely expanding his theme; and then for many years he gathered material for his great work, which came out in 1896, in two volumes. Its reader will learn, and have the proofs given him, that theology, or religion, or Christianity has been the inveterate foe of the progress and civilization of mankind.

While Dr. White was conducting his researches, there appeared a book by Prof. John W. Draper, on the "Conflict Between Science and Religion," covering the field less completely than Dr. White's work was to do. But Dr. White differed with Dr. Draper in the point of view, for Draper made religion the enemy, while White assumed that the battle was with dogmatic theology. It is hard to differentiate the two—religion and theology—either of them from Christianity. Really the enemy, "in Christendom," has been the church fighting science and freedom of thought under the banner of Christianity; and Dr. White admits as much when he says (volume ii, page 375): "*The establishment of Christianity, beginning a new evolution of theology, arrested the normal development of the physical sciences for over fifteen hundred years.*" Moreover, if Christianity can be defined at all, it can be understood as nothing else than its dogmatic theology, which is all it can call its own.

Dr. White builded himself a career that embraced most of the honors men achieve. He visited the greater countries of Europe, usually as ambassador or commissioner. In 1879-1881 he was United States minister to Germany, and in 1897-1902 am-

bassador to that country. He was president of the American delegation to the Peace Congress at The Hague, 1899. He was minister to Russia, 1892-4, when he wrote the Introduction to his "Warfare." For twenty years he was president of Cornell. And yet we think he will be best and longest remembered as author of this book, the "Warfare of Science with Theology in Christendom," which is the indictment of Christianity for its crimes of conspiracy against science and truth. The writers expanding his obituary into columns have left it out, and the church puts it in the Index instead of the library; but it is his monument, and a noble one.

### "Beautiful Fiction."

I am not ready to accept the so-called "miracles of Jesus" as beautiful fiction. Fiction they probably are, but I do not like to have the word beautiful united to falsehood. I opine that these miracle-stories were originally told to deceive, to exaggerate the power of the person said to have wrought these wonders.

There have been for many centuries diverse opinions respecting the nature of these miracles, some holding that they were supernatural acts, while others contended that they were performed by the imagination of the writer. They are stories, as we have them in the New Testament, without any historical authority. Without religious prejudice they would be rejected as fabulous.

I was prompted to write this article from reading an editorial in a recent issue of the *Boston Traveler*, from which I quote the following:

"We like to think that Jesus did not calm the waves, but removed from his followers the fear and the unrest that troubled them."

Now, in looking at the so-called miracles in this way, all of the wonder-stories of Jesus are deprived of their supernatural character. In the miracle of stilling the tempest, there was no tempest to still, only a lot of frightened fishermen to quiet.

But, it seems to me, we cannot dismiss this miracle of the wind and waves by calling it mostly wind. There are other things in the story to be dealt with. What shall be said of Jesus *walking on the sea*? That is the miracle to be considered. To remove the fear of Peter and of the other disciples might not require miraculous power, but to *walk on the sea would*.

To take the supernatural out of the miracles of Jesus is to *take it out of Jesus*. It is to reduce his birth to ordinary proportions and his career to what man can do. It is to make him an ordinary human being. The truth is this: There was no supernatural two thousand years ago, as there is none today. Every story of wonders performed on earth is false. Every institution built on the words and deeds of the gospel-hero must fall. Nature is supreme, and only what is natural will endure.

L. K. W.

### Rationalists and War.

In a former editorial we took occasion to quote from the recent work of Dr. William H. P. Faunce, president of Brown University, entitled "Religion and War"; and owing to the highly interesting character of this publication, especially at such a time as this, we feel constrained to give it a further consideration because of its reference to the attitude taken by educated Rationalists in the matter of war.

In viewing the question as to the classes of men who have been against war as a calamity and absurdity, and those who have favored it as a necessity for the discipline and education of the nations, Dr. Faunce tells us that he finds "a startling paradox: The great advocates of the substitution of reason for force, the great believers in amity and cooperation, have often been rejectors of the Christian faith, and the prophets of that faith have often been the ardent apologists of war." He is careful to remind us that "the chief prophet of a necessary change from a militant to an industrial civilization is Herbert Spencer, while the classic defense

of war is the famous sermon of Canon Mozley."

While thus truly and happily expressing himself, he is not so felicitous when he comes to adduce the reasons why Rationalism has always been opposed to war, as contrasted with the zeal and complacency with which the Christian world has so frequently heralded the coming of that dread event. One reason, he considers, is readily discerned. "If war is in essence irrational, then the Rationalists should be everywhere arrayed against it." Had he left this statement unmodified, there would have been no doubt as to the merits of the stand taken by the reasoning mind; but in his portrayal of the nature of a Rationalist, Dr. Faunce clearly reveals his theological bias, and his complete immersion in the traditionary theories which have always formed a part of popular Christianity.

His understanding of a Rationalist seems to be one who regards the world as entirely explicable through the ordinary reasoning processes, and who therefore has no use for the mystical, the subconscious, the supernatural. It is easy for a believer to speak of Rationalists having "no use" for the supernatural, because they choose to explain the phenomena of this world on the basis of reason; but such people forget that there is a prior question which they have never satisfactorily answered, and it is this: Why is it that Christians have a *use* for the supernatural, when the mere thought violates the fundamental laws of human reason and experience? There is nothing arbitrary in the methods of Rationalism; it knows nothing about choosing to use or not to use, certain mental concepts; it aims only at truth and its definite establishment among men. In this it stands in vital contrast to theological religionism, of which it can be honestly said that its primary aim has been far from the vindication of truth.

Our author fails to explain why the Rationalist looks upon war as contrary to reason. We can tell the story in a word: it is because he knows of a better way than going to war for the settlement of disputes which arise among nations. The law that applies to individual and party quarrels should apply also to the differences that grow up among nations. If separate men and organizations withhold their hand from internecine conflicts, because reason, embodied in state and federal laws, insists upon the appeal to courts of arbitration and justice, for the settlement of disputes, so should nations be controlled by courts of arbitration wherein the enlightened mind, rather than the strong arm, shall wield the power. And we are strongly of the opinion that had it not been for the militant qualities of the Christian church, this splendid method for the adjustment of wrongs would have been adopted long ago by the most civilized nations of the earth.

The second reason presented by the learned head of Brown University for the Rationalist's attitude towards war strikes us as being somewhat amusing. He speaks of the "naïve faith of the Rationalists in the integrity and purity of human nature." "They stand opposed to war for precisely the same reason that they stand aloof from historical Christianity, because in both religion and war there is an appeal to transcendental interests and supernatural powers." "Christianity cannot be contented with a future of full dinner pails and sanitary tenements, and 'deduce the laws of conduct from the laws of comfort.' It appeals to the totality of human nature, to its fears and hopes, its ideals and loyalties, its passion for the ultimate surrender, and its faith in God."

The Rationalist stands aloof from historical Christianity for no such reasons as are here given; and had Dr. Faunce been thoroughly informed as to the meaning and purpose of Rationalism, he would never have written anything so absurd. Rationalism stands opposed to Christianity today as it has stood ever since the rise of that religion, simply because of the fact that Christianity has never been proven true. It is not a matter of "transcendental

interests and supernatural powers," nor is it a question of "full dinner pails and sanitary tenements," nor of "the totality of human nature," or the choice of making an "alliance with Herbert Spencer in order to escape from Bismarck." All such talk is pious cant, and absolutely puerile when weighed in the balance with the great and noble principles for which Rationalism stands. A wiser thing for such a learned Christian scholar as Dr. Faunce to do would be to try to make a successful effort so to establish Christianity on a basis of real fact that henceforth all persons known as Rationalists would be logically unnecessary, and would gradually cease to exist.

"To the Rationalist war may be the worst of evils, since it interrupts all the normal course of human life. To the Christian there is one thing worse—the failure to resist evil, the compromise with uprightness for the sake of quiet days, and the unwillingness to die that truth may live." We do not feel that the author—who as the advocate of an unverified religion has no right to speak for "truth"—is strictly ingenuous in these remarks. Rationalists no more aim at a quiet life in the stand they take regarding war than does the Christian. The contrast is not seen in such considerations, but in the lofty conception of what is right as held by the Rationalist when placed beside the war theories of the Christian church.

Notwithstanding the sophistries of this college president, and his assertion that "Christianity cannot permanently tolerate war, any more than it can tolerate famine or pestilence, or desolating power," the world will never forget that the most desolating war of all time was begun by a Christian nation, which to the very last maintained its right to be thus recognized, and to be under the immediate protection of the Christian God. If wars permanently cease to occur, this condition of things will not be due to the Christian church, but rather to the standard of correct thinking and unqualified justice which has always characterized the principles of Rationalism.

The latest phase of governmental control of newspapers is apportioning the amount of paper each may "consume." Pursuant to this policy, the War Industries Board exacts from The Truth Seeker Company a pledge to restrict itself to a prescribed quantity, measuring by weight. It is perhaps intended by the War Industries Board that newsprint paper shall be substituted for the excellent grade we are now using. This takes no account of the stock on hand—and we paid last month, in advance, a \$500 paper bill. The amount allowed for the ensuing year is not enough to print fifty-two full-sized numbers, nor anything like it; and if a periodical misses a number it may lose its mailing privilege for not coming out regularly. We know how to meet the difficulty, and merely warn readers not to be surprised at a change in the bulk of the paper nor suspect some one of stealing half of it. Coincident with the order of the War Board, we receive notice from the printer of a fifty per cent raise in the price of composition, with other advances in proportion. This is the second time that a fifty per cent rise in the total cost of production has taken place, making about an even 100 per cent total. We have as an explanation of the advance, the statement that "decreased production is even a greater determining factor of cost than increased wages." That is, employees are not doing so much work as formerly, and the falling off in production is greater than the additional charge for inferior service. We can well believe this, judging from the fact that a charge of two dollars and more is made for a piece of composition we could do with our own hands in half an hour. They tell us that labor is not a commodity, yet it is affected by the times exactly like commodities that become "poor and high priced." We need a General Foch to impose terms of unconditional surrender on exorbitantly increased charges for services that have not been enhanced in value.

## THE NEXT STEP IN RELIGION.

Dr. Sellars' Meritorious Essay Towards the Coming Renaissance in the Religious World.

By RICHARD ELLSWORTH.

### II.

Readers will be specially interested in knowing what this clever thinker and interesting writer has to say about the personality of the Man-God, Jesus of Nazareth. We are first to remember, he tells us, in considering the primitive tales that have come down to our time, that the pragmatic and esthetic qualities of a story do not guarantee its historical truth. In fact, research has shown that practically all the most charming anecdotes which have come down to us will not stand critical examination. The truthfulness of this observation may be verified by even the uncritical. The historian of Christianity is well aware of this situation. Such being the case, it is not difficult to understand why a growing doubt of the validity of the theological constructions which have been woven around the figure of Jesus, should appear with emphasis in this day of marked historical study and investigation of human origins.

"The best we can say," remarks the author, "is that there is no very good reason to doubt that Jesus was the son of a carpenter, by the name of Joseph, and his wife, Mary. He was not the only child, for Mark represents his fellow townsmen as saying: 'Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? And are not his sisters here with us?' Quite a goodly family, you see. The Ebionite Christians, who were the Christians of Palestine and probably had the safest traditions on this point, believed that Jesus 'was the son of Joseph and Mary according to the ordinary course of human generation.' His kinsmen were the leaders of the Christian community for several generations. But there is little use in laboring a point which is so obvious."

Nothing is more remarkable in the history of religions than the fact that in spite of this gospel and contemporaneous testimony Christians dare to teach that Christ was miraculously born, and had no natural brothers and sisters! An institution that will go back upon the plain teaching of its own text-book is unworthy of confidence. Moreover, if this particular scripture is not to be believed, but its obvious meaning must be reasoned away in order to make it conform to the uniqueness embraced in the long line of gods and goddesses who were unnaturally, because miraculously, born, why should any scripture be believed? May it not all be reasoned away?

"Human life is a fertile field for tragedy," continues Dr. Sellars. "The more we rid the narratives of their fairy-story accompaniments and see Jesus, not as a god who foreknows his human life and plays it out gravely as an actor who knows his role, but as a human being hurried to issues he had not at first dreamed of, the more his career becomes comprehensible. . . . He lived his life sincerely as other men have done and did not dream of the use history would make of his name." "Jesus was not the messiah for the simple reason that there is no such person. He was not the messiah any more than Mohammed Ahmed was the Mahdi—and for the very same reason. Mahdis and Messiahs and Buddhas are creations of religious and race imagination just as King Lear is the product of William Shakespeare. The educated man of the present must classify these figures as tremendous fictions whose power is waning. When he faces them squarely and asks himself what significance they have for his life, his answer must be, "Only historical and artistic." "I am certain that the deification of Jesus will be given up step by step. He was not born miraculously, nor was he preëxistent as the Word or Logos. These terms do not fit into an outlook dominated by science. To call him the Son of

God in an exclusive sense is not warranted by the facts, nor has it any clear meaning for the present age. Jesus was a noble and tender-hearted man, with the beliefs of his age. To speak of him as ideally perfect and sinless is absurd just because these terms are absolutes where relatives alone have meaning. Like most theological terms, they cut themselves loose from their necessary setting, which, in this case, is human nature and society."

It seems to us that nothing further need be said in order to make patent the views of the intelligent man of our time regarding the person and work of the Christian's God. The terms in which he is presented to this generation are wholly inapplicable in meaning and purpose to the advanced thought and moral acumen such as characterize the best thinkers of the day. The determination of theologians to force upon an enlightened people a theory of life and conduct totally out of accord with modern development, and couched in language utterly devoid of meaning in the light of existing conditions, has passed its climax, and is now hurrying to its just state of innocuousness. Jesus reflected the beliefs of his time, just as the beliefs of Kant or Luther are functions of the ages in which they lived. Historical data have brought out nothing more clearly than just this fact. And because men of this day have developed a philosophy of life peculiar to present needs and consonant with the thought of the age, it becomes sufficiently clear that the teaching of Jesus has little or no application to the type of civilization which has resulted therefrom. Teachers and guides to be effective today must be the product of the age that they hope to influence.

In his chapter on "Science and Theology" the author makes some telling points. He reminds the reader that the clergy are waging a losing fight, as is always the case when the facts are overwhelmingly against an old dogma. The educated people of today accept some form of the theory of evolution as naturally as they accept the automobile and electric street-car. They see no reasons to believe that primitive people who made no study of animal life knew more about its origin than those who have devoted their time to careful and earnest investigation. Facts speak for themselves and conquer what opposes them no matter what traditions bolster it up. The fight is to all intents and purposes over; the primitive view of the world has gone forever, and Christianity is in the throes of the effort to loosen itself from it, as a swimmer tries to free himself from the embrace of a corpse which would drag him down. However reluctantly, *Christianity must yield to knowledge*. All this but iterates the important truth that the conflict between Science and Religion is not one of morals or prejudice, as Christians affirm, but one which involves the superiority of knowledge over tradition. The person who does not appreciate this has missed the object of the fight. To cherish a recognized falsehood over a demonstrated truth is the limit of immorality. Has not the church done this?

Of Christian miracles, we read: "I do not think I am going too far when I assert that the presence of these tales in the sacred literature of Christianity has done an incalculable amount of harm. They have given a sanction to all sort of superstitious beliefs and have helped to carry over into our day an outlook which would otherwise have been more quickly cast off. Had it not been for the miracles related in the gospels, there would have been no problem of miracles to discuss. . . . As a saner view of Jesus is taken and a better knowledge of the outlook of the time in which he lived is gained, the recorded miracles will be explained, not as actual events, but as actual beliefs." And when the miracles are removed from the category of credibility, then will Christ appear as he really was, a mere man; and all the catenas of theology that have clung around his person will vanish into the realms of myths and mysteries; and the assertion that God performs miracles, like the similar asser-

tion that he created the world, will be recognized as purely hypothetical and unverifiable.

At certain stages of social development, false beliefs are simply inevitable. For example, the Ptolemaic view of the solar system was bound to precede the Copernican. And false beliefs do both good and harm before they are outgrown. How many of the downtrodden have looked to another world to right their wrongs! It gave them hope: but it made them passive and all too meek. In this connection the author observes that "the idea of another life encouraged a false perspective in regard to this one. I cannot feel that the belief was ever a healthy one for the human race. . . . Religious romanticism is a spiritual narcotic which substitutes a dream world for the more humdrum world of everyday existence. It develops a taste for the meretricious and sentimental. In revenge, the enthusiast fails to achieve insight into the significance of common things. Life's real tragedies and triumphs are veiled from his untrained eye. Only a whole-hearted, even joyous, immersion in the sea of struggling human life gives the imagination that iron vigor it needs."

The full import of these noble words can not be grasped at a single reading. This earth is man's home for him to understand and wisely develop; and so far as he can learn from the labors of the most trustworthy investigators, he will have no other home but this. Wherein, then, lies the wisdom of frittering away one's time and energy upon a supposititious world which no man has seen, nor, is there any evidence, will see? Let those who can, meet life bravely and joyously. The stage has been planned by no master artist, and the actors are only amateurs compelled to improvise their parts; but the sunlight is sometimes golden and the spoken lines often surprise us with their beauty.

"Is it so small a thing  
To have enjoyed the sun,  
To have lived light in the spring,  
To have loved, to have thought, to have done;  
To have advanced true friends, and beat down baffling  
foes?"

Space restricts further quotations from this truly remarkable book.\* There are additional chapters on "The Problem of Evil"; "Religion and Ethics"; "The Church as an Institution—The Catholic Church, Protestantism"; and "The Humanist's Religion." The treatment employed throughout the volume is from the standpoint of critical and cultured Rationalism. The method is incisive and of a highly illuminating character. There is not a chapter that is not rich with suggestion, wonderful in originality of thought, and simply crowded with intellectual meat for the serious thinker. It is perhaps the most wonderful epitome of Christianity analyzed and compared with present day ideas since Vivian's "Churches and Modern Thought."

As an instrument of propaganda it has no other equal: written in a simple and easy style, it appeals to every class of society—the learned as well as the unlearned. Thoughts of the most striking originality are scattered throughout the entire work, which fact alone ought to win the confidence of readers; for the absence of hackneyed arguments and phrases in a book on religion published in the first quarter of the twentieth century is a commendation of the highest value; there are very few such books. Professor Sellars has here given the American reading public the best book put out on the subject during the last decade; and if we have not read it amiss, we are inclined to prophesy that it will prove to be the hardest nut that the theologically religious have hitherto been called upon to crack. It is a mine of information and of intellectual delight.

Dogmatic jargon learnt by heart,  
Trite sentences, hard terms of art,  
To vulgar ears seem so profound,  
They fancy learning in the sound.

—Gay.

One murder marks the assassin's odious name,  
But millions damn the hero into fame.

—R. T. Paine.

\*"The Next Step in Religion." By Roy Wood Sellars, Ph. D. (\$2.)

## Christianity Challenged.

For four years the world has been in the throes of the most terrible war in human history, and it has been our sad privilege to see a great nation, a supposedly civilized and advanced people—a "Christian nation"—descend to the lowest depths of bestial depravity in the conduct of its war. Germany has revealed herself to the world as the most reprehensible, the most treacherous, the most cowardly and brutal people in the whole history of the world.

Words cannot express the feelings which the cowardly and devilish conduct of the German armies has aroused in the hearts and minds of all thinking people; even cannibals and savages of the lowest range of intelligence must stand abashed in the presence of these master fiends.

When the war broke out and the likelihood of America's being drawn into the vortex was realized, there were not wanting many in this country who rightly doubted the stories coming from the war zone, but with the fulness of time it became apparent that those at the helm of government in Washington were in possession of knowledge which the man in the street was ignorant of. I know that I, for one, was puzzled for a long time about the long continued presence of our troops in Mexico. It looked to me like wanton waste of money, but when the order for mobilization came, quickly followed by the draft law, I saw that the training our men were getting in the field in Mexico was of the utmost value to our troops.

Time brought out the truth of the aims and methods of Germany, and I felt fully justified for the attitude I took in the columns of THE TRUTH SEEKER in the early stages of the war. The truth has at last been brought home to the entire world, and the world may now at leisure contemplate the results which have followed the teachings of Germany's peculiar deductions from the laws of evolution. For myself, I always reacted in horror from the philosophical ideas and theories propounded by German thinkers. Many Americans have been more or less tainted by this dog-eat-dog philosophy, and in the speeches and writings of one of our most vociferous public men the taint of the doctrine of Force, implacable and unalloyed, is to be found.

Almost as soon as the United States began active participation in the war and the realization that our loved ones must be offered as sacrifices for Liberty on the field of battle, a great stirring of sentimentality began throughout the nation and the religiously inclined began to see the "cleansing hand" of God in the war and much sermonizing began about God's "purpose" in letting the world continue in such devilish bloodthirstiness.

As time went on the purely human element, the determination to defend our rights and to assist the Allies, was lost sight of and a great surge of sentimental gush about "Christian spirit" took hold of the people. It became "God's war," a "Christian crusade" for the establishment of the "principles of Jesus Christ."

Men and women, it seemed, could not contemplate the havoc of the war and the cowardly work of the Germans upon defenseless towns and upon helpless women, children and the aged and offer battle and succor as righteous minded men and women in pure sympathy and determination to crush a reptile—a nation gone mad. No, they must imagine that they were fighting and succoring for Christ's sake, and in their zeal they began to trample upon the safeguards of democracy and to push their crosses and church emblems over and above the Stars and Stripes, and they began to demand legislation and regulations designed to advance their theological notions in absolute defiance of all the principles of human rights so dearly won in the years now past.

The "secular arm" has an irresistible appeal to the religionists who in their hearts know that only by force can they maintain their ground, and they grasp at the first opportunity to advance ideas and

have them incorporated into law, even when they realize that they fly in the face of the Constitution in doing it.

But in the excitement of the moment, and while shudders of horror were passing through the whole civilized world, the Christians forgot that the war would end sometime. No one who thinks clearly could doubt that in the end Germany must be crushed because of the preponderance of men and munitions in favor of the Allies, and our newspapers and our preachers have been denouncing German "Kultur" and contrasting it with the "Christian" brand of morality and have been preaching and writing about the vengeance that must be meted out to Germany for her crimes.

No just man can for a moment contemplate the devastation and the dastardly crimes of the Germans and advance any valid reason why severe punishment should not be their portion, but how the Christians can advance such argument it is hard to understand, for they are committed by their religion to turn the other cheek to the German who has gouged out one eye, and let him gouge out the other. They are committed to the doctrine that they must do good to those who spitefully use them, and they must forgive their enemies. Just how they are going to adjust their theory of morality and righteousness to this concrete case without recourse to the Old Testament with its eye-for-eye and tooth-for-tooth doctrine is hard for a Freethinker to grasp.

The allied forces have gotten into their stride; they are on the road to Berlin; the child-killers and woman-ravishers are being driven in cowardly hordes back to their own borders, and the hour of vengeance will soon be at hand.

All the outrages which the world has witnessed, all the blood of brave men and helpless women and children from the blood soaked soil of Europe, cry out for just and severe punishment; and every red-blooded man and woman feels that the iron should enter the very souls of the Germans in full reprisal and reparation for wrongs done. Everyone feels that the war should not stop now. The only argument that gets under a German hide is the argument of lead and steel, and the price the world has had to pay demands that the German learn his lesson thoroughly.

But if the Christian spirit is to prevail and the precepts of Jesus are to be applied, how is the Christian going to justify himself? Are they going to say, "Father, forgive them, for they know not what they do"?

Are they going to turn the other cheek? Are they going to return good for evil? Are they going to leave vengeance to the Lord, since the Lord saith "vengeance is mine"?

The day is dawning when the true measure of progress and civilization is to be applied. For two thousand years the Christian religion has had full opportunity. For two thousand years the world has been advancing and man has been gaining a little light here, a little liberty there—but never by applying Christian precepts.

The Christians have laid claim to every advance, although history denies their claims, and now again one of the great crises in life approaches. Will the settlement of this great tragedy be accomplished on the principle of forgiveness for wrong and non-resistance against the wrong-doer, or will man mete out to man the stern and even handed justice which the crimes of Germany justify?

The day is at hand! Will Christian charity and forgiveness prevail and the world witness an exhibition of maudlin sentimentality—or will the Rights of Man be again vindicated and the whole world taught, as America was taught, that Right is born of Justice and Equality accouched in a pall of gunpowder and cold steel, and that those who bleed and die for Right do not bleed and die in vain? That was the theory on which this Republic was launched in 1776, and which reached another mile post in 1863.

GEO. H. LONG.

## No Peace Between Sects.

The military authorities lately raided the Jesuit college at Guelph, Ontario. The pretext was that the institution harbored a lot of young men who were trying to dodge military service. A Catholic says the instigators were the Protestant ministers of the province, led by the Methodist. He charges that the Methodist church is a positive menace to the peace and tranquility of the country.

On the other hand, the Rev. W. D. Spence, president of the Guelph Ministerial Association, gave out the following statement:

"About ten days ago the Guelph Jesuit Novitiate College, near Guelph, was visited by the Dominion police. Forty-six men were found on the premises, and of this number twenty-two were entered since the Military Service Act came into force. It has been definitely learned some of these young men have no intention of studying for the priesthood, and are merely making the institution a hiding-place where they will be safe from the operation of the act. Among the twenty-two who have entered since the act came into force, is the 20-year-old son of Hon. C. J. Doherty, minister of justice. Owing to the fact that the local papers refused to publish any details with regard to the visit, the Protestant ministers of Guelph have decided to expose the names and conditions."

Another Catholic says it is "well known that Catholic divinity students become clergy after receiving minor orders, and postulants entering religious orders become members as soon as they are vested with the habit. On the other hand, Protestant divinity students do not come within the purview of the Canadian exemption provisions until they have been duly ordained."

In several of our own states there is a terrific row going on between Catholics and Protestants. In Alabama, Thos. E. Kilby has been nominated for governor on an anti-Catholic issue, and his election is conceded. (Florida elected Catts governor on the same issue.) I quote a part of the literature of the row in Alabama, written by Dr. O. T. Dozier:

"Let the Allies as a war measure pull down the papal throne, purge their courts and country of Jesuits and all commissioned dignitaries of the papal oligarchy, and we will at once cut off the strong arm of the kaiser, put an end to the present war and pave the way for universal government of the people, for the people, by the people in every land and clime upon which God sends his sunshine of light and life. Yes, close up the Vatican, intern its inmates, confiscate its treasures, abolish the crown of papal pretense to temporal power, shut off what many of our good citizens believe is Germany's chief source of revenue, make every subject of Rome in England, France and this country take an oath of allegiance or get out of the land, but without exception banish every Jesuit, priest and bishop who has sworn allegiance to the pope. This might cause a few popular matinees under the auspices of a hangman, but it would do a great deal to subserve the welfare of the world, and make it a fit place in which men may live in peace. Certainly it would be better to abolish the Vatican, hang a few cardinals, bishops and priests, than it is to go on indefinitely with war of exterminating the poor helpless slaves of the kaiser."

Is the old quarrel between the Protestants and Catholics about to break out again? In Alabama, a paper containing the above was placed in the hands of every voter. The Protestants boast that as soon as they succeed in one state, they will move their propaganda to another, as the prohibitionists and equal suffragists are doing.

The peace programme seems to have gone all to pieces.—*Howe's Monthly*.

"So much only can be told with certainty, that if by this or any other cause the Catholic church anywhere recovers her ascendancy, she will again exhibit the detestable features which have invariably attended her supremacy. Her rule will be once more found incompatible either with justice or with intellectual growth, and our children will be forced to recover by some fresh struggle the ground which our forefathers conquered for us, and which we by our pusillanimity surrendered."—*Froude: "Short Stories on Great Subjects."*

"Twixt truth and error there's this difference known,  
Error is fruitful, truth is only one."  
—*Herrick*.

### The Unhappiest Man of All.

We are witnessing some strange events in our day. The present war has proved to be a revolutionizer far beyond the anticipation of the most prophetic minds. Monarchies, which presented every appearance before the war of duplicating their long years of establishment, are now crumbling before the strongly advancing forces of democracy. The spirit of democracy fills the air everywhere; and mankind is now aroused, as it has never been before, to the incalculable value of national autonomy, and of the glorious liberty which lies entrenched behind every form of democratic government.

But there is one man, the so-called Prisoner of the Vatican, who does not welcome with joy and pride this latest enfranchisement of the nations. Having inherited a body of teaching in virtue of which the papacy is "the most absolute and rigid of the medieval despotisms that still survive," the pope looks with terror upon the fall of the imperial powers, for fear that his antiquated and useless sovereignty will be the next dominion to crumble in the dust.

There was a time in the history of the Roman papacy when the successor of "holy Peter" had almost reached the point where he was looked upon as the political overlord of the world. When the spirit of sectarianism as witnessed during the Reformation became rife among believers, the pope did not hesitate to ally himself with the secular powers so as to strengthen his position for the days when the counter-Reformation would set in. In the loss of its temporal possessions, the papacy abrogated none of its claims. Its theory of society, of the state, of the relations of states to the papacy, has not changed in any essential particular since the Middle Ages. "It still claims the right to depose kings and governments, to free people from their allegiance, to delimit the sphere of action of every secular government. It denies the right of civil states to legislate in certain questions of political and social policy." The Syllabus of Pius IX, which is part of the dogmatic teaching of the church, anathematizes those principles of liberty and freedom on which every Allied State rests, and for the extension of which the Allies are fighting. According to the political teaching of the pope, the American Republic, the French Republic and modern Italy were conceived in sin, and are merely tolerated because the papacy has not the political power to destroy them.

Notwithstanding the preposterousness of these claims, all modern writers agree that they are the current teaching in every Catholic ecclesiastical seminary; and, although they have long since been rejected or ignored by the majority of Catholic laymen in the Allied countries, they represent the convictions of the ecclesiastical organization and determined the papal attitude toward the war.

We learn from an authority on this subject that "the Central Powers in political theory are acceptable to the Vatican, for the Central Powers fight for the continuance of despotism. The Vatican is opposed to the Allied Powers, since the Allied Powers fight for freedom and free institutions. Catholics who fight on the side of the Allies in this war are not political followers of the pope, but are his political opponents. The turn of the tide has come."

The question for each one to ask himself in this connection is, What will be the position of the pope when the war is over? It is obvious that there have arisen in the world democracies of various types in spite of the pope's regulations, intrigues and anathemas; and these have developed in a marked degree from among his own spiritual children. "He has had to face this issue before," continues the writer just quoted, "in the case of particular countries, but he then had his fellow despots to back him, and he came out at least undefeated, by branding as irreligious those who were prepared to lay down their lives for right and justice and freedom." Things, however, are different today. Monarchies are pass-

ing away. The ringing note of the hour is freedom, political freedom, freedom from every form of despotism, whether conceived by a church or by a state. Will the pope decide to yield to this spirit or will he continue to ensconce himself in a seriously enfeebled autocracy?

The papacy is the only conspicuous despotism remaining in the world today. Can it continue to function in the midst of democracies? Unassisted by the civil arm, can it longer demand the obedience of men? Being wholly unnecessary as a means for the inculcation of certified truth, it might easily be relinquished, and human nature everywhere be greatly bettered by the change. But what would become of the claims of Romanism if the church suddenly became a democracy? What would become of the trite saying that "Rome never changes," if on a day the whole scheme of papal authority were swept away, and the church condescended to perform the duties peculiar to it rather than usurp the functions peculiar to states? It has been suggested that two courses are open to the pope, "either to run the risk of being a pope without a flock or to become the democratic head of a great spiritual church."

The pope is the unhappiest man in the world today. He is witnessing the overthrow of kingdoms far better able to maintain their autonomy than was the papacy at its highest point of power. If they may perish, why not his kingdom? His boast that the papacy has witnessed the rise and fall of many a nation and yet itself endures, will no longer avail; for to continue to exist as a spiritual head is a totally different conception from that implied in temporal rulership, from that embodied in the title "Pontifex Maximus." Romanism means temporal sovereignty with a thin veneer of religiosity. The world will feel no alarm about the religiosity when once the temporal rule has been abandoned. It is the despotism of the papacy that has terrorized the world. It is with this phase of the subject that has been bound up all the inquisitions—slaughters and cruelties—that have so sadly darkened the life of humanity under the guise of a fraudulent divine revelation.

It is well known that the patriotism exhibited by Catholics in America, England, France and Italy during this present war has occasioned a sorrowful feeling to well up in the heart of the pope; for his most urgent requirement has always been that the first claim for loyalty on the part of the Catholic must be shown towards him rather than towards the state. To be obliged to witness the contrary of this must have been a stunning blow to the pious sensibilities of "His Holiness." However, the war is making history; and of that history there will be one chapter devoted to the part played by the Bishop of Rome in the great conflict. Among other things unfavorable to the reputation of the Vicar of Christ, it will recount the rise and establishment of new democracies from old empires, and of the danger that threatened, and perhaps accomplished the overthrow of the most menacing of all existing despotisms, the Roman Catholic papacy.

It may be a lamentable thing for an earthly kingdom to pass away, but for a divine kingdom to perish would seem like the acme of misfortune! It is enough to make a pope weep. There are tears being shed even in the Vatican; and "there's a reason."

We are surprised and gratified at the number of letters that readers of THE TRUTH SEEKER have written to the Postoffice Department and to their representatives in Washington protesting against the non-delivery and confiscation of some of its issues. One United States Senator, replying to a constituent, reports that at the office of the solicitor for the department he was "shown a stack of letters of about a thousand" all of the same tenor, and that the department is now preparing a reply to these, which will be in the form of a circular.

### Theology and Final Truths.

It is the boast of theologians that their teachings involve final truth. Because of this Christians have always been intolerant and persecuting. The natural desire of an institution to maintain itself and its interests intact added its force to this unfortunate characteristic. But the tragedy of the situation is, that this final truth cannot prove itself by an appeal to experience and reason. It must, therefore, resort to violence. The logic of revelation, it has been said, is the logic of the *auto da fe*. The logic of science is the logic of tested fact. Science can have hope of agreement; theological religion has no right to such a hope.

We challenge anyone to develop a really tenable system of Theology, a system that is self-consistent and relevant to the world as we know it. We are certain that it cannot be done. As a student of ethics, our growing conviction has been for some time that traditional controversies and religious modes of approach to human life are barren and inapplicable, because they cast absolutely no light upon human problems, social or personal. Modern ethics and theology have ceased to have any genuine commerce. The one is in touch with the sciences of biology, sociology, psychology and criminology; the other, by its very nature, can gain nothing from these sciences. Ethics is concrete and inductive. Theology is abstract and deductive.

The church today is not over certain of its creed. In fact, so uncertain is it of the doctrines it wishes to champion that it much prefers to discuss human problems, and to expend its enthusiasm in the advance of a gentle code of ethics attached to the teaching of Jesus of Nazareth. Moreover, it bears witness to a consciousness of the decay of the supernaturalistic perspective which dominated and misled the world for so many centuries. The spirit and knowledge of the present age has undermined the traditional beliefs, and the average believer is too well educated and too much in touch with current movements to be unaware of this situation. He is not certain whither he is being led nor does he so very much care; he is content to drift with the tide of human development, assured that the world is becoming better and broader in its purposes and possibilities. Creed and dogma are dropping into the background and will soon be discarded, while the things of worth which grow out of, and express, human nature and life are steadily forging to the front.

The church as an institution is only one among many. And it must further be remembered that the life of society reaches beyond institutions, much as the life of an organism is greater than the habits and structure which it uses. Religious institutions did not create the modern world with its gigantic advances in commerce, its acute applications of science, its subtle art, its daring adventures in living, its bold philosophies, its high level of education, its experiments in new social forms. They have had their share in the work, no doubt; but they have been acted upon even more than they have acted.

Because of its lack of internal unity, the church could offer no effective barrier to the growth of the new outlook. Often suspicious, it yet fought in the open. The trial of strength went against it ultimately because its foundation was inadequate. "Myth cannot fight against science and hope to win." The verdict of the hard-fought contest is becoming evident to both winner and loser. Let us hope that the loser will take his defeat manfully and gradually adapt himself to the New World that is dawning.

It is undeniable that the various churches will long play a conspicuous rôle in the social economy, but the question may well be asked whether this rôle would not be more significant and sanely creative if the hampering traditions and beliefs of the past were shaken off. For these traditions are the shelter of interpretations and social habits



which are ill-adapted to the needs of the present. They slow down the energy of institutions and cloud their vision. They lead the sincerest of people to use tools which have lost their edge. For instance, is not civic and moral education far more effective than melodramatic revivals which stir people's emotions and leave them without chart and compass before the problems of their everyday life? The church must learn prevention; it must go to school to the social and mental sciences. Only so will it conquer that dilettantism which accompanies the absence of methodical intelligence.

The sea of faith of which Matthew Arnold sang is indeed at its ebb; but a new sea of faith is welling up in the human soul, faith in humanity, in this life here and now, a faith in common things and common people, a faith in noble things and their gifted creators, a faith founded in sympathy and in mental integrity and rooted in the actualities of life. It is a faith grounded on the high will to assimilate and carry further the splendid results which the human race has slowly achieved in its travail of the centuries. Not to relinquish but to surpass, not to deny but to transform: thus will the new day be won.

The modern scientific view of the world is revolutionary in the philosophical and true sense of the term; while the sharp sectarian conflict of the churches is only a battle over secondary things. The greatest mistake the churches have made is their insistence upon the notion that their teaching is final. The stupidity of the thing is seen in the fact that the church itself has felt it necessary again and again to modify its belief, and to bring it into accord with the altered opinions of the day, or with the newly-developing needs of its subjects. From time to time it has caught glimpses of the requisites necessary for real progress, and has occasionally grasped the conception that without the presence of the spirit of development no true advancement can be hoped for in any temporal undertaking; but inevitably it has fallen back into its old rut of fancied security, and continued to rest its aspirations upon its confidence in possessing a system of final truths as the foundation of its authority.

No such foolishness has ever characterized science. It never looks for finality in anything, but uses every new truth as a stepping-stone to fuller knowledge—to the achievement of results as yet all unknown. The stagnation in thought peculiar to theological religion was one of the first conditions to condemn it. Fixity in thought is not consonant with growth; and an institution that does not grow intellectually and morally must eventually cease to exist; it must of necessity die. Progress is the true philosophy of life; and where this is wanting, all is wanting, as truly when applied to religion as to any other feature of life's experience. For the church to rest content with its scheme of final truths is to anchor it permanently to falsehood and death, to the unverified conceptions of a barbarous age, and to the puerile mutterings of men who knew not their own minds, and least of all, the mind of nature. The truth of the matter is, the free life of the present has outgrown all centralized and institutionalized control, and is compelling the church to revise its creed in the interest of progress, or else to suffer the punishment which naturally follows, when because of antiquated methods, and inapplicable teachings, an institution no longer meets the requirements of a particular age, and is wanting in the elements of inspiration and endeavor.

There has not been in recent years as much blood shed for versatile grace, as there formerly was for plenary indulgences, which were publicly sold in the open market but the monster, fanaticism, still exists, and whoever seeks after truth will run the risk of being persecuted.—*Voltaire*.

This number delayed by Peace Celebration.

## NOTES AT LARGE.

The kaiser is a type of leader who falls hard when he falls. His leadership has been based upon a deliberately arranged theatricalism. He has always been the actor, the grandiose figure, the solemnly impressive star of the performance. When the scenery is stripped from such a figure only a pitiable array of scene "props" and painted canvas is left. It has taken considerable rope, but Wilhelm II has finally hanged himself. All the world is now looking for the sequel. What will become of the man who in December, 1914, thus addressed his Army of the East: "Remember, that you are the chosen people! The spirit of the Lord is descended upon me because I am the Emperor of the Germans! I am the instrument of the Almighty! I am his sword, his representative! Disaster and death to all those who resist my will! May all the enemies of the German people perish! God orders their destruction and God commands you, through my mouth, to do his will!" If one failed to realize the theatrical character of all the kaiser's appearances, he might suppose that the man was insane; but it is of just such stuff that many theological religionists are made; and the more eccentric and vulgar the pious performance becomes, the more certain types of believers are drawn to the person of the actor, and are disposed to eulogize the weightiness of his sanctity. God seems to have made a poor selection in the case of the kaiser. But how about Billy Sunday? Is he any improvement?

The three pastors of the three consolidated Presbyterian churches in the lower part of New York city have been retired on an annual salary of \$8,000 each. This means that they are to do nothing except their own sweet will from now on. Now here is the problem: If a dear pastor receives an annuity of \$8,000 for doing nothing, what would be his salary in case he delivered two sermons a week, barring four months' vacation? There is, however, another problem. If a man receives an annual salary of \$15,000 for reciting fables, how much should an honest man receive for telling the truth? The inequalities in this life are certainly most startling; but we must all try to believe with the high-salaried pastors that such conditions will be most happily remedied in the next world. To hope for such adjustments in this world is not good form. And yet we dare to hope that the ministers are wrong in their calculations. One world at a time is our motto; and let the order begin with this one. But just think, \$8,000 a year for doing nothing! In worldly speech, "what a cinch!"

In the person of A. E. Smith, the State of New York has elected a governor who believes in distributing state educational funds to the parochial schools. Section 4 of article nine of the state constitution, in 1915, reads as follows:

"Neither the state nor any subdivision thereof, shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

Governor-elect Smith was a member of the 1915 Constitutional Convention, and as such introduced on June 10 a proposal in the name of the people of the state of New York to *repeal* the foregoing section. The proposal was referred to the Committee on Education and a copy sent to the Committee on Legislative Powers. Nothing came of it, but its introduction fixes the attitude of Mr. Smith toward this vital matter.

A British officer, after four years of observation and experience, has formed conclusions regarding the status of army chaplains. He says in a letter: "One thing I have noticed since I have been in the army—four years—which may interest you and has surprised me; and that is the bitter anticlericalism

of the British officers. It is not based on any particular principle, but is just an instinctive repugnance which extends to the individual parson and is often increased by the conviction that they are trying to befool the men. In my battalion I always had to have the parson at my company mess. Why? Because the colonel couldn't stand him and the others wouldn't; but I, being an Atheist, didn't like to show any prejudice. Really, they had some good points, though greediness and getting first into billets and making themselves comfortable were characteristic of them." The British officers are not alone in feeling that way about the army parsons.

Regarding "one million workers, marshaled as an army by the Roman Catholic church for the United War Work Campaign," it is stated that "this organization of workers is the largest ever assembled by a single religious organization and marks the first union movement of any size ever entered into by the Catholic church in America." The Catholics must help to raise \$170,500,000 in order to realize \$30,000,000 for themselves. The union of the sects in this drive would illustrate that vicious old proverb about the cohesive power of public plunder if we did not know with what fidelity and exactitude characteristic of religious organizations to whom self-interest is unknown and which tax themselves so heavily for all public enterprise, each cent of the whole sum collected will be applied, devotedly and undivided, to the comfort of our men overseas, if the distributors can find them.

Spiritualism and its phenomena are accounted for by an evangelist named St. John, who recognizes everything he observes as a sign of the end of the world. To quote this evangelist:

"Modern spiritism—misnamed Spiritualism—in all its phases and phenomena is the work of the wicked spirits, and is a prominent sign of the end of the age. These evil spirits ever opposed the work of the good, carrying out the commands of their leader, Satan, deceiving, lying, betraying, and in every conceivable way leading men downward toward perdition."

The Spiritualists of the country have purchased and equipped twenty ambulances to send to the front. Is that the way the spirits oppose the work of the good? Evangelist St. John may be identified by the terms he uses as a lecturer for the Russellites, who equip no ambulances.

At a sale of autographs last week in New York, Mr. W. E. Benjamin paid \$195 for a proclamation to the people of Scotland by Charles Edward Stuart, the Pretender, and written entirely in the handwriting of Voltaire, who probably wrote it at the Pretender's suggestion. At the same sale a letter by George Washington to the Governor of Virginia, Baron Botecourt, brought \$155; a Martha Washington letter, \$115, and a Napoleon letter to Countess Walewska, \$91. It is strange what value a name gives to a piece of paper otherwise not unique or of special importance; and it seems odd that Voltaire should be higher-priced than Washington.

### THE LETTER BOX.

HENRY YOUNG, Iowa.—Your letter is appreciated, reminding us that we have never hauled down the flag of free speech, which is the Stars and Stripes.

C. E. K., Montana.—It is impracticable to raise the price of THE TRUTH SEEKER to equal the increased cost of production. A raise from \$3.50 to \$4 would not do it. White paper has doubled in price, though we are still better off than our English contemporaries, who are paying a shilling (24 cents) per pound. Thank you for the generous spirit you show. It is characteristic of our subscribers.

M. J. G., Pennsylvania, and MANY OTHERS Elsewhere.—At first, on receiving copies of letters written by friends and subscribers pleading the case of THE TRUTH SEEKER with the authorities we undertook to thank each of them by personal letter. That soon made the days too short. Then we undertook a greeting to each in this column, which would have made this column too long. Hence we address them all in this paragraph, and beg them to accept assurances of our fervent thanks and unending gratitude.

### Our Varied Beliefs.

When men are honest and sincere in giving expression to their thoughts—if they are capable of reflective thinking—there is always interest in what they say; but human parrots who do not think, but merely repeat what pass current as popular conceptions of religion, produce a sense of weariness. When thinking men exchange thoughts there is always mutual benefit, and, let us hope, some for readers if they reach the public. It is best not to be cock-sure of anything outside of pure mathematics, but to keep an open mind with a ready welcome for new ideas or changes that may come to old ones. From a boy I was raised in an atmosphere of modern Spiritualism, and have seen phenomena marvelous and inexplicable unless the spirit hypothesis is accepted to account for them. If asked where such phenomena can be seen today I should reply that I do not know, for there are no mediums before the public who can produce them. I know of none with any but mediocre abilities.

Spiritualism under the law of periodicity entered a reactionary state years ago, and is now so low in the scale of activities that it has little power to reach or interest a hard-headed skeptic; and public meetings of Spiritualists are never attended by me without feelings of disgust, so churchy are the methods and so low in the intellectual scale are, with rare exceptions, the exponents of Spiritualism. These facts for a time partially drove me into the fields of modern materialism, but never have I been able entirely to repudiate what my eyes have seen and ears have heard. Materialism, as expounded by its ablest advocates does not explain the mysteries of Nature which we seek to fathom in connection with conscious existence and mental activities. The materialist puts a limit on Nature's powers, as does J. B. Alexander in his book "The Soul and Its Bearings." This is rashly indiscreet. I claim to be a Rationalist, but that does not make me a Materialist. The two words are not synonymous. A Rationalist deals with facts by the light of reason, and facts can be presented that are not recognized as such by materialists. Said A. J. Davis, "That which is not substance is nothing, and no rational Spiritualist ever talks about 'immaterial things.'" Spirit substance to Davis was refined matter, and he asserted that Nature can and does create invisible organizations as well as visible ones, and also gives to them conscious intelligence. The Materialist denies this and declares that only in matter visible to our physical eyes do organizations exist. Any one who thinks otherwise is regarded by the Materialist as mentally weak. Now, what is "solid matter" composed of? Of invisible substance, which heat, seemingly, can annihilate. And where do we find active forces that rip and rend this old earth with quakes; that sweep its surface in destructive tornadoes and cyclones, electric storms, and all manifestations that reveal energy? In the invisible, always, and we never look for nor find it in either a cubic yard of dirt or a pile mountain high. In gases that cannot be seen or weighed we find the dynamic forces of the universe. Reason tells us that energy alone is changeless in character, for its work which we are permitted to see is always to transform crude substance into never-ending shapes and forms; and solid matter is the most unstable thing in the universe. A superficial thinker stays on the surface of things, and, knowing nothing about Nature's innermost powers and secrets, yet tells us what she can and cannot do! Why should a finite intellect suppose that it possesses power to comprehend infinite forces and all realities embodied in the word Nature? It may not seem reasonable to certain people that Nature can create spirit personalities or continue in invisible organizations the consciousness we in a very mysterious manner have received from her, but how do they know it is impossible? I refuse to stand still mentally, but am going to keep thinking, come out where I may. One writer asserts that no man who has died has ever continued his

individual existence by evolution, which is a very broad assertion, and when I read of the marvelous things that the then (1876) clear-headed skeptic, H. S. Olcott, saw and testified to at the home of the Eddys, and recall what I saw and heard myself at their seances, I wonder if the remark does not involve an assumption. After three years' close investigation in his own home under test conditions, Professor Crookes thought he had sufficient evidence to establish man's continuity of consciousness, and he said so. When he was chosen for such an inquiry the English public said: Now we will have the truth; so great was their confidence in Crookes as a scientist. But when he reported results he was repudiated. I do not know that another life is desirable, but is there one? That is the question; and as we had this life forced upon us without choice or desire, we may have a continuity *nolens volens*.

Let us cease to draw arbitrary conclusions with defined limitations when Nature and her work are under consideration. During our short existence in a world of unexplained and unexplainable mysteries, it is folly so to do as we shall see if we reflect on these words: "Science is the study of phenomena, not of essences; the measurer, not the explainer of forces; the observer, not the comprehender of the laws of Nature."

Now what is "the issue of Rationalism?" It is or should be to find out all we can about ourselves and the world in which we live, and investigations regarding another life conducted in a natural manner have no more to do with superstition than study of any other scientific problem. Because religions founded on faith and fancy alone have made fools of mankind for ages, let us not be debarred from going to Nature with any inquiries desire for knowledge leads us to make. The three conundrums of life are: "What are we; whence came we; whither are we going?" They have never been answered; so do not let the *ipse dixit* of any dogmatist shut off study and investigation. Really to live is to think and keep on thinking, and it is also the road to knowledge.

CHANNING SEVERANCE.

### The Evolution of Gods.

The evolution of gods out of ghosts is as certain—more certain, as far as evidence goes—than the evolution of man out of some prehuman and apelike predecessor. Herbert Spencer's theory of the evolution of the God-Idea out of the more primitive ghost-idea through the subsequent addition and mediation of the king-idea, as expounded in his "Ecclesiastical Institutions" and "Principles of Sociology" is undoubtedly the correct one. It is possible to amplify and modify it in detail, as Grant Allen has done in his "Evolution of the Idea of God," but that simply confirms and corroborates the Spencerian theory. Spencer has shown and Grant Allen has confirmed the hypothesis that the god-idea developed naturally and indeed inevitably, under the social circumstances, into the god-idea—that is, into the idea of a ghostly king and ruler of the world, as the result of the social and political evolution in human life, which brought kings and kingdoms into existence, following upon the existence of the small, non-political and unorganized clans and families of primitive savages. The original gods were the ghosts of dead and departed kings, and political and military head-men, and the first priests and high priests were the living kings who engaged in the propitiation of their dead and departed predecessors and ancestors. The God-Idea is a compound and synthetic idea composed of three simpler ideas in conjunction. The basis is the soul-idea, that is, the idea of the living man and his separable soul. The second idea, naturally and logically following from it, is the ghost-idea—the idea of the dead man and his now separated ghost, the third and final one is the king-idea—the idea of the dead king and his royal and autocratic ghost ruling in the ghost world, as he previously ruled in this. These three ideas fused to-

gether, and following each other in their natural and social order, gave to mankind, what we call the God-Idea, the idea of a ghostly king of the entire universe. And this god-idea furnished the foundation for all the priesthoods, god-cults and religions of the world of a *public, state and political* character.

It is self-evident that the idea of a god or ghostly king and kingdom could never have entered the mind of primitive and politically unorganized man, until after living kings and earthly kingdoms had come into existence by way of political and social evolution. The ghost world is always a continuation and extension of this living and earthly world. The ghost is a continuation of the living man and his soul. So the ghost is the "double" of the living man, and the ghost world a duplicate of this. Men always make their ghosts and gods, their ghost-worlds and god-worlds, in the image and likeness of themselves and their earthly worlds. The gods had to wait for the coming of kings, and if the kings had never come into existence the gods would never have been born. The gods, in fact, are nothing but the shadows of the kings thrown upon the clouds and background of the sky. The kings were the prototypes and models of the gods, and the god-cults or religions proper were originally the cults of the ghosts of the dead and departed monarchs and rulers of the world.

As Grant Allen says, "Kingship supplies us with the 'missing link,' and the connecting bridge," between the ghosts of the primitive non-political and family-like tribes and clans, and the powerful and almighty ghosts and divine autocrats of the later and greater monarchies and empires. So Spencer says that the "gods were originally kings whose ghosts were worshiped and propitiated," first by their royal successors, and later on by deputized priesthoods and the people. The kinship of the gods and the kings has been rendered certain by the evidence and the arguments of Herbert Spencer.

In the earlier days every nation had its own gods, and the gods were as numerous as the kings.

The only way in which to obtain a true conception of any idea and institution is to trace its evolution upward from its earliest beginnings to its latest developments. Evolution throws a flood of clearest sunlight upon the dark and shadowy mysteries of the past; and it has done so especially, as Herbert Spencer has proven, in regard to the origin and evolution of the gods and religions. Animals, of course, have no gods or religions, and the most primitive of men had none either, and there have been found in various parts of the world, and even in these late days of human history, various tribes of savages and primitives among whom religious and even ghostly ideas have no existence. Animals undoubtedly take the world of the senses at its face value and just as their organs of perception present it to them, and the most primitive of human beings did about the same. These simple beings were unreflective and unspeculative creatures and the world to them was just about what it appeared to be. The sense of mental wonder, curiosity and mystery had not yet been awakened. But later on in mental and social evolution the phenomena of sleep and dreams, of swoons and finally of death, "the great king of terrors" and mysteries, stimulated the growing intelligence of man to reflection, theory and attempted explanation. Then arose the idea of an ante-mortem soul-entity or spirit imprisoned or confined within the material body during the waking hours of life, which was at liberty to wander away during sleep and dreams, thus displaying its separate and separable existence. Following inevitably and naturally came the post-mortem ghost and spirit idea—the idea that at death the ante-mortem soul left the dead body for good and took up its abode in a *subterranean* and ghostly world, whence it could wander forth into this living world as it used formerly to wander away from the living body during sleep and dreams. These two interrelated and inseparable ideas of the ante-mortem soul and the

post-mortem ghost are the psychological foundations and fallacies upon which all the ghost cults and god-cults of the world are built.

ALFRED WARD SMITH.

### Buddhism vs. Christianity.

Christianity is to supersede Buddhism, according to Dr. Danjo Ebina, described as the leading Japanese Christian pastor of Tokio. He made this prophecy last summer at the conference of the federated council of the Christian churches of Japan in Karuizwa, the most popular summer resort in Japan. A report of his address appeared as mail correspondence from the Orient in the Portland (Ore.) *News* of Oct. 7.

The conclusion of the Japanese Christian would be more convincing if his reasons were sounder. Buddhism, he tells us, will die a natural death and Christianity triumph when militarism and imperialism are destroyed in the world.

Here is a piece of unconscious irony. The Japanese pastor is very likely quite sincere. I have no doubt he is genuinely self-deceived. But to say that militarism and imperialism are based on Buddhism—the very collocation of the words is preposterous! All the European history of the past fifteen hundred years disproves the Japanese Christian. Does he not know even the barest outlines of Christian history and its relation to secular power? Did not Christianity become the dominant religion in the Roman empire because it served the imperialistic purposes of Constantine? Is the Holy Roman Empire of medieval Europe forgotten? What of the empire Spain sought to build in the sixteenth century—was that not to give exclusive privileges to Catholic Christendom? The Austrian empire today, to say nothing of the official teaching of Christianity in the schools of the German empire, is a complete refutation of the Japanese minister's absurd assumption that Christianity and militaristic imperialism can have no association. Let us not forget the great British empire. Many most devout Christians believe that Christianity is intimately bound up with British imperialism, one of the great civilizing effects of which is held to be the bringing of the blessings of the Christian religion to the benighted heathen.

There is not a shred of historical or present-day evidence that Christianity cannot and does not readily and gladly support militarism and imperialism.

On the contrary, genuine, uncorrupted Buddhism has always been preëminently a religion of peace. It is opposed to making converts by taking life. It is opposed to the propagation of its teachings by force. It upholds the idea of religious freedom. It has never shed a drop of human blood in persecution for opinion's sake. It teaches the sanctity of human life. Its position is that you might as well expect to prove the daily rotation of the earth by engaging in a prize-fight as to think to settle anything rightly by slaughter. It puts no ban on human inquiry or thought. It encourages investigation and has nothing to fear from modern science or the most searching historical or textual criticism of sacred books. It is the ultimate religion of reason, and therefore of justice and truth.

If militarism and imperialism were to disappear from earth, it would be Christianity and not Buddhism that would suffer. Buddhism does not depend upon fraud or force, but upon observation, open-mindedness, and thought. By contrast, Christianity is based upon a collection of supposed divine books, which must be believed in without question, the wide acceptance of which can be maintained only by militaristic and imperialistic authority in some form or other.

If the Japanese parson were to reverse his statement he would be nearer the truth. Militarism and imperialism will never disappear from earth until the principles of Buddhism have been adopted by the great majority of mankind.

H. C. DEKKER.

### Taxation of Church Property.

Today our government needs all the revenue it can command to clothe and feed our army of brave boys now fighting on foreign soil for liberty of the world.

There is today in the United States and its dependencies more than three thousand millions of church property exempt from taxation, and ere long our over-burdened taxpayers may arise and demand of their representatives: Why this wrong and special privilege?

Our statesmen may be asked by what logic this wrong harmonizes with the first clause of the amendments to our constitution, which says that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

It will be seen in this clause that Congress here ignores all reference to special privileges to churches and church property, and the inference is that the church and state are independent.

The last church census shows that three-quarters of our people hold no church affiliation.

Is it not time that all institutions living and prospering in our country, and receiving protection under the flag, should be eager and willing to meet their obligations, and not persist in shifting their burdens on others? It is not impolitic, unjust, un-American and smacking of Prussianism to impose on the majority burdens that should be borne by those most interested?

It would seem that the exemption of church property is a legacy handed down to us from those nations of Europe where the church for centuries has dictated the policy of the state, eaten up its revenues and pauperized its people.

It has not been many years since the people of the French republic awoke to the injustice which the state imposed on them. The Chamber of Deputies at once recognized this wrong, and promptly enacted a law taxing all species of property, and her representative people see to its enforcement to the letter.

Today our country is fighting for its life, and it would welcome this vast sum from the churches and its misguided adherents.

Now is the time to free our country from this incubus which has scourged nations past and present and unless this scourge is met with statesmanship and vanquished, it will destroy our people and our country.

Time and again our political writers, thinkers and also our wisest statesmen have warned the American people of this peril, and unless the present generation of statesmen and patriots heed this warning our country may in years to come find itself in the miserable political and social condition of Spain and Mexico.

R. S. B.

### Strange Sayings Attributed to Jesus.

"Think not that I came to send peace on earth: I came not to send peace, but a sword. 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. And a man's foes shall be they of his own household."

If this was the real object of Christ's visit to earth, it had nothing in its favor. I take it, however, that most Christians will say that his final purpose was to bring peace and good will to man. If that is the fact, then the Bible language is very unfortunate, for it may have divers meanings. The theory that Jesus was and spoke as an "Oriental" is no excuse for his wild statements. If he was a real person on earth, and desired to teach important truths to mankind, it is no compliment to suppose him incapable of expressing his real sentiments in a way to be understood.

At times Jesus appears to have advocated pacifism and at other times opposite sentiments which called for the use of swords. As an instance, read:

"But now he that hath a purse, let him take it and like-

wise his scrip: and he that hath no sword, let him sell his garments and buy one. . . . And they said Lord, behold, here are two swords. And he said unto them, It is enough."

If Christ made this remark, his language was vague so far as any useful meaning is concerned.

Any way, we may justly say that the following statements, represented as coming from the lips of Jesus, certainly show little judgment: "That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."

His teaching as to loving our enemies is also of a questionable nature. We should not seek revenge, but this is not love, Christ says: "Bless them that curse you; do good to them that hate you, and pray for them which spitefully use you and persecute you, that ye may be children of your Father which is in heaven: for he maketh his sun to rise on the good, and sendeth rain on the just and the unjust." The observation on the sun and rain is grotesque.

The laws of Nature are fixtures and have nothing to do with saint or sinner. Ingersoll says: "Beyond nature man cannot go even in thought—above nature he cannot rise—below nature he cannot fall."

FRANCIS ALGER.

### Majority Testimony.

The alleged universality of the belief in a supreme being is often adduced in support of the theistic hypothesis. The argument is neither cogent nor convincing.

It is as untenable in philosophy as an argument for the infallibility of the majority would be in politics. It would be safer to assume that, on such a question as the existence of God, the mass of mankind is more likely to be wrong than right. For, as a rule, men follow the line of least effort in thought and find it easier to believe in a convenient God than to think long and severely for a more rational explanation of the universe. Moreover, when strong desire is involved, men rarely ask themselves what as rational beings they ought to believe. They believe rather what they want to believe, and, as they desire immortality, they easily persuade themselves that they believe in God.

To which would you give more credence in a court of law, the testimony of ten brothers in favor of a brother or the unwilling testimony of an eleventh brother which condemns his beloved brother to death? Here you would certainly believe the minority against the majority. So, too, you should give greater weight to the atheistic minority than to the theistic majority, for Atheists have an innate, inherited desire for immortality and are unwilling witnesses against it.

CAYUGA.

### Palestine and the Jews.

The utter hopelessness of Palestine's being the home of the Jews of the world or as a whole, is emphasized by plain facts presented in a published article by Lord Bryce. He shows that as the land now is, there is room for only about three hundred thousand people in addition to those who have inhabited it for ages. And that with the country brought back to fertility by all possible irrigation and improved to the utmost, there would be room for only about three hundred thousand more: or about six hundred and fifty thousand altogether. Think of only that number in comparison with the number of Jews in all the world! [13,400,000.] The whole of Palestine is only a little larger than the state of Connecticut, and not nearly as much of it is cultivable as is of the state of Connecticut.—*American Sentinel*.

But grant to life some perquisites of joy;  
A time there is, when, like a thrice-told tale,  
Long rifled life of sweets can yield no more.

—Young.

Titles, the servile courtier's lean reward,  
Sometimes the pay of virtue, but more oft  
The hire which greatness gives to slaves and sycophants.

—Rowe.

What we hear  
With weaker passion will affect the heart,  
That when the faithful eye beholds the part.—*Horace*.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . .	\$3.50
Two new subscribers . . . . .	6.00
One subscription two years in advance . . . . .	6.00
One advance subscription and one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada, \$4.00 per year.	
To other foreign countries, \$4.50 per year.	
Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time.	
Single copies, 10 cents.	

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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

(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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

# LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

## NEWS FROM THE HUB FRONT.

From Libby Culbertson Macdonald.

To the Editor of The Truth Seeker:

The first encounter of this season of the Boston Rationalist Society with the enemy, *Superstition*, took place Sunday afternoon, November 3, in Dwight Hall. This engagement was successful, enjoyable, financially and educationally profitable.

Much to our delight, every seat in the hall was occupied. A more attentive and interested audience I have never seen.

The Rationalist has the spirit that wins. Horace Taylor, our young Harvard graduate and scientist-lecturer, was an instant success, and held his audience "at attention" throughout his long lecture on "*The Evolution of Life*." A fine ear could not help hearing the falling timbers of Christian dogma as Taylor proceeded. He is an artist as well as a speaker, and makes most of his stereopticon pictures, many of them beautifully colored. I wish that every lecturer throughout the country would make a way to illustrate his lectures in like manner.

We are only children of a larger growth. We just love to look at pictures. It is a liberal as well as pleasurable education that Horace Taylor gives us. I believe that there is no greybeard among the scientists that can handle the subject more effectively.

The lecture was a throwback to the tail period; yes, much further back than that, even to the very beginning of all life.

The affectionate embrace of the Adam and Eve of the stone age, or of the eocene or pliocene age or whatever it was, engaged my sympathies, and I felt like putting my arms about their furry necks right there. Indeed, they seemed like our first cousins. One could easily guess that there were no sex problems or question of "a third sex" to solve, nor divorce proceedings to fear. After the regular lecture was over Mr. Taylor had to give himself up to "a second audience," which surrounded him and kept him far beyond his dinner hour.

Mr. Taylor's subject for November 10 is "The Origin of Religion."

The post office failed to get THE TRUTH SEEKER to us in time for the Sunday meeting, but the "Newsboy," Libby Culbertson Macdonald, resolving not to be phased by a little thing like that, took a bundle of ancient issues and going among the audience sold twenty copies in the twinkling of an eye.

I especially desire to cite for bravery on the Rationalist field Ben H. Thayer of the U. S. S. Winnisimmet, Boston. He was the only one of Uncle Sam's Yanks in the audience, and he sure he had a nifty appearance, with all those gold buttons and gold braid. They are attractive, girls, and no mistake. It must be difficult for a mere civilian to offset them. Well, Thayer not only joined the Boston Rationalist Society, but he eagerly bought THE TRUTH SEEKER, and literature beside. You may be sure he will hand out these Rationalist documents without fear of the many religious war associations. This encourages us to think that the Yanks here, and "over there," will read our literature whenever they get the chance.

Among its many trials and tribulations let THE TRUTH SEEKER be of good courage. To be sure, the paper was "killed" recently, but this very fact will no doubt account for its extraordinary activity later on. Nothing will help it so much as an occasional death blow.

Because I work so hard for the cause, I think myself entitled to throw out my chest once in a while. The occasion for it, at the present moment, is the following from Eliza Mowbray Bliven to Alfred Nettle, Chairman of our Press Committee: "With Libby Culbertson Macdonald

to plan and push, you ought to make a success of Rationalism in New England, for I regard her as the most capable leader in the United States." There!

## PRACTICE VS. THEORY.

From George Long, Ohio.

To the Editor of The Truth Seeker:

Some time ago I related an experience I had with a preacher when I took what he said was the role of "instrument of God" and incidentally very nearly landed the preacher in the toils—which was no part of my "role"—from the preacher's standpoint.

The articles appearing in THE TRUTH SEEKER from the pens of Christian Scientists remind me of an occasion when, in the capacity of a decorator, I was present one busy day at a Christian Science headquarters or clearing-house for imaginary disorders. This particular headquarters was always papered in light-yellow tones and the wood-work done in white; and it seems that the decorators who on two different occasions had gone there to work had forgotten to paper under certain windows.

The papers selected were always on the same lines of decoration and it was hardly noticeable where the new and old met under the windows, but the Christian Science people were much worried and the order I got was to be sure to paper under the windows.

I was on the job three or four days, and I think that nearly every Christian Scientist, male and female, around that place reminded me for a dozen times about those windows.

One day when I was busy in the main office (I was surprised at the amount of professional business done there) there was an urgent telephone call for one of the main steers to health. She was busy and they tried to sidetrack the party on the 'phone, but it couldn't be done. Her case was urgent, and the "reader" or whatever she was had to leave off shoving the errors out of her patient and go to the 'phone.

The result was that the person on the other end of the line was made to understand that there wasn't a thing the matter with her; she just imagined she was ill; all she had to do was to "forget" it. The seeress, or whatever she was, then turned to the bookkeeper and had her soak a charge of \$2 against the victim on the other end of the line.

On her way back to her private office the Christian Science dispenser of advice spied me and stopped long enough to remind me about the paper under the windows. I bowed and smiled and told her that she just imagined there had been no new paper put on by the other decorator and if she would just put her "mind on the matter determinedly" (I was quoting her) she would see that she had been "in error." That kind of stuff don't go in our line. We have to put the paper on in order to collect—we can't just tell people its there, and if they just will believe they will know it for the truth.

And that reminds me of the Spiritualist physician whom I consulted about fifteen years ago. Several persons had spoken to me about his powers, and as I was sick and in such case I didn't care who cured me if he cured, I went to see this doctor. He was very busy and his office was full of women when I arrived. After a long wait I went in and explained that I was ill but didn't know what ailed me particularly—several doctors having confused me on this point.

The doctor looked gravely at me for a moment, then rested his elbow on his desk and his head on his hand. He didn't feel my pulse, nor look at my tongue, nor listen nor pound nod "hem and haw" according to the accepted practice. He merely said, "We will see what comes," and took up a pencil and pad of paper while waiting connections with the "future life."

Finally he "got his party" and wrote rapidly for a moment. The result was that the "spirits" said there was nothing he could do for me. Medicine would not help. My blood was in a "sarcomacous condi-

tion" and the only thing that could be advised was for me to become a vegetarian; then I would feel better. "One dollar. Good day, sir!"

Now the curious part of it was that I had been following a vegetarian diet for nearly two years at that very time, and previous to that I had followed a milk and fruit diet and hadn't eaten meat in any form for nearly three years.

And as to the "sarcomacous" condition of my blood. Nearly fifteen years have elapsed, and surely if there was an malignant tumors floating in embryo in my blood they would have settled down and gone into business by now, especially as I began to add meat to my diet shortly after that consultation and have eaten it on an average, every other day since.

A Freethinker is a stubborn cuss; he doesn't seem to get the proper atmosphere to make the charms work, but such is life. And sometimes in my mind's eye I see a Catholic priest going around the battle fields picking up the remains of faithful wearers of charms which were said to preserve the lives of the wearers, the while ruminating on the why and the wherefore of the failure of the charms to act.

## QUITE POSITIVE.

From Victor Christianson, Washington.

To the Editor of The Truth Seeker:

Since each person ought to be able to express his opinions to another without offending him, and since THE TRUTH SEEKER upholds no special religious belief, but, "as to the existence and immortality of the soul, neither affirms nor denies," I take the liberty of expressing my opinions on this subject. It shall take the form of an answer to the article in THE TRUTH SEEKER of October 5 by Richard Ellsworth, and also to the letter in the same issue by Donald Grey of Ohio.

Mr. Ellsworth asserts that a "disembodied spirit" is unthinkable. This is not contrary to the teachings of Spiritualism, since those who depart from this earthly plane just as surely have a material body with the senses as we do. Of course it is of a different material than that of which our bodies are composed, but it is material nevertheless, and when a person possesses that sense which allows him to perceive that material, he readily sees, hears, and feels the departed as easily as we do each other. It will at once be asserted that the existence of this finer quality of material cannot be proven, but such a statement would be contrary to the facts.

The modern world uses an indescribable thing they call "electricity" for a great variety of things, but no one has ever seen this "electricity," nor can anyone tell what it is. And yet does anyone doubt that there is such a thing? The same with the bodies of those who have gone to the next plane. Most people cannot see them or hear them or feel them, but even then we receive manifestations that show that there are individualities living in a world invisible to most of us. The numerous messages that people receive through the pencil or the spoken word are positive proof that another individuality can control a person living on this plane, and that these personalities have bodies and the senses as we do.

Everyone, and naturally, when investigating this field, demands proof of existence after passing from this plane. This can be easily given. Table moving, rappings, lights, voices, materializations, and so forth, are not produced by fakes alone, who work for the money in it, and it cannot be said by any person who has seen these things done that they are only tricks. An imitation must always have something to imitate.

How about the hundreds of thousands all over the world who believe in Spiritualism because they have proven it, and not by faith? Such a growth among intelligent men of this age cannot be considered as a passing notion. It must be explained rationally.

Mr. Ellsworth states that wireless telegraphy and Rontgen photography are discoveries in an entirely new region, doors



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

"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."

### It's a Fine Old World.

It's a fine old world to live in—  
If you know the way to live,  
To lend, to spend, to love in,  
But best of all to give.

Some folks will borrow trouble  
And sorrow as they go,  
Whilst others ease our burdens  
And set our hearts aglow.

It's a fine old world if only  
You know the way to live.  
The secret?—very simple,  
Do not borrow—love and give.  
—Sunshine Bulletin.

### We Should Miss the Dog.

In Great Britain there is being agitated the question whether patriotic duty does not require the sacrifice of all the dogs in the kingdom in order that the food that they would consume might be conserved for human beings. It was probably an echo of the principle underlying this idea that was heard recently in Congress. Mr. J. Hampton Moore, a member of the House of Representatives, proposed that a tax of \$5, per head be levied on dogs, a tax which, to the great majority of dog owners, would prove practically prohibitive. To the credit of American legislators be it said that that measure received but two affirmative votes, one of them being cast by Mr. Moore himself.

It may be admitted, for the sake of argument, that the proposed tax would produce a very large revenue and that the extinction of dogs in order to save food would be a commendable measure from an economic point of view. But these admissions would prove nothing whatever as to the wisdom of adopting either proposal. It is conceivable that a country might pay too dearly for its revenue. A law may be good economy without being good sense.

Life in this country is in many respects the same as before the war. "Pleasure as usual" seems to be the motto. The cost of maintaining theaters, the opera, motor cars, etc., would equal the ransom of many kings. Economically considered, this seems wasteful to a degree. Why is this state of things permitted to exist in spite of the war? The answer is: It is permitted because of the war. Wise men recognize that in order to achieve victory something else must be considered besides the matter of money. There exists a principle in comparison with which millions and billions of revenue are unimportant. It is said that "Food Will Win the War"—which, in a sense, is undoubtedly true; but there lies a deeper truth still in the words, "Man shall not live by bread alone."

Undenying the toleration of what appears to be frivolity and waste is the purpose to conserve what is known as morale. That the moral stamina of our fighting forces must not be impaired is universally recognized. But in order to keep in motion the vast machinery at home that is essential to the support of the men at the front, our people must not lose heart. Depression paralyzes effort. Things that make for cheer and inspiration ought to be, not only tolerated, but encouraged.

In the forefront of these things should be placed the companionship and love of dogs. Who shall measure the heartening effect upon a man of his relation with his faithful servitor and friend? There are some unfortunate people to whom this relation makes no appeal. Evidently the Hon. J. Hampton Moore

is one of them. The uplifting nature of dog friendship is caviar to that portion of the public. What may be called the dog instinct in man is like a sixth sense; to conceive of it is beyond the power of those who lack it. All children are dog lovers.

The class of dog lovers is sufficiently numerous to be worthy of consideration even by statesmen who are not moved by sentiment themselves but who recognize it as an asset of great value for practical purposes of state. But it must be remembered that a dog's moral influence (the phrase is used deliberately and advisedly) is not limited to his master; in the case of a Greyfriars Bobby, it may extend to the lives of hundreds of thousands of his fellow beings. It is probably well within bounds to say that the passage of any such law would, at a conservative estimate, produce a more or less disheartening effect upon 15,000,000 people in this country. In the interests of winning the great struggle on which our country has embarked, any proposal the effect of which would surely and seriously impair the nation's morale ought to be buried beyond the possibility of resurrection.—S. R. Taber.

Over against the reports that the dogs in England would have to be destroyed because of the government's refusal to permit the use of low grade flours for dog biscuits, now comes the information from the Secretary of the Dog Owners' Defence Association, that such flours are being released, and that in addition a quantity of corn equal to 25 per cent. of the flour, which combined with potatoes, will make the maximum quantity of biscuits out of flour released. This, says Mr. Hayward the secretary, means that the danger of food scarcity for dogs is now removed.

### Do You Want This Prize?

Two weeks ago a friend presented us with a list of surnames taken from trades, callings, animals, colors, natural objects, etc. He had found the origin of names of persons an interesting study. He asked us to publish the list, and offered a War Savings Certificate (\$5) to the reader of the Corner who should furnish the longest addition to it. See the Children's Corner, November 2: "Where Names Come From." The study is educative. Let us hear from Corner readers about it.

### Science of Cleaning Things.

*Alabaster*—Use strong soap and water.

*Black Cloth*—Mix one part of spirits of ammonia with three parts warm water, rub with sponge or dark cloth, clean with water, rub with the nap.

*Black Silk*—Brush and wipe it thoroughly, lay on table with the side intended to show, up; sponge with hot coffee strained through muslin; when partly dry, iron.

*Blood Stains*—To remove blood stains from linen put a drop of water on each stain and cover it with a layer of common laundry starch finely powdered. Then brush off the starch, and the stain will not be seen.

*Fruit Spots from Cottons*—Apply cold soap, then touch the spot with a hair pencil or feather dipped in chlorate of soda, then dip immediately in cold water.

*Furniture from Fingerprints*—Rub with a soft rag and sweet oil.

*Grass Stains*—To remove grass stains from white goods, rub the spot with molasses, then wash in warm soapsuds.

*Grease from Silk*—Take a lump of magnesia, rub it wet on the spot, let it dry, then brush the powder off.

*Gloves*—A quick way to clean gloves is, to take a piece of soft cloth, rub it on the under side of some good soap which has

softened somewhat by lying on the dish, and then rub the gloves vigorously with this cloth. The gloves should be worn while being cleaned and no water should be used. This same method of cleaning can be applied with good results to baby's white kid shoes, and, with a little water added, white canvas shoes can be thoroughly cleaned. The canvas shoes should be stuffed with paper or cotton so they will keep their shape while drying after being cleaned in this way.

*Hands from Vegetable Stains*—Rub with a slice of raw potato.

*Iron Rust* may be removed from white goods by sour milk.

*Oil Marks on Wall Paper*—Apply paste of cold water and pipe clay; leave it on all night, brush off in the morning.

*Paint Spots from Clothing*—Saturate with equal parts turpentine and spirits of ammonia.

*Scorch Stains from White Linen*—Lay in bright sun.

*Stains, Iron Rust, or Ink from Vellum or Parchment*—Moisten the spot with a solution of oxalic acid. Absorb same quickly by blotting paper or cloth.

*Velvet*—Light colored velvet, corduroy or felt: Rub the soiled portion lightly with the cut surface of a day-old loaf of white bread, cutting off the surface as fast as it becomes discolored.

*Window Glass*—Paint can be removed by a strong solution of soda.

*Zinc*—Rub with a piece of cotton cloth dipped in kerosene, afterwards with a dry cloth.

### War Department Telephone.

The largest private telephone branch in the world is the one which serves the expanding needs of the War Department. It fills a specially constructed three-story brick building containing forty-four "positions," an office larger than the "central" in many a city, and thirty more "positions" are being installed.

On July 1 this branch served 3,178 extensions; on August 1, 3,626. It requires 126 trunk lines for incoming calls; 76 for outgoing calls, local and suburban toll; 17 private toll lines to New York, Philadelphia, Baltimore, Detroit via Cleveland, Hoboken and Newport News; and 105 tie lines to other government stations in Washington. A large increase in the number of private toll lines is probable.

An average of four records taken during July shows 32,938 outward and 16,564 inward calls in twenty-four hours. In the peak hours the calls often run as high as 7,284 an hour.—Army and Navy Register.

### Mamma Was Wrong.

Freddy, with a determined look on his small countenance, marched into the front room and up to the ardent suitor of his pretty sister.

"What's them?" he demanded, thrusting out a grimy hand full of small white objects.

"What are those?" said the young man with an ingratiating smile. "Those are beans."

"He does know 'em, maw," hawled Freddy triumphantly into the adjoining room. "You said he didn't."

### Took Advantage of Her.

A little girl about six years old was visiting friends. During the course of the conversation one of them remarked:

"I hear you have a new little sister?"

"Yes," answered the little girl, "just two weeks old."

"Did you want it to be a little girl?"

"No, I wanted it to be a boy," she replied, "but it came while I was at school."

### A Month Name.

Tommy's uncle asked him the name of May's young man.

"I call him April Showers," replied Tommy.

"April Showers!" cried his astonished uncle. "Whatever makes you call him such a ridiculous name as that?"

"Because he brings May flowers," Tommy explained.—Tit-Bits.

### Don'ts for Book Lovers.

Don't wet your fingers when turning leaves.

Don't leave a book "face down," i. e., open.

Don't shut a book up with anything bigger than a narrow ribbon in it.

Don't turn down corners.

Don't mark a book in any way unless it is your own.

Don't increase the quantity of your books at the expense of quality in contents.

Don't scorn cheap books if you cannot afford better publications.

Don't buy cheap books if you can afford better ones.

Don't keep books in damp places.

Don't keep books on open shelves if you can avoid it.

Don't forget that bookcases with dust-proof glass doors are best.

Don't forget that good books are the best company in the world.

Don't read too much. There is such a thing as book-indigestion.

Don't buy new books until you are certain they are worth owning.

Don't forget, when packing books for removal, that newspapers make the best wrappings; that each book should be wrapped separately, and on the side when wrapped; and that crushed papers should be stuffed into corners and cranies to prevent the books chafing each other or against the box.

Don't forget that books are heavy; therefore, always pack in small boxes with handles; pack solidly to prevent the books moving about.

### An Everyday Creed.

There's nothing so bad that it could not be worse,

There's little that time may not mend;  
And troubles, no matter how thickly they come,

Most surely will come to an end.

You've stumbled? Well, so have we all in our time;

Don't dwell overmuch on regret,  
For you're sorry—we know! Well, leave it at that;

Let past things be past—and forget.

Don't despond, don't give in, but just be yourself,

The self that is highest and best;  
Just live every day in a sensible way.  
And then leave to fortune the rest.

### More Than 100 O'Clock.

Uncle Lige bought a clock, so tall that it was almost impossible to get it into the house. The old man was extremely proud of it, and found it very good company. He would lie awake nights to hear it tick. One night the clock got out of order and began to strike. The old man awoke and counted 102. He promptly sat up in bed, and, calling to his wife, said: "Cynthia, get up, get up! It's later than I've ever knew it to be."

### The Yawning Hunter.

"One of my pupils," says a Buffalo teacher, "could not understand why I thought that the following paragraph from his composition on 'A Hunting Adventure' lacked animation and effectiveness: 'Pursued by the relentless hunter, the panting gazelle sprang from cliff to cliff. At last she could go no farther. Before her yawned the chasm, and behind her the hunter.'—Montreal Daily Star.

**Returning the Courtesy.**—An interested visitor who was making a call in the tenement district, rising, said:

"Well, my good woman, I must go now. Is there anything I can do for you?"

"No, thank ye, mem," replied the submerged one. "Ye mustn't mind if I don't return the call, will ye? I haven't any time to go slummin' meself."—Argonaut.

**Kickers, Read This.**—"De man da's always kickin'," said Uncle Eben, "ain't got any real trouble on his mind. When real trouble comes you is ginerally too stunned toe kick."—Washington Star.

## SCIENCE AND ECONOMICS.

### The Work of Feeding Our Army.

Soldiers are fed and clothed by the government. Officers buy their own clothing and pay for their own food. During the fiscal year ended June 30, 1918, the food for the army cost \$425,000,000.

Feeding the soldier from the time he leaves home until he embarks for Europe is a subject by itself. Feeding him on shipboard and overseas, both in camp and on the firing line, is another.

A soldier's food for one day is called a ration. This ration consists of twenty-seven different articles, which must be ready daily, and they are ready. General Pershing reports that no man in France has had to wait for a meal when that meal was due, and the same is true on this side.

The materials in the soldier's ration will stand the acid test. Nothing second in grade is bought. Only the best of meat is procured and it is handled in a central place in each camp by butchers; the cuts are thus used to the best advantage and waste of bones and surplus fat avoided.

Packers are required to can the best variety of fruits and vegetables and the Department has gone into those states where the finest grade of tomatoes, corn, onions, peas and beans are grown and has taken such portions of the crop as were needed for army use. Last August 27, 527,500 pounds of potatoes and onions were furnished camps and cantonments in this country; and during the eight months prior to June 5, 1918, about 75,000,000 cans of tomatoes were used, enough to reach from the battle front on the Marne to Linda, California, if they were lined up end to end.

Dried and evaporated fruits form an important part of the army ration. Approximately 80,000,000 pounds of prunes, dried apples and peaches, mostly from California, will be purchased from this year's crop, and California will also supply about 70,000,000 cans of apricots, peaches, cherries and pears. The cherry seeds will be saved for use in the manufacture of gas masks. Prunes have an honorable place on the soldier's bill of fare. It has been proven that the prune has food value, fruit value, tonic value, and value as a confection. Moreover, it has been recommended by the surgeon-general of the army.

Lemon drops are the soldiers' favorite candy and are made of pure granulated sugar flavored with an emulsion from lemon rind. About 200,000 pounds have been furnished the army up to last August; this constitutes fifteen per cent of the army candy supply.

At present the army is using 1,250,000 pounds of butter and 700,000 pounds of oleomargarine will be increased until the quantities are about even. From the first of January until the first of August, 1918, more than 500,000,000 pounds of flour has been furnished for army use. There has never been a meal where the soldiers did not have bread. Our men in service here have used a greater amount of substitutes than the Food Administration has asked of the civilian trade.

Our soldiers in France have bread—plenty of it—made from one hundred per cent. wheat.

Soldiers love coffee and want it strong. Sixteen schools in operation here and in France teaching them how to roast it, and it is served fresh every day. By this method there is a saving to Uncle Sam of two cents on each pound. During the first seven months of the war 1,612,383 cans of condensed milk were used, and to August 10, 1918, 225,000,000 pounds of sugar have been supplied.

It costs the government about forty-five cents a day to feed a soldier. The officers pay about \$1.00 a day for their meals. The difference between the table of the soldier and the officer lies mostly in linen, china and service.

Here is a day's ration taken at random from Camp Grant, Illinois: Breakfast—Cornflakes with milk, coffee with sugar and milk, scrambled eggs, fried potatoes and a sauce. Dinner—Coffee with milk and

sugar, beef tongue, baked potatoes, peas, bread and butter, raisin sauce and pineapple cobbler. Supper—Iced tea, bread and butter cold roast beef, fried potatoes, radishes, onions, and corn.

ANTOINETTE FUNK.

Director Speakers' Department.

### THE CAUSE OF CRIME.

We are what we are because of environment, either of our ancestors or of our individual selves. With but comparatively few exceptions, persons that are born poor remain poor, and those who are born in the wealthy class usually manage, by hook or crook, to remain in that class. It is a well known fact that children who are born and reared under criminal surroundings usually tend toward criminality, while those who are so fortunate as to be born and reared under more favorable environments tend to display traits of virtue and morality.

Environment is the keynote, the secret power if you please, that controls virtue. In other words, environment determines the right or wrong conduct of a nation, a state or an individual. True, many good or bad traits are inherited, but these good or bad traits are the result of the environments of our ancestors.

To pray for righteousness is as silly as to pray that the planets may cease to move in their orbits or that the rain should cease to fall from the clouds. The movement of the planets in the celestial realm is no more natural than that men should do good or bad when under good or bad environments.

Mankind is neither good nor bad by nature. Men never became angry and fought each other over disputes in regard to the ownership of air. Why? Because the supply is inexhaustible.

Righteousness has its foundation in economic environment. A sensible farmer who had an angry and vicious bull would not think of preventing the brute's depredations by holding to the animal's tail, but would resort to the more practical method of dehorning. Nobody but the clergy has ever resorted to the wise practice of holding to a mad bull's tail in order to prevent his depredations. For two thousand years the preacher has been admonishing men to righteousness and praying, but what they need to do is to dehorn the bull that is goring the civilized world.

From every pulpit the wail goes up on Sundays that the world is continually growing worse. How could the world be expected to do otherwise than grow worse when the economic condition of the masses is what it is?

Let me illustrate the situation this way: Suppose a community is well supplied with water. So far as the people know, the supply will continue forever. The people go to the liquid fountain with light hearts. They sing and jest with one another as they walk along. They treat one another with courtesy and consideration. But let the clouds withhold the rain. The country becomes parched and dry. The grass withers and dies and the leaves fall from the trees. The supply of water begins to diminish and the startling truth dawns upon the community that there will soon be nothing to quench thirst. The once happy moral community is suddenly transformed into a riot of rage and hatred. Every man rushes at the throat of his brother. There is bloodshed, misery and crime. As the supply of water diminishes the conflict grows fiercer. The weak are crushed and only the physically strong win out.

Under a system of government whereby every man is assured the product of his toil all men would be moral. Even the vicious traits that have been developed through generations of unfavorable environment would soon cease to exist.

Under modern machine production life necessities can be produced more easily and rapidly than ever before in the history of the world. There is no excuse for a

scarcity to exist at any time. When every man gets what he produces and no more, then all will work and the hours of labor will be greatly shortened. Crime will disappear from the face of the earth. Greed will no longer be the dominant trait of the human family. Under proper living conditions disease will almost disappear and people will joyously fill up their days. Then indeed will righteousness cover the earth and there will be no more wars, no more struggles. Being assured our life necessities, provided of course we actually toil a small part of our time, we will have no cause to worry. No bank failures, no business going to smash because the cashier got away with the goods. When we are ushered into the real cooperative commonwealth it will be more convenient to toil a few short hours than to run the risk of crime. Hence there will be no more stealing, no bank robbery nor burglary.

No need of a prayer, gentlemen; change your system.

### VIEWS ON POLYGAMY.

In the issue of July 27 the editor of THE TRUTH SEEKER says that he prefers race extinction to polygamy because the latter "means servitude" for woman. All social service is servitude for the individual because it subordinates his private interest to the public welfare. The editor does not inquire whether man gains more than woman loses under polygamy nor whether there is a net gain or loss in advantage for the public as a whole. If in his judgment the woman loses, he lets that decide the matter without farther examination. He does not make it a public question at all but only a woman question. But woman has not as yet succeeded in continuing the race without the cooperation of man, so in disregarding him and the general public we sacrifice the woman of the future, too. If the race ceases to exist there can be no more men nor women neither. Impelled by the severe logic of his position the editor first subordinates the race as a whole to one of its parts and then all of the future to the passing moment. In some of the minutia of the animal kingdom the male exists only as a parasite clinging to the back of the female. But at least he stays there whether he is a source of unalloyed joy to the female or not. Our editor is not even that kind to man and threatens to wipe him out entirely at the first sign of peevishness on the part of the ladies. This is indeed Feminism raised to the nth degree.

He who worships Humanity with a cap H as his God is kept busy explaining away the existence of those Hunnish traits that make the neighbors' lives a burden, and I fear that our editor will find his path beset with similar troubles. The moment that woman is left to enjoy the caprices of her own sweet will she develops the college female with an average birth rate of half a child per adult for each generation. This is the measure of her sense of responsibility to the race and its future. Suppose that our chemists produced an output only one-quarter of that sufficient to sustain the national industries at their present level and influenced our lawmakers to secure them in a monopoly of the business on that basis? This is the position of the wife who bears few or no children and objects to any other woman's cooperating with her husband to enable him to do his duty. But children are infinitely more important to the nation than any products of industry. He who deifies woman is bound to run into all kinds of snags in attempting to justify her behavior. Better the good old-fashioned God made up out of whole cloth from the devotee's imagination because he was entirely independent of facts, so needed no awkward apologies and explanations.

I see that the editor estimates that 99 per cent of Freethinkers are monogamists. Is it possible that the radicals who attend the dinners of the Sunrise Club are in such a small minority in our ranks? Shades of Moses Harmon and Benjamin R. Tucker and all our other warriors who sallied forth to wreck marriage in general, to these many

years since. What of their successors who are still laboring in the vineyards? I was lately introduced in New York to the president of an Anarchist club who assured me that he enjoyed the honor of his high office because he had had with one thousand different women those relations that the monogamist would confine to individual pairs only. Were all of these women monogamists? They surely were not orthodox Christians.

If it were indeed true that no Freethought woman defended polygamy, what would that evidence? What bearing would it have on the merits of the case? Do mere numbers or might make right? Does Freethought have the support of the majority of the American people today? Woman everywhere believes that she is trained to believe. I find nothing in the accounts of travelers nor the theories of sociologists to lead one to conclude that the women in polygamous countries are less happy than those in so-called monogamous ones. The low birthrate among Freethought women is sufficient to prove that they have no appreciation of those social duties and necessities that justify polygamy and have made it the predominant marriage system throughout history and among the majority of the human race today.

Havana, Cuba. J. HERBERT FOSTER.

**Conditional Forgiveness.**—Casey was a mighty sick man. The doctors had given him up and in order to prepare him for the impending journey through the mystic vale and across the mountain, his spiritual advisers counseled him to seek that absolute peace of mind which comes only to those who have forgiven all their enemies. "And you must forgive even Murphy," he was told.

It was bitter medicine, for the aforesaid Murphy had long been Casey's most hated enemy. But with death staring him in the face, the sick man finally consented and Murphy was summoned to the bedside. Weakly, very weakly, Casey rose to his elbow and extended his other hand.

As the two rivals clasped hands Casey whispered in tones scarcely audible, "I forgive you, Murphy." The head dropped back to the pillow and for a moment all was still. The final moment it seemed had come. But no, Casey's lips had begun to move. "Murphy—Murphy," they mumbled. The name suggested something to a mind still troubled. Then suddenly the old fires returned, a glint came into the sick man's eyes and with renewed strength he shot back from the pillow:

"And now remember, Murphy, if I don't die, what I said don't go."

**Not Preferred.**—Boggs—I understand that the Upton-Smyths have bought a whole new set of ancestors with the proceeds of their steel holdings.

Toggs—I always suspected they came of common stock.—Life.

**Maternal Advice.**—"Remember, my son," said his mother as she bade him good-by, "when you get to camp try to be punctual in the mornings, so as not to keep breakfast waiting."—Life.

**Fashion Notes from the Front.**—"Where are you going?" asked one rookie of another.

"Going to the blacksmith shop to get my tin hat reblocked."—Pittsburg Sun.

## CONSTIPATION

### Cured Without Drugs

Our new book fully explains more than a dozen ways to cure constipation without the use of drugs. Don't think you've read "something like it" or "just as good." Every new reader says "It beats all." Send for a copy today. It's free.

Liberty Company, Sta. D, Box 4116,  
Cleveland, Ohio

**SELF-CONTRADICTIONS OF THE BIBLE.** By W. H. Burr. One hundred and forty-four propositions embodying the most palpable and striking self-contradictions of the Bible with a summary. Price 15 cents.

## NEWS OF THE WEEK.

The entire German navy and a great part of Schleswig are in the hands of revolutionists.

The German kaiser has abdicated and the crown prince has relinquished his right to the throne.

All the German mercantile vessels interned in Chilean harbors have been seized by the Chilean government.

Austria-Hungary has broken up into a group of independent states, some of a strongly Socialistic nature.

Count Michael Karolyi announces that the Hungarian National Council has taken over the government of Hungary.

Total subscriptions of \$6,866,416,300 from more than 21,000,000 individuals is the record of the fourth liberty loan.

American shipyards again established a new record in October by delivering seventy-seven ships of 398,100 deadweight tons.

Robert J. Collier, publisher of *Collier's Weekly*, dropped dead from heart disease, November 8. He was forty-two years old.

Andrew Dickson White, educator and diplomat, died November 4, at his home in Ithaca, N. Y. He would have been eighty-six years old November 7.

The government of the new nation of Czecho-Slovakia is represented in the Inter-Allied Conference at Versailles. The representative is Mr. Cenes.

Japan's trade with the United States increased during the six months ended June 30. Exports to the United States gained \$30,500,000 and imports \$97,000,000.

Belgium has been compelled to pay a total of \$500,000,000 to Germany in the form of a monthly "war contribution" in the four years since the war began.

A new credit of \$200,000,000, established by the Treasury in favor of France, November 1, brought the total credits to that country up to \$2,365,000,000 and the total for all Allies to \$7,732,976,666.

An armistice with Austria was signed by General Diaz, the Italian commander in chief, on November 3. Austrian prisoners captured by the Italians before the armistice took effect are estimated now at 500,000 and the booty taken includes 250,000 horses.

## THE WAR.

Nov. 2.—The Soviet movement is growing in strength throughout Austria-Hungary as disintegration proceeds. Emperor Charles has appointed Archduke Joseph to supervise the handing over of power to the various new governments. The Austrians now have the Allies' armistice conditions, as transmitted through General Diaz from the Versailles Conference.

Nov. 3.—The Germans were in full retreat before Albert's army in Belgium, before the British in Flanders and before the French and Americans from the Aisne to east of Verdun. On Pershing's line the foe's flight spread to the west bank of the Meuse to the east. Aviators over Remoiville, ten miles behind the German lines, east of the Meuse, reported heavy congestion of the retreating German columns. Beaten and driven from Valenciennes by Haig's armies, the Germans are withdrawing south and east of the city. The British are following rapidly, taking prisoners and inflicting heavy losses on the enemy in his flight.

Nov. 4.—Foch's armies won tremendous victories on wide sectors of the west front. The British and French beat the enemy back on a forty-mile front from the Scheldt to the Oise, capturing 13,000 men and 250 guns. Pershing's First army drove its wedge west of the Meuse four miles deeper through the German defence, reaching within seven and a half miles of the enemy's main lateral supply line and within nine miles of Sedan. In Flanders the Germans were driven back two miles by King Albert's Belgians.

Nov. 5.—The Allies have won what may prove to be the decisive battle of the war—should Germany refuse Foch's armistice

terms. The enemy started a great retreat on a 100-mile front from the Scheldt to beyond the Meuse. Under withering fire, the Americans crossed the Meuse above Verdun in force and beat the enemy back into a confused, disorganized retreat. Pershing's men also advanced three miles west of the river. Twenty-five German divisions have been beaten in the battle of the last two days. Ghent is besieged from three sides. Queen Elizabeth, of Belgium, and many civilians have watched the attack on the city.

Nov. 6.—The Allied armies made swift advances on the whole 110-mile battle line from the Belgian border to the Meuse, as the beaten foe gave away. The Americans on the right struck forward three miles on their whole front, reaching Chemery and Mouzon. They are fighting within sight of Sedan, part of which is burning. The line of the Meuse, on which the enemy had hoped to stand before Foch's blows, has been turned by the American advance, and the German armies will have to fall back to the Rhine to find new firm defenses.

Nov. 7.—The Americans pressed north on the west bank of the Meuse about five miles and took the part of historic Sedan which lies west of the river. The French in a day liberated a hundred villages and gained ten miles at some points. The enemy now holds only a tiny slice of France, and this is being reclaimed at accelerated speed.

Nov. 8.—The French reached the fortress of Mezieres and the line of the Meuse east to Sedan in an eight-mile gain on the right wing of the battle line. Avesnes, another bastion of the foe's riddled lateral supply line, was captured by the British. Since November 1 the British alone have taken 18,000 prisoners and 700 guns.

Nov. 9.—The advance on some sectors was ten miles, the greatest ever made by the Allies in France since 1914. Last night the German grip on France measured less than eighteen miles at the deepest point. The British in Flanders stormed forward on their whole line from Ghent to the Belgian frontier, taking the fortress of Maubeuge. The Americans astride the Meuse made new progress, pushing eastward from the river on a wide front.

Nov. 10.—Fierce German resistance was broken as the Americans advanced toward Metz, driving the enemy back three miles at some points and capturing important strongholds. The British army is practically out of France, advanced forces passing the frontier. Enormous quantities of war materials and stores, and many railroad trains abandoned by the enemy in his flight, have been captured by the Allies.

## PEACE WITH VICTORY.

The world war ended, as officially announced in Washington, at 6 o'clock on the morning of November 11 (11 o'clock Paris time) by the signing of an armistice by the German representatives meeting Marshal Foch in the field. The terms of the armistice, not yet published, are dictated by the Allies. It is a surrender on the part of Germany. Ex-Emperor William II, with his heir and staff, are fugitives in Holland.

## Lectures and Meetings

The Secular Society of New York meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

Nov. 17.—"Some Methods of Elementary Superstition." By Walter J. Randolph, LL. B.

The Pittsburgh Rationalist Society meets every Sunday evening at 8 o'clock in North Side Carnegie Music Hall, Marshall J. Gauvin, lecturer.

Nov. 10.—"Socialism and Democracy."  
Nov. 17.—"Death without Fear: The Last Hours of Celebrated Freethinkers."  
Nov. 24.—"Inspired and Uninspired Magic: The Tricks of God and the Tricks of Man."

The Church of This World meets every first and third Sunday of the month in Grand Theatre, Kansas City, Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

The Columbus (Ohio) Rationalists meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

The Chicago Freethought Educational Society meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

The Boston Rationalist Society meets at Dwight Hall, 514 Tremont street, every Sunday afternoon at 3 o'clock. M. T. Rush, President. Libby C. MacDonald, Secy.-Treas. Speakers, Horace Taylor and E. M. White.

## The Pope's Favorite

By JOSEPH McCABE

A historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.

62 Vesey St., New York, N. Y.

## THE CHRISTIAN MYTHOLOGY

A Work that Traces the Principal Features of the Christian Religion to Their Source in the Mythologies of Older Religions.

By BRIGHAM LEATHERBEE

Illustrated.

A feature of the work is the uncovering of the phallic principles in Christianity, to which the key is given in a series of illustrations.

"The Christian Mythology" is printed on light but substantial paper, convenient in size, handsomely bound in cloth, with gold sidestamp, and is provided with a sufficient index and a Bibliography that guides the reader to works drawn upon as authorities. The unpretentious little volume will bring light to thousands who know nothing about the origin of the dogmas they believe or the rites they practice.

Published by

The Truth Seeker Co.

62 Vesey Street New York

Price, 75 cents

## THE ORDER OF CREATION.

A controversy between W. E. Gladstone, T. H. Huxley, M. Reville, Max Muller, and E. Lynn Linton. These papers are a contest of the giants. There are no "dry" paragraphs, and no tediousness of explanation.

Price, paper, 25 cents

Address, THE TRUTH SEEKER CO. 62 Vesey St., New York

## IN BEST OF HUMOR.

Worry Enough.—Bess—"Jack's awfully worried; he owes \$10,000 and has \$2,000 owing him."

June—"No wonder he's worried—\$2,000 is a lot of money."

Little Weakness of Chris.—Sam—"Ah done heerd dat dey fin' Columbus's bones."

Ezra—"Lawd' Ah never knew dat he wuz a gamblin' man."—Panther.

Sympathetic.—"And when you told him I was married," said the girl who had tilted him, "did he seem to be sorry?"

"Yes," replied the other, "he said he was very sorry—although he didn't know the man personally."—Tit-Bits.

Judging by Appearances.—"So you went to church last Sunday?" asked the doubtful one. "Then to prove it, what was the text?"

"The text was 'He giveth His beloved sleep.'"

"You're all right. How many of the congregation were there?"

"All the beloved, it seemed to me."—Cleveland Plain Dealer.

Has Her Limits.—"Wal," said the farmer, "my wife is one in a million. She gets up in the mornin', milks seven cows and gets breakfast for ten hard-workin' men before ten o'clock."

"She must be a very robust woman," said the commercial traveler who happened to be present.

"No, stranger, she ain't strong; she's more pale and delicate-like. If that woman was only strong I don't know the work she couldn't do."

Saw It Once Too Often.—A Topeka business man employs two negroes to work on his gardens, which he personally oversees. One morning Sam did not appear.

"Where is Sam, George?" he asked.

"In de hospital, sah."

"In the hospital? Why, how did that happen?"

"Well, Sam he been a-tellin' me ev'ry mornin' foh ten days he gwine to lick his wife 'cause o' her naggin'."

"Well?"

"Well, yistiddy she done ovaheah him, dat's all."

Excused.—A case in which an eminent barrister was engaged came up for hearing late in the afternoon, and the barrister asked the judge to allow it to stand over until the following day.

"I have been speaking all day in another court," he said, "and I am rather exhausted."

His request was granted. The clerk called the next case, and immediately a young counsel who was appearing in the case requested that it might be postponed.

"Why?" asked the judge coldly. "May it please your lordship," counsel replied, "I, too, am in a state of exhaustion, for I have been listening the whole day to my learned friend!"

He was excused.

The Unwise Man.—The Turks have a fable which has a large element of truth in it. As a woman was walking, a man gazed intently at her and then followed him at a respectful distance. The woman stopped and waited for him.

"Why," she asked, "do you follow me?"

"Because," he replied, "I have fallen in love with you."

"Why so?" returned the woman. "My sister, who is coming after me, is much handsomer than I. Go and make love to her."

The man turned back and saw a most unattractive woman. Greatly displeased he returned and said: "Why did you tell me a falsehood?"

"Because you told me one," answered the woman. "For, if you were in love with me, why did you look back for another woman?"



# THE TRUTH SEEKER

## A Freethought and Agnostic Newspaper.

Vol. 45.—No. 47.

PUBLISHED WEEKLY

New York, November 23, 1918.

62 VESEY STREET

\$3.50 Per Year

### THE TRUTH SEEKER

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909.  
G. E. MACDONALD Editor  
L. K. WASHBURN Editorial Contributor  
G. W. BOWNE Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - NOVEMBER 23, 1918

#### Subscription Rates.

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada, \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by The Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, post-office and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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.

#### CUTTING GARMENT TO THE CLOTH.

In view of what men and events have done to hamper THE TRUTH SEEKER, one loyal subscriber suggests that the way to beat the high costs and the anti-free press Huns is to suspend until they go out. He says that readers will pay their subscriptions just the same and wait for the paper until times are more propitious. No doubt that is so; subscribers would stand by even if they did not get a paper, but perhaps the message in reduced size will be better than none.

In the days of industrial sanity preceding the war, the printer's bill was but half what it is now. The recent rise consequent on the scarcity and restfulness of labor means added costs of \$2,500 a year for printing alone, compared with antebellum prices. We do not propose to sacrifice THE TRUTH SEEKER nor burden its supporters by attempting to beat these conditions, artificially produced and inexorably enforced, nor to defy the War Industries Board by continuing the consumption of paper restricted by its order. The garment is going to be cut according to the cloth, and issues of the paper in eight-page form, like this week's, will appear from time to time. This will obviate over-consumption of print paper and bring the expenses nearer to receipts. Advancing the subscription price from \$3 to \$3.50 was an increase of 16 per cent, whereas the cost of production has gone up 100 per cent. Considering the circumstances, we look for no protests from subscribers that we owe them sixteen pages a week, but those who feel that way may receive additional numbers. We have the assurance of the printing trade that prices will go to the former level when conditions are "normal," but that would do THE TRUTH SEEKER no good unless it survived, as it could not do at present rates. To show what increased wages have done for linotype composition, we may mention that a while ago a printer bid for our work on a basis of 40 cents per thousand ems with no charge for imposition (putting the type into pages). Last week the same printer offered to take the work at 70 cents per thousand ems, with a rate of \$1.25 per page for making up! It is foreshadowed that conditions in the printing trade will be modified by the entrance into it of many returned soldiers, especially those who may have suffered the loss of a lower limb, and by the employment of woman compositors; but just now the printshop is a madhouse for high financiers who are dreaming of \$50 per week as a steady wage. This is the opportunity of the laboring man and artisan, and of course he is not to be censured for improving it. What seems out of place is the assurance of the demagogue that the home army, attending to the industries of the country and striking most of the time for higher pay, is aiding as loyally to "win the war" as is the soldier, whose pay is \$30 a month and who does not quit until discharged or carried away on a stretcher. With an

additional \$2,000 or \$3,000 annual income, THE TRUTH SEEKER might guarantee regular publication at the former size, provided the supply of paper held out; in default of these assurances, we must fall back upon the 8-page issue pending the puncture of inflated prices.

#### GRATITUDE TO THE MERITORIOUS.

In consequence of the ending of the great world-war, theological religionists are everywhere calling upon the people to give thanks to Almighty God for the inestimable blessing of peace, which he, of his infinite goodness, has at last vouchsafed to a distressed and over-burdened world.

The New York Evening Sun of November 11, in an editorial headed "Victory and Its Obligation," makes this astounding statement: "The first duty of every man and woman today is to thank God with full heart that peace has come again upon the earth." The writer prefaces his article with one of the Hebrew psalms, which plainly depicts God as a supernatural ruler of a type similar to the regal autocrats of this world, notwithstanding its promise in the closing verse to bring the Jewish people ultimately "into a wealthy place."

Pietism in a great daily affects us very much as do the pictorial extravaganza, with which some Sunday editions hope to alleviate the six-days' strain of a tired American public. We never look upon them as really funny, for they are merely absurd.

We feel that we have a right to ask this question—a right as inalienably ours as of those who embrace a different opinion: Is it man's first duty to thank God for the world's present peace? The answer lies wholly in another direction. The position taken by The Evening Sun is little short of blasphemy against the whole fighting body of Allies, both American and foreign, which has given its all to bring about the very peace which some would attribute to another agency, of which mankind has no real knowledge. Whatever part the so-called God may have taken in the great conflict just ended, it was certainly not a primary part; and it is not becoming honesty to say anything to the contrary. It is to the fighting soldiers that our thanks are first due, for they have demonstrably fought for the world's peace and happiness, and to them alone belong the thanks and glory. When The Sun is prepared to show the part its God took in the war as manifestly as the historian can narrate the splendid deeds of the French, English and American soldiery, then will its readers place some reliance upon its piety, and lend a credence to its theory of the supernatural.

But The Sun goes further, and in old theological style declares that "in his inscrutable wisdom God has tried the world with fire and the sword, with widespread calamity and universal pain. We believe, in all humility, that the divine purpose has been accomplished." Imagine a person in the twentieth century, possessed of all his faculties, publishing such an impossible theory of the war! The whole earth has rung with the awful truth that the war was begun by a body of degenerates composed of the German kaiser and his warlords, who inflicted upon a happy and industrious world the most bitter and undeserved sufferings known in the history of the race. If God sent the frightful curse, why punish the Germans? Why not punish the real originator of the crime? But it is useless to waste words with the devotee of piety who is so imbecilic in his reliance upon heavenly support that he has lost utterly his grasp upon the true philosophy of things mundane.

But the height of offensiveness in this God business was reached when the firm of Brill Brothers, clothiers, adopted the Sun idea in a widely-printed advertisement announcing their thirty-first "Business Birthday." The notice reads in part as follows: "Allied and American heroism, with the help of Almighty God, and with the Holy Spirit . . . has conquered. Henceforth Freedom reigns for all and forever. May God's mercy be upon our own and the Allied dead. One other thing, exceedingly insignificant though it appears in comparison, makes this a most wonderful day for us, for it is OUR 31ST BUSINESS BIRTHDAY. Overcoats and suits priced for this occasion only at \$31."

If believers can stand the vulgarity of this presentation of their faith, they have no reason to complain of the kaiser's hypocrisy. Such exploitation of the name of God for business advantages is little short of disgusting. It is true that with many theological religionists this is the most

profitable side of faith. Such a type of religion is only too frequently cultivated by the many supporters of ecclesiastical machines. If one hopes to secure Christian trade, it would seem to be good worldly policy to join a church, to contribute to its support, and to give an occasional donation to foreign missions. The commercial side of religion is by no means an inconsequential one, as every enthusiastic tradesman has learned whose main prospect in life was to make a success of his business, and not to acquire a passport to heaven.

How different from all this pious vapidness was the action of the Paris Municipal Council on the announcement that peace had been achieved through victory. The following is what it caused to be posted on walls in all parts of the city: "Citizens, victory is here—triumphant victory. The vanquished enemy lays down his arms. Blood ceases to flow. Let Paris emerge from her ordered reserve. Let us give free course to our joy and enthusiasm and hold back our tears. Let us testify our infinite gratitude to our grand soldiers and their incomparable chiefs by festooning our houses in the colors of France and our allies. Our dead can sleep in peace. The sublime sacrifice they have made for the future of their race and the salvation of their country will not be in vain. The day of glory has come. Long live the republic! Long live immortal France."

How splendid and inspiring are these simple human words! How full of the spirit of brotherly love, and gratitude to a heroic army that emptied itself of every personal hope and joy in order to preserve the prosperity and glory of one of the grandest of earth's nations! How utterly irrelevant, not to say maudlin, are the canting phrases of the supernaturalist as compared with the life-breathing, human expressions of joy, embodied in every sentence of France's noble paean of victory! We feel ashamed of our race, when men, so devoid of the quality of sincere appreciation, intrude their supernatural sophisms in the presence of a victorious army, whose many wounded soldiers and tattered banners tell, as nothing else can tell, the true story of the fight, and who it was that accomplished the victory. To us it is about as consistent as for mourners to talk business at a funeral. But consistency was never an attribute of religionism. Men who have adjourned their life to another world are not supposed to be able to judge rightly of conditions and events in this world. This is a palliative; but is it really an excuse? Can any excuse be found for such crass misjudgments?

Gratitude to the meritorious! Allied humanity has won the fight of democracy against autocracy! All honor, glory, thanksgiving and praise be to the illustrious men and women, who, for no hope of reward, gave their life and their temporal possessions, that we, with all other progressive nations, might continue to fulfill our destiny in peace and happiness.

#### CHRISTIAN NATIONS.

A writer in the current number of The Nation makes an extraordinary observation when he says: "The trouble with Germany is not that she is German, but that she is pagan and needs to be Christianized. If Germany had been even remotely Christian she would not have forced this great war upon the world."

It is difficult to understand what the author of these words means by them in view of the large proportion of the German people who are members of the various Christian denominations. We should like to know how the millions of Roman Catholics, the millions of Lutherans, and the millions of Evangelicals who compose the religious population of the German nation would look upon this utterance from an American source. There are few countries in the world where Christian churches are more numerous than in Germany. One meets with them everywhere; and many of them are of the most costly and imposing character. Germany can boast of having the largest and most perfect specimen of Gothic architecture in the world in the glorious cathedral of Cologne.

The Russian nation has always been considered as one of the most devoutly religious nations in the world, so that men spoke of it as "Holy Russia," and yet it has been guilty of crimes in this war scarcely less heinous than those perpetrated by the German soldiery. Does not Russia also need to be Christianized? But there is still another and more striking instance of extreme moral delinquency in the case of the papal Inquisition, which was a distinctly Christian institution. Victor Hugo computes

that in this terribly inhuman scheme for the propagation of Romanism, fully five millions of men, women and children fell helpless victims. Was or was not the Roman church a Christian organization at this infamous period of its career? Is Germany less Christian today than was the Roman Catholic church in the middle ages?

Because a large part of the world has taken exception to Germany's method of warfare, does that in the least degree militate against the fact that Germany is a Christian country? We certainly think not. What constitutes a Christian country? Is it a peculiar and highly exemplary type of morality? History does not so declare; and it is about time that men ceased to interpret history by the light of Christianity, and began to learn what Christianity really has been and is in the light of authentic history—history as a record of facts, and not history as modified in the interests of a particular faith.

If Roman Catholic society was truly Christian in the days of the Inquisition, then Germany of today is more distinctly Christian; for crimes committed by a nation at war are naturally much less reprehensible than crimes committed by a divinely established church, of whose head it is said that he is the vicegerent of God, and Vicar of Jesus Christ. It is impossible to understand why such an organization guided by such a sublimely august and spiritual potentate, and with the gift of infallibility, should err even in a minor degree; and yet history assures us that the papal persecutions and Inquisitions constitute the darkest page in the narrative of human life. If the papacy with its bloody persecutions is Christian, why is not Germany likewise Christian with its war outrages?

We cannot imagine anything more childish than the attempt on the part of many pious writers to deny to the German people the right to be considered Christian, lest the morality of Christianity suffer in consequence. One would think from reading such efforts that this war as regards Germany is the first time in history that a Christian nation has played the fool. People who think so much have very short memories. The actors in this war made no attempt to save Christianity as that was not the issue; but they did make a gigantic attempt to save *Civilization*, and saved it victoriously.

Russia, Austria and Germany, are all Christian countries, and it is they that in this war exhibited the most savage traits of character, and the most fiendish methods of operation; while the allied countries who were notably indifferent to the religious element, showed the greater magnanimity, and endeavored to conduct the fight in accordance with the laws of civilized warfare. It is evident, then, that if the contention of the writer in *The Nation* is to have any applicability at all, it must extend to more nations than Germany, and indeed we would scarcely know where to limit it.

### A WAR TO END WAR.

Announcement has been made that Germany has signed the truce terms, and that the greatest and most unnecessary war in the history of the world has been brought to a close. We say unnecessary, not from the standpoint of the allied nations, for to them we owe a world of gratitude; but from the position of a debased and intriguing militarism, which sought to bring all people under its immediate control, and label them with its own peculiar type of civilization which it was pleased to name "Kultur."

We make bold to declare that one of the main purposes actuating those whose lot it was to bring the fight to a victorious ending was that by means of this war an end would be put to *all* war; and mankind hereafter would enjoy a perpetual, world-wide peace.

It is interesting to recall at this time that one of Germany's most eminent and admired philosophers, Immanuel Kant, wrote a treatise on Perpetual Peace. His idea, which has a wide currency even among people who have never heard of Kant, is that as each civilized nation has established the reign of law within its own borders, and so put a stop to civil strife, we only need a further extension of the same process to unite all nations into a single society in which quarrels will be settled in court instead of by war. Thus only one step divides the European nations, as now constituted, from federation.

While the attractiveness of this plan has been recognized by many, who would not deem it wise to speak of it as futile, they still hold that Kant's argument rests upon a false analogy. They reason thus; Among the many motives which have played their part in consolidating warring factions, or provinces, into great States the strongest has undoubtedly been that of presenting a united front against the foreign aggressor. When two neighbors fall to quarrelling, it is certainly true that the interests of each will be better served by submitting to civil jurisdiction than by fighting it out. But historically this is not the only argument which has brought these neighbors to their senses. The argument has rather taken the form of reminding them that unless they cease their efforts to kill each other, the foreigner will step in and kill them both.

To this a second argument, we are sorry to say, has been frequently added—to the effect, namely, that the neighbors, by ceasing their efforts to kill each other and

by coming to terms, will put themselves in the best posture for killing the foreigner and taking possession of his goods. By means of the first argument Bismarck effected the unification of Germany; by adding the second Germany brought about the present war. For how much exactly these arguments have counted in the growth of nations we cannot say, except that they have counted for much. Certain it is that if you eliminate from the history of nations the part played by the needs of self-defense against the aggressor—to say nothing of the lust of aggression itself—not one of the great law-governed communities of Europe, as we know them, would be in existence. To treat the federation of mankind, therefore, as a mere extension of the process by which single States have been formed, is to make use of a false analogy.

Most men are agreed on the principle of self-defense, whether as applied to individuals, communities or States. The great purpose of a League of Nations or a world-parliament would not touch this feature of the argument, but would deal with aggressive warfare, and with the right of any nation to take up arms against another for the mere purpose of achieving an ascendancy over it, and robbing it of its territory and national wealth. The false analogy above mentioned does not so appear when such cases as that of Germany are used to illustrate the principle. If recognized law restrains one family from breaking into the house of another, and one state in a confederation from attacking with an armed force, why is not the analogy perfect when it reaches the point where one nation makes war upon another? An unjustifiable attack from whatever source it comes, should undoubtedly be restrained; and if this can be accomplished by legislation rather than by bloodshed; if national disputes can be settled in the courts rather than on the field of battle, will not the world have advanced greatly in civilization, and will it not hasten the hope of perpetual peace?

It is held by some that it is only an assumption that a common will of mankind really exists, or would exist if the League of Nations or world-parliament were called into being. And that it is a further assumption that the common will of mankind, assuming it to exist, is, or would be, in favor of perpetual peace. There is a drawback here we admit, but it appears to come from the side of religion rather than from the disposition of States and the desires of mankind in general. Whether religion will altogether relinquish its confidence in war, which has so often proved to be its most valuable aid, is a highly legitimate question, and one which at this time would not be easy to answer. Whether a consensus of opinion can ever be secured among Christian nations regarding this matter of war, might reasonably be disputed. The fact that the Old Testament is replete with the story of wars, some of which were of the most unnecessary and equivocal character, has established a war-sentiment among most Christians which it will be difficult to dislodge. The greatest deterrent to this war ending all wars is the sentiment prevailing among those who have assumed the whole armor of God—the shield of faith, the helmet of salvation, and the sword of the spirit; who find their greatest happiness in shouting "Onward! Christian soldiers, marching as to war," and who still relish the abominable theology that Almighty God uses individuals and nations in bloody conflict to carry out the provisions of his inscrutable providence.

The wrongfulness of war in itself, however, is the most important feature in the entire discussion. If the same end can be accomplished without the necessity of war, without the shedding of precious human blood, without the laying waste of fields of grain and the destruction of beautiful cities, then it naturally follows that the spirit of war must be injurious to the well-being of mankind, and must be looked upon as a relic of barbarism, and of the days of man's ignorance, when the present high standard of civilization was wholly unforeseen. No man in his senses can possibly deem it a necessity in a world where men's aspirations point to the noblest ideals. Defensive warfare will become a thing of the past only when civilized nations have made offensive warfare an impossibility. This is the purpose contemplated by the proposed League of Nations. We believe that the plan is not only feasible, but that it will be accomplished; and by means of it the nations may hope to see the end of all war, notwithstanding the witness of the Bible to the contrary.

The war just closed has left an indelible impression upon the entire race of man; and now is the time to build up a philosophy of nations that will establish the great world-war as the last in the long line of similar disasters that have retarded the upward progress of the human family. The development of civilization will never be perfect until war has ceased in all the world.

Since Kaiser Wilhelm became our enemy in war, and especially now that he is beaten and a fugitive, there is hardly a newspaper editor but can recognize what a menace was this master of Prussia to the world of civilization, and most of them can summon up piety enough to "thank God" that the danger of Prussian domination is removed. And yet for the past twenty-five years the kaiser has given

every sign of being just what the war has revealed. It was perhaps five years ago, maybe ten, that William I. proclaimed himself a ruler by divine right, donned his famous "shining armor," flourished the "mailed fist," and rattled his sword in its scabbard. He made a pilgrimage to a shrine or monastery, where he preached in clerical robes; went to Rome and promised the pope to establish the papacy as a temporal power; toured Germany preaching to school girls that they had no other function in life than to marry and raise soldiers for his army, exhorted his troops, telling them that only a good Christian could be a good soldier, and indulged in other extravagances that ought to have put the world on its guard against a religio-militarist fanatic at the head of the most powerful army ever organized. But he got mostly praise from the spokesmen for church and state. The pope called him "holy." Had he visited America and gone to Washington, Congress would have adjourned in his honor, as legislatures did in some states to receive his brother, Prince Henry. Orthodoxy hailed the "pious young emperor" as a bulwark against the higher criticism. A distinguished diplomat recognized him as differing from our Roosevelt only nationally, not personally. The war was inevitable, of course, or it would not have happened, but statesmanship might have foreseen it and democracy might have found another idol than a Hohenzollern. In exile he is less dangerous, but in defeat he is not more despicable than when he swaggered before the world as emperor by divine right, and a swashbuckler by birth, breeding, and religion. The Freethinkers solved him, but politicians and churchmen did not, and the war is the penalty of their stupidity.

It occurred to *The Nashville Christian Advocate* to inquire, a month ago, relative to war activities, "What are the Agnostics and Atheists doing?" Answering for those we know, we may say that Agnostics and Atheists at the front have been discharging the duties of officers and soldiers, and those at home have supported the Liberty Loans, Red Cross and war work generally. With no axe to grind, no object but to win the war with the least possible outlay in blood and treasure, they have not burdened transportation and camp facilities with Bibles and colporters. They have not taxed the resources of the country to pay the salaries of Agnostic and Atheist "chaplains." They have organized no trading companies to do business with the soldiers. They are in the medical corps, the engineering corps, the air service, on board warships, and in the rank and file of the army. They have helped to win the war, and we do not suppose that any Agnostic or Atheist organization has made a dollar of blood money out of it all. It would be unfair for us to inquire "What are the Protestants and Catholics and Jews doing?" for the truth is that the useful ones are doing exactly what the Agnostics and Atheists are doing—that is, they are or have been fighting the battles of their country. And really that, rather than to serve as a missionary field, is the purpose for which armed forces are mobilized. In the ranks of the men of science who have given our armies the means to fight effectively there would be found many Agnostics and Atheists. Some of them are chemists, others are mechanical engineers, or doctors or dentists or surgeons. The Huns were instructed to bomb the hospitals because one doctor was thought equal to killing five men in action. The airmen circled above the engineers, firing machine guns and dropping explosives. We do not learn that they made a set for chaplains and secretaries, or that they would regard the taking off of one of these as a military advantage. Speaking of Atheists, what would not the Huns have given to get Premier Clemenceau, whom his countrymen are hailing as the savior of France and of civilization! His services must be passed to the credit of Atheism if the churches are going to claim for themselves all that has been done by Christians.

In the death of Dr. Andrew D. White, formerly president of Cornell University, and well-known as a distinguished diplomat and writer, the cause of rational thinking has lost one of its most valuable advocates. Rationalists have just cause to remember him because of his great work on the "Warfare between Science and Theology." While professing the faith of a Unitarian, he still held loyally to the results of modern science, and drew a marked distinction between religion as embodied in a creed and as expounded in a life of practical usefulness. His book, just mentioned, was a great advance upon any similar work previously published. Dr. Draper, in his volume on the "Conflict between Science and Religion," dealt mostly with the objective side of the subject as it worked itself out in the characters of those professing the Christian faith; but in the splendid work of Dr. White successful attempt was made to get at the root of the matter. The essential nature of Christianity lies in the character of its theology; and it was the purpose of President White to show the falsity of that theology, and how deeply opposed were its fanciful propositions to the clear results of true science. This, we say, he did successfully; and there can be no doubt of the fact that the two monumental volumes which embrace the fruit of his accurate research will long remain the highest authority on the

subject to be found in the English language. No nobler work was ever done by human kind; and as long as our mother tongue shall endure, there will be found those who will seek instruction and delight from his highly edifying books. All honor to their noble author; and may the memory of his name continue to afford joy and enlightenment to all those who make it their purpose in life to seek the truth, and to love it above all things.

Celebrating the sacrifice of the mass at Camp Meade, Maryland, November 10, Cardinal Gibbons in his address to the troops told them: "We have conquered because we had faith in God." In February, 1918, the German emperor made a speech to the German Agricultural Society, in which he said: "The German sword has prepared the way for peace. Trust in God." And these are his words in July, 1917: "We need practical Christianity to bring our lives in harmony with the Lord. Gentlemen, how fascinating and marvellously manifold is his personality. We must study it thoroughly. We live with the Lord." The kaiser invoked and trusted in both Father and Son, his God and his Lord, and yet he did not conquer. Is it not possible that Cardinal Gibbons got "the wrong dope," and that "we have conquered" because our soldiers were bear-cats in a fight? Who can measure the amount of lying done in the name of religion?

Twenty months ago THE TRUTH SEEKER proposed, in view of their aggressions against the United States, that this country organize a posse or army to go out and help bring to justice the German kaiser and his criminals. Two months later, the President declared that a state of war existed. After a due period of preparation the posse went forth, and the criminals are rendered powerless, if not punished. The crowns have fallen from the kings and emperors of Central Europe, and the only remaining pretender to the title of Pontifex Maximus is the pope of Rome. Nobody but he is ruling by divine right. Let us get back with all speed to conditions of peace and industry. The atmosphere will then be cleared for taking a look at the pretensions of the pope, who is the spiritual kaiser and would be a temporal one if he might.

The layman who does not believe that man is immortal is set down as an Atheist without further trial; but a religious publishing association of Washington, D. C., devotes a sixteen-page pamphlet to the proof that man is mortal and that God "only hath immortality" (1 Tim. vi, 16). The writer's purpose is to prove from the scriptures that the natural man is done for when he dies, but that if he accepts the right belief he will receive eternal life as a gift of God. A surprising quantity of Bible is adduced to take away the reader's hope of immortality.

The leader of the German armistice delegation, Mathias Erzberger, is called "Germany's main conspirator." That is, he is the man who supplied Bolo Pasha with money to corrupt French deputies, and Filippo Cavalini with funds for German propaganda in Italy. He was the kaiser's paymaster when funds were to be spent on traitors among the Allies. And he is said to be the leader, also, of the Centrist or Catholic party in the Prussian parliament. If he represents Germany on the peace commission the pope will hardly need to send a delegate.

For their share in the prosecution of the war, the Jews of the United States deserve well of their countrymen. Nearly 200,000 of them are in our armed forces; 882 of them have given up their lives, more than one-half of that number having been killed in action. Fatalities among them furnished 4.1 per cent of the total fatalities among the expeditionary forces.

### The Angelus.

The Church of Rome has full and unalienable right to institute and to observe the Angelus.

Each member of the Church of Rome has full and unalienable right to observe the worship and pray the prayers of the Angelus, just as he personally chooses or as that church prescribes.

And they all have the same right to do all this "as a war measure" and for "the winning of the war" if they want to.

Also every other person in this Nation or in the world has the same full and unalienable right *not to do any of it at all, and not to pay any attention whatever to the doing of it by those who choose to do it.*

But not the members of the Church of Rome, the Church of Rome herself, nor the government of the United States have or ever can have any kind of right to put upon this nation or any person in it, in any way whatever, the observance of the Angelus or any other religious thing or any form or suggestion of worship.

This Nation stands pledged that "this subject [of religion] is, for the honor of America, perfectly free and unshackled. The government has no jurisdiction over it," said James Madison.—The American Sentinel.

### FREE THOUGHTS.

The noise of the noisiest Methodist does not disturb the silence of the Universe.

A priest would no more confess his ignorance than a burglar would his guilt.

On this earth there is only human authority and that is subject to revision as knowledge advances.

I would not suppress a single opinion that is honest and that encourages men to think, nor a single institution that is founded upon liberty to investigate and examine. When anything is afraid of the public eye that thing needs looking into.

Religion breaks down in a crisis. In time of war a minister who would dare say: If thine enemy strike thee on the right cheek turn to him the other to be struck also, would not only be regarded as an ass but as the enemy's ally.

Every man who has lived on earth lived within the limits of human nature. He commenced with the cradle and ended with the grave. Whatever influence he may have exerted on his race was that of humanity. All outside of this is outside of the truth.

The safety of America is in the homes of America, and the safety of our homes depends upon the knowledge and conduct of their inmates. Good schools are the greatest and best safeguards of those homes, and good fathers and mothers the best guarantees of good children and good citizens.

I know this, I came into the world as all men came into it, and I shall go out of the world as all men must go out of it. Nature gives birth and death to all alike. What was before birth no one knows, what there will be after death no one knows. While we are alive our duty is to help our fellowmen. There is no higher duty.

When a man comes to the United States what does he come for? Does he come here to pull down our institutions, to trample upon our laws, to overturn our constitution, or does he come to be an American citizen, a defender of our national principles, an upholder of our liberties and a partaker of our blessings? A man who does not come to our land to be an American in fact and deed should be invited to return to the place he came from as soon as possible.

Peace is the important thing, whether won by man or sent by God. We are thankful that the nightmare of war has passed, no matter how. The terrible scourge is over and men can work, and women be happy, again. The reign of blood has come to an end and the reign of right and justice has recommenced. All the dead are heroes; all the wounded are the nation's pride and care, and the tears of grief and of joy can mingle in our celebration of victory. Let us consecrate the country's wealth, the country's labor and the country's prosperity to the consideration and happiness of those who worked and fought for us.

L. K. W.

### THE LETTER BOX.

J. W. M., Florida.—George Washington probably did not operate a distillery. His accounts show that he bought his rum, and he is reported to have declared, after having been defeated, that he would not try to run another election without a barrel of it. John Barleycorn was not in the same disrepute then as now, nor was chattel slavery.

A. JOHNSON, Washington.—You state the case with clearness and strength in the *Spokesman-Review*. We think of little nowadays but the early end of the war, the return of the boys to their homes, and the lifting of the ban on freedom of the press. Continued harassments in one form or another are depressing to the spirit that would fain be joyous.

ANONYMOUS, Portland, Wash.—Are you no better acquainted with the principles of THE TRUTH SEEKER than to inquire: "Are you in favor of this policy?" (meaning the press censorship) "or are you sore only when it is your ox that is gored?" We have stated, we believe, in these columns that if an utterance of ours could be found advocating a restriction of the freedom of the press we would resign the editorship. The censorship is chief among the secondary evils of war, and a powerful argument for peace. There is a difference between defending a free press and approving the unworthy uses sometimes made of that constitutional right. It would have been safe for you to sign your name. We don't believe that any TRUTH SEEKER correspondence is opened. Why should it be? None of it is disloyal, or under suspicion of being so.

'Tis a base abandonment of reason to resign Our right of thought.

—Byron.

### RECREANT JOURNALISM.

What is the matter with the editors of our "high class" magazines and newspapers, professing to furnish us with "Literary Digests" and "Current Opinions," of the "Century," that we never find in them any treatment of religious subjects from the standpoint of twentieth century scholarship?

Are they unaware that America as a people, especially when judged by its greatest university professors and scholars, is not at all interested in the out-of-date views and sayings of the clergy? What can it matter to men of modern thought what these vendors of ancient spook-stories think, that our present-day magazines, which purport to be up-to-date, should be still quoting and reviewing their old fogy fables and opinions? True, they occasionally favor us in these war times with a mention of some modern German philosophies for the purpose of railing at "materialistic Germany," persistently shutting their eyes to the fact that German ethics are dictated and fostered by a body of advisers, not of scientists or "materialists," but of a very much Christianized and biblically devoted kaiser, junker, and Jesuit caste.

I quote the remarks of one of the world's scientists to prove that the German kaiser in his government and in his mandates to the German people has ignored altogether the teachings of the greater scientists in favor of the pseudo-science of the clerical and Jesuitical order, as more suitable to the control of the minds of his "subjects."

Ernst Haeckel at his last public lecture said: "The great dangers that menace real science, owing to the smuggling into it of the Jesuitical spirit, must not be undervalued. They are all the greater in Germany at this present time, as the Government and the Reichstag are working together to prepare the way for the Jesuits and to wield a most pernicious influence on the school to these deadly enemies of the free spirit of the country."

"Luther would turn in his grave if he could see the predominance of the Roman Centre party in the German empire today. We find the Papacy, the deadly enemy of Protestant Germany, controlling its destiny, and the Reichstag submitting willingly to be led by the Jesuits. Unfortunately many German princes foster the ambition of the Roman clergy, making their 'Canossa-journey' to Rome and bending the knee to the great charlatan of the Vatican."

And this is the religion-beridden nation which the churches, through our magazines and newspapers persist in calling "materialists," and whose acts they attribute to "materialism" and lack of religious training!

Under prominent editorial treatment of articles connected with "Religion and Social Ethics" in the October Current Opinion, the point not intended, but which stands out conspicuously, is *the weakness of religion in its attempt to formulate a definite and consistent code of practical social morals*. Wherever "material interests" conflict, religion as such generally gives way, because it lacks the power of truth by which to effect a deep guiding conviction in the minds of those who profess to rely on it.

In "Shelley's Ardent Defense of Christ" the editorial would make it appear that Shelley's words indicate a belief in Christianity's god, while it is perfectly clear Shelley is referring to an imaginary "supreme being" entirely outside Christianity's teaching. The editor calls these strong passages for an Atheist to have written, and seems not to realize the difference between an Agnostic and an Atheist, for in a preceding paragraph he says distinctly that Shelley at the time of writing the essay "was still an Agnostic" and quotes the critic himself as saying "the existence of a Being who acted on us was a matter he [Shelley] held in suspension." Shelley's clearly expressed intention was "to revoke the sentence he had previously used that Christ was in the foremost list of those true heroes who died for humanity."

Shelley had already stated that "he found the materials for a life of Christ, from his point of view, inadequate," and knowing as he must that not a single trustworthy trace of Christ can be found in history, it is hard to imagine why such a man as Shelley should attempt to formulate out of mere legend and fable an "ardent defense" of a character that never existed.

Why do not some of these meddlers with the writings of Agnostics attempt a refutation of Paine and Ingersoll, numbered as Agnostics or Atheists, but whose words are today surreptitiously quoted by their most ardent vilifiers, without acknowledgment, because they contain sentiments and language unmatched by any other American authors?

DONALD GREY.

Kent, Ohio.

After last week's TRUTH SEEKER had been deposited in the mails we received from Postmaster Patten of New York a notice that the issue had been submitted to the solicitor for the Post Office Department at Washington for advice as to whether it was mailable. Apparently the censorship is to outlast the war, although that was understood to be the occasion of its establishment. We had hoped that victory and peace might make our country safe for 100 per cent Americanism.

## SEX IN RELIGIOUS ORIGINS.

## The Doctrine of Heavenly Bridegrooms and Allied Aberrations Disclosed by Research.

It is by no means true that the ancient systems of mythology have ceased to exist; they have only been diffused and transformed.—Gubernatis.

It is generally recognized by students of comparative mythology that the Christian religion is a composite system, a mosaic of many mythologies. Adoration of the sun, nature-worship, phallicism, astrology, etc., well mixed with just plain fables, make up the great Christian fabric.

There are not wanting those who set out to prove that some particular element underlies the whole of the prevailing superstition, Christianity, or even religion in general. Thus all of us have been pestered by enthusiasts who would have us believe that practically every word in the scriptures has some astronomical signification. There are other students of religion, however, whose sense of proportion enables them to maintain their critical balance, and to refrain from striving to cause their favorite factor to crowd all others from the field. Such an investigator, I verily believe, is Theodore Schroeder, the "cold enthusiast," well known to readers of THE TRUTH SEEKER, *The Alienist and Neurologist*, *The American Journal of Religious Psychology*, etc., as well as various scientific periodicals published abroad. That Mr. Schroeder is gifted with a vision too comprehensive to permit of his falling into a mental rut is attested by the diversity of phases of the religious question that engage his attention. That he has surveyed belief and practice from all angles is patent to any person who has perused his essay on the "Differential Essence of Religion." His interest in the Mockus blasphemy case, and his strenuous exertions as a representative of the Free Speech League, show him to be a man of action as well as of meditation. But the work to which he has devoted more time than to any other is the development of the theory of the erotogenesis of religion. Now, the birth of the word erotogenesis was on this wise: Eros was the Greek god of love, equivalent to the Latin Cupid. The derivative word, "erotic," as an adjective, signifies "pertaining to love," particularly sexual passion—"genesis," of course, means "origination." Hence the word "erotogenesis" stands for "origination through sex passion." Some conception of what Mr. Schroeder means by the phrase, "erotogenesis of religion," may be obtained by remarking the following statement for which he is responsible. "Throughout history in its differential essence, religion, everywhere, is but a sex ecstasy, seldom recognized to be that and therefore quite uniformly misinterpreted as something 'mysterious' and 'transcendental' or 'superphysical'; this ecstatic state is also mistakenly thought to testify to the inerrancy of the various doctrines (often contradictory) and ceremonials with which it happens to become associated in the subject's mind."

The word religion is used so loosely nowadays that before entering upon the study of Mr. Schroeder's work we should be careful to obtain something approaching a definite notion of what the term denotes. Religion is not ethics; religion is not "social service." "The old-time religion"—the camp meeting religion—probably comes nearer to standing for the proper concept than anything else. The essence of religion is emotion.

It has been quite well established that religious and sexual emotions are of the same fundamental character. This kinship is the principal cause of the sexual meaning of modern religious manifestations. There is, however, an additional factor: sex worship. The phenomena pertaining to sex have remained an insoluble mystery among many primitive tribes, and where mystery continues, worship is very likely to follow. Traces of ancient sex worship are found in the mythologies of mankind throughout the world. And such survivals of phallicism appear not only in the religious beliefs and practices of uncivilized tribes, but also in those of enlightened peoples. But in the consideration of a given ceremonial or belief that is thought to be of an erotic or phallic nature, one cannot always be certain whether it is the survival of a rite or idea more ancient, or whether it is an essential element of the modern cult which he is investigating.

For, as said, it is an established fact that religious and sexual emotions are correlated, and therefore a brand new religious system—were a brand new religion possible—would, owing to the very nature of the impulses that had created it, afford certain manifestations plainly connected with sex, and these, of course, would not be in the nature of survivals.

In the course of Mr. Schroeder's study of the erotogenesis of religion there fell into his hands some interesting writings prepared by one Ida C.; in addition to these, he obtained certain data pertaining to her career which afford valuable food for thought in connection with his chosen work. The facts and circumstances will be utilized fully by Mr. Schroeder in further researches, but in the meantime he has deemed it well to publish, in professional and other scientific journals, some of the manuscripts of which Miss C. is the author. A number of her essays have been assembled by our investigator under the title, "Heavenly Bridegrooms: An Unintentional Contribution to the

Erotogenetic Interpretation of Religion." The lady was a highly educated person, and obviously a wide reader upon subjects relating to the nature and history of religion. She was a spinster all her days, and a number of years before her death "became the victim of erotic hallucinations to which she gave a 'spiritual' interpretation." It appears that early in her career she wrote an essay in the interest of marital purity and self-control, and that it could be gathered from a reading of this brochure that she was not without experience as a wife. Her defense consisted in a statement that she possessed a spirit husband. In the preface that she wrote to the series of essays, subsequently given to the public by Mr. Schroeder, she declares: "It has been my high privilege to have some practical experience as the wife of an angel from the unseen world." Miss C. reviews the folk-lore customs and fairy tales of the peoples of many epochs and climes, and discovers countless indications of a world-wide belief in the union of mortals here below with bridegrooms and brides from the realm of spirit. The argument here appears to be: "What is so widely believed must be true." As we shall see later, however, Mr. Schroeder gives a more acceptable reason for the wide dispersal of this belief. Miss C. insists that in order to become the consort of a ghost one must have learned to exercise complete marital self-control, live a clean life in every respect, "sow no seed where there is to be no reaping," etc. "The Hindus," she observes, "have a saying that he who seeks a Borderland spouse must have known no woman for seven years." It is a very unusual occurrence for earthly wives to bear children to heavenly bridegrooms. The reason for the rarity of such issue is that the wife seldom attains to the high standard of thought and ethics which appertains to her spiritual mate. Miriam of Bethlehem, by the way, was one of the few who have stood the test, and she became with child by the greatest Ghost of them all.

It is known that the writer of the documents which have come into Mr. Schroeder's possession was during part of her career mentally unbalanced, and, as usual with such unfortunates, she was sincere in the exposition of her doctrine. She believed in the objectivity of her experience as the wife of an angelic husband. She supported her position with excerpts from scripture: "The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose" (Genesis vi, 2), etc. Solomon's song, of course, is pressed into service. Miss C. cites a multitude of instances in which mortal men and women have been joined in wedlock with spouses from spookdom, but maintains that vast numbers of their experiences were subjective, not objective, and that it is when the union is imperfect that the earthly partner is deceived into believing that all things which happen in his or her career as mate to a ghost are real occurrences. The writer's criterion for distinguishing the real from the illusory among the happenings connected with Borderland wedlock is quite naïve—it amounts to this: Only when the experiences are such as may be considered ideal are they real; all others contain a large element of illusion. Let us take the case of a woman who accepts the attentions of a spirit lover, but afterwards rejects this heavenly one as a devil, who thereupon becomes a persecutor of his erstwhile mistress. Such experiences, we are told, are due to the circumstance that the woman in the case is found wanting; that is, she has not learned to think clearly or otherwise to live aright as the partner of a ghost. Those occurrences that relate to her heavenly bridegroom as such are in all likelihood objective, but the devil and his doings are certainly subjective. A very neat theory this. Whether the suicide of Miss C. in later years is to be ascribed to a probable awakening to the fact that her own experiences were illusory, deponent, of course, saith not.

But Miss C. does more than furnish amusement for the Men of Belial by an account of her spiritual husband. She points out that wedlock, whether with mortal or immortal, has a religious bearing. In some mystic manner God can be offered a share as third partner in either earthly or Borderland unions, and the opportunity is said to afford him great pleasure. Saintry nuns, called Brides of Christ, and other high-minded ladies, whom marrying angels would naturally seek as better halves, in describing the superlative joys of their Christian experience, are wont instinctively to select language such as would be used by one in portraying the love of husband and wife. Miss C., however, informs us that it is not Christ who is wooing these girls, but that their erotic emotions are results of hypnotic suggestions made by other spiritual admirers. Nevertheless, as aforesaid, in the perfect unions, God has a place.

To summarize Miss C.'s teaching there is a heavenly bride or bridegroom awaiting every one of us; married persons are not barred. All that is needful is that we render ourselves acceptable through a proper course of training.

Ida C. sets out to establish one thing—the supposed fact that dwellers on earth may contract marriages with suitors from the realms of shade. As stated, she cites a vast array of instances in religious history wherein reference is made to such unions. Mr. Schroeder considers all these citations, together with Ida's own case, as sup-

porting his teaching that religious love and sexual emotions are of a piece.

The present reviewer recently read Walter E. Roth's "Inquiry into the Animism and Folk Lore of the Guiana Indians," and is persuaded that no candid student could examine the monograph without suspecting, from the intimate manner in which sexual and religious references are woven together in the same legends and doctrines, that the respective emotions are akin. But one is not obliged to go to folk-lore, or even to essays such as Ida C. has directed upon us, in order to observe the kinship of the two passions. In a more subtle form we find it unconsciously revealed in the printed outbursts of religious enthusiasts who expatiate upon the "perfect Spiritual Union with an Infinite Lover of humanity," and depict "the thrills of delight which permeate one's being during such a union, physically, mentally, and spiritually, now all at the moment and again alternating with one another in successive vibrations of rapture," followed *ad nauseam*, by much more of the same kind. Unintentionally, the poor frenzied devotee, in relating his or her spiritual experiences, utilizes terminology better suited for the description of sensations pertaining to sex. Mr. Schroeder has made a good-sized collection of literature of this character, which, like the Ida C. documents, constitutes an unintentional argument in favor of the erotogenesis of r.

Ida C. was fully persuaded that spirit husband was hers, and counted the extensive distribution in space and time of a belief in the union of angels with mortals as proof that such unions are factual. Such cogitation of course, is fallacious; the theologian makes use of the same process of reasoning when he states that religion has a basis of truth because practically universal. This proposition Mr. Schroeder disposes of with ease, together with the dogma that religious ideas are innate: "The subjective and sexual origins of religion explain this universality and alleged innateness," because sex is a part of the nature of every one.

There has for some time existed a growing recognition of the fact that a bond obtains between sexual and religious impulses, and there can be no doubt that the forthcoming publication of Mr. Schroeder's researches in this field will mark an epoch in the study of origins.

H. TULLSEN.

## BREAKING UP OF SECULAR EDUCATION

On page 12 of Cousins' American History is this statement along with others as outrageous: "Christianity, with its spirit of exact justice, demanding equal rights to all and special privilege to none, had become bone and sinew to the old Germanic invaders." There are pages of just such rot in a common school history of the United States, and still the schools are considered secular. It makes me sick to think of what the people are submitting to as an education.

Before me is an Orator's Assistant, a school book published in 1797 at Worcester, Mass., and containing various selections for the student, among which are two poems by Thomas Paine. Could you find a school book today that allows anything in its pages from Paine?

We know what Thomas Jefferson was, and his record, public and private, yet could any man be elected to the Presidency at the present time with his record on the questions of the church and Christianity? We know how Franklin and Girard and many men of that day stood with the church, yet at the present time those men would be taboo when considered politically; and many think that this change is for the better. How unfortunate such a conclusion, and what struggles we must pass through to attain the high ground we once stood upon as a people!

People either move up, or are led away, or fall to pieces, is the way it might be put when considering great changes. Americans had arrived at certain conclusions in their experiences as colonists, and embodied those conclusions in our Constitution, which we have found a model of creative and cumulative wisdom.

A government that was to be secular through and through was one of its main features, and the one upon which they considered peace and happiness depended more than any other one feature. Universal education was the foundation stone of every town and community in the early states, and that was secular and free from church domination. Yet today the Protestant church has its hand on every text-book of the schools, and our schools, libraries, colleges, school book boards and all influences that come in contact with the schools are dominated by the cleric.

Politics is dominated in the same manner, and the drift of the church, to the eye of one who is wise enough to look forward, is toward complete domination of the minds of the people. This is not wise, not constitutional, not advancing, but falling down, degenerating from former high positions.

My children have an "American School History," by Cousins, with an introduction that is given up to showing that the Christian church is the root of progress since the Roman era and that self-sacrifice was a new thing to the human family introduced upon earth by the church. We have among our school books readers that have pictures

of madonas and saints, infant Christs and holy shepherds, and other Bible subjects in prose and story all through the series of readers that our children are taught to read. In most school books, where any reference to God or the Creator can be brought in, it is done, and many teachers take advantage of the chance to discuss entirely religious subjects before classes in history and geography and geology. The state of Texas forbids the franchise to one who believes in no God, and my children had to listen to a description of what a horrible man one must be to be denied the right to vote, though nothing was said showing it was contrary to the national Constitution to pass such a law. Preachers are called upon to open school meetings, preach to our graduating classes, confer with our school boards and initiate laws to direct the power of the public school toward furnishing recruits for the church; all this in a supposedly secular country supporting secular schools. Our Catholic priests tell their members how to vote, and the Protestant priests are right there with their advice; and now that woman is coming into her own, the day will come and that soon when the priest will be the controlling factor in directing all the public questions of the day—"which is as it should be," I hear some of them say.

A professor in a denominational university told me that The Saturday Evening Post was not a fit publication for the family circle because of its lewd pictures, and some of the best school books that have been published have been eliminated by the authority of the Protestant preacher. We have a Webster's Ancient History that is a fair sample of the histories taught in our denominational colleges; it is full of Bible references and its whole effort is to bolster up the Bible and get the student to leaning upon it as an authoritative work.

The church is for manual and industrial training, getting the youth to marry and into active production of property and persons as early as possible. To maintain democracy we must have citizens that have been educated sufficiently to get at the root of things concerning government, and this in a large measure must be made compulsory, and history, economics and government must be made more a feature than it has been in the past, or we shall be a people led and exploited as signally as the Old Romans.

Now let us take Kansas as an example of the situation regarding a real education. She has fifteen colleges and universities, three of which are supposed to be secular. She has eight Catholic colleges and high schools. In 1916 she had 402,860 pupils enrolled, and of this number, or representing this number, there were 7,908 in denominational schools and 14,937 in state schools. From the state schools there were graduated 1,354 students, and from the denominational schools 682. The value of the state school buildings and apparatus is over \$4,775,000, while the value of the denominational buildings and apparatus is around \$1,850,000, and other equipment about half that of the state. The tendency of those who have arrived at that stage of growth where they want to go farther than our high schools is toward the state institution because of the fact that it is a more capable and better qualified institution in every way than anyone of the small church schools. Three state schools have a greater equipment and better endowment than twelve denominational schools that really, simply are so weak in their curriculum that they are only preparatory schools for the state university. Yet when these denominational students are graduated most of them are ordained and become preachers and class as educated men and leaders of their communities in civil and all other thought.

We have a wonderful country, with infinite possibilities, and to see the people led to fall away from the true need of an education and think it is simply for some personal or ulterior use instead of for the protection of the state, is to see the state fail in the object of an education, altogether. Where will you find a preacher who will fully and freely discuss the vital questions of the day in connection with scientific truths and man's destiny before the public, or in private as an educated man should, and let the truths effect the public as they may? Nine out of ten of our preachers know nothing of geology, biology, history as it is, or any of the comparative sciences. They are taught oratory, music, expression, literature, and how to appear in the pulpit with stage effect, until today the interior of the modern church rivals a theatre in appearance and adaptability for the use of a preacher-actor. Who can tell today, after the election, what effect the destruction of Austria as a Catholic state had upon that same election? Who can tell what we will be allowed to read or buy in the way of books or what we may say of the church in the way of criticism if these tendencies are allowed to work their will upon the policies of the governing body? There is hardly a country community in Kansas where a known Agnostic can proclaim his views without being ostracized, not because of the fact that no one else thinks like him, but because the freedom of thought does not exist, as it is supposed to exist, except in name.

There is no charity; it is bigotry dominating fear. There is no wish to reason and convert; it is a desire to beat down and overwhelm. Most of these so-called Christian

converts to the spirit power have latent common sense enough to know that they have nothing and that they are simply damnable hypocrites in assuming to possess a power that is absolutely undefinable and impossible to express in any known way. So the question rests right here. Is the United States to remain on the high ground upon which she builded, or will her people lapse into the ignorance that allows her to become the prey of designing men and dupes of destiny?

In other words, "What are we going to do about it?"  
S. A. BASSETT.

### THE HORACE TAYLOR LECTURES.

I have the extreme pleasure of sending to THE TRUTH SEEKER'S readers some notes on the lectures of Horace Taylor, our young Harvard graduate, naturalist, artist and leader, before large audiences on Boston Common and before the Boston Rationalist Society, in Dwight Hall. "Brute Evolution Up to Man" is a wonderful stereopticon lecture. Taylor can answer such questions as these: Why do men, women and kangaroos go upon their hind legs? Why does the sloth live upside down? What is the story of the bat, whale, or giraffe, and the great monsters of former days? Why, of all suckling beasts, did mankind alone break into civilization?

No one in psychology or biology is better fitted than Mr. Taylor to answer these riddles, and to really interpret evolutionary destinies, with a wit and a way to amuse.

The Boston Rationalist Society has been fortunate in adding to its outdoor platform some forceful speakers of kindred spirit, and some new members who are warm Rationalists. As Mr. Horace Taylor is a red-hot Rationalist, his four latest speeches before this society are deserving of mention. Being a scientist of note, his remarks have borne less upon church history and Bible criticism and more upon the facts which science has adduced to show that we are living in a real world without creation or magic, to be understood through intelligence only and to be bettered through tools and efforts, but not through wish, magic, sorcery, or prayer.

At his first speech in the open on Boston Common, he considered chiefly the beginnings of man and of the universe, showing that neither has had a magical origin; that is, neither can have been created out of nothing, but ensued or followed what must have gone before. The "first man," if we may use the term, had a natural mother and father who were at least 99 and 44/100 man, and so on backwards through the Cro-Magnon, Neanderthal, Ape-Man and Dryopithecus ape, where, at two million years B. C., we have run back into the ape-stock. Several other connecting links, newly discovered in Australia, India and South Africa, help to render the transition from Dryopithecus to man a perfectly orderly and almost continuous series, as complete as the well-known ancestry of the horse and the camel; but Mr. Taylor remarked that if the scientists could recover every past grandfather we ever had, and properly restore them in marble, and set them every yard from Boston Common to Worcester City Hall, the people who did not wish to believe would profit little from the lesson. Somewhere in such an ancestral series they would wish to draw a line, to say these were human, those were not human; to tear some son away from the natural mother that bore and bred him.

As to the starry universe as a whole, modern astronomy had been making wonderful strides, particularly in astrophysics and spectroscopy, whereby it was more certain than ever that the universe is a going concern, not running down like a clock, but in its separate members or stars evolving and cooling much like growth and death within life, but subject to renewed life and heat and evolution through star-collisions. This cyclic process shows every evidence of being eternal in the future and eternal in the past. Scientists do not wonder how it was "started," for they see no evidence of a start. The concept of a "start" is but a fancy resting-place for soft and feeble minds who get tired in trying to imagine infinite series. The common mind, in finding new forms, new faces, new buildings, new beings and new events "under the sun" must not forget that all these are but new forms of eternal and indestructible matter. Forms may be "created," that is, remoulded, and destroyed ad infinitum, but always out of the stuff at hand. The waterfall may cease, but the water of it is still in the world. A flame may go out. Its material of smoke and soot and its energy of heat and light have scattered but still exist. The flame, however, as a form or function, has absolutely ceased to exist. To a scientist the same must be true of consciousness, which is not matter, nor even plain energy, but a special form and function of energy, as easily destroyed as hitting a man on the head, blowing out a candle, or breaking a watch.

In a second outdoor lecture, following the influenza epidemic, Mr. Taylor spoke on the Conflict Between Science and Religion. Following well-known ground, he ended up by declaring the conflict had roots as deep as the conflict in each man's self between love of truth and love of happiness. The brave and able spirits would not cease to desire the truth whether it brought them happiness or not; the tender-minded run of people would not cease to make various short-sighted compromises between love of truth and love of happiness, lulling, cajoling, encouraging or com-

forting their broken hopes and wishes by speculative superstitions or fancies unfounded on fact. The chief evil of such mental dreaming and impotence was shown to be the dislocation of man's natural idealism and effort, in bettering real life.

The third lecture dealt with the more fundamental superstitious ideas held by men—fatalism, luck, and gods. In closing, the lecturer showed that the fundamental reasons why men took to such beliefs was not to be explained away by saying they were taught by their elders, or rather by admitting the very general tendency of mankind to work up superstitious explanations in the pre-scientific stage of thought on account of their apparent simplicity, desirability, ideality, rather than on account of their probability, which should be their only reason of acceptance. The tremendous influence of the father and mother on the child predisposes the child to need and desire that same paternal power and maternal comfort from its grown-up outer world. If little daughters loved their fathers best and little sons loved their mothers best, what more natural than for grown-up females to flock to churches in praise of father-gods, and for grown-up sons to be ready to lay down their lives out of love for the mother-land. Britannia, La France, Columbia and Liberty were all female symbols, fought for and died for. The glory of the case is that the men are doing something real for the real countries and real institutions back of those symbols; should they prefer to go to churches to worship those virgin-symbols, or to worship Uncle Sam or John Bull as such, woe to the real countries behind those symbols. To believe those personal ideals really exist as spirits is to crucify the idealism or reality of life, which every theist is doing.

The fourth lecture was the first of the indoor series, and the Rationalist Society enjoyed the stereopticon lecture by Mr. Taylor on the Evolution of Man. With a commentary on his slides and diagrams, he summarized the physical history of the human race from the Amphioxus of the primordial ocean-bottom to the Armenian atrocities in Asia Minor. While it was doubtless an old story to most of his hearers that men came from a monkey, it remained for the speaker to show rather that man came from an ape, which came from a monkey, which came from a lemuroid, which came from a tree-shrew, etc. These forms were well illustrated by fossil and surviving forms; in fact, there were at least thirty different steps in the series shown, and with all the changes of limb or brain or tooth explained in the simplest casual terms. It is precisely within this field of morphologic adaptation that Mr. Taylor has made his best contributions to new biologic philosophy, discovering the "why" of numerous humps and jumps of camels or kangaroos. To be nearer home, man is an erect animal or biped hindlegger, not because of divine design nor even because of fortuitous material laws, but because of very definite bionomic or bio-economic laws, summed up in this case by the "hind-leg law," namely, that tree-animals become biped and hind-leggers if they revert to ground-living, as in case of kangaroo, ostrich, dinosaur, jerboa, jumping rat, man, and trained bear. Thus we see man is no special case but an example of more general fact.

The explanation of how man learned language and invented religion was reserved for further lectures in the course.  
LIBBY C. MACDONALD.

### WORDS FROM A SOLDIER.

I want to say a few words on two subjects of importance to American citizens. First, let us try to educate ourselves by right thinking. Many persons seem to entertain the idea that this war is a fight between God and the Devil, and on that account the churches unite in praying to God for the war to stop. But God seemed—just as he always does—to give their praying no consideration. It is time for us to think of these things. I would like to see every American relieved of that blinding fog of Christian prejudice that has been clouding the human mind from the darkest ages until the present day. Anyone interested in the facts, and willing to investigate the Bible, is referred to the writings of Col. Robert G. Ingersoll, one of the greatest men that the world has ever known.

I am twenty-two years of age, and I shall embark with the 9th division of our U. S. regulars to participate in the most stupendous war ever known. In all previous wars, armies were measured by hundreds of thousands of men, but in this war, by millions. Three-fourths of the population of the earth, or 1,200,000,000 people are involved in the hostilities, their governments having declared war on one side or the other. More men have been killed or severely wounded than fought in all the wars of Napoleon Bonaparte a hundred years ago.

There are probably more than 20,000,000 men now under arms and engaged in the struggle. The issues that have brought on this war are more momentous than were ever decided on the battle fields of the past. The greatest achievement of modern times is the evolution of the people. The history of all preceding ages was chiefly the record of kings and emperors, who held all civil and military power in their hands. The people were simply their subjects and were deemed to have no other prerogative than to obey their masters. But the discovery and settle-

ment of the New World, the circumnavigation of the earth, the Reformation and other great events that closed the Middle Ages and brought the dawn of modern times, have aroused in the hearts of men and women a consciousness of their right and their importance. In consequence of this, the last four hundred years have seen despotic government gradually disappearing from the earth. In its stead, limited or constitutional monarchies sprang up and the power of sovereigns was limited by fundamental national law. This movement toward civil liberty in time culminated in the American and French Revolutions more than a hundred years ago, enfranchising the people in the United States and France. Though the latter country passed temporarily back under autocratic government, it struggled for permanent government by the people and finally has emerged with institutions as free and progressive as any in the world.

The spirit of liberty is contagious. Freedom of speech is one of the fundamentals of our national ideas of liberty. By it monarchs have been hurled from power and popular governments established. The progress of science, literature and art has reinforced and hastened the emancipation of the people. But finally, in the morning of the twentieth century, the autocrats that remained in power put their heads and their resources of men and money together in a final and herculean effort to resubjugate the world. The democracies have met and disputed this effort in the present mighty conflict. Human liberty and human destiny is the issue. The young manhood of the modern world, the bravest and ablest that ever put on uniform, resisting the forces of despotism on the greatest battlefields of all the centuries, has rolled them back in final and irretrievable defeat and ruin.

Our boys fight to help make the world free, and every one of them over there stands ready to sacrifice all for Old Glory. I say that our boys should have the honor of this great adventure, but no doubt the Christians will give the honor to that said heavenly father, although any one with the least intelligence can see that the peace-loving God we hear so much about has failed to offer his helping hand in any part of the war. I want all to understand that the ——— and ——— are doing very little real good in any of the three big army camps I have been in. These organizations are doing their very best to influence the people and win fame, and that, it seems, is all they are working for. In fact, Christianity is an opponent to humanity—a menace to all advancement of civilization. I have lived long enough to know that belief is the greater part of our life, and on that account we should use every care to get the facts in order that we may be assured we have the right belief. Scientific criticism is proving Christianity false, and the Bible to be nothing more respectable than a fairy story. I was raised a Christian and tried hard to continue one, but I could not find any proof of Christianity's teachings, and naturally I lost faith in them. I was told by religious people that the heavenly father made the earth or the world as we call it and all within, but as soon as I attended school I was taught that the heavenly father did not do any thing of the kind. Then I began to see the facts and reality of life.

It is time for us all to look at things in a practical way. I gave up much to enter this war across the Atlantic, but I am willing to fight and die for the cause. I want to stand against the Hun, an actual defender of our dear old banner. It is a time when the life of our country depends upon the nobility of its men. Millions of our fine young manhood have been hidden to cross the "deep blue" and see what hell looks like. American homes are in shadow. I wish I could say something that would put a star in the night of grief for mothers, but I can only help herald the dawn of that Golden Age when "nations shall learn war no more."

(Sergt.) HERBERT T. NATIONS.

Camp Sheridan, Alabama.

### COMPENSATION FOR THE WAR.

While the Rationalist press is restive under the rulings of the postal authorities, and things seem dark for the champions of free speech and free press, who know that these are fundamental needs for the preservation of freedom, it is refreshing, indeed, to contemplate the trend of events throughout the world and in the United States in particular.

It goes without contradiction that there had existed for a long, long time in America a condition which was full of danger to the future of this country, but it was of such a commonplace nature that many, even the most thoughtful, seemed not aware of its existence.

Under the free-and-easy method which the nation had adopted, the country was rapidly assuming a condition of alien clannishness that boded no good for the future and was directly opposed to the object of the founders of the republic. The immigrants settled in communities, had their own language, their own press, their own schools; everything, in fact, which tended to retard their assimilation into citizenship in this country, and worse than all there was exhibited by native Americans toward the foreigner a spirit of hostility and self-sufficiency which nat-

urally augmented the seriousness of the conditions just described.

The conditions under which these immigrants had been ushered into America—pure selfishness on the part of the employing class—naturally tended to create a feeling of hostility among Americans against the foreigner, and the foreigners for protection and sympathy were compelled to flock by themselves.

The result was that practically the only means the people of this country had to reach the immigrant was the compulsory school law, and even its provisions were evaded as much as possible by the employers in their greed for cheap labor. And without a doubt the elders of the immigrant children smarting under the unkind treatment the Americans accorded them did their best to nullify the influence of the schools. Of course, we know that it is maintained generally by Christians that the religion of Jesus is the great leveler, the great civilizer; a claim that wholly ignores the main fact that civilization follows the lines of commercial intercourse throughout all the ages.

So to the thoughtful man it was apparent that if freedom was to be preserved and its benefits extended, and this republic still to flourish, some means ought to be adopted to hasten the process of welding the various peoples into one with a common ideal and a common hope.

Any one who makes an unprejudiced survey of conditions prevailing in this country during the past twenty-five or thirty years must acknowledge that the welfare of the nation and the preservation of our freedom was the last consideration to enter the minds of most people, and there was growing a spirit of hostility and of suspicion regarding our boasted freedom and equality.

This did not appeal to the American people until after the declaration of war against Germany, when suddenly the whole country awoke to the possibilities of danger this state of affairs engendered, especially when it was realized to what an extent the German influence in affairs, particularly educational, was making itself felt.

Immediately a great movement began for the Americanization of the foreigner; and it is not to be denied that the growing scarcity of labor soon caused the hitherto selfish interests to take up the cry, not perhaps because they realized or cared about the real danger, but because it was necessary to have the English language spoken and understood around the various works.

The calling to the colors of a vast multitude of young men, was indeed, one of the most fortunate events in the history of this nation, for it brought together the native youth and the foreign youth under a common impulse—placed them on a footing of comradeship, in a common danger, and it was the quickest and surest means to break down narrow prejudices on the one hand and to instill noble ideals and aspirations on the other. The association of these various elements in camp and on the battle fields has without a doubt laid the foundation for a better citizenship in America for generations to come; and the influence of the education—real education—which these young men have acquired in this adventure overseas is going to mean the destruction of many superstitions, fetishes, and, above all, petty racial differences not only in America but throughout the whole world. Even in Germany some glimmerings of intelligence will be seen, and, let us hope, some rational thinking. When one considers that the history of Europe for hundreds of years has been the record of struggling peoples to cast off the yoke of autocracy, and that the powerful nations over there are for the most part built up of conflicting elements held in line by overwhelming force, one can realize the power of the American idea which, enunciated by President Wilson, has given hope and strength to the struggling mass of humanity throughout the world.

The exchange of views; the bringing together of millions of men who under ordinary circumstances would never meet on common ground; the fading away of the false conceptions of man's relation to the universe which has grown up in the shadow of the cross; the realities which this has pressed upon the boys at the front and the parents at the fireside—all tending to an enlarged mental view—must certainly modify very greatly the ideals of all the peoples concerned; and it goes without saying that superstitions and religious phantoms are going to have a severe set-back, while platitudes that for generations have been the stock-in-trade of the pulpites will from now on lose their "compelling power."

One reading only the religious press would get the idea that this war had produced a great revival of the "old time" religion; that the American army in particular is a praying army such as Cromwell's, and that the aim of our troops was primarily to recover Jerusalem; but any sane man who has had any degree of experience in life knows perfectly well that war is a destroyer of illusions and a teacher of cold, hard truth.

We may rest assured, then, that the men and women who return from the war will have a keener and saner outlook than many of them had at the opening of hostilities, and that in the long run Rationalism will be benefited; for Rationalism banks on facts, not on illusions. In this regard I think that the article by Fred B. Smith a Y. M. C. A. man, in the November American Magazine will throw a great deal of light upon real conditions in

the war zone. It seems that Mr. Smith was amazed and at first disappointed with the results of a series of questions propounded to gatherings of soldiers and sailors. According to Mr. Smith, his experiences in propounding the question as to what a man considered to be the worst "sin" was a new one. Wherever he had gone in peace times the answer had invariably been "immorality," but he was astounded to learn that among the soldiers now at the front this "sin" is placed sixth or seventh in the soldiers code of morals.

The soldiers have evolved a code which puts cowardice first, selfishness second, stinginess third and boastfulness fourth in importance a "sins," with courage, unselfishness, generosity and modesty, in the order named as the principal virtues.

There is a refreshing humanness about this, especially as piety does not seem to figure in the list of either virtues or vices, and in fact, even in Mr. Smith's article, no mention whatever is made of the prevalence or the lack of piety. Rationalists should take courage, therefore; for the virtues named are the kind we are eternally preaching to a "christianized" nation—the kind we put our faith in, the kind we believe will make good men and women; and if twenty months of war has so clarified the atmosphere for two million young American men it augers well for the future of our country.

It is logical, then, to suppose that if these eminently human virtues are held in common by our soldiers, and that they are practicing them, they must be formulating ideas of right and wrong which, when they return to their homes again will have a tremendous influence upon their minds as they are brought to bear upon the practical problems of every day life.

With the break-down of ancient petty racial prejudices, and the growth of understanding and comradeship which the war has developed in their minds, this code of virtues and vices that experience has evolved will in the near future find expression in the solution of the vexing problems in the industrial and intellectual life of our nation.

Experience is a dear school to attend, but the lessons learned in that school are never forgotten; and in my humble judgment experience will broaden a man's vision far quicker than a generation of theorizing.

When the experience of our soldiers and sailors is added to the lessons which the civilian population has learned during the war, it will not be the least surprising if there results a great step in the direction of industrial and mental freedom, with a further falling away from the unnatural and irrational mental attitude the theologians have been laboring to produce. To my mind but one influence can tend to retard this growth, and that is the enfranchisement of women. I am in favor of full political freedom for women, and the quicker it is granted the better; yet it is a fact that for a long time the women, trained as carefully as the people of Germany have been in a wrong idea, will be a reactionary element in politics.

While the influence of woman is toward better things, she is confusing "morality" and religion, and makes no distinction. She is arbitrary in her judgments, and unless her veneration and devotion to her returned soldier and sailor is greater than her devotion to religion, she will in all probability delay the development of the new ideals which the war is surely advancing. GEO. H. LONG.

### Selfish Churches.

One of the most lamentable features in connection with the influenza epidemic which has been raging in Washington has been the attitude assumed by the pastors and priests of the Catholic and Protestant churches towards the order of our Commissions closing all public places of assemblage during the epidemic. Every institution with the exception of the churches complied with the order without a murmur of dissent or complaint, but right from the start the churches, through their pastors, protested, and some of them base their reason for so doing on "financial loss."

Just to think of it! At a time when our brave boys in trenches and on foreign battlefields were pouring out their life-blood "to make the world safe for democracy," and every loyal heart throughout the land was beating in response to that sentiment, here we have a class of individuals, favored by law and usage above any other class, so selfish and mercenary that when an epidemic is raging, threatening life and health, they will not be considerate enough to undergo a slight financial loss to mitigate the ravage of disease.

Truly when, as we all hope, this war shall have been won for the liberty of mankind, and nevermore shall crowned robbers occupying thrones be able to "flesh their swords with tiger zeal to make a world of slaves," will it not be well to turn our attention to remedying abuses which have crept into society, by extending too much privilege and favor to the church? Let us hasten the coming of the day foretold by the immortal Ingersoll, "when the truly useful shall be the truly good, and when reason, throned upon the world's brain, shall be king of kings and lord of lords." H. H. BURWELL.

Washington, D. C.



## NEWS OF THE WEEK.

A general strike has been called in Switzerland by the Socialists.

American airmen landed at Cologne, on the Rhine, November 14.

The whereabouts of Ludwig III, former King of Bavaria, is unknown.

The entry of the Rumanian army into Transylvania has been announced.

A credit of \$100,000,000 for Italy was announced November 14 by the Treasury.

The naval terms of the German and Austrian armistices are being carried out rapidly.

William Hohenzollern, the former German Emperor, has been interned in Holland.

Washington announces the German Crown Prince has been interned in Holland.

Polish troops have seized control of Poland and invaded Silesia, a Prussian province inhabited by Poles.

The allied fleet arrived off Constantinople November 13, having passed through the Dardanelles Tuesday.

Railroads will continue under government control until twenty-one months after peace has been declared officially.

More than 2,532 American prisoners in German camps were released immediately by the signing of the German armistice.

Robert A. Van Wyck, first Mayor of greater New York City, died in Paris, November 15. He was sixty-eight years of age.

Von Hindenburg has appealed to the German armies, saying he is still their head and will lead them home in an orderly manner.

Delegates of the Workmen's and Soldiers' Council of the German fleet have put to sea to discuss the naval conditions of the armistice with the British.

Mrs. Russell Sage left \$40,000,000 to charitable, educational and religious institutions in her will, which was filed November 13 in the Surrogates' Court.

A life-size statue of Edwin Booth, erected under the direction of the Edwin Booth Memorial Assomiation, was unveiled November 13 in Gramercy Park, New York.

Norway, during the war, lost 831 vessels, aggregating close to one and a quarter million tons. One thousand one hundred and twenty lives were lost in these disasters.

The Rev. John E. Triplett lost his suit for divorce, brought against his wife, Dorothy Triplett, November 14. The minister charged Mrs. Triplett with desertion and infidelity.

Spanish and Norwegian newspapers express apprehension over the spread of the radical movement. British newspapers favor disarming all Germany to prevent internal war.

Independent Socialists in Sweden have published a manifesto urging the establishment of local soviets and a national republic and demanding demobilization and shorter working hours.

All reports reaching here from Germany are of a more hopeful tone. A good impression has been made by the Socialist government's pronouncement concerning the Constituent Assembly.

President Wilson has been made an honorary citizen of Barcelona, Cartagena, Cadiz and Tortosa. These and other cities in Spain are naming streets or public squares after the American President.

The Allied High Command has sent to the German High Command by French wireless a message that there can be no modification of the conditions of the armistice, including the annexes, at this time.

The State Department, in a note addressed to German Foreign Secretary Solf, has advised the Berlin government to communicate its requests to all the Allied governments, and not to the United States alone.

London, November 11.—The British battleship Britannia was torpedoed near the

west entrance to the Strait of Gibraltar on November 9 and sank three and one-half hours later. Thirty-nine officers and 672 men were saved.

Vienna advices say that Polish soldiers have occupied the royal palaces and Belvidere at Warsaw and also the military commanders' quarters. They also have taken possession of German military automobiles and arms and ammunitions.

Promoters of fake war charities cheated Americans out of \$25,000,000 or more since the war began, according to William Bullock, of the American Victory Union. In New York City alone, Mr. Bullock said their graft amounted to \$4,000,000.

The new German government has sent a message to President Wilson appealing to him "in order to save the German people from perishing by starvation and anarchy," to send plenipotentiaries as quickly as possible to The Hague or some other city.

Mons, the Belgian town near where the British troops engaged in bitter fighting with the Germans at the beginning of the war, was captured November 11, by Canadian troops and General Horne. It was here that Christians said they saw angels in the sky.

The new German government announces its social programme: Censorship abolished. Full liberty of association, speech and writing is granted. Amnesty is extended to political offenders. Eight-hour workday and universal, direct, secret suffrage are decreed.

President Wilson will be invited to lay the cornerstone of the proposed monument at the mouth of the Gironde River commemorative of the help given to France by the United States in the war. A national fund for the purpose has been started and now amounts to 300,000 francs (\$60,000).

As a result of investigations made in Lille and the region of the Department of the North, very precise charges have been made out against German officers guilty of having ordered or of having themselves committed shocking crimes. They will be tried by court martial in their absence if the Allies are unable to accomplish their arrest, but whatever sentence may be passed will remain valid.

## Lectures and Meetings

**The Secular Society of New York** meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

Nov. 24.—"Socialism and Religion." By Prof. Geo. W. Bowne, Associate Editor of The Truth Seeker.

**The Pittsburgh Rationalist Society** meets every Sunday evening at 8 o'clock in North Side Carnegie Music Hall, Marshall J. Gauvin, lecturer.

Nov. 24.—Inspired and Uninspired Magic: The Tricks of God and the Tricks of Man."

**The Church of This World** meets every first and third Sunday of the month in Grand Theatre, Kansas City, Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

**The Columbus (Ohio) Rationalists** meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

**The Chicago Freethought Educational Society** meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

**The Boston Rationalist Society** meets at Dwight Hall, 514 Tremont street, every Sunday afternoon at 3 o'clock. M. T. Rush, President. Libby C. MacDonald, Secy.-Treas. Speakers, Horace Taylor and E. M. White.

## The Figure Five in Nature.

Did you know that almost every animal once had five fingers and toes, even the horse? Yes, they did, but as they were not really necessary for tree-climbing, or grasping food, or holding their young, or for any practical uses, the divisions gradually disappeared until they became a "one-toe" animal. The cow has two toes, now,

and your dog—have you noticed how many toes he has? Look carefully, for there is an extra one tucked away in back that you must count!

If you could see a chicken just as it comes out of the shell, you would find five distinct marks on each wing, as if once there had been sharp claws there, and the hens and ducks, long, long ago, had five separate toes. The tough, elastic web that connects them now, grew to meet the needs of water life among the "webfooted" class.

Just as it is easy and natural for us to count time, money and other reckonings by fives, so it seems as if Nature preferred that number in the beginning of things, and you will find it very interesting to see how often the number is repeated among the flower families. Here is a small list of some five-petal blossoms: wild rose, wild geranium, strawberry, violet, swamp honeysuckle, nasturtium, forget-me-not, milkweed. These are only a few.—Maude Burbank Harding.

A professional man who has a Chinese cook recently instructed John to make a large, handsome cake for a birthday occasion. When the cake appeared on the table it was a triumph of art, frosted and decorated with great skill, but to the surprise of every one present it bore the initials "J. C.," which were not those of any member of the family. Reluctantly, but certainly, the host was forced to the conclusion that John's religious enthusiasm had become perverted. The more conservative of the guests were shocked, and after the feast was over the host went to explain to John why those initials must not be used for such purposes in future. As the explanation proceeded, John became much excited.

"Oh hellee dam no!" he exclaimed. "Him no Jese Clist; him Jelly Cake!"

## The Pepe's Favorite

By JOSEPH McCABE

A historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.

62 Vesey St., New York, N. Y.

## CONSTIPATION

Cured Without Drugs

Our new book fully explains more than a dozen ways to cure constipation without the use of drugs. Don't think you've read "something like it" or "just as good." Every new reader says "It beats all." Send for a copy today. It's free.

Liberty Company, Sta. D, Box 4116, Cleveland, Ohio

## JESUS AND MARY MAGDALENE.

From O. P. Mannon, California.

To the Editor of The Truth Seeker:

In looking over some old Truth Seekers (something I often do), I came across Russell Truitt's article on Mary Magdalene, in paper dated Aug. 18, 1917.

It refreshed in my mind some thoughts I had at that time, also some questions I then had a notion to ask and did not, but now will.

Mr. Truitt is uncertain who the woman that broke the alabaster box in Luke vii is. The chapter heading settles, about as certainly as the Bible settles anything, that it was Mary Magdalene. In the next paragraph he says: "The Mary in John xi, 2, was, no doubt, a different woman. . . . She was Mary the sister of Lazarus."

That last sentence proves her to be again Mary Magdalene.

In the editor's note at the bottom, the sentence containing the word "description" misled and bothered me for awhile, at first thinking of a personal description. Later I decided "description" only meant she was the person who wiped Jesus feet with her hair.

Well, while saying the woman in John xi, 2 was the woman who wiped Jesus' feet with her hair might prove her to be the same woman as the one in Luke vii, 38. I do not see it would necessarily prove her nor to be the woman in Mathew xxvi, 7.

I have a Bible (International Teachers') with a kind of word index, which index in Mathew xxvi, 7, is Mary Magdalene. Also says the same of Mark xiv, 3. Recall what Paine says of her, and if there is a woman of uncertain identity in a gospel gathering call her Mary Magdalene. If there are goings-on of any kind from a birth to a funeral, anywhere from Mathew to John, it is a safe guess Mary Magdalene will be there.

But what I want to know is, why does Jesus, knowing her to be a sinner (immoral), even saying her sins are many—why does he take her side in every controversy? Why does he uphold and excuse all her doubtful actions? Why does he forgive all her sins? Why does he permit all her familiarities and gracefully accept all her favors? What is the secret (between them?) that induces him so unexpectedly to surprise us by such actions?

**Perfectly Satisfactory.**—Mayor Mitchell of New York was talking at a dinner about office-seekers.

"A good man had just died," he said, "and with unseemly haste an office-seeker came after his job.

"Yes, sir, though the dead man hadn't been buried, yet this office-seeker came to me and said, breathlessly:

"Mr. Mayor, do you see any objection to my being put in poor Tom Smith's place?"

"Why, no," said I. "Why, no, I see no objection, if the undertaker doesn't."—*Washington Star.*

## Might Be Worse.

During the hearing of a lawsuit, the judge reproved a man for making unnecessary noise.

"Your Honor," was the reply, "I have lost my overcoat, and I am looking about to find it."

"Well, sir," said the judge, "people often lost whole suits here without making so much disturbance as that."—*Youth's Companion.*

**Discriminating.**—Two political candidates were discussing the coming local election.

"What did the audience say when you told them you had never paid a dollar for a vote?" queried one.

"A few cheered, but the majority seemed to lose interest," returned the other.—*Harper's Magazine.*

## Echo from the Hindenburg Line.—

"You still insist that this is not a retreat?"

"Yes, well!" shouted General Dumkopf.

"This is no retreat. This is a problem in rapid transit."—*Washington Star.*



# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 48.

PUBLISHED  
WEEKLY

New York. November 30, 1918.

62 VESEY  
STREET

\$3.50 Per Year

“The brazen throat of war has ceased to roar.”--*Milton.*

---

## *In This Number*

---

The Unsacrificing Church.

Illustration.

G. Bernard Shaw on the Church.

By Harry Saltpeter.

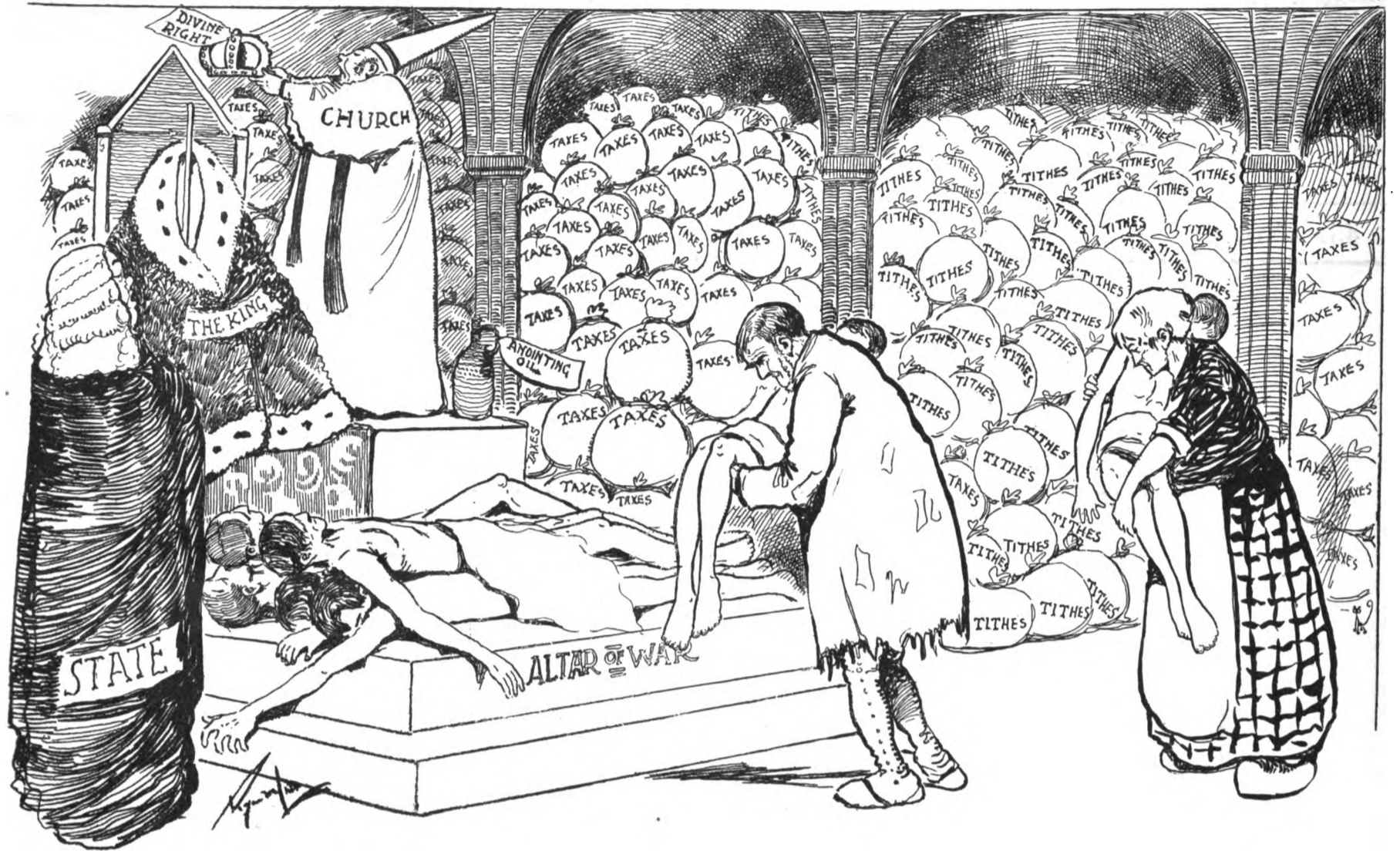
Ingersoll's Prophecy.

Is the Question a Religious One?

Let Justice Be Done.

---

“The times that tried men's souls are over, and the greatest and completest revolution the world ever knew gloriously and happily accomplished.”--*Paine.*



THE CHURCH IS IN THE MONEY, BUT NOT IN THE SACRIFICE.



WHY SHOULD NOT THE PROPERTY OF THE CHURCH SHARE IN THE PAYING OF TAXES?



**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - NOVEMBER 30, 1918

**Subscription Rates.**

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered at the Postoffice, New York, N. Y., as second-class matter.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

**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.

Reaction has precipitated the silly season upon the ministers. We have the Rev. Dr. John Roach Straton, the parson who refused to observe the gasless Sunday, saying that "the angels have aided the Allies in winning the war," and "Who can doubt that the Angel Gabriel was present to help the British forces capture Nazareth, where he told Mary, the mother of our Lord, that she should be highly favored among women? Who would doubt that the angels of the Nativity have been working around Bethlehem, making courageous the hearts and strong arms of General Allenby's forces?" Did you inquire who can doubt these things, Dr. Straton? If you ask who can be so simple as to believe them, maybe you will get a response from intelligent persons in your congregation.

By all means let us celebrate with trumpet and drum, with congratulation and song, the ending of the war; but there will be a savor of insincerity in the exercises if we pretend we are celebrating peace, or if we listen to the declarations of the clergy that peace, and the occasion of our joy, has come about through prayer offered to the most high. True, peace has been prayed for, and after a manner it has come, but what we celebrate is Victory. Russia, Germany, Austria, Bulgaria and Turkey have peace, but they are not celebrating. They have what the pope prayed for—peace. America and the Allied nations with which we are associated in this war have what the pope did not pray for on our behalf—which, as said, is Victory. This distinction is to be kept in mind when we hear that papal prayers have been answered. The pope did not pray for that which we celebrate—the triumph of the Allies and the United States and the cause of civilization. Let us remember that.

By way of The Kansas City Star we get a report from New New York that "many Christian leaders are saying that churches are confronted at this moment with the most portentous and immediate task they ever faced. They put it that unless the church gets in between labor and capital, and does so at once, Bolshevism will rear its head in America as it has done in Russia. They freely predict a war unless the church is able to perform such delicate task as it, and it only, is able to put over." The particular Christian leader who speaks for the others in "New York, Chicago, Bos-

ton and Philadelphia," does not want his name used in public at this time, and we should not think he would. Suppose the labor unions were to say that the churches show signs of becoming Russianized, or Prussianized, or Bolsheviked, and that it is the function of the organized workman to get between them and the destination toward which they are headed and moving with increasing momentum? Labor unionism and the church were united in Germany, and it remains to be seen whether they have saved each other.

American history might profitably be studied by certain government officials. To illustrate, a man from the Department of Justice called the other day at THE TRUTH SEEKER office, where Treasurer Harvey of the Thomas Paine National Historical Association receives his mail, and inquired if the Association were not a pacifist organization. His next inquiry was, "Who is this Thomas Paine?" and he first learned from the answer to that question that Thomas Paine was the writer who convinced George Washington of the necessity of the separation of the colonies from Great Britain and so helped to create the United States of America. Despite it all, however, the officers of the Paine Society were summoned and examined to show they were not pro-Germans. Our schools and colleges are not doing their duty, nor are the newspapers. One of our Western senators wrote a constituent last month that he did not know the Espionage act was being used to obstruct the advocacy of separation of church and state. We should suppose the senator would have the curiosity to investigate the matter, which is rather vital to Americanism as constitutionally defined.

What is the meaning of the announcement, on which all the ministers appear to agree, that in the affairs of the Christian church a crisis exists? The Rev. Johnston Myers, pastor of the Immanuel Baptist church in Chicago, declares that "the church needs a Marshal Foch." Said Dr. Myers further, as reported in The Chicago Tribune: "The church of Christ is failing to meet the needs of the world and is losing ground every year. The theological seminaries never turned out so few ministers and so poor in quality. We are making but a feeble appeal to red-blooded young men. In the foreign mission field we are scarcely holding our own. Can the world be saved at the present rate of progress? No!" As there never was a time when the world could be saved "at the present rate," or by current methods, the conditions are not unique. Yet the church might help to save the world if it would—not from sin or Satan but from a repetition of the experience through which it has just passed and is passing. The church might take back all it has said in the last four years about God as a Lord of Hosts and Jesus Christ as the wielder of a scourge, and about the church militant and so on, and just devote itself to rebuking the fomenters of war and promoting the interests of peace, which is worth any price, even the sacrifice of theology. A man named Nobel once hung up a big peace prize. Why has the church never tried to win it? A very poor beginning is made by the preachers who are advocating militarism in America.

The first business, now that the fighting is over and the victory won, is to let the stirred up elements settle into their natural condition. The soldiers to whom (theology to the contrary notwithstanding) we owe the ending of the conflict will be willing enough to return to their homes and their jobs. The force that has been dubbed the "N. C. O." (non-combatant officers), the government employees, will be harder to detach from the places the war has provided for them. The societies will want to stay and "mop up" as long as the funds come in. Chaplains will reluctantly resume their pulpits, if they had any; industrialists turned mechanics and getting more money in a week than they ever could earn in a month will hold on where

possible, as will the manufacturers of war material. It is due the soldiers that they be sent home first and placed in the way of earning a livelihood. They should have the preference over men who, avoiding the draft on the plea of essential occupations, and with unparalleled opportunity, have failed to show the faithfulness, loyalty and industry that extorts praise. The government should remove its restrictive hand from materials needed in business—for instance, paper. There has been an orgy of government and other printing and circularizing that could have been done as effectively through the press; and for raising war funds to give enlisted men comforts the scenery everywhere is illuminated with acres upon acres of posters, every individual copy of which cost enough to buy the soldier the cup of coffee he never may get; meanwhile newspaper exchanges are cut out, sample copies restricted and tons of printed paper destroyed on some official's whim. The public has been "papered" with enough circulars and posters to cook the food of regiments of men. The government might rest awhile from its use of pigments, and let the people preserve their houses without paying five dollars a gallon for paint. Public employees should resume habits of pedestrianism and divide with civilians and industry the motor fuel that would at once fall in price. The government showed it could mobilize all male citizens for war; let it mobilize them for work; abolish the official sinecures and put unworthy incumbents out upon the sidewalks. Roads will lead them to the rural and agricultural districts, and there need be no idle men so long as there are idle lands. Equalize the taxes by making the churches pay theirs. Lengthen the working day by beginning it an hour earlier in the morning. Twenty-five per cent of a day is wasted that does not dawn until 9 o'clock, and only lazy folks work best with the sun in the west. Restore to use the abandoned precepts of economy that a dollar may be saved without making the ultimate consumer pay for it, as occurs when it is added to the wage; and that it is not how much one earns but how much he keeps that makes him forehanded. Extravagance has debased the currency by destroying its purchasing power. The war has caused an outlay of \$200,000,000,000 for things not normally needing to be purchased and detracting from the nation's wealth instead of increasing it as would have been the case if some of it had gone into development of natural resources and of the industries of the country, when we should have something to show besides printed certificates of debt. All we outline here might occur if governments were devoted to the service of their people—or if they were adjourned.

**Ingersoll a Prophet.**

In 1895, in The Foundations of Faith, Ingersoll predicted the downfall of Austria and Germany. "Austria," he said, "is nearly gone. Germany is traveling toward the night. God has placed her kaiser on the throne." Well, Austria, as the only first-class power officially maintaining the Roman Catholic faith, is gone; and Germany has reached the night.

As early as 1882, in his Interviews on Talmage, he said of Austria: "I admit that Austria, with her thirty-seven millions, is a Christian nation—including her Croats, Hungarians, Servians and Gypsies. Austria was one of the assassins of Poland. When we remember that John Sobieski drove the Mohammedans from the gates of Vienna, and rescued from the hand of the 'infidel' the beleaguered city, the propriety of calling Austria a Christian nation becomes still more apparent. If one wishes to know exactly how 'Christian' Austria is, let him read the speeches of Kossuth."

And of Germany: "Germany is another Christian nation. Bismarck is celebrated for his Christian virtues. Only a little while ago, Bismarck, when a bill was under consideration for ameliorating the condition of the Jews stated publicly that Germany was a Christian nation, that her business was to

extend and protect the religion of Jesus Christ, and that, being a Christian nation, no laws should be passed ameliorating the condition of the Jews. Certainly a remark like this could not have been made in any other than a Christian nation. There is no freedom of the press, there is no freedom of speech, in Germany. The chancellor has gone so far as to declare that the king is not responsible to the people. Germany must be a Christian nation. The king gets his right to govern, not from his subjects, but from God. He relies upon the New Testament. He is satisfied that the powers that be in Germany are 'ordained of God.' He is satisfied that treason against the German throne is treason against Jehovah."

And so Ingersoll said, prophetically, that Germany was traveling toward the night. Any nation is traveling toward the night that suppresses freedom of speech and of the press and takes superstition into partnership.

### Let Justice Be Done.

In view of the tremendous emphasis that was placed by many persons upon the war as involving a moral issue, it is very strange to find some of the same persons advocating a policy of leniency toward the nation which occasioned all the distress and ruin that exists everywhere in Europe at this hour, and was the originator of those barbarous conditions which aroused mankind to question seriously the integrity of its ethical character.

There never has been any thought among the allied nations of practising the law of retaliation toward Germany, or of seeking to crush its people, or even to cripple them, in their efforts to re-establish themselves and to win afresh the good-will of the world; but all this is very different from that necessary plan of chastisement which alone will enable the Teutonic Powers to realize the enormity of their crime. Every moralist knows that more than half of the fruits of discipline have been accomplished when the guilt has been recognized and a spirit of regret accompanies its acknowledgment. But it seems like the veriest folly, nay, it is absolutely unethical to talk about graciousness and charity toward a nation that has wrought the most conspicuous crime in history, at the same time that the nation raves of its military prowess, its superior culture, and its invincibility, even in the presence of an overwhelming defeat.

What do the proponents of a "liberal peace" on behalf of Germany mean? Is it their intention to reward Germany for the successful havoc it has accomplished among peaceful and unoffending nations? Is it to put a premium upon intrigue, murder, rapine, wholesale destruction and slaughter of innocent women and children? Where has been the acknowledgment on the part of the Teutonic peoples that they now see the enormity of their guilt, and are sorry for the trouble and loss they have caused their neighbors and friends, against whom they had no legitimate grievance! Have they been interested at all in this phase of the matter? There is no evidence that such has been the case. All that engages their thought now is how best they can obtain the aid of the Allies in clothing and feeding the populations of the cities and towns of the Central Powers, which were brought to their present state of destitution through the barbarities of those self-same powers. The spirit of pride and arrogance still dominates the German mind. It has no conception of the awful responsibility resting upon it as occasioned by its own wicked deeds.

It is also to be asked in this connection, if Germany—the arch-ruffian of the centuries—is allowed to go unpunished, on what grounds would men be justified in punishing any offender, whether individual or national? And if we are to extend charity to one who has so grievously offended, should we not also extend a spirit of charity to the offender in our own country who has done the country little harm in comparison, and perhaps, indeed, no harm at all? People who are talking about being

generous toward Germany have been far from generous toward those delinquents, real or seeming (the authorities did not seem to care which it was), who fell within the scope of certain legislative enactments made to last during the period of the war.

It has been well said that if those who made a years-long pastime of torture and murder on land and sea, mutilating men and women and bayoneting babies, are not to atone, why in the name of consistency should we punish anybody for any crime in any country? Why chase an American thief or homicide around the world and spend a fortune to convict him, and then absolve the wholesale robbers who left the industries of two countries in ruins, and the murderers who drowned innocent people by shiploads? Why discriminate against our comparatively harmless offenders? Let charity begin at home, if such amazing charity as the advocates of a generous peace demand is to be applied to Germany. Let us truly establish justice in this most monstrous orgy of brutality, or make no pretense of executing justice anywhere.

This is a matter of the highest moment. Loyal Americans have looked on with chagrin and mortification at the unprecedented legal regulations which the authorities in power have caused to be enacted during the war period in order to execute their ill-digested schemes for the alleged purpose of handling the new situation free from entanglements. At no time does a greater responsibility rest upon a nation to see that every aspect of the national life is duly respected than when that nation is engaged in a military struggle. It is the people that supply the means, both money and men, create the enthusiasm, suffer the deprivations, and bear the burden of grief. It is hardly a well-planned policy, therefore, in view of such facts, for a government to narrow unnecessarily the accustomed privilege of the people, to curtail the right of free speech and a free press, under the assumption that mankind has no rights in wartime save such as the government chooses to grant. No government has a right to interpret a law, even of its own making, in such a way as to harass the life and industry of the men and women who are everywhere recognized as loyal supporters of all government measures, even when those measures seem plainly to violate the inherent rights of man. No government can turn a truth into a falsehood or waive the intrinsic truthfulness of human criticism simply because of utilitarian purposes. Truthfulness is more valuable than utility even when a nation is at war; Germany is a proof of this.

The great requirement at this time is justice. The ringing cry of every honest man whose life purpose is to deal justly as well as to show mercy is that the perpetrators of the infamous crime which has convulsed the world to its very centre shall be brought to an accounting for their awful deeds, for only in such a way will true peace be restored to the world, and righteousness be henceforth honored by the thinking peoples of the earth. Let not a petty tyranny exist at home while a spirit of commiseration declares itself for the most villainous races abroad. Let not a young boy, Paul Chapman, be condemned to the electric chair for a crime he did not actually commit, while a murderous kaiser, who mowed down his victims by the millions, suffers no personal harm. Let not honest newspapers be unjustly restrained in their efforts to assist the government because they cannot ally themselves with a worldly sectarian policy which smiles at the crooked doings of religious organizations because of the substantial aid that accrues from their fellowship.

Revenge is wrong, sickly sentimentalism is doubly wrong, but justice and loyalty to truth are demands upon which every American ought to insist, and these cannot at this time be sacrificed to any appeal whether made by the men or the women of the Central Empires. Germany's days of intrigue have just begun; and all civilized nations must henceforth be on their guard lest they suffer more

by Germany's death than they did when that nation was alive. Women who marry men to reform them usually enter upon a thankless and profitless task; and if any large number of people hope to rehabilitate an unrepentant Germany by feeding its so-called starving multitudes, and opening a way to a softening of the truce terms, they will simply awake to find themselves victims of the old monster in a new guise. There is every evidence that Germany, state and church, is rotten through and through. It is risky business coaxing a viper to be good.

### Rational Internationalism.

Much is being written and said just now about a world-state, a league of nations, a league to enforce peace, and so forth. It is well, indeed imperative, that the best minds in all countries should turn to these questions, and seek to discover some method by which the world may, as it were, take out an insurance policy against war.

Politicians and statesmen recognize that a plan for peace will not suffice unless it is accompanied by a change of heart. The will to peace is the only sure guarantee of peace. If every Great Power will look at the problems from the point of view of humanity, they are soluble. If they look at them from their own national standpoint alone, they are not. There is need of men and women who will prepare for that change, who will state the fundamental issues in such a way that men's consciences will be aroused, who will help to create the atmosphere, moral and mental, without which the better policies will assuredly come to nothing. What, then, are the foundations on which alone men can hope to build a human society which shall be stable and free, giving full play for the individual, and yet not subject to sudden submergence through the caprice of the individual?

Now, in the first place, war is the breakdown of negotiations and diplomacy. That is to say, it is the surrender of the hope of discovering the right. This means either that the machinery for making this discovery is inadequate, or that there is no principle or moral ideal in the universe that can be counted upon as relatively ultimate. If men really believed that a just settlement of any dispute could be arrived at, should they not see to it that means were provided and relied upon which were calculated to reach that settlement? Now, this involves not only a belief in a moral ideal, but also a belief in the moral sense of the human race as a whole. If, in the last resort, the human race will choose the unjust and unfair, there is no hope for the progress of humanity. War will not help us, and indeed the atmosphere of war makes it exceptionally difficult for men to take an unprejudiced view of any point at issue. It cannot be said, in any true sense, that modern society rests on force. It rests upon the conviction, among other things, that right can be established by an appeal to the sense of right in the mass of men.

Again, war rests upon the further assumption that there are conflicting interests between nations that can be adjusted only by testing the strength of the contending parties. Now, whatever the ultimate solution may be, it seems clear we have no sufficient reason for assuming that one race can prosper in this world only at the expense of others. Is it not possible to discover an adjustment between the true interests of all races? This can be done if our efforts are inspired by a genuine belief in the family idea. The extension of the family idea from the single family unity to the smaller and then to the larger community has been the line of human progress. The great need is for prophets of the larger family—of the unity in which men of every race can find their fulfilment. In the family each individual's success is the success of all, his failure a loss to each. Where interests seem to clash we have to go back to the deeper common interest of all. The uniting interest must be made more liv-

ing and imperative than the superficial dividing ones.

More than this, if these common aims are to be achieved, the nations *need* one another. The severed members of the human family are not destined to find their highest good in isolation. No nation can solve its own problems without the aid of the experience of foreign nations. The extension of the family idea involves the belief not simply that we must tolerate one another, but that we must learn to appreciate one another. The old idea of unity through uniformity is fast dying, if not dead. It has no constructive power. Unity through diversity is the only conception true to the facts of life, and adequate to express the infinite richness and majesty of the world of thought and action. The very policies that have led to war have been, in large part, due to the development of an exclusive nationalism, so that the faults of each nation become accentuated, and are not checked by healthy comparison with those nations whose strength lies in the place where we are weak. In the great human family there is strength and weakness in each unit, and it is by the mixing of these units in friendly emulation that all may be able to give their best and to discover their highest good. Rational Internationalism is, indeed, more than a theory of human existence; it is a transforming motive that carries men out into a larger world than the purely or narrowly national—into the wider horizons of the whole family of mankind.

And finally, war is the expression of self-seeking in one form or another. It is based on the belief that men must assert or defend their own position if they are to maintain it. The conception of the "meek" inheriting the earth becomes absolutely absurd in the philosophy of war. The race is to the strong; be ready to maintain your rights; the weak will go to the wall. Such are the maxims of defensive or offensive warfare. If they express the true nature of things, what is the use of striving against the spirit of war? Human society must rest, in the last resort, on physical force, and each unit must be ready to support its view of truth, its interests, its rights, at the point of the sword!

Now Rationalism teaches that the antidote to this is the spirit of tolerance and good-will which should characterise both men and nations in their intercourse with one another. This is its challenge to the philosophy of war. It believes that the ultimate principle which can be relied upon fully is love expressing itself in giving and doing. If it is right, every form of human society based on physical force, on contending for rights in bloody conflicts, on aggressive self-assertion, has within it the elements of self-destruction. It has an inherent tendency to break down, because it is running counter to the central principle in conformity with which alone can any stability be discovered for human life.

As opposed to all that we have said, the theological religionist is laboring today to maintain the thesis that the freedom of the world from the ravages of war depends wholly upon the setting up in the hearts of men of the principles supposed to be contained in the notion of the "Kingdom of God." It is claimed that the principle of the Kingdom of God stands over against the kingdoms of this world. Believers are talking about a "Christian Internationalism," as if the truths we have stated could not be realized without the aid of the spirit of supernaturalism; or as though the supernatural had powers and graces to bestow which are utterly unknown to the natural mind.

The answer to this character of logic has long been recognized by thinking men everywhere. If Christianity has not been able in the past to destroy men's love of war and to avert the fearful suffering and loss that invariably follow in its wake, why should it be supposed to be capable of eliminating it from the experience of life in coming years? The present war was begun by a Christian nation, with a fiendishness unparalleled in history; may not the

same thing occur again while Christianity remains what it hitherto has been? To make the reply that the religion of the cross has never yet been adequately practiced even by the best of those professing it, is to talk in parables; for if more than eighteen hundred years are not sufficient for the trial of a religion, what evidence could possibly be adduced that another eighteen hundred years would alter the religious situation as it now appears in Christendom?

Christianity can never become a factor in the permanent amelioration of the world, either as regards war or any other human practice, both because in the past it has never proved itself efficient in this respect, and because it does not possess inherently the qualities that guarantee such a state of human society in the future.

### Deferred Renewals.

The thoughtful subscriber, noting the burdens under which his paper is staggering, will not need to be told that if there ever was or could be a time in its life when promptness in renewing was essential to its continuance and survival, that time is right now. But we get from the bookkeeper the report that "subscribers are not renewing as they should." This condition must be changed for two reasons—first, because we need the income; and second, because the War Industries Board, Pulp and Paper Section, insists that subscribers in arrears shall be cut off. We therefore urge subscribers whose date of expiration is at hand or approaching to take time by the forelock and forward their renewals—or a portion thereof, for every little bit helps.

### A Word to the Affluent.

THE TRUTH SEEKER has frequently said that the story of the widow's mite, which the church employs to catch the pennies of poverty, teaches a mischievous lesson. There is no virtue in a poor widow's casting her mite into the treasury of the sanctuary or any other treasury when she needs it herself. The treasurer should be ashamed to take the money. Another error is credited to Jesus, though he never said it, to wit: "It is more blessed to give than to receive." That depends upon circumstances. No blessing can follow indiscreet or reckless giving, and receiving is not always the minor benefit. We observe that the church takes the risk of losing the blessing by receiving all it can get, and it is not much of a giver when it comes to fulfilling civic obligations. As we have previously stated, it is blessed to give *and* receive. When giving promotes some object the giver has at heart, and makes no difference to him except in the figures in his account book, it is all in favor of giving. And if receiving sustains something useful that might otherwise fail, it is blessed to receive. The TRUTH SEEKER is open to the receipt of gifts, but it does not ask for the mites of widows nor "the hard earnings of the poor." Many of the latter doubtless subscribe for the paper both because they want it to read and because they regard the sustaining of it as a matter of necessity to the cause of Freethought. Their obligation is discharged when they have paid their subscription. But how about the affluent? Is that all they owe—the price of a subscription? Commercially, yes, but morally, as we may say, they have a further duty to perform. We would not discourage the impulse of the person of limited means to add a dime or a dollar to his dues, but we would like to impart that impulse to those who can contribute substantial sums. Hence this appealing Word to the Affluent.

Here is a frank and unprejudiced statement from a newspaper editor to whom THE TRUTH SEEKER has been mailed under our Press Fund:

"Now while it is true that I am a member of an evangelical church, the Congregational, I do find THE TRUTH SEEKER interesting, and I hope to have it continue to come to my address. I do not know how my name got on your

list, but I am herewith enclosing a check on account, and if the Postoffice Department does not suppress your journal I shall be glad to make further remittance soon. It is not rare for me to find articles in THE TRUTH SEEKER which do not express my opinion, but I have never found anything in its columns that I would object to as a loyal American citizen. I am the publisher of a daily newspaper and I am therefore in a position to realize the injury and injustice that may be done by over-officious application of the power possessed by the Postoffice Department to withhold the mailing privilege from such publications as the officials of the Department may not approve of."

As the war is now virtually at an end, and as the Espionage act is effective only "when the United States is at war," a hope is entertained that censorship of the press will give way to the freedom it has previously enjoyed. Colonel Roosevelt, who has his own limitations where liberty of the press is concerned, has been compelled to notice and impelled to declare that "never before in any war has there been such interference with freedom of the press and freedom of speech as in this war." "I know personally," he adds, "from conversation after conversation with editors of dailies, weeklies and monthlies, of the apprehension felt by the best papers in the land of telling the truth lest they be crippled financially by some act of the administration." Fortunately for the periodicals in Allied countries with whom we are associated in this war, the interference has been confined largely to America and to the Central Powers. Freedom was long since hunted out of Austria-Germany and the Freethought press suspended altogether; but in England, France, Italy, Canada and Australasia the terrors of official suppression have not been added to the natural ones of high cost of production. In those countries even the pacifists continue to be vocal. But as in all wars, many soldiers are killed by the guns of their own side, so if democracy is more or less severely wounded in the house of its friends, we may at least cite these inevitable parallel cases.

In support of an order issued by the police commissioner and approved by the mayor prohibiting the display of the red flag upon the streets of New York, Assistant District Attorney Rorke observes:

"New York City is literally honeycombed with thousands of self-appointed Marats, Robespierres, Dantons, Trotskys and Lenines. They occupy the highest and lowest places. They are on the bench, at the bar, in the pulpit, in city departments, among aldermen, state legislators, in Congress, and occupy chairs in centres of learning."

A state of affairs, we should say, which the banning of a flag that seldom is seen in the places indicated can do little to correct. Massachusetts enacted such a law a few years ago, and the first victims were Harvard students, whose banner is crimson. During the recent victory celebration we saw an automobile flying the green flag of Ireland. In view of Ireland's behavior throughout the war, a red flag could have been hardly less appropriate than that. And anyhow the red flag is not officially mastheaded above the Stars and Stripes, like the church pennant. We have, we trust, no taint of signophobia; but only one flag satisfies the eye and heart. It is Old Glory without trimmings below or aloft.

"Where it has been in power the Church of Rome has shown its real colors. It has been lazy, sensual, and tyrannical. It has alienated every honest mind in Spain and in Italy, just as three centuries ago it alienated the forefathers of those who are now returning to its bosom. In Protestant countries where it is in opposition it wears the similitude of an angel. It is energetic and devoted; it avoids scandal; it appeals to toleration, and therefore, pretends to be itself tolerant. Elsewhere it has killed the very spirit of religion, and those who break from it believe nothing."—Froude: Short Studies on Great Subjects.

It took forty years for the kaiser's plans to mature. They failed in four.

## IS THE QUESTION A RELIGIOUS ONE?

**Inquiry as to What Caused Issues of The Truth Seeker to Be Suppressed.**

Why have numbers of THE TRUTH SEEKER been declared nonmailable by the Postoffice Department and denied transmission through the mails? This is a question which "about a thousand" readers of the paper have addressed to Judge W. H. Lamar, Solicitor for the Department, and to which the interrogated party has replied in the letter published in facsimile herewith.

The questioners are told that several issues of THE TRUTH SEEKER were found to contain matter which "the courts" have held to be in violation of the Espionage act, and that therefore the postmaster was required to treat them as nonmailable.

The nature of the matter falling under the prohibitions of the Espionage act is not indicated to the inquirer by Judge Lamar, nor are the inquirers referred to the "courts" that have adjudicated upon such matter. We assume our readers had already inferred that THE TRUTH SEEKER had violated the law, or was held to have violated it, or it would not have been interfered with. The mystification they are still under, and which the reply of the Department does not remove, was shared by the publishers of the paper at the time when the issues for August 31 and September 7, 1918, were suppressed. On September 9 a letter was received by the Editor from Solicitor Lamar containing the following intimation:

"Your attention in this connection is called to the opinion of the Court in the case of the United States v. Nagler, copy of which I am sending herewith. Please return this copy after you have examined same, as it is taken from my office files and is the only one I have on hand. I am also inclosing a copy of the amended Act, which you may retain." (Signed W. H. Lamar, Solicitor.)

For the benefit of the few hundred readers who obtained copies of the suppressed numbers, and so that all may know the nature of the law which this devotedly patriotic and loyal newspaper is held to have violated, we give the Act entire:

### THE ESPIONAGE ACT.

[PUBLIC—No. 150—65TH CONGRESS]

[H. R. 8753.]

An Act To amend section three, title one, of the Act entitled "An Act to punish acts of interference with the foreign relations, the neutrality, and the foreign commerce of the United States, to punish espionage, and better to enforce the criminal laws of the United States, and for other purposes," approved June fifteenth, nineteen hundred and seventeen, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That section three of title one of the Act entitled "An Act to punish acts of interference with the foreign relations, the neutrality, and the foreign commerce of the United States, to punish espionage, and better to enforce the criminal laws of the United States, and for other purposes," approved June fifteenth, nineteen hundred and seventeen, be, and the same is hereby amended so as to read as follows.

"Sec. 3. Whoever, when the United States is at war, shall willfully make or convey false reports or false statements with intent to interfere with the operation or success of the military or naval forces of the United States, or to promote the success of its enemies, or shall willfully make or convey false reports or false statements, or say or do anything except by way of bona fide and not disloyal advice to an investor or investors, with intent to obstruct the sale by the United States of bonds or other securities of the United States or the making of loans by or to the United States, and whoever, when the United States is at war, shall willfully cause, or attempt to cause, or incite or attempt to incite, insubordination, disloyalty, mutiny, or refusal of duty, in the military or naval forces of the United States, or shall willfully obstruct or attempt to obstruct the recruiting or enlistment service of the United States, and whoever, when the United States is at war, shall willfully utter, print, write, or publish any disloyal, profane, scurrilous, or abusive language about the form of government of the United States, or the Constitution of the United States, or the military or naval forces of the United States, or the flag of the United States, or the uniform of the Army or Navy of the United States, or any language intended to bring the form of government of the United States, or the Constitution of the United States, or the military or naval forces of the

## NOT A QUESTION OF RELIGION.

**Post Office Department**

OFFICE OF THE SOLICITOR

Washington

Nov. 12, 1918.

Mr. Olin J. Ross,  
23 East State Street,  
Columbus, Ohio.

Sir:

I have before me your recent letter addressed to this office, in regard to "The Truth Seeker," "a freethought and agnostic newspaper" published at New York, N. Y.

As you may be aware, the publishers of this periodical recently distributed a circular letter in which they intimated that this publication had been excluded from the mails by the postmaster at New York because of its views on religious questions, and that its continued existence was thereby threatened, and urgently requested its "subscribers, readers, and well-wishers" to write to this office and to Members of Congress regarding the case. Numerous letters written in compliance with this request have been received here.

The Post Office Department has taken no action against "The Truth Seeker" because of its being an agnostic paper or because of any views expressed in it on any religious questions, nor has any action been taken against this publication as such.

Several issues of it were, however, found to contain matter of the kind which the courts have held to be in violation of the Act of Congress of June 15, 1917, as amended by the Act of May 16, 1918, commonly known as the Espionage Act, and under this law the postmaster was required to treat such issues as nonmailable.

All other issues of this publication have enjoyed the full privilege of the use of the mails, and future issues will enjoy the same use unless they contain matter in violation of law.

Respectfully,



Solicitor.

276-a

### THE DEPARTMENT'S CIRCULAR SENT IN ANSWER TO PROTESTS AND INQUIRIES.

United States, or the flag of the United States, or the uniform of the Army or Navy of the United States into contempt, scorn, contumely, or disrepute, or shall willfully utter, print, write, or publish any language intended to incite, provoke, or encourage resistance to the United States, or to promote the cause of its enemies, or shall willfully display the flag of any foreign enemy, or shall willfully by utterance, writing, printing, publication, or language spoken, urge, incite, or advocate any curtailment of production in this country of any thing or things, product or products, necessary or essential to the prosecution of the war in which the United States may be engaged, with intent by such curtailment to cripple or hinder the United States in the prosecution of the war, and whoever shall willfully advocate, teach, defend, or suggest the doing of any of the acts or things in this section enumerated, and whoever shall by word or act support or favor the cause of any country with which the United States is at war or by word or act oppose the cause of the United States therein, shall be punished by a fine of not more than \$10,000 or imprisonment for not more than twenty years, or both: *Provided*, That any employee or official of the United States Government who commits any disloyal act or utters any unpatriotic or disloyal language, or who, in an abusive and violent manner criticizes the Army or Navy or the flag of the United States shall be at once dismissed from the service. Any such employee shall be dismissed by the head of the department in which the employee may be engaged, and any such official shall be dismissed by the authority having power to appoint a successor to the dismissed official."

SEC. 2. That section one of Title XII and all other provisions of the Act entitled "An Act to punish acts of interference with the foreign relations, the neutrality, and

the foreign commerce of the United States, to punish espionage, and better to enforce the criminal laws of the United States, and for other purposes," approved June fifteenth, nineteen hundred and seventeen, which apply to section three of Title I thereof shall apply with equal force and effect to said section three as amended.

Title XII of the said Act of June fifteenth, nineteen hundred and seventeen, be, and the same is hereby, amended by adding thereto the following section:

"SEC. 4. When the United States is at war, the Postmaster General may, upon evidence satisfactory to him that any person or concern is using the mails in violation of any of the provisions of this Act, instruct the postmaster at any post office at which mail is received addressed to such person or concern to return to the postmaster at the office at which they were originally mailed all letters or other matter so addressed, with the words 'Mail to this address undeliverable under Espionage Act' plainly written or stamped upon the outside thereof, and all such letters or other matter so returned to such postmasters shall be by them returned to the senders thereof under such regulations as the Postmaster General may prescribe."

Approved, May 16, 1918.

[PUBLIC—No. 24—65TH CONGRESS.]

[H. R. 291.]

An Act To punish acts of interference with the foreign relations, the neutrality, and the foreign commerce of the United States, to punish espionage, and better to enforce the criminal laws of the United States, and for other purposes.

Be it enacted by the Senate and House of Representa-

*lives of the United States of America in Congress assembled:*

TITLE XII.  
USES OF MAILS.

SECTION 1. Every letter, writing, circular, postal card, picture, print, engraving, photograph, newspaper, pamphlet, book, or other publication, matter or thing, of any kind, in violation of any of the provisions of this Act is hereby declared to be nonmailable matter and shall not be conveyed in the mails or delivered from any post office or by any letter carrier: *Provided*, That nothing in this Act shall be so construed as to authorize any person other than an employe of the Dead Letter Office, duly authorized thereto, or other person upon a search warrant authorized by law, to open any letter not addressed to himself.

SEC. 2. Every letter, writing, circular, postal card, picture, print, engraving, photograph, newspaper, pamphlet, book, or other publication, matter or thing, of any kind, containing any matter advocating or urging treason, insurrection, or forcible resistance to any law of the United States, is hereby declared to be nonmailable.

SEC. 3. Whoever shall use or attempt to use the mails or Postal Service of the United States for the transmission of any matter declared by this title to be nonmailable shall be fined not more than \$5,000 or imprisoned not more than five years, or both. Any person violating any provision of this title may be tried and punished either in the district in which the unlawful matter or publication was mailed, or to which it was carried by mail for delivery according to the direction thereon, or in which it was caused to be delivered by mail to the person to whom it was addressed.

Approved June 15, 1917.

Such is the amended Espionage act, the copy of which we were permitted to retain. The opinion of the court (returned as requested after examination) was a circular issued by the Department of Justice, Washington, D. C., being "Interpretation of War Statutes, Bulletin 127." It contained the decision of the United State District Court for the Western District of Wisconsin, overruling a demurrer to indictment under Section 3, Title 1, of the Espionage act, in the case of the United States versus Louis B. Nagler. The defendant Nagler, who exhibited the characteristics of a pro-German, was shown to have spoken the following words when solicited for war funds:

"I am through contributing to your private grafts. There is too much graft in these subscriptions. No, I do not believe in the work of the Y. M. C. A. or the Red Cross, for I think they are nothing but a bunch of grafters. No, sir! I can prove it. I won't give you a cent. The Y. M. C. A., the Y. W. C. A. and the Red Cross is a bunch of grafters. Not over 10 or 15 per cent of the money collected goes to the soldiers or is used for the purpose for which it is collected. Who is the government? Who is running this war? A bunch of capitalists composed of the steel trust and munition makers."

The court rendered the opinion that the language of Nagler could be held as a violation of the Espionage act for the reason that the terms "military and naval forces of the United States" did not exclude the volunteer societies, the Y. M. C. A., K. of C., Jewish Relief and Salvation Army, yet seeing that these volunteer societies are neither naval, nor military, nor forces in the right sense of those terms, the decision is extraordinary; for if all things not specifically excluded by the statute are covered by it, it would not be safe, as one commentator has said, to speak disrespectfully of the equator.

The jurist presiding in the United States District Court for the Western District of Wisconsin in the Nagler case is what Judge Lamar refers to as "the courts."

The first lawyer of our acquaintance, who glanced at the decision quoted, declared that the remarks of the court about the religious societies did not constitute an opinion but an "obiter dictum."

We who remember the espionage cases since the United States went to war know on what words convictions have been found. They occur in the familiar talk about this being a capitalists' war for the profit of the steel trust and munition makers; and readers of THE TRUTH SEEKER know that this paper (Nov. 17, 1917) pronounced them "the canned product of the demagogues." In June 8, 1918, we said that "profiteering is an incident of

## BUT IF THE QUESTION IS NOT RELIGIOUS, WHAT, THEN, IS ITS NATURE?

JBS/RLW.

Post Office Department

OFFICE OF THE SOLICITOR

Washington

June 4, 1918.

Mr. Geo. E. Macdonald,  
Editor "The Truth Seeker,"  
62 Vesey Street,  
New York, N.Y.

Sir:

I have before me your letter of the 22nd ultimo with reference to the April 13, 1918, issue of "The Truth Seeker" in which you state that you have been advised by the postmaster at New York that this issue has been declared nonmailable by this office under the Espionage Act and ask to have pointed out to you the particular article upon which this ruling was based.

It is not the general practice of this office to indicate to publishers particular matter appearing in an issue of a publication regarded as nonmailable by the Department under this Act, but in view of all the circumstances as stated in your letter you are advised that the following language appearing on page 229 of this issue forms the basis of the ruling of this Department:

"We have carefully compared the reputed offenses of the German emperor with the hideous doings of God as related in the Bible, and there seems to be but one conclusion to draw from the comparison, and it is this: The former received his inspiration from a careful study of the performance of the latter. Indeed, it is well known that the Prussian generals who published books explanatory of the German idea of war, based their notions directly upon the lessons they had learned from a very painstaking study of the Holy Scriptures. And it is also well to note that not one of these German works has been answered from the biblical standpoint which forms the groundwork for their authority."

While agnostic newspapers are not in themselves nonmailable, the language quoted above is regarded by this office as violative of the Espionage Act.

Respectfully



Solicitor.

THE DEPARTMENT'S LETTER OF INFORMATION TO THE EDITOR.

the war, and not the cause of it, and the government is the victim, not the culprit."

The newspaper in which we read the report of the Nagler case stated that the defendant was convicted for libeling the Red Cross—a society on quite a different standing from the amateur relief organizations which are primarily something else

than war welfare workers. And THE TRUTH SEEKER has never mentioned the Red Cross except with praise.

Now Nagler was obviously prosecuted for pro-Germanism. THE TRUTH SEEKER'S offense is Secularism. Standing on the Constitution of the United States the paper has for forty-five years consistently

advocated the separation of church and state, the divorcing of political and religious interests, and the abolition of the custom of farming out purely civil or state affairs—for example charities—to the churches and church institutions. The churches possess enormous wealth; it amounts in this country to more than three billions of dollars, and is in the main untaxed. The amateur religious organizations are also immensely rich, and they do not pay taxes on much of their property, if any.

Had the churches resolved that what they saved in taxes they would add to the gifts and contributions of members and devote all to the war welfare work; or had the other religious organizations mentioned voted to give the profits and rents of their exempt property to the same cause, they would have had the commendation instead of the criticism of THE TRUTH SEEKER. But the churches did not even offer to pay the salaries of their chaplains, who are virtually religious missionaries, while the largest among the other bodies concerned formed what presented itself to us in the light of a trading company to do business with the soldiers.

Following out the principles of Secularism, we have contended that all such relief work as the agents of these associations professed to do and are paid for doing by funds publicly raised should be attended to by men enlisted for that purpose by the government. If we commented in passing on certain features in which the public and the soldier appeared to get the worst of it, that was but a part of the illustrative argument for the cause of Secularism and of Americanism as constitutionally defined.

At the outbreak of the war hundreds of relief organizations appeared, and the depredations of some of them on the public purse became a scandal. Among them were religious organizations. The government found it necessary to put a curb on their activities, and did so by suppressing or excluding all but a stated number. Were these retained and approved because their methods differed from the others in being wholly free from interested motives or because they were too influential or useful to be eliminated? The question will be variously answered by different persons according to their knowledge, preconceptions and acquaintance with the facts.

We have advocated the view that the relief work could have been as well accomplished by a secular arm of the service under one head and paid for out of the country's war fund; and the thing uppermost in our mind was the welfare of the country and its military and naval forces. Whether religious propaganda or self-interest or desire to bring comfort to the soldier was the leading motive of the religious societies, we held that the motives ought not to be mixed. There should be in war relief work, conducted in camps and on the field, the same unified control that beat the kaiser's army. Such is the advocacy of ours which we are told is violative of the Espionage act.

As will be seen, our religious predilections were involved. This is frankly conceded on our part. Solicitor Lamar, however, in the letter to inquirers, denies that action has been taken against THE TRUTH SEEKER "because of any views expressed in it on any religious questions."

As a matter of fact it is all a religious question so far as we are concerned—that is, it is a question whether public money is to be distributed to societies under sectarian control, or whether secular offices shall be discharged by persons dissociated from religious concerns and the latter left wholly to the churches supported by private funds. It is impossible to leave the religious question out; and with due regard to the faculty of memory with which Judge Lamar is endowed, we submit that he must have forgotten the reason he gave us for declaring THE TRUTH SEEKER of April 13, 1918, violative of the Espionage act and therefore non-mailable.

The attention of the reader is directed to the autographed facsimile of his letter of June 4,

1918, and all qualified persons, clerical, lay or merely human, are invited to express an opinion as to whether the matter contained in the paragraph he quotes from an editorial in the April 13 number does or does not involve a religious question. Lawyers and jurists are at the same time solicited for an opinion as to whether the decision of the Wisconsin court that "the terms military and naval forces of the United States do not exclude the volunteer war relief societies" has anything to do with the case.

When warned by Judge Lamar that referring the offenses of the kaiser to biblical and Jehovistic precedents was violative of the Espionage act, we at once promised a reform until after the war, when, if he inclined to theological disputation, we should like to take the matter up with him in close debate; and when later we received a contribution from Mr. John E. Rensburg affirming that the God of the kaiser was the Old Testament God repudiated by the poet Shelley we for the first time edited Mr. Rensburg's manuscript according to the decision from Washington. Mr. Rensburg will testify to this fact.

To the considerate judgment of mankind we submit this question: In view of the matter specified by the Solicitor in his letter of June 4, 1918, as ground for ruling that the number of the paper containing it was nonmailable, were we not warranted in suspecting a religious impulse back of the action taken against THE TRUTH SEEKER by the Postoffice Department?

The Solicitor has never quoted anything else to us from THE TRUTH SEEKER as coming under the inhibition of the Espionage act. THAT IS THE SOLE AND ONLY INSTANCE WE HAVE BEEN ABLE TO ELICIT FROM HIM TO JUSTIFY BY PAGE AND PARAGRAPH THE WITHHOLDING OF THE TRUTH SEEKER FROM CIRCULATION.

What word or sentence in the number for August 31 was nonmailable? What did we say on September 7, September 28 or November 16 that was violative of the Espionage act? On what occasion have we "willfully" conveyed "false statements" with "intent" to interfere with the operation or success of the military or naval forces of the United States, or to promote the success of its enemies?

We have interrogated the Solicitor unsuccessfully by post, telegraph and aeroplane mail service, and we have written painstakingly to the postmaster of New York urging him to give us a line, as it were, on the sort of statement or implication that aroused his suspicion of nonmailability. We invited him to become our guide, philosopher and friend. Mr. Patten replied that the law forbade him to make any revelation. The withholding of the November 16 issue was especially puzzling with the Wisconsin decision as the precedent for the action of the authorities. If, however, we put the case on religious grounds, and view any association of the name of the kaiser with deity as contraband, the solution is facilitated, as it is again if we assume that the mind of the Department acts subconsciously, or makes a decision involuntarily or instinctively on the basis of "religious questions."

We believe that in the absence of convincing testimony to the contrary, the thought of doing something to THE TRUTH SEEKER was held by the Department before anything appeared in it upon which, from a legal point of view, an action could be maintained. There must have been more or less searching of columns of the paper before the thing sought for was found. Somebody in authority quite willing to see it stopped because of religious questions, may have assigned to the Department the duty, as a necessity, of fixing a nonmailable article or paragraph on this publication. Officials are sometimes asked for an opinion in such a way that they know exactly the kind of opinion they are expected to render if they would avoid the displeasure of the parties preferring the request. A district

judge might receive a hint that when the occasion offered he should include the volunteer societies in the military and naval forces in order that they might enjoy the protection of the Espionage act.

In the practice and interpretation of law such a thing is known as the "booby-trap." The opinion of the Wisconsin court puts us in mind of that contrivance, because we fell into it; and except for the letter of June 4, which Judge Lamar has forgotten and now possibly regrets, we could not so successfully dispose of the notion that we have been denied the mails solely for aspersing the religious societies by whom the soldiers are being done good.

Amongst Roman Catholics there is on foot, as part of their propaganda, a movement that has already taken the form of bills introduced in Congress to deny the privileges of the mails to so-called anticatholic periodicals. A list of such periodicals, prepared by the Rev. J. Noll, editor of Our Sunday Visitor, a Roman Catholic propaganda sheet, and reprinted in "America," the leading Catholic weekly, edited by Jesuits includes THE TRUTH SEEKER. Taking into account the undeniable influence of the Catholic hierarchy and the Catholic vote in political affairs and official circles, nothing could be more natural than that, the loyalty of the paper being above suspicion, we should apprehend this influence was operating against us in the Postoffice Department. The impression was confirmed by the fact that other periodicals criticising the largest of the volunteer war societies enjoyed the freedom of the mails. Many damaging statements regarding that society appeared; some of them we submitted to the Department with the inquiry whether they were mailable, but they were returned without comment or with the remark that no opinion was called for. These criticisms would crowd an edition of THE TRUTH SEEKER.

Our readers have succeeded in interesting some of their representatives at Washington in the action of the Department regarding the paper; and more than one of these have interviewed the Solicitor and reported the result. We cannot credit all of them with a complete understanding of Judge Lamar's answers to their inquiry, since one reports him as representing that we have attacked the Red Cross, and adding that the Department could not allow the mails to be used for assaults on religious belief. Surely the Solicitor has been misunderstood; for the Red Cross, founded by a Freethinker with but a single purpose in view, is our ideal of what a war relief society ought to be; and despite the piece which Judge Lamar first selected as nonmailable matter, we cannot believe that he would commit the Department to a crusade against Rationalism.

The letter of June 4, 1918, we have had in our possession now for six months, and with all the misrepresentations that have been going about regarding the action of the Department and its causes we have refrained from using it for our vindication. For exercising this restraint we have conceived that a certain consideration was due us. Our correspondence with the Department has been conciliatory. We wanted to get the Department's point of view. THE TRUTH SEEKER would not be a trouble-maker for the country in war time. It was no pleasant matter for a loyal supporter of the government, and a would-be defender of it against self-seeking combinations, to be accused of violating a law aimed at the internal enemies of the United States, and we submitted to Judge Lamar that if the accusation were true we ought to be hanged. But the accusation was not true.

This is our case, stated without harsh words and even without the consciousness of hard feelings. We trust that readers will regard it as a matter for congratulation that we are able to prove so completely that we were right from the beginning, and that in alleging views expressed in THE TRUTH SEEKER on religious questions as cause for the action of the Postoffice Department we have neither misled them nor attributed to the Department a motive



other than that which official correspondence reveals.

One who cared more for a point in a debate than for vindicating a principle might triumphantly exclaim over Solicitor Lamar's letter of June 4: "The Lord hath delivered him into our hands." But the victory still remains to be won, for there is no difference in principle between censoring a loyal newspaper over religious questions and denying it the mails for discussing religious organizations attaching themselves to the state. It is all a religious question, since religion is the thing currently manifested by its establishments.

Mr. E. W. Howe, editor of *Howe's Monthly*, Atchison, Kans., transmits to us the following, which he has received from one of his intelligent readers:

The Kaiser as Number 666—The Seventh Head of The Dragon—Kultur-Koran, the Great Abomination.

On or about November 1st, 1914, Turkey joined the Kaiser, and Kultur-Koran became the abomination, referred to by Daniels and Jesus Christ. Dan. 12:11, Mat. 24:15-22.

On or about May 1st, 1918, the 42 months reign of *The man of sin*, as the seventh head of "the great red dragon," ended. Rev. 13:5-18.

From November 1st, 1914, to July 15th, 1918, were the 1,335 days referred to by Daniel. Dan. 12:12.

Since that time the human mediums, ministers and forces for the legal heir (Prince Michael—The Holy Ghost) have been blest with victory, over the bruised and bloody head of the beast. Gen. 3:15, Dan. 10:13-21, Rev. 12:7.

The tail of the dragon drew the third part of the stars of heaven, Rev. 12:4. Therefore, the tail of the dragon will live 14 months after the head received its death wound.

The 14 months will end on or before July 1st, 1919, and the end shall be as predetermined. Dan. 10:21; 11:36; 12:10.

After the last head of the dragon is slain, and the tail of the beast is dead: all military implements, will be beaten into agricultural tools. Isaiah 2:2-4, Micah. 5:1-4.—Mark E. Zimmerman, White Cloud, Kan.

Mr. Zimmerman is of the crooked and perverse generation that looketh for a sign, and he finds one in a dozen places. It has been remarked that locating prophecies is a device for pumping into a narrative whatever sense or nonsense the interpreter desires to get into or out of it. When Jesus was asked for a sign, which is to say a biblical prophecy of his own descent into hell and subsequent resurrection, he cited only Jonah. We often cite the man who could interpret the Mother Goose rhyme about Jack and Jill to prefigure the rise and fall of empires and monarchs. The rhyme is better known than the passages of scripture we are referred to by Mr. Zimmerman. It says that Jack and Jill went up the hill to fetch a pail of water, Jack fell down and broke his crown, and Jill came tumbling after. Obviously, Jack and Jill are the emperors or the empires of Austria and Prussia. They went up the hill in 1914 to "fetch" water, a seaport, a place in the sun. They did not fetch it. Austria fell down last week, and the "crown" was busted. Prussia is tumbling after. That is what God meant when he inspired his chosen amanuensis to write of Jack and Jill, is it not, Mr. Zimmerman? Wherein does biblical prophecy stand forth as unique and veracious when the methods which "prove" it are equally productive of results if applied to Mother Goose?

Mr. Henry Ford left in a state of high indignation, the other evening, a place of entertainment where he was recognized, singled out and told that he must give \$10,000 or \$5,000 to a fund on pain of being blackjacked. A threat of bludgeoning is a doubtful way to promote "charity," and Mr. Ford has some sympathizers, but he is not the only sufferer. There must be thousands of angry citizens, held up in a scarcely less offensive manner, whose protests have not got into the newspapers. A subscriber to THE TRUTH SEEKER writes us that in his town, where the same drive was on, the committee assessed an allotted sum against each citizen, and there was a veiled threat that all who failed to pay their quota, thus fixed without their consent and whether they approved of the purpose of the drive or not, would be published in the local newspaper as "pro-German." With no hope that the fact of his being a Frenchman and an American

would keep his name off the list, he withheld his contribution from the fund and devoted it to other charities. So Mr. Ford has fellow sufferers, and they are found even among school children whose parents prefer to devote their money in their own way to the good of the army. The "kids" must also endure or resent the charge of being "pro-Germans," doubtless on the approval or suggestion of the promoters of the fund. And something might be said of the deceit employed—that is, collectors informed those whom they solicited that the Red Cross would benefit from the drive, which is the reverse of fact. The end, even if as represented, does not justify the means.

It is of course in deference to a strong sentiment that the War and Navy Departments have begun plans to bring home the bodies of the 20,000 American dead now buried in foreign soil. Unexpectedly Mr. and Mrs. Theodore Roosevelt "enter a most respectful and most emphatic protest" against this course so far as their son Quentin is concerned. "To us," they say in a letter to Chief of Staff General P. C. March, "it is painful and harrowing long after death to move the poor body from which the soul has fled. We greatly prefer that Quentin shall continue to lie on the spot where he fell in battle and where the foeman buried him." Such would be our own choice, in the case of a son in the Expeditionary Force, had the shell that destroyed his cot and tent left his body to be buried in the hospitable soil of France. Why invade the privacy of our dead? Let them "sleep beneath the shadows of the clouds, careless alike of sunshine or of storm, each in the windowless place of Rest. Earth may run red with other wars—they are at peace. In the midst of battle, in the roar of conflict, they found the serenity of death." The serenity would be broken, the rest invaded, by disinterment, an ocean voyage and reburial here. One who is a Materialist in his philosophy must shrink from that unphilosophical materialism that sets store by unrecognizable bodies, decomposing and without life except that of the devouring worm.

That England has managed to muddle through the war without silencing the pacifists is evidenced by the following reply to a correspondent in the *Literary Guide* (London):

"Alas! what is a poor editor to do? If we inserted your 'mild pacifist protest' we should have another letter such as the following, which has just reached us from a distinguished officer stationed in Macedonia: 'I used to leave the *Literary Guide* lying about among other periodicals in tent or bivouac in the hope that some one would read it, and the good seed would strike root. I now no longer do so, and the reason is that I dare not (I will not say that I am ashamed, though that is near the truth) because of the pro-German and pacifist letters which are allowed to appear in its pages. I sometimes feel that I must sever my connection with the R. P. A. as a protest against such ill-advised tolerance.' Our good friend Mr. H. S. Salt and others will now appreciate the courage that is required to edit a Rationalist periodical during the world-war."

The courage needed to maintain the hospitality of a periodical's columns is that of the pre-war variety when one has only the readers and correspondents to contend with. But suppose that in addition to these you were liable to receive notice from the superintendent of the mails that he could not receive your publication for transmission? But perchance the quality demanded in such circumstances is not so much courage as resignation, and we have to congratulate our London contemporary that he does not have to exercise it, but if free expression so menaces the safety of the realm that some one perforce must worry, he may let George or George V. do it.

In proclaiming a day of Thanksgiving to God, how do our President and the various governors trace beyond the work of man the origin of those things for which we have occasion to be thankful?

One of England's prominent ecclesiastics stated some time ago that God was on the fence, and we have not heard of his getting down on either side. The kaiser who claimed him as a partisan has not been generally believed. God's vicegerent on earth professed neutrality, and while praying to his principal for peace, did not request that it should come about through a military victory for us. The kingdom of heaven throughout this war has occupied exactly the position of the kingdom of Spain, which while suspected of pro-German leanings and receiving and harboring a large pro-German element has done nothing openly violative of its pledge of neutrality, nor actively taken the other side. Still we do not officially thank the king of Spain for the Victory.

An interesting passage occurs in a letter written by Joseph M. Orman, a soldier at Camp Lewis, in Oregon, to a friend in Portland. Mr. Orman, who is evidently a Freethinker, says:

"In regard to the attitude towards religious questions, on the part of soldiers, I have had occasion to get into several arguments on that question, and always had the majority of the boys on my side. Some expressed their desire of having the clergy in the front line trenches, where they would have an opportunity of reaching the place they have always preached about. A few weeks ago 250 of the boys here, who were in quarantine, were asked to go to the barracks and listen to one of the sky-pilots; about ten appeared; the rest did not care to listen to him. Everything summed up, it looks as if religion will not have a leg to stand on after the war is ended. This is a good time for Rationalist propaganda. You have probably heard of one by the name of Earl Goodwin, who was a sporting writer on the *Oregonian* staff. Well, he is a drafted man here, and the other day one of the secretaries asked him why he did not attend the Bible service. His reply was that when he entered the service he was given the choice of the Bible or the gun, and that he preferred the gun. The secretary walked out without saying another word."

The testimony of soldiers on this subject is strangely concurrent. It may be inferred that much kindred matter has come to THE TRUTH SEEKER, but the larger proportion is of such a nature that it cannot be laid before the public without incurring penalties that no publisher cares to face.

Coming to America with other Roman Catholic prelates to help celebrate the "golden jubilee" of Gibbons of Baltimore, the Most Rev. Frederick W. Keating, lord bishop of Northampton, England, submitted to an interview by a representative of the *Chicago Daily Tribune*, to whom he said:

"We believe it will be a fatal mistake if politicians ignore the pope in the settlement of the problems of peace. In fact, this reconstruction of the religious life of the nations cannot be done without recognizing the pope, who is the strongest moral force in the world today."

The world is then badly off for a "moral force" if the man who is called the greatest one can sit through four years of such a war as this and never once lift his voice in rebuke of those hideously immoral nations, the Central Powers, including Turkey and Bulgaria, which outraged year after year every right of the human race to life, liberty and the pursuit of happiness. The great moral force of the world does not grow out of the papacy. It is the product of England's Magna Charta, of French Liberty, Equality and Fraternity, and of the American Declaration of Independence and the Constitution of the United States.

To the further annoyance of the publishers, THE TRUTH SEEKER for November 16 was withheld from dispatch at the New York postoffice. Subscribers have no doubt received their copy ere this, as it appears to have been released on the Saturday following its deposit. In order to liberate our feelings we sat down and wrote a note to President Wilson, asking whether in his opinion the advocacy of the secular principle of the Constitution was sufficient ground for stopping a newspaper, and we inclosed the paragraph supposed to have led to the stoppage.

## GEORGE BERNARD SHAW ON THE CHURCH.

### One Who Believes in Unmasking Realities and Taking the Figleaf Off the Truth.

By HARRY SALPETER.

(The following article has been printed twice in THE TRUTH SEEKER, and twice has it happened that the number containing it was declared nonmailable by the Post-office Department. As the article is a good one, and was prepared by the author at our request, it is due to both the author and the reader that it appear.—Ed. T. S.)

If ever there was a modern man who could examine the thing called the church and show it up for the false thing it is, that man is George Bernard Shaw, M. R. (Master of Reality). George Bernard Shaw is one of those rare moderns who conceive it their intellectual function to examine that which men and women unthinkingly accept as the basis of their life, their thought, their conduct, and then courageously declare to a world, mentally and spiritually enslaved, the truth of their intellectual discovery. To the seekers after truth George Bernard Shaw is an inspiring example of what truths may be unearthed and how widely the seed of the new truth may be scattered if only men will be courageous enough to look for truth and to publish it. Not in impassioned strain does George Bernard Shaw address the world, but with the sharp edge of irony and sarcasm he pricks it to a realization of the truth which it never could understand, or, understanding, would never really acknowledge.

George Bernard Shaw, I may say, is a man without prejudice and preconception, so far as that is humanly possible. Almost all that matters to him is the mask which covers reality be torn off and the truth exhibited. That the world might be shocked at such an exhibition, that there might arise from different quarters the shocked voices of outraged kings and priests whose standing in society depends so much upon the maintenance of the falsehoods yet enthroned—all this matters not to G. B. S. All that matters is the truth, and in the cause of the truth Shaw has been a bold and valiant knight.

That there were people who hungered for such revelations as G. B. S. made and who desired the institution of such reforms as he advocated, is evidenced today by the great popularity he enjoys in the English-speaking world. There are hundreds of groups of young men and women (his appeal is, primarily, to the thinking young men and women) who relish almost every line of his writings and who have placed him, to his own chagrin, no doubt on a pedestal of glory. That the generation of today has learned to think of the so-called "sacred" problems of home and marriage as at bottom practical problems is due to the persistence with which Bernard Shaw has discussed these same matters and pleaded for a more just solution. If woman is today in a more emancipated condition than she ever was before, it is not so much due to the fact that the legislatures of certain states and the leaders of certain parties have spoken for her emancipation as because Bernard Shaw many years ago began his propaganda for woman's rights and infected a large part of the growing generation with a passion for social justice which should extend to women.

And if the church is to be deprived of the unjust privileges which it now maintains, with the sanction of public ignorance and indifference, and if men are no longer to be enslaved by the "bogies" of the church, due recognition will have to be made to George Bernard Shaw for his part in the fight.

"I am a moral revolutionary," he wrote some years ago in a letter, "interested not in the class war, but in the struggle between human vitality and the artificial system of morality; and distinguishing, not between capitalist and proletarian, but between moralist and naturalist historian."

Concerning the manner in which the church assures itself the loyalty of future generations by its intrusion into the school, Shaw wrote in an article in the London *Daily News* of August 25, 1902:

"Our duty to our school-children is clear enough. Just as we teach them that the various races and classes and colors of men have such and such customs and laws and habits differing from our own, so we should teach them that there exist in the world diverse creeds and observances, theories of morals, and views as to the origin and destiny of life and the moral sanctions of conduct. And we should add that these differences do not connote differences of what children call goodness and badness, and that quite as good men and women, and even (which they will, perhaps, find it harder to believe) just as bad men and women, are to be found among 'heathens' as among their own fathers and mothers. That is all we have any right to teach children nowadays."

How Christianity makes a virtue out of self-degradation, Shaw tells us in "Major Barbara." He says:

"The problem being to make heroes out of cowards, we paper apostles and artist-magicians have succeeded only in giving cowards all the sensations of heroes while they tolerate every abomination, accept every plunder and submit to every oppression. Christianity, in making a merit out of such submission, has marked only that depth in the abyss at which the very sense of shame is lost. The Christian has been like Dickens' doctor in the debtor's prison, who tells the newcomer of its ineffable peace and security; no duns; no tyrannical collectors of taxes, rates and rents; no importunate hopes nor exacting duties; nothing but the rest and safety of having no further to fall."

Concerning the dogmatism of the priests and popes, Shaw writes in his preface to "The Doctor's Dilemma":

"What is wrong with priests and popes is that instead of being apostles and saints, they are nothing but empirics who say, 'I know,' instead of, 'I am learning,' and pray for credulity and inertia as wise men pray for skepticism and activity."

Shaw gives us his conception of the real heaven in the words of Don Juan, that fascinating character in "Man and Superman," who declares:

"In Heaven, as I picture it, dear lady, you live and work instead of playing and pretending. You face things as they are; you escape nothing but glamor; and your steadfastness and your peril are your glory."

Elsewhere Don Juan, again speaking the words of Shaw, delivers himself thus:

"Do you suppose Heaven is like earth, where people persuade themselves that what is done can be undone by repentance; that what is spoken can be unspoken by withdrawing it; that what is true can be annihilated by a general agreement to give it the lie? No: Heaven is the home of the masters of reality."

Speaking of the nature of hell, one of the characters in "Man and Superman" declares:

"Hell is the home of honor, duty, justice, and the rest of the seven deadly virtues. All the wickedness on earth is done in their name; where else but in hell should they have their reward? Have I not told you that the truly damned are those who are happy in hell?"

Shaw wants institutions to be fitted into the needs and requirements of human nature. He says in "Getting Married":

"We must finally adapt our institutions to human nature. In the long run, our present plan of trying to force human nature into a mould of existing abuses, superstitions and corrupt interests, produces the explosive forces that wreck civilization."

How the idea of immortality came to be accepted by mankind Shaw tells in a paragraph in the "Quintessence of Ibsenism." He writes, in part:

"For in his infancy of helplessness and terror he [man] could not face the inexorable; and facts being of all things the most inexorable, he masked all the threatening ones as fast as he discovered them; so that now every mask requires a hero to tear it off. The King of Terrors, Death, was the Arch-Inexorable: Man could not bear the dread of that thought. He must persuade himself that Death must be propitiated, circumvented, abolished. How he fixed the mask of immortality on the face of Death for this purpose we all know. And he did the like with all disagreeables as long as they remained inevitable. Otherwise he must have gone mad with terror of the grim shapes around him, headed by the skeleton with the scythe and the hourglass. The masks were his ideals, as he called them; and what, he would ask, would life be without ideals? Thus he became an idealist, and remained so until he dared to begin pulling the masks off and looking the spectres in the face—dared, that is, to be more and more a realist."

In "The Showing-up of Blanco Posnet," Shaw writes this significant paragraph:

"Christianity and Mohammedanism, once thought of and dealt with exactly as Anarchism is thought of and dealt

with today, have become established religions; and fresh immoralities are persecuted in their name. The truth is that the vast majority of persons professing these religions have never been anything but simple moralists. The respectable Englishman who is a Christian because he was born in Clapham would be a Mohammedan for the cognate reason if he had been born in Constantinople. He has never willingly tolerated immorality. He did not adopt any innovation until it had become moral; and then he adopted it, not on its own merits, but solely because it had become moral. In doing so, he never realized that it had ever been immoral; consequently its early struggles taught him no lesson; and he has opposed the next step in human progress as indignantly as if neither manners, customs nor thought had ever changed since the beginning of the world. Toleration must be imposed on him as a mystic and painful duty by his spiritual and political leaders, or he will condemn the world to stagnation, which is the penalty of an inflexible morality."

In his introduction to the second volume of "Plays: Pleasant and Unpleasant," Shaw pleads for the foundation of our institutions on scientific knowledge rather than on the ill-defined aspirations of the human being. He writes:

"I do not see moral chaos and anarchy as the alternative to romantic convention; and I am not going to pretend I do merely to please the people who are convinced that the world is only held together by the force of unanimous, strenuous, eloquent, trumpet-tongued lying. To me the tragedy and comedy of life lie in the consequences, sometimes ludicrous, of our persistent attempts to found our institutions on the ideals suggested to our imaginations by our half-satisfied passions, instead of on a genuinely scientific natural history."

The keen-minded man makes an extremely interesting observation on the consequences of leading what is called a "religious life." He says in "Getting Married":

"A life spent in prayer and almsgiving is really as insane as a life spent in cursing and picking pockets: the effect of everybody leading it would be equally disastrous."

In the same volume, Shaw tells of the value of the normal life as opposed to the life of strain, especially "ethical strain," and the life of "conscious goodness." He declares:

"Ethical strain is just as bad for us as physical strain. It is desirable that the normal pitch of conduct at which men are not conscious of feeling particularly virtuous, although they feel mean when they fall below it, should be raised as high as possible; but it is not desirable that they should attempt to live constantly above this pitch any more than that they should habitually walk at the rate of five miles an hour, or carry a hundredweight continually on their backs. Their normal condition should be in nowise difficult or remarkable; and it is a perfectly sound instinct that leads us to mistrust the good man as much as the bad man, and to object to the clergyman who is pious extra-professionally as much as the professional pugilist who is quarrelsome and violent in private life. We do not want good men and bad men any more than we want giants and dwarfs. What we do want is a high quality for our normal; that is, people who can be much better than what we now call respectable without self-sacrifice. Conscious goodness, like conscious muscular effort, may be of use in emergencies; but for everyday national use it is negligible; and its effect on the character of the individual may easily be disastrous."

In the *Humane Review* of January, 1901, Shaw declared in an article on "Civilization and the Soldier" that if people considered life not worth living according to the standards now accepted, the fault lay not with life, but with the standards by which the value of life is measured. "Demonstrate to me," he says, "that life is religiously, morally, scientifically, politically, philosophically and practically not worth going on with, and I *must* reply: So much the worse, not for life, but for what you call religion, science, politics, philosophy and the current practice of the art of living. There is something wrong with these things if they lead to nihilistic conclusions."

In the preface to "The Irrational Knot," Shaw writes:

"No man who shuts his eyes and opens his mouth when religion and morality are offered to him on a long spoon can ever share the same Parnassian bench with those who make an original contribution to religion and morality, were it only a criticism."

Shaw notes the tendency to preserve old theories of life, of morals, of religion beyond the time of their usefulness, while the natural tendency is to scrap all machinery which has been superseded by

a more acceptable type. In "Major Barbara" he says:

"You have made for yourself something that you call a morality or a religion or what not. It doesn't fit the facts. Well, scrap it. Scrap it and get one that does fit. That is what is wrong with the world at present. It scraps its obsolete steam engines and dynamos; but it won't scrap its old prejudices and its old moralities and its old religious and its old political constitutions. What's the result? In machinery it does very well; but in morals and religion and politics it is working at a loss that brings it nearer bankruptcy. Don't persist in that folly. If your old religion broke down yesterday, get a newer and better one for tomorrow."

On reverence, he writes:

"To ask me to be reverent with whatever moving appeals to good taste, is like asking me to hang from a tree by my tail. In me nature has discarded the tail, having higher uses for me than hanging on trees upside down. She has also discarded the bump of veneration, having nobler attitudes for me than kneeling and groveling. I have achieved at least one of the characteristics of the Superman: the upright position of the soul; and I am proud of it as the first monkey who achieved the upright posture of the body, and so felt himself a stage nearer the Supermonkey, man."

Routine morality is the guide for morally-feeble men who cannot guide themselves, but who need a little book of Social Morality for their guidance and for their preservation against ethical error. Shaw paints the comedy of the situation in his preface to "Three Plays by Brieux":

"It is a cherished tradition in English politics that at a meeting of Lord Melbourne's Cabinet in the early days of Queen Victoria, the prime minister, when the meeting threatened to break up in confusion, put his back to the door and said, in the cynically profane manner then fashionable: 'Gentlemen, we can tell the House the truth or we can tell it a lie: I do not care a damn which. All I do insist on is that we shall all tell the same lie; and you shall not leave the room until you have settled what it is to be.' Just so does the bourgeois perceive that the essential thing is not whether a convention is right or wrong, but that everybody shall know what it is and observe it. His cry is always: 'I want to know where I stand.' Tell him what he may do and what he may not do and make him feel that he may depend upon other people doing or not doing the same; and he feels secure, knowing where he stands and where other people stand. His hatred and dread of revolutions and heresies and men with original ideas is his dread of disorientation and insecurity."

In "Major Barbara" Shaw writes:

"It is cheap work converting starving men with a Bible in one hand and a slice of bread in the other. I will undertake to convert West Ham to Mohammedanism on the same terms."

Men who are lazy have been content to "shirk work with an idle prayer," but where men have willed to do things they have accomplished more than years of praying might have effected. Says Shaw in "Man and Superman":

"If there were no God, said the eighteenth-century Deist, it would be necessary to invent him. Now this eighteenth-century god was *deus ex machina*, the god who helped those who could not help themselves, the god of the lazy and incapable. The nineteenth century decided that there is indeed no such god; and now man must take in hand all the work that he used to shirk with an idle prayer. He must, in effect, change himself into the political Providence which he formerly conceived as God; and such change is not only possible, but the only sort of change that is real. The mere transfiguration of institutions, as from military and priestly domination to commercial and scientific domination, from commercial domination to proletarian democracy, from slavery to serfdom, from serfdom to capitalism, from monarchy to republicanism, from polytheism to monotheism, from monotheism to atheism, from atheism to pantheistic humanitarianism, from general illiteracy to general literacy, from romance to réalism, from realism to mysticism, from metaphysics to physics, are all but changes from Tweedledum to Tweedledee; *plus ce change, plus c'est la meme chose* (the more they change, the more things are the same). But the changes from the crab apple to the pippin, from the wolf and fox to the house dog, from the charger of Henry V. to the brewer's draught horse and the race horse are real; for here man has played the god, subduing nature to his intention, and ennobling or debasing life for a set purpose. And what can be done with a wolf can be done with a man. If such monsters as the tramp and the gentleman can appear as mere by-products of man's individual greed and folly, what might we not hope for as a main product of his universal aspiration?"

Man, says Shaw, in essence, is the arbiter of his

own destiny, and not God nor his angels which man has invented out of his imagination. When a hungry and penniless man stands between his good and his bad angel in front of a baker's shop, the good angel cannot seize and drag him away, nor can the bad angel thrust the loaf into his hands. The victory of honesty or the consummation of a theft must be effected by the man; and his choice will depend a good deal on the sort of man he is. Not only is he an indispensable agent; not only is he the vehicle of the force that moves him; but he is also the vehicle of the force that chooses. He is, in the old phrase, the temple of the Holy Ghost. He has, in another old phrase, the divine spark within him."

On the subject of toleration, Shaw delivers himself thus: "Toleration must be imposed arbitrarily, because it is not possible to make the ordinary moral man understand what toleration and liberty really mean. He will accept them verbally with alacrity, even with enthusiasm, because the word toleration has been moralized by eminent Whigs; but what he means by toleration is toleration of doctrines that he considers enlightened, and by liberty, liberty to do what he considers right; that is, he does not mean toleration or liberty at all; for there is no need to tolerate what appears enlightened or to claim liberty to do what most people consider right. Toleration and liberty have no sense or use except as toleration of opinions that are considered damnable, and liberty to do what seems wrong. Catholic emancipation and the admission of Jews to Parliament needed no toleration from Catholics and Jews; the toleration they needed was that of the people who regarded the one measure as a facilitation of idolatry and the other as a condonation of the crucifixion. Clearly such toleration is not clamored for by the multitude or the press which reflects its prejudices. It is essentially one of those abnegations of passion and prejudice which the common man submits to because uncommon men whom he respects as wiser than himself assure him that it must be so, or the higher affairs of human destiny will suffer."

### A Hundred Million Suns.

A peep into the universe through a modern telescope reveals 100,000,000 burning, blazing suns. Doubtless those suns give light and heat to a group of planets in the same manner that our sun and moon give heat or light. Beyond those 100,000,000 suns there are hundreds of millions more suns, moons and stars—worlds without end. No wonder the Christian thinks he is going on a long journey when he dies, as he sings: "Sun, moon and stars appear steps unto heaven."

The question arises, did the biblical God consume an entire week, seven days, including the seventh day for a breathing spell (some theologians, in a vain effort to make their Bible harmonize with science, claim "days" in this case means epochs or many years), in manufacturing each of these countless worlds and their accessories? And did he create an Adam and Eve after his own image for each of these worlds, and then let Cain stray off into the land of Nod and marry some one of whom he and his historians knew nothing—probably a race built by another God when the biblical God wasn't looking? And did he send a messiah, a Christ, for each world? And did he converse with a select few on each globe and hide out from millions of people, leaving them to believe a few fossilized prophets' press reports or be damned? Is he still making worlds and then knocking them over like a child with its block houses? Is he—but what's the use? A preacher "convinced against his will is of the same opinion still."

By all means give the parsons a raise in salary, or war bonus, else they may go on strike; then the people would have to go without spiritual nourishment, and might fill up on uncommon common sense.

J. HOWARD CUMMINS.

### Free Thoughts.

The pulpit would fall if the truth were told of the religion preached from it.

The only person that does not learn anything by reading is the Roman Catholic. He knows it all. He has "faith." Ye Gods!

Our nation will never be safe for honest men and women until the cross is on the ground. That emblem of tyranny stains the atmosphere.

It is just as hard to convince a Mormon that his religion is a humbug as it is to convince a Roman Catholic that he cannot find a single thing in earth or heaven that his church teaches.

The religious boycott, the weapon of the modern inquisition, is the U-boat on land. It is almost impossible to conceive of a human being base and wicked enough to use it. The Huns are nearer to us than Germany.

It is a long way from the discovery of fire to the kitchen stove. Fire was sacred for thousands of years. That killed it. When fire got away from the altar, it commenced to do some good. It is the same with everything.

Every priest in the United States is working to make this country an Ireland, an Italy, a Spain or a Mexico. Every one is doing all he can to kill education and enlightenment, to put out the light of reason, and to put the parochial school in place of the revised statutes.

If the believers in what is called Christianity would realize that there is not a single statement of its religious assets that can be relied upon, would they not examine their faith in the interest of truth and see what this faith is worth? Belief in wealth that does not exist makes no believer rich.

How many of the machines that Roman Catholics run, or operate, were invented by Roman Catholics? An investigation into what Roman Catholics have done for the world, in the way of increasing its productive power, would serve to show how much their religion is responsible for the dead brains in the church.

It has become a "religious duty" to vote a certain party ticket. This is a bad sign. When it is a religious duty to support any political candidate it is for a religious purpose and not for a national one. It is for the nation, and not for the church, that clean, honest politics works. Carrying religion into politics has become a "duty." Are we to see "Mass" performed in Congress by a religious member of that body?

The average Roman Catholic is "agin" anything that is "agin" his church. He has no more understanding of the glorious mission of Freethought than a cockroach has of an eclipse. He is as dead to the past as he is to the present, and all the history he knows could be written on his thumbnail. Every door to the mind of the Roman Catholic has been locked by the priest, who carries the key in his pocket.

No more imperative measure confronts the world than the discovery of the papal gang by name and occupation. Priests are of no account, bishops are of little account, cardinals may have some of the secrets that are hidden in the Vatican, but what is important is to find *those higher up for whom the Roman Catholic machine is run*. That is what the public have the right to know, and that is what must be discovered in order to save democracy to mankind. What is left of Germany after the Allies get through with it, the Germans are welcome to. Nobody else will want it.

L. K. W.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . .	\$3.50
Two new subscribers . . . . .	6.00
One subscription two years in advance . . . . .	6.00
One advance subscription and one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada, \$4.00 per year. To other foreign countries, \$4.50 per year.	
Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time.	
Single copies, 10 cents.	

**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.

## OBJECTS.

It is the object of THE TRUTH SEEKER to educate the people out of religious superstition. It denies the inspiration and intallibility 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

(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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### DERELICT SPIRITS.

From Joel Rubin, Wisconsin.

To the Editor of The Truth Seeker:

The Banner of Life (Spiritualist weekly), issue of Oct. 19, 1918, reports the great disappointment met by delegates to the Twenty-sixth Annual National Spiritualist Convention on the advertised day of its opening, Oct. 8, at St. Louis, Mo. At the breakfast table that morning the papers announced the closing, among other things, of conventions. Not until late in the afternoon did the delegates conclude to abandon the 1918 convention. "They suffered keenly"; the news was "prostrating in its effects" and "the day was one never to be forgotten," is the statement of the reporter.

Now, Spiritualists have an advantage over their unbelieving friends. They, by calling upon favorite spirits, can learn almost to detail all that one might wish to know about future events. Just why the delegates spent so much money and time, only to meet with great disappointment, to go to a convention that would not be held, when they had the means to learn just what met them by surprise, is something to think about—that is, for the rank and file spiritualistic folks.

But spirits will lie, as I have found. Perhaps that is the reason why the delegates did not learn what was in store for them at the convention.

In the fall of 1915, as president of the Milwaukee Rationalist Society, I arranged a debate on Spiritualism which was given under the society's auspices. H. Percy Ward, Rationalist, maintained the negative of the question "Is There Life After Death?" Robert Schilling, a well-known Spiritualist and orator, and remembered as a national figure during the Populist Party days, upheld the affirmative.

The day preceding the debate I was invited to attend a reading given by a Mrs. Messer, a medium who, Mr. Schilling said, had wonderful spirit control, was honest and reliable. There were about forty persons present, who in their turn received short readings and asked questions. The reading given me I will not relate here, since it will not interest the reader. But I asked a question, which was this: "Will the debate tomorrow evening be a financial success?" From the medium's favorite spirit, Minnehaha, an Indian girl in the spirit world, through Mrs. Messer, the reply was that the meeting would be a financial success.

Then Mr. Schilling wanted to know who would win the debate, and the answer came that he, Mr. Schilling, would win the debate, but not without a hard struggle.

Because of Mr. Schilling's local prominence and the publicity given the debate, a crowded hall was expected. There was room for more than 800 and there was an attendance of only 260. The very bad weather which prevailed outdoors was responsible for the poor attendance. And the box office receipts barely covered the expenses. So the affair was not a financial success.

The debate itself was interesting and entertaining. The contestants, being able and experienced platform speakers, knew how to turn an oratorical trick into applause. And judging by the applause each received the debate was a draw. The friends of Mr. Schilling claimed victory for him and the Rationalists believe Mr. Ward won, hands down.

The next day Mr. Schilling called at my office. "Rubin," he said, "if I hadn't had the facts last night, Mr. Ward would have won the debate—but I had the facts." TRUTH SEEKER readers are familiar with the claims of Spiritualists, so there is no need of relating Mr. Schilling's facts. So much for the winner of the debate.

The spirit of Minnehaha made two poor

guesses. Mr. Schilling did not win the debate, and financially the affair was anything but a success. But if it is within the range of spirits through mediums to tell us about future events, it is reasonable again to ask why the delegates did not know that the convention would not be held.

By the way, that very night following the debate the janitor of the hall died. Whether the speakers scared the man to death or he auto-suggested his mortal life out of existence to investigate the claims of Ward and Schilling, I haven't been able to learn.

### GENERAL JOSHUA.

From V. Sprague, Tennessee.

To the Editor of The Truth Seeker:

The horror-scope of this doughty general lies open before me. He was born under the warlike influence of Mars, therefore was a creature of circumstances beyond his control. In profane history his ancestry is shrouded in obscurity, but by the light thrown upon him in the Holy Writ, we can discover with definite exactness the time of his birth.

The lady or gentleman who wrote the Book of Numbers, informs us, in the thirteenth chapter and eighth verse, that he was the son of a certain Nun. We can recognize the nationality of his father by the Celtic name, J. O'Shea, bestowed upon the child.

Seeing great possibilities in the lad and knowing that troublous times were upon them, some Israelitish family adopted him as a sort of anchor to windward. The euphonious appellation of O'Shea probably grated upon their nerves, and set their blood boiling. To obviate this disquieting influence they had it changed by an act of the legislature, or by Moses, which amounts to the same thing. Subsequently to which act he did his peregrinations and depredations under the sobriquet of Joshua (Num. xiii, 16.)

This boy O'Shea, or I should say Joshua, in all probability was a headstrong and strenuous youth and doubtless caused his foster parents many bitter moments and sleepless nights. Be that as it may, time and his many wild escapades left no withering trace upon his face or figure, for at the age of forty-five he was still considered a young man. (Ex. xxxiii, 11.)

For forty years he served Moses faithfully, as his exploits fully testify, and gathered unto himself some of the sublime characteristics of his general, which added much to his later fame. The vim with which he carried out his orders, and the constant outcropping of his ancestral fighting propensities, gained for him many ecomiums. Thus with singleness of purpose he fought shoulder to shoulder with his beloved general.

Moses passed over, with a little help from Joshua, in the year 1451 B. C. Joshua immediately grasped the helm of state, and the slaughters and butcherings proceeded merrily on.

When Joshua gathered unto himself the reins of government he was only eighty-five years of age. This weight of years seemed to have no deterrent influence over his fighting proclivities, but rather enhanced them, for they shone out much brighter during the twenty-five years he held the leadership.

This gallant and courteous old gentleman was born in 1536 B. C. and was gathered unto his fathers in the year 1426 B. C. at the ripe age of one hundred and ten. (Josh. xxiv, 29.)

### BELIEF AND HOPE.

From S. W. Ives, Nebraska.

To the Editor of The Truth Seeker:

Once I undertook to convince a preacher that he did not believe there was a God. First I asked him: "Do you believe popcorn grows on Mars?" He said he did not know.

"Do you believe it does?" He insisted he did not know.

"But couldn't you believe if you wanted to even though you don't know?"

He said: "I know nothing at all about it."

"If you cannot believe anything you know nothing about, how can you believe there is a God?"

He said: "All the great process of evolution is the proof."

"Do you believe the earth was in the form of gas at some time?" He said he did.

"Do you believe it was expanded from heat and a great deal larger?" Yes.

"Do you believe there was steam in the gas that by cooling condensed and made the water?" Yes.

"Do you believe the earth cooled, contracted and caused a great pressure on the interior?" Yes.

"So great that it upheaved the mountains from the bowels of the earth?" Yes.

"Do you believe the water would seek a level and fill the cavities left from such an eruption?" Yes.

Then we discussed the development of life under different conditions, and he believed as I did, and said: "Back of all the great pan is God."

"But throughout the whole plan we found no God, so you must assume or hope. You could assume or hope popcorn grows on Mars if it had anything to do with eternal life."

Then I gave an illustration. Suppose we are on a vast prairie and come to some tracks in the snow. We examine the tracks. We agree on all the tracks for miles; then we run out of tracks; the snow is all gone, there is nothing to be found. You say it's God, I say I don't know.

He said: "We are only out of snow; the tracks go on but we cannot see them."

I contend the Christian cannot distinguish between belief and hope. No one believes there is a God; it is only a hope. No one believes there is a heaven or hell; it is only a hope. I never saw a man that was going to hell, but I have seen some that hoped an enemy would. Man created heaven from hope; also God with power to fulfill. He created hell from hope for his enemy with a devil to fulfill. God and heaven made for me; hell and devil made for thee.

### HOLD YOUR LIBERTY BONDS.

From the Treasury Department.

To the Editor of The Truth Seeker:

Next to the imperative duty of American citizens to support the Liberty loan is their duty to hold their Liberty bonds. It is not full service to the country to purchase Liberty bonds and then throw them upon the market, thus putting upon others the real burden of financing the war. Unless the necessity for disposing of them is very great, every owner of a Liberty bond should hold fast to it.

Holding onto one's bonds means that one has not only lent so much money to his Government but also that he is not spending that money for goods, labor, and transportation needed by the nation in the prosecution of the war, and is thus leaving the resources of the country more freely at the disposal of the Government as well as giving it financial backing. This is a double service.

Secretary Baker says that the wide distribution of the Liberty bonds amongst the mass of the American people makes our Liberty loans the soundest national financing in history. It is a good thing for every Liberty bond holder to be a creditor of his or her Government, and it is a good thing for the Nation for its obligations to be widely scattered amongst its citizens and not congested into the hands of the rich. It is a most hopeful thing for the United States that the best investment in the world, the Liberty bonds, are very widely distributed amongst millions of its citizens.

Judging the future by the past, our Government bonds issued during this war are going to rise greatly in value with peace. In 1888, 4 per cent United States bonds sold in the open market as high as \$130, and in 1901 brought over \$139—that is, \$139

and some cents for a \$100 bond. That the Liberty bonds are going to rise well above par in value is something that the most conservative will admit is well within the bounds of possibility.

The shrewd and unscrupulous, the birds of prey in finance, realize the worth of Liberty bonds, and are going to use every effort to secure them from the hands of those owners of them who are uninformed or who are ignorant of stock and investment values. The favorite method will probably be offering stock of wildcat companies or other speculative ventures. Speculative is really too conservative a word to apply to some of these stocks, since to say that they have a speculative value is flattering in the extreme; they have no value at all, except in the hands of unscrupulous people, who trade them for money or Liberty bonds to ignorant investors.

Some of the get-rich-quick schemers propose not to trade their gold-brick stock for Liberty bonds but to lend their clients money to buy their stock, taking Liberty bonds as security. This is camouflage—only a thinly disguised method of securing Liberty bonds for worthless or near-worthless stock.

Every holder of a Liberty bond before he disposes of it, and especially before he trades it for stocks or other bonds, should consult a bank. Much money will be thereby saved to the owners of Liberty bonds and the finances of the American people be better conserved.

AN ABSURD PREJUDICE.

From Donald Grey, Ohio.

To the Editor of The Truth Seeker:

The religious newspapers and magazines of Christianity in its 57 varieties have lately given another marked instance of the impracticability of the Christian moral doctrines.

An article in a late issue of the Christian Science Monitor (quoted in the Musician, Boston) is but one example of the insincerity of the Christian's prayer, "forgive us as we forgive others," and their profession of obeying the impossible admonition, "Love your enemies, do good to them which hate you and bless them that curse you," "Put away all malice" and "forgive 400 consecutive times"—"for if ye forgive not man their trespasses neither will your Father forgive yours."

The article naively proposes to abolish the use of music of the great German composers. One cannot help noticing the veiled historic religious venom of these and like propositions springing from the same source.

Considering that the world's loftiest-minded and grandest exponents of music and poetry, whose works for years have without discrimination, been the delight of millions, were mostly Infidels to the Christian faith, does it not show a very petty spirit on the part of these religion-vendors to assume suddenly that the sixty odd millions of non-believers in this country can be persuaded that these great geniuses are or were influenced or controlled in their individual idealization by the few royal junkers who guided and coerced their country into detestable military ambitions for their own purposes?

The anxiety of the religious press to exhibit an intense spirit of loyalty would almost suggest their loyalty was in doubt.

Considering, too, that we, with our Allies, have always eulogized these great artists and placed them on the highest pinnacle of fame, why should we imitate the misguided child who discards his favorite toys because, though the givers were its loving parents, the makers, he is told, were ogres? Why despise the rose because it happened to grow amongst weeds?

Surely music and poetry, gifts of the highest imaginations and inspirations, cannot come under the heading of their favorite phrase "materialism"! Nor can the genius of individuals be weighed in scales with a nation's politics.

And this supplies yet another paradox. While the nations they so hate and despise

are of their own religion of love, the great masters whose works they have loved despised their religion!

CAUSES OF ALL HUMAN DISCORD AND MISERY.

From George Williams, Pennsylvania.

To the Editor of The Truth Seeker:

The New York Times of Nov. 13, 1918, very properly denounces Kaiser William II, who was merely educated in that most rascally religious rule of the right divine to govern in any way which would most safely furnish the greatest amount of power, pelf and absolute control of all people enslaved to ignorant priests and kings. The kaiser could not hold a candle to Leo X, Innocent III, or to any murderous general of the Jesuits; for ignorance, lying, thieving, or for any brand of dehumanizing religions and most tyrannical rottenness, which prevented all human enlightenment, democracy and earthly happiness.

All loyal Americans will prevent any teaching of such rotten perils in the public schools, of which Kaiser William II was a very unscrupulous tool, though he had not 1,600 years of training and experience. Germans should not be fools of such pious rascals, all the time, because they were forced to become members of the kaiser's church, which had a concordat alliance with the pope. America is the free country of a free people.

BLIND TO REASON.

From Charles Dorn, Ohio.

To the Editor of The Truth Seeker:

I am employed at the Scioto Sign Company in this town. The man whose desk is next to mine is a "born and raised" Catholic, as he says. He is troubled with a bursted artery in his head which at times gives him intense pain.

I was entering the room this morning when I noticed him sitting at his desk holding his head in his hands and exclaiming, "O God, O God!" I said to him, "Why do you call on God, since he neither hears nor sees you?"

He replied: "You poor ignoramus. I hate to see anybody so damned ignorant as you are. You don't need to try to pull any of that Infidel stuff off on me, because I don't want to hear it and will not listen to it."

That is the way with the majority of "Christians." They are so afraid that they will miss heaven and go to hell that they are utterly blind to reason.

ONE WORLD AT A TIME.

From C. M. White, New York.

To the Editor of The Truth Seeker:

I have been asked several times by believers in the doctrines of heaven and hell just what my idea of a future state is, and I have always confessed that I did not know anything whatever of a future state, and that any of the most reverend gentlemen that said he did is just that much more of a prevaricator than I am.

I have always believed that if the mind of man did not conceive of a future state he would be much more kind and generous here to his friends and relatives. Now take for instance your dear old mother, who has suffered so much for her children, and perhaps sacrificed many things for them. Do you not think that if you knew you would never see her again you would not want to cause her to have a moment's agony, and would want to make a heaven for her here? One world at a time for me, and I believe there are thousands feel the same.

Ripened Judgment.—"Then we're engaged?"

"Of course."

"And I am the first girl you ever loved?"

"No, dear, but I'm harder to suit now than I used to be."—Kansas City Journal.

Why the World Is at War. A splendid presentation of the causes that led to this great world conflict. For Freethinkers and other loyal Americans. By Marshall J. Gauvin. At the Truth Seeker office, price 15 cents.

BOOKS FOR SALE BY THE TRUTH SEEKER CO.

62 Vesey Street, New York City

Send for catalog for complete description

Table listing various books for sale with prices, including titles like 'A Few Reasons for Doubting the Inspiration of the Bible', 'The Bible God', 'The Bible Myths', 'The Bible Temperance', etc.

Table listing various books for sale with prices, including titles like 'Some or Reason', 'Shakespeare, Portrait', 'Some Mistakes of Moses', 'Some Reasons Why', etc.

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

"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."

### "WHERE NAMES COME FROM."

I was interested in the article "Where Names Come From" in the Children's Corner.

Plato, the Athenian philosopher, and father of idealism, 2,200 years ago, asked the question: "Do you know on what account 'Pur' was so-called?" and from his time to the present scholars have given this question their attention, with the result that today over three hundred words in twenty different languages can be traced to this word.

We read in the Bible myth that Abram came from "Ur" of the Chaldees. These people worshiped fire, the representative of the Sun, which to them was God, or a symbol of God, who was Light. And in after ages the places where the sun was worshiped were named from this fact, as Bethshemesh, "House of the Sun"; Heliopolis, "City of the Sun"; Luxembourg, "City of the Sun"; Greenock, "Sun Hill," the hill where the Sun was worshiped.

So Ur means fire, or light. In the Gaelic language Ur means fresh, new, as though just out of the fire, so we say "bran-new," a form of burnt-new. Ur joined to Jah (Jehoveh) gives Urijah, or Uriaiah, meaning whose light is Jehoveh. El means god, so Uriel means whose light is god. In the original, Ur is spelt Aiur, so Jair is "He will enlighten." From this we get Jairus or Horus (an Egyptian god) meaning Light. From Aiur, Light, and On, Sun, we get Aaron, a great light. Aaron takes the form of Haroun, as Haroun-al-Raschid, meaning Aaron is Just.

Ur gives Urim, Light. Connected with Ur is Ardeo—I burn; whence Ardor, burning with love. From Ur also comes Ner, a lamp, whence Abner, father of Ner. Ur tends to take the form of Or, as Orion, son of fire. From Ur comes the beautiful word Hourii, "flashing eyes." Ur also has a tendency to take to itself the consonants P B F and V, and in the Greek takes the form of Pur, fire; whence Perseus (lightning), Pyrois (daughter of fire). Pyre (the funeral pile), Pyrites (fire stones).

From Ur comes Erinny (fury of the mind). Ire of the soul, Latin Ira, anger, hate. The latter is from heat.

Pur gives Purus (cleaned by fire), whence Pure; Puritan, one who keeps to the pure word—hence Purge, to clean; Purgatory, place where souls are purified.

From Ur, we have urn, receptacle for ashes of the dead; Urtica, a nettle, so-called because it inflames the place it wounds; Pruriency, an itching through the feverish state of the blood.

Our words parch and burn are slight variations of Pur; Sulphur, salt of fire.

Thus from Ur, Aiur we obtain directly, indirectly or by combination all these words, beside hundreds of others not mentioned.

Thus the history of words and names is a very interesting subject. The great majority of names are taken from places. Some from the name of the country, as Scott, Gael, Gale, from Scotland; French and France, from France; English from England; Germaine from Germany; Walsh and Wallis from Wales. Others come from the estate, or place of abode, as Middleton, Winchester, Lancaster, Camp-ton, Clayton. My family name is a place name, corrupted from Clapham, in England.

Other names come from the nature or situation of their residence, as Hill, Forest, Dale, Woods, Brooks. Some come from animals, as Oxley, Horsely, Shipley, Ramsely, Hare; or from birds, as Birdsell, Swanburn; others from the vegetable kingdom, as Oakly, Acton, Ashley, Thornton, Hazelton, or from occupations, as Clark, Carpenter, Painter, Potter, Smith, Butler, Saddler, Miller. Some are from civil or ecclesiastical positions, as King,

Prince, Earl, Knight, Abbott, Priest, Cohen, Palmer. Names are also taken from personal or moral qualities, as White, Black, Brown, Green, Redman, Longfellow, Strong, Lightfoot, Moody, Joyce. The seasons supply us with Summers and Winters.

In the Cincinnati directory I find the names of Love, Joy, Bliss, and Death—the latter probably a corruption of De'ath.

Fitz means son, and Sweyeson has changed to Fitzwayne and Hardingson to Fitzharding. Clarkson originally meant the son of Clark, the clerk. Wrightson is the son of Wright, so Richardson or Dickson means the son of Dick or Richard. It seems strange, however, to hear a lady addressed as Mrs. Richards-son. Mac and Mc, in Scottish and Irish names, mean son, and O', grandson, so that McCarthy means son of Carthy, and O'Brien the grandson of Brien. McGowan is the son of Gow, which is our common name of Smith.

The name of Henshaw is properly Hershaw, which means a young Heron. There is an old proverb, "He don't know a hawk from a handsaw." This is applied to an ignorant person, and in this form has no sense. Read hershaw for handsaw, and the sense returns—meaning he does not know the difference between the hawk and its prey.

During the Puritan period, some of the most outlandish names ever unloaded on a suffering offspring were adopted. "Robert Skirts full of Love Johnson" is one. A man called Barebones named one of his sons "Saved by the Grace of God Barebones," and another "if Christ-had-not-died-thou-wouldst-have-been-damned Barebones." The tendency to abbreviate everything in this world reduced this name to "Damned Barchones."

My teacher, when I was a boy, was named Jonathan Berry. He had a son also named Jonathan. Of course the old gentleman was called the "Elder" Berry. I believe the most appropriate name I ever heard was that of a young lady, of Ohio, Miss Patience Waites. I have read somewhere of a clerk in the custom office named A. Gunn, who was discharged for making a false report. THOMAS CLEPHANE.  
Cincinnati, Ohio.

### Kindness on the Farm.

Boys, did you ever stop to think how unkindness, perhaps thoughtlessly shown, to animals on your father's farm, lessens his profits the year around? It is a proven fact that cows driven home by being harried by dogs, shrink on their milk, and animals ill-treated by their attendants grow poor. I once knew a farmer who, before hiring a man, used to ask if he smoked, swore or drank. He was most particular about the "cussing," because a man who cussed around kept the animals nerved up all the time—it was not good for them to be nervous and afraid. I have known cases where fine colts worth hundreds of dollars had their dispositions ruined by bad-tempered helpers, so that no one cared to handle them, and finally they had to be sold at a big loss to bullies who controlled them by sheer brutality. Another instance was a fine work horse worth \$350 that bit at every one who came near him, and chewed his manger up for simple ugliness. Near where I used to live was a herd of colts. I caught some boys riding horseback on them, who thought it was great fun. Yet, a horse's back is not strong enough to be used for saddle riding until the animal is three years old, and these colts were under one year of age. Such an act might have broken their backs.

A few years ago we rented a house on a farm and took winter care of the farmer's cattle. Among them was a two-year-old bull who was petted by us, frequently being fed out of our hands. When he was sold he resisted going away, and was giving the farmer a high old time of it, twisting and yanking him all around, when a little girl, who had petted him, ran up saying, "That won't get him anywhere."

Then, turning to the animal, she said, "So, Bossie, come on, little Jerry, do what I tell you, sir." Then, patting him lovingly, she held out her hand with, "Come along now, and be good." Jerry followed her like a dog and gave no further trouble. Some time after I met his new owner, driving him to a fresh pasture. The bull had got balky and would not move, even for clubs, they said. "No wonder," I replied, "try kindness, that is what we brought him up to," and I called out to the poor animal, "Come, Jerry, old man, behave yourself and be good." At the sound of my voice, he trotted up to me, put his nose in my hand, and followed me past the object that had excited his fear. Animals remember kind acts as well as cruel ones.—Our Dumb Animals.

### THE UNAFRAID.

Acknowledge your transgressions and put all your sin before,  
Fall on your knees and worship God, and all the saints adore;  
Confess your sins are manifold, your wickedness is great.  
If you would be the preachers' dupe, admit your shameful state.

'Tis to the inflated ego that the minister appeals,  
He thunders at the victim till his understanding reels,  
For no one knows about his soul until he's gravely told.  
Just whether he is toed and heeled or only halfway souled.

Their Bible tells us many things quite out of date today,  
Of love and lust and miracles, of angels bright and gay,  
Of fire and brimstone from above, of carnage and of strife,  
Of drunkenness and battlefields, and wasted human life.

Their marriage laws were made for man, to set the masters free.  
A jealous lord am I, but thou—none other gods but me;  
The lord might wander to and fro beneath the starry dome,  
Or trust his lands and purse to friends, but eunuchs ruled his home.

Their heaven is the haven of the lost and desolate,  
The mystic isle of safety that importance would create,  
The supernatural preserve where super-egoes rest,  
If they can overcome the law and combat every test.

But if you prove impossible, in all the vast of space  
That any god can hold a court or hell can have a place,  
And if you laugh and ridicule and to the truth hold fast,  
Then you will lift the incubi and burdens of the past.

For laughter is the simple cure—we seldom get enough;  
'Tis nature's good old remedy, it beats the doctor's stuff;  
It is the antidote of care—sign of the unafraid,  
Whose happiness is never lost or in the graveyard laid.

The unafraid will some day live and die just as they ought;  
With common sense their only lord and love no longer bought;  
When superstition is forgot and fables never read,  
And war and slavery shall cease when ignorance is dead.

DAVE PERKINS.

### A Maid Much Before the Public.

How many of you have ever heard of Sarah Longacre? Most likely, not one in a hundred of you, yet every one of you have seen her likeness and held it in your hand!

If any of you were asked what design appears on at least one side of the old copper penny, you would answer instantly, "An American Indian." But that isn't true.

In the year 1835, the United States government offered one thousand dollars for the most suitable and acceptable design which could be used on the one-cent copper coin about to be issued.

We do not know, of course, just what prompted some dignified Indian chiefs from the far and little-known Northwest, to journey at that particular time, to Philadelphia to behold its wonders for the first, and probably the last time. While they were there, these kings of the Red Men stalked gravely into the United States mint to satisfy their curiosity in regard to the all-powerful moneys of the white man.

James Barton Longacre was the chief engraver of the mint and he became interested in the unusual visitors and invited them to his home.

Sarah Longacre was eleven years old and greatly enjoyed her father's strangely clad callers. During their stay she asked to see more closely the headgear of the chiefs, and to please her, one of them placed his feathered helmet and war bonnet on the head of the eager little girl. An artist chanced to be present, who quickly made a sketch of her. The picture so delighted her father that he decided to enter it in the contest for the prize offered by the government. Imagine his pleasure and the little girl's glee when it was selected to be placed upon the coin!

### Facing a Problem.

Some time ago a young man called on the father of a beautiful girl, and told him in a halting voice that the greatest desire of his life was to become his son-in-law.

"Ahem!" responded the fond father, turning a scowling expression on the matrimonial candidate. "So you want to marry my daughter, do you?"

"Yes, sir," faltered the young man, "that is, if you have no objections."

"Just wait a minute," returned the practical parent. "How are your finances? Are you in a position to support a family?"

"I don't know, sir," answered the youth, thoughtfully. "How many are there of you?"—Philadelphia Telegraph.

### Dangerous Experiments.

A man rocked a boat to see if it would tip. It did.

A laborer stepped on a nail to see if it would go through his shoe. It did.

A man looked into the gun to see if it was loaded. It was.

A press hand kept his foot on the treadle to see if it would repeat. It did.

A woman looked into a patent medicine booklet to see if she was sick. She was.

Last June a helper smelled escaping gas and lit a piece of oily waste to find the leak. He found it.

A drill press hand wore a pair of gloves to see if he would get caught. He was.—Dupont Magazine.

### Properly Rebuked.

"I met our new minister on my way to Sunday school, mamma," said Willie, "and he asked me if I ever played marbles on Sunday."

What did you answer?" asked mother.

"I simply said: 'Get thee behind me, Satan!' and walked off and left him," was the triumphant response.

### Lending a Hand.

"Don't you want to lend a hand to our soldier boys on the other side?" asked the orator at the woman's meeting.

"Lend a hand?" piped out one of the sweet young things. "Why, I gave my hand to one before he went over!"—Yonkers Statesman.

### Must Have Them.

Mother—What do you want another doll for? You have dozens.

Little Elsie—I know it, but I am firmly opposed to race suicide.

## SCIENCE AND ECONOMICS.

### To Patriotic Freethought Women.

It has been the privilege of this generation to see millions of men abandon their established places in society and train themselves for the military life with its extraordinary hazards and revolutionary change in habits for the civilian. These men have surrendered their liberty of action, their family life and the industrial or professional standing that they had at their command, to stake their lives on the outcome of a national conflict that affected them only incidentally among the mass of their fellow citizens. They have given up their present and mortgaged their future in the public interest; they have subordinated the part to the whole and the present to the future.

Five years ago the opinion was common, especially in radical circles, that there never would be another great war, and no doubt a few of the idealists will continue to hold the same view regardless of what happens in the world of affairs. Immediately after the Chicago fire there were probably those who believed that another conflagration of that magnitude would never be allowed to occur again. We may disregard these people however; they are necessarily inconsiderable in numbers and we may say for the rest of us that the most impressive lesson of the war is the fact that in organized society there can be no substitute for MEN. In the routine time of peace we rely upon them without realizing what a shortage in their numbers would mean—unless we are employers of labor—but in the hour of national stress and strain, when the vessel labors in a tremendous sea, be it a sudden and unexpected squall or a long-drawn-out tempest, then all the virtues of the present and the hopes of the future are staked on the strong right arm of the able-bodied citizen who springs from every walk of life to man the ship and outride the storm. Neither light nor learning can substitute physical man-power either in war or in peace, but we are brought to realize the fact more clearly in the deeply urgent crises of military need. If we had sent one hundred or a thousand Edisons to Europe instead of millions of men the kaiser would be ruling there today and threatening America tomorrow. Intellectual development is futile without a birth rate to support it. We see this illustrated in the rise of Christianity where superior philosophical sects already had a foothold in society. We see it today in the persistence of superstition in what we fondly regard as the broad daylight of scientific reason. We have focused our attention upon intellectuality and disregarded the birth rate! The politicians know better than to do that. They detect unerringly society's center of specific gravity where the real authority lies. Do they come to Freethinkers asking favors, or do we have to go to them when we want anything?

All the men who have been marshaled in the war were born of woman, and the millions who will never return must be replaced in the same way. Neither science nor superstition has discovered any other way. This work must be done by woman or it will remain undone. She alone can bear children. In all other fields of human effort she may be substituted for, but not in this. Every ounce of effort that she expends in other directions is a net loss to society if the birthrate is inadequate to racial or national needs. Nature abhors a vacuum, and if the higher type does not reproduce itself the lower hastens to fill its place. Before considering any other career than childbearing every American woman should first ask herself: What is the American birthrate? Every Freethinking woman: What is the Freethought birthrate? Is it adequate to maintain or improve our present status and guarantee the future against degeneration and reversion to type?

The present moment is unparalleled in the history of the world. Never before did the human race operate on such a large scale so that each step taken, be it

for better or for worse, is a gigantic one. Never before was culture so high, of so practical a nature, so widely diffused and acquired at such small cost of time and money. Material science has prepared the place for countless millions of human beings over and above the present population in nearly every country of importance. In each one of them science has made manifest even to the vulgar eye resources superior to those of the entire known world in former epochs. The necessary cost of producing a civilized man is less than the cost of a savage, and the former is equipped to get infinitely more out of life than the latter ever can hope to.

But we have to do merely with possibilities of greater world growth. The war has suddenly removed from life's field of action millions of men who have been functioning in the social body. Their places ready-made await their successors. The vacuum must and will be filled. Capital resources, cultural knowledge, material equipment, all the industrial and intellectual resources necessary stand idle actually or potentially awaiting the beck and call of the newcomers. Who is to supply these men of tomorrow who will exploit the treasures that the past has bequeathed to us ripe for use? Shall they be transmitted to the future with a rich increase of many fold as our fathers did for us, or shall the world stand still or go backwards? These are the questions that the mothers of the race must decide. Man from his very nature is and must be ever ready to respond to the call of sex. To have children he has only to accept a standard of living for himself lower than he would otherwise enjoy; but woman besides this must undergo the pains and perils of childbirth and surrender other interests and ambitions to a much greater extent than he does. Whenever and wherever she is ready to pay the higher price she finds him disposed to pay the lesser one just as, reciprocally, woman does not hesitate in the minor part of military affairs when man is ripe for the major one. The true test of man's public spirit comes with the call to arms, and woman's is expressed in the birth rate.

Today's opportunity belongs especially to the United States. With the prestige of having won the greatest war in the world's history, its sudden birth into a world power superior to all others makes secure their "place in the sun" for its sons and daughters of the next generation. Automatically they will find themselves in the front rank of advancing civilization. Before them will lie the waste places of the earth and the backward nations of the world crying out for the magic wand of their services. The waving field of grain is ripe for the reaper, and an entire world acclaims the future standard bearers of American ideals, American methods, American results.

But it is for American Freethinkers that the highest duty and privilege is reserved. Recently some one figured that if the native Americans had continued to have as high a birth rate since 1840 as they had before that date the population of the country would be as large as it is now but that it would be almost entirely of the old stock. We all know how permeated with Freethought the old families are so far as they exist today, except perhaps in the Southern states.

What if they constituted a majority or even a large minority of the population? We should have as many Freethought lecturers in the army today as many of the leading sects have chaplains, and our papers would stand as well in the postoffice as theirs do. What would such a situation mean for progress and for the race as a whole in this critical moment when America steps to the front to lead all mankind? That which is not today may be, will be, tomorrow if every Freethought woman makes it her first business in life to see to it that the Freethought birth rate is immediately made adequate to the situa-

tion; that the reform begins at home by herself becoming the mother of at least three and preferably six children. Why continue longer the infatuation of the past forty years and live along at a poor dying rate, begging the politicians for the privilege of self-expression instead of being ourselves the ones to grant it to others? The Mormons were a pitiful handful of people, yet they founded a small empire in a generation. I am not here advocating their marriage system nor any other, but am demanding practical results. Marriage is not an end but is only a means.

No nation nor sect nor school of thought can live unless its men are willing to fight and die for it and its women disposed to bear it children. It is a greater sacrifice on the woman's part to become a mother than to be a nurse or a lawyer or it would be if she did not inherit maternal instincts that demand satisfaction, but she gives up no more than the soldier does. Neither of them will accept their part in life unless they are either very ignorant or are sustained by high and intelligent ideals. The childless woman of middle age is seldom happy; the mother of one or two children only when she is satisfied with her record is a victim of defective education that prevents her realizing society's needs and her relation thereto.

Freethought women are patriotic; but just how patriotic are they? To the country and to the future, to Freethought ideals and the human race of tomorrow? That is a question that cannot be quieted by social, political or industrial activities. The draftee cannot be allowed to hire a substitute to fill either his or her place.

J. HERBERT FOSTER.

### SHOULD A REPUBLIC BE TOLERANT?

In answering this question, let us refer to the 30th edition of "Fifty Years in the Church of Rome," by Chiniquy, and ask the reader to turn to the 31st chapter, 305th page. In the middle of that page Chiniquy says this:

"Though I am in favor of liberty of conscience in its highest sense, I think that the Atheist should be punished like the murderer and thief, for his doctrines tend to make a murderer and a thief of every man. No law, no society is possible if there is no God to sanction and protect them."

This ex-Catholic priest was a brave, earnest worker in the cause of temperance and in revolt against the hypocrisy of the Roman church, and a man that was above the average human in tenderness of heart and human sympathy. Yet here, under the Stars of the United States of America, with freedom of speech and protection against the wiles of the Holy Roman church, defended by the great Lincoln, he was so little alive to the true principles of freedom that he could pen and have published in a work for universal distribution throughout the length and breadth of a free land such a sentiment as the above. All who read his life must admire the fight he made, yet that one sentiment condemns the man as utterly unfit to sit in the councils of a free and enlightened people.

And this can be claimed, without fear of refutation—that one who takes the Christian Bible as the "pure word of God," so often asserted by Chiniquy, is unfit to even consider the question of true liberty as applied to human life and human necessities.

It can be stated positively that it is the God-sanctioned laws of society that man has had to fear as the most oppressive, intolerant, despotic, unsympathetic, brutal and repressive of all that have been used to exploit mankind.

Freedom in its highest sense is the right of man to use his reason in the consideration of all the experiences of his environment without regard to preconceived law or social customs. All the facts and evidences of the material world are his to marshal and consider without restriction or restraint, and anything but such freedom is Liberty only in name. So many

are willing to condone offenses because of some past record and apologize for evil because evil was not the intent! In public matters, where the weal or woe of millions is concerned, this is a fault that should not be countenanced. In such a working body as the Universal Christian church no one has the wisdom to foresee the intent or the climax of certain weak and shuffling policies of the government that should rule over and restrain it.

Government should not tolerate crime or evil of any description. Neither should it tolerate tendencies that, if history is educative, can only lead to ruin of our dearest liberties.

S. A. BASSETT.

### A GOOD FREETHINKER.

What the Bible is to the most devout Christian, THE TRUTH SEEKER was to William L. Fouts of Ophir, Montana, who passed away on the twenty-fifth of September at the age of 88.

For years he had suffered from defective sight and only because THE TRUTH SEEKER is printed with very clear type on extra quality white paper was it possible for him to read it. No doubt this quality of paper makes harder the task of surviving on part of THE TRUTH SEEKER, but if our reward is the gratitude of others for the pleasure we have given them, THE TRUTH SEEKER will receive all that it is possible for one man to bestow from Billy Fouts, who fairly worshipped it and its editors.

No one was a more valiant private in the army of Freethought than he. His long life was spent in the effort of freeing the human mind from religious superstition in his humble way. And in the manner of his passing he made as large a contribution to the cause as it is possible for a man to give.

He was the best-known and most pronounced Infidel in that community, and the hundreds of Christians who had claimed he would weaken are effectually silenced. Thus in dying he broke the Hindenburg line of Christian defense and gave those who will carry on the fight for intellectual freedom the best ammunition for the battle that could be had.

The fundamental principle of the Christian religion is the "Golden Rule." We know this only because we are told it. It is certain that we would never surmise such to be the case from observing the actions of professed Christians. Mr. Fouts belonged to the Early Day Placer Miners who made an every-day practice of that rule. It was part of their life, their nature. Their cabin door was never locked. To them it was as natural for a man to enter and satisfy his hunger as it is today to take a drink at a public fountain. To refuse even a stranger half of their bed for a night was never thought of. Money to them was to spend, not only for self but for the happiness of others. They said with George Eliot, "What do we live for except to make life less difficult for each other?" and then instead of praying for the other fellow to do it, they acted. For the needy not to receive help, the sick attention, was to them unthinkable. The Brotherhood of Man with them was not a beautiful dream, but an actual practice. It's superfluous to say that they were practically all Freethinkers, and Mr. Fouts was one of the biggest-hearted of them all.

He was given a Freethought funeral. The services consisted of two selections from THE TRUTH SEEKER Collection of Forms and Ceremonies. One, the oration of D. M. Bennett at the funeral of Max Stein, summed up the character of William L. Fouts as well as if it had been especially prepared for him, which is saying the most that can be said for any man.

JOHN H. BRATTON.

### CONSTIPATION

#### Cured Without Drugs

Our new book fully explains more than a dozen ways to cure constipation without the use of drugs. Don't think you've read "something like it" or "just as good." Every new reader says "It beats all." Send for a copy today. It's free.

Liberty Company, Sta. D, Box 4116,

Cleveland, Ohio

## NEWS OF THE WEEK.

Emperor Charles has specifically relinquished the throne of Hungary.

President Wilson will attend the opening sessions of the peace conference.

British casualties during the war, including all the theatres of activities, totalled 3,049,991.

The Municipal Council of Paris will request Parliament to adopt a law granting suffrage to women.

The Danish colors are now flying throughout the Province of Schleswig after fifty-two years.

Saxe-Meiningen has been proclaimed a republic, and all estates owned by princes are made public property.

President Charles R. Van Hise of the University of Wisconsin died Nov. 19. He was sixty-one years old.

Up to October 31, 5,580,000 German soldiers had either been killed or wounded, and 490,000 taken prisoners.

Dr. Thomas G. Masaryk, President-elect of Czecho-Slovakia, sailed Nov. 20 to take up the duties of his new office.

During the war the British Admiralty transport service conveyed by sea 22,000,000 soldiers, with the loss at sea of only 4,391.

Twenty German submarines were surrendered to Rear Admiral Reginald W. Tyrwhitt thirty miles off Harwich Nov. 20.

Former Emperor Charles has been obliged to dismiss half his personal entourage, on account of a lack of food supplies.

Duke Charles Edward of Saxe-Coburg and Gotha, and Grand Duke Friedrich Franz IV of Mecklenburg-Scherwin have abdicated.

The banks of Germany and Austria have been secretly exporting large sums in securities to Switzerland since the signing of the armistice.

Captain Joseph B. Greenhut, former head of the Greenhut-Siegel-Cooper Company, died Nov. 17. He was seventy-five years of age.

William Gibbs McAdoo, Secretary of the Treasury, and Director General of Railroads, has resigned his offices to return to private business.

The former German Empress, in order to live more simply, has left the Potsdam palace and gone to the villa of her son Eitel Friederich.

Mayor Hylan Nov. 18 sent a cablegram to Marshal Ferdinand Foch, commander in chief of the Allied armies, inviting him to visit New York.

Joseph F. Smith, president of the Church of Jesus Christ of Latter Day Saints (Mormon), died at his home Nov. 19. He was eighty years old.

Federal cable control was Nov. 19 declared necessary by Postmaster General Burleson to insure "uninterrupted, continuous communication" with Europe.

Cornell University will benefit to the extent of \$500,000 under the will of Dr. Andrew D. White, who died recently. Dr. White's estate is valued at \$900,000.

The Treasury Nov. 23 extended another credit to Belgium of \$5,600,000, making total loans to Belgium \$198,120,000 and a total for all Allies of \$8,184,576,666.

David R. Francis, the American Ambassador to Russia, has arrived at Strathpeffer, Scotland. He stood the trip from Archangel well. He was met by his son.

General Pétain, the commander in chief of the French armies, Nov. 19 was named a marshal of France at a meeting of the Cabinet, presided over by President Poincaré.

A Russian army of 100,000 men, commanded by General Alexieff, former commander in chief of all Russian armies, is advancing on Moscow from the south of Russia.

A huge airplane, carrying thirty-five passengers, flew over Paris Nov. 18. The machine started from Combes la Ville, forty miles from the capital, and returned without a hitch.

The cost of war for all belligerents to May 1 was estimated at \$175,000,000,000 by the Federal Reserve Bulletin, and will amount to nearly \$200,000,000,000 before the end of this year.

Germany's national debt, represented mainly by war bonds held within the empire, is now nearly \$35,000,000,000, or almost three-fifths of the estimated national wealth of eighty billions.

The emergency agricultural appropriation bill, whose rider provides for national prohibition from next July 1 until the American army is demobilized, was signed by President Wilson Nov. 21.

Consolidation of the services of the Western Union and Postal Telegraph companies, under government control, was announced Nov. 20 by Postmaster General Burleson, effective Dec. 1.

A total of 82,306 deaths were attributed to influenza and pneumonia in the period from September 8 to November 9. This is nearly three times as many as the deaths of our soldiers in the war.

In a proclamation issued Nov. 22 in Karlsruhe Grand Duke Friedrich of Baden relieved officials and soldiers from their oath of fidelity and renounced the throne for himself and his descendants.

American troops entered Briey, the heart of the Lorraine iron fields Nov. 16. There were arches across the main street and the town was bedecked with flags. Fifteen hundred civilians greeted the troops.

John W. Davis was formally nominated Nov. 18 by President Wilson to be American Ambassador to Great Britain, and Alexander O. King, of Atlanta, was nominated to succeed Mr. Davis as solicitor general.

The Supreme Court refused Nov. 18 to review the case of Thomas J. Mooney, labor leader, under sentence to die December 13 for murder in connection with a bomb explosion two years ago in San Francisco.

German newspapers report that the "United Workers' and Soldiers' Councils" have proclaimed Oldenburg, Oestfriesland, Bremen, Hamburg and Schleswig-Holstein a republic. The capital will be at Hamburg.

The Belgian government, according to an official announcement, will erect a monument at Havre to commemorate its stay in that city during its enforced exile and as an acknowledgment of gratitude for France's hospitality.

President Wilson, his actions and his peace theories were bitterly flayed in speech after speech in the Senate Nov. 21—the last meeting of the present session. No Democrat raised his voice in defence during the long onslaught.

Base Hospital No. 3, the largest of its kind in the world, has been opened in the big building at Sixth avenue and 18th street, New York, in which the Greenhut department store was once housed. It will accommodate 4,000 wounded soldiers.

Total casualties in the American Expeditionary Forces up to the signing of the armistice are as follows: Killed and died of wounds, 36,154; died of disease, 14,811; died of other causes, 2,204; wounded, 179,625; prisoners, 2,163; missing, 1,160.

Total subscriptions to the Fourth Liberty Loan were \$6,989,047,000. This makes the Fourth Liberty Loan by far the greatest war loan ever floated by this or any other government. Including the four Liberty loans and war savings, the nation has raised \$17,852,000,000 in popular loans.

## Lectures and Meetings

**The Sunrise Club**—The Third Dinner of the season takes place Monday evening, December 2, 1918, at The Cafe Boulevard, 41st street and Broadway (entrance on 41st street), Manhattan. Time, 6:45 o'clock. Subject: "The Huns in Alsace-Lorraine." Speaker of the evening, Mr. Jonas Lippmann. Dinner, \$1.25, in-

cluding tips. If you will attend, notify Edwin C. Walker, 211 W. 138th street. Telephone, Audubon 4295.

**The Secular Society of New York** meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

**The Pittsburgh Rationalist Society** meets every Sunday evening at 8 o'clock in North Side Carnegie Music Hall, Marshall J. Gauvin, lecturer.

**The Church of This World** meets every first and third Sunday of the month in Grand Theatre, Kansas City, Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

**The Columbus (Ohio) Rationalists** meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

**The Chicago Freethought Educational Society** meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

**The Boston Rationalist Society** meets at Dwight Hall, 514 Tremont street, every Sunday afternoon at 3 o'clock. M. T. Rush, President. Libby C. MacDonald, Secy.-Treas. Speakers, Horace Taylor and E. M. White.

## The Pope's Favorite

By JOSEPH McCABE

A historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.  
62 Vesey St., New York, N. Y.

## THE CHRISTIAN HELL

From the First to the Twentieth Century

By

HYPATIA BRADLAUGH BONNER

There is no book in the English language which describes the theory and experience of the doctrine of the Christian Hell with such fulness of details as this work by Mrs. Bonner. No one who wishes to know what this doctrine means when carried to its natural conclusions, as in the teaching of the Roman Catholic church, should fail to secure a copy of this startling work. Mrs. Bonner's sources are entirely authentic, and the reader is held spellbound by her graphic descriptions, which grow in intensity as she reaches the climax of her subject. There are some twenty-eight illustrations in the book, taken from pictures actually circulated by the churches, which serve to bring to view all the horrifying phases of this most inhuman of conceptions. This work alone is sufficient to condemn Christianity as a thoroughly unnatural institution.

PRICE, PAPER, 30 CENTS  
CLOTH - 50 CENTSThe Truth Seeker  
62 Vesey Street - New York

## IN BEST OF HUMOR.

**Time to Cut It.**—"Don't you think her voice ought to be cultivated?"

"No, I think it should be harvested."—Boston Transcript.

**Granted.**—"I want you to know," belated the angry man, "that I'm not as stupid as you think I am!" "Sure not," replied his friend, "You couldn't be.—Judge.

**Can This Be True?**—A cynical bachelor says that when a girl asks time to consider she wants to consider her chances of getting another fellow.—Boston Transcript.

**Not the Same.**—Bacon—Did you say he awoke one day to find himself famous? Egbert—No, I did not. I said he dreamed he was famous and then woke up.—Yonkers Statesman.

**Military Exercise.**—"My daughter is taking fencing lessons and you should see how she can feint."

"That's nothing. You ought to see how mine can throw a fit."—Baltimore American.

**A Proper Start.**—"So your husband refused to buy you an automobile?"

"Not exactly refused; he said I ought first to become familiar with machinery in general, so he bought me a sewing-machine."—Boston Transcript.

**Isn't It Awful?**—"What is the matter now?" asked her mother.

"Matter enough, I should say. Now that we poor girls are making enough money in the munition-factories to buy a lot of clothes we have to wear overalls."—Indianapolis Star.

**No Mail Service, Anyhow.**—Willie Hohenzollern (after Berlin fell)—But, mein friendt, I want to write a letter to papa.

Yankee Guard—Nothin' doin', Heinic. We don't have asbestos stationery around here.—Indianapolis Star.

**History's Verdict.**—The Kaiser—You told me they had no ships, but they are here. You told me they could not charter any ships, but they are here. What ship brought them?

Adjutant-General—The Lusitania, your Majesty.—Kansas City Star.

**One on the Rabbit.**—"You seem to have lost your faith in a rabbit's foot."

"Well," replied Mr. Erastus Pinkley, "I done thought it over. An' de more I thought, de more I couldn't nigger dat de rabbit wot furnished de foot had been lucky for his ownse'f."—Washington Star.

**Hurry Call for Doctors.**—Bacon—"I saw by the paper that at one station in France Salvation Army girls make and serve 2,000 doughnuts a day to our soldiers.

Egbert—Well, I saw they were calling for more doctors and nurses Over There.—Yonkers Statesman.

**Wilhelm No Piker.**—Attila the Hun was a piker—a poor, doddering, inefficient, tender-hearted old fuss-budget. We have learned that during the last four years. No pep. No science. No poison-gas.

How did Weyler earn that terrific reputation that he had in 1898? He was a quiet, law-abiding, carpet-slipped old Spanish gentleman, and as harmless as a bowl of bread and milk. What did he know of brutality?

Villa, dead or alive, used to pose as some pumpkins in the realm of polite butchery. Where did he get that stuff? He was only a movie crook.

Nero got away with a lot of notoriety in his time as a first-class, all-around black-leg, but he was only an amateur.

For further particulars address W. Hohenzollern, 1313 Main Street, Potsdam. —Richmond Times-Dispatch.



# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 49.

PUBLISHED  
WEEKLY

New York, December 7, 1918.

63 VESNY  
STREET

\$3.50 Per Year

## *In This Number*

Some Privileged Characters.

Illustration.

Germanism and Christianity.

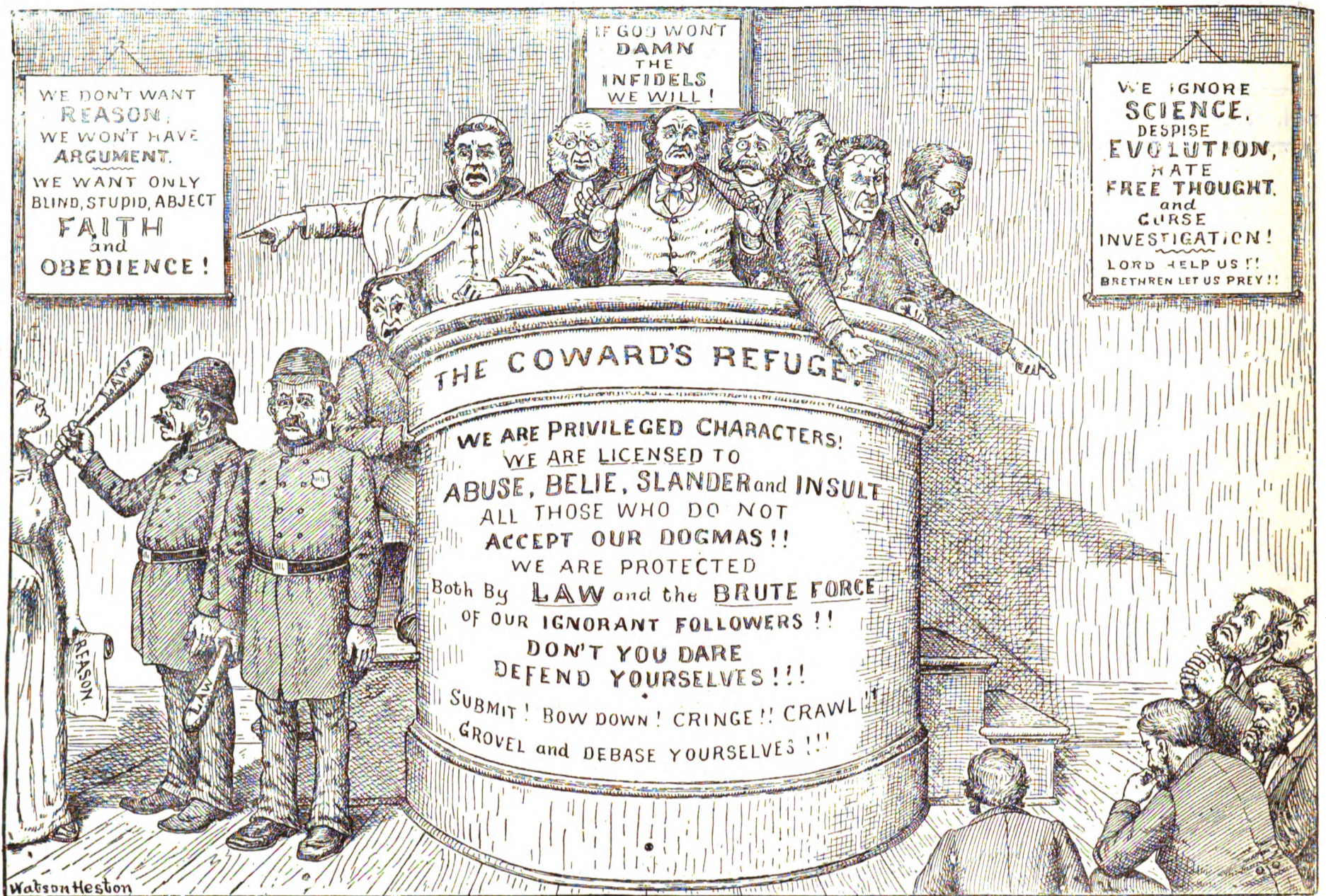
By Richard Ellsworth.

The Catholic and the Entente.

The Faith of a Common Soldier.

The Kings and the Ghosts.

Charging for Soldiers' Comforts.



#### THE THEOLOGIAN'S CONCEPTION OF CLERICAL PRIVILEGES.

The clergy, intoxicated by the possession of power, reached to such a pitch of arrogance, that they did not scruple to declare, that whoever respected Christ, was bound, on that very account, to respect them. They denounced the judgments of God upon all who refused to hear the opinions they propounded in their pulpits. Nor did this apply merely to persons who usually formed their audience. Such was their conceit, and so greedy were they after applause, that they would not allow even a stranger to remain in their parish, unless he, too, came to listen to what they chose to say.—*Buckle*.

Jesus Christ called the priests of his time liars, ravening wolves, blind leaders, whited sepulchers, children of the devil, and other names more forcible, and probably true, than polite. All of the clergy of the present day are not as bad as those of Christ's time, but the orthodox portion of them have undoubtedly been guilty of all the conduct charged to them in this cartoon. They have poohpooled the discoveries of science, denied its conclusions, and anathematized its investigators. Astronomy, chemistry, medicine, geology, political economy, evolution, and even geography, have all been opposed by the clergy, their students denounced as Infidels—which most of them were—and damned to fire in this world whether God followed the example in the next or not. Reason the Romish church has never wanted, and all argument against her doctrines has been promptly suppressed wherever she has had the power. It is not a month since the archbishop of the largest Catholic diocese

in this country, in following the pope's lead in fulminating against the builders of the Bruno statue, devoted a lengthy part of his address to showing that reason is an insecure dependence and a bad thing to cultivate. And it is not over two months ago that another Romish archbishop forced a Catholic editor to retract opinions which were opposed to his own. The Protestant clergy pretend to favor reason, but their practice of this theory ends when a man has been made a Protestant. They have no use for reason after that. In this country the pulpit is certainly the refuge of the intellectually timid. In it a minister will say about a man what he would not dare to utter on the street. Who does not know of innumerable cases where a clergyman, taking advantage of the superstitious regard for his office which makes him a privileged character, has preached at individual neighbors, or at a class, abusing them personally, belying their sentiments, slandering their characters, and insulting the better sense of the whole community by an unreasonable diatribe? They have protected themselves by law, for if a man should throw their lies and insinuations back in their faces, he is, forsooth, arrested under special laws protecting "religious worship." The policeman's club is at the service of the clergy to protect them from possible unpleasant consequences of their arrogant assumption of superiority, and no man dares to defend his character before the same congregation which hears the minister's attack upon it. In the colonial days of our country the minister was also the magistrate, the big man of the community, and he never hesitated to use his temporal power to enforce his spiritual pretensions.—*The Truth Seeker, Oct. 12, 1889.*

# THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - DECEMBER 7, 1918.

## Subscription Rates.

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered as second-class matter June 26, 1879, Postoffice at New York, N. Y., under the Act of March 3, 1879.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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 typical Prussian mind respects nothing but force. Let us not be deceived. The Prussians have not been changed. The people are of the same mind as the kaiser. They would not know how to establish a republic if they had a chance. People of the servile, phlegmatic Prussian type do not alter their century-old customs overnight. Trickery, intrigue and fraud are still having full swing in the land of the Hun. There is yet time for the paragons of evil to work out their scheme of devilry in the country of the temporarily-retired kaiser. There is yet time for the peace-pleaders to gain some of their lost prestige, even if it be at the cost of fabricating a new series of lies, and devising a new and untried philosophy of inhumanity.

"God" is wonderfully popular just at this time. He is credited with having brought peace to the world through no instrumentality of his own. That seems like a cheap affair. We know that the allied troops won the victory over the most unscrupulous enemy ever arrayed against an honest foe, but as for this person called "God," we know not whence he is. But suppose the Allies had lost, as might have been the case if the American forces had not come up in time to save the day, what would the believer then have had to say about the God who had failed to give the victory to the armies of justice and right? But the whole subject matters little, for whichever way the war had gone, it would still have been wrought by the inscrutable will of our "Heavenly Father," who doeth all things well, even when they turn out all wrong. There is no need to worry, then; for, whether bad or good, it all comes from God alike, and equally reveals his mercy and loving kindness!

Three of the oldest bodies of the Lutheran church in America have consolidated. The new organization, to be known as the United Lutheran Church of America, is made up of the General Synod, organized in 1820; the General Council, organized in 1867, and the United Synod South, organized in 1864. These Christians were a very long time uniting in "the tie that binds," it having taken nearly one hundred years to bring them to the realization of their fellowship in Christ. This union represents, however, an exterior combine only; there is nothing said about a unity of doctrine and ceremonial practice. As churches are notably slow in revising their dogmas, which each has received with

all from a single divine source, it might be troublesome to calculate the vast number of years it would require to bring them into a substantial dogmatic unity. But let us be hopeful, for "a thousand years is with the Lord as one day, and one day as a thousand years." It is only churches that would welcome a mere outward agreement devoid of intrinsic unity. Perhaps there was a money side to the bargain! There are heaps of religion in money!

The popular religious sensation of New York just at this time is the person known as Prof. C. T. Everson, who lectures every Sunday night on some Biblical theme. An advertisement of his Sunday's lecture as published in the daily papers read as follows: "Is Hell a Real Place? Can it be located? How many persons are there at present? A lecture that has helped thousands; it will greatly interest you. It makes the subject of Hell surprisingly clear." No man can honestly say of the phenomena of the natural universe, even where they have been most diligently studied, that they are surprisingly clear; yet here appears a man with no reputation whatever as a scientist, who publicly announces concerning a subject of which he knows nothing, and can know nothing, that he is able to make the question of hell "surprisingly clear." With such a manifest fakir in sight, what justice is there in the Christian criticism of Rationalism? If Christians do not like the attitude of the Freethinker towards their cause, why do they not denounce such men as Everson, Sunday and the rest, instead of crowding into the halls where these men perform their Sabbath day word-jugglery? To spurn such unethical characters is not only to be a Rationalist, it is to be a person of ordinary human decency. Christianity cannot more effectively hasten the reformation of society than by first diligently reforming itself.

## The Roman Catholic and the Entente.

Under the above title appears an article in The June National Review, a high-class English monthly, from which the following extracts are taken:

"Wherever one turns in this empire of ours one finds the Roman Catholic church aiding and abetting the king's enemies." In these words a Catholic correspondent of The Times states a problem which has long exercised thinking Englishmen; and the recent action of the Irish bishops in throwing down the gantlet to the British government, and officially supporting resistance to conscription, has focussed public attention upon it. Too much, perhaps, has been said about the attitude of the pope and the Vatican towards the Entente, too little about the open enmity and the subterranean plotting of the church as a whole against the Allies.

"The Vatican has never been really neutral in the great conflict, but has furtively, though actively expoused the cause of the Central Powers. It has made itself the instrument of German policy, and been the center and inspiration of much enemy intrigue, with disastrous results to our holy cause. It is not denied that an abominable plot, resulting in the blowing up of two Italian battleships and other injury to the Allies, was hatched by an inmate of its walls in close relation with the supreme pontiff. It has connived at, even if it did not originate, scurrilous attacks in clerical newspapers against the Entente in general and England in particular. The pope is charged with sins of commission and omission. Head of the most powerful religious organization in the world, he has steadily refused to utter any public or effective protest against specific crimes, methods of barbarism, and violations of international law, of which the Central Powers have been proved guilty. By his silence he has betrayed the sacred trust reposed in him under his claim to be the divinely appointed and supreme interpreter and defender of eternal law. The Peace he suggested in his famous Note was a German and anti-Ally peace, and the Note itself bears internal evidence of German inspiration. Catholic clerics and lay-

men in neutral and Allied countries have worked against the Entente by every means in their power. In Ireland and Quebec, the only two large Romanist territories of the empire, the mass of the Catholic population are either actively disloyal, or at best half-hearted in our cause. Australian ecclesiastics follow suit by preaching sedition. To sum up, in every country where the power and the influence of the papacy prevail we find the mighty forces of dogmatic religion actively arrayed in opposition to the Allies.

"Whatever Benedict XV and his advisers may be thinking or doing behind their screen of silence and alleged neutrality, the hostility of the church in general towards the Entente cannot be controverted. To what extent the Vatican, individual members of the Curia, or their associates, have been pulling the strings, we do not yet know; but that they have been so occupied is absolutely certain. Rome is confronted by the undoubted fact that wherever her religion, which is controlled by the Holy Sea, prevails, we find bitter and highly mischievous opposition to the Allied cause. In Spain the vast majority of clerics and clericals in the Peninsula form the mainstay and backbone of the reactionary parties which afford shelter to German submarines, permitted one of them to escape, and in other ways have helped our enemies to the utmost of their power. In the Argentine Republic the insidious pro-German and anti-British propaganda, which gravely imperils British capital invested in the country, is stated to be largely based on sacerdotal influence, whether worked from the Vatican or Madrid. The audacious defiance of the British government by the Irish hierarchy puts the coping-stone on a long course of ecclesiastical action hostile to England and the Allies. The bishops counsel resistance to the law; the Maynooth trained parish priest joins hands, Sinn Fein rebels shouting for the kaiser and Britain's downfall. Origen thought that 'the priest must be a little god.' In Ireland he is a very great god, though his intellectual and other qualities are not always exactly godlike. The people regard him as a sort of wizard, a medicine man, with miraculous endowments, an indispensable mediator gifted with special powers of propitiating the celestial authorities. To oppose him in such purely mundane matters as butter-making, pig-killing, or the managing of water works is to court disaster in this life; to die under the displeasure of Mother Church is to risk something 'humorous and lingering, with boiling oil in it,' in the great hereafter. Everywhere the individual cowers before the organized ecclesiastical terror. Catholics and Protestants, Home-Rulers and Unionists, Ulstermen and Gaelic-Leaguers are found in agreement as to these facts, and unite in bewailing their direful consequences. Poverty, squalor, sloth and ignorance rule over a people sinking to decay, that Rome's empire may be maintained intact. And all the weight of her vast spiritual forces—perverted, as usual, to purely secular ends—is now being thrown into the scale against this country.

"In Quebec, no less, we find sectarian separatism fanned into a flame by clerical bigotry and obscurantism. There the line of cleavage is even more directly a religious one, and a spirit of isolation and parochialism is the inevitable result. A French writer tells us how the two races are shepherded apart by their priests and pastors, just as in Ireland they are herded, as Mr. Ryan says, in 'The Pope's Green Island,' in 'separate sectarian concentration camps.' French Canadians have two Mother Countries; but the bulk of them, nursing a questionable grievance, have refused to fight for either. It is urged in their defense, and we may readily accept the plea, that thousands of them would willingly serve if the pressure of their church were removed; but the great body of ecclesiastics, 'invincibly hostile, and dangerously active,' have interposed their veto. The *curés* solidly obstructed recruiting in the villages, telling the people that the war was a judgment on France for her irreligion.

"Militarism and priestcraft are now plagues of

our modern world. Militarism is now the most pressing danger of the two, priestcraft the more subtle and penetrating. If the priest persists in acting as the tool of militarism, means of counter-acting his activities must be devised. The Roman church, as Cardinal Bourne said the other day, is the only one that dares to say to a man, 'You must!' Its theocratic yearnings are as insatiable as the Prussian Junker's lust of world-power; and, like him, it combines with dictation persistent meddling in other people's affairs. The Jesuits have been described as the stormy petrels of politics; and of the modern papacy the Jesuit can now say, 'L'Etat, c'est moi' (I am the state). Nearly every European country has been compelled in its time to take protective measures against the Order's subterranean plotting and intrigue, its disruptive tendencies, and persistent efforts to clog the machinery of the state. How successful these efforts often are we Allies know today only too well. The right of defending itself against open or covert enemies cannot be denied to any government or people; and if the Roman church—whether through the pope, the Vatican, the hierarchy, the priests, or the laymen—continues to make war against the empire and its comrades in arms, we may be forced, in face of continued acts of aggression, to reconsider our attitude towards the papal organization as a whole. A political church is a thorn in the flesh of society, a disturbing foreign element weakening the state's authority. Ours is, beyond all others, the land of toleration; but whenever Rome encroaches on other people's preserves, trespasses on ground that is not rightly hers, she must be warned off the premises."

### Freedom Without Distinction.

No word in the English language rings with such a profound feeling of joy as the word "Freedom," and there is probably no other word whose wealth of meaning is so little appreciated as this.

The superficial idea is clear enough; but it is in its practical application that its intrinsic force loses much of its character, and the melody of its voice is lost among men in a babel of discordant sentiments.

How frequently has history revealed that the very persons and nations that shouted loudest for the complete enfranchisement of mankind everywhere, have shown themselves the least apprehensive of what freedom involves, and least disposed to make effective the principles which formed the basis of their humanitarian contention!

A large majority of the newspapers throughout the country have been publishing of late in their editorial columns criticisms, more or less analytical, of the strange and un-American spirit which seems to have taken possession of the officials of the government, whereby the accustomed liberty of the press and of freedom of speech have been disastrously imperiled. This spirit, as any thoughtful man might well conclude, has proved to be contagious; and we are now called upon to witness acts done by city authorities almost without a parallel in our country's history, whereby law-abiding citizens are deprived, not only of their legitimate rights, but also of the personal protection which is guaranteed to the individual citizen in the lawful pursuit of his daily affairs.

Rarely has there been such a scene on the streets of New York city as occurred on Monday night, November 25, during a meeting of citizens holding opinions usually spoken of as Socialistic. That the extraordinary behavior of a great body of soliders and sailors was the primary cause of the local disturbance has been fully attested to by Police Commissioner Enright in his report of the affair to the mayor of the city. No person in sight of a sailor or soldier wearing any garment or ornament of a red color was exempt from the murderous mob of legally unqualified guardians of the peace. Many citizens who were not associated in any way with the meeting were cruelly beaten,

and men and women had the clothes torn from their backs in a search for some shreds of the hated color.

Prior to this, however, and as the root cause of all the serious trouble, the mayor of the city, a Roman Catholic and a member of Tammany Hall, had issued a "proclamation" that the red flag was henceforth prohibited at all meetings and in all street processions. The action on the part of New York's mayor involves an infringement of personal rights of a most extraordinary character when the practice of certain persons regarding the use of flags is recalled. We well remember the day when the green flag, the so-called flag of Ireland, waved from the roof of the city hall, in violation of the principle which the mayor so gushingly enunciated when he declared that this country knows but one flag, the Stars and Stripes. There is also the papal flag, which is constantly flouted whenever the opportunity presents itself; and of all flags that are to be disapproved because of their intensely foreign character, none takes precedence of the Vatican symbol—the sign and seal of the worst form of tyranny know to our race. This flag may appear within the walls of any Roman Catholic church; but the Stars and Stripes which constitute the funeral pall of the dead soldier, must be removed from the coffin before the body is allowed entrance to the "hallowed" place.

We hear also of the church flag, which, with the permission of government authorities, is allowed to fly superior to the national emblem, during the time of "divine service." Now if the contention of New York's mayor is to be taken seriously, that America knows but one flag, "Old Glory," why is there constantly seen floating to the breeze in American cities the papal flag, the Irish flag, the church flag, the Christian Endeavor flag, the Jewish flag, the flags of Universities, among which is the crimson flag of Harvard, and many others of a party or local significance? A regulation such as is here provided for will prove to be more injurious than patriotic unless its application reaches to every flag without distinction. Such a species of patriotism strikes us as being of a very cheap brand, and illtimed in the history of America when no one feels in the least disposed to disparage the added glories which the national banner has won for itself through the valor of the nation's soldiers and sailors on the field of battle.

It is held by many that the mayor's action was due to no desire to distinguish among flags, but to register in this way his profound disapproval of the Socialist organization. We have learned from responsible Socialists that there is a movement in the organization to change their flag from a red to a blue one. This would be a highly sensible act. In this way it may be determined just what the motive was which actuated the mayor to issue such an unwarranted mandate. The change may help to solve the annoying question which has necessarily been raised in the premises, regarding the right of assembly of persons banded together for a legitimate purpose, and in conformity with the laws governing such matters.

That the Socialists have this right just as much as a church congregation, or as the Republican or Democratic parties, cannot be denied by anyone having a regard for the principles of justice. The Roman Catholics have denied this right to every public speaker who opposes their church. In not infrequent cases they have been instrumental in murdering the lecturer outright; and many are the occasions when they have been successful in committing to jail those persons whom they found it impossible to deprive of life. We have at hand this moment a letter from a physician now confined in the jail at Tampa, Fla., whose only offense was that he spoke the truth about the Romish ecclesiastical machine.

The organization that the citizens of New York might most easily dispense with is that citadel of

graft known the world over as Tammany Hall. As the main political support of the papists of the city, it has been a source of the greatest anxiety to every honest citizen of the metropolis. If any organization deserves to have taken from it the right of assembly it is that king of corruption and corrupters. The mayor would be doing a truly laudable thing if he would use his influence to blot out that stain which has defaced the escutcheon of one of the greatest cities in the world, for more than fifty years.

Freedom without distinction is the only true policy for an honest man. What is good for Peter must be good for Paul, or else it is not good for Peter. If it is not good for law-abiding Socialists to meet, it is not good for lawless Romanists to meet and carry on their alien despotism in America's free atmosphere. Let no restrictions be placed upon sincerity of purpose, for the good-will of all men is desirable, and no man can tell whose assistance he may need in the dark days of adversity.

### The Inefficacy of Prayer.

In the Sunday Eagle of Wichita, Kan., to which a reader directs our attention, appears a perfectly rational protest from a correspondent against the ineffectual custom of offering prayer for desired results. The correspondent says to the Eagle editor:

"It is almost disgusting to read an article like your first editorial (A Time for Prayer) in last Sunday's Eagle. I remember when President Garfield was shot and lingered for months between life and death. The nation bowed in prayer, asking that he be spared, but to no avail. . . Four years ago President Wilson asked the nation, by proclamation, to call upon God to end the war, and spare the lives of the innocent, but it seems it took God four years, one month and seven days, with the loss of 10,000,000 men, to arrive at an answer suitable for last Sunday's occasion."

The Eagle professes, as a secular newspaper, to leave the theological defense of prayer to those who are trained in theological controversy. We should think, however, that it would be sufficient to leave it to those who are trained in the observation of facts. Either prayer produces results or it does not. If it does, the fact can be verified by experiment; if not, the negative may be proved by the same means. The editor is sensible enough to admit that "whether one accept the old idea that every event recorded in the Bible is literally true, or the view of higher criticism that many of these stories are but folklore, it remains true in the end that God does not now intervene in the affairs of this world by catastrophic measures."

This is a sufficient negation of the efficacy of prayer so far as the war is concerned; for the war was a catastrophe, and its end was brought about by a series of catastrophes to the German arms. If God does nothing catastrophic, then he is out of it.

We are told that true prayer is "unselfish service." This does not remind us of the prayers of our chaplains in Congress at \$10 apiece; hardly of the prayers of the chaplains in army and navy at \$2,000 a year.

But, to quote again, "no man has ever reached utter unselfishness save Jesus himself." We hardly realize the truth of that in view of the services he demanded of his followers for his sake.

Again, "Thy will be done!" That is the essence of prayer." Is it? What then is resignation? What is the fatalism of the Mohammedanism but "the will of Allah be done"?

Jesus gave his disciples a form for praying called the Lord's Prayer, in which the person praying does not forget himself or think of anybody except himself for a minute. He wants daily bread, freedom from temptation, and forgiveness of his debts. And, speaking of things catastrophic, he promises that prayer shall remove mountains, which in essence is at least phenomenal.

When one thinks of prayer, such as praying for the recovery of the sick or for peace or victory, the mind is at once occupied with the notion of

some power greater than man lending a hand, or performing a miracle. It is not the prayer of effort, or of labor, or of service—which are something entirely different—but the prayer of "faith." That is what moves the mountain or the tree or heals the sick and accomplishes the miracle. It was a miracle the nation asked for when it prayed for the recovery of Garfield, and again when it prayed for peace without a military victory. Nothing traceable to the prayers took place; it never does.

As a means of accomplishing an end, prayer is as thoroughly discredited as the notion of creating something out of nothing. Nobody relies upon it. Nobody, having prayed, leaves the result to God in the reasonable expectation that it will be brought about. Why doctors and medicine if prayer will heal the sick? Why the expense of blood and treasure if prayer will win wars or bring peace? Prayer is cheap and the supply is practically inexhaustible. Its cost is negligible, and this is due to the fact that it is a useless and ineffective agitation of the atmosphere.

### The Two Conflicting Isms.

Since the rise of the Reformation, Christianity has been transformed into two warring camps known as Romanism and Protestantism. The merits of these contestants for the palm of divine truth and piety are as much a matter of investigation and criticism today as they were four hundred years ago. The reason for this arises largely from the fact that neither organization is fully understood as regards its essential qualities, and the relationship that it bears in its continually changing creed to the faith and practice of the primitive Christian church.

It is because of this ignorance on the part of believers of the opposing faiths, that the one side approves heartily of all denunciation of the other, and welcomes any sympathy from the newspapers that is in line with its thought; while the other side, influenced by similar feelings, adopts the same policy, and rejoices at any attack that brings humiliation to the arch-corrupter of the pure teachings of the religion of Jesus. Because of this, some men wonder why the noble purity of Protestantism is not more deeply appreciated as contrasted with the awful heresies of Romanism; and the devout Romanist stands in amazement that the signal beauty of perfection, which he thinks his church presents, is not equally apparent to the intelligence of the Protestant.

It is interesting to ask in this connection: Does primitive Christianity, or what is known as the church of the martyrs, exist conspicuously anywhere in the world today? Is either Romanism or Protestantism a true representative of the religious teachings of Christ as reported in the New Testament? Romanism claims that Protestantism has woefully corrupted the faith both in teaching and rite; and in reply, Protestantism boldly proclaims that Romanism has departed so far from the original deposit of faith that it can only be looked upon as baptized paganism.

Now what the ordinary believer has failed to see is that both Romanism and Protestantism are corruptions of the most startling character of the early Essene and Montanistic beliefs and practices which became the differentiating features of all early Christian communities. And these corruptions did not arise from any spirit of self-will, but because men quickly realized that Christianity in its original form was highly impracticable, and that if it was to live and grow it must be brought into accord with the rational, human mind. The so-called corruptions of Christianity have been the outcome of the spirit of Rationalism as applied to the tenets of the church; and these corruptions have been shown to exist with a corresponding weight of influence in both the rival religious factions.

Note the creedal teaching of Protestantism to-

day. To an amazing degree the Protestant world has given up its belief in hell, the inspiration of the Bible, miracles, human depravity, and indeed a very large proportion of its earlier dogmatic requirements. Has it failed to survive on this account? On the contrary, it has continued to exist because of its very corruptions. All its corruptions have been the outgrowth of reason as applied to the gospel revelation, it having been very early recognized that Christian teaching, in its New Testament form, is foreign to the thought and possibilities of human nature as it has always been understood by thoughtful men.

The very same is true of Romanism. No phase of Christianity has been more thoroughly and persistently corrupted than that directed and controlled by the bishop of Rome. The corruption has not been on the same lines as those adopted by Protestantism; but when its purpose is well understood, it can be readily seen that it is the outcome of a necessary course of thinking, made imperative because of the impossible character of the original revelation.

Primitive Christianity early ceased to exist chiefly because of its unnaturalness. Something had to be done in order to keep the thought and the name of it alive. To adapt it to particular types of government seems to have been an initial conception. Thus the world has seen the imperialistic type as illustrated in Romanism, and a more democratic form as witnessed in Protestantism. But for these corruptions Christianity would not be alive today. The dogmas of the Gospel are gradually coming to be looked upon as meaningless, and without any practical utility. Its ethics have been a dead-letter for centuries, having no applicability whatever to the needs of a rational and progressive humanity. No man can tell how Christianity will present itself from one year to another. Rationalism is compelling it to change its aspect with every new scientific discovery. The effect is as potent in Romanism as in Protestantism. The reason it is not so clearly recognized in Romanism as in its great opponent is because Romanism never acknowledges a fault. When it is plainly shown to be in the wrong it always affirms that it has been misunderstood, and that the true proposition was really a part of its original creed.

There is nothing to choose between the two "Isms." They are alike intolerant, intellectually unprogressive, ethically unnecessary. There is this difference, however, Romanism maintains itself by virtue of what it does; it is affirmative, aggressive, bent on capturing the state; while Protestantism is negative, making its way by means of the things it neglects or declines to do. The Romish priest feels that his jurisdiction extends to the whole of life. He tolerates no interference from the state, which he looks upon simply as an adjunct to the church, intended by divine providence to work out its plans for the Christianizing of humanity. Protestantism, because of its greater freedom from political aspirations, influences human society only in a minor degree. Owing to the numerous sects into which it is divided, it becomes but a parcel of local societies, having an effect of a varying character, according as the teaching of the particular sect approves itself to the body of the people.

These things are true because they form the very soul of Christianity as experience reveals it. We are sometimes asked to make a distinction between the manifest paganism of Romanism and the more reasonable doctrines of Protestantism; we are sometimes directed to the superior civilization reached by Protestant countries as contrasted with Romish lands, and asked to give credit to the more human faith which has established this difference. These ideas reverse the true process, and find no favor with the intelligent Freethinker. The initial incentive for man's amelioration came from a desire for development which has been known

as civilization. In no instance did it come from religion. Its effect upon religion has been almost as marked as upon civil affairs. Civilization has compelled religion to change in many particulars; and the process is not yet complete. It is one of the crudest falsehoods invented by the religious mind that civilization is due to Christianity.

The traits, then, of both Romanism and Protestantism are much the same. They are both, in their separate way, an incubus upon modern society. The world has not only outgrown the need of their philosophy, but it is thoroughly tired of their long-continued mutual strife. They themselves are helping to make the next step in religion, for the continued progress of humanity against all false faiths is inevitable.

### Responsive War Verse.

"And then I vowed to grasp the torch that they had held, and hold it high, that light might conquer darkness still."—Ingersoll.

One of the gems of verse produced by the war is the fragment written by Lieut.-Col. John McCrae of the Canadian Expeditionary Forces, who later fell in battle on the ground he helped to make historic. It is entitled "In Flanders Fields."

In Flanders fields, the poppies grow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly,  
Scarce heard amid the guns below.

We are the dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved; and now we lie  
In Flanders fields.

Take up our quarrel with the foe!  
To you, from failing hands, we throw  
The torch. Be yours to lift it high!  
If ye break faith with us who die  
We shall not sleep, though poppies blow  
In Flanders fields.

Since the death of Colonel McCrae a reply has been written by C. B. Galbreath which is scarcely less spirited than the original.

In Flanders fields the cannon boom  
And fitful flashes light the gloom,  
While up above, like eagles, fly  
The fierce destroyers of the sky;  
With stains the earth wherein you lie  
Is redder than the poppy bloom.

Sleep on, ye brave. The shrieking shell,  
The quaking trench, the startled yell,  
The fury of the battle hell  
Shall wake you not, for all is well,  
In Flanders fields.

Your flaming torch aloft we bear.  
With burning heart an oath we swear  
To keep the faith, to fight it through,  
To crush the foe or sleep with you  
In Flanders fields.

Press notices of the Prophetic Bible Conference of Thanksgiving week, in Carnegie Hall, this city, announced that Vice-President Marshal would preside at one of the meetings, and that another would be addressed by Dr. Reuben A. Torrey, the evangelist. The purpose of the conference appeared to be to combat Russellism, which is accused of having perverted the biblical forecast of the future, and all inquirers are referred to G. H. Dowknot, 113 Fulton street, New York City. It is a queer proposition for any man to be mixed up with who has enough intelligence and integrity to be vice-president of the United States or president de facto while his principal is abroad. Informed and reflective persons know that the so-called prophecies of the Bible have not the remotest bearing on present or future events.

We saw the German Empire rise in Europe and took no warning. We see the Romish empire—Germany's model—rising in America, and we learn nothing. We never do learn anything. After ages of subsistence on faith and falsehood, human power to resist knowledge is become invincible.

## GERMANISM AND CHRISTIANITY.

**Their Growths Shown to Be Closely Related, Identified and Intertwined.**

By RICHARD ELLSWORTH.

One of the most remarkable judgments delivered during the war by people supposedly intelligent has been to the effect that Germany is not a Christian nation. Notwithstanding the overwhelming evidence to the contrary which was well understood and appreciated before the war began, certain persons still persist in using for religious propaganda purposes a picture of Germany which represents it as a heathen country, needing to be evangelized by Christian missionaries from America and Great Britain. Because they consider it impossible to harmonize what they look upon as Christian ethics with the methods of war practiced by the Teutonic soldiery, they have leaped to the conclusion that Germany long since discarded the faith of Christ, and adopted in its stead the religion of Thor, or that of some other of the Norse divinities.

When the war was in its second year, Pastor Koehler, a Berlin clergyman, made a digest of some eight hundred sermons that had been preached by Protestant ministers upon the subject of the war, and published it as a booklet under the title, "Der Weltkrieg im Lichte der deutsch-protestantischen Kriegspredigt" (The World-War in the Light of German-Protestant War-preaching). These sermons represent an immense mass of unpublished exhortations, so that the booklet may be taken as the distilled essence of German Protestant feeling. It is, therefore, on a different plane from the isolated and fantastic extracts—some of them forgeries—which have shocked or amused American readers from time to time. Here is Germanism translated into evangelical language, and rooted in deep religious feeling. As an offset to the uncritical judgment above mentioned, I propose to show in this article how closely intertwined are these growths.

There is, we are told, a tendency among the eight hundred to bring Germany into organic relation with the person and passion of Christ. This comparison seems to be common to Protestants and Catholics. Father Stipberger, as chaplain at the Bavarian court, said in one of his sermons the following—I quote from the French version of La Cloche Roland: "It is a hard and abrupt road that the German people follow, who are the great benefactor of the civilized world, and the sublime liberator. In the darkness of Good Friday one catches a glimpse of the brightness of Easter; in the gloomy hours of the war, the oriflammes of triumph. Now once more the cross presses upon their shoulders; again they suffer the cruelties of Golgotha."

As a further illustration, let the reader note this quotation: "The bursting of this war upon the Germans, as a qualified witness rightly feels, has in it something similar to the lot of Christ: envy, self-interest, malice, and jealousy then as now. And as it is Jesus' battle and victory to see the truth of holy love in his life-struggle against falsehood and force, so it is our solace that we in this way not only share the like fortune with Jesus, but also through such a fortune should know ourselves as united with him. And what this means for our joy in battle and patience in affliction, for our strength of hope and confidence in victory, any man knows who like Paul let himself be brought into the likeness of the affliction of Jesus, to fill up that which in the world is still lacking of the afflictions of Christ in his own body and life. An infinitely deep thought with wide-shining vistas!" One such vista is the certainty that after this "Good Friday experience" the German nation will ascend with Christ into glory, through the cross achieving the crown.

It is not enough that Germany should be a suffering Savior: Christ must be transformed into

a military hero. After the breaking out of the war, preachers found the "mild-faced Jesus" of Thorwaldsen an inadequate representation of the wielder of the whip of small cords; so they revived the Christ of their ancestors. "Once our Christian forefathers looked upon Christ as their battle-trying leader, who inspired them with his ardor and heavenly might to heroic deeds without compare and to any sacrifice. If the war helps us to regain our Lord Christ in this transfiguration, it has conferred a blessing upon us." It would be difficult indeed to distinguish this martial spirit from that which prompts the American churchman to sing with enthusiasm the most popular hymn in Christendom—"Onward Christian soldiers, marching as to war; with the cross of Jesus going on before." The hope in each instance appears to be the same.

The ordained exponents of Christianity in Germany felt that their country was called upon to punish the world because of Germany's greater perfection. "If ever a people in the world is called and fitted to make the religion of the undefiled gospel fruitful for the world, to be a Christopher, a Christ-carrier for all peoples, a banner-bearer of the Gospel, yea, a buckler for morals and culture, it is the German people, which with this high calling simply fulfils the meaning of its own history."

Apart from the vocation of Germany, the character of the contestants assures her triumph as viewed by her clerical minds. "If God is not in our German Christianity, where else is he to be found in the world?" There is England, the instigator of this war, "with the Cain-mark upon her brow"; godless, frivolous France, "the harlot among the nations"; and Russia "on the verge of being engulfed in a morass of superstition." This is the popular language of Christian charity with reference to every phase of life and thought that seems opposed to the philosophy of the supernatural. It has been practiced for many hundreds of years by the Christian church, and cannot justly be viewed as an outgrowth of the German conception of religion. But piety forbids the thought that "God, the Almighty Holy God, could abandon his rule in the world to such a set of canting Pharisees. Nay, never will he do that, so long as we do not force him to." "Place our people in comparison with those three torch-bearers to the War-Fury—little as it may become us to exalt ourselves for no reason above others—who would be so unjust as to deny that Germany is not merely the most pious relatively to the others, but that she also stands at the highest grade of civilization? And shall God decree to condemn such a people to fall? Unthinkable, impossible!"

Now it may be very true that such language as this violates all the amenities of real culture and good taste; but that phase of the matter I am not now concerned with. The question is, is not such boasting and unbridled egotism the usual concomitancy of theological religionism? Reliable history says it is; and those pietists ready and willing to condone the awful persecutions of ecclesiasticism during many centuries are ill-prepared, as it seems to me, to pass judgment upon the religious enthusiasm of present-day Germans, no matter what form it may take.

Regarding the subject of hate, which was so thoroughly commercialized against the interests of Germanism two or three years ago by devout church people, we find Pastor Koehler entirely in accord with the principle which adapts history to Christianity instead of squaring Christianity with Prussianism, which is generally held to be the great sacrilegious act of the German mind. "In war too," he writes, "Christians may fulfil the words, 'Bless them that curse you. Love your enemies.' Admittedly God set before us in these words a simple heroic task." "Natural and justified as our hate may be, it must not be our last word and our last feeling." Then follow some pious comments. It is not Englishmen that the German hates, but the English national will. If hate is thoroughly

depersonalized it may be righteous, though to hate men must always be unchristian. In this crusade against the principle of evil, the German on his part simply continues "what Christ on his part has sealed through the cross, that the prince of this world should be driven out, the power of the wicked broken, and room and right be created for freedom and peace."

These thoughts are redolent with the odor of the Gospel; some moralists would give them precedence over the words of him who said that "except a man hate his father and mother he cannot be my disciple." "It is the German peculiarity, a precious endowment, to understand in love even what is strange to him among other peoples—yea, to admire and marvel at it overmuch. The German can hate and be wrathful only as he is capable of this noble enthusiasm." Is this, or is it not, Christianity? I am supposing, of course, that Christianity is a thing that can be defined; at least this appears to be the judgment of those whose boasted qualifications seem to have warranted them in their condemnation of the war-religion of Germany. Before passing an opinion upon such a vital subject, the sensible man would conclude that the first thing the critic of German piety ought to avail himself of would be a working definition of the religion of which he desires to deprive Germany. Who is to be the judge as to whether Germany possesses the true Christian religion and the allied nations a counterfeit? The man or nation does not exist that is capable of giving a definition of Christianity that would be acceptable to more than an insignificant fraction of its so-called professors. "A silent, impressive, incomparable sermon has been preached by the General Staff, which completed its task of noble self-forgetful duty in quietude. This superb certainty, this manly decision, this noble courage—was that not a sermon indeed, impressive as no sermon in words can be? Here the spirit of Protestant idealism celebrates her fairest triumph." Has the sentiment of these words been surpassed in any of the war literature? Are they Christian or not?

But it is in the final hymn—the epithalamium of Religion and War—that the author lays aside the eight hundred sermons and essays a somewhat independent flight. It is when he writes of the "good German sword" that pietists take special fright and pour out their denunciations against the pagan Germans, forgetting that Christ urged his disciples to sell their coats and buy a sword, that they might be properly equipped for life's emergencies. "Come, Sword, thou art as the Revelation of the Spirit. For thou bringest all to the issue. Thou dividest the falsely leagued, thou revealest the hidden depths. Before thy gleam fleeth the lie. Wherefore thou wert also to proceed out of the mouth of Christ. He could not bring peace till he had brought the sword. So shall his Spirit in us destroy what is not noble. For thus speaketh he who hath the sharp two-edged sword: I know where thou dwellest, and where thy secret thoughts are hid. My Spirit cannot stir in thee till thou hast let thy most hidden deeps be revealed before me through the Sword of my Spirit, and till that which sifteth in thee becomes thy guide. Hold fast before this stroke, and thou receivest the knightly accolade of the Spirit. This shall be thy sword-hallowing, thou German youth whom I have consecrated . . . Gird thyself, be wroth, and do judgment. They are about thee on all sides; but in the name of the Lord thou shalt hew them in pieces, till the spirit of life enters into the bones of the dead and they come together again through the breath of my mouth, and from uncovered graves arises a holy, immortal, blameless generation."

Is this good scripture, or is it not? In view of the quotations which I have given I am able to draw but one conclusion, that the German people are simply saturated with the spirit of Christianity as revealed in the "word of God." Never was a people so deeply inflamed with the militaristic

spirit of the Bible as the Teutonic Powers have shown themselves to be. Their egotism, terrible conceit, unblushing arrogance, and self-laudation are biblical; their praise of the sword, their boast of being a chosen people, their claim of national saviorship are biblical; and their cruelty, their ruthlessness in battle, and their contempt for alien humanity are biblical. The mistake of Germany was that it called religion to its aid. Its portrayal of Christianity was so intense, so painfully close to the letter, so thoroughly backed up by scripture texts, that for once men realized the intrinsic power of biblical proofs, and in order to save themselves from the dire effects of their own petard, they caused it to be circulated everywhere that Germany was a nation of barbarians who knew not the Gospel, had no real fear of God, and no love for Jesus Christ His Son.

The strenuous effort that is now being made to identify Christianity with morality in order to save the former's face for the Allies as contrasted with the Central Powers, is as cowardly as it is untrue. The above quotations reveal in part the religious spirit of Germany; if it is not Christianity, what is it? Paganism? What? Paganism with a Heavenly Father, a Jesus Christ His Son, and a Holy Spirit? Let us be serious!

### The Assumed Intelligence in Nature.

Much of the philosophy of the day seems to be less an endeavor to arrive at truth than to justify religious beliefs and find a basis for theology, and accordingly philosophy is swayed by religious bias. We hear much about intelligence and design in nature. There is said to be a formative principle immanent in matter, or a guiding and directing agency from without, evidencing plan and purpose in the workings of nature; in short, that intelligence is manifest in all its works; hence it is assumed that this apparent intelligent action can be due only to an all-pervading, overruling mind, guiding and directing nature's activities.

The assumption being granted as a fact, no thought is taken of its utter arbitrariness, nor examination made of the basis upon which it is founded.

Our concept and understanding of *mind* is derived solely and alone from what we know of it in ourselves. Our own mind is the only mind we know. We know that mind in ourselves is conditioned. Taking for granted the existence of the phenomenal world of force and matter, we have the body with sense-organs and brain and the expenditure of energy in the molecular changes necessary for their functioning and for the replenishing of energy by the supply of new material to make good the waste and thus keep up the processes.

Human experience consists in the functioning of these organs of sense, impressing the brain and inducing consciousness and memory of such experience. This memory of experiences is what constitutes knowledge, and ordained and methodized knowledge is known as intelligence. Intelligence, then, comes to the mind only through physical organs of sense, and is not attainable by any other known means. With these facts borne in mind, when speaking of design, purpose, will, etc., in nature, it should be shown where, in nature, they are to be found outside and apart from a living organism. Intelligence implies a fund of knowledge and experience, and these can be had only under the conditions stated. Herbert Spencer says on this subject: "The only thing anyone knows of mind is the series of his own states of consciousness, and if he thinks of any other than his own, he thinks of it only in terms derived from his own. If I am asked to frame a notion of mind divested of all these structural traits, and of which alone I am conscious as mind in myself, I cannot do it. I know nothing of thought save as carried on in ideas originally traceable to the effects wrought by objects upon me. If, then, I have to conceive of Evolution as

caused by an 'Originating Mind' I must conceive this mind as having attributes akin to the only mind I know, and without which I cannot conceive mind at all."

As before stated, intelligence has its source in the knowledge gained by experience, *i. e.*, sense-impressions of the phenomenal world. This is all we know or can know of it, and we cannot conceive of its being otherwise obtainable than as here set forth. Keeping in mind, then, what is implied by knowledge and intelligence, what they consist of, and also the expenditure of energy necessary in the physical and mental processes involved in the act of purposing, designing or willing, is it possible, in the absence of all these conditions, to conceive of any agency whatever, any principle or potency latent in matter or operative from without, having knowledge or being intelligent? Or can an electron, atom or molecule of matter that eventually may find a place in the brain of man or in the petal of a flower, have any prevision of such an event and deliberately will, and, accordingly, knowingly coordinate its actions and go into all the various and complex combinations with others of its kind to bring about the desired result? As all are capable of going into innumerable combinations, it would imply that they must have a knowledge of all these possible combinations, which would be a knowledge only short of omniscience; and we should have the paradox of an individual atom being wiser than an aggregation of them in an organism.

Now what I particularly wish to emphasize is the fact that purpose, design and the will to do are acts of the intellect—that the intellect is the sum and resultant of the knowledge of the facts of the physical world, acquired by the means of the living, active organs of sense and brain, with the necessary expenditure of energy in the carrying on of these processes; that there is no other conceivable way of gaining this knowledge and developing intelligence. Then, in view of all these facts, and taking into consideration the instruments, mechanisms and energy necessary and active in mental processes, and bearing in mind the nature of intelligence, what it consists of, its makeup and character, the idea of intelligence in nature in the absence of all these conditions is a most stupendous assumption, a myth, conjured up by uncritical minds. It is devoid of proof, unthinkable, inconceivable.

This argument holds good in regard to any and all forms of intelligence or mental activity of whatsoever kind. There is no mind without a brain.

F. H. HESSE.

### The Faith of a Common Soldier.

A "kind of fatalism, not without its sublimity," is the central fact in the modern fighting man's religion, says a writer who has gained a reputation here and in England under the pseudonym of "Centurion." While admitting that it is a fact that "a soldier going into action is much more exercised about the condition of his rifle than the state of his soul," he contrasts the modern soldier's creed, "Save others," with the too common religious exhortation to "save yourself," very much to the advantage of the soldier.

The last chapter of "Centurion's" new book, "Gentlemen-at-Arms" (Doubleday, Page & Co.), is given up to considerations of questions that might come under the head either of "morale" or "religion" as applied to the fighting man. The writer has this to say regarding the soldier's attitude toward death, and what may come after:

"The language in which he speaks of death is, in fact, often picturesque, but it is rarely devout. A pal may have 'gone West' or 'stopped one' or been 'outed'; he is never spoken of as being 'with God.' Death is rarely alluded to as being the will of God: it is frequently characterized in terms of luck.

"There are, of course, exceptions, but the average soldier does not seem to feel any confidence that he is in the hands of a divine providence; he is fatalistic rather than religious. After all, if you

have looked on the obscene havoc of a battlefield, as the writer has done, and seen all the profane dismemberment of that which, according to the teaching of the church, is the temple of the soul, you find it rather difficult at times to believe that the fate of the individual, whatever may be the case with the type, is of any concern to the Creator. For the soldier who ponders on the realities of war, the judgments of God may be a great deep; what he feels to be certain is that they are past finding out.

"As to whether this Agnosticism is real or assumed, transient or permanent, the writer offers no opinion. But he will hazard the conjecture that it is not without its sublimity. To go into action with a conviction that your cause is everything and yourself nothing, to face death without any assurance that in dying you achieve your own salvation, whether victorious or not, is surely a nobler state of mind than that of the old Protestant and Catholic armies in the 'wars of religion,' equally assured of their own personal salvation and of the damnation of their opponents. The religious soldier of history may have been devout, he was certainly fanatical. And as he was fanatical, so he was cruel. Regarding himself as the chosen instrument of God, he assumed he did but anticipate the divine judgment—and incidentally insure his own salvation—by giving 'no quarter to the papist or the infidel.' The morning psalm ended in the evening massacre."

Attempts to bring the soldier to some formal religion by playing on his fear of death, says the writer, were never very successful. The soldier is not alarmed by the idea of death, nor especially fearful when he finds himself facing the end. Several such incidents are mentioned:

"I remember reading some words of that fine soldier, Donald Hankey, in which he speaks with something like indignation of the attempt of a desperately well-meaning chaplain at an open-air service the night before the men went into the trenches to 'frighten' them with the prospect of death. They refused to be frightened and the chaplain's bag was very small. I have seen many soldiers die. I do not know what, if anything, they would have said to a *padre*. I only know that all I ever heard them say was, 'I've done my bit'; 'What must be must be'; 'It wur worth it'; 'It bain't no use grouching'; or, 'I'm all right—I'm topping.' I've often thought that the secret of their fortitude was that they had done what they could.

"What the soldier might teach the churches is that there is only one thing that really counts, and that is character. In the army it is the only chance of distinction a man has, and nowhere is it so quickly grasped. The soldier is less concerned with whether a man's beliefs are 'true' than with whether he truly believes them. He has no respect for the sacerdotal character as such; what interests him is not the priest but the man. He is not interested in religion as a science, but he has some respect for it as an art. If a *padre* is a good fellow and sincere, the soldier will accept him as such, but he will not tolerate the attitude of a man who assumes that he and his alone possess the keys of heaven and hell. It is only when the priest secularizes himself that he can command a sympathetic hearing. The church will have to renounce all its worldly prestige, forget its hierarchical character, and go forth like the twelve, without gold or silver or scrip, if it is to get hold of the men after this war."

But where to find the happiest place below,  
Who can direct, when all pretend to know?  
The shuddering tenant of the Frigid Zone  
Proudly proclaims that happiest spot his own;  
The naked negro, panting on the line,  
Boasts of his golden sands and palmy wine—  
Such is the patriot's boast where'er we roam,  
His first, best country ever is his own.

—Goldsmith.

If lying were a crime punishable by imprisonment, how many houses would there be that were not prisons?

## Happiness of Surmounting Obstacles.

One of the most marked conditions of happiness is the successful surmounting of obstacles. These we are never likely to want, but we are better off than our forefathers in this respect, that we have a much longer and larger record behind us of difficulties surmounted. Their experience added to our own has provided us with abundance of examples teaching us the way to go about the surmounting of obstacles—has shown us, with respect to this and other classes of difficulties, what ways are likely to prove efficient and what ways are likely to fail.

Past experience is in this respect a guide to our steps and a lantern to our feet, as well as an encouragement to our souls. Seeing how many impossibilities have been achieved, we are reluctant to regard anything as impossible. Seeing that success has been piled on success, we look forward to greater and greater successes in the future. We gain from past experience that general consciousness of power that is so important a condition of happiness.

Happiness consists not so much in actual achievement as in impending achievement. If we feel confident in our own powers, we have within us a permanent source of happiness. Here at least we find definite ground for asserting that our happiness is superior to that of our forerunners. All the accounts we have of primitive peoples show that they feel they are the helpless sport of malignant gods or of blind fate, against either of which it is hopeless to struggle. We regard ourselves as living under the reign of laws whose ill consequences to ourselves can be averted when we understand the laws. We are in great measure freed from the paralyzing spell of that conscious impotence in the face of natural agents that oppresses those who are ignorant of the laws of nature. Year by year our resources of defense against disease and disaster increase, and with this increase of resources goes not only greater freedom from disease and disaster, but, what is more important to our happiness, a continually growing sense of power, and a continually increasing confidence that this growth will continue and increase.

Nothing is more disheartening, there is no more fertile source of misery, than a feeling of helplessness in the face of impending disaster. From this feeling primitive peoples are seldom free. They seek to counteract it by the use of prayers, spells, charms, and incantations, but these give little real comfort. The only true comfort is a clear foresight, and a knowledge of effectual means of prevention or avoidance. In this respect there is much yet to be done, but enough has already been done to afford us certainty of much further progress, and enough has already been done to relieve us altogether from the terrors of feeling ourselves the blind and helpless butts of overwhelming and malignant powers.

## Appalling Distances.

The immensity and majesty of cosmic space which surrounds our exceedingly tiny planet home are not to be comprehended by any of us, even though we stand for hours studying the wonders of the bespangled firmament. Now with the advent of the "glorious galaxy" rising in the northeast and east and rising higher as midnight draws nearer and nearer, our attention is attracted more and more to the majesty of cosmic space.

When, writes Charles Nevins Holmes, in the New York Sun, Capella and Aldebaran are sparkling and gleaming in the east it seems to many of us almost impossible that both of them should be trillions of miles distant. Yet not only Capella and Aldebaran but also every sun of night glittering amid the darkened dome is trillions and trillions of miles away from us, and the light from every sun of night takes, as a rule, years and years to reach our little planet.

For example, Capella in the constellation of Auriga is estimated to be distant approximately fifty light years, that is, Capella, whose rays we behold tonight, is fifty years older than it was when these same light rays were hurled from its fiery surface. In other words, these rays from Capella were launched into sidereal space around the year 1868 and have been traveling through space ever since, reaching us tonight. Its light rays have speeded trillions of miles every year, and calculations show that Capella is at a remoteness of approximately 300,000,000,000 miles! Yet how brightly and clearly it shines upon us in its firmamental splendor. Three hundred trillions of miles distant, and nevertheless sparkling and scintillating like a veritable sky jewel of first magnitude.

And what are 300,000,000,000 of miles? Figures scarcely illustrate even what a trillion of miles really signifies. Such a distance would approximate 12,000,000,000 times as far as it is around our world, or somewhere about 325,000,000 times as far as from our earth to the sun. It is about 2,700,000,000 miles from New York City to the planet Neptune, but Capella of Auriga is at least 100,000 times as remote. To travel to Capella by aeroplane, speeding 200 miles an hour, would bring us there about 170,000,000 years after we had died, provided cosmic conditions remain the same as they are today. Many other illustrations might be added to emphasize how very remote brilliant Capella is from our world, and when it is stated that Capella of Auriga is comparatively really a "neighbor" of ours, it is evident that the immensity and majesty of cosmic space surrounding our exceedingly tiny planet home are not to be comprehended by any of us.

## THE LETTER BOX.

H. C. DEKKER, Oregon.—The Cotton Mather letter to "ye aged and beloved John Higginson," proposing to sell a shipload of Quakers for rum in the Barbadoes, is a hoax. We will look up the facts, which have been printed in THE TRUTH SEEKER more than once, and republish them.

BERTHA E. TYSON, Mt. Penn. P. O., Pa.—In reply to an inquiry such as yours it is our custom to give the inquirer's address and invite correspondence from readers in the vicinity. So we hope that readers in Reading will make themselves known to you to the end that a Free-thought society may be organized there.

DAVID RUBIN, New York.—If Mr. Merlin were where he could read THE TRUTH SEEKER, instead of being abroad, he would probably correct our impression that he is president still of the Secular Society, and give to yourself, to whom it rightfully belongs, the credit of holding the chair and conducting the meetings.

"SPECTATOR," New York.—With the approval of the Board of Education for the City of New York, cards are distributed among school children pledging them to give two cents a week or more to the War Chest from now until the first of May. Suburban school boards are doing the same thing. In our opinion it would be more patriotic if the object were the sale of war savings stamps and the procuring of contributions for the Red Cross. We must await the formal proclamation of the end of the war to bring out the facts, now banned, which would support us in this view.

W. L. PUFFER, California.—We once printed the views of President Wilson regarding the liberty of the press, but unfortunately it appeared, or disappeared, in one of the numbers of the paper that fell by the wayside, being burdened with some remarks on the subject which you say the *Christian Science Monitor* discusses with impunity. In a late conversation with Mr. Villard of the *Nation*, one number of which was temporarily withheld from dispatch, we were informed that application to Mr. Wilson was successful. But the *Nation's* appeal is not the same as that of THE TRUTH SEEKER. It is a political paper.

Mrs. F. M. FOSTER, Boston, Mass., and MANY OTHERS.—Thank you for the copies of Jim Bludso, or the Wreck of the Prairie Belle. The inquiry appearing in the *Literary Guide* was reproduced in THE TRUTH SEEKER to divert the reader with its heterophemias. The inquirer sought the story of a "Bell" that had been wrecked, attributing the poem to a certain Hayes. The *Guide* now corrects the paragraph, gives the name of the poem and credits it rightly to Col. John Hay, with the apology: "We ought to have remembered; but, alas! we are getting old and our memory is far from immaculate." Who is this that is getting old—Charlie Watts?

## NOTES AT LARGE.

Arguments of the rival Protestant and Catholic organizations that have taken up collections for welfare work among the military and naval forces of the United States appear on another page of this paper. In our opinion the Catholics have the best of it—which could easily happen, because they had before them the example of their competitor, not to follow but to avoid. The one says that to give away comforts to the soldier is to "pauperize" him. A story that comes to us with more authenticity than attaches to most things that are believed, illustrates the idea. A soldier comes out of the trenches in a more or less exhausted condition, and entering a "hut" proffers all the money he has—equal to four cents—and asks for a cup of coffee. The attendant takes the four cents, but tells him the price of coffee now is five cents per cup, and advises him to go and find the other cent. The thought, it is assumed, is in his mind, that accommodating the price to the soldier's means amounts to pauperizing him. The other arguer, the Catholic, takes the ground that the Knights of Columbus, in supplying soldiers with refreshments, are administering a public fund—that is, a fund not their own but contributed—and that trading with the boys over there was not contemplated by the donors when they gave their money to the war chest. Even from a business point of view, the appearance of giving without price is defensible as an advertisement. A captain of Engineers, who speaks of the men having dug twenty-five miles of trenches, writes that "back of Chateau-Thierry the 'Y' was boycotted and the hut of the Salvation Army works stormed" by the soldiers. This meant that nobody went to the "Y," while the Salvation Army works had more calls than could be accommodated. One reason was that the "Y" pie-counter was attended by men who might have relieved a tired soldier by taking his gun or his tools, while at the other place the workers and fighters were served by women. There was also the matter of prices. The soldiers had heard of the money-seeking drives at home, and were not patient enough to listen to the stating of reasons why things that were gifts when they left the United States should become merchandise on reaching France. The Catholic and Salvation Army methods have the appearance of generosity—above all of wisdom. Those organizations have won the good will of the soldiers who have no use whatever for their religion and care nothing about it. The methods were calculated, doubtless, but the effect is the same. The boys are not reflecting on the motive any more than they are analyzing the reasons why the big Protestant organization gave no change out of a franc when it was laid down to pay for a ten-cent article. We note an arresting phrase in the arguments on both sides. Says Mr. Fred B. Shipp, speaking for the Protestant trading system, "And thus the charge of profiteering began." So the charges of profiteering did not originate with THE TRUTH SEEKER, as the discrimination against this paper by the Post-office Department might cause some to infer. The salient phrase in the Catholic argument is this: "The Knights are the trustees of a public fund raised for the benefit of the nation's defenders." The failure of the rival war welfare association to view the situation from that angle is what raised—whether or not it justified—what Mr. Shipp calls "the charge of profiteering."

It used to be considered a sufficient comment on persons not content with society as it is to say that they should hunt an island where, isolated from the rest of the world, they could have everything to their own taste. We doubt that such an arrangement would long be permitted. Conformity has a tendency to spread to remote parts, like the influenza. We are thinking of the Ferrer colonists. This little group of serious thinkers, rusticated at Stelton, N. J., a town we never heard of until they went there, might as well be on an island, almost,



for they occupy a few acres of plain-land half a mile off the traveled road, reached by way of a soggy lane that suggested the use of a boat the last time we saw it. Here a few families with high ideals of modern education and Tolstoyan principles of non-resistance are trying to work out their destiny by cultivating gardens and applying the educational principles of Francisco Ferrer. They publish a scholarly and artistic little magazine called the Modern School. For their flag they adopt the color which their "class" the world over have chosen as the symbol of international brotherhood. One would suppose that, "the world forgetting, by the world forgot," they would be as safe from unfriendly notice as a backwoods congregation of Quakers; but we hear that not long ago they were treated to a surprise when "down the glen rode armed men"—twenty of them—and ordered the flag lowered. Schoolmaster William Thurston Brown was also summoned to New York to appear before a high court and explain himself. The magistrates desired to know, among other things, if the Modern School children received due instruction in religion. Mr. Brown replied that religion was taught as part of evolution, the same being a change from an indefinite and incoherent homogeneity, through differentiation, to a definite and coherent heterogeneity, and during which the retained motion undergoes a parallel transformation, or words to that effect. The inquiry was carried forward in search of the foundation of morals, and dropped where the witness said that morals grew out of human experience, observation and social necessity. Mr. Brown is an ardent American patriot, and more than a year ago wrote a brilliant article (contributed to THE TRUTH SEEKER) on the Democracy of Conscriptation. It sometimes seems as if we might carry too far this wanton probing of loyal hearts, and thereby dig up and destroy the seeds of our democracy, which roots less in the soil of officialdom than in that of plain American citizenship along with the rights and liberties planted by the fathers of the Republic.

Rabbi Stephen S. Wise, preaching recently before the Free Synagogue of New York on the subject, "When is a Christian not a Christian?" declared that a Fifth avenue pastor a short time since had been quoted as saying the Jews had earned all their nineteen centuries of suffering by rejecting Jesus. "And in answer to my question," said Rabbi Wise, "When is a Christian not a Christian? I might say: 'When he's the pastor of a fashionable Fifth avenue church.'" One of the most unmitigated falsehoods in the whole range of human experience is the claim that Christianity is a religion of charity and love. The very essence of it is intolerance, as is manifestly clear from the long years of persecution in which that faith has indulged in order to secure for itself a foothold among the peoples of the world. Notwithstanding that, its Bible declares that "God is love"; notwithstanding the traditionary refrain, "see how these Christians love each other," there has never appeared among men a more self-contained, a more hypocritically exclusive, a system more denunciatory of other men's beliefs, than that form of faith known as Christianity. The very fact that it demands a belief in the person called Jesus Christ to the exclusion of all other great ethical teachers, simply on the score that the story of his life is told in an ordinary book called the Gospel, which it declares to be of divine origin, shows conclusively its unreasonable character, and its complete unfitness to become the universal religion of humanity. To attribute the sufferings of the Jews to their rejection of Christ, is a part of that huge mass of superstition which constitutes the very body and soul of the entire ecclesiastical machine. The less the Christian knows, the more insistent he is that that little is true; the more he knows, the less he thinks of his church, and the less he feels disposed to disparage the belief and practices of the professors

of other religions. The greatest need of Christian countries is missionaries of Rationalism.

The President's address to Congress, announcing the cessation of hostilities, was criticised in some quarters for not containing any acknowledgement of "supernatural control." Mr. Wilson's war utterances have been commendably free from that species of appeal so habitual with the kaiser. Perhaps he writes his proclamations himself and does not submit them to a chaplain for revision. The head of the French government, being an Atheist, naturally would not talk of supernatural control, and even Marshal Foch, reputed to be a Catholic, avoids that show of bad taste. His message to his men on their victory was a model. Said he: "Officers, non-commissioned officers and soldiers of the allied armies: After having resolutely stopped the enemy, you have for months fought him with faith and indefatigable energy, without respite. You have won the greatest battle in history and saved the most sacred cause—the liberty of the world. Be proud. You have adorned your flags with immortal glory. Posterity preserves for you its recognition." It could not be improved by giving credit to the Trinity and a cloud of saints.

In foreshadowing that the Oriental sects of Catholics may unite under the pope of Rome, Mr. Henry Wood, a United Press Staff correspondent in Rome, uses this language:

"One of the results of the war has been to renew at the Vatican the long cherished dream of a return to the bosom of the Roman church of the various schismatic sects or Oriental rites, with which the eastern Mediterranean countries abound. This dream of a return to the Roman fold of the scattered flock in the Orient is by no means a new one," etc.

According to the claim of the Eastern or Oriental church, it is the Roman communion which is "schismatic," the Greek church being the older and original organization. The disciples, it is pointed out, were first called Christians at Antioch, which is Greek. The latter recognize no infallibility but that of the Holy Ghost, who, they assert, presides over their councils, and each priest is papa, or pope. Serbia, where the shot that occasioned the war was fired, is Greek Catholic, but by a concordat had recognized the Roman church only two weeks before Prinzip killed the Austrian archduke.

The Rev. Dr. David James Burrell, for twenty-seven years pastor of the Marble Collegiate church, New York, pleads in the Biblical Review for a Bible rewritten in the vernacular, that is, the English language of today. Dr. Burrell complains that the city missionary is "hampered by the necessity of presenting God's Word in a beautiful but unfamiliar dialect which was spoken three centuries ago." Everybody will not agree with this clergyman that three centuries ago people spoke the English tongue as it is written in the Bible, and fewer will think that Bible diction should be changed. The style of the book is its "punch." Billy Sunday tried to improve it by putting it in the vernacular, but failed. Its quaint style is what makes it impressive. There is more in the sound than in the message. Remove the solemnity and the effect is gone. The story is hardly worth telling in modern English.

"Cheers for the living, tears for the dead." What must be our sentiment toward the wounded, the maimed, the lads with wrecked bodies who come back to us from the fields of war? Acknowledgment of gratitude at least; but instead of that the nation has a day of thanksgiving to God, to whom be all the praise! It makes us sick. What has "God" to show in proof that he was with Foch? An empty sleeve, or, swinging between crutches, a leg without a foot? What did he leave in Flanders fields where poppies blow?

## Free Thoughts.

Man cannot catch a sunbeam.

Calvinism is as dead as Calvin.

Man doesn't know what he doesn't know.

The whole future is open to some Columbus.

The under dog is not always the best dog.

There is no religion without a contribution-box.

Kill the saloon and you will half-kill Romanism.

Most of our knowledge has come through suffering.

A great many white persons are only black persons wrong side out.

I heard a man once say that the liquor business had invented nothing but a corkscrew.

Some men are like owls: looked upon as wise because they shut their eyes to the light.

"Our boys" did not wait for God to call them. Uncle Sam wanted them and that was enough.

That old saying of piety that man cannot wear God's boots was intended as a rebuke to human ambition.

An eternity of anything would be a curse. The beauty of the seasons is in the change from one to the other.

When God is doing some more miracles to show his power let him make a bird without wings that can fly; let him build a fire that will freeze water, and let him endow a Roman Catholic priest with common sense.

Where is the heaven that Jesus went to when he "ascended upwards," and from which he is to come when he makes his second advent? That is the query which we would like to have answered, if it can be answered. According to my judgment, Jesus, when he was taken down from the cross, was dead. He was unable to go anywhere. He paid the price of death and has been utterly silent since he exclaimed, "My God, my God, why hast thou forsaken me?" That was the natural end of Jesus. The world will never hear from him again.

Christianity should be made to show its hand. It has claimed knowledge which it does not possess. It is humbugging the people, and pretending to save them when there is nothing to be saved from. The biggest fraud of which Christianity is guilty is passing the Bible as God's word. All of its mean, cruel, contemptible dogmas came from this book. The Bible is mother of them all. Christianity does not teach a single fact, and cannot prove that a single thing it teaches is true. Let it show its hand and what we say will be demonstrated.

No one will ever find God in a theological school. None of the theology in the world shows the divine likeness. Every church has a sectarian deity. I used to carry three Mexican gods in my pockets, but I never felt any safer for having this trinity about me. Somehow there is no faith in other people's gods. When young I read books to find God, but needless to say, I always pulled up my hook with nothing on it. When I grew older I dug in the ground, thinking God might be hiding in the dirt, but I could not get beyond the dirt. I fear that man's God will never be more than human. Up to this time he has been less. L. K. W.

## To Charge, Or Not, for Soldiers' Comforts?

(From the Literary Digest, Nov. 23.)

Shall the soldier pay, or shall he have "everything free" that the — and the Knights of Columbus provide for his comfort? The policies of the two organizations are at variance both in theory and practice, and the discussion of their change to uniformity is still on. The — charges, and must charge, since its ministrations are in an allied sense a part of the army organization. Report, according to the Catholic organ "America" (New York), represents General Pershing as requesting the Knights of Columbus "to establish canteens in France and to retail the little comforts and luxuries they have been giving away at prices tallying with those charged by the Quartermaster's Department." Some misunderstandings have arisen over the canteen or post exchange conducted by the — in France, and a statement has been submitted by Mr. Fred B. Shipp, who, according to Dr. John R. Mott, "knows more about the facts involved than any other man in the United States." In an official statement issued by the Association he clears up some points that were apparently misunderstood by our boys who were among the first over there, who bore the brunt of our initial efforts when organization was in its earliest stages, and who are with us again with the honorable badges of their devotion. We read:

"In the summer of 1917 the military authorities inquired as to how fully the — was prepared to assume responsibility for canteen service with the American Expeditionary Force. After several conferences with General Pershing's Headquarters, it was agreed that we should assume full charge of this service, including the purchase of stock in America, in Great Britain, in France, and in the neutral countries of Europe.

"Bulletin No. 33, issued by General Pershing's Chief of Staff, stated that goods were to be sold at the several — centers at purchase cost price, plus cost of transportation, with a slight margin added to cover goods lost in transit; that if any profit should arise, the — would use it exclusively for the men of the Army; that these canteens would be operated under the general direction of the respective army officers; and that the plan was designed to release enlisted men for direct military service.

"A few of the men, accustomed to the canteens operated by the Army, were not entirely pleased with this arrangement. Several — leaders also felt that the plan had in it possibilities of embarrassment for the Association, particularly in view of the shortage of supplies under war-conditions and of the scarcity and excessive cost of ocean transportation. When the Army Bulletin authorizing the arrangement was issued, however, we all entered heartily into the plan.

"Unfortunately for the —, the ship carrying our first cargo of supplies was submarined off the French coast. Before another ship arrived it was necessary, in order to meet the demands of the men, to pick up in the cities and towns of France at retail war-prices such small quantities of supplies as could be found. No profit was attempted on these high-cost goods, and frequently they were sold much below the purchase price. Many of the soldiers, however, accustomed to prewar prices at home, could not understand what seemed like 'high prices,' and thus the charge of profiteering began.

"About the time our first shipment from America arrived, the Quartermaster's Department also received a large stock of canteen supplies which had been ordered before this service was turned over to the —. These goods were placed on sale to the soldiers at the few Commissary Sales Stores which the Army had established and were sold at government prices—cost at the factory in America, with nothing added for transportation. The contrast between these prices and ours, which included the heavy ocean transportation cost, again placed the Association in an unfavorable light, notwithstanding the fact that we added nothing for motor-transportation or for overhead expenses.

"The fact that one or two other organizations were, by agreement, allowed to furnish limited canteen service at a few designated points, and that this service was usually free, established a precedent in the minds of some of the soldiers which they felt the — should follow at its many hundreds of centers. While our free distribution of supplies on the front line in times of important actions aggregated considerably more than the free distribution of other organizations, the average soldier was impressed by the fact that most of the time he paid for his supplies at the — canteens, while on such special occasions as this other canteen service was available to him it was on a free basis. It was unfortunate

that the plan provided in Bulletin No. 33 placed the Association in the position of being practically the only American agency in France dealing with the soldier on a commercial basis. Our extensive program of regular service to him, at the base ports, in the training areas, and in the front-line trenches: for example, the furnishing of reading matter, writing materials, movies, concerts, theatrical entertainments, athletic supplies, and all else that goes with a — hut or dugout in France—all of it without charge—was obscured in the minds of many because we were also handling merchandise at what often appears to them to be exorbitant prices."

A further occasion for misunderstanding with some, and especially among those of our boys whose patriotism tolerates no language but English and no economic system but that of "good old United States," is the fact that business is necessarily done with French money. Mr. Shipp offers a simple explanation:

"In appearance the franc looks much like our twenty-five-cent piece, and unconsciously one feels that it should have the same purchasing power. Its actual value, however, is about seventeen and a half cents. When used in one of our canteens to purchase a standard article which until recently retailed at home for ten cents, but which now costs probably that much at wholesale, and to which increased cost the — has added five cents for ocean transportation, it yields the soldier so little change that unless he takes all the facts into consideration he feels he is being robbed.

"We must also recognize that among the several thousand workers whom the — has sent to France, there are necessarily some who are entirely unsuited to this service, and although these workers, after a fair trial, are sent home, their stay is often long enough for them greatly to injure the Association, particularly when they are employed in canteen service. I am glad, however, to bear testimony to the fact that while most of our workers in France came to us without previous experience in — service, these lawyers, manufacturers, merchants, clergymen, college professors, and men and women from nearly every other walk of life in America, have in most cases made good, and have performed an unselfish service for the welfare of the soldiers. A significant testimony to this is the fact that many of them have been wounded or gassed and that several, including two women, have lost their lives under enemy fire.

"The cause, I believe, of a good deal of recent criticism has not been so much the prices charged as the fact that the—in certain instances was unable fully to carry out its plan to provide free canteen supplies to the men as they were going into action or as they were coming out. The reason for this was not a shortage of supplies, but the absolute inability to secure the necessary motor transportation. Over and over again, the — worker has found himself on the extreme front battle-line with absolutely no supplies to give to the fighting and wounded men, while at the same time our stores back of the line were well stocked. Any one familiar with the motor-transport situation in France during the past few months will immediately free the — from responsibility in this matter. It is one of the inevitable results of the exceptional fighting activity of recent weeks."

The Knights of Columbus, however, prefer to stick to their original principle. Mr. William J. Mulligan, chairman of the K. of C. Committee on War Activities, is quoted by the New York Times as saying: "We have made it a first principle of our work to charge for nothing, and that principle will be maintained by the Knights of Columbus. The other war-relief organizations co-operating with us have given their concurrence to this policy." "America" answers the criticism that the free policy is "pauperizing" the men, and goes on to consider the financial condition of the average soldier:

"His overseas pay is very limited, when allotments, insurance, and so on, are deducted. He receives his leave and naturally 'blows' himself to elaborate food and entertainment in any near-by city that has these things for sale. When young men have been through mankind's finest imitation of Hades, they emerge a little eager for the good things of life, and who shall deny them? The good things of life are only to be obtained upon a certain tariff, which, if sedulously consulted, will be found to bear rather a condescending relation toward a soldier's spending money. The soldier, then, often finds himself in a position where he is not able to afford the light little luxuries given to him by the Knights. Now who shall say that he be denied these luxuries until such time as he earns more money to pay for them?

"Take the case of our men at home. Refer to the newspapers again, and this time we are sure of the truth of the reports because we have witnessed the fact with our own eyes. Our soldiers and sailors, in a big city, spending their furloughs, exhaust their scanty funds,

carelessly, perhaps, but do we stipulate that they must consider all the risks before they plunge into an enemy barrage? They have nowhere to lay their heads, and they have no money, or very, very little. Is it better for them to go to a cheap lodging-house, where they will meet some of the vile specimens of humanity which our grotesque civilization produces? Or would you, were the particular soldier or sailor your own son or your own brother, prefer to have him accept the beneficence of the American people through the Knights of Columbus, who conduct service-houses containing good, clean beds in good, wholesome surroundings, for these very boys?

"Moreover, the Knights are the trustees of a public fund raised for the benefit of the nation's defenders. If, through wise and economical administration, the Knights find that they are able to supply the boys with beds and other necessities or luxuries entirely free of charge, why in the sacred name of charity should anybody challenge their right to do so? Scout the thought that our soldiers and sailors are spoiled by this happy application of a public fund. Our soldiers and sailors may have a cogent reply to this ridiculous assertion when they return from the wars; they may even go so far as to say that we have been spoiled, that we have sat at home investing our money at four and more per cent. a year after Uncle Samuel has dusted his knees in an attempt to get us to do so, while they have been facing the dangers of the sea and struggling through the horrors of the battle-field."

## Gods, Ghosts and Kings.

In the first and most primitive period of human thought, man knew nothing of ghosts, souls, or gods, or of their cults, alias religions. Man's conception of the world was entirely naturalistic. He knew or thought of none lower or higher, of no lower or higher life, of no lower or higher half of the human being. He was a simple unitary being. He was not a dualistic compound of body and soul, destined to live a double life, here and hereafter, in a doubly constituted universe, one natural and the other extra-natural. There was for him only one man, one life and one world of being. The souls, ghosts and gods had not as yet arrived.

In the second period came the soul and ghost ideas and they created a revolution in the life of the race. Everything now was doubled up and a dualistic conception of life succeeded the primitive natural, human or monistic one. Man now had both a material body and an immaterial or less material soul, destined to live two different lives, in two different worlds, a visible material body and an invisible and spiritual soul. He was to live first in this natural world of matter, and then after death in a ghostly world *beneath* the earth. A dualistic conception of the world had succeeded to the monistic one. An "Other World" had been added on to this one, another life on to this life, and another entity to the human body.

Now a fact of vital significance to be noticed here is this, that in this second period of human life and thought, the other world succeeding this was a subterranean world, an "under-world," down in or below the grave and the cave. It was eventually a Grecian Hades or a Hebrew hell or Sheol, or Limbo, and later a Gehenna, the Pit and Purgatory, culminating finally in the Christian Hell. A ghost, likewise, was a subterranean being, the inhabitant of a gloomy and miserable world underneath the ground, and the ghostly life was a mean and joyless life in the dark and sunless caverns of the dead. In other words, in this same period of human thought, and before the coming of the kings and gods, the other world was not a higher and a better world than this, but the reverse. It was lower and worse than this in every respect. Ghosts were worse and lower beings than human, and the life in Sheol was worse and lower than the sunlit life of man on the upper surface of the earth. Men in this period had no ideas of anything supernatural, super-human and desirable in regard to an imaginary other world. Those ideas did not come into existence until another revolution had occurred—a revolution that brought into existence a breed and species of super-men, and super-ghosts, viz.—the kings and ghosts of kings, with courts and palaces.

The fear of the ghosts long antedated the subsequent "fear of God." The majority of the ghosts were spiteful and malicious and a great many of them were devas, devils and demons.

As the lives of men in these primitive, family-like and democratic communities were classless, and as all men substantially were born free and equal, so likewise in the ghost-world all ghosts were free and equal. The ghost world, like the living world, was a rudely democratic community. There were no supermen or kings in the earthly world, and no super-ghosts or gods in the ghostly world. So in those days there were ghost cults, ancestor worship, and private, family and domestic religion, as it is called, but no organized political government or state, and no public life or state in the later sense. These things had to wait for the next period—the Political and State period.

In this second period, then, religion had not advanced beyond the private, family, and domestic stage. There were ghosts, but no gods. There was spiritism, but no godism. It required the coming of the kings and the gods to raise the next world up into the heavens—monarchy in the skies.

Kings belong to a race of supermen, and their ghosts must be royal and super-ghosts, with the same part in the ghost world that they played in this, and their subjects must play the subordinate parts.

In this fact that the coming of the kings and kingdoms on earth compelled the ghostly world to become a kingdom also, lies the explanation of the fact that the ghostly world was transferred from the caverns of the earth up at first to the tops of Mt. Sinai and Mt. Olympus and then eventually into the highest heavens in the sky. Hades, Sheol, Limbo and the gloomy underworld were no duplicates of the gorgeous courts, palaces, parks and gardens of the kings, nor of the kingdoms, thrones and golden glories of the earthly monarchies and empires. The supermen called kings brought into existence the superghosts called gods, the superworld called the kingdom of heaven and the superlife in a superterranean world. The underworlds, as in the Catholic doctrines of purgatory and hell, were still retained as places of punishment and penal colonies for the sinners and the damned. But the principal ghost world was transformed into a ghostly kingdom, the principal religion became the public and political cult of the ghostly king, and the principal conception of the other world and other life became godly. Men were now taught to despise and hate this, the only real life, while they longed for the life in an imaginary "next." They were taught to become slackers and shirkers in regard to this life and world, and to devote all their energies to the "next." No more vicious doctrine than this is conceivable. So in this natural, evolutionary and inevitable way passed the naturalistic conception of the world. The world is now entering a fourth and higher period, a scientific and democratic period, and this period like the first will become a perfectly naturalistic and human period, and it will banish both the ghosts and the gods to the limbo and scrap-heap of discarded and vicious things. A little intelligence and learning is undoubtedly a dangerous thing. It would have been better for man to be ignorant than to know, or to think he knew, a lot of things that were not so. But in evolving from the ape into the man, and from the primitive into the civilized man, he had inevitably to pass through this painful period of a little intelligence and "a little learning," and he had to pay the price of this gradual evolution, in false and pernicious superstitions, that came near to wrecking and ruining his real and only life. And the danger point has not yet by any means been passed. The question still before mankind is this: "What shall we do to be saved?" What shall we do to save the life of the human race here on earth from shipwreck and final failure? The ignorance, conceit and superstition that still permit men to believe in the existence of a "separate soul" must be dispelled by sci-

ence, philosophy and reason. And the selfishness and class injustice which still permits monarchic and autocratic institutions of every kind to exist, must also be destroyed. For it was these monarchic institutions which brought the god-idea into existence, and which have, through psychological suggestion and selfish interest, kept it in existence. The soul-idea in itself may not seem very harmful or vicious, still it is an unjust idea, assuming as it does that man alone is a favored and "chosen" being, and that all the rest of the animate and inanimate creation is "exclusively" shut out. The ghost-idea was a most malignant idea in many ways and was a curse and calamity to human wellbeing and happiness. But the monarchic, autocratic and supernatural god-idea has always been the supreme curse and menace to human life and happiness and the greatest threat and menace to its final success. The gods must go, but the kings and courts that created them by psychic suggestion and selfish interest must go also, and even go first. H. G. Wells's "Invisible King" in heaven will disappear for good when the visible kings disappear for good. The superstitious shadow will disappear when the flesh and blood realities are gone and forgotten.

ALFRED WARD SMITH.

### Archbishop Ireland's Loyalty.

The Outlook of October 9 affirms that "there are no more patriotic American citizens than those to be found in the Roman Catholic Church from the cardinals to its humblest laity"; and it names the late Archbishop Ireland as a striking example.

Archbishop Ireland branded the black seal of mortal sin on the exercise of private judgment; on the basic power and liberty of American citizens; on "the right of the people" to frame constitutions and statutes on "such principles," moral and religious, as "seem to them"—"the people," not popes and bishops—"most likely to effect their safety and happiness." Ireland branded the seal of mortal sin on the authority and jurisdiction of our democracy—our government. He denied that our democracy has supreme jurisdiction over faith and morals—over the marriage bond, over the school book and teacher, over justice and its laws, over the freedom of speech and press, over the earthly matters of religion and the church. He contended that the Pope is the divinely appointed ruler over all these things. He declared that no state has a "right to affect the interests . . . of the Holy Father by any form of legislation or other public act to which his full approbation has not been previously given." He trampled on the "rights" and "powers" reserved to the people in the ninth and tenth amendments of our constitution. He mocked and defied section three article four of our Constitution and took an oath to establish the pope's state within the state of Minnesota; for the pope claims that his church is not like other churches; he claims that it is a sovereign state with legislative and penal authority independent of all states. Ireland's precepts and decrees damned as culprits Catholics who used and honored the rights and powers of American citizenship—honored the benign laws and blessed institutions of our country. His precepts and decrees consigned to graves of disgrace and to endless flames every Catholic who dared to say he was not subject to the pope in civil matters appertaining to faith and morals. His precepts and decrees declared every innocent babe a bastard born of concubinage, whose parents were Catholics married by an authority other than Catholic—married according to Minnesota laws. He segregated our Catholic neighbors from our social, intellectual, literary, and religious life. He slammed the door of heaven against Catholics who married Protestants; against Catholics who joined the Freemasons, the Odd Fellows, the Sons of Temperance. He smote Protestantism as "utterly valueless" as a "moral power." He damned Catholics who read or printed books proscribed by the pope. In his diocese no Catholic was free to read the Protestant

Bible; no Catholic layman was free to print a book on church history, ethics and religion. Ireland was a determined, merciless foe of our constitutional guarantees of religious liberty; he taught that hell is the destiny of every Catholic who joined a Protestant church; he taught that no Catholic can exercise his constitutional right and refuse to give money to a priest for the support of the priest, the parochial school and the church. Ireland's precepts and decrees held lovely maidens, yearning to be free, in the bondage of the cloister walled and barred and bolted like prisoners. To priests and nuns he made matrimony a mortal sin; to these people he made the crime of race-suicide a religion.

The Outlook says that Ireland was on the Union side in our Civil war, and that in the present war he helped sell Liberty Bonds and was earnestly with our country. For these things he indeed should be commended. But what had his zeal for saving the Union and freeing the slave to do with his taking an oath of alienage from our country—an oath to use all his strength in enforcing the commands of a foreign crown that claims domination over all our states in respect to morals and religion and asserts that it is not responsible to our people? "I will take care to preserve, defend and promote the right . . . and the authority of the holy Roman church of the pope . . . The rules of the holy father, the decrees, ordinances or disposals and apostolic mandates I will observe with my whole strength and cause them to be observed by others." This was Ireland's oath. Though every Liberty Bond Ireland's influence sold helped to foil German brutality and helped to win the war, how much did his patriotic effort in this respect restrain him from consigning Catholics to endless anguish for using and honoring our institutions and laws? How much did it restrain his pious brutality in binding Minnesota Catholics in the tortures of hell—tortures which, unlike those inflicted by the kaiser, do not end with setting suns and old moons and revolving years, but burn and burn forever?

If there is no more patriotic American than Ireland, what is the degree of the patriotism of the Minnesota Catholics who have violated his decrees, who refuse to support his parochial schools, who worship with their Protestant neighbors and read the Protestant Bible; and went to France to give their blood and their lives to protect freedom and democracy? If there is no more patriotic American than Ireland, how far inferior is the patriotism of the Protestant bishops and clergy none of whom bind themselves by oath or by any other word to transfer their "whole strength" to obedience to and enforcement of the decrees of a foreign throne; how much less is the patriotism of the millions of Catholic laymen and the many, many priests who have become whole-hearted Americans; who kick and smash the dead line by which Ireland limited and circumscribed the plenary jurisdiction of our democracy; who exercise all the sacred rights and powers of citizenship in defiance of Ireland's excommunications and flames of hell?

What has all the heroic blood and precious lives given for our country by patriotic Catholic laymen to do with the disloyal precepts and decrees of the American hierarchs?

Waterloo, N. H.

CHARLES EATON.

If only sensible people got something to do in this world what a lot of idle folks there would be. I ask seriously: What American institution is the Roman Catholic church working for? It certainly is not the public schools, but why not? Our schools are the best on the face of the earth, and growing better with every year. Why does not the Roman Catholic church support these schools and help to improve them? There's a reason. Will some good Romanist tell us what it is? If he dare not tell the truth, let him keep silent, we want no more lies.

If the late war puts an end to autocracy the pope will soon be chasing the kaiser.

# THE TRUTH SEEKER

**Subscription Rates.**  
Single subscription in advance . . . \$3.50  
Two new subscribers . . . 6.00  
One subscription two years in advance . . . 6.00  
One advance subscription and one new subscriber, in one remittance . . . 6.00  
To subscribers in Canada, \$4.00 per year.  
To other foreign countries, \$4.50 per year.  
Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time.  
Single copies, 10 cents.

**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.

## 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 to be 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 the Republic.

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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

(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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### ON THE HONOR ROLL.

**Sergt. Ralph Paine Tanner.**

To the Editor of The Truth Seeker:

Among the many Americans who gave their lives for liberty in France during the recent great war was my son, Sergt. Ralph Paine Tanner, Co. K, 140th Infantry, 35th Division. Ralph fought in the desperate battle of the Argonne forest, and was killed September 30, according to an official report. His military service began in May, 1917, when he volunteered at the age of 19.

My grief over the loss of my only boy is softened by the manner in which he died, facing the enemy when struck by machine gun bullets or shell fragments. Ralph was a Freethinker. In one of his recent letters he said: "If I have any religion, it is a sort of fatalism, which is held by many soldiers."

Kansas City, Mo. T. J. TANNER.

### Harold M. Fisk.

To the Editor of The Truth Seeker:

Our only son, Harold M. Fisk, died at Camp Boulder, Colo., Oct. 5, 1918, a sacrifice to his country. It seems hard that in our declining years we must give up our only child. But as his entry into the army was of his own volition we harbor no feelings of regret.

Better that he rests in an honored grave than to have been one of those who through influence, deception or perjury were able to shift their responsibility to duty, and who, like Cain of old, will carry a mark to the day of their death, while the finger of scorn will ever point them out as ones who failed to do their duty to themselves, to their country and to their God. Our son was 24 years of age and a 32-degree Mason. Funeral services were under the auspices of the Masonic Order, Oct. 12.

He knew naught of gods or angels,

Or a heaven where they dwell;

He knew naught ofimps and devils

Or an endless burning hell.

He knew naught of Christ or miracle

In the ages of the past.

He knew naught of life eternal

And naught of first or last.

Yet we feel that the world is better that he lived, even for so short a time, as he did his duty as best he knew. He was followed to his last resting place by the largest number of friends and acquaintances that ever attended a funeral service in this city.

F. F. FISK.

Fort Benton, Mont.

### LIBERTY IN THE UNITED STATES

**From C. M. Lovett, California.**

To the Editor of The Truth Seeker:

Under editorial comment in No. 45, page 707. I find some excellent thoughts on our constitutional liberty—especially the brand of liberty that has grown up among us since we were a government.

In these remarks, The Truth Seeker advocates further, and more discriminating, instruction in our schools, test examination of voters, insistence that candidates for public office must first prove their right to be officials of a free democracy, and disfranchisement of all who are opposed to the kind of liberty we have set up for ourselves and embodied in our Constitution.

Of course, we have a right to do all these things; but first, I apprehend, to get the fullest results, we must change a Constitution that gives rise to most of our difficulties.

I quote from the paragraph: "As things are now, conspiracies to violate an emergency law, like the Espionage act, is punishable by long imprisonment; while full immunity is granted to conspirators who abrogate, nullify and condemn the Constitution of the United States."

That is just the point: The Constitution that makes possible the Espionage

act—a temporary measure—permits at all times conspirators who abrogate, nullify and flout the instrument that protects them. It is likely we agree that the Espionage law, for some months, has been a necessity; and certainly we both agree that the government must be fully protected from treasonable speech or deeds. To quote a new version of an old aphorism: "Democracy must be made safe for the world." American democracy now is not safe; neither will temporary Espionage laws make it safe. The safety must come from the people; under laws permitted by the Constitution, but unquestionably made by the people.

To quote further: "What is called anarchy does not begin with repudiation of the law."

Anarchy knows no law and wants none. Laws are piffle. The anarchist violates the Constitution in two ways: (1) by actual crime, and (2) by words and organizations that lead to crime—more largely the latter, because, in this country, he has absolute freedom to speak, organize and direct crime, that he finds in no other country, while his person and belongings are safe.

We can reach the crime by the usual legal methods. The instigator of the crime we can not reach.

The Truth Seeker measures are all to the good, and might be added to by stricter immigration and exclusion laws, and still be insufficient. The Constitution is not safe for democracy.

I apprehend the remedy will come in due time. Three wars in which we have had to resort to subterfuges ought to make it plain.

### COSTLY CEMETERY BURIAL.

**From Allen Steven, Chicago.**

To the Editor of The Truth Seeker:

It has been estimated that if each man, woman and child worked at absolutely essential industries, in times of peace, we would none of us have to work over two hours a day. But with all the idlers and non-essential workers, as at present, it is necessary to work 8, 9, 10, 12 and even 16 hours a day. The system is wrong. You recently published a letter of mine, showing the huge expense of the clergy and their idleness and non-essential nature. Now let us look in another direction, and behold a huge waste, directly in connection with the clergy, which helps to bolster up the graft of religions. I refer to the huge waste of cemeteries. Here in Chicago alone 3,000 acres are dedicated to dead ones and tomb stones. Here is enough lost land to give all the soldiers a home. But the clergy glory in the chance of extending their sermons, to the brink of the grave. It enables them better to fasten themselves on the bereaved relatives.

Once again they tear open the healing wounds of sorrow with prayers, sermons and coached flattery. Nice words at the grave mean that purse strings will be loosened and church treasuries refilled. The clergy demand three shots at a human being. First is the christening, second is the wedding and third is the funeral. Half of the funeral graft would be eliminated if cremation were the custom. People would not then go out to a cold cemetery, to catch cold and possibly die also. Often it is the case where the undertaker, florist, tombstone man, cemetery association, who-keep man, and the braying clergy, who promise to get the dead out of purgatory, for money, eat up all the widow's life insurance left her by the deceased husband. Hell is only a condition of the mind and if fools will correct their terrors of death and the hereafter, they will need no graveyards. Cremation is sanitary, inexpensive and more humane than burying sick bodies for angle worms or medical students. The dead expense of cemeteries and the wasteful crowd it nurses along, adds one hour to the working man's day. The government could take charge and cremate us free of expense, as a branch of the board of health. But the clergy will fight this plan, because it means loss of power to them. The clergy hate the poor man and the longer the poor man has to work, the

longer the clergy will stay in power. Ignorance, illiteracy, superstition, fear of hell, hades, purgatory and the hereafter add to the prestige of these religious grafters. A mental grafter, coveting power, is more to be despised than a common money grafter. The clergy are both.

### DANCING GIRLS TURNED NURSES

**From A. T. Heist, Sacramento, Cal.**

To the Editor of The Truth Seeker:

Two weeks ago, when the influenza epidemic was at its height in this city, there was opened in an unused building, formerly the City Public Library, a hospital for the care of those suffering from this horrible malady. Were you to voice the thought that might have suggested itself to you before you were mentally liberated from the thralldom of orthodoxy, you would have said that this truly Christian work had been undertaken by the Federation of Christian Churches in America; by the local churches, the Y. M. C. A. or the Y. W. C. A., but if you had you would have been far away from the facts. As usual, when there is something else than preaching to be done, the religious institutions were conspicuous by their absence. In fact, the opposite was the case; for the proprietors of two of the most loudly condemned places in this city undertook the responsibility of financing this Victory Hospital. The girls from these two dance halls courageously undertook to nurse all who came to the place, and wonderful to relate some of those who, no doubt, gave these girls a wide berth when they had no need of them, were very glad to avail themselves of their services when they were sick.

It is rather a sad commentary on the vain-glorious boasting of our religious organizations that what they would have us consider fallen women took care of 107 cases of influenza, while the religious people, who are organized to do good unto all, utterly failed to do anything except pray.

Do you wonder that America is fast drifting away from the church?

God may have counted the number of the hairs on our heads; he may watch the sparrow's fall, but when it comes to human beings, we have to ask what could be expected from a father who would allow his only begotten son to be hanged on a tree, when by the word of his power he could have saved the whole world.

(The entire venture of the Victory Hospital, in Sacramento, which cared for 107 cases of influenza, was financed by the proprietors of the Art and Casino Dance Halls. The bulk of the hospital staff are girls employed at these places.)

### LET US HAVE THE TEST.

**From L. E. C. Vernacom, Iowa.**

To the Editor of The Truth Seeker:

Here is an offer to Billy Sunday, or to the pope or any priest or preacher, or any Christian who, having faith as a grain of mustard seed, can accomplish the things the Bible says can be done by one who has faith in that quantity.

"And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you" (Matt. xvii, 20).

"Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi, 21, 22).

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark ii, 24).

"And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you" (Luke xvii, 6).



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

"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."

### How the War Was Won.

Until the history of the great war shall have been written there will perhaps appear no better brief summary of its principal features than that which is given in an editorial article by the New York Evening Sun. The Sun is a conventionally religious paper, like the other dailies, and it took the lead in pointing out how "the Almighty" had given us the victory and we were therefore under a debt of gratitude to God which we should hasten to pay by the rendering of thanks. That, however, is what may be called pious camouflage. In the following article, in which the writer aims to state the historical facts, nothing is said about other than natural and military events.

From the pinnacle of victory the nations must needs look to all sides, using their point of vantage to the full. For victory has more than the lyric attributes that our noisemakers so earnestly worship, from the orator to the rattler of brass bells. Victory is also a discipline, an occasion for reflection, planning, study and the exercise of accumulated wisdom. We may enjoy our victory, and yet we must fulfil all that it demands of us. If not, then the defeated enemy, making more profit of his disaster than we of our success, may prove the gainer in the end. This strange thing has happened more than once in wars of old; it must not happen on this occasion.

One of the things we are required to understand concerns the military outcome and the manner in which it came about. We allied nations have accomplished a peculiar feat that astonishes ourselves. After waging for four years a defensive and on the whole a gradually losing struggle, and after reaching the lowest point in its fortunes, the Entente side has of a sudden, in less than four months, overthrown completely every one of its adversaries. A hostile mass, mounting from its start on August 1, 1914, threatened till July 15, 1918, with ever greater insistence to crush us. That mass, all of it, had become by November 12, 1918, helplessly subject to our own force. What effected this reversal of the march of fate, as sudden as it was tardy?

When effects surpassingly sudden and extreme are found in the affairs of men they may sometimes be traced to the coincidence of two or more causes, uniting fortuitously at the seat of action. In the case of this year's climax to the hostilities at least four influences united, and with combined impact became suddenly operative. They were the single command of Foch, the American reinforcement, the quitting spirit of the Germans and, strange to say, the elimination of Russia. Only by a brief review of the whole period of hostilities can we realize how these four developments came about to throw victory suddenly in the hands of our side.

Russia, as we now see, figured as a doubtful asset in the Allies' defensive combination from the first, and became more and more a liability. When the German chiefs forced the war on Europe they sought to do two things: first, to sweep over France through Belgium in the first month of war and reach Paris with an overwhelming force before Russia should become a factor; second, whether the pounce upon France succeeded or not, to break down Russia's armies later on. And so did it occur. The Germans entered Belgium on August 4, 1914. They defeated the French in Lorraine and on the Belgian border in the third quarter of August; the force that Britain sent, small but effective, sharing in this latter defeat. Joffre, the French leader, was forced to evacuate all that part of northern France in the quadrant northeast of Paris. Then came his stand in the valley of the Marne, where he took full advantage of his withdrawal

not only to hold fast but to spring forward, driving the enemy northward to the Aisne.

Joffre prepared the battle of the Marne and inspired his men. He could do little besides to win it. The victory that came to the French and their few British helpers showed us the first glimpse of one of the deciding elements of the conflict, the Germans' inferiority in resolution. Pitted man for man they lost to men of higher type; not here or there particularly, but everywhere along the line. Everywhere they attacked, they were halted; they were attacked, they yielded. The opposing kinds of beings accurately gave their measures. The Germans, officer-driven and drill-perfect, could not abide the weapons of freemen.

It was at the Marne battle also that another element of final victory first began to count; for there the name of Foch first came into public ken as that of one of the most successful, capable and pugnacious of the commanders leading the French armies. His defense of Fère-Champenoise, though but one in a tier of battles, won him the reputation that started him logically toward the chief command. As for the Russian element in the war, the period of the first Paris campaign supplied the first indication of its unreliability. The Russians attempted a diversion previous to their mobilization. They invaded East Prussia under Rennenkampf, and after doing much damage were beaten with great slaughter at Tannenberg. It became plain that the Germans held much the same superiority over the Russian soldiers that the French held over the Germans. A repulse of the Germans' attempt to reach the coast of the British Channel in October and November proved again that the German lacked the fighting qualities to overcome the combined British regulars and the French conscripts on an equal battlefield.

The year 1915 furnished a gloomy sequence of events, which quite upset the high hopes founded on Germany's initial checks. During this unfortunate year the Germans and Austrians made their conquests of Russian Poland, Lithuania, Volhynia and Serbia. In vain the British, pressing a faulty plan for reaching and aiding the Russians, pounded at the gates of the Dardanelles. Their later successes in Mesopotamia and Palestine helped break down Turkey in the end, though only after Russia had long ceased to figure on the Allies' side. Not wholly in vain the French sent an army to Serbia's help in October, 1915, via Salonica. Yet Serbia lost her territory.

On the western front field fortifications, strongly manned and supported by artillery, had given rise to a deadlock. To attack, as the Allies discovered, resulted in loss of men without gains worth considering. Neither side had yet developed the mechanical means to neutralize the protections of the entrenched front. As for the armies and lands of vast Russia, they melted away. The capacity of a single leader, the Grand Duke Nicholas, for a moment late in the winter had given the Russians an advantage over the Austrians in Galicia. But in April the Germans turned their main attention to the eastern front. They made a vast attack, in the face of which the Russian resistance seemed to melt away. By September the Russians had lost upward of half a million prisoners and territory equal in extent to the half of the German empire. Efforts to reach them through Turkey or assist them by diversions in the west had cost the French and British hundreds of thousands of their best troops unavailingly sacrificed. Supplies that might have gone to the western front were pouring into Russia through Vladivostok and Archangel.

For another year or more Russia continued to hold at least a fair portion of the German army engaged. During the first half of 1916 none the less, Germany,

flushed anew with victory, resumed her aggressive in France. From February 21 till the end of June the French defended Verdun against an attack in which the enemy cunningly strove to overcome the defensive strength of the line and the superiority of the opposing soldier by focussing his artillery, flame throwers and shock battalions on a single vital spot. The French defense of Verdun, conducted under a heavy handicap of numerical and material inferiority, did more than any other single exploit, perhaps, to establish for French arms that respect which later made possible the other allies' submission to French supreme leadership. But the attacks of the British and French in the latter part of 1916, despite the material headway they made at Bapaume and Peronne, again demonstrated the difficulty of making headway in the then existing stage of trench warfare. Once more the Teutons gained in the east, sweeping over Rumania. The French and British had learned a sort of cooperation, but the Allied unity of command plainly did not yet exist. All disasters up to that time had proved insufficient to produce it.

The year 1917 brought two more disasters: the final, complete collapse of Russia and the severe defeat of Italy, which had entered the war insufficiently equipped, just before the Russian reverses of 1915. British and French attacks for the first time began to make a serious impression on the German trench line; a sign of new developments in the art of war tending to make the established lines no longer tenable. Yet the fortunes of the enemy still improved. However pinched at home, however diminished in his sea powers and by the loss of his colonies, he seemed better off in a military sense than ever before. The disaster to Italy had, indeed, brought nearer the idea of unity of command, for French and British troops had been sent to the Italian front and combined counsels and material had aided in the Italian defense.

With the opening of the campaign of 1918 the Germans started in to dispose of their opponents on the western front, as they had of the Russians. The arrival of the first sections of the American Expeditionary Force had warned the enemy to make an extreme effort while time remained. At first this effort succeeded. The German drive of March 21 partly destroyed one of the British armies, that under General Gough on the Oise. This final disaster led, with the United States government's initiative, to the chief Allies' accepting Foch as their common leader. Directed by Foch, the Allies endured the enemy's successive blows for nearly four months. Foch awaited his moment. He finally struck back at the flank of the Germans, who had forced their way over the Marne between Rheims and Chateau Thierry. Americans gave brilliant aid to the French armies in delivering the blow. Individually successful, the stroke was also astutely timed. The Teutons had just failed in a new attack on Italy. Never again were they able to strike.

Repeated successes in France, Flanders, Macedonia, Turkey and Italy disposed in astonishingly short order of an enemy no longer in any mood to fight. The temperament of the German made him a worthless soldier in defeat. The final successes were easily won. The combined effect of soldierly superiority, American aid, the removal of the Russian drain on ally power, and above all, of unity of command, was irresistible.

This record and what it proves should not be forgotten. For us it bears the lesson that America supplied but one of the four factors that made the difference between defeat and victory; the million men who reached the field in time to help turn the battle tide. In the establishment of the brilliant leadership that gave the Allied armies their full military value America played a goodly part by setting the example of discipline. A correct estimate of ourselves and a loyal submission to the common cause: there lies the wisdom the war-like past hands on to the hopeful future.

### Too Formal.

While calling with her mother, a Boston child was given a piece of luscious cake. In ecstasy she exclaimed, "Oh, I just love chocolate cake! It is awfully nice."

"Clarita," her mother corrected, "you do not love cake, you like it. Nice is not the proper word in that connection, and 'awfully' is absurd. You should have used 'very good.' 'Oh' and 'just' are redundant, and should have been omitted. Now say the sentence correctly."

Clarita, who was used to such corrections, said meekly, "I like chocolate cake; it is very good."

She seemed so miserable, however, that the hostess came to her rescue with: "What is the matter, dear? You said it quite correctly."

"Yes, I know," the child replied, "but it sounded as though I was talking about bread."

### A Fastidious Rabbit.

While out motoring, the party decided to have a meal in the open. One of them went into the village store to get the provisions necessary for a Welsh rabbit.

"I want a pound of cheese and some large square crackers for a Welsh rabbit," he told the proprietor.

"I have the cheese, sir," replied the shopkeeper, "but I ain't got no large crackers. How would some small ones do?"

"Sorry, but they won't do," was the answer. "We must have large ones for the rabbit."

"Well, you know best, of course," replied the shopkeeper grimly. "But that there rabbit of yours seems a mighty faddy eater for an animal."—Everybody's.

### A Water Plant.

The conditions in the trenches were dreary in the extreme after the drenching and long-continued rainfall, but the irrepressible spirits of Uncle Sam's boys were not entirely quenched when the order came to leave the trenches.

"Hurry up out of this, my gallant soldiers," was the cheery call of the sergeant to his waist-deep and rain-sodden men.

"Soldiers!" came the derisive answer from one of them. "I'm not a soldier; I'm a blooming bulrush!"

### It Didn't Work.

Little Ethel had put her stocking on wrong side out. "Now you must make a wish and it will come true," said her mother.

Some time later she came to her mother. "There's nothing to it, mother."

"Nothing to what?"

"Why, you said to make a wish after I had put my stocking on wrong side out. I wished I hadn't done it. But I can't see any difference yet."

### Not a Bird.

Smith was returning from the office one afternoon to do a little planting turn in his war garden when his five-year-old daughter ran down the walk to meet him.

"Oh, papa," she exclaimed, seizing his hand, "a man was just here to see you, but he couldn't wait."

"Is that so," smiled the fond father. "Did he have a bill?"

"Oh, no, papa," answered the little girl. "He just had a plain nose."

### The Long Trail.

A professor, talking to the mother of a child who had been named after him, was trying to show his appreciation of the compliment. "And does the dear child walk?" he asked.

"Oh, yes, he has been walking for six months," the mother replied.

The professor had lapsed into a metaphysical problem. He recalled himself to reply, "What a distance he must have gone."

### Birthday Greetings.

July or October, November or May,  
I cannot remember a date,  
Best wishes today—  
Accept them, please, early or late!

**SIMPLIFIED THEOLOGY.**

## LESSON III.

## THE DELUGE AND CONFUSION OF TONGUES.

We begin this lesson with the sixth chapter of Genesis. We are informed in the second verse that God had sons. God had another son, born of the Virgin Mary, hundreds of years later.

This latter son is called the only-begotten of the father, and we infer that the boys mentioned in the book of Genesis were illegitimate children. As to who the mother of these boys was we are not informed, but it was doubtless one of the numerous lady gods frequenting the celestial realm at that time.

Now these little sons of God often amused themselves by playing along their father's water dam which separates the waters from the waters, and which God had named heaven.

Men had begun to multiply upon the earth, and they had many lonely daughters born to them. God's little boys were out playing one day, and happening to see some of these beautiful girls determined, when they had grown to be full sized gods, to seize the best looking maidens and take them for wives.

God was ashamed of the action of his sons, and said they had disgraced the family by marrying into such low society, but the boys were self-willed and proceeded in their own way.

God was puzzled as to what kind of beings the children of this disgraceful wedlock should be. If he should recognize them as thorough-bred gods, he would have to admit them to the celestial realm above his water dam. On the other hand, if he disinherited his grandchildren entirely, it tended to disrupt the peace and quiet of his own kingdom. It was indeed a puzzling situation, but after some deliberation, he decided to allow them to become giants of the earth and mighty men of renown.

These grandchildren became very wicked, and troubled their royal grandfather exceedingly. They thought of mean things continually. Things finally got to such a pass that the Lord could endure it no longer. He determined to drown, not only his troublesome grandchildren, but all the beasts and creeping things and even the fowls of the air.

There was one man who, notwithstanding he took wine rather freely and sometimes became intoxicated, found favor in the sight of God. God said that Noah was a just man and perfect in his generation in spite of Noah's drinking proclivities. This was before science had revealed the evil effects of alcoholic beverages.

God told Noah to build a boat three or four hundred feet long and about sixty or seventy feet wide. It was to be some thirty or forty feet high, built in three apartments, one above another. The boat was pitched inside and out, and no air could be admitted save at a single door in the side and one window at the top.

This was indeed a limited space for so vast a collection of animals, for Noah had to take on board two of every kind of living thing upon the face of the whole earth. It was a Herculean task, and it took a man of genius to accomplish it, but good old Noah was equal to the situation. He also had to take on clean animals by sevens.

Noah was afraid some of his animals would smother, the supply of air being limited, but God told him he thought they could get by.

"And thou shalt come into the ark, thou and thy sons, and thy wife, and thy son's wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee."

Think what a task the good man had. He must go to Africa for his lions, hippopotamus, giraffes, and one specie of elephant, together with various monkeys, leopards, crocodiles, apes and ostriches. He had to go to North America for some of his animals, to South America for others, and some he had to bring from far away Australia. He even had to search

the islands of the farthest seas for certain species of animals, so that none of God's creation might be destroyed.

But the result of the undertaking more than paid for the trouble. It was a vast collection of animals. It beat Barnum and Bailey or Hagenbeck by a long shot. There were lions, lizards, bear, bullfrogs, giraffes, pigs, turtles, toads, bats, monkeys, buzzards, tadpoles, snakes, owls, rats, mice and many other creeping things "too numerous to mention."

Noah had polar bears from the Arctic regions, seals from the islands near Alaska, reindeer from Lapland of Northern Europe, and buffalo from Southern Asia. Every animal had to be fitted up in a compartment peculiar to its native home. Most of the animals were excluded from the light. You know there was but one door and only one window.

The noise the first day was terrible. The horses neighed, the cows lowed, the sheep bleated, the bulls bellowed, the hens cackled, the turkeys gobbled, the dogs barked, the pigs squealed, and the birds sang. It was all so annoying to poor old man Noah that he almost wished that God had selected some other man as manager of his big show.

Noah was anxious for night to come, for he felt sure that the lungs of the boisterous animals would be worn out by that time, and quiet and rest would bring a welcome relief to the turmoil of the day. But the weather was damp and unfavorable and this state of the atmosphere acting as a depressing agent upon the nerves of the beasts, the anticipated relief failed to come. The lion roared, the panther screamed, the owl hooted, the cats fought, the walrus howled and the dogs barked, so that the good man prayed that God would again hang up his light upon his lamp post.

The question of how to accommodate the various beasts to their respective cells, or cages, was a perplexing one. The elephants were too large, the neck of the giraffe was too long, the length of the snake was out of all proportion to its size, and the camel with the troublesome humps upon his back was continually disturbing the kangaroo in the cell above him.

It was a difficult matter to get the temperature adjusted to the special needs of the animals. When it was sufficiently warm for the African tiger or tropical chimpanzee, the reindeer and walrus were complaining that they would melt if the temperature were not lowered.

In planning the construction of the ark, the architect failed to provide a sewage system, and Noah and his sons worked hard to keep the refuse shoveled out into the rolling torrent of angry waters. An awful odor pervaded the atmosphere within the ark. Noah's wife and his sons' wives often complained that their sitting room and sleeping apartments were not as attractive and sanitary as they should be. This sometimes disturbed the conjugal felicity of the family.

We are not informed as to whether Noah took extra barges along to transport feed or not. If he did not, the working space within the ark was surely limited.

Some people seem to think that all Noah had to do was to sit and nod while his big boat majestically rode the waves, but this is not true. He had all he could do to feed and care for the wild animals entrusted to his keeping. This phase of holy writ should be impressed upon the people by God's ministers more strongly than it is.

What a collection of snakes Noah had! It would have made an Oriental snake-charmer's heart leap for joy. There were the giant boa constrictor, the deadly cobra, the rattler, the copperhead, the adder, the black snake, the blue garter, and many others. All these had to be fed and kept in proper living condition. The task was so arduous that Noah in desperation often wished he and his poor sons had been carried away in the deluge of waters like God's other children.

When it was too late God saw what a

pickle he had led his man Noah into, but as he had already opened the flood-gates of his water dam, he determined to see the thing out, so there was nothing to do but wait for a wind to blow and dry up the many feet of water that covered the earth.

Some mean Infidels have been so vile as to show their want of faith in God's word by asking where all this water went to when it dried up. Well, to God's elect, this is no mystery. God simply sucked the water back through the holes in his water dam. The suction caused the wind to blow and also drew the water above. No true Christian need ever have his faith shaken in holy writ by a question that is as easy to answer as that is.

Noah floated around on the face of the deep for a long time. He sent out a dove and raven. The dove came back but the raven did not. At last the ark struck the top of Mount Ararat. Noah sent the dove out again and when it returned it carried an olive leaf. It was doubtless a dead leaf, for God had destroyed every living thing. At last Noah sent the dove out and it never returned. Noah waited some time before he opened the top of the ark. When he did, behold, the ground was dry.

Noah disbanded his menagerie, for he felt utterly disgusted with the business; seized some of his live stock and, having killed it, together with some birds, burned them to please God, who happened not to be present and did not see how the affair looked; but God said it smelled very good while burning.

God said he guessed he had been rather severe with his people, and swore that he would never cuss the ground any more, seeing that man was going to be wicked anyway. As a witness, that he meant what he said, he placed a big rainbow in the clouds.

Noah celebrated the occasion by getting soused. He lay down in his tent and kicked off the covers. His son Ham saw the old man and went and told his brothers, who took a garment and, going backward, covered him up. When Noah awoke he cussed Ham and swore that he should be a servant unto his brethren.

Noah's offspring began to multiply very rapidly. God did not allow his little boys again to tantalize the daughters of men. God had learned by experience the sad results of allowing young gods to marry lovely maidens. He did not want any more giants nor mighty men of renown prowling around over his world which he had created out of nothing.

For a long time Noah's offspring spoke one language. By association they became wise. At last one man proposed a novel plan: Why not build a tower right up to God's water dam? If the people could once get above the firmament, or water dam, they would be right in the midst of all the he-gods and she-gods. Of course, the people could have planted a bean and climbed the vine as Jack did when he went up into the land of the giants, but this would not have been so picturesque nor daring as climbing up a grand flight of stony steps.

The idea of the tower took like wild fire with the people. News of what was going on below was wafted to the chief ruler above the dam. God became alarmed lest the plans of the people should materialize. Having called a council of the gods, it was decided that the best thing to do was to curse the builders of the tower by confusing and confounding their language, so that the workmen could not understand one another. The people ran hither and thither, jibber-jabbering like silly geese. That is why we have many languages in the world today.

P. A. OLIVER.

**MOTHERHOOD AND WAR.**

A decreased birth rate is more than a striking symptom of woman's economic independence. A decreased birth rate is the crowning glory of woman's emancipation; the birth rate will continue to decrease in the same ratio that dependent wives become self-supporting. A wife with an as-

sured income is not a dependent, and it is equally true that a dependent wife is not free—the terms are a contradiction.

By birth-control only those necessary to do the world's work will be propagated, thus avoiding an over-supply of unnecessary and superfluous people. Under present conditions war is a biological necessity, necessary to rid the world of super-abundant population; this clearance gives a place in the sun to those living in congested centers.

The over-production of human beings is the cause of both war and poverty, for war, like poverty, is a symptom and not a disease, an effect and not a cause. Capitalist exploiters whose chief asset is cheap labor, and war profiteers whose business proves profitless unless backed by an unlimited number of human pawns are benefited by a high birth rate, and it is for them that the unjust and iniquitous laws prohibiting the giving of information concerning contraception remain upon the books. Voluntary motherhood is the conscious regulation of offspring for the benefit of the race, and will prove an important factor in abolishing war as a necessary race reducer.

ELIZABETH QUIGLEY.

**A STRANGE TALE.**

From Alice Arnold, Wisconsin.

To the Editor of The Truth Seeker:

After millions of years of idleness, God decided to build a world; and in spite of his ages of inactivity and the fact that he had no experience in world construction, he limited the time of completion of the earth and everything therein to six days.

His first effort consisted in the formation of his foot stool. He then began peopling it with every known creature—birds, beasts and reptiles, flies, bugs, disease germs and bumblebees. And then came the creation of man. Possibly he began at his feet and worked from the base up until he reached the top (and it must be remembered that all this was performed in darkness, as the sun, moon and stars were an afterthought); and he was weary and time was short, and—well, it is not to be wondered at that when the first sunbeam rested upon this his final creation, God repented he had made man.

It was a stupendous task to perform in six days unaided and in utter darkness. It is not strange that on the seventh day he rested, nor that even with this day his rest is undisturbed by appeals for help, and man with his poorly constructed mind is left to struggle alone for existence.

**A QUIETING REFERENCE.**

From Robert Lanyon, Chicago.

To the Editor of The Truth Seeker:

Whenever I find a Bible champion assuming that the kaiser's God is NOT the God of the Bible, I tell them: "Look in your Bible for Deut. xx, 10-15, and you will find where Wilhelm got his authority and detailed instructions to do to Belgium exactly what he did!"

This puts a quietus on any Bible Champion I have yet seen.

**MIGHT BE WORSE.**

From T. C. Widdicombe, New Jersey.

To the Editor of The Truth Seeker:

A sermon advertised on a bill board in front of a church which I happened to pass by today was:

"It is an awful thing to fall into the hands of the living god."

But the Christians are realizing the fact that it will be a worse thing to fall into the hands of a dead one.

**CAN JESUS SAVE?** By W. E. Clark  
Third reprint. The author got hold of a good idea and worked it out ably.  
Price 5 cents.

**CONSTIPATION**

**Cured Without Drugs**

Our new book fully explains more than a dozen ways to cure constipation without the use of drugs. Don't think you've read "something like it" or "just as good." Every new reader says "It beats all." Send for a copy today. It's free.

Liberty Company, Sta. D, Box 4116,

Cleveland, Ohio

## NEWS OF THE WEEK.

Deaths in the navy from "war causes" totalled 1,233.

Japan's population is increasing at the rate of 800,000 a year.

Austria-Hungary lost 4,000,000 killed and wounded during the war.

Great Britain's national debt outstanding on September 30 was \$34,375,000,000.

The population of Vienna is reported in a desperate condition from lack of food.

More than a million and a half prisoners of various nationalities have been released by the Germans.

Fourteen German merchantmen were found in Black Sea ports, and have been used by the Allies as transports.

The Entente Allies have decided to demand that Holland surrender the former Emperor of Germany to justice.

Eight more German submarines surrendered December 1, making a total of 122 which have been taken over by the Allies.

General Ludendorff, reputed to have been long the actual directing head of Germany's military affairs, has quit German soil.

American Naval Headquarters announces that it has credited American warships with sinking or capturing ten German submarines.

Vice President Marshall announced November 29 that he will remain in Washington during President Wilson's absence in Europe.

The Rumanian government has issued a decree dissolving Parliament and convening a constituent assembly, elected by universal suffrage.

Action toward the elimination of the Boche from the international scientific world is being taken this week at a conference in Paris.

Bucharest is burning, according to reports from Berlin received here. Peasant revolts are said to have broken out in all parts of Rumania.

The Netherlands government has appointed a commission to report on the position which the former German Emperor occupies in Holland.

Approximately 500,000 workers in the United States have taken action favoring a strike for Thomas J. Mooney, and thousands are expected to follow.

The steamship Orizaba left New York December 1 for Brest with 350 newspaper correspondents, photographers and motion picture men for the Peace Conference.

Fifth Avenue, New York, at Twenty-fourth Street has been selected as the best available site for the erection of a memorial arch in honor of the city's heroic dead.

The German government has proposed to the Entente nations that a neutral commission be established to examine the question as to who was responsible for the war.

The Municipal Council of Paris has decided to go in a body, on the arrival of President Wilson, to present to him the good wishes and welcome of the people of Paris.

William Hohenzollern has definitely renounced all future rights to the crowns of Prussia and Germany and has released all officials and officers from their oath of fealty.

British naval men estimate that the total bill against Germany for sinking merchantmen will amount to \$4,000,000,000, of which about one-half represents cargoes and one-half hulls.

All German soldiers, with the exceptions of the classes of 1898 and 1899, are being discharged as rapidly as possible, according to reports reaching the American Third Army.

Aside from sending troops to Siberia, where they are fighting side by side with the Allies against the Bolsheviks, China has sent about 140,000 laborers to France for construction work. It is this part in the war for which the republic feels that she is entitled to consideration when the peace details are worked out.

Notice that the country must prepare for another intensive war loan campaign probably the latter part of April, was given November 27 by Secretary McAdoo.

Police Commissioner Enright of New York has informed the Mayor that the police are going to stop rioting, even if they have to use machine guns on the uniformed men.

In London, November 27, at a demonstration of ten thousand persons a resolution was passed favoring an economic boycott of the Germans for their cruel behavior toward prisoners.

It is announced that approximately 200 German submarines were destroyed during the course of the war. The total number of all types built by the Germans is estimated to have been 360.

Coincident with the departure from Constantinople of Enver Pasha, the former Turkish Minister of War, and his colleagues, the disappearance of \$110,000,000 of public funds placed in various banks was noticed.

American troops crossed the frontier into Prussia December 1 behind the German rearguards. Treves is the most important city thus far occupied. American troops also are patrolling scores of villages.

The German government is starting an investigation into the German crimes in Belgium, the deportation of Belgian workmen, the theft of Belgian machinery and the murders of Edith Cavell and Captain Fryatt.

The Grand Duchy of Oldenburg has been transformed into a republic, under a directory composed of five Social Democrats two bourgeois and two former ministers. The Duke of Brunswick and his family have gone to Augsburg.

The fastest airplane in the world was built in the United States. This machine known as the Kirkman triplane, developed a speed of 160 miles an hour, and experiments are contemplated to see if it cannot do better than that.

Officials of the Independent Order of B'nai B'rith presented to President Wilson November 28 the gold medal awarded him by the society last October as the man who rendered the most distinguished service to humanity during the last year.

Cruel and inhuman treatment is charged in a separation suit against the Rev. Eugene P. Hall, pastor of the Beecher Memorial Church, Brooklyn, filed in Supreme Court, November 26, by Mrs. Anna H. Hall. She asked the custody of her two children.

The Board of Aldermen of New York, November 29, passed the so-called curfew ordinance, which aims at having all children under sixteen off the streets after 9 o'clock in the winter and 10 o'clock in summer. The ordinance becomes effective immediately.

The class of '99, Columbia University, of which the late Major John Purroy Mitchel of New York was a member, will honor his memory by presenting to the university a bronze tablet, designed by Jo Davidson. The tablet will be placed between the pylons in front of Hamilton Hall.

The Entente powers have decided, according to official dispatches received November 28, not to withdraw their forces from the Balkans, and they are considering the necessity of dispatching larger expeditions to Hungary and to Austria in consequence of the spreading disorder and the tendency of the various nationalities to snatch any territory they may while the present opportunity lasts.

## Lectures and Meetings

The Secular Society of New York meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

The Pittsburgh Rationalist Society meets every Sunday evening at 8 o'clock in North Side Carnegie Music Hall, Marshall J. Gauvin, lecturer.

The Church of This World meets every first and third Sunday of the

month in Grand Theatre, Kansas City, Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

The Columbus (Ohio) Rationalists meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

The Chicago Freethought Educational Society meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

The Boston Rationalist Society meets at Dwight Hall, 514 Tremont street, every Sunday afternoon at 3 o'clock. M. T. Rush, President. Libby C. MacDonald, Secy.-Treas. Speakers, Horace Taylor and E. M. White.

## The Pope's Favorite

By JOSEPH McCABE

A historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.  
62 Vesey St., New York, N. Y.

## THE CHRISTIAN HELL

From the First to the Twentieth Century  
By

HYPATIA BRADLAUGH BONNER

There is no book in the English language which describes the theory and experience of the doctrine of the Christian Hell with such fulness of details as this work by Mrs. Bonner. No one who wishes to know what this doctrine means when carried to its natural conclusions, as in the teaching of the Roman Catholic church, should fail to secure a copy of this startling work. Mrs. Bonner's sources are entirely authentic, and the reader is held spellbound by her graphic descriptions, which grow in intensity as she reaches the climax of her subject. There are some twenty-eight illustrations in the book, taken from pictures actually circulated by the churches, which serve to bring to view all the horrifying phases of this most inhuman of conceptions. This work alone is sufficient to condemn Christianity as a thoroughly unnatural institution.

PRICE, PAPER, 30 CENTS  
CLOTH - 50 CENTSThe Truth Seeker  
Vesey Street - New York

## Freethinker's Catechism

By EDGAR MONTEIL

The Catechism created a sensation at the time of its appearance; the clergy were particularly infuriated at the bold opening declaration that "God is an expression." Attempts to introduce the work into the lay schools caused intense excitement among the Catholics. The present translation covers the entire text of the original.

Price, paper, 25 cents

## IN BEST OF HUMOR.

Hadn't Sense Enough.—The Huns—"Peace! Peace! We must have peace!"

The Allies—"Well, why didn't you keep it when you had it?"—Kansas City Star.

Common.—A woman who reads the war news says "Poilu" must be a rather common family name in France, there are so many of them in the army.—Birmingham Age-Herald.

Where Money Counts.—"Darling," he said, "I have lost all my money."

"How careless of you," she replied. "The next thing you know you'll be losing me."—Detroit Free Press.

What More Could He Wish.—"You ask for my daughter? What are your prospects young man? Do you own the house you live in?"

"No, I rent it, but I have five tons of coal in the cellar."

"Take her."—Louisville Courier-Journal.

To a Limited Extent.—The owner of a pig wished to kill it and share it with his friends, but fearing he might come under the regulations against hoarding he asked his local Food Committee to advise him on the point. Here is their answer: "Re killing Pig—This is permissible if done in moderation."—London Spectator.

Outside His Experience.—"Your Honor," said the arrested chauffeur, "I tried to warn the man, but the horn wouldn't work." "Then why didn't you slacken speed rather than run over him?" A light seemed to dawn on the prisoner. "That's one on me" he answered. "I never thought of it."—Case and Comment.

Spread Himself.—Bishop X had officiated in the college chapel, and though his discourse was excellent in itself it had no obvious connection with the text.

At dinner Prof. Y was asked his opinion of the Bishop's sermon. "Dear old man!" he exclaimed. "It was truly apostolic. He took a text and then went everywhere preaching the gospel."—Argonaut.

Wanted to Help Both.—A little boy at school saw his teacher faint and fall. In the confusion it was impossible to keep so many heads cool, and the little ones flocked round the unconscious lady and her sympathetic colleagues. But this small boy kept both his color and his coolness.

Standing on a bench and raising his hand, he exclaimed: "Please, teacher, can I run and fetch father? He makes coffins."—Pittsburg Chronicle-Telegraph.

A Course in Agriculture.—"How," asked the stranger in Tennessee's mountains, his eyes roaming over a field so steep as to be almost perpendicular, "do you manage to plant that terrible hillside? Seems to me you'd be in danger of falling off!"

"I can set right here in my door and plant it," drawled the native.

"How?"

"Put the cawn in a shotgun and shoot it into that ground up thar."

"And how do you get the corn down when it is ready for gathering?" the stranger asked.

"I can set right here in my door and git it down."

"How?"

"Shoot it offen the stalk, and it rolls down," said the native.

"And yet," the town man went on, "I can't see how you ever get the corn out of here."

The mountaineer divided his sunburned mustaches with thumb and finger and spat with deadly aim at a yellow-legged grasshopper.

"That's the easiest part of it," he drawled. "We make it into whisky and fight it out."



# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 50.

PUBLISHED WEEKLY

New York, December 14, 1918.

62 VESEY STREET

\$3.50 Per Year

## THE TRUTH SEEKER

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909.  
G. E. MACDONALD Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - - DECEMBER 14, 1918.

### Subscription Rates.

Single subscriptions . . . . . (in advance) \$3.50  
One subscription, two years . . . . . " 6.00  
Two new subscribers . . . . . " 6.00  
One subscription with one new subscriber, in one remittance . . . . . " 6.00  
To subscribers in Canada, \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.

Published weekly by The Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway. 62 Vesey street, New York.

Entered as second-class matter June 26, 1879, Postoffice at New York, N. Y., under the Act of March 3, 1879.

Address communications and make drafts, checks, post-office and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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.

While everybody is expected to renew his membership in the Red Cross before the end of the year, Chairman Henry P. Davidosn, of the War Council, states that there will be no more drives for Red Cross Funds. This is as was to be expected. The Red Cross might follow distinguished examples, and put another one over, but the opportunity is not recognized as an occasion for doing so. The Red Cross must account to the government for all but 5 per cent of its funds, that proportion going for "overhead" expenses, and the society conducts no propaganda on the side.

Remarking that "kaisers and kings are toppling off their thrones every day," the San Francisco Monitor (Catholic) asks: "Why not make a clean sweep of crowned heads and can King George, Victor Emmanuel and the rest of the bunch? They are all tarred with the same brush of privilege and autocracy." Would the Monitor include the wearer of the triple tiara, the sovereign of Christendom, the most privileged and autocratic of all who survive? By the way, what has become of that strip of land on the Mediterranean which, according to the Catholic press of 1914, the kaiser was to give the pope as a temporal domain after "spanking Italy" for her neutrality?

Heaven as a kingdom and Jesus as a king comprise the vision of some orthodox Christians who call themselves Americans. An exposure of the interior of the religious mind was made the other day at a gathering in Carnegie Hall of those literal believers in the Bible who form the Prophetic Bible Conference. The Rev. Dr. W. H. Griffith Thomas, president of Wycliffe College, was speaking and emitted the following: "The world should not so much be made safe for democracy as made safe for the autocracy of Jesus Christ." As Roman Catholics are not averse to the idea of autocracy so long as the pope is the autocrat, so these Protestant false Americans accept an autocracy under Jesus. And the autocracy of Jesus necessitates the rule of his assumed representatives on earth; hence the church and the hierarchy.

That the church regards itself as superior to the state is no empty charge of its enemies. How the priestly class look upon state interference with what they call their liberties was shown in many instances during the late influenza epidemic, when boards of health were compelled to prohibit gatherings of people to prevent the spread of the scourge. One of the most energetic in repudiating the authority of the state was the Rev. Dr. J. C. Barr, of New Orleans, whose letter to the president of the state board of health, Dr. Oscar Dowling, is published in the Times Picayune. Declares Dr. Barr: "The

church is not a man-made institution. She is of divine origin. Constitutionally there is no power in the state to tell the church when, where or how she shall meet and carry on her divinely-appointed work of preaching the gospel and teaching the word of God." This is the assertion of ecclesiastical supremacy. Talk of anarchism!

The surviving family of President Joseph Fielding Smith, autocrat of the Mormon Church, who departed this life at Salt Lake City, Utah, November 19, aged 80 years, includes his wives, Mrs. Julia Lambson Smith, Mrs. Edna Lambson Smith, Mrs. Alice K. Smith, Mrs. Mary T. Smith; thirty children and ninety-one grandchildren. As the late Bill Nye remarked of King Solomon, the tastes of the deceased as attested by the number of his widows, were predominantly domestic. He died full of honors. Says the Salt Lake Tribune: "Announcement of the passing of the head of the Mormon church into that deep slumber from which none ever wakes to weep, was the signal for the lowering of all flags on church, public and private buildings." That was what happened when the Catholic Archbishop Ireland died in St. Paul, Minnesota; and yet the careers of the men were widely different. The common factor was eminence in the church.

We learn from a newspaper exchange, which says that the testimony of competent observers is practically unanimous, about the views of soldiers of the allied armies as to what constitutes a "pure and undefiled religion." In the first place, then they do not care a button for denominational distinctions, and have thrown into the discard for good and all every sort of ecclesiastical flub-dub. They never ask whether a minister of God is Presbyterian, Baptist, Methodist, Episcopalian, Protestant, Catholic or Jew. In the second place, they are as indifferent to doctrine as to ritual or sect. Theological hairsplitting is held in deep contempt. Distinctions in philosophy and metaphysics about the nature of the Deity and the plan of salvation, which have divided sixty generations and filled the world with discord and, not infrequently, drenched it with blood, they eliminate with a single wave of the hand. When questioned as to what they believe to be the great essentials in individual character they invariably reply—"loyalty, courage and unselfish love." This composite of the religion of the soldiers in the allied armies is reported by their chaplains, who, we should suppose, would at once be struck with its superiority to the Christian creed. To a member of a college fraternity looking for a brief moral code for the observance of the "fellows," the following was recommended: "Be honest with men and honorable with women." That goes well with the soldiers' essentials of individual character—loyalty, courage and unselfish love. More than this is apt to be verbiage.

The Hon. Champ Clark of Missouri, speaker of the House of Representatives, acting on the suggestion of one of our subscribers in his state, made inquiry into the case of THE TRUTH SEEKER, and received a reply from Postmaster General Bulereson, from which we quote a paragraph.

"Several issues of this paper were excluded from the mails because of matter therein violative of the Espionage act. This act makes non-mailable any publication containing 'profane, scurrilous or abusive language about . . . the military or naval forces of the United States.' The United States District Court for the Western District of Wisconsin, in the case of United States vs. Nagler, on July 25, 1918, decided that the war organization of the Y. M. C. A., as recognized by the government, is 'a part of the military or naval forces of the United States' within the meaning of the act. The issues of THE TRUTH SEEKER which were withheld from the mails contained abusive language about the Y. M. C. A. in its relief work with the military forces, and one of them contained such language applied to the army chaplains who are commissioned officers."

The chaplain matter is a new count in the indictment. Is it become unlawful to criticise what General Sherman said was "a farce and intended to be such"? The second of the Nine Demands of Liberalism, which this paper has advocated for more than forty years, reads thus:

"We demand that the employment of chaplains in Congress, in the legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued."

Is the advocacy of the separation of church and state to be outlawed? The law, as Mr. Bulereson quotes it, re-

lates to "profane, scurrilous or abusive language," but readers will know what to say about the implication as applied to THE TRUTH SEEKER. We see no end of restrictions on freedom of the press if everything the law does not exclude as part of the naval or military forces is to be protected from criticism. The government once approved the "wet" canteen, but criticism abolished it. At one time the British government approved the army bagnio, but we heard of no newspaper being suppressed for objecting to it. The chaplaincy is of course a different proposition, except that it comes under the head of things recognized by the government. Women and drink for the soldiers were defended on sanitary and even moral grounds, but there was no principle involved fundamental to the government, as in the appointment of chaplains, which is violative of the constitution of a secular state. It is impossible to reconcile the custom of apportioning chaplaincies to the various sects, and requiring the indorsement of an organized body of each sect, with the prohibition that "no religious test shall be required for any office or public trust under the United States." The utility of the army chaplain is problematical, even doubtful; he is a holdover from monarchy, from autocracy, into which, under union of church and state, he fits perfectly. We should like to see the government print a roster of the chaplains under pay in all departments, with the cost of their maintenance and remuneration, and put it to a vote of those who must stand the expense whether the system shall be continued and protected from criticism.

### DISCOURAGING LIBERAL PAPERS.

There are other discouragements for the weekly newspapers besides the zoning system and the multiplied postal charges. Mr. Oswald Garrison Villard, editor of The Nation and former editor of The Evening Post, gave an address the other day on American Journalism, before the People's House Forum, in which he spoke in favor of the liberal weeklies and referred to the handicap some of them suffer under censorship and espionage. Mr. Villard stated that the daily press had reached a point where its editorial utterances have lost their hold upon the public mind. They serve other interests than those of progress and liberal thought. "One good editorial occasionally," he said, "can no longer carry along a mass of editorials in the interest of those forces in our society which in the largest meaning of the word cannot be called 'patriotic.' And as far as the dailies in the smaller cities are concerned, there is even less to be expected of them than of the great metropolitan papers. They are more beholden to local interests, and are practically subsidized by the politicians. It seems to me that the only avenue by which liberal thought can be conveyed to at least the two or three open-minded persons in each hamlet of the country is the weekly press, which has recently attained influence, such as The New Republic, The Public, The Dial and The Nation.

"If such papers do not gain the confidence and respect of these two or three open-minded persons that must still live among us, history will repeat itself. For it was Horace Greeley's Weekly Tribune that exerted the widest influence in the days before the Civil War. The Liberator molded the opinions of far more than the 3,000 subscribers, for it was passed from hand to hand. It seems to me that in the weekly press is the only hope of the forward-looking and the liberal-minded.

"And not to me alone, either. Not long ago there was a dinner to which were invited a number of captains of industry and others, alarmed by the spread of Socialism, to consider the project of launching a weekly which should counteract the influence of the liberal weeklies.

"In my own case, when I went down to Washington to find out what The Nation was stopped for, I learned that it was because of an editorial criticising Samuel Gompers. I did not know till then that Mr. Gompers was a personage sacrosanct. But I was told that, outside of Mr. Wilson, he was the man who had done most to win the war. In the defense of the right of a free press I had the advantage over some. I had influence; I could bring other forces to bear. It is not the powerful who are suppressed by Mr. Bulereson; not the newspapers like The Tribune, nor the men like Colonel Roosevelt, but the weak and those who have no helper."

In connection with these liberal weeklies, the speaker mentioned the fact that some of them had been stopped

in the mails under the Espionage act, although not one of them would have printed a word that could have given aid and comfort to the enemy, not one of them would have printed a word that would have hindered the operations of the army overseas. The Truth Seeker, an agnostic weekly, he said, had been suppressed "because it had ventured to criticize the Red Cross and the Y. M. C. A., although neither of these institutions is a military or government enterprise," as the New York Call reports.

Here Mr. Villard, unintentionally of course, made an erroneous statement. The Truth Seeker has never criticized in any hostile manner the Red Cross; and the charge that it has done so, emanating apparently from the Post-office Department, must have been very industriously circulated to displace in the speaker's mind the facts of the matter already published conspicuously in his own paper, The Nation. The Red Cross, organized for the one purpose of relieving the human suffering caused by war, has always had our praise and support in its chosen work, and our defense against its enemies.

The reference to the "two or three open-minded persons in each hamlet" who serve as channels of liberal thought has special application to readers of The Truth Seeker. These are the leaven in communities that without them might fall intellectually into a soggy homogeneous mass. A liberal weekly in the hamlet, passed from hand to hand, does more to stave off mental torpor than the town library. That the liberal weekly is approaching the point where it must surrender its liberality or its postal privileges is a bad sign of the times.

#### GETTING AT THE "FACTS."

If Christ were to send a man on earth would he not put him in his church rather than at the head of an army of French infidels?

The public is informed by the Los Angeles Times that "this has been Christ's war—Christ on one side, and all that stood opposed to Christ on the other side. And the generalissimo, in supreme command of all the armies that fought on the side of Christ, [meaning Marshal Foch] is Christ's man." The Times admits that "this may seem a strange statement for a secular newspaper to make," which it is or for any other newspaper, "but it is the business of a newspaper to get at facts!" The Los Angeles editor has the advantage of us. We were unaware that any "facts" existed concerning Christ and his men. There is in certain writings called gospels a composite figure of a man whose personality and alleged utterances are made up of the materials and in the likeness of the age-old messiah-myth, but as to the "facts" of a historical and real nature, how can a twentieth century newspaper be burdened with the business of getting at them? They never existed as actualities and necessarily do not now exist. And even the myth and legend contains nothing to suggest the French marshal as a future representative. Premier Clemenceau of France, who is on the spot and ought to know, fails to identify the great marshal as one of the disciples. Says he: "Let us honor the great army that died. France in older times had soldiers of God [Christ]; today it has soldiers of humanity, and always soldiers of ideals." Foch, then, if we accept the word of a man in a position to state the truth, is a soldier of France and humanity. The "soldiers of God" appertained to "older times." The Los Angeles editor labors the question to the length of a column and a half, but fails to verify his facts, as we were sure he must. They exist only in the inventive processes going on under his hat.

#### THE EIGHT-PAGE EDITION.

As our previous experiment of cutting the excessive cost of publication by getting out an eight-page edition of The Truth Seeker has not been resented by any reader, but has been commended by a number as the proper and commendable thing to do, we try it again. There is no sign as yet of reduced costs, and we observe that Mr. Samuel Gompers foreshadows a revolution if any attempt is made by the "industrial barons" to ride "on horseback over the masses of the people" by lowering wages to pre-war rates. Should the employers thus be forced to maintain their doubled charges, the return of normal conditions will be indefinitely postponed, and we may issue more editions like this throughout the coming year. From a Vermont reader we get this expression of sentiment: "I like the eight-page edition best of all. It is vital, up-to-date and interesting. You need no help in managing The Truth Seeker." A woman writes: "Never fail to send The Truth Seeker every week, if only four pages. Work as you never have worked before to put that cross beneath the flag of the nation we fought to save, and go on to victory forever." Another says he will continue his subscription if the paper has but a page, and still another that he would pay up just the same if we were to "lay off" for a year. So we have confidence that the reduction will be taken in good part. Those who wish their subscriptions extended to cover the difference have only to say so. We predict that the high cost of production will come back to earth despite anything that may be done to maintain the present inflation, either by Mr. Gompers or the industrial barons. The law of gravitation is a persistent force.

#### PROPOSED CHURCH TAXATION IN OHIO

A proposal to tax property owned by churches and not used directly for church or charitable purposes is approved by Mayor Galvin, of Cincinnati, Ohio, says the Enquirer of that city. Abolishing the exemption list it is estimated, would yield the city and county \$3,000,000 annually. The mayor suggests this way of creating revenue to make up the deficit caused by loss through the enactment of the prohibition amendment, which the churches were instrumental in putting through. His plan is not a thoroughgoing one, as it yields to the contention of the clergy that property used exclusively for religious purposes deserves exemption for the moral influence the churches exert. To one not prejudiced in favor of this view it is not easy to see how tax dodging promotes civic morality. In line with government control of things, why is there not appointed a Church Conservator with the function of limiting church property and buildings to the needs of congregations, and then taxing all and abolishing the excess?

A description of the Russian peasant of twenty years ago is copied from a review of The Tales of Chekhov, translated by Constance Garnett. Rural Russia, the tales reveal, is "steeped in degrading poverty and in its concomitant—vice, joyless vice committed without passion. Adultery is general and an every-day occurrence; stripped of all the French piquancy, it is invariably accompanied by vodka debauches and is invariably followed by crude beatings, "blows on the ears" and "punches in the face." One of Chekhov's woman characters says: "It seemed as though these people lived worse than the beasts, and to live with them was terrible; they were coarse, dishonest, filthy, and drunken; they did not live in harmony, but quarrelled continually. Who keeps the tavern and makes the people drunken? A peasant. Who wastes and spends on drink the funds of the commune, of the schools, of the church? A peasant. Who stole from their neighbors, set fire to their property, gave false witness at the court for a bottle of vodka? At the meeting of the Zemstvo and other local bodies, who was the first to fall foul of the peasants? A peasant. Yes, to live with them was terrible." Yet we are informed that the lives of the peasants were penetrated and illumined by a shaft of light—it was their "profound religiosity." This enabled them to "lift their heads, hope and pray." When the religious spasm was over they returned to their drunkenness and wife-beating and were again bestialized slaves. It took something else than religion to raise the Russian peasant—the war with Japan, the revolution of 1905-1906, the twelve years of the sessions of the дума, and finally the events of the last four years. And it is reported that in their rise from bestiality they have left their religion behind and suffered excommunication by their church. This is the significant phase of the reaction.

The early preachers of the Genesal legend that God drowned the world on account of its wickedness were doubtless asked in their day and generation why the punishment was not repeated, since man had his wickedness still with him. So they had recourse to the rainbow fiction (Gen. ix. 13-15): "I do set my bow in a cloud, and it shall be for a token of a covenant between me and the earth; . . . and the waters shall no more become a flood to destroy all flesh." The superstition that the rainbow is a covenant between God and men is made to reappear in a letter written by Sergeant Fisher of the Forty-second Division, in France, as follows:

"On three occasions on the morning we have started an attack a big rainbow has appeared in the sky and twice it has appeared when we reached our destination."

This is joyously reproduced as the finest legend, except that of the Mons angels, that has flashed up from the battlefields, by a newspaper that ought to have greater regard for the intelligence of its readers. As for the Mons fabrication the same paper says:

"Thousands of persons still believe that angels fought with the British at Mons; everybody may believe fully that the Rainbow Division saw its emblem in the days before Thierry."

Now, since the inventor of the Mons "legend" has publicly acknowledged and insisted that it had no basis whatsoever in history, and was purely imaginative on his part, why should the fact be celebrated that "thousands of persons still believe" it true? Is it desirable that thousands should believe a lie? We should think that in the interests of the popular faith all good Christians would wish to discredit such obvious inventions, since the Rationalist will at once remark and insist that these thoroughly disproved legends are but samples of the stuff that makes up the body of Christian belief in divine manifestations and angelic appearances.

Interesting revelations regarding what the newspapers call "social" diseases resulted from the draft of soldiers and their physical examination. The latest government bulletin from the Treasury Department at Washington deals with this topic. The number of cases found by

the examining physicians is not given, but the prevalence of venereal diseases is indicated by the statement that "the examination of draftees showed that five men came into the army with venereal disease to every one who contracted it after he was in the army," and that one was the result of an excursion into a near-by civil community. The gratifying condition of health to be quoted to the army's credit is thus explained in the government bulletin, the statement being under the signature of W. G. McAdoo: "Under the protection of the military authorities four million soldiers and sailors received greater protection against venereal diseases than they received before the war in civil life." Mr. McAdoo does not give us to understand that the uplifters sent abroad by the religious societies contributed to the felicitous results. These societies and the churches had had their chance at home and apparently failed and were less influential in the proportion of 5 to 1 than the military authorities, the medical men, in preserving moral health. Our government is becoming quite progressive in its handling of the problems involved, and astonishingly frank in talking about it. It has indeed issued a half-dozen free pamphlets that are to be had by addressing the United States Public Health Service, 228 First Street, N. W., Washington, As for the churches, they ignore the existence of the disgraceful malady, or regard it as a fitting and proper penalty for sin, divinely ordained, and not to be thwarted or mitigated by the interference of respectable people.

The unwillingness of the church to cooperate with mankind in general in some wise plan was well shown when the bishop of Strasbourg requested permission of the French authorities for the clergy of the diocese to use the German language, because, he contends, "it is indispensable." When it is remembered that the language of the Roman church in all public offices is Latin, and that the speech of the people is employed only in sermons—which in numerous instances are never preached—there seems to be no good reason on the part of the German prelate for his request to have the German language retained after the country's conquest by the French, except his desire to set the requirements of the church above the needs of the state. The constant unwillingness of the Romanist to conform to the superior necessities of the civil authority is a standing witness of the assertion that the church is the first sovereignty in every land, and its wishes must take precedence of all desires of those who occupy the place of kings. And yet there are Romanists who still persist in their asseveration that the church never mixes in politics, and has no desire to separate the allegiance which men ought to show both church and state. It is plain from the above news item that the Romish hierarchy thinks and acts differently.

There is no doubt now regarding the attitude of the pope towards Germany during the late war; Cardinal Gaspari, the papal secretary of state, having in a recent declaration made the matter perfectly plain. He has stated that the pope throughout the war manifested deep sympathy with the German people and unweariedly begged the belligerents to abandon their aim of destroying each other. It is fair to say that the papacy laments the way in which the war has ended quite as much as do the German war lords. All through the war, as the pope recorded the temporary progress of the Teutonic arms, he hoped that the strife would so conclude that Germany would find it politic and convenient to restore to him the papal states, and thus constitute him a temporal ruler in something more than the mere name. But Infidel France, Protestant England and renegade Italy won, and thus dashed to the ground all his cherished hopes for a new "Holy Roman Empire." The Central Powers were not the only forces overcome; the papal aspirations for an enlargement of temporal sovereignty suffered a galling defeat, such as is hoped will kill forever that most completely unwarranted of all human desires.

What has become of the kaiser's "God" who marched with his army? What, we may also ask, has become of Dr. Paul Carus's "God of history" that was to make Germany triumphant over her foes? In his Open Court for August, 1915, Dr. Carus committed himself to this statement: "History teaches us that such a nation (as Germany), a nation that represents the advance of mankind, stands under the special protection of God, the God of history, and it is not advisable to fight against the Almighty." We recur to this at the present time only to point out the risk of assuming that one's own preferences or prejudices are the will of God Almighty. The incident shows, too, the risk incurred by trusting in God. In the days of the Inquisition a Spanish merchant, being adjured to trust in God, replied: "I trusted in God last year and it cost me fifty dollars." He was at once penanced for his blasphemy by the Holy Office. Dr. Carus suffers no inquisitorial penalty, maybe, but his trust in God has cost him his reputation as a prophet of God.

In a book on "The Holy Christian Church" by R. M. Johnston the assertion is made that the truth of a mat-

ter—its correspondence with fact—is no longer considered of importance. To quote: "The word *truth* is slowly but surely being relegated to the pigeonhole as a meaningless exorcism from the intellectual juggling-bag of the Aristotelians, while the word *movement* is coming into more and more common use. We do not say, Is Christianity true? Is this or that dogma good? but we say What does the Christianity of today proceed from, and what is it proceeding to?" The answer may be as fatal to Christianity as the inquiry whether it is true; nevertheless we think that the matter of its truth should be settled first. At the present time no questions are asked about anything that can "get by" or "get over." What is called success is the test. But we believe the time will come in the course of change when the genuineness of things will be more closely scrutinized, and the query concerning any proposition will not be "Can it be got across?" but, "Is it true. Can it be verified?" If not, away with it. That would make an end of religious "movements," which would proceed to the scrapheap without further experiment.

The Truth Seeker claims the privilege of sending the sympathy and condolences of all its readers to those parents among them whose sons have been swallowed up by death through the war. The only solace is the thought that death was nobly faced in a great cause. From Dinsmore Ely, a Chicago aviator killed in France, there came in his last letter this message: "And I want to say, in closing, if anything should happen to me, let's have no mourning, in spirit or in dress. Like a Liberty bond, it is an investment, not a loss, when a man dies for his country. It is an honor to a family; and is that the time for weeping? I would rather leave my family rich in pleasant memories of my life than numbed in sorrow at my death." It is a common and benevolent thought that our victorious soldiers have made themselves immortal, which is true in a sense. Their names may not be long remembered, but their deeds live imperishably with those that have won victories for the better cause. To die for the freedom of the world is to share in the life of the world so long as freedom lives. May it endure as their monument forever.

The National Security League, commending Mayor Hylan of New York for ordering the police to prevent the public display of the Socialist flag, announces a nationwide campaign "to check the spread of Bolshevism." Coupled with the announcement, however, is the warning that "the league's new activities must not be understood to be directed against social and economic free thinking." We should be grateful for that reassurance, provided religious free thinking is not excluded. How Bolshevism is to be detected we have not the slightest idea. In the seventeenth century there was in England a movement against popular education and the teaching of everybody to read. A clergyman remarked that if the teaching went on every plowman would soon be a Freethinker and a politician. Perhaps Bolshevism is a new name for anarchy, which was the term applied by John Wesley to the agitation for American independence; or it may be fugitive democracy hiding under an assumed name.

Advertising space in The Truth Seeker, properly applied, appears to bring results. One who has tried it writes: "You may be interested to hear that the ten dollars expended for an advertisement with you produced better results than double the amount paid to the New York Sun with its 140,000 circulation, or than similar advertisements in the New Republic (40,000), Woman Citizen (25,000), Non-Partisan Leader (120,000), Survey (15,000), or Liberator (30,000)." When this report was made the advertiser had got back the money paid for the advertisement, and it was still pulling. There remains to him, of course, the "follow-up" for further business. We do not recommend single insertions, which merely cover the cost of composition. It takes three or four insertions to test the quality of the medium.

"Your boy's interest in firearms is a sign of his reaching out toward manhood." Thus a manufacturer of firearms advertises in The Saturday Evening Post. It may be true. Ontogeny repeats phylogeny, which is to say that the individual develops through the same stages as the race. The race has had its warlike period, and today a warrior by choice and inclination is a throwback. Other signs of the boy's "reaching out toward manhood" are smoking cigarettes and drinking beer. Sensible persons would like to see him get through this period as quickly and with as little damage as possible.

We read in the Fort Worth, Texas, Star-Telegram that Rufus Coates, put to death last month for murdering his sweetheart, went to the gallows singing "There Is a Fountain Filled with Blood"; and that in taking her last leave of him his mother said, "Good-bye, son, I'll meet you in heaven." But a few hours before, Coates had accepted the rite of baptism. His exaltation over the thought of

being jerked from gallows to glory was not lessened, apparently, by thoughts of where his sweetheart, killed in her sin, might spend eternity. These are the consolations of religion.

The Raporel Steamship Line, carrying freight to and from New York, in its printed contracts with shippers puts "God" in bad company. It takes responsibility for delivering goods up to the point where interfered with by "the act of God, Pirates, Robbers, Thieves, Vermin," etc. The joinder of persons could be made more blasphemous by inserting the words "and other" after the word "God."

Breathing out threatenings and slaughter against the disciples of an unfamiliar doctrine, a man named Saul sought to find some way he could bring them bound before the authorities. He ended by becoming an apostle of the cult. It would be a joke if this should happen to one or more of the gentlemen who pore over The Truth Seeker to discover if haply it may be held as nonmailable.

### FREE THOUGHTS.

A blind person can see through people.

If God will not answer prayers, let man do it.

By obeying God a Jew loses a lot of good eating.

No man ever got rich laying up treasures in heaven.

Man will never be free until he cuts off dead hands.

A pack of cards is just as "holy" as the Bible, and is not at all nasty.

If you presume that there is a God, why do you have also to presume that there is a devil?

Benedict ought to step down with William and Karl. We would like to get rid of all the autocrats at once.

How would Jesus look dressed up like the pope, sitting on a throne and putting out his toe for his worshipers to kiss, and saying, "My kingdom is not of this world"?

Would it not be nobler and better for human beings to seek out and help the aged, the sick, the helpless, on Sundays, than to go to a church? What good does it do to worship?

The greatest debt of this nation is to the young. Our government should see that the children are sent to school, that when leaving school they are given employment and that their education and behavior have fitted them for citizenship and honorable service to their state and race.

One serious criticism of faith in God is that you cannot find the facts to fit the faith. Everything in the universe should show wisdom, if God is all-wise. If God is perfect then must everything that exists be perfect, for it would be impossible to make perfection by adding an infinite number of imperfections together.

Rome's idea of freedom is freedom to believe what a priest tells you to believe. What man wants is freedom to reject what a priest teaches. It is *that* freedom which the world has partially obtained and which it is still trying to win. Man must overthrow the authority of priesthood. *He must tell the truth*, and if the truth cannot be told in the church, then let it be told in any public place where the public can hear it. But it must be told.

The only way to abolish hell is to stop believing in it. Hell is only a foolish faith. There is no such place. There is not in the universe a spot black enough or bad enough for such a place to exist. The man who will preach a hell for human beings is a scoundrel. No matter whether Jesus said there was a hell or not. If he said there was, he was mistaken. We must get over the notion that whatever Jesus said was true. There is no worse slavery than believing whatever Jesus said.

L. K. W.

### WHY EMBARRASS GOD WITH THANKS?

The war is at an end! God's day, to quote the bishop of London, has come to a close. For over four years the world has been illustrating on a gigantic scale the failure of Christianity as a civilizing force. Nations nurtured on Christianity, saturated in the Christian tradition, have shown how little Christianity did to smother the primitive

savage in humanity. It is hard not to believe that some good will come out of the four years of horror. Thrones have vanished, and others are insecure. The king business has undergone a decided slump, and the Christian churches have had one of the severest blows ever dealt them. The hollowness of their claims have been made plain to thousands, and their faith will have departed forever. The king and the priest, springing originally from the same nest, are alike under a cloud, and the one institution cannot long survive the other. The two together contain the seed-plot of militarism. The three have flourished together; let us hope they will perish together. The way should now be clear for the advent of man.

The war is over, said Mr. Lloyd George, "Let us thank God." In the name of man, for what? Are we to thank God for the twenty millions of deaths the war has cost the world? Or for the fact that we have had over four years of one of the most brutal wars in history? What has God done in the war, anyway? When homes were being burned and women outraged, God was silent. When passenger ships were torpedoed, God remained dumb. Human endurance, human perseverance, and human bravery have brought the war to an end. For all that God did, the war would have gone on forever. A God worth talking about would have prevented the war ever occurring. Our priests will tell us that God worked by moving men's minds to crush the German peril. The defense is an accusation. If God could do that, why could he not order the minds of the creators of the war to move in a different direction? Really, the less said about God the better. God does nothing. That is certainly one of the lessons of the war.

Immediately after the prime minister had announced to Parliament the terms of the Armistice, the House of Commons adjourned to St. Margaret's to return thanks to God for the victory. We suggest that a fitting memento would be a record in all the churches of the millions of killed and wounded, with photographs of the ruined, shattered country-sides, as evidence of God's fatherly care for his children. There is reason for the Allies feeling grateful to those who achieved the victory. There would have been reason for the Germans feeling grateful had they been victorious. But God is the Father of both Germans and British. And imagine the absurdity of thanking him for helping one lot of his children to slaughter another lot. Such conduct on the part of an earthly parent would land him in a police-court.—*London Freethinker.*

### THE LETTER BOX.

P. JOHANSON, Minnesota.—Your letter has been placed on file, but the truth cannot yet be published with safety.

J. A. C., Pittsburgh.—The book on the Mockus Blasphemy Trial and kindred cases is in the bindery and soon to be mailed to subscribers.

Mrs. S. M. LEWIS, New Jersey.—Perhaps Dr. Russell Truitt of Idaho will adduce the grounds for his statement appearing in a letter published some time ago that "the Catholic church has already captured the Red Cross, and is now trying to get control of the whole army and navy."

O. P. MANNON, California.—By writing to your congressman you might find out "how many chaplains the government has appointed on account of the war, and the total cost in salaries, equipment, transportation, etc., of the same." Reports will duly appear in the publications of the War Department.

H. C. D., Oregon.—You will hear from your article, which appeared in the number for November 16—a number that was delayed for several days while the authorities searched it for incendiary matter regarding the religious "forces" engaged in a drive. The edition was released, but not until duplication of orders had exhausted all the spare copies. We received no indemnity for the loss thus sustained.

JACK BOREN, France.—The poems you inclose do indeed read good. So does your letter that shows you are pulling through with nothing worse than the rheumatism that puts you temporarily under the weather. It is better to be under the weather temporarily than under the ground permanently, as no doubt you have reflected when contemplating the disadvantages of life in a dugout. Neither of our sons, one afloat and the other ashore, has been injured or sick.

C. COHEN, Editor Freethinker, London.—American editors will envy you the freedom and immunity with which you attack and combat the church war "drive" for five million pounds, or twenty-five million dollars. Here such work as yours would be looked upon as "prejudicial to the conduct of the war" and your paper possibly excluded from the mails. The contrast between the liberty of criticism permitted by your government and the censorship exercised by that of the United States is the greater from the circumstance that the Church of England is established by law while our churches are not. Concerning the "drives" here conducted we have uttered nothing more blasphemous than your observation that "the nation is invited to contribute five millions to be used against the best interests of the nation itself."

## FANNING THE CHRISTIAN MIRACLES.

## A Theologian Unsuccessfully Attempts to Make Wheat of Some and Chaff of Others.

It is not a rare occurrence for one who holds fast to some accepted teaching to attack, with telling effect, the authenticity and credibility of rival doctrines, and, blind to the fact that the doctrines he assails are of the same fundamental character as those he cherishes, to bring down about his ears his own structure along with the others, whose downfall he desires. In very old time, Samson illustrated the process in an exceedingly simple manner when he destroyed himself along with his enemies.

By thus undermining his own fabric in the effort to destroy that of rival religionists, the theologian unwittingly takes many a task from the shoulders of the militant Freethinker. The preacher is wont to poke fun at the anecdote of the speech-making horses of Achilles, while solemnly regarding as true the tale of the ass that talked back to Balaam. Blinded with bias, he seldom sees—he cannot afford to see—that if one such tale is false, so is the other likely to be false, but ever and anon some member of his flock wakes up and makes the proper classification.

The layman, as a rule, is more likely to hearken to his "pastor," relative to any polemical subject than to the exponent of Rationalism. Hence, the more books we have by lights within the church analyzing the doctrines of rival but related branches of that institution, the better. A valuable work of this nature, "Counterfeit Miracles," written by the Rev. Benjamin B. Warfield, has recently been brought out by the Scribners. The object of this volume, which contains lectures delivered by the author thereof at the Columbia (South Carolina) Theological Seminary, is to prove that there have occurred no genuine miracles since the time of "Our Savior" and his immediate followers. "The Apostolic church was characteristically a miracle-working church," he informs us, and then proceeds: "How long did this state of things continue? It was the characterizing peculiarity of specifically the Apostolic church, and it belonged therefore exclusively to the Apostolic age—although no doubt this designation may be taken with some latitude. These gifts [of miracle-working] were not the possession of the primitive Christian as such; nor for that matter of the Apostolic church or the Apostolic age for themselves; they were distinctly the authentication of the Apostles. They were part of the credentials of the Apostles as the authoritative agents of God in founding the church. Their function thus confined them to distinctively the Apostolic church, and they necessarily passed away with it." The Rev. Warfield sets himself the task of examining the ancient patristic miracles, the medieval and recent wonder-workings of the Roman Catholic church, the doings of Dowie, Eddyite therapeutics, etc., and pronounces them all counterfeit miracles.

Our author quotes Bishop Creighton as follows: "The Apostles were endowed with extraordinary powers, necessary to the establishment of the church, but not necessary for its permanent maintenance."

As the Romish theologian holds that God has seen fit to work innumerable evident miracles in and for his church, and as the Rev. Mr. Warfield embraces the dissenting view that no miracles have been performed subsequently to those of the period of revelation known as the Apostolic age, it becomes his care to show, by demolishing a few of the "best" ones, that the ecclesiastical miracles are spurious. He urges against the genuineness of miracles in the patristic epoch—the time of the Church Fathers, who succeeded the Apostles—that the evidence for them is inconclusive and elusive. "Throughout the whole patristic and medieval periods at least, it is difficult to discover any one who claims to have himself wrought miracles." He quotes from patristic literature to show that many of the Fathers believed that miracles had ceased before their time, or were of a kind inferior to the gospel miracles. The career of miracles for the fourth and later centuries is thus set forth by our author: "When we pass from the literature of the first three into that of the fourth and succeeding centuries we leave at once the region of indefinite and undetailed references to miraculous works said to have occurred somewhere or other—no doubt the references increase in number and definiteness as the years pass—and come into contact with a body of writings simply saturated with marvels." And so on up to Lourdes in our own day.

In proving the spuriousness of ecclesiastical and other unbiblical miracles, the Rev. Warfield employs the methods of the Rationalistic critic. Indeed, if the reader did not know beforehand the object of the treatise, namely, to demonstrate that all claims to the performance of miracles posterior to those of the gospel narratives are false, he might well conclude that the work were a sly attempt, by puncturing all other miracles, to discredit those of the "Son of Man."

Parenthetically, it may be stated here that Rev. Warfield, while he believes miracles to have ceased at the end of the period mentioned, holds, in order to eat his cake and have it too, that prayers are still answered. To answer prayer, however, certain slight changes at least must be

laid out for given events about to occur; and, the reviewer humbly opines, when the gods tinker, however gently, with natural activities they are performing miracles.

Mr. Warfield accepts and emphasizes the fact, well known to Truth Seeker readers, that the marvels of the church are largely counterparts of those pertaining to the heathen world into which it was born. Even the pagan cult of relics was taken over by the Christians, who, the author frankly admits, fell lower than the heathen in that they set up a trade in relics, and thus commercialized the homage received by departed saints and seers.

To illustrate our assertion that Mr. Warfield makes use of the methods of Rationalism in analyzing occurrences alleged by some religionists to be supernatural, but which he believes to be explicable on natural principles, let us notice his handling of the phenomenon called stigmatization. This, being interpreted, is the production of marks upon the body, through the action of forces frequently looked upon as miraculous, in imitation of the wounds upon the crucified body of Christ. Francis of Assisi (1182-1226) was the first stigmatic known to history. After him, scattered along the dreary centuries, were numerous others. Catherine de Ruconisio was marked with a crown of blood. A recent case is that of Gemma Galgani of Lucca, who "received the five wounds [those of the nails and spear] in 1899, those of the crown of thorns being added in 1900, and of the scourging in 1901." Those who sported the stigmata regarded themselves as having been touched with the white-hot iron of the grace of God, and, no doubt, looked upon common, unbranded Christians as mere mavericks. However that may be, Warfield argues, and argues well, that there is nothing miraculous connected with stigmatization. It is obviously a pathological phenomenon. While stigmata have not actually been produced in the laboratory, something very like them has more than once resulted from experiments therein. "External suggestion is capable of producing phenomena of the same general order." The suggestion of a burn, congestion, blister, raised papule, or bleeding from the nose or skin, may produce a corresponding objective effect. William James is called upon by the Rev. Warfield to say: "The reddening and bleedings of the skin along certain lines, suggested by tracing lines or pressing objects thereupon, put the accounts handed down to us of the stigmata of the cross appearing on the hands, feet, side, and forehead of certain Catholic mystics in a new light."

Francesco Petrarca, who lived so long ago as the fourteenth century, recognized that such marks on the bodies of ecstasies were caused by the forces of the mind operating on the body. "Beyond all doubt," he observes, "the stigmata of St. Francis had the following origin: he attached himself to the death of Christ with such strong meditations that he reproduced it in his mind, saw himself crucified with his master, and finished by actualizing in his body the pious representations of his soul." It is doubtless true that suggestion could more readily produce such results in the solitude of the cell than in the laboratory or hospital. For in the practically vacant mind of a Catholic monk or nun there could be nothing to distract—a condition that it would be difficult to arrange for in the case of any other person, not even a shouting Methodist or Baptist, both of whom have the drawback of not meditating overmuch.

The miracles of Lourdes are examined by our author. He clearly shows that the famous shrine is not what it has been cracked up to be. The number of cures is very small as compared with the multitudes of persons that seek relief from suffering. Moreover, many of such cures as occur are not thorough, and Warfield sagely remarks: "It must remain astonishing, in any event, that miracles should be frequently incomplete." Suggestion, of course, plays the heaviest part. "The sanctuary of Feri Keui at Constantinople dedicated to Our Lady of Lourdes, is a place of pilgrimage and a source of miraculous cures, for Christians, Jews, and Mussulmans. Its silver-wedding was celebrated recently with an assemblage of people of the religions which live in the Turkish Empire' (P. Saintyves). What Lourdes has to offer is the common property of the whole world, and may be had by men of all religions, calling upon their several gods."

Warfield's object, as said, is to show that there have occurred no miracles since the Apostolic age, and what Rationalist shall say that he has not succeeded? But he argues overly well—he proves too much. For he has demonstrated, though he knows it not, that all miracles, if examined, resolve themselves into either fables or natural occurrences. In showing that there have been no settings aside of natural law subsequently to the passing of the last persons upon whom the Apostles had laid their hands, he fondly hopes to have caused the miracles of Christ and his immediate followers to stand out in all glory and grandeur. But they stand thus only because he has not assailed them also. As some woodman clearing a tract of forest may spare a few of the taller trees and thus cause them to appear loftier than when the others were standing to conceal their height, so our author hopes to make the tall stories of the gospels appear to greater advantage by clearing away the lesser growth of legend

that follows. But as high trees too fall before the blows of the ax, so are the towering wonder-tales of the Apostolic age laid low by scientific criticism, and great is the fall thereof.

The Rev. Warfield criticizes Dr. Newman for permitting the circumstance of his being a Catholic to influence him into regarding ecclesiastical miracles, which the Romish church approves, as genuine. But wherein was Newman's attitude with respect to these unbiblical miracles different from that of Warfield as regards gospel miracles? The fact is, our theologian accepts the marvels of the Apostolic age, not because he has found them reasonable, but because he is a Christian.

The case for the gospel miracles has indeed become desperate when an eminent theologian dares not venture upon a direct defence thereof, but must needs base his hope of proving their truth upon demonstrating that all others are false, and showing that the clearing away of these bastard miracles will leave his favorite group standing alone in "self-attesting historicity."

If these later miracles lack proof, what is to be said of the evidence for gospel miracles? Has Mr. Warfield done aught to prove their antecedent credibility? And where is the testimony for their authenticity?

It has been proved beyond a peradventure that the accounts of the life and miracles of Jesus were not written by eye-witnesses, and that these narratives did not appear until many years after the time with which they are concerned. Warfield would have us believe that ecclesiastical wonder-tales owe their rise to the fact that the early church was immersed in a world of superstition, abounding with prodigies. But let us glance at the state of enlightenment of the Jewish people at the time of the supposed miracles of Jesus Christ and his apostles: Dr. Lightfoot has written, "Let two things only be observed: I. That the nation, under the second Temple, was given to magical arts beyond measure; and II. That it was given to an easiness of believing all manner of delusions beyond measure." Let any one so minded examine into the demonology and angelology of the Jews of that period and he will decide that Lightfoot's observations are accurate and mildly put. Scientific criticism has wrought havoc with the so-called Pauline epistles, and, in any event, there could be no reason whatever for giving credence to the wonder-tales of Paul—granted for the nonce that Paul was a real person—for, as Cassels observes, "No one can deny, and medical and psychological annals prove, that many men have been subject to visions and hallucinations which never have been seriously attributed to supernatural causes. There is not one single valid reason removing the ecstatic visions and trances of the Apostle Paul from this class." "The silence of Josephus and Tacitus," and other historians of the time in or near which Jesus is supposed to have lived, is most damaging to the theory that he was otherwise than a myth or an obscure and ignorant man. In fact the myth-theory, whose leading exponents are Drews, Robertson, Remsburg, and W. B. Smith, and which is causing such consternation in the theological camp, has successfully passed its probational period as a hypothesis, and its central teaching is becoming more and more recognized as an historical fact.

Confronted with the ruin which criticism, historical and scientific, has wrought in the sacred writings, there is small wonder that Mr. Warfield has been obliged to resort to dubious and evasive measures in order to preserve the miracles of Apostolic times yet a little longer. "Some doubted," even then, and it is safer to evade than defend.

As stated, however, the book has its sphere of usefulness in that it is likely to sow seeds of doubt in the mind of the honest layman, who may insist on pushing Warfield's reasoning to its logical conclusion. And the volume is well worth a place in the library of the Freethinker, too. It contains a good and amusing analysis of Eddyism (such as our friend, the well-trained Albert F. Gilmore, of the Christian Science Publicity Committee, is fain to answer by talking about something else). Its inventory of bottles of milk yielded by the Virgin Mary, of which the Romish church possesses a sufficient number to stock a dairy, is most edifying. Such matters of information are worth as much, of course, when appearing in a book of this sort as elsewhere. Its great fallacy, fundamental and fatal, lies in the failure of the author to place scripture marvels in the same class with those occurring elsewhere; for, as regards verity, the phoenix that rose from its ashes, and the dove that attended the Holy Ghost, are birds of a feather.

H. TULLSEN.

George Seibel, the Pittsburgh author, playwright and journalist, well known to Truth Seeker readers, has written a new story of The Fall. It has not, as some might expect, a reference to the fall of the Hohenzollern family; but deals with the paradise lost by our first, or near first, parents. It is a modern and up-to-date, if not even a futurist, performance; and being artistically printed and covered, and selling for 35 cents, should bring the author a wide circle of readers, with fame if not fortune.

Senator Borah has introduced a bill to repeal the law by which postmasters hold up newspapers.

### BUDDHISM VS. CHRISTIANITY.

Under this title a timely article appears in THE TRUTH SEEKER of Nov. 16, 1918.

The propaganda of the Federal Council of Churches and its allied agencies is as insidious and far-reaching as that of the Hun. It is so recent a consolidation of world-wide Evangelicalism that the general public know it neither by name nor by the feel of its tentacles.

It was not long ago that a Rationalist Club had occasion to look up the same subject of which Mr. Dekker writes and of which the Portland, Oregon, News makes mention Oct. 7, 1918, as coming from Japan.

Whatever Dr. Danjo Ebina, "described as the leading Japanese Christian pastor of Tokio," reports at a conference of the Federal Council of Christian Churches of Japan is, of course, to be taken with a grain of salt as only their side of the story; and those of us who are familiar with the kind of propaganda that has been put out, during the war, by Evangelical agencies, operating under cover of government, know that the grain must be a good-sized one.

Both Christianity and Buddhism rely for support upon that system of philosophy known as idealism. Berkeley is the great English representative, and Gotama, the great Indian philosopher and founder of Buddhism, is the eastern representative.

There never has been so great an interpreter of the East to the West, or, from Japanese testimony, of the West to the East, as Lafcadio Hearn, who married a Japanese wife, a Buddhist, and was lecturer in English literature at the University of Tokio from 1896 to 1902.

His "Interpretations of Literature," recently published in two volumes from the notes of his Japanese pupils, proclaim him, without question, one of the greatest teachers of all time. These two volumes alone are a university education in literature, and more, for they convey the spirit of the spoken word of a master.

Hearn, as we know, was a great admirer of Herbert Spencer, and it was to Herbert Spencer that the Japanese finally turned in the making of their present constitution. Prince Ito, after visiting various European countries and studying their constitutions, spent four years in drafting the constitution before it was finally submitted for adoption in 1889.

In this constitution freedom of religious belief is granted within limits. The actual clause in the constitution reads, I believe: "Not prejudicial to peace and order and not antagonistic to the duties of subjects." In other words, religious liberty is conceded in Japan *so long as it is not inimical to the state.*

It is said that Hearn, through his study of philosophies, became a convert to Buddhism. How this may be, I am not prepared to state; but in his lecture upon Berkeley he says: "Hundreds of years before Berkeley, a great Indian thinker had thought out everything that Berkeley had thought, but had also thought much more. He did not stop at the question of soul. He declared matter non-existent and the universe a dream; but, much more consistent than Berkeley" (we know that Berkeley, instead of driving his philosophic thought to its logical conclusion, stopped where it would have carried him out of and beyond Christianity) "he declared also that the matter perceiving the dream was equally unreal."

"Strange," exclaims Huxley, "that Gotama should have seen more deeply than the greatest of modern idealists," referring to Berkeley.

He might also have said, adds Hearn: "Strange that without any knowledge of modern science, he should have seen quite as deeply as the greatest psychologists of the nineteenth century!"

It would seem, from the substance of this lecture of Hearn's upon Berkeley, that both he and Huxley were agreed that all human knowledge, applied to the question of ultimate reality, amounts to nothing, and that this was the logical conclusion which Gotama fearlessly reached a thousand years or more before Berkeley, who stopped by the way, leaving Hume and the great Evolutionary School to test his reasoning; to find it great as far as it went; and to "carry on" to the conclusion that Gotama had reached before them.

It is, apparently, in *this* philosophy that Buddhism has its roots which comes pretty near to the equivalent of being no religion at all.

If this is so, then Christianity seems to be on the road, but Buddhism has been the better fellow and got there first.

So if, according to Dr. Danjo Ebina, Christianity is about to prevail in Japan, we must conclude it will be a setback for Japan.

In conclusion, a few facts from the Japan Year Book 1913-'14, published by the Japan Gazette, may be of interest:

*Shintoism*, the religion of the Imperial family, is said to have acquired great strength since 1868. It has 14,000 ministers.

*Buddhism*, the religion of the middle and lower classes, was accredited with 90,000 temples; while

*Christianity* in 1910 had 600 churches with 70,000 church members.

In 1912 Mr. Tokonami, the vice-minister for home affairs, called a conference of Buddhists, Shintoists, and Christians, but nothing practical came of it. The fact, however, that the state was taking a hand would seem to indicate that there were difficulties that "might be inimical" to its safety.

The religions of the East have been much less accustomed to meddle with the state than has Christianity. They have kept to their own function. The Jesuits were expelled from Japan with a terrible slaughter for meddling with its affairs as long ago as 1600 and something, which greatly embittered the Japanese against all Christians.

There is no question, from its constitution and its attitude, but that the Japanese government will have something to say about how far the Christian can operate in Japan. And there is no question but that the bullying Christian is better acquainted with football tactics, whirlwind campaigns, and the power of money than the gentle, dreaming Buddhist.

ELLEN P. SANDERS.

### LOOKING BACKWARD.

It is not a bad idea to recall the past at times and review mental activities once manifested by those no longer with us, and the part they played for a time in the mind mutations that are always going on among thinking people. Before me is a copy of a circular of about 1895, by Helen Wilmans, who then had quite a following and was regarded by many as a brilliant light in advancing New Thought ideas, or such as were put forth under that name. But little restriction was then put upon the power of thought, and of all the claimants for mental omnipotence, none excelled Mrs. Wilmans in expatiating on the latent but existing forces of mind. With her, mental power could accomplish anything, and no undertaking was too great to be considered; in fact, the mind was to abolish physical death and she was to demonstrate that possibility for the benefit of the rest of us. But she failed to do so, and one day her death notice appeared in the public press, and that was the last of Helen.

Man's body, said Mrs. Wilmans, is the mental laboratory for the expression or the making visible and available—in the world of uses—of every particle of power in the universe; and the potency of mind, she declared, was sufficient for the conquering of all environment—even of man's last enemy, death.

Yet apart from putting forth these claims and assertions, we look in vain for anything she did while living to show that she had discovered and was using mental forces of which the rest of the world were ignorant. But as large numbers love to cherish such thoughts and find a fascination in dreams and vagaries that transcend the realities of experienced life, she had a large following into her fields of thought. Today we find her views perpetuated by various public speakers and writers, though not one is much more than a good echo of what she said; and in all the years that have come and gone since New Thought attained notoriety, nothing has been done to substantiate its claims. We are still being given words in large quantities, but no facts attend them. Representatives of the cult are still doing business with 10-cent offerings at the door, while with pamphlets, books and periodicals, many who are total strangers to physical labor of any kind still manage to feed and clothe themselves; but not one of them has ever made a conquest of poverty either under rules and principles laid down by Helen Wilmans, or by utilizing that mass of brilliant nonsense put forth by the late Henry Harrison Brown, under the catching title, "Dollars Want Me"—a pamphlet still advertised as the new road to opulence.

As Brown himself could not work the combination and probably did not leave much after meeting expenses at the crematory, and Mrs. Wilmans died far from being rich, the query naturally rises: Of what real benefit are or have been their two pamphlets and the ideas contained therein? Mrs. Williams affirmed that the power to accumulate all a person could ever desire could be developed by a certain line of thought which made him a magnet for the attraction of wealth, no matter how extravagant his wants; and Brown was to get the same results by continually thinking and saying, "Dollars want me."

But great care had to be used not to say, "I want dollars," for then the combination would not work.

Of course, wealth has to be produced before it can be obtained by any means, but neither of these eminent New Thought advocates ever devoted a word to that subject, and as a moment's thought will show the necessity of having an adequate supply to draw from before you can get any by fair means or foul—by thought forces or by physical ones—production seems of more importance than distribution. Henry Ford is now giving that aspect of the case his attention by making farm tractors, but New Thought people cannot be expected to descend into the realms of material things. An so, twenty-five years ago; the mental products of Helen Wilmans were being advertised as "so great they overshadow and render useless all past literature of any age." That is "going some," but how often is the name of Helen Wilmans now heard or any of her specific writings referred to? What past literature has gone out because of what she wrote and thought?

My vision beholds no such result. This old world goes along about as it always has gone, and the most conspicuous thing noticed is the indifference of the world to the departure of Wilmans and Brown, who, when living, were to abolish poverty and death. Both made quite a noise when with us, but they have gone into the vortex of oblivion and the world moves on as though neither had ever lived and told us about the power of thought so much that is not so.

Memory also brings up Koresh Teed, who sprang into prominence more than twenty-five years ago, and posed as a superman with a mission to impart knowledge not common nor available except through him. Teed found his followers, as will any man with glib tongue, boldness, arrogance and assertive ways. With apparent sincerity he tried to convince the world that this old earth is a hollow globe and that we are living on the inside; and most ingenious were his arguments to carry conviction. But this idea was not original with him, and may not have been with John Symmes, who, in 1818, wrote: "I declare the earth is hollow and habitable within, containing a number of concentric spheres, one within the other, and that it is open at the poles twelve or sixteen degrees." Teed also had the assurance to assert that he could make, in any quantity, that metal we prize so highly, called gold, and was going to do it; and he also declared he would make enough to pay off our public debt and present it gratis to Uncle Sam. But his religious work or something else prevented his doing so, and as he now sleeps under the daisies, all hope has departed that he ever will. Let us recall, too, our old friend, Keely—he of motor fame—who affirmed he could make the atoms of universal ether dance at will, and for years kept the world on the *qui vive* because of a new force he claimed to have discovered. "I have succeeded," said he, "in hitching onto the polar current; I have finished my work! I have discovered my force! I have accomplished my task!" And, with open mouth, credulity listened to him, confident that he would make good; and for years a woman who never doubted met all his expenses as he continued his "investigations." But Keely proved a fizzle, and all the service he ever rendered mankind was to rouse interest in the possibilities of science and to create mental excitement to relieve the monotony of life. Yet to the last he posed as a mental marvel, whose discoveries would place him among the immortals of history. What satisfaction he found in playing the successful fakir up to his death we can only surmise. Probably it was found in the gratification of that vanity which some men possess that makes them seek notoriety in any manner that will insure it. Keely was, but is not, and his temporary fame ended for all time when death put a period to his life of duplicity.

Forty-two years ago, when Col. H. S. Olcott wrote his book dealing with the marvelous things he saw at the home of those remarkable mediums, the Eddys, modern Spiritualism was at its zenith, and some of the most wonderful phenomena ever known were taking place. Soon after that the descent begun, and from that time to the present Spiritualism has waned and weakened until it has become as an old man in his dotage. No longer a live and vigorous force in the world, it presents no more the convincing phenomena it started with and kept up for thirty years. As sure as the tides ebb and flow, so does every movement that we have any knowledge of, wax and wane. Under the law of periodicity, action and reaction occur, and from one extreme to another conditions alternate like day and night. Spiritualism was once a reform force with vigor and enthusiasm; today it is of no account in dealing with the affairs of this world.

When I recall how old-time Spiritualists were found in all reform movements doing their best to change conditions in society that warred against human welfare and happiness, it simply makes me sick to attend their public meetings today. A Methodist prayer meeting offers equal attractions to the man seeking intellectual refreshments, and it is hard to tell whether you are in a church or not. With pastors and reverends everywhere these days; with the aping of church ceremonials and no end of prayers and invocations; with constant reference to "Jesus the master," nothing but mental nausea is induced. Spiritualism is now attracting mediocre minds with religious tendencies. Public meetings, intended for that class of people, are opened with prayer and closed with prayer, and their song books could be used in Christian churches without undergoing any change. Spiritualism has retrograded, and the end of this backward movement is not in sight. What Spiritualism may be or do in the future is hard to tell, but it fills an apparent want in the world and in some form will continue to meet it.

As we glance backward and note what has been, it is pretty safe to predict that diversity of thought will continue to furnish amusement and instruction for the world; and we shall never be without these novelties and curiosities. Nature is prolific of surprises as she impels her human automatons to play their varied parts on the stage of life.

CHANNING SEVERANCE.

The good old man, too eager in dispute,  
Flew high; and, as his Christian fury rose,  
Damn'd all for heretics who durst oppose.

## JIM BLUDSO.

A correspondent of The Literary Guide, London, recently asked for a copy of "The Wreck of the Prairie Belle," by one Hayes. The inquiry was copied in THE TRUTH SEEKER, and has brought responses. We might have quoted the poem, having it at hand, but what interested us were the mistakes in the spelling of the title and name of the author, who was once American secretary of state, later ambassador to the Court of St. James, and co-author, with Nicolay, of a standard Life of Lincoln, besides being a writer and poet of distinction. The poem in question, best known under the title of "Jim Bludso," is as follows:

Wall, no! I can't tell whar he lives,  
Because he don't live, you see;  
Leastways, he's got out of the habit  
Of livin' like you and me.  
Whar have you been for the last three year,  
That you haven't heard folks tell  
How Jimmy Bludso passed in his checks  
The night of the Prairie Belle?

He weren't no saint—them engineers  
Is all pretty much alike—  
One wife in Natchez-under-the-Hill,  
And another one here, in Pike.  
A keerless man in his talk was Jim,  
And an awkward man in a row—  
But he never flunked, and he never lied;  
I reckon he never knowed how.

And this was all the religion he had—  
To treat his engine well;  
Never be passed on the river;  
To mind the pilot's bell;  
And if ever the Prairie Belle took fire,  
A thousand times he swore  
He'd hold her nozzle agin the bank  
Till the last soul got ashore.

All boats has their day on the Misisip.  
And her day come at last—  
The Movastar was a better boat,  
But the Belle, she wouldn't be passed.  
And so she come tearin' along that night,  
The oldest craft on the line,  
With a nigger squat on her safety-valve,  
And her furnace crammed, rosin and pine.

The fire burst out as she clared the bar,  
And burnt a hole in the night,  
And quick as a flash she turned, and made  
For that willer-bank on the right.  
There was runnin' and cursin', but Jim yelled out,  
Over all the infernal roar,  
"I'll hold her nozzle agin the bank,  
Till the last galoot's ashore!"

Through the hot, black breath of the burning boat  
Jim Bludso's voice was heard,  
And they all had trust in his cussedness,  
And knowed he would keep his word.  
And sure's you're born, they all got off,  
Afore the smokestacks full,  
And Bludso's ghost went up alone  
In the smoke of the Prairie Belle.

He weren't no saint—but at judgment  
I'd run my chance with Jim,  
'Longside of some pious gentlemen  
That wouldn't shook hands with him.  
He'd seen his duty, a dead su.e thing,  
And went for it thar and then;  
And Christ ain't a-going to be too hard  
On a man that died for men.

—JOHN HAY.

## INBORN SIN.

If I am a victim of inborn sin, I am not responsible for it. The savage is not responsible for being born a savage. I can no more help being born with my individuality than a Hun can help being born a Hun.

We are told by the clergy that the entire human family was conceived in sin and brought forth in iniquity, or words to that effect. In regard to this I wish to ask a few questions. Did we all inherit the same amount of iniquity? Are we all equally mean, vicious and wicked at birth? If some parents are wicked and others righteous, are the children of wicked parents usually more disposed to wickedness than children of righteous parents? Is wickedness more prevalent among the inhabitants of a poverty-stricken region or among the better resident districts? Is crime in any way related to poverty? Is the great bulk of crime committed by those who are wealthy or by those in the depth of poverty?

Why does a well-paid clergyman trust his money in the hands of a wealthy banker instead of placing it in the hands of a poor resident of a tenement house? Because the clergyman who preaches total depravity knows that the banker's environment has had a tendency to make him deal honestly in such matters, while the continual struggle

for existence has had the opposite effect upon the other fellow. Here you have sin and its cause. The poor man commits crime because of his environment. Reverse the economic environment of the two men and your banker will become the thief, the burglar or highway robber, and the tenement dweller will become a law-and-order man.

If poverty does tend to produce criminality, is the child born under such criminal environments responsible for his criminal tendencies? If God has damned the human family because of inborn sin, I want to know why he did not give every one born into the world an equal amount of inborn sin? Or, at any rate, I want to know why he allowed the devil to infuse more of his satanic poison into some than into others. I wish Billy Sunday or some other able divine would explain. If we are to be led up to a great white throne and judged by the same law of divine perfection, we ought by all that is just and right to be allowed to start the race of life upon an equal footing with our fellow mortals. Suppose that in running a foot race one man was compelled to carry a handicap of two hundred pounds while his competitor carries one of five pounds. What think you of the justice of such an inequality?

Now, honest, I can't see any reason at all for loading the human family down with total depravity, but if we must have it, we pray thee, O God, give us an equal amount of the curse.

The truth is the clergy has never given crime and wickedness serious, intelligent consideration. The clergy has never tried to eradicate sin. The farmer fights weeds by going among them and destroying them. If the preacher ever makes any headway toward the eradication of the weeds of sin he must go among the sinners, study the cause of sin, crime and wickedness, and by this means it can be prevented.

One demonstrated fact about the bacilli of tuberculosis is worth a million sermons on the fall of man. One step toward the elimination of poverty is worth more than all the theological cant that has ever been written about the mode or design of baptism.

Theology has endorsed every cruelty that has ever been perpetrated upon mankind. Theology endorsed Feudalism. It told the people that rulers were appointed by God; that to oppose rulers was to oppose God. Theology upheld the cruelties of the slave drivers of ante-bellum days. Theology upholds the cruelties of the Hun. It endorses the Cossack. It invented the thumbscrew and the rack. Rarely has the preacher's voice been raised against the wrongs and cruelties perpetrated against the poor of the present age. The horrors of a Ludlow strike no sympathetic chord in the hearts of the Christian ministry. Ears have they, but they hear not the cries of the child of poverty. The eyes of the ministry cannot see the sallow cheeks and disappointed countenances of the working class. The eyes of theology can see only the glitter of the yellow gold of the master class.

No; the mission of theology is not the eradication of wickedness, sin and crime. Its mission is to hold the masses in ignorance in order that they may be more easy victims of the master class. To the bitter wail of the oppressed, theology mocks back the antiquated cry of inborn sin. To the homeless wanderer upon the earth it quotes the dismal words, "The poor ye always have with you." To the slave cut with the heartless lash of misery, want and woe, theology applies the healing balm of "servants obey your masters."

Wickedness and crime are bred in the dens of poverty. There disease runs riot, the animal instincts predominate, brute force is the dominant factor, wickedness is the guiding star, crime is the rule and not the exception. In these haunts of poverty only the most physically strong are able to endure. Man under such environments reverts back to his primitive ancestors. His hand is against every man and every man's hand is against him.

P. A. OLIVER.

## IGNORING HENRI DUNANT.

To the Editor of The Truth Seeker:

I wish to tell you about a speech I heard last summer at a Red Cross rally at Worthington, Minn. A minister was the speaker, and among other things he was telling who was the founder of the Red Cross. He said it was Florence Nightingale, and he took great pains to go into detail and explain that only a woman could be the instigator of such noble work,—no man would do anything so merciful. I suppose I should have felt complimented, and would have, only, I kept thinking all the time—"You know who organized the Red Cross, and know it was a man, and that man an Infidel, and that is why you will not give him the credit"—and I despised him for it. Soon after this rally I read in the Red Cross magazine all about this Infidel, Henri Dunant, who did organize the Red Cross. It was a good article, only they never told that he was an Infidel, and the daily paper does the same. Preachers and religious people are fond of saying that Infidels never have anything good to show for their work.

I hope The Truth Seeker never has to go out of business, and if its friends would come to its support as most of the world does to the United War Work campaigns there would never be any need. I give to the Red Cross,

but not to the others. I think our boys should be morally able to stand by their own strength now until they get home. It looks to me as though these societies want a lot of money left in their hands after the war is over. They think they are doing such a wonderful thing for the soldiers, selling them things at cost when they have millions given to them. I fail to see it. I should think our soldiers would resent the impression given by the Y. M. C. A. that they must be constantly watched to keep them from wrongdoing; that they must be amused like children every minute they aren't actually fighting. This is not a religious government—what business have government officials backing up religious movements, and allowing allotments or assessments to be made upon people who have never supported any church and never will? From the commanding tone of these letters received during the United War Work Campaign one would think he had orders to contribute to it from the government—the same as to the Liberty Loan. We must be going backward instead of forward if we have reached a day when our government orders us to support religious work.

Dundee, Minn.

MRS. K. G. SECREST.

## PROTECTIVE ORGANIZATION SUGGESTED.

To the Editor of The Truth Seeker:

After trading off my printing business I wandered down into this priest-ridden country, and now write to find out if Liberals have a national organization. If not, we should at once organize one for our protection, and to establish a hospital for old age and in which to leave our belongings, when we die, as the Catholics do, instead of leaving them to Christians. I know of several Freethinkers who have considerable property to leave, and regret leaving it in the hands of our Christian enemies. I will have from \$8,000 to \$10,000 to put in such a cause. I am writing today to several Liberal publications for information on this subject and what is the best to do.

When I was in Kansas twenty to forty years ago, we had a good organization, but by several of us leaving the state the balance run into other reforms which alienated the best radicals and it soon discontinued, as did the fine national one of which Ingersoll was president.

Sedalia, Mo.

JAMES PONTIUS.

[The only Freethought "organization" that withstands the vicissitudes of time and keeps to the point is the Truth Seeker Company, which has received a few small bequests and made good use of them. But there may be others prepared to receive and utilize bequests, and these are invited to correspond with Mr. Pontius.—Ed. T. S.]

## AN ABIDING FRIEND.

To the Editor of The Truth Seeker:

I received your good old paper of Nov. 23 yesterday. I am glad to get it and let me say right here that if you had to cut it down to a single sheet to meet expenses you will have me for a regular subscriber as long as I live and am able to read. Of course that will not be very much longer, as I shall be 77 years old if I live till the 6th of next May, and am a veteran of the Civil war. I give my papers away, as fast as I read them, to some of my friends and they seem to be glad to get them and say they are going to subscribe. I don't see why not, for some of them are as able to take it as I am. Well, wishing you everlasting success I remain,

Yours truly,

A. M. THURSTON.

South Dakota.

## USING PHRASES FROM INGERSOLL.

To the Editor of The Truth Seeker:

The workers in the literary world find it impossible to get along without utilizing the happily turned phrases of Robert G. Ingersoll, though they seldom have the courage to grant him the credit that is rightfully his. In the American Boy for November, 1918, is a story, "Silent Sutton," by Irving Crump, a tale of the great war, in which one of the characters remarks, "If our men had not been men of iron, men with nerves of steel, they'd have quit right there" (italics mine). Where did the author find the part that I have emphasized? Most readers of this paper will at once recall this phrase in Ingersoll's "Vision of War": "In the whirlwind of the charge, when men become iron, with nerves of steel." No further comment is necessary.

H. TULLSEN.

## A NOVEL PROPOSITION.

To the Editor of The Truth Seeker:

Will you kindly give the enclosed a place in your paper, and oblige?

Yours very truly,

W. H. HUNT.

A CHALLENGE.

I hereby challenge Billy Sunday, or any other minister, to debate the following:

"Resolved, That Christianity is not Religion—no, not even a Religion."

W. H. HUNT.

3457 Humboldt, Denver, Colo.



## NEWS OF THE WEEK.

The entire Turkish fleet is now in the hands of the Allies.

The opening of the peace congress is set for the first week in January.

Among the candidates for Parliament nominated Dec. 4 were fourteen women.

Crown Prince Frederick Wilhelm has renounced his right to the German throne. Government expenditures in November reached the new high record of \$1,935,249,000.

Fuel Administrator Garfield has resigned and President Wilson has accepted his resignation.

Edmond Rostand, the French poet and playwright, died Dec. 2. He was fifty years old.

Serious disorders have arisen in Berlin and considerable firing has occurred in the principal streets.

King Nicholas of Montenegro has been deposed by the Skupshtina, the Montenegrin National Assembly.

Petrograd is like a deserted city, with probably one-half of its population gone through starvation and terrorism.

Representative Carter Glass, of Virginia, was nominated Dec. 5 by President Wilson to be Secretary of the Treasury.

The United States has informed Chile and Peru it is "absolutely necessary" for them to adjust their differences amicably.

One hundred and two ocean-going steamships of 330,336 tons gross were built by American shipyards during November.

All restrictions of the use of news print paper were withdrawn Dec. 4 by the War Industries Board, effective December 15.

Sweden has recalled her diplomatic and consular representatives in Russia, with the exception of two officials at the legation.

Food and supplies alone for the American army of occupation are costing the German government about \$9,000,000 daily.

Latest reports from Northern Chile, where a severe earthquake occurred Dec. 4 are that ten persons are dead and 100 injured.

During the war 2,475 British ships were sunk with their crews still aboard and 3,147 vessels were sunk and their crews left adrift.

The Dutch government has decided to stop all exports to Germany in reprisal for the stoppage of the export of German coal to Holland.

The Germans have begun restitutions. They have delivered to the Allies \$60,000,000 gold which came from the Russian treasury.

The annual interest on this country's war debt will be \$1,400,000,000, or nearly twice the total of yearly government expenses in ante-bellum days.

Great Britain will demand of Germany £8,000,000,000 sterling (40,000,000,000) for Great Britain and her dominions as reparation for the war.

Reparation for the losses suffered by Americans as a result of German submarine warfare is to be demanded by the United States government.

The Russian government has refused to admit 1,500,000 Russian soldiers who have been prisoners in Germany and has turned them back at the frontier.

Between 300,000 and 350,000 deaths from influenza and pneumonia have occurred among the civilian population of the United States since September 15.

Belgium was given another credit of \$12,000,000 by the Treasury Dec. 3, making her total loans from the United States \$210,120,000, and the total of the Allies' loans \$8,196,576,666.

The Mail and Express Company, publisher of "The Evening Mail," made public apology recently to Justice Daniel F. Cohalan, of the Supreme Court, and consented to a judgment for \$5,000 against itself in two libel suits which the justice

brought for \$250,000 each. The articles complained of had impugned the patriotism of Justice Cohalan and otherwise assailed him.

General von Littow-Verbeck, the officer commanding the German troops who were driven out of German East Africa, has surrendered with his force of 4,433.

Mrs. William Tod Helmuth, a veteran suffragist and past president of the State Federation of Women's Clubs, died Nov. 30, in the eighty-first year of her age.

King Albert and the Belgian royal family made their official entry into Liege recently at the head of the troops who conducted the heroic defence of that town in 1914.

The Clyde, Mallory, Merchants and Miners and Southern Steamship companies were relinquished from Federal control Dec. 5 by order of Director General McAdoo.

The Chilean Council of Ministers has under consideration the offer of the United States of mediation in the question of the provinces of Tacna and Arica, in dispute with Peru.

The first surrender in history of an air fleet is being effected by piecemeal. The Germans are shedding their wings in the course of retreat and the advancing Allies are picking them up.

The American naval base at Brest, Dec. 2, gave orders for a flotilla of sixteen torpedo boat destroyers to sail for the Azore Islands, there to await passage of the fleet accompanying President Wilson to Europe.

The reply of Admiral Beatty, commander of the British Grand Fleet, to a request by Germany for mitigation of naval terms of the armistice, refuses any concession regarding merchant shipping or fishing in the North Sea.

An official French telegram Dec. 2 states that the "famine" in Germany is a sham and that, according to German official as well as press statements, there are sufficient foodstuffs in the empire to carry it through the winter.

The sentence of death imposed upon Paul Chapman, youthful Brooklyn choir boy, for complicity in the murder of Harry Regensberg, a Brooklyn cigar store proprietor, was commuted to life imprisonment by Governor Whitman November 30.

Hundreds are homeless at Lemberg as the result of pogroms against the Jews in that city. It is reported that many people have been killed and wounded, three churches and eight houses burned and wholesale looting has taken place.

Hat in hand, President Wilson stood on the bridge of the steamer George Washington Dec. 4 and waved a farewell to the crowded Hoboken waterfront as he set sail on the first European voyage ever undertaken by a President of the United States.

The sentence of Thomas J. Mooney, condemned to be hanged on December 13 for the deaths of ten persons killed by a bomb explosion in San Francisco during a preparedness parade, July, 1916, was commuted by Governor W. D. Stephens November 28 to imprisonment for life.

President Wilson will head the American delegation to the peace conference. The other members of the delegation will be: Robert Lansing, Secretary of State; Edward M. House; Henry White, former Ambassador to France and Italy; and General Tasker H. Bliss, former chief of staff of the army.

The Hylan administration budget of \$248,025,434.88 for 1919 was jammed through the New York Board of Aldermen recently by a solid Tammany vote. The efforts of the Republican minority to pare the budget, which is \$10,000,000 greater than any ever adopted before, was blocked by the Tammany men.

## Lectures and Meetings

The Brooklyn Philosophical Association meets every Sunday afternoon at Assembly Hall, Williamsburgh Public Library, Marcy and Division avenues, at 3 o'clock.

Dec. 15.—"The Teacher, His Duties and Rewards." By Dr. Henry R. Linville.

Dec. 22.—"The Problem of the Jew Before the Coming Peace Congress." By Ex-Ambassador Abram I. Elkus.

Dec. 29.—"Congress at Work." By Hon. Meyer London.

The Sunrise Club.—The Fourth Dinner of the season takes place Monday evening, December 16, 1918, at The Cafe Boulevard, 41st street and Broadway (entrance on 41st street), Manhattan. Time, 6:45 o'clock. Subject: "Resurgence and Re-unity of Old Peoples." Speakers, Messrs. V. R. Savic, Lazar Sherman and Charles Pergler. Dinner, \$1.25, including tips. If you will attend, notify Edwin C. Walker, 211 W. 138th street. Telephone, Audubon 4295.

The Secular Society of New York meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

Dec. 15.—"Has the World Outgrown the Need of Religion?" By Prof. Geo. W. Bowne, Associate Editor of The Truth Seeker.

The Pittsburgh Rationalist Society meets every Sunday evening at 8 o'clock in North Side Carnegie Music Hall, Marshall J. Gauvin, lecturer.

The Church of This World meets every first and third Sunday of the month in Grand Theatre, Kansas City, Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

The Columbus (Ohio) Rationalists meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

The Chicago Freethought Educational Society meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

The Boston Rationalist Society meets at Dwight Hall, 514 Tremont street, every Sunday afternoon at 3 o'clock. M. T. Rush, President. Libby C. MacDonald, Secy.-Treas. Speakers, Horace Taylor and E. M. White.

## The Pope's Favorite

By JOSEPH McCABE

AN historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.

62 Vesey St., New York, N. Y.

## ANSWERS TO CHRISTIAN QUESTIONS.

By D. M. Bennett.

A reply to most of the questions usually asked by a church member who is told for the first time that the Bible is untrue.

Price, paper, 25 cents

Address, THE TRUTH SEEKER CO.  
62 Vesey St., New York

## IN BEST OF HUMOR.

Those Naughty Sailor Boys!—"They jumped into the lifeboat, taking with them their mascot, Billy Sunday, a white-faced monkey."—New York Times.

Disappointing Papa.—Miss Prittikid—"But, father, he is a man you can trust." Her Pa—"Gracious, girl; what I want is one I can borrow from."—Indianapolis Star.

Turn About.—Wise Guy—When a single woman believes in practicing economy she husbands her means.

The Really Wise—And when a married woman believes that economy should be practiced she means her husband.—Judge.

The Ruling Passion.—I've just had some good news," said Bearnstean, upon meeting his friend Mr. Abrahams. "My son Solly has got a commission in the Army."

"Go on," replied Abrahams, rubbing his hands; "how much?"—Tit-Bits.

Great Color Scheme.—Mary—"Why do you always buy two kinds of notepaper?"

Jane—"Well, when I write to Jack I use red paper—that means love; and when I write to George I use blue paper—which means faithful and true."—Tit-Bits.

There were three young ladies of Birmingham—  
We know a sad story concerning 'em,  
They stuck needles and pins  
In the reverend shins  
Of the bishop engaged in confirming 'em.

There was a curate of Kidderminster,  
Who, gentle but firm, chid a spinster,  
Because, on the ice,  
She used words not nice  
When by accident he slid against 'er.  
—Tit-Bits.

Flash from the Footlights.—"There were two actresses in an early play of mine," said an author, "both very beautiful; but the leading actress was thin. She quarreled one day at rehearsal with the other lady, and she ended the quarrel by saying, haughtily: 'Remember, please, that I am the star.'

"Yes, I know you're the star," the other retorted, eyeing with an amused smile the leading actress's long, slim figure, "but you'd look better, my dear, if you were a little meteor!"—Tit-Bits.

Unfortunately.—Mrs. Blank could find only two aisle seats—one behind the other. Wishing to have her sister beside her, she turned and cautiously surveyed the man in the next seat. Finally she leaned over and timidly addressed him.

"I beg your pardon, sir, but are you alone?"

The man, without turning his head in the slightest, but twisting his mouth to an alarming degree, and shielding it with his hand, muttered:

"Cut it out, kid—cut it out! My wife's with me."—Public Service Chat.

Coward!—He was a lion tamer, but the man who ruled the king of the forest was in turn ruled by his wife.

One night he was entertained by his friends, who refused to allow him to depart until the small hours of the morning. As a result on his homeward way, thinking that his wife would not receive him as cordially as he deserved, he spent the night elsewhere.

In the morning he tried to slip into the house unobserved, but alas! a voice from the top of the stairs greeted coldly:

"Where have you been all night, John?" "Well, my dear, I was afraid of disturbing you, so I slept in the lion's cage."

There was a moment's pause, a gritting of teeth, then down the stairs floated one word:

"Coward!"



**NOTICE TO READER:** When you finish reading this number, place a 1 cent stamp on this notice, mail the paper, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS. —A. S. BURLINSON, Postmaster-General.

# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 51.

PUBLISHED  
WEEKLY

New York, December 21, 1918.

62 VESEY  
STREET

\$3.50 Per Year

*In This Number*

---

HENRI DUNANT

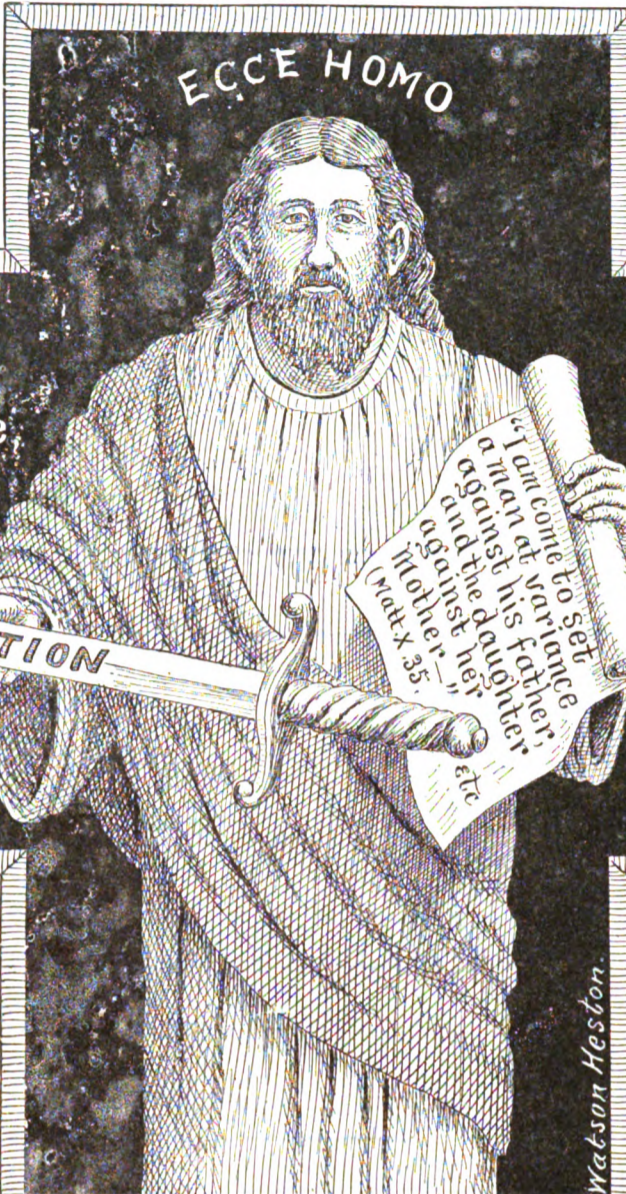
Founder of the  
Red Cross

“PEACE ON EARTH, GOOD WILL TOWARD MEN”—WHEN?

“The blood of thirty millions of our fellow-men cries out against the nature-hating fanatic who inculcated the belief in the sinfulness of our natural instincts, the guilt of scepticism, and the possibility of Satanic incarnations! Christianity has turned whole nations of freedom-loving men into slaves and flunkies + + The worst tyranny that has ever oppressed the children of this earth was perpetrated in the name of the Christian God!” (OSWALD.)

2,000,000 butchered in the wars against the pagan Saxons, Sarmatians, and Scandinavians. 1,000,000 in the wars against the Arian heretics. 5,000,000 in the Crusades. The extermination of the Spanish Saracens. 1,000,000 in the man-hunt against the Albigenses, Huguenots, Waldenses, the Netherland insurgents and the Thirty Years' War. 1,000,000 by the Holy Inquisition. 9,000,000 for witchcraft. 12,000,000 natives of the New World, all slaughtered through the fiendish fanaticism and hellish hate of the pious bigots who wielded the Sword of Christ!

“Think not that I am come to send peace on earth. I came not to send peace BUT A SWORD!” (Matt. X. 34.)



“And frantic priests waved the ill-omened cross o'er the unhappy earth. + + + I've marked His slaves, with tongues whose lies are venomous, beguile the insensate mob, and whilst one hand was red with murder, feign to stretch the other out for brotherhood and peace. And that they now babble of love and mercy, whilst their deeds are marked with all the narrowness and crime, that Freedom's young arm dares not yet chastize.” (Shelley.)

“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” (J.C. in Luke, XIV. 26.)

The joyous festival of the nature-loving pagans, who celebrated the 25<sup>th</sup> of Dec. as the return of the Sun, or birth of the new year, has been stolen, perverted and prostituted to the use of a host of ignorant myth-worshippers, as the natal day of one whose religion has turned millions of acres of fertile lands into a desert, retarded learning, opposed science, imprisoned philosophers, debauched women, tortured the helpless, slaughtered the innocent, and drenched the earth with human blood, and today the Christian world stands with murderous weapons ready to cut each other's throats!

Watson Heston

A CHRISTMAS SERMON.



A FEW ITEMS CONCERNING AN ANCIENT PAGAN FESTIVAL.

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - - - DECEMBER 21, 1918.

**Subscription Rates.**

Single subscriptions . . . (in advance) \$3.50  
One subscription, two years . . . . . 6.00  
Two new subscribers . . . . . 6.00  
One subscription with one  
new subscriber, in one re-  
mittance . . . . . 6.00  
To subscribers in Canada \$4.00 per year; to other  
foreign countries, \$4.50 (£0-18-9) per year.

Published weekly by the Truth Seeker Com-  
pany, President, George E. Macdonald; Secre-  
tary, James A. Conway, 62 Vesey street, New  
York.

Entered as second-class matter June 26, 1879,  
Postoffice at New York, N. Y., under the Act of  
March 3, 1879.

Address communications and make drafts,  
checks, postoffice and express money orders pay-  
able to THE TRUTH SEEKER, 62 Vesey street,  
New York.

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

From a statue of "St. Daniel" on the façade of  
the cathedral in the city of Metz, province of Lor-  
raine, the German emperor some time ago ordered  
the head removed and his own substituted. When  
France reclaimed the lost province on November  
20, the kaiser's head was broken off and his hands  
bound with chains. See 1 Samuel v, 4: "And the  
head of Dagon and both the palms of his hands were  
cut off upon the threshold; only the stump of  
Dagon was left to him." Like Dagon, the kaiser  
is a fallen idol.

The divine right of kings stands adjourned; why  
not the divine right of popes also? There is no  
more divine authority for the existence and work  
of a pope than for that of a German emperor. If,  
notwithstanding the stupid bombast of the late  
ruler of Germany, his "subjects," in the presence  
of a military defeat, decided to get rid of him,  
with no alarm as to the consequences so far as  
his usefulness was concerned, why should not the  
spiritual subjects of "His Holiness the Pope" also  
decide to part company with him, and all that his  
name stands for? If a great emperor can be dis-  
pensated with without loss of national prestige,  
surely a pope may be emptied of his sovereignty—  
seeing the largest portion of the religious world  
has already repudiated him—without mankind's  
experiencing any disabilities whatever. No indi-  
vidual could be so easily spared from the affairs  
of life as the notorious "prisoner" of the Vatican.  
Ours is not an age of self-condemned prisoners.  
The very thought suggests a trick. Popes once  
were fugitives to a place called Avignon; how  
about Devil's Island for a twentieth century refuge?

When a riot occurred in Winston-Salem, N. C.,  
the press of New York proposed that a public  
meeting should be held in the town and the fol-  
lowing strictures by President Wilson read from  
the courthouse steps:

"I say plainly that every American who takes part  
in the action of a mob or gives any sort of countenance is  
no true son of this great democracy, but its betrayer, and  
does more to discredit her by that single disloyalty to  
her standards of law and right than the words of her  
statesmen or the sacrifices of her heroic boys in the  
trenches can do to make suffering peoples believe her to  
be their savior."

Mob rioting is a deplorable barbarity wherever  
it occurs, but some of the articles in Northern pa-

pers on riots and lynchings in the South remind us  
of sermons in Rhode Island against Mormonism in  
Utah—wholly safe in view of the distance. As for  
mobbing, there is generally enough of it occurring  
locally to call out what comment we may have to  
make on the general subject. Mobs have broken  
the peace in New York, we might say habitually,  
for years, and few of the newspapers have broken  
the silence to rebuke the custom. There is hardly  
a street speaker with anything worth saying who  
has not suffered at the hands either of religious  
hugs or political heelers, or even the police. These  
barbarities occur here because they are condoned  
by the press that takes note of disorder or violence  
when it happens in the South, or by the authorities,  
or by the pulpit. They all arise from intolerance,  
from enmity to freedom of speech, from mental  
inhospitality. The person who resorts to acts of  
violence to break up meetings, or to suppress speak-  
ers, or to interfere with the liberty of the audience  
to listen, is, in the language of President Wilson,  
"no true son of this great democracy, but its be-  
trayer." Our newspapers, priests and preachers  
and public officials could do much to abolish the evil  
were they sincerely opposed to it. The education  
that has omitted to enforce the precepts of tolerance  
toward difference of opinion, religious or political,  
is morally, not to say criminally, defective.

It seems that there has been some mistake as  
to who it was that vouchsafed peace to a war-sick  
world. Most sensible persons have attributed it  
to the heroic fighting done by the allied armies on  
the field of battle; but the common pietist asserts  
that this is only relatively true, for the Allies would  
never have won had not God been present with his  
almighty power, and simply used them as instru-  
ments of his righteousness. We now learn that  
these opinions must be greatly modified; God was  
present and helped measurably, of course, and the  
soldiers and others did their bit, according to their  
capacity, but the sure victory was accomplished  
through the intercessions of pious Catholics to "Holy  
Mary, our Lady of Victory," who of her great love  
for mankind, and especially for the American peo-  
ple, who have named her as their patron saint,  
secured from her "divine son" the precious boon  
that her devout children of the Entente Powers,  
should, by the goodness of God, carry off the palm  
of victory at the close of the strife. In return  
for this great favor on the part of the all-merciful  
Virgin, in granting a victory the pope forgot to  
pray for, the Catholics of the country are about to  
build in Washington a church costing over a million  
dollars in honor of the Immaculate Mother and  
her distinguished act of kindness to a suffering  
world. It is well to know the facts in a case like  
this lest the heavenly powers should suffer chagrin  
because of the praise bestowed by a grateful world  
upon human skill and heroism. Some people live,  
read, experience and suffer, and yet never learn.  
Theological religionism is to the acquisition of prof-  
itable knowledge the greatest impediment that has  
ever appeared among men. As long as it is cher-  
ished, wars will be willed and carried on by God;  
pestilence and famine will be attributed to him,  
together with storm and earthquake, fire and  
slaughter, and every other misery and loss that  
may fall to the lot of mankind. It is impossible  
to conceive how anyone with the brains of a child  
can place confidence in a being who deluges the  
world with trouble without revealing why, and  
then, as occasion may be, removes it through sud-  
den caprice, and all for his honor and glory and  
the benefit of his dear earthly children! We have  
yet St. Michael to hear from; and how about the  
archangel Lucifer, and others of the heavenly war-  
riors? Let none be overlooked at the Peace  
Conference.

A petition asking President Wilson to use "the  
unique position of the United States to the end that  
the claims of Ireland to be a free and independent  
nation shall be acknowledged," was presented to

the President by Senator Phelan of California on  
November 25. The petition is said to have the  
backing of 20,000 Catholic priests and prelates in  
the United States. Archbishop Hanna, of San  
Francisco, took a leading part in circulating it. The  
President is asked to see that Ireland has a place  
at the peace table, and that the influence of the  
United States be exerted "in such a manner that  
Ireland will stand in a position equal to that of  
Poland, Serbia, Belgium and all the wronged na-  
tions of the world." It would be hard to imagine  
a more flagrant act of impropriety on the part of  
any body of people than is this Roman Catholic  
appeal to the President in behalf of a country that  
has done its best to defeat the noble purpose which  
inspired all the allied nations. As regards the  
British government, it is an insult of the most bare-  
faced character, as is every appeal coming from  
Romish sources. Ireland is a part of the British  
Empire, and it would be as just for certain religion-  
ists to apply to England to have Porto Rico or the  
Islands of Hawaii constituted independent states as  
for a body of Irish papists to plead for the sever-  
ance of Ireland from English rule. Have the  
papists so little brains that they cannot see that  
were the President to concede to their wishes, and  
present their unhealthy cause at the peace table, he  
would at once antagonize the British nation, and  
seriously jeopardize the friendly relations which  
now exist between the two countries! Who said  
that the Roman Catholic church never mixed in  
politics? If the appeal here mentioned does not  
involve politics, then the definition of politics, heretofore  
approved by men generally, no longer ob-  
tains. It is a plain and direct case of a church,  
supposedly a "spiritual" institution, undertaking to  
adjust conditions in the political realm. When men  
talk of the influence of the papacy being practi-  
cally nugatory today, they have but an imperfect  
knowledge of the essential character of Romanism.  
It is just as intolerant and bellicose today as  
it ever has been, for these qualities constitute its  
essence and without them it would not be Roman-  
ism. No one can think for a moment that the  
President will give more than a passing consider-  
ation to this popish requirement. The Allies have  
had trouble enough without Irish priests, who have  
never done a single cause any good, adding to the  
pressure of its weight.

**"God" Still With Us.**

Upon no idea has the human mind dwelt with  
more faulty reasoning than upon the idea of God.  
The assumption of a creator was intended as an  
explanation of the natural universe; but it seems  
never to have occurred to the advocates of the  
theory to give to the world an explanation of the  
origin of the being whom they declare to be respon-  
sible for the origin of all existing things. It ought  
to be apparent that if the origin of God allows of no  
explanation, it is logical to believe that the world is  
due to natural causes, and is eternal, rather than  
that it was created by a God of unknown beginning.  
There is nothing gained in the creator-view of the  
universe over the scientific conception so far as  
truth and definiteness are concerned. Many relig-  
ionists have reluctantly acknowledged this fact.

The first great objection to the theory of the be-  
liever is that he reasons from a false start. He  
begins with the idea of God's existence, and then  
follows it with an elaborate argument showing the  
necessity for such a divine personality; whereas the  
facts require that he first exhibit the need of a  
creative genius, and then follow up his reasoning,  
by clearly pointing out the presence of God in the  
so-called "works of his fingers."

It has always seemed extraordinary to us that  
it required tons upon tons of books to be written to  
prove the existence of God, when a single unequiv-  
ocal manifestation of his person and power would  
settle the matter definitely, at least for a generation  
or two.

But Christians tell us that God *has* so declared  
himself; and if men have any doubt on the sub-

ject, they have simply to turn to the Bible, the inspired word of God, and they will there find all the evidence any reasonable person could wish. But the difficulty with this thesis is that most well-instructed Christians of our day have discarded the old-fashioned notion of biblical inspiration; and there is to be added to this the fact that all scripture testimony consists simply of certain ideas held by the individual writers. The Bible makes no direct appeal to men to believe in God because of his constant visibility in the movements of nature and of man, but calls upon humanity to put its trust in "Moses and the Prophets," who, it declares, wrote about God and "his wonderful doings towards the children of men." Men are required, therefore, not to believe in God through a direct and personal knowledge of him, but to put their trust in certain writers—mostly unknown except for the biblical reference to them—who, tradition says, received certain communications from a heavenly being called "God."

The importance of this reasoning is far from being duly appreciated. Its truthfulness, however, has been attested to by the biographers of Christ. When combating the skepticism of the Jews, Christ is reported to have said: "If ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" There is here no direct appeal to God in certification of the messiahship of Jesus, but the reference is to a human writer who is quoted as having written something about the coming Redeemer. His writings are appealed to exactly as one would appeal to Plato or Aristotle to establish some point in ethics or social economy. But is it not perfectly clear that an appeal to the judgment of an individual writer carries with it no authority whatever concerning beings and affairs which are supposed to form part of a supernatural realm, and are therefore beyond the scope of even the most highly enlightened human intellects?

To believe in a man and his writings is a very different thing from believing in a supernatural creature to whom the designation "God" has been applied. The man Moses, to whom Christ makes reference, has suffered greatly in his reputation during recent years, thus intensifying the strength of the argument that if men are to believe in God because certain writers made mention of this mythical being, they are relying for support upon a broken reed. It is now generally held by leading Christian scholars that Moses did not write the Old Testament books hitherto ascribed to him, and that throughout the Pentateuch there is not a single mention made of Christ and his redemptive work. From this it is evident, too, that the New Testament writers are not to be credited in supernatural matters any more than those of the older scriptures; for we find them here recording something as a fact which modern unbiased criticism has shown to be erroneous.

The evidence for the existence of God rests, then, upon the writing of a few unscientific and uncritical literates, who penned their notions hundreds of years ago, under conditions highly favorable for the cultivation of the mysterious and grotesque, but most unfavorable for the discovery and establishment of the truth as revealed in nature and in man. The upshot of the whole contention is that no man, strictly speaking, is called to believe in God, but is urged to place his confidence in a set of old-time writers, who found subject-matter for their efforts in the blending of earthly scenes with supernatural personages, conceived and developed according to the genius of the individual writer.

Now it is upon these grounds that a few of the Entente nations, whose armies are at this time returning home from a victorious war, are giving thanks, under the inspiration of their leaders, to "the God of Nations," who has so graciously granted them the power to win the fight—the God whom Moses wrote about out of his own head, without, at the best, seeing more than "the hinder parts" of his

celestial majesty. Could anything be more ludicrous in an age of rich scientific attainments, when the wonderful discoveries and inventions of man for the betterment of his fellows have utterly put to shame the miserable conditions that obtained in human society when first the God-idea arose? Is it possible that intelligent men and women are going to hang on forever to the thought of God, like a drowning man to a straw, until the waves of confusion finally bury them and their mental crudities out of sight of the splendid vision of the future, which is even now making glorious the dawn of the new day?

The greatest hindrance to man's progress have been the God-makers and creed-makers of all nations; and this will continue until displaced by a knowledge of man's supreme dignity on the earth, and his ability to govern himself wisely and well, as he is at present environed, without the aid of the occult and supernatural.

### Facts About Christmas.

Christmas was not acknowledged in the time of the Apostles, nor by the Primitive Church.

Sir Isaac Newton, the English philosopher, says: "The times of the birth and passion of Christ, with such like niceties, *being not material to religion*, were little regarded by the Christians of the first age;" and Scaliger says: To determine the true date of Christ's birth belongs to God alone, not man."

There is not a word in the scriptures about the precise day or the time of the year, and no one can tell even the season of the year, much less the day, on which Jesus was born; but it was not in the winter, for the shepherds of Palestine do not remain in the fields then; and that the climate was as cold at that season as it is now (for travelers have shivered there in their tent under two or three blankets and cloaks) is evident from Christ's own words: "Pray ye that your flight be not in the winter."

The earliest allusion to Christmas is that of Clement of Alexandria, who died in 220, and he says: "There are some who *over-curiously* assign, not only the year, but the day of the birth of our Savior, which they say was in the twenty-eighth year of Augustus, on the twenty-fifth day of Pachon (May 20)."

"And the followers of Basilides celebrate the day of his baptism which they say was in the fifteenth year of Tiberius, on the fifteenth of Tubi, but some say it was on the eleventh (January tenth or sixth). Further, some say that he was born on the twenty-fourth or twenty-fifth of Pharmuti (April 21 or 22)."

About the year 380, however, it was enacted by the Roman church that the Nativity should be observed on the twenty-fifth of December, which was the pagan festival of Saturn, the Etruscan name of Tammuz, whose festival was celebrated in Rome on the same day that the "drunken festival" of Bacchus or Dionysus was observed in Babylonia. Chrysostom, in a homily delivered about 386, says: "It is not yet ten years since the day was made known to us," and adds, moreover, that the day was fixed in Rome, in order that while the pagans were occupied with their profane ceremonies, the Christians might perform their holy rites undisturbed.

Even two centuries after the time of Chrysostom this date was not fully established, for Jacob, bishop of Edessa, who died in 578, said: "No one knows exactly the date of the Nativity of the Lord; this only is certain from what Luke writes, that he was born in the night."

The Church of Scotland abolished Christmas at the Reformation, and its observance was forbidden in England during the time of the Commonwealth in 1652, by Act of Parliament, but it was brought back at the Restoration.

It is of considerable significance that the birthday of the "Son of God" should have remained

conjectural ever since the rise of Christianity. There is little hope of ever learning anything definite about the career of a person of whose life's beginning nothing can be known definitely. There are few features in the story of Jesus that operate more effectively against the reality of his existence as depicted in the New Testament, than the complete absence of reliable dates on which to fix the recorded stages of his life. The historian looks upon this as a great defect, almost fatal to the authenticity of the narrative; but believers, who carry about with them a love of mysteries, seem rather to enjoy the darkness in which the career of their master is enshrouded, for if all dates are wanting, there are none to be disputed.

And so the Christian world goes on year after year celebrating the birth of a redeemer on a day set apart by men; the birth of a redeemer who was capable of revealing the purpose of God to man, but who does not seem to have been capable of acquainting his most intimate followers with the true place and date of his birth. No wonder St. Paul speaks of "the mystery of godliness, Jesus Christ manifested in the flesh," etc. It is always a good thing in religion, when one is not sure of his facts, to fall back upon the power of mysteries. They prove anything and everything; they are highly useful in religion—and in the restaurant business.

### Rights to Be Reclaimed.

The recovery of the right of free speech and free press, of which the people of America have been robbed by law in the past few years, is a task in which it is hoped Freethinkers will do their part. A phrase that was common fifty years ago, "This is a free country," is heard no more, nor that defense of religious freedom, "Let each follow the dictates of his own conscience." Then the first amendment to the Constitution was regarded as being in force. Today it is not. About 1873 the postoffice was turned into an agency for suppression by the Comstock laws, and it has grown worse ever since. There has been the same progressive invasion of freedom of speech as of the press. We recall that some forty years ago the Socialists and other radicals announced a meeting in Tompkins square, New York, and threats having been made that the meeting would be mobbed and broken up, the police mounted guns on the outskirts and the gathering was held without molestation. One of the newspapers congratulated the police for maintaining two of the best American traditions, freedom of speech and public order. Today's police would suppress the meeting and arrest the speakers before they had said anything and the press would approve the act.

There is a possible hope that some of the authority over a free press now vested in postmasters may be taken from them.

Our friend Herschel Heilig of Idaho wrote to his senators and congressmen in Washington to see whether numbers of THE TRUTH SEEKER which he had paid for and which had been mailed to his address could not be recovered from the New York postoffice and forwarded to his address. The most important and interesting of the letters received in reply was that of Senator Borah, who wrote, under date of Nov. 29:

"My Dear Heilig: I have your letter with reference to THE TRUTH SEEKER being held up in the mails. I have drawn a bill, and will introduce it on Monday, repealing this law under which these papers are being held up. I do not know what opposition there will be to it, but intend to urge its passage as best I may. I am thoroughly opposed to the suppression of the press in any form, or interfering with free speech. I am pleased to say I voted against these laws when they were passed, and I am in favor of repealing them."

The injury inflicted upon the country and the world by these laws is not confined to destruction of matter that has already been printed and suppressed, but extends to include the potential loss of

what would be printed except for fear of them. Nobody can estimate what valuable truths have failed to see the light because of the penalty for expression. Activities against publishers under these laws have well been called a campaign in favor of ignorance. Knowledge becomes a fugitive, unless it is orthodox. We are of the opinion that the country would have passed through the war as prosperously and with infinitely greater credit had there not been a single prosecution or suppression under the Espionage act for free expression of opinion. We say "opinion." Of course the disseminators of military facts of value to the enemy, the spreaders of enemy propaganda, the conspirators against the allies, the O'Learys and their confederates, the Hearsts and their abettors, come under a different head. Any country at war must suppress enemy agents; but the mere doctrinaire, the pacifist, the Socialist, even the so-called "Bolshevist," might be allowed his customary appeal in vindication of our free institutions. It may be assumed that the reading and listening public is capable of the exercise of a certain amount of discrimination, and that its opinion will not immediately be changed by reading opposing views, although the government has proceeded upon the contrary theory.

A reflective public, so necessary to the success of a democracy, can never be created by permitting the utterance of nothing but standardized thought stamped with government approval.

From the time when Germany began the sinking of American and neutral ships, or ships with American passengers on board, or when German spies were operating against American industries, we have felt no sympathy with the pacifists, or the opposers of the draft, or those who held that America had no cause to interfere in protection of its own citizens; and yet we have not regarded the utterances of these as of sufficient gravity to warrant the sacrifice of the fundamental and distinguishing principles of Americanism, the doctrine that there are certain constitutional rights not to be abridged by law and that civil and religious interests are to be kept separate. The rights not to be abridged are those of free speech, press and assembly; the others are what we call Secularism—all of which have been suspended and remain now to be recovered and resumed—not to the detriment of the government but for its preservation as a republic.

### Selling William Penn for Rum.

The following is a letter written by the Rev. Cotton Mather in 1681. The original is in the possession of the Massachusetts Historical Society:

"To the Aged and Beloved John Higginson:—There be now at sea a ship (for our friend Elias Holcroft of London did advise me by the last packet that it would be some time in August) called the *Welcome*, which has aboard it a hundred or more of the hereticks and malignants called Quakers, with William Penn the scamp at the head of them. The General Court has accordingly given secret orders to Master Malachi Haxett of the brig *Porpoise* to waylay said *Welcome* as near the end of Cod as may be and make captives of the Pen and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worshipp of these people. Much spoil may be made by selling the whole lot to Barbadoes, where slaves fetch good price in rumme and sugar, and we shall not only do the Lord great service by punishing the wicked, but shall make great gayne for his ministers and people. Yours in the bonds of Christ. (Signed) COTTON MATHER."

To the Editor of The Truth Seeker: Have you ever seen this letter before? Do you suppose it is authentic? I was assured it was by the person that handed it to me. I have not verified it by writing to the Mass. Hist. Society. If the original is on file there, as claimed, no doubt the document is properly numbered in the archives.

If you have additional assurance that the letter is not forgery, you may think it of interest enough to publish it in the T. S. Yours truly,  
Portland, Oregon.

H. C. DEKKER.

It is a year this month since we were last asked to verify or expose the Cotton Mather letter. At that time we spoke of it as having a periodicity of ten years, since it had not before appeared since 1907. The history of the hoax is that it first saw the light in the *Argus*, Easton, Pa., April 28, 1870,

its fabricator being James F. Shunk, editor of that paper. There is in it an anachronism that at once raised suspicion of its genuineness, for although William Penn came to America in 1681 or thereabouts, Cotton Mather, the purported author of the letter, was then but 18 or 19 years of age and a student of divinity at Harvard. That persistent "literary detective," as Ingersoll called W. H. Burr of Washington, is credited with the first exposure of the hoax, which appears to have greater currency since it was shown up than before. The Massachusetts Historical Society has no such document in its archives. The copy submitted by friend Dekker varies in an important particular from the original, wherein Cotton Mather is made to subscribe himself "Yours in ye bowels of Christ."

### Dunant and Red Cross.

The Red Cross has chosen the so-called Christmas season to canvass for membership and renewals. Some of the offerings will be solicited in the name of the "Most Merciful Christ," and we hope that in making their contributions the givers will be thoughtful enough to reflect on the comparative benefits, and the comparative mercies, of the reputed founder of Christianity and the real founder of the Red Cross.

The message of Jesus had been before the world more than eighteen and a half centuries filled with wars, most of them religious, without resulting in any organization devoted to ameliorating the sufferings of wounded and imprisoned soldiers and their families; and when such a society came into being it was organized outside the church, under secular auspices, and by a man who had the reputation of being a Freethinker and a pacifist.

Although the Red Cross has existed hardly more than fifty years, it may have accomplished more deeds of mercy in that time than the church in its whole career. During the war just brought to a halt a group of church and religious societies have occupied the attention of the public with their spectacular "drives" stimulated by flaring posters whose tattered remains still disfigure the hoardings and blank walls, and they have but lately closed a money-seeking campaign that netted them one hundred and seventy million dollars—for what? Red Cross work has been carried on silently in comparison with the flamboyant advertising of the church war chest. In place of the bassoon we hear the clicking of the needles. The soldiers have accepted the services of the Red Cross workers and nurses as a matter of course, and the theatrical amateur relief societies have got most of the advertising and most of the public's money.

At the beginning of the Red Cross mobilization in America for work across the sea, the question of the origin of the society was raised and generally answered by referring it to a vision had by some pious Catholic lady in the sixteenth century. So myth and legend took the place of history, and Red Cross members and supporters know as little of the services of Henri Dunant at the beginning of the movement as the average American citizen knows about the work of Thomas Paine that laid the foundation of the United States as a nation. In the Red Cross literature that has come our way we have not seen Dunant mentioned. We should expect to see the legend "Founded by Henri Dunant, 1863," on every letterhead. The Red Cross as an organization was preceded by a woman of great energy and ability, Florence Nightingale, whose philanthropic services were prompted not by religion but by humanity, and whose work was done independently of the churches.

Thousands of young Americans who might have died from wounds received in action or from disease contracted in camp will return to their homes whole and sound again because Henri Dunant founded the Red Cross. An American can afford to make himself a present of membership in the society at this holiday season in memory of one of the world's greatest benefactors.

### Why Not Remit, and Do It Now?

THE TRUTH SEEKER finds on its list the usual number of procrastinating subscribers who have allowed themselves to get in arrears. Our only way of communicating with them is by mail, either by letter or by notice in the paper. They are spread over so wide a territory that it is impracticable to meet them personally and take the money away from them. Hence this way of asking them to give up.

On the need of THE TRUTH SEEKER for the co-operation and assistance at this time of every friend of Freethought we do not need to speak. We have already told of the vastly increased cost of publication, due to the doubling of the prices of paper and printing. The high cost of living is duplicated in the high cost of newspaper production. Receipts that a few years ago would have left a balance now create a deficit. And a continued deficit portends disaster.

Subscribers whose renewals are past due could put an entirely new face on the situation by the simple and easy transaction of paying up. We know not how to move them to do this if their interest in the cause does not prompt them to remit. There may be some hesitancy caused by the action of the Postoffice Department, which according to the unsearchable counsel of its own will, extends or withholds as it pleaseth, for the glory of its sovereign power over mail matter, ordaining some to dishonor and wrath, to the praise of its glorious justice. We hope, however, and are reassured by a month of immunity, that picking on THE TRUTH SEEKER will not be resumed. Very likely, the Department is as weary of the bother as we are, so that old friends may renew and new ones come forward in well-grounded confidence that they will get the paper every week provided we are furnished the wherewith to publish it.

All will go well, for at time at least, if subscribers behind in their payments will hear our appeal and respond with renewals. We urgently request them to remit and to do it now; and we wish them one and all a merry Yuletide.

France wants indemnity for the robberies committed in her territory by the German soldiers; yet the stealing of everything portable by an invading army has the sanction not only of the Bible (see the spoiling of the Egyptians by the departing Israelites), but also of one of the late popes. In his Letters, page 37, Pope Leo XIII said: "For instance, those venerable men, the guardians of religious traditions, recognize a certain form and figure of this in the action of the Hebrews, who, when about to depart from Egypt, were commanded to take with them the gold and silver vessels and precious robes of the Egyptians, that by a change of use the things might be dedicated to the service of the true God. . . . Do we not see Cyprian, that mildest of doctors and most blessedest of martyrs, going out of Egypt laden with gold and silver and vestments? And Lactantius also and Victorinus, Optatus, and Hilary?" The church knows of no such thing as "tainted money." According to Dr. McGlynn, the Catholic church in New York received money which it knew was stolen from the public treasury by Tammany politicians.

The exclusion by the warden of James M. Reynolds, Christian Scientist, from the inside of the prison at Sing Sing brings it to our knowledge for the first time that for seven years Sing Sing has had a chaplain of that sect. The cause of his being ordered hereafter to confine his work to prisoners to be seen in the visiting room is not stated in the news of his expulsion. It is understood that the work of Mr. Reynolds hitherto has been voluntary but that he is slated for an official chaplaincy when governor-elect Smith goes into office. This appointment of chaplains of every freak sect is a queer way of keeping church and state separate.

## FOUNDER OF THE RED CROSS

### Henri Dunant, Freethinker, and the Work He Inaugurated for the Relief of War Sufferers.

"To the beneficent deeds in the direction of love for an enemy belongs the work of the Freethinker Dunant, a Swiss, who felt most deeply on the battlefield of Solferino how pitilessly the wounded were at that time still abandoned to suffering and death. By his appeal to mankind, Dunant founded the Red Cross. It is a humanitarian institution, not a clerical one. Dunant was a Freethinker, and chose the cross as an emblem because it is an emblem of Switzerland." (Translated from the Freidenker, Munich, Germany, 1915.)

That paragraph, reproduced from The Truth Seeker of March 27, 1915, contains the only intimation we have of the religious belief of Henri Dunant, founder of the Red Cross, the great and one unselfish and disinterested organization for the relief of the suffering caused by war. It is corroborative of his adherence to Freethought that, like Thomas Paine, his was a lonely old age; also that he expressed a wish for a funeral without speech or sermon, and that his body was cremated. In January, 1918, the Open Court of Chicago published, with a portrait, an article on Henri Dunant, Founder of the Red Cross. It was written by Dr. Paul Grünberg, pastor of a church in Strasburg, Alsace, and translated by Frieda Martini. Naturally Pastor Grünberg passes by the Rationalism of Dunant without comment, save that he has his hero refer to the contemplated Red Cross work as of importance to "Christianity" and say that "Christianity" demands it. Among the first to take up Dunant's idea were King William of Prussia (this was in 1863) and his queen, Augusta. Dunant was well received also by the king of Saxony and the reigning house of Austria. The Red Cross saw its first field work in 1866, during the war between Prussia and Austria. With a few omissions, the Open Court article is here reproduced.

**W**E can hardly conceive of modern warfare without the Red Cross. When millions are being helped by this great movement, it seems fitting to review the life of Henri Dunant, its founder. He can rightfully be counted among the greatest benefactors of the race.

Dunant was born in Geneva, Switzerland, on May 8, 1828. His family was well-to-do and noted for public spirit. His means permitted him to devote himself wholly to scientific studies during his youth; as he never married, he was free to sacrifice his life and fortune to humanitarian labors. At eighteen he showed his benevolent trend by visiting the poor and prison convicts. He showed an early fondness for good literature, especially biography. The Life of John Williams, missionary in the South Sea Islands, Uncle Tom's Cabin, and the Life of Florence Nightingale moved him deeply. The example of this noble woman who labored so incessantly to improve sanitary conditions during the Crimean War (1854-55), inspired Dunant to go to the front during the Lombard War (1859). Not as an idle loiterer did he go, nor as a war reporter, but as a neutral tourist, to bind up wounds and relieve suffering, in the good Samaritan's spirit! The day of Solferino, June 24th, 1859, gave him abundant opportunity to witness the horrors of war. Impressions received on this day laid the foundations for his life-work.

When that memorable day broke, the French and Italians encountered the Austrians on the hill of Solferino, south of Lake Garda. About 300,000 stood in line, and after long and furious struggles the Austrians were beaten. About 40,000 dead and wounded covered the battle-field. Dunant, "the man in white," as the soldiers called him because of his light tourist's costume, realized the inadequacy of the available personnel and quickly gathered a corps of voluntary helpers from among the peasant population of Castiglioni, the center of the French position. He persuaded them to help the Austrians also and not only their allies, as they had all first planned to do. "Tutti Fratelli," he

said (all are brothers). After several sleepless nights and days of strenuous toil, he hastened to Brescia, to make himself useful in the military hospitals, procuring refreshments and surgical dressings from his own means.

The experiences of these frightful days of suffering strengthened Dunant's purpose to bring about an extensive, thorough-going improvement in the care of war sufferers. So he published a record of his observations in a book entitled *Un Souvenir de Solferino* (1862). This soon became widely known and was translated into several other languages. It contains true and graphic pictures of the scenes of horror on the battle-field, how the wounded are found and transported to emergency hospitals, how the most necessary operations are performed, and the wounds are dressed. All this is described not for sensational reasons, nor merely to tear off the mask from war's bloody face and make propaganda against it, but for more important reasons. We will quote from the book to show Dunant's definite and practical purpose:

"But why portray so many pictures of heart-rending woe and awaken painful feelings? In reply, let us ask another question: Why not organize voluntary relief societies whose aim should be to nurse sick and wounded warriors and relieve war-sufferers? If war can not as yet be abolished and men continue to invent new methods of destroying each other, with a persistence worthy of a better cause, why not utilize times of comparative peace to solve a question of such vital importance for humanity?

"The activity of such societies would naturally be greatly restricted during peace, but in the event of hostilities breaking out, the organization would be complete and the helpers ready for action. They should collaborate with the military authorities, eventually working under their direction. Not only should they nurse and relieve the sick and wounded on the battle-fields, but continue their care in the military hospitals until complete convalescence. Sporadic cases of such benevolence have proved more or less ineffectual because they lacked the needed support and cooperation of others. Joint efforts, well directed, could accomplish wonders. How much could have been done, had such volunteers been present at Castiglione, Brescia or Mantua on June 24-26! The military personnel of the field hospitals never suffices; recourse has to be taken to the untrained peasantry and the inhabitants of the neighboring towns.

"The next time military leaders of various nations meet in counsel, would it not be a fitting opportunity to set up an international, sacred principle, uniformly accepted and ratified? With this principle as a foundation, societies could be organized to relieve the wounded of the different nationalities. It is vitally important to make agreements before the outbreak of hostilities, for after that the contending parties would be too greatly at variance to come to any terms. . . ."

Dunant's thoughts as expressed in this booklet were new, great and epoch-making. No one had ever thought of training the civil population to help assuage the horrors of war, and the idea of general international agreements about medico-military matters was equally unheard of. Dunant's appeal struck home. In the words of the Genevese linguist Adolf Pictet: "Never has a work of genius taken hold of the public mind more than the book of our fellow citizen, Henri Dunant. It was an electric shock for philanthropy." Not only did Dunant express his thoughts clearly—that alone would have been meritorious, but he placed the entire weight of his forceful personality and influence in the scale during the next few years, to crystallize his ideals into concrete action. The Red Cross and the Geneva Convention were to grow out of the seed-thought planted by Dunant.

Our hero fortunately found a society willing to attempt carrying out his plans; for once a prophet had honor in his own country. The Genevese Benevolent Society, with Gustave Moynier as presi-

dent, enthusiastically took up his ideas and resolved to carry them out. A committee was chosen to develop the project, with Dunant as chairman. An International Benevolence Convention had been announced to meet in Berlin in September, 1863, and the committee considered this an appropriate occasion to make the scheme more widely known. For some reason the convention did not take place, but Dunant went to Berlin nevertheless, and attended the Fifth International Statistical Conference, which met there in September. Here a group of physicians compared the health and mortality statistics among the civil and military populace. Dunant was given a chance to address the gathering and told of his wish to have the medico-military personnel of all nations treated as neutrals during war. He was listened to with interest, and the delegates expressed their hope that the coming conference at Geneva would serve its purpose in helping to lessen war's fearful sacrifices in life and health.

Next Dunant sent a circular letter, stating his plans, to all the ministers of war in Europe, requesting them to send official delegates to an international conference in Geneva. For a man in private life this was an unprecedented act. But nothing short of the participation of the various governments was necessary before an international adjustment of the all-important question could be thought of. Dunant had the courage of his convictions and was brave enough to stop at nothing which might help his beloved plan to succeed. A question of the weightiest importance was at stake; this simply could not continue to remain a matter of private and isolated voluntary effort on a small scale. He had visited several royal courts to arouse enthusiasm for the coming convention. The grace and ease of his manner, his aristocratic bearing, added weight to his influence with people in high standing.

In these various ways Dunant had prepared the way for the conference, with his characteristic tenacious persistence, and from October 26-29, 1863, this important event took place. Fourteen governments had sent official delegates. Several others had officially declared their willingness to approve of whatever international agreements would be proposed at this convention. Thirty-six people were present in all, the Knights of St. John being also represented.

At this meeting a number of provisional articles were drawn up, the most important being:

1. Each country is to appoint a committee whose duty it is to assist the medico-military personnel with all available means during war.
2. During peace the central and local committees are to train a voluntary nursing staff, preparing the helpers especially for the exigencies arising during war; they should prepare supplies of surgical dressings and the like.
3. At the outbreak of any hostilities these national relief societies are to offer their help to the military authorities and collaborate with them in equipping hospitals and organizing groups of nurses, orderlies, doctors, etc.
4. In cooperation with the military authorities these committees are to send to the battle-fields voluntary workers, who, no matter what their nationality, are to wear a white arm-band with a red cross.
5. All ambulances, military hospitals and medico-military personnel are to be considered neutral and are all to have a uniform sign, the Red Cross. A flag with this sign is to be used by all different countries.

It seemed best to choose a red cross on a white back-ground, this being the reverse of the Swiss coat-of-arms, a white cross on a red back-ground. And so the Red Cross reminds one of its historic origin, Switzerland.

Before the conference adjourned, the following declaration was made: "Monsieur Dunant, whose persistent efforts brought about this international conference in the interest of humanity, and the

Genevese Benevolent Society, who supported him so loyally, deserve the greatest merit and immortal honor. The world owes them a lasting debt of gratitude."

The committee which had paved the way for this conference developed into the permanent "Genevese International Committee," with the Swiss General Dufour as president and Dunant as secretary. Now another great problem awaited its solution by this benevolent body: not only how to direct and centralize the efforts of the various national committees, but to crown the work by an *International Agreement*, acceptable to all civilized nations. The Genevese Conference had not been authorized to do this. Its official delegates had simply exchanged views on the subject under discussion and had aimed at a temporary understanding of the general principles to be acted upon. So in November 1863 the Committee asked all the European countries whether they would accept the terms of an international agreement as drawn up at the Conference in October of that same year. In June of the following summer, after the adequate negotiations, the Swiss parliament invited twenty-five countries to send their delegates to the *International Peace Congress* to be held at Geneva in August 1864. Sixteen states sent official representatives. Twelve states officially expressed their agreement with the terms of the contract, namely: Baden, Belgium, Denmark, Spain, France, Hesse-Darmstadt, Italy, the Netherlands, Portugal, Prussia, Wurtemberg and the Swiss Confederacy. The official document was drawn up in Geneva on August 22, fifty years before the outbreak of the present world war. It consisted of ten articles, which tallied in general with those agreed upon during the previous year. It is interesting, however, to compare them, showing the way in which the original ideas had developed; the most important ones are the following:

1. The military hospitals and ambulances are to be respected and protected by the fighting armies as neutral, so long as sick or wounded are found therein.

2. The personnel of such hospitals and ambulances, as well as army chaplains also share this protection, while attending to their duties.

6. The sick or wounded soldiers of all nations are all to be impartially protected and nursed.

7. A characteristic and uniform flag is to be accepted for these hospitals and ambulances; the neutralized personnel is allowed the use of an arm band, but this issue is left for the military authorities to decide. Both the flag and arm-band are to have a red cross on a white back-ground.

France was the first to endorse the terms of the agreement. Within four months twenty-two states had followed suit. To-day all civilized countries have national Red Cross Committees. At later congresses (Geneva 1868, Brussels 1874, Geneva 1907), other articles were added; experience had shown the imperfections of the original contract, but it certainly laid the foundation of all subsequent efforts along the lines referred to.

The Austro-Prussian war of 1866 offered the first bloody opportunity practically to apply the Red Cross principles, although Austria had not yet endorsed them at the beginning of the war.

Strange to say, this man who dealt with crowned heads and statesmen, who stood at the head of a movement of the most vital importance for humanity, was temporarily forgotten before he reached the age of fifty. He spent several years in London, reduced almost to penury, and earned his meager living by doing clerical work. Then he spent some time in Stuttgart with Pastor Wagner, who had translated his *Souvenir de Solferino*. In July, 1887, he moved to Heiden, near Lake Constance, where a modest little pension, granted him by relatives, supported him. After a short stay at Lindenhühl in Trogen (1891-92) he returned to Heiden and remained there till his death. On April 30, 1892, he took up his abode in a quiet cell in the District Hospital which he did not leave again. The experiences which this far-traveled man

through in his lonely cell must have been painful indeed, more so because he was permanently kept away from his beloved home land. While the world was being blessed by the movement which he started, the man who had sacrificed life and fortune to his ideal disappeared from public notice in the gloom of lonely poverty. He eked out his existence as a journalist, praised by many, pitied by some, forgotten by most of his contemporaries.

In 1895, however, the editor of the *Zuricher Nachrichten*, George Bamberger, rediscovered the neglected man. He visited him at Heiden and described his experiences there in a striking article, written for the *Magazine Ueber Land und Meer*. He pictured Dunant's modest surroundings, the tiny room No. 12, so much like a prison cell, in which Dunant lived for three francs per day. Then he described the man himself:

"A fine appearing man, in spite of his three score years and ten, with his noble, expressive face, pure complexion, silvery white hair and beard. He combines patriarchal dignity with the ingrained gallantry of a man of the world. The poverty-stricken surroundings cannot hide the man's aristocratic and noble disposition. These impressions grow deeper the longer you converse with him. Every expression is to the point and well chosen. From humorous pleasantries he turns to deeper subjects, becoming almost inspired when the great movements were mentioned for which he had sacrificed so much. And with all that he is so unpretentious, with a childlike modesty characteristic of people who have forgotten themselves in their devotion to great causes. Do we not owe him a great, great deal? Does it not behoove us to make the last years of the founder of the Red Cross more pleasant and comfortable?"

This appeal had its desired effect. In 1897 the Russian dowager Czarina, Feodorowna, gave him a life pension. The twelfth International Physicians' Congress gave him a prize of five thousand francs. The Swiss Bundesrat awarded him the prize of the Binet-Fendt Memorial Fund. When the Nobel prize was awarded for the first time in December, 1907, the Norwegian Parliament urged dividing this amount between the Frenchman Pasty and Dunant, "for the most meritorious endeavor to promote general brotherhood, for the abolition of standing armies and the setting up of an arbitration tribunal between the different states." For Dunant had not only been the "Red Cross man" but a zealous advocate of pacifism as well.

Such honors rejuvenated our hero for a time. He even considered the plan of visiting Moscow, where the International Peace Congress had elected him honorary president; of going from Moscow to Petersburg to thank the widowed empress personally for her pension; then from Petersburg to the Norwegian parliament. It was an alluring dream, but Dunant realized that his waning strength was not equal to the hardships and excitement of the trip.

Life became more and more lonely outwardly, but the satisfaction of having his life-dream realized gave him gratifying memories. He gradually gave up all social intercourse, dealing only with the physician and the head nurse. Prof. R. Muller of Stuttgart, author of the valuable book *History of the Red Cross and the Geneva Convention*, was one of the few outside callers admitted to his room.

Once more before his death a bright ray of sunlight cheered the life of the aged man. On the eighth of May, 1908, he celebrated his eightieth birthday, and was overwhelmed with congratulations. The Swiss Bundesrat, the widowed empress of Russia, the czar, the crowned heads of Sweden and Norway, the Russian, German and Austrian Red Cross wired their congratulations. A year later our hero permitted a second edition of his *Souvenir de Solferino* to appear in print.

During 1910 his strength failed rapidly, but he remained bright and fully conscious to the very last. On October 30, he peacefully passed away. His remains were carried to the depot on the first of

November, a dreary, stormy day. As quiet and unpretentious as his coming to Heiden had been years ago, so was his exit, for Dunant had always an aversion for a demonstrative demeanor; it had been his express desire that no "fuss" should be made about his departure, and the people of Heiden respected his wish, no matter how they would have liked to show him all kinds of honor. But the ladies of the Red Cross had insisted upon at least decorating the inside of his railroad coach appropriately. Cremation took place at Zurich at six in the evening, witnessed by a small number only. At the express wish of the deceased, no speeches were made. A simple slab of black marble under the window of his room in the hospital marks the spot where he spent his closing days. His imperishable monument is the work of the Red Cross.

## Theology and the Bible.

Let us account for all we see by the facts we know. If there are things for which we cannot account, let us wait for light. To account for anything by supernatural agencies is in fact to say that we do not know. Theology is not what we know about God, but what we do not know about Nature. In order to increase our respect for the Bible, it became necessary for the priests to exalt and extol that book, and at the same time to decry and belittle the reasoning powers of man. The whole power of the pulpit has been used for hundreds of years to destroy the confidence of man in himself—to induce him to distrust his own powers of thought, to believe that he was wholly unable to decide any question for himself, and that all human virtue consists in faith and obedience. The church has said, "Believe, and obey! If you reason, you will become an unbeliever, and unbelievers will be lost. If you disobey, you will do so through vain pride and curiosity, and will, like Adam and Eve, be thrust from Paradise forever!"

For my part, I care nothing for what the church says, except in so far as it accords with my reason; and the Bible is nothing to me, only in so far as it agrees with what I think or know.

All books should be examined in the same spirit, and truth should be welcomed and falsehood exposed, no matter in what volume they may be found.

Let us in this spirit examine the Pentateuch; and if anything appears unreasonable, contradictory or absurd, let us have the honesty and courage to admit it. Certainly no good can result either from deceiving ourselves or others. Many millions have implicitly believed this book, and have just as implicitly believed that polygamy was sanctioned by God. Millions have regarded this book as the foundation of all human progress, and at the same time looked upon slavery as a divine institution. Millions have declared this book to have been infinitely holy, and to prove that they were right, have imprisoned, robbed and burned their fellow-men. The inspiration of this book has been established by famine, sword and fire, by dungeon, chain and whip, by dagger and by rack, by force and fear and fraud, and generations have been frightened by threats of hell, and bribed with promises of heaven.—Ingersoll.

"The result of the recent election, in my opinion, was due to the policy which arrogated to itself omniscience and denied to loyal Americans the right of free and decent expression. A repressed and suppressed people, forbidden interchange of thought for many months, found their only expression in the ballot box."—Senator Johnson of California.

It is wonderful how much a Roman Catholic catechism tells us about God, and yet not a Roman Catholic priest on earth knows any more on this subject than a Hottentot of Africa.

What sculpture is to a block of marble, education is to the human mind.—Addison.

### A Debate on Religion.

Religion never appears more hopelessly unfounded in truth than when its claims are debated by intelligent Rationalism. It easily passes muster in an uncritical world that has become accustomed to its specious reasonings; but when confronted with the unerring discoveries of exact science, the results of the Higher Criticism, and the lofty moral idealism of our age, it finds nothing profitable to say, and screens itself behind some sophistical notion, such as that, after all is said, there is really no difference between the religionist and the Agnostic regarding the purposes of life, for their end is the same.

The truth of this observation was strikingly revealed in a recent debate which the writer shared with a Jewish Rabbi, on the subject: "Has the World Outgrown the Need of Religion?" The debate was held in Brooklyn N. Y. before an audience that filled every part of the hall, including standing room, and many, we were told, found it impossible to find entrance.

The affirmative side was assigned to us. We made it clear that *Science*, by reducing everything to the natural order, had eliminated all need of God and the supernatural, and that prayer and Providence were valueless. Next, we showed the progress of *Democracy* in the world, with its leveling influences, and its demands for the recognition of the sovereignty of man, and for the downfall of every species of imperialism, whether divine or human. We then dwelt upon the *Humane Spirit* which has spread itself to all departments of human life, doing away with class distinctions, and with the type of thinking that devised a hell as a true method of discipline and justice; and finally, as a clinching argument, we urged the claims of the new *Moral Ideal*, no longer satisfied to be guided by a system of heteronomous ethics, based on supernatural sanctions, but by a system purely autonomous, naturally growing out of men's needs—purely human ethics. Added to these evidences that the world had outgrown the need of religion, we reminded the hearers that the numerous and constant changes that were taking place in the belief and practice of the churches were a growing proof that religion, as heretofore understood, is being everywhere outgrown, and is being supplanted by every variety of substitute.

The Rabbi made no convincing reply to any one of these positions. In fact, being a Jewish minister of the Reformed School of thought, he mostly approved of them. They were facts of life, and not theories of mind; they required only ordinary vision to realize and understand. And though he was sparing in his approval, and tried to eliminate the true cause of them, the audience felt that he had lost his case by virtue of his very admissions.

Without overthrowing a single argument adduced by us, he offered, on his part, but a single witness that the world had not outgrown the need of religion, namely, that which he called the testimony of Psychology. He said that if a man did not feel in his heart a desire for God there could be no such thing as religion, for there would be nothing in man to which religion could appeal. This is the same argument that was presented by the liberal Christian churchman with whom we argued the same question a year ago. The entire conception is built upon the saying of Augustine, that the soul of man can find no rest until it rests in him (God). But this is to ignore two important points in the discussion: first, the origin of the idea of God; and secondly, the evolution of the human mind. We know that the idea of God originated with man; and therefore man can have no *instinctive* longing for something that he himself has made. Had God in the days of man's savagery made himself known objectively, and thus created in man a love of the supernatural, the case would be different; but when man makes his own God for various reasons, how can one

honestly speak of man having a desire for God, which being has been the result of man's own labors?

The evolution of the human mind is also forgotten when men speak of man's having naturally a desire for God. This is a day of idealisms. If it could be shown that the God-idea represents the loftiest idealism hitherto conceived by man, there might be something in the argument; but it is perfectly obvious to the critical mind that the morality as supposedly revealed by God is but human morality, and much of it of a kind below the practices of refined human society of our day. There is no evidence anywhere in the Bible, either in Old or New Testament, that the revealed word of God offers for the practice of mankind a standard of ethics superior to that attained among certain people who never heard of the Bible, either Jewish or Christian. The so-called psychological argument for the existence of the supernatural simply reverses the true process of thought. Man has a desire for gods because he has been quite successful in making them. The desire is dying out, though far from being dead; but to argue the existence of the supernatural from man's desire to manufacture divine beings, is about as logical as for him to think the atmosphere inhabited with spiritual entities because he views himself as possessed of an immortal soul.

The great weakness of the Rabbi's position arose in part from the fact of his being a reformed Jew. His case was similar to that of the liberal Christian. Neither truly represents the normal type of his religion. Reformed religionists are always ready to concede the untruthfulness of the theological tenets for which they have no longer a use; but if a man feels justified in giving up part of his faith, why should he not feel equally justified in giving up the rest of it?

How shall we understand the ethics that would tamper with God's revelation? Is there a man alive who would *dare* to change in any particular a revelation made by Almighty God if that man really believed that the revelation truly came from God? If the revelation is divine, then why should men presume to alter it? And if they do thus presume to change what God has sealed with his omnipotent approval, the evidence is established that the thing is not of heavenly origin. If a man can set aside a third of his divinely-revealed creed and suffer no compunctions of conscience, why should he not add to it another third, and then finally include the whole?—for the sin of relinquishing the whole is no worse in principle than that of relinquishing a major part, as believers, both Jewish and Christian, have done in numberless cases. The Athanasian Creed says, speaking of itself: "This is the Catholic Faith; which if a man do not keep whole and entire, he cannot be saved." That is logical, as well as reasonable; for the man who thinks himself a Jew and believes simply in a Jehovah-God, and the Christian who contents himself with a desire to follow the ethical precepts of Jesus, but ignores all metaphysical creeds, represent neither religion, and are presuming when they offer to debate the merits of the respective faiths. A man who thinks himself qualified to reform a religion ought surely to have enough conceit of himself to believe that one of his learned ancestors originally invented the religion, which he now seeks to reform.

The audience plainly felt that the Rabbi had made a most inglorious showing for himself, and were in full accord with the chairman, who decided the debate in favor of the affirmative with a heartiness that evinced his consciousness that revealed religion had again been buried decently. G. W. B.

If a man has any sense, what will he say to the fifth verse of the fourth chapter of Matthew in the light of the Roman Catholic belief that Jesus was God?

### NOTES AT LARGE.

Protestant celebrants of Christmas might be surprised to know that the observance of the day was once regarded in certain of our states as superstitious and forbidden by law. In 1659 a law was passed by the General Court of New Hampshire (quoted in 10 Granite Monthly 326) to this effect:

"For preventing disorders arising in several places within this jurisdiction, by reason of some still observing such Festivals, as were Superstitiously kept in other Countries, to the great dishonor of God and offence of others:

"It is therefore ordered by this Court and the Authority thereof, that whosoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting, or any other way upon any such account as aforesaid, every such person so offending, shall pay for every such offence five shillings as a fine to the Country."

Massachusetts had a similar law, passed in 1670, in a bill that classed Christmas celebration with gambling, dancing in public houses, and playing at cards or dice, all of which were forbidden. Curiously, it is to be found at page 57 of the "General Laws and Liberties of the Massachusetts Colony," and was repealed in 1680. Queer ideas of "liberties" were held in those days. The Plymouth Plantation would tolerate no Christmas festivities. Under the year 1621 Bradford, in his History of the community, wrote:

"And herewith I shall end this year. Only I shall remember one passage more, rather if mirth than of weight. On ye day called Christmas-day ye Govr. caled them out to worke, (as was used,) but ye most of this new-company expressed them selves and said it wente against their consciences to work on ye day. So ye Govr. tould them that if they made it mater of conscience, he would spare them till they were better informed. So he led-away ye rest and left them; but when they came home at noone from their worke, he found them in ye streeete at play, openly; some pitching ye barr, & some at stoole-ball, anu shuch like sport. So he went to them, and took away their implements, and tould them that was against his conscience, that they should play & others worke. If they made ye keeping of it mater of devotion, let them kepe their houses, but ther should be no gameing or revelling in ye streets. Sinc which time nothing hath been attempted that way, at least openly."

The Puritans placed Christmas on a level with other "masses" celebrated by the Catholics, and with Good Friday and Easter—all superstitious observances originating in paganism. An article on Christmas in Johnson's Cyclopaedia states that the name comes from "mass of Christ," which in the early Christian centuries was celebrated on January 6 "in commemoration both of the baptism and birth of Christ," and that the change to December 25 was due to powerful heathen influences, the heathen holding that the day witnessed the beginning of the renewed life and activities of the powers of nature. The Rev. A. H. Lewis, in his work *Paganism Surviving in Christianity*, observes that in Rome this festival was Saturn's festival—the wild, drunken, licentious Saturnalia. "It was observed in Babylonia in a similar manner. When it came into Christianity its leading features were like those of the Saturnalia. These have been far too prevalent from that time." Men still celebrate what they call the birthday of their redeemer by getting drunk, as Carlyle remarked. The Puritans who put the lid on Christmas may have been aware of its origin and disreputable observance in the past.

In two of the suppressed numbers of THE TRUTH SEEKER, if we rightly recall the circumstances, we attempted to relate the story of a Canadian nun known as Sister Mary Basil, who in a suit for damages against the Roman Catholic Episcopal Corporation of the diocese of Kingston got a judgment of twenty-four thousand dollars. The trial, as the *Toronto Globe* reports, occupied the days of November 13-17, 1917, and was held in the City Hall at Kingston. The plaintiff sued for \$29,000, alleging an attempt to abduct her and place her in an insane asylum in Montreal. She claimed that after being a member of the order for twenty-nine years she was driven forth, and, unable to return,



was left in her declining years to face the world, penniless and unprovided for. The jury's verdict awarded her the sum of \$24,000, assessed as follows: \$20,000 with costs against Archbishop Spratt, the Roman Catholic Episcopal Corporation of the Diocese of Kingston, Mother-General Mary Frances Regis and the Sisters of Charity of the House of Providence, and \$4,000 without costs against Dr. Daniel Phelan, Kingston. The case was appealed and on December 6, 1918, the verdict was set aside as regards the Catholic corporation, but sustained against Archbishop Spratt, Mother Superior Mary Frances Regis and Dr. Phelan, whose appeal was dismissed with costs. As we remarked when previously commenting upon this celebrated case, the testimony tells a story that makes the narrative of Maria Monk appear more than credible.

The Knights of Columbus held a "war week" at Coney Island last fall and raised \$221,000 "for the soldiers." The donors did not know that they were contributing to anybody's profit but that of the soldiers and the Knights, although a Brooklyn newspaper charged that the Knights were dividing on something like a fifty-fifty basis with Coney Island concessionaires. The facts were offered to THE TRUTH SEEKER, but withheld for prudential reasons. It can at least be said for the Knights that what the soldier got from them separated him from none of his money. The latest phase of the Coney Island affair is given in the New York Tribune of December 6:

"The Knights of Columbus yesterday were made defendants in a suit brought by Edward B. Goate to collect \$19,600 he alleges is due him as his share of the receipts from the Coney Island 'war week,' held last fall. Mr. Goate says he was engaged to act as press agent for the organization and for the carnival week.

"The contract on which Mr. Goate is suing called for a salary of \$50 a week and 10 per cent. of the total receipts above \$25,000. Inasmuch as the gross receipts for the week were \$221,000 and as he contends that thus far he has received only his salary, Mr. Goate has brought suit for the alleged balance.

"The case came before Justice Benedict in the Brooklyn Supreme Court. The fraternal organization has been given twenty days to answer the suit."

If the claim is sound, Mr. Goate ought to get his money. He is in the position of the man who wrote Billy Sunday's Love Stories of the Bible and then had to sue the evangelist for his rake-off.

The right of the church to do as it pleases regardless of civil law is asserted by the Rev. Father Tarassiuk, rector of the Polish Roman Catholic church in Hamilton, Canada. During the Spanish influenza epidemic the health authorities ordered the churches closed. The Polish pastor disobeyed the order and was fined twenty dollars, which he refused to pay and took an appeal. The clergy are backing the priest, insisting that "under articles of capitulation of Montreal and the Treaty of Paris, signed in 1763, the free exercise of the Catholic religion cannot be interfered with directly or indirectly." They appear to take the view that holding meetings that may communicate disease from one person to another is exercising the Catholic religion. In a case reported by the Niagara Falls Gazette the Rev. Father Scullin makes public complaint against the quarantining of his church. A correspondent of the Gazette suggests a mode of discipline for the lawless pastors. He writes: "The laws relating to exemption of church property from taxation should be amended. They should be amended so as to remove from the list of exempted property any church of any denomination convicted of violation of health orders or ordinances in time of epidemic." The course that so many ministers have taken in defiance of health orders and ordinances furnishes another and contemporary chapter in the warfare of science with theology in Christendom.

The R. P. A. Annual (Rationalist Press, Agnostic) for 1919 is now on sale, price fifty cents. The contributions are by Eden Phillpotts, Gilbert

Murray, J. B. Bury, William Archer, Joseph McCabe, H. E. Armstrong, F. J. Gould, E. S. Hartland, Henry S. Salt, Adams Gowan Whyte and Charles T. Gorham. The articles are all valuable, for these authors never waste space. Professor Bury's is a defense of censorship of opinion in war time; it is ingenious, plausible and to a degree convincing. To illustrate, the war is a fight for world liberty, and since its success may be imperiled by granting liberty of opinion, the lesser liberty must be sacrificed to the greater. A principle (liberty of speech and of the press) ceases to be valid at the point at which its operation would be suicidal. However, this argument does not always apply, for ninety-nine times out of one hundred freedom of opinion is sacrificed, not for a greater liberty, but for a more thorough tyranny. Several of the contributions, not excluding Professor Bury's nor Archer's or McCabe's, are worth the cost of the Annual—50 cents.

In the late drive of the good war relief societies the citizens of many communities were threatened with publication as slackers and pro-Germans unless they contributed to the fund the amount assessed against them by the local committees. Mr. Ernest Sauve, a sound American of Iron River, Wisconsin, took the risk and sent his donation of \$10 to THE TRUTH SEEKER. Certain reports regarding the handling of drive funds might make the withholding of subscriptions look like a patriotic act.

It is intimated that criticism of army chaplains is violative of the Espionage act and non-mailable. We wonder how our God-in-the-Constitution contemporary, the Christian Statesman, gets away with it. The Statesman has been saying some very severe things about Army Chaplain Brigham H. Roberts, who is a Mormon.

Upton Sinclair's "Profits of Religion" (mailed at \$1 in cloth binding and 50 cents in paper covers) is a work that the church can answer only by silence or abuse. It is the most useful book the year has produced, we think. The idea expressed by the title is that religion is propagated for the money there is in it.

#### THE LETTER BOX.

W. W. H., M.D., Boston.—Mr. Simpson is right. We knew Flora Tilton (whose funeral was held November 25) many years ago—forty, we should say; and more lately, perhaps about 1910, she visited The Truth Seeker office. There were three of the Tilton girls—Angela (wife of Ezra Heywood), Flora and Josephine—all progressive in their way. Their era was that of D. M. Bennett, founder of The Truth Seeker, who died in 1882.

P. M. CONNOR, M.D., South Carolina.—We have not printed much correspondence about The Truth Seeker's affair with the postoffice, although it has been voluminous. Some comments have not been printable, to say nothing of mailable. We have to thank hundreds of friends, including yourself, for their activity, especially in communicating with their representatives in Washington. The extent of their work is shown by the fact that the Postoffice Department was constrained to issue a circular letter instead of writing separately to each inquirer.

C. F. RANDALL, Oklahoma.—A little while ago we received a letter from Mr. Henry Young, a Chicago reader, intimating that The Truth Seeker deserves no consideration from the government because it upheld the right of free speech and free press against the Espionage actors. Now we are pained by your remark that you cannot exert yourself in our interest with any enthusiasm because "until The Truth Seeker was gored, it never raised its voice in opposition to the Espionage act." You must have forgotten what Mr. Young is disagreeable enough to remember.

G. R. UNDERWOOD, Saskatchewan.—The Catholic church being the opponent of our public schools, it is to be expected that its press will reproduce any criticism of the public school that happens to appear. Meanwhile the church secures places as directors and members of boards of education and as teachers for its own adherents, and these of course share the responsibility for the defects of the system. The schools are as much dominated by Roman Catholics as by locals and teachers of other faiths or by the state. The church cannot consistently criticise the system until it withdraws its own managers or does better educational work through its own parochial establishments.

#### Free Thoughts.

Why is the Bible afraid of the Age of Reason?

When the kaiser dies, will his God be buried with him?

It is believed by sensible persons that angels don't sing.

If autocracy is doomed, let's say good-bye to Benedict XV.

Ingersoll should have lived till eighty and John Calvin till eight.

You cannot worship a God if you are ashamed of his language and deeds.

There is nothing about nature that is holy. No one says holy sun, or holy moon or holy earth.

Don't give any of your friends a Bible for a Christmas present when you can give them a Liberty Bond.

A pretty good criticism of the practice of Romanism in conducting its religious services in Latin was made by a young convert to Methodism, when a friend said to him: "So, Mac, you've quit the Catholic church, have you?" "Yes," said Mac, "I got tired of eating at a café where I couldn't read the bill of fare."

If God has ended the war now, why didn't he end it before? If God could end the war, why did he allow it to begin? To see God in the horrible carnage of the last four years is a frightful commentary on God's love of man. Would it not be better for the divine reputation to say nothing about God's connection with the war?

We were amused the other day at the story told to us by a resident of Boston. A little boy asked his mother if hell was a large place. His mother told him "Yes." Then the boy said: "Is it as large as Boston?" His mother said it was. "And are there as many people in hell as there are in Boston?" the boy asked. His mother replied: "Yes, and about the same kind."

Almost the whole opposition to the closing of public places during the late epidemic of influenza came from Roman Catholic priests, and it is a serious fact that most of their churches were open for religious services while the disease was raging, thus showing that the maniacal avarice for money was stronger with these sacerdotal pirates than regard for public welfare or private health. No other commentary on Rome's love of money is needed.

To me the government of the United States is worth more than all the religions on earth, more than all the churches, priests and dogmas. It is a political fact that the Christian church has never worked for the liberty of man. All the freedom that man has now has been secured by *defeating the faith of man. The man who believes in God does not believe in the liberty of man.* Unbelief in the past has been nothing more than lack of faith in the ruling powers. The man who cannot honestly say "I believe in the Declaration of Independence" is worth but little to the United States.

L. K. W.

Henry Ford has published a blistering exposure of the "War Record of the Chicago Tribune." The Tribune was not suppressed, although it said this: "The Red Cross society stands among us as an organization whose success in collecting money is only equaled by its tenacity in holding it." And this: "Germany will win, is winning now, by both might and right."

### An Opinion on Blasphemy.

The crime of blasphemy does not exist in the state of Illinois according to decisions rendered in the case of the People of Illinois vs. Michael X. Mockus. Trial was had in the County Court for Lake county last year.

The defendant, Mockus, was arrested on a charge of blasphemy, alleged to have been committed early in 1917, at Waukegan, Ill. The information charged that in a public lecture the defendant had defamed Jesus, his mother and the Bible. The defendant, by his attorney, made a motion to quash the information upon the ground that various American constitutional guarantees had annulled the common-law crime of blasphemy. Judge Perry L. Persons sustained the motion in a written opinion filed March 3, 1917. The following is Judge Persons opinion from Waukegan Daily Gazette, March 3, 1917: "This motion, while admitting for the purpose of the argument the allegations stated in the information, questions the sufficiency in law of the information in this case, as now amended, by which the defendant, Mockus, is charged with the offense of blasphemy, so called. It is conceded that no legislative inhibition against blasphemy exists in this state; that this information is based on the common-law of England in force in so far as not abrogated by constitutional limitation or statute; that in this state no governmental or state religion exists as such; that the separation of church and state is absolute; and that this case, both in the charge made and as to the facts alleged, is without a precedent in our Appellate Courts and Supreme Court.

"The court has carefully considered the exhaustive argument of the defense and the able reply of the assistant state's attorney, and the very nature of the offense charged involves the consideration by a court of the question of religion in its relation, if any, to the commonwealth; and I have been aided in arriving at my conclusion as to the merits of this motion by certain expressions of our Supreme Court in its opinion, in the case of the People vs. Board of Education, 245 Illinois. The court says on page 340, concerning the religious freedom enjoyed by all citizens of the commonwealth: 'The free enjoyment of religious worship includes freedom not to worship.' And again on page 341, reference is made to an act at one time pending in the Virginia legislature. In the very nature of things religion or the duty we owe the Creator is not within the cognizance of civil magistrate. 'To intrude his powers into the field of opinion and to restrain the profession or propagation of principles on the supposition of their ill tendency is a dangerous fallacy which at once destroys all religious liberty.' And again: 'It is time enough for the rightful purpose of civil government for its officers to interfere when principles break out into overt acts against peace and good order.'

" 'In these two sentences,' says the Supreme Court of the United States, 'is found the true distinction between what properly belongs to the church and what to the state.' Again on page 349, the same opinion, our Supreme Court continues: 'It is true that this is a Christian state; the great majority of its people here adhere to the Christian religion. . . . But the law knows no distinction between the Pagan, the Protestant and the Catholic. All are citizens. Their civil rights are precisely equal. The law cannot see the religious differences because the constitution has definitely and completely excluded religion from the law's contemplation when considering men's rights. In considering men's rights there can be no distinction based on religion. . . . All sects, religious or even anti-religious, stand on an equal footing.' Again on page 346 the Court says: 'The importance of men's religious opinion and differences is for their own and not for a court's determination; with such differences whether important or unimportant, the courts or governments have no right to interfere. It is not a question to be determined by a court . . . what religion or what sect is right. That is not a judi-

cial question. All stand equal before the law, the Protestant, Catholic, Mormon, Mohammedan, the Jew, the Freethinker, the Atheist. Whatever may be the view of the majority of the people, the court has no right, and the majority has no right, to force that view upon the minority, however small.' If our Supreme Court is correct, would not the Jew, lawfully, honestly and freely expressing his opinion that Christ was an impostor, in the language of this opinion subject him to the same charge of blasphemy now against this defendant? The exact offense with which the defendant is charged in this case is that he spoke certain blasphemous words, which I do not care to repeat, maligning Jesus Christ, and notwithstanding his conduct in so doing, reprehensible as it may seem to many of us, in the use of the scurrilous language attributed to him, under the law, in our judgment, the defendant cannot be held for trial on the charge of blasphemy standing alone, unaccompanied by acts of violence or other breach of the peace. From my earliest recollection, my environment has been such that I cannot refrain from saying that I regret that this is true, but the common law offense of blasphemy under the law in this state is not an offense subject to punishment or prosecution, and the judgment of the court is that the motion to quash is sustained, the defendant discharged, and the sureties on his bond released."

Not satisfied with this termination of the case the prosecuting attorney secured an indictment on the same facts. The same motion was made before Judge Claire C. Edwards presiding in the Circuit Court for Lake county. Judge Edwards again sustained the motion. He filed no written opinion. In both cases the argument covered a much wider scope than that presented in Judge Persons' opinion.

THEODORE SCHROEDER.

### Hubbard's War Prophecy.

If you will examine the present European war situation carefully, you will find it stamped and stenciled, "Made in Germany."

The charitable view is to assume that the War-Lord is a subject for the pathologist and the alienist. He is a warrior first and forever. A thousand photographs reveal him belted, booted, bespurred for slaughter. These pictures attest his vanity in braid and buttons, and show his love for glittering steel. He symbolizes Mars, not Mercury.

The soldier at best is a nightwatchman. At worst, unchecked, he is a wild, weird, woolly head-hunter. The fallacy of allowing a nightwatchman to dictate business policies is now apparent. A nightwatchman must be made to ring up; otherwise, he will get the idea in his head that he is owner of the plant. Suppose we exalt our police system into a court from which there is no appeal, putting the nightwatchman in as general manager of our factories, stores, railroads, allowing him to transform his billy into a scepter—could civilization exist?

Militarism must be shorn of its buttons, clipped of its power, in order that men may work, and work in peace. "Safety First" demands that Kruppism get the blue envelope; and the sooner this happens, the better it will be for the commerce of the world.

If any one asks, "Who lifted the lid off of Hell?" let the truthful answer be, "William Hohenzollern." Had this man used his power for peace instead of invading a neutral country, there would have been no war. England would have joined with Germany in checking Austria's belligerency. But Wilhelm wanted war, and war he has. He it was who used the bung-starter. "Bill Kaiser" has a withered hand and a running ear. Also, he has a shrunken soul, and a mind that reeks with egomania. He is a mastoid degenerate of a noble grandmother. In degree he has her power, but not her love. He has her persistence, but not her prescience. He is swollen, like a drowned pup, with a pride that stinks.

He never wrote a letter or a message wherein he did not speak of God as if the Creator was waiting to see him in the lobby. "God is with us"—"God is destroying our enemies"—"I am praying our God to

be with you"—"God is giving us victories"—"I am accountable only to my conscience and to God."

This belief that the Maker of the Universe takes a special interest in him marks the man as a megalomaniac; and the idea that the nations were "laying for him" is the true symptom of paranoia. His talk of a Slav invasion is stall stuff, subtle and sly, to divert attention from his own crafty designs. Is a Slav invasion more to be dreaded than a Germanic? Ask Belgium!

The War-God's interest in farming was a pose—his encouragement of business a subterfuge. Every farmer between fourteen and sixty years of age has been drafted into the ranks to be food for vultures. Every farm-horse that could carry a man or draw a load has been seized. All beef-cattle have been appropriated. Every penny in every savings-bank in Germany has been levied upon, and a "receipt" given to the starving holder. The loss of a lifetime's savings means death to a multitude of old people, to widows, children, invalids and cripples. The money a man might have left to care for his widow, orphans, aged parents, is swept away in the maelstrom of blood. Old-age pensions, sick benefits, and life-insurance are only dreams.

We are told that the Kaiser kept the peace for forty-three years. True—just waiting for this stroke at world dominion. Every male child born in that forty-three years, who can carry a gun, is taken from useful work, and made to do the obscene bidding of this sad, mad, bad, bloody monster.

In Germany no private individual can operate an automobile. All the oil and "petrol" has been seized to incinerate the dead. No slab marks their resting-place—no accurate records of the slain are kept. In Germany, today, no bands play in the public parks; all savings-banks are closed; commercial banks pay or not, as the War Minister orders; all insurance companies—both life and fire—are bankrupt; colleges are turned into hospitals—all students are at the front; factories are closed; laboratories are but memories. All the progress of the last forty-three years lies a jumbled, tumbled mass of fears and tears in the dust and dirt of the gladiatorial arena.

All the wealth gained in that forty-three years is already lost, dissolved in a mulch of festering human flesh.

Caligula, that royal pagan pervert, was kind compared with the kaiser. Nero, the fiddling fiend, with his carelessness in the use of fire, never burned property in all his pestilential career worth one-half that destroyed when the Kaiser's troops applied the torch to storied Louvain. What has been done before may be done again. The "Thirty Years' War" reduced Germany to cannibalism. The old and the crippled were knocked on the head and eaten. The nunneries were turned into communes. Nuns, widows, girls, were seized and distributed like cattle. Every soldier was ordered to take two wives, because the country must be repopulated. Women and children toiled in the fields like beasts of burden, to raise crops to feed the people. Family-names were lost, destroyed, forgotten. A new order prevailed. To commemorate the dead was a crime.

Why do the German people stand by the War-God? The answer is easy. It is a matter of the hypnotic spell of patriotism and the lure of the crowd, combined with coercion. We make a virtue of the thing we are compelled to do.

The marvelous recuperative power of the Teutonic people is proved by the fact that the German race was not wiped out of existence long ago, like the Incas or the Aztecs. The will-to-live was strong, and a new race was ours.

Are we to go back to that black night of bloody medievalism? Surely not! Our hearts are with Germany—the Germany of invention, science, music, education, skill—but not with the War-God. The emperor does not represent the true Germany. He symbolizes the lust of power, the thirst for blood. He is a maniacal Night-Watchman—drunk on power—who thinks he owns the factory. The crazy

kaiser will not win. The wisdom of the world backs the Allies, and Saint Helena awaits. It must be so. Germany will not be subjugated, but she will be relieved of a succubus that threatens her very existence. Disarmament must come. This awful chain of wars will make a World Federation a necessity. It need no longer be argued for. Not a sane man or woman on earth but knows World Federation and disarmament mean the safety of the race. Canada and the United States have kept the peace for a hundred years, by "an arrangement" whereby it was provided that each government should have on the Lakes two boats each with a crew not to exceed twenty-six men. The "arrangement" has worked.

Statesmen must be businessmen, not soldiers. Statesmen build a state—soldiers destroy it. One army and one navy, serving as police, can keep the peace. Beyond this, "preparedness" spells hell in italics.

Let us thank William the Second for exploding for us, among other bombs, the bromidial fallacy that vast armaments insure peace.

When things get bad enough they tend to cure themselves. The Law of Compensation is at work. At the close of this war, which famine will dictate shall be brief, there will be for sale a fine job-lot of secondhand crowns. And the forces of industry, economy, invention, harmony, science and friendship shall rule the world.

ELBERT HUBBARD (1914).

### Spiritualist Literature, Then and Now.

In the seventy years since modern Spiritualism was ushered, after knocking, into the world in the parlor of the Fox home at Hydesville in Wayne county, N. Y., no decade—unless that of the '50s—has seen the production of as much literature on the subject of spiritland communication as has been published in the last four years. The war, says an editorial writer in *The New York Sun*, has not unexpectedly produced, if not a wealth of spiritistic lore, at least a great mass of material from which both friend and foe may draw conclusions. On the more strictly popular side we have had Sir Oliver Lodge's sensational "Raymond," Sir Arthur Conan Doyle's frank confession of faith, and the "novels," in first and sixteenth century styles, of the spirit who signs herself, by the ouija board, "Patience Worth." One New York publishing house (Dutton) has printed in the last year at least ten works dealing with Spiritualism in a friendly or neutral way, and has also published a new edition of Spiritualism's great book of evidence, the collection of the cases looked into by the Society for Psychical Research; a work representing many years of investigation on the part of Gurney, Myers and Podmore, and now edited and abridged (to about 300,000 words) by Mrs. Henry Sidgwick, sister of Arthur James Balfour and honorary secretary of the society.

The reader who has skimmed the literature of psychism since the days of the Fox sisters has always been struck by the variety of its character. It has swung from the deepest solemnity or the most pompous dignity to the extreme flippancy and irrelevancy, the pendulum of course passing through a middle region distinguished for the clearness and straightforwardness of the writers' style. The good people of Rochester frowned upon the Fox sisters not so much because they heard rappings as because they were what was called, in a broad way, "blasphemous." No such complaint was made of the writings of Judge John Worth Edmonds, the first notable American defender of the new belief, whose two volumes of "Spiritualism," written in collaboration with Dr. George T. Dexter, appeared in 1853. No such complaint was made about the remarkable "Voice of the Patriarchs," which Luther R. Marsh, associate of Daniel Webster and friend of the New York parks, published in 1889, relating the conversations with Biblical characters which Mr. Marsh

believed he had carried on through the mediumship of Clarisa J. Huyler. None could be offended by the revelations, although the reader might permit a smile as he came upon such evidence as that of Adam concerning the days after the fall:

"Gentle, uncomplaining Eve endeavored to appear happy, yet I know she sighed for the Garden and mourned for the companionship of the mute friends she was wont to pet . . . Ofttimes as she gazed upon the tree tops, her eyes humid with unshed tears, I knew she mourned the loss of her feathered songsters."

The contrasts in style and character found in recent publications on Spiritualism are interesting. In some books we find only a bald scientific record of experiment such as the weighings and measurements set down painstakingly in W. J. Crawford's "Reality of Psychic Phenomena." Then there is the cold, matter of fact style of "How to Speak With the Dead," in which the author, who signs himself "Sciens," sets forth the best hours, environment and equipment for successful communication with the departed. A third type of book is patterned after the productions of "Patience Worth." One follower of this originally lucrative business of drawing fiction from the Beyond got himself taken to court by Mark Twain's publishers. Another has pretended to have received post-mortem stories from O. Henry, but whether through the ouija board, the planchette or the ordinary speaking medium is not stated by the person who signs herself "Parma." It is true that O. Henry would not have been a difficult mark for a clever person who had studied his style, and particularly his "cracker" endings; a good faker could supply a certain verisimilitude of surprise. This "Parma" did not attempt, and we have from her putative familiar spirit such endings as this:

"In a voice sweeter than any music he said: 'Hell becomes heaven when there is harmony!'  
"Is it not so, Brothers?"

Much more readable, plausible and at the same time a thousand times more sensational is the kind of spiritualistic literature that we find occasionally in *Azoth*, an American magazine of the occult. One of its liveliest recent articles is "An Aviator's Great Adventure," by Dr. and Mrs. F. Homer Curtiss. They were not in a dark room at midnight, but in a rapidly moving automobile in daylight, travelling between Philadelphia and New York, when a young man in full aviation costume "presented himself to the inner vision of Mrs. Curtiss." This happened on July 18, 1918, a few days after the aviator had been killed and "before his death had been officially corroborated." Dr. Curtiss asked questions of the young aviator (Y. A.) through the mediumship of Mrs. Curtiss:

"Dr. C.—'You are now in what many people would call heaven.'

"Y. A. (quickly)—'Heaven nothing! And I know I'm not in the other place!'

"Dr. C.—'Of course you are not dead, but you have left your physical body.'

"Y. A.—'Oh, no. I have just had a wonderful adventure, that's all. I've discovered a country that's not on the map, and I mean to spend some time here and study it. Then, when I've got the facts, I'll come back and tell the boys.'

"Dr. C. (letting the point pass)—'Tell us how you got there.'

"Y. A.—'Well, I was flying, and we got into a bit of a row with the Boches, and I felt a sting in my head and my machine began to fall.'

"Dr. C.—'What did you do then?'

"Y. A.—'Why, I jumped out. I always felt I could fly myself. Only instead of falling down I flew up here.'

Dr. Curtiss suggested to the young aviator that, while he was not dead, he had put off his body of flesh, but the spirit rejected this in language which Judge Edmonds and Mr. Marsh never would have countenanced:

"Y. A.—'Atta-boy! Stop trying to kid me! I never was a good one to kid. I've got my body just as substantial as ever. I've got on my aviator's uniform, and I fill it out all round. You couldn't put a uniform on a ghost, could you?'

"Dr. C.—'Well, if you read our book on the subject along with your father you will find it all explained.'

"Y. A.—'Well, when you make your point I'll admit it. But you've got to prove it.'

"Dr. C.—'What do you eat up there?'

"Y. A.—'Come to think of it, I haven't eaten since I've been here. But then I often go without eating for quite a while and don't mind it. Now you mention it I do feel hungry. Guess I'll go and get some chow right now.'

"Y. A. (after a lapse of a few minutes reopens the conversation)—'Well, here I am again, and I've proved it.'

"Dr. C.—'Proved what?'

"Y. A.—'Why, that I'm not dead. I've not only had a swell meal, but I've met up with an old chum who is in the service, and we both had a fine chow. Now, where is a ghost going to put a big meal like that? Does a ghost have a stomach? Ha! Ha! And my chum is just as alive as I am. I pinched him to see, and he hollered Ouch! What do you say to that?'

The young aviator confided to Dr. Curtiss that he had "found a new way to escape being wrecked, and as soon as I study it I'm coming back and tell the boys how to do it, so they can fly without their machines too, and so save millions in equipment." Dr. Curtiss asked him where he thought he was at the moment:

"Y. A.—'Why, you are up here with me. You belong in this country.'

"Dr. C.—'No, you are mistaken. Physically we are in our auto travelling toward New York at twenty-five miles an hour.'

"Y. A.—'Well, I'll have to be going if you don't stop trying to kid me.'

It may shock some to be told that the rather flip-pant vernacular of earth endures beyond the grave. At the same time this report of the remarks of the young aviator sounds far more natural than the pretended stories of O. Henry. Whether it is more natural than Adam's talk upon Eve's grief none can say. There will be those who will doubt that any of the conversations crossed the Border, just as there are those who doubt that D. D. Home walked from window to window, across seventy feet of space, high above the ground.

### EFFICIENCY AND RELIGION.

#### In Other Words, Ought Religion to Teach Unworldliness and Slothfulness in Business?

IT IS NO FUNCTION OF THE TRUTH SEEKER to tell the churches how to conduct their affairs in order to prosper; but H. W. Humble, M. A., of the University of Kansas, lately preached a sermon at a local Unitarian church with the above title, and notwithstanding the church was supposed to be liberal, some of the hearers were deeply offended and the religious press declines to publish. The apostle Paul exhorted his hearers to be "not slothful in business"—advice hardly needed by some quite pious individuals, as the Rockefellers, father and son, nor by some of the religious organizations, as the Christian Science church and the Young Men's Christian Association. Paul used some phrases taken from the racetrack and arena, but after all, he said, "Bodily exercise profiteth little, but godliness is profitable unto all things" (1 Tim. iv, 8). This is the negation of the doctrine of J. Jeffries.

By H. W. HUMBLE, M. A.

The big man in American history is the business man. While we have much to be proud of in politics, literature, and other fields, the one game in which our supremacy seems more generally conceded than in any other is the sport of commerce. Under the direction of the American business man, our workmen have become the best fed, the best clothed, and the most intelligent in the world. From the time of Washington and Jefferson, when the Yankee skipper sailed on every sea, to the present, when the American business man has arranged to equip and arm the millions of warriors in Europe, and at the same time keep his own home going, the world has been taking off its hat to the hustle and push of the men who run the business of America.

Hence, it was like the incongruous appearance on the stage of a scene shifter in the midst of the love scene in *Romeo and Juliet* when the efficiency engineer lifted his head above the roar and hum of American industry, a few years ago, and told us that we were losing billions of dollars every year through ignorance and inattention in industry. And that is not the worst of it. He showed us that he was right.

Let one illustration suffice. F. W. Taylor found a gang of laborers using shovels that carried a load of thirty-eight pounds to the shovel. After months of experimenting, he found that the men could shovel most in a day when the load averaged twenty-one pounds.

This discovery led to an enormous increase in the amount of shoveling that one man can do in a single day. And so, in many other fields, through the elimination of waste motion, effort has been saved, wages raised and production increased beyond the dreams even of employers.

Could the principles of efficiency be applied with any benefit to religious organizations and religious teaching? Many would condemn such a suggestion as pure blasphemy and impertinence. The church, they would say, is the one sure refuge of the incompetent, the failures, the scull-sick and sorrowful and the inefficient in all directions. Far be it from me to condemn the church as a failure. The efficiency engineer does not say that our business men were failures before, but only that there is a possibility for greater victory. And so, in offering the following suggestions in regard to the church, it is not with the idea of making the church of less assistance to those to whom it ministers, but rather as an inquiry into the possibility of greater service.

And first, as to the number of churches that bid for our support. Walt Mason has spoken on this question better than I can:

"In Pumpkinville the fourteen churches have no support that's strong and stout, and all the time the village searches its clothes for coins to help them out. The Pastors go upon their uppers; they're hungry-looking men and lean, as they arrange for chicken suppers, to pay for coal and kerosene. They can't put much into a sermon, not much of eloquence or vim, with each so poor he can't determine just when the poor-farm will get him. The church-yards all are rank and weedy, for none will pay to mow the grass; the churches all look frayed and seedy—they're needing paint and window-glass. In Pumpkinville one church might flourish and be a prosperous concern, and there'd be wealth its work to nourish while yet the lamp holds out to burn. But Pumpkinville has fourteen churches, and each is poorer than the rest; and evermore the village searches for pennies for them in its vest."

I hardly hope for the time to return, when, as in the Middle Ages, there was one magnificent cathedral in each town to worship in, instead of a lot of little frame shacks. People of different temperaments demand different forms of religious services and different types of ministers. But here in my home city of 15,000, what have we? More than thirty church organizations. And if the experience of other towns may be taken as a guide, some of the keenest rivalry exists between two churches of exactly the same denomination situated within a stone's throw of each other.

A merchant, known as a religious and philanthropic person, was approached for a subscription to a small, struggling church on the plea that it would go under, unless speedy assistance was forthcoming. His reply was, "No! If I could help pay to chloroform some of our churches, I'd do it. But I won't pay to keep up division and dissension. I'd like to see a union of churches."

I once heard a man contend that the doctrine of evolution is essentially immoral; that it's wrong for the big fish to eat the little fish, and it's wrong for the big bug to eat the little bug. But I'm not so sure about it. The only reason for the existence of many little fish is as food for the big ones. In allowing himself to be consolidated with the big fish, the little fellow is often doing his best bit in the cause of progress.

Next, as to the restrictions that the average church imposes upon its minister. The preacher of today is the product of centuries of Puritanism and Calvinism. The rest of us have broken away from the repressive and life-crushing dictates of Calvinism. Why shouldn't we release our ministers also? For example, one of the most eloquent ministers I ever knew was one who spent every afternoon, when the weather permitted it, out with the boys of the town playing baseball; not because he thought it was expedient, but just because he couldn't help it. He loved outdoor life that much. What was the result? Many of his wealthiest members shook their heads in despair and sighed, "How can he respect his calling and take such an interest in baseball?" The result was that his appropriations were shut off and he was forced to leave.

This talk about a minister being called in some mysterious manner in which the rest of us are not, is pure nonsense. One of the most eloquent appeals I ever heard was by a member of a theological faculty, pleading with his hearers to give up this notion, as its sole effect is to expose wearers of the cloth to ridicule. I got the following from a man who was a minister himself. He said, "Many of us see the letters G. P. in the heavens and think they mean 'Go preach.' But only too often they really mean 'Go plow!'"

You know how it is with a piano. You may finger along, hitting this key and that and not get much response. But there is one string on every instrument which, when set to vibrating, makes all the strings resound in sweet harmony. So is it with a man's calling. He must hunt around at this job and that, until he finds one which makes every fibre in his being respond to his task. Now that is that man's calling and it doesn't make any difference what the work may be.

The highest compliment that we can pay a minister is to think of him as a business man. Personally, I am never so flattered as when I am taken for a business man,

as happens about once every five years. I even like to think of a minister as a hustling salesman.

"Salesmanship," says an enthusiastic writer, "in its broadest sense, is essentially the selling of one's point of view—the ability to start with the other fellow's point of view and lead his mind to the desired view. When an individual endeavors to influence another to adopt a certain mental attitude or to take a desired action, he is practicing salesmanship. In this broad sense, everyone can profit by a knowledge of the principles of salesmanship and successful selling methods.

"Everyone, at one time or another, sells his services. If we can present our qualifications in such a way as to convince the other fellow, we will sell our success more surely and possibly at a higher figure. The accountant who would be general auditor would do well to study salesmanship before presenting his proposition. The advertising manager must sell his board of directors the efficacy of an advertising campaign; and sell them, too, on the necessity of an advertising appropriation. The shop superintendent who desires improved equipment in his plant must sell the board of directors. The corporation treasurer must sell the bank on his proposition, when he goes to borrow funds. The great lawyer, pleading for a life before a jury, is simply trying to sell that jury his point of view. A great statesman might well be compared to a high class specialty salesman. Every man, then, has a vital interest in that knowledge of the human mind and that practice of persuasion in which lies the essence of salesmanship."

One of the most successful undertakers I ever knew is a bright, happy, rosy-cheeked man. Some one has said to me, "That smile has brought him lots of business." Quite different from Obadiah in Rose Melville's immortal pastoral, Sid Hopkins, the scrawny, white-faced, long-coated undertaker who takes a fiendish delight in hearing of a friend's illness because he has an eye to business.

A few years ago, a minister in a denomination which is noted for condemning all theatrical performances as immoral, without any discrimination at all between the good ones and the bad ones, was approached by one of the women of his congregation with the remark, "Dr. Lashaw, don't you think that this modern theatre going is terrible?" His only reply was, "Well, personally, I shall not be satisfied until my own boys have seen acted the best of Shakespeare's plays." He made that remark at the risk of losing his position and being disgraced while in the very prime of life.

Persons who insist on refusing to allow the modern minister a chance to live often defend their position on the ground that they want their minister to live the life of Jesus. Now, I know that Jesus is often called the man of sorrows. But I have just recently discovered that certain investigators insist that Jesus was a man who enjoyed the goods of this world, although he simply did not burden himself with owning any; and that there never was a religious hero less opposed to the pleasures of life; and that probably the sole reason why he never married was because he didn't find any woman that suited him. One writer declares that no religious reformer ever took such loving interest in all the forms of earthly life as he did, no one ever lived so like a man of the world in the proper sense of the term, and that the character of Jesus encouraged a comfortable, easy-going congeniality.

Take the beatitudes, for example. Where could you find surer rules for making yourself truly popular and beloved by those about you?

There's all the difference in the world between life and mere existence. The word life implies a full cup of happiness and a second cup, right after the first, unless duty calls us from the table. The most dangerous word in the English language is *heretic*. But if it can be properly applied to anyone, it is to the long-faced man who calls himself Christian and who prefers sorrow to joy, disease and affliction to health—the man, who, as The Autocrat of the Breakfast Table suggests, would cut off a kitten's tail if he caught her playing with it.

One of the best examples in this connection is that of Mrs. Browning's father, who never forgave her for marrying Robert Browning. Mr. Barrett, for years, had sat at the bedside of his invalid daughter until he preferred the air of the sick room to the fresh air. Disease became a mania with him and he came to live on it by preference to health, happiness and sunshine.

As the ideal type of Christian, take the apostle Paul. So full is he of thoughts of the spirit of athletics that he makes reference to a foot-race in one verse and to a boxing-match two verses farther down. Paul says, "So run that ye may obtain the prize," and "when I fight," says Paul, "I don't beat the air." And in Paul's day they didn't use feather-pillows for boxing gloves, as we do today, so that a hard blow is little more than a caress. In his day, they bound iron strips on their knuckles, so that when a blow landed, you realized that something had arrived.

Reverend Sheldon has spent much time considering what Jesus would do if he came back. I know what Paul would do. He'd back athletics and boost for the home team;

"So run that ye may obtain the prize." Don't be indifferent to victory! Don't be left at the post! You may say that Paul spoke merely of spiritual prizes. I am not so sure about that. When he said "Be not slothful in business," I don't think he meant merely spiritual business, but that he had in mind the grocery business, the dry goods business and all the ways we have of making a living.

Next, as to the things which we emphasize in the field of religion. A prominent religious leader in one of our conservative denominations declares that the thing most stressed in religious teaching has been "weak knees." Look over the average congregation and you'll generally find it to be at least three-fourths women. Religious teaching has been directed in its course to make its strongest appeal to women, and not to red-blooded men.

What a contrast between the hymn, "Would he devote that sacred head for such a worm as I?" followed by "Dear Lord, I give myself away, it's all that I can do," and the virile:

"Soldiers of the captain, stand for him and fight.  
Hardness glad enduring, armoured with his might.  
He is that great victor praised in Angel songs;  
Glory on each soldier who to him belongs."

Why is it that the word piety suggests to our minds white blood corpuscles? A rather caustic reviewer of the autobiography of a well-known clergyman, whose life has been one of excessive calm, wrote a little commemorative poem, of which concluding lines were:

"Through your veins there runs a flood  
Of listerine instead of blood."

Is it not more than a coincidence in etymology that the word spiritual is so closely related to the word spirited? A lecturer on Dickens says that he could interpret Shakespeare or Thackeray to his audiences, but they all prefer Dickens. "Because," he says, "after all, what people want is not the author who makes them think. Thinking is unpopular these days. They want the man that can make them feel." And that's what Dickens does for them, infinitely more than Shakespeare.

A recent governor of Kansas was confronted with the problem of employing a chaplain for the penitentiary. In his own language, "We don't need an eloquent pulpit orator down there. But I want to get a man that can go and get under the ribs of those fellows." Now isn't that what we ask of religion? That it make us feel as well as think?

Just a word here on the much discussed question of Bible study. Bible study has been recommended by various persons as a cure for illiteracy, immorality, and sore eyes. There are people who will testify that their eyes bothered them and caused them headache until they began to read the Bible and nothing else, and now their eyes do not trouble them.

A few years ago in China, a band of missionaries were enthusiastic over a sudden and enormous increase in the demand for Bibles by the natives. It was later discovered that the Chinese were using their Bibles for paper to make into shooting-crackers, which they sold back to the missionaries on the Fourth of July. That was probably the best use that poor John in his condition could make of a Bible.

Suppose you were to shut up a goat in a room with nothing but a copy of the Bible. He might devour every word of it and thoroughly digest it, but would he really know anything about scripture? The point is this: that the amount you get out of the Bible depends largely on the amount you bring to it.

I have just one practical suggestion to make in this talk: That it would be a fine thing for the churches to get together on a continuation Sunday School, designed to give to persons who were compelled to quit day school before finishing high school and college, the rudiments of a high school and college course. Such a foundation I believe essential if one is to get the most out of Bible study. For years, in Sunday School, I studied about Hezekiah and Jeremiah before I knew anything about general history and the place of Hebrew history in world history.

The reign of righteousness will be brought about most speedily by allowing the good to grow and supplant the bad. The moving picture theatre is crowding out the saloon much faster than the W. C. T. U. was ever able to do.

Jim Jeffries has had quite a tempestuous career. He began life as a preacher's son, became the champion prize-fighter of the world and is now a saloon-keeper. He said, in substance, recently: "The way to keep a boy from drinking and smoking cigarettes is to get him interested in athletics. Then when the coach tells him to cut those things out, to keep in good condition, he'll do it. Athletics is hurting my saloon business, but I don't care. I'm for athletics." Although we don't expect good from Gehenna, in this instance, I think the saloon-keeper's words were sound and patriotic.

Let us stress the good side, the strong side, and the side that develops momentum and power. For after all it doesn't make so much difference what kind of a car you buy, or what particular branch of religion you take up with, just so you get hold of the kind that helps you get smoothly over the rough places in life.

## ABOUT FERRER MODERN SCHOOL.

## From William Thurston Brown, Principal of the School, Stelton, N. J.

Such fantastic falsehoods have become current regarding Ferrer Modern School and Ferrer Colony, that a concise statement from an authoritative source will be timely. A just public opinion is the only hope of a just society. As the writer of this article has been solely responsible for the policy and program of the school for two years and a half, and a resident of the colony most of that time, his word alone was accepted and deemed sufficient by the Grand Jury of Middlesex County at its recent investigation, no other witnesses being heard.

I. The Principal.—William Thurston Brown, B.A., Yale, the principal, is a graduate of Yale University and Yale Theological School, a teacher for over forty years, a minister for 25 years. His American ancestry goes back to 1640. One direct ancestor fought in the Revolutionary war; another was captain in the war of 1812, his grandfather, though a lifelong Democrat, left his party over the question of slavery, and his father, for 60 years a minister, was always a friend of every just reform.

In this world-war, Mr. Brown has been pro-ally. A few days after the President's proclamation he wrote to the secretary of war offering his services to the government in any way they might be needed. Though living in a community whose members are all sincere and earnest pacifists—but not pro-German—Mr. Brown in June, 1917, in an address to the colonists approved the war, maintained the necessity of government, and defended conscription as the only just method of raising an army, even while members of Congress were denouncing that policy. Of Mr. Brown's four children, three—a daughter and two sons—have been in the nation's war service, two as volunteers.

II. The School.—Ferrer Modern School is one thing only: a broad, sincere, heroic attempt to create an atmosphere and curriculum which shall make this an elementary school of constructive democracy. It seeks to fit boys and girls for intelligent and effective functioning in democratic—that is, in just—society. It holds that education must be a life process, not a cultivation of memory nor the creation of human phonographs, which merely reproduce what is told them. The school year is the whole year, the school day the whole day, the school scope the whole of the child's life.

The children receive instruction in all the branches taught in any elementary school—and, in addition, the simple elements of evolutionary science, sociology, economics, social ethics, history and structure of the labor movement, sex hygiene, and acquaintance with the most vital literature of the world.

The children live together with teachers and caretakers in an atmosphere of friendly co-operation and social equality, sharing all domestic rights and duties, care of grounds and dormitory, and cultivation of the garden. They have also had instruction in clay modelling and carpentry. The teacher of the youngest children is an experienced teacher of the Montessori method.

The physical health of the children is the school's first consideration. A dietary wholly vegetarian, or nearly so, is followed. Living much in the open air, sleeping in a well-ventilated dormitory, etc., have produced a standard of health among these children unmatched, probably, by that of any other children's school in America. In the epidemic of infantile paralysis last year, not a child in the school or belonging to the colony was affected, and the school session was continuous. In the recent influenza epidemic, while people were dying like flies all around, not a child was ill here, and the six or seven adults in the colony who had the disease rapidly recovered.

III. The Moral Teaching of the School.—Since all moral precepts and practices have been solely the product of experience, and have been vital only when consciously the fulfilment of individual and social need, this school seeks chiefly to make all moral teachings and influence the natural outgrowth of a social life in which all members have equal rights and kindred obligations, and know it. The relation of this small society is the larger society of state and nation and world is easily shown.

As to religion, we hold the imposition on immature minds of religious dogmas is one of the most vicious of all crimes. We hold that religion—if it have any value or truth—cannot be a tradition, a superstition, a hand-me-down—but that it exists at all as a reality when it is the answer of conscious need in the mind of an individual seeking and finding a satisfying moral unity in the scheme of life. We teach our children the origin of religion according to the testimony of science and philosophy, and we try to inspire in them a longing for justice and the fulfilment of great historic social ideals—in a word, democracy. We regard this as the indispensable pre-requisite of any religion a modern mind can ever have.

IV. Ferrer Colony.—This colony is a small group of social idealists, most of them believers in the philosophy of Herbert Spencer, the social theories of Prince Kro-

potkin, and the ideals of Tolstoy. Most of them are of the same race as Jesus—Jewish. Many of them have figured in the long and terrible struggle of Russian peasants and workers against the horrible bureaucracy of the czar's government. Some of them have suffered exile in Siberia for their convictions and services. America became to them a refuge from that oppression.

Because the philosophy of most of these colonists—but not of the Principal—is Anarchism—the social philosophy of Herbert Spencer and Count Tolstoy—the idea has found root in ignorant minds that in this colony all the principles of social order and family life are repudiated and abrogated.

This impression is unqualifiedly false. Nowhere in America can be found a more wholesome family life than here, nowhere a more sincere reverence for the only principles upon which a just or enduring society can stand. The members of this colony believe in and love freedom and hate oppression with exactly the same ardor as marked the men who fought the American Revolutionary war, wrote the Declaration of Independence, and produced a Constitution guaranteeing that the right of free speech, free press and free assemblage shall never be abridged. President Wilson in one of his addresses—the one at the rededication of Independence Hall—said there are men in America "who laud the Declaration of Independence on the Fourth of July, but shiver at the plain implication of the bill of rights between July's." None of this type of men live in Ferrer Colony.

V. The Red Flag.—A few days ago, a company of alleged patriots on horseback, armed to the teeth with revolvers and guns, came to Ferrer Colony and demanded that a red flag hoisted above the water tank be taken down. These men had no warrant in law. The flying of a red flag violates no statute of the state and no article of the Constitution. The men who made this demand were outlaws, and refused to give their names to the papers.

This flag had not been raised by the authority of either colony or school, though it symbolizes to all adults in this colony, including the principal, far more than any other flag does or ever will or can. It was placed on the tank by an individual and symbolized our complete sympathy with the democratic revolution now sweeping over Europe.

The people who came with guns to kill any one who might resist their demands, call themselves patriots. That is an error. It was the red flag, exactly like this one, which floated above the American soldiers at the Battle of Bunker Hill and in many other battles of the war which gave us the American republic. The red flag is revered as sincerely today and will be for all coming time by an increasing number of intelligent and forward-looking men and women, as it was before these outlaws came here. I do not blame them. They know no better. The blame for their ignorance rests on a public school system which is nothing but a tradition handed down from monarchical times, as Frederic Burk, President of San Francisco State Normal School aptly says, on a "church that hasn't had a new idea in a thousand years, and on a press that echoes the demands of industrial autocracy hiding under the camouflage of political democracy.

Does any sane person think that democratic ideals or a secure and enduring government can be maintained on the basis of brute force? How about the German Empire of Kaiser Wilhelm? How about extinct Greece and Rome? Have Americans learned nothing? Perhaps Germany has conquered us instead of our conquering her.

VI. Conclusion.—The Ferrer Modern School is the only elementary school in America founded, conducted and supported by people of the purely wage-working class. Inevitably, only idealists will do its work. Its teachers accept wages less than half what is paid to inferior teachers in the public schools. They believe, and others do, that they are performing a service not only to the children and the public at large, but to education itself, of the highest order. And they welcome investigation by anybody at any time without previous appointment. We are poor in equipment, poor in financial resources, poor in all material things, but rich in ideals, in faith, and in devotion to the true, the beautiful, and the good.

## AN EXHIBIT.

To the Editor of The Truth Seeker: Whidden Graham again pushes to the front of the stage to attract our grieving gaze to the farmer who is to be mulcted in a \$5,000 fine or sent to jail for two years for converting the juice of his apples into cider. It may be necessary to explain that Mr. Graham means this display to be taken as an argument against prohibition. The selection was a poor one, relatively speaking, for he could easily have found a much more telling argument for the unrestrained distribution of booze. For example, here is a press dispatch from New Jersey, appearing in New York papers of December 5:

Passaic N. J., Dec. 4.—Now that the children attending Public School 2, in the heart of the foreign district here,

have been disarmed, only one thing stands in the way of their becoming model students.

Miss Alma L. Smith, principal of the school, who accomplished the disarmament two weeks ago and turned two suitcases full of stiletos and pistols over to the police, announced to-day that she was trying to prevail upon her little charges—all under thirteen—not to come to school so drunk that they could do no work.

Out of the 810 pupils in the school Miss Smith says 200 of them come to school so "lit up" each morning that all they can do is sleep till noon recess.

The liquor, Miss Smith asserts, is sold supposedly for the children's parents, but is often drunk under the eye of the saloonkeeper. Often in the homes of the Poles and Ukrainians, who are the chief residents in the district, she says, liquor is poured into the children's tea and coffee, "to make them strong."

Evidence which she has now gathered will close five saloons, she says.

I submit that the New York Wholesale Liquor Dealers' Association's press agent will show himself woefully incompetent if he fails to have this bit of news reproduced as a propaganda document for the Association and circulated among all legislators and voters.

Manhattan.

EDWIN C. WALKER.

## GERMANY IS A CHRISTIAN NATION.

To the Editor of The Truth Seeker: Enclosed find \$1 for which please send me The Truth Seeker as long as that will last. I wish you would get out a tract on God and the kaiser. At the Chautauqua here (Sturgeon Bay) last summer several D. D.'s lectured, and they all claimed that it was Infidelity in Germany that caused the war. Dr. McConnel gave his lecture, The Devil and the Kaiser. He claimed the teaching of evolution had undermined Christianity in Germany and made the Germans brutal. You could quote the kaiser and Lutheran clergymen in claiming that God was with them and that the German people were God's chosen people. Then compare that with the promises of the Lord giving lands possessed by other people to the Israelites, how he helped them, and the atrocities committed at the Lord's command and with his help, to show that the kaiser was only following the example of Moses, et al., and had just as good reason to believe that he was carrying out the will of God as they had. Sincerely yours,

Wisconsin.

FRANK WELLEVER.

(No reader of The Truth Seeker since the beginning of the war can be under any delusion regarding the Christianity of Germany as a nation. The church is officially established there; every German is born into the fold, and must make a formal resignation and withdrawal, as in the case of Haeckel, or be counted a member. The Higher Critics of Germany have been permitted to criticize the Bible, but their teaching is forbidden to pastors and professors in the German universities. Germany has a Catholic population as large in proportion as the Catholic population of America. The Lutherans are as strong as the Catholics and as orthodox, while the German Evangelical State Church embraces all officialdom, including the state schools. The kaiser has held up the personality of Christ as his ideal, and appealed to God in all his speeches. The truth is not to be looked for in the talk of the Chautauqua theologians. We showed once that the kaiser got his sanction from the God of the Old Testament, and the Postoffice Department pronounced the paper non-mailable.—Ed. T. S.)

## UNJUST TO THE REAL VICTORS.

To the Editor of The Truth Seeker: The clergy will claim the victory as a result of the one minute prayers at the noon hour. That is rather hard on the boys that stood up and went forward like men and kept the Huns on the run. The boys need a better boost. It was pluck and plenty of it. The nerve is what tells in war. Gott is too slow and too far off to assist in time of need.

Kansas.

E. B. COOK.

"It [Roman Catholicism] knows nothing of national institutions and cares nothing for national interests except so far as it can employ them for its own purposes. Complete in itself, acknowledging no equal on earth, and listening to no remonstrance, the Holy See remains unchanged, and incapable of change. Often baffled, often driven back and defeated, it recoils only to readvance on the same lines. It relinquishes no privilege. It abandons no province over which it has once asserted its right to rule. It treats the world alternately as an enemy to be encountered, or as an instrument to be bent to its own designs, and caring nothing for any institution but itself, free from all prejudices in favor of any nation or any political form of government, it allies itself with all the principles which sway successively in the various organizations of society."—Froude: Short Studies on Great Subjects.

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

“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.”

### WHAT CHRISTMAS IS.

Christmas, as the 25th of December is termed by those who believe in the fable of Jesus Christ, is a prehistoric holiday, the origin of which is lost in mists of antiquity; but Christianity when founded, simply hooked onto it and claimed it as the birthday of its mythical savior, and from that time to this, these worshipers of a deified Jew that never lived, except as a mental phantom, have led the world to think the day was never a conspicuous one until their Jesus made it notable as his birthday. Now it is sacred, holy, and much venerated, for that reason. But their claim for its being thus established, is as weak as all efforts to prove their Jesus ever lived outside their New Testament.

History tells us much about the 25th of December and why it was always a day of feasting and pleasure, but it is as silent about Jesus and anything he had to do with the day, as God has been since he last talked with Moses. This day, which Christians make a day of religious nonsense, was always a holiday, because it ended the winter solstice and the days began to lengthen, with a return of the sun's power to generate heat, which alone insures food for man and beast through the products of the soil.

The days, which then begun to bring the earth and the sun nearer together, gave the annual prophecy of seed-time and harvest, and this important fact, that winter was waning and the glories of spring-time were coming, with all the delights and benefits that Nature had in store for her children, was enough to rouse a sense of thankfulness and rejoicing, in which the whole world with sense enough to know what the 25th of December really meant, took a part.

Primitive mankind were a pastoral people, and they lived very close to Nature, and they studied her and her changing moods far more closely than we do today; they knew more about natural events first hand than we know, for we are satisfied to go to them for knowledge acquired centuries—yes ages ago, by thinkers and observers, instead of seeking it direct from Nature as they did; which requires too much effort on our part. When our remote ancestors discovered facts which modern science has simply verified, they were not bunched up in vast numbers in one of our modern social hells—a great city—but were scattered out on the face of the earth, where they could live natural lives and exist in a state of freedom unknown in this day and age; for with the building of cities and the concentration of human beings in great numbers, began nine-tenths of the evils under which the race groans and sighs it struggles for existence under artificial states of society. Therefore, what could be more natural than the spontaneous rejoicing; the expressions of hope and happiness, and the delights that anticipation inspired, as the people came together to enjoy companionship, with feasting and recreations. With songs and dances, games and sports of varied kinds, they welcomed the return of longer days; and the absolute certainty of renewed manifestations of vegetable life after the annual period of rest and repose that winter brings, gave them a mental uplift and a sense of satisfaction with life that no reflections devoted to Jesus and his hell-fire religion can possibly equal.

Beyond all doubt, those prehistoric people who discovered and knew the real importance of December 25th in the clock-like work of Nature, ever and always the same, were sun-worshipers; for reason tells us that nothing in the universe has such an importance as that tremendous body of luminous composition, that produces every form of life, and without which this

old earth would roll in midnight darkness devoid of human beings and everything that now adorns its surface in a state of growth and activity. The sun is a visible God whom all can see, in the sense that God is that which creates and destroys; which gives life and takes it away; and if there exists in the human soul any desire to worship something, the sun must and should invite that worship, for without it we could never have been brought into existence as conscious, sentient beings.

Superstition may create all the phantom gods that the powers of the human mind can evolve, but back of the sun, and its mighty influence upon and throughout the universe we cannot go to find one or many. Therefore, our prehistoric ancestors who saw in the sun all the God they needed to account for life and motion in the universe, were wiser than the Christian of today in bestowing their worship; for the Christian prefers an absolute phantom of the mind to something real and tangible that his senses can deal with. And when he wanted a God that he could see, he brought his phantom down to earth, squeezed him into the physical body of a man, and kept him there for thirty-three years. Think of it; a man, weak and puny, representing the infinite forces of the universe and being called God by his stupid and idiotic devotees! And since his return to heaven whence he came, a certain class of Christians now eat a piece of baked dough and think they are eating his body.

So in the name of sense and sanity, let us return to prehistoric times for the real explanation of why this day called Christmas became a holiday, and to find something worthy of worship, if we must be worshipers, in their views of the sun and their relation to it. It is ten thousand times more sensible to worship the sun than to worship a man God, though all worship is a species of folly, and no man in this age should be guilty of that.

The Christian is a man who holds Nature in such contempt that he is always trying to get back of her to find something superior; but he never did and he never can; so I repeat, and say it again, nothing can excel the sun as an object of worship if you must worship.

All Rationalists look upon the sun as the source of universal energy, without any desire or expectation of ever finding any other in a mental conception called God or anything else. We stop there because we have to, and while the wonders and the mysteries of the sun excite sublime esteem for Nature and her work through meditation, there is no false sentiment that drives us to pray or to worship.

As Christmas has always been a holiday on which the world has sought enjoyment and recreation, the Rationalist has the same right to use it for that purpose as any one else, though if he does, the Christian tries to rub it into him that he is paying respect to Jesus by so doing; for he will have it that Christmas is Jesus' day, though Buddha, Christna, and a lot of other virgin-born saviors claimed it as their birthday centuries before Jesus was ever heard of. But the ignorant bigots don't know it, while the more enlightened hypocrites side step such things. Christians were never noted for modesty, and they never hesitate to claim everything in sight for Jesus. They both talk and write as though they really thought people outside the churches had no more knowledge of history than those inside, and when some preacher informs the public he is going to deliver an address on the "Real Meaning of Christmas," he rouses no interest in the minds of the outsiders, for they know it is to be Jesus talk and nothing else. They claim the day for him, just as they claim to be the custodians of all morality, and that the world never had any worth talking about until Jesus got here and brought it. It is simply disgusting.

The truly good with a religious basis, are the greatest bores in the world, and a Christian about Christmas time who is going to give two bits worth of food, or its equivalent in money, to some victim of poverty and misfortune, under our glorious Christian civilization, delights in holding the idea that he has attracted the attention of God with his generosity, and a suitable reward will be given him later when he reaches heaven. Every church in the land is urging people to give freely that "deserving poor people," may have one good meal in the year for Christ's sake; and they seem to think when they have received that one, they can go for 365 days without another, if we except that other feed day known as Thanksgiving.

The world needs no savior but reason and common sense applied to the everyday affairs of life, with a proper respect for justice and equal rights. Jesus and the churches are a total failure in making this world a better place to live in, if that was ever their object, instead of trying to rule it regardless of right. So Christmas may come and go for centuries to come, and if the policy and the work of Christianity is not changed, the day will remain a holy day for hypocrites to sing paeans of praises to Jesus, while they make gluttons of themselves and dole out in the disgraceful name of charity, a minute portion of the necessities of life, which unjust laws and customs have prevented the poor and oppressed from obtaining by voluntary efforts; for no person not debased by religious superstition and industrial slavery exists who wants to be a despised and pitied object of charity organizations. Christmas as a holiday such as the ancients made it, for rest, joy and recreation is all right, and Rationalists will ever so welcome its coming; but never as a Jesus day to prolong superstition, and to throw a sop to poverty to pacify it.

It is an insult to offer a man charity when he demands a chance to work and supply his wants and necessities, and when Christians keep doing this, century after century, with what they call the "Christ spirit," if it does not disgust a thinking man he does not think below the surface of things. Their talk about faith, hope and charity, "the greatest of these being charity," is so rotten with cant and hypocrisy it is hard to restrain from expressing just indignation in profane language. After centuries of that kind of pious guff it is about time to drop those well-worn expressions and devote some time to the consideration of the one word—justice; for until there is such a thing in laws, customs and society, this world will remain the same old hell for the masses it always has been. But do you know that the priesthood do not want it any different, and they never intend it shall be if they can have their way; for when conditions in this world are such that poverty, misery and wretchedness have been abolished, humanity as a whole will be so happy, the fictitious joys of heaven will lose all interest, and priesthood will die a natural death with God, Jesus and the devil.

CHANNING SEVERANCE.

### WORRIED ABOUT THEIR DOGS.

A little while ago I was out at one of the training camps in France—the last one where the men are sent before they go to the front line trenches. In some ways those last training camps are harder than the trenches themselves. The men are put through all sorts of maneuvers, calculated to be as fatiguing as some of the hardest work they may theoretically—or actually—encounter in the battle line. They may be sent out for a thirty-six hour barrage with no food except what they can carry with them, in addition to their heavy equipment, and sleep—when they have a chance to sleep at all—in the mud and rain around their guns. But more than that, it is hard because, though they seldom acknowledge it, the men are in suspense and perhaps a little nervous about their entrance into the trenches for the first time. It is all

### BOOKS FOR SALE BY THE TRUTH SEEKER CO.

62 Vesey Street, New York City

Send for catalog for complete description

**A Few Reasons for Doubting the Inspiration of the Bible.** R. G. Ingersoll. \$ 1.00  
**Age of Reason.** Paine. Paper, 15c.; cloth .50  
**Ancient Society.** Morgan. Paper, 1.75  
**An Hour with the Devil.** D. M. Bennett. .10  
**Answers to Christian Questions.** D. M. Bennett. .35  
**Answers to the Jesuits.** Ernst Haeckel. .25  
**Anthropology.** E. B. Tylor. Paper, 2.25  
**Antichrist.** E. Renan. Paper, 50c.; cloth, 1.00  
**A Plea for the New Woman.** May Collins. .10  
**Apocryphal New Testament.** .125  
**Apocryphal Old Testament.** Cloth, \$1.00; leather, 2.00  
**Astronomy with the Naked Eye.** G. P. Serviss. .150  
**Atlantis; the Antediluvian World.** I. Donnelly. .235  
**Bankruptcy of Religion.** Jos. McCabe. .250  
**Behind the Scenes with the Mediums.** D. P. Abbott. .150  
**Belief in God and Immortality.** J. H. Leuba. .235  
**Belief in Personal Immortality.** E. S. P. Haynes. .75  
**Bible, The.** J. E. Remsburg. Paper, 1.25  
**Bible Comically Illustrated.** Boards, \$2.00; cloth, 2.50  
**Bible God.** Mrs. M. M. Turner. .25  
**Bible Myths, and Their Parallels in Other Religions.** Doane. .200  
**Bible Temperance.** E. C. Walker. .10  
**Breath of Life.** John Burrough. .145  
**Candid History of the Jesuits.** Jos. McCabe. .375  
**Candle from Under the Bushel.** Paper, 50c.; cloth, 1.00  
**Canon of the Bible.** Davidson. Paper, 50c.; cloth, 1.00  
**Censorship of the Church of Rome.** G. H. Putnam. 2 vols. .550  
**Christ, The.** J. E. Remsburg. .125  
**Christian Hell.** H. P. Bonner. Paper, 80c.; cloth, .50  
**Christian Mythology.** B. Leatherbee. .75  
**Christian Science.** Mark Twain. .190  
**Christianity and Civilization.** C. T. Gorham. .50  
**Churches and Modern Thought.** F. Vivian. Paper, 55c.; cloth, 1.00  
**Common Sense.** Thos. Paine. .15  
**Cosmos.** A. von Humboldt. .350  
**Creeds not for Secularists.** Wm. Birney. .10  
**Crimes of Preachers.** Tenth edition. .25  
**Crisis.** Thos. Paine. Paper, 25c.; cloth, .50  
**Data of Ethics.** Herbert Spencer. .100  
**Deity Analyzed.** J. R. Kelso. .100  
**Descent of Man.** Chas. Darwin. .100  
**Design Argument Fallacies.** .15  
**Double Doctrine of the Church of Rome.** Von Zedwitz. .60  
**Diseases of Personality.** T. Ribot. Paper, 80c.; cloth, .75  
**Diseases of the Will.** T. Ribot. Paper, 80c.; cloth, .75  
**Dynamic Theory of Life and Mind.** J. E. Alexander. .275  
**Ecce Diabolus; Jehovah and Devil Worship Identical.** .35  
**Economic Equities.** J. K. Ingalls. .25  
**Education.** Herbert Spencer. .100  
**Encyclopedia Biblica.** .700  
**End of the World.** W. Meyers. .50  
**Essay on Miracles.** David Hume. .10  
**Eternity.** Ernst Haeckel. .125  
**Evolution of Idea of God.** Grant Allen. Paper, 50c.; cloth, .75  
**Evolution of Man.** W. Boelsche. .60  
**Examination of the Prophecies.** Thos. Paine. .15  
**Exemption of Churches.** Jas. F. Morton, Jr. .25  
**Existence of God.** Jos. McCabe. .50  
**Extract from Adam's Diary.** Mark Twain. 1.00  
**Extract from Eve's Diary.** Mark Twain. 1.00  
**Extract from Capt. Stormfield's Visit to Heaven.** Mark Twain. .100  
**Faith or Fact.** H. M. Taber. .110  
**False Claims of the Church.** J. E. Remsburg. .10  
**Father Tom and the Pope.** Paper, 25c.; cloth, .60  
**Few Days in Athens.** Frances Wright. .75  
**First Principles.** Herbert Spencer. .100  
**Fifty Years in the Church of Rome.** Father Chiniquy. .250  
**Force and Matter.** Buchner. .110  
**Four Gospels.** Mrs. M. M. Ricker. .100  
**Four Hundred Years of Freethought.** S. P. Putnam. 5.00  
**Fragments of Science.** John Tyndall. .100  
**Freethinker's Catechism.** E. Montell. .25  
**Freethought Badge Pin.** Rolled gold, \$1.00; solid gold, 2.50  
**Gems of Mind in Plants.** R. H. France. .50  
**God and My Neighbor.** Blatchford. .100  
**God Without God.** R. C. Adams. .25  
**Great Ingersoll Controversy.** The famous Christmas Sermon. .25  
**Half Hours with Celebrated Freethinkers.** .75  
**Hand of God.** Grant Allen. .50  
**History of Christianity.** Edward Gibbon. 2.50  
**History of the First Council of Nice.** Paper, 50c.; cloth, .75  
**History of Creation.** Ernst Haeckel. 2 vols. .550  
**History of the Devil.** Paul Carus. .600  
**History of European Morals.** Lecky. .40  
**History of Conflict Between Religion and Science.** Draper. .185  
**History of Freedom of Thought.** Bury. .85  
**History of Intellectual Development of Europe.** Draper. .850  
**History of Rise and Spirit of Rationalism in Europe.** Lecky. .60  
**Human, All too Human.** Nietzsche. .50  
**Huxley's Collected Essays.** Nine vols. ea. 1.25  
**I Am not Afraid, Are You?** Mrs. M. M. Ricker. .100  
**I Don't Know, Do You?** Mrs. M. M. Ricker. .175  
**Infernal Death Beds.** G. W. Foote. .25  
**Influence of the Church on Marriage and Divorce.** McCabe. .175  
**Ingersoll As He Is.** Paper, 25c.; cloth, .75  
**Ingersoll Birthday Book.** .45  
**INGERSOLL PAMPHLETS, Paper Covers.**  
**About the Holy Bible.** .25  
**Abraham Lincoln.** .25  
**B blasphemy.** .25  
**Christian Religion.** .25  
**Controversy and Christmas Sermon.** .25  
**Crimes Against Criminals.** .15  
**Devil.** .25  
**Essays and Criticisms.** .25  
**Field-Ingersoll Discussion.** .25  
**Foundations of Faith.** .25  
**Ghosts.** .25  
**Gods.** .25  
**Heretics and Heresies.** .25  
**How to Reform Mankind.** .25  
**Ingersoll As He Is.** .25  
**Ingersoll-Gladstone Controversy.** .25  
**Is Suicide a Sin?** .25  
**Lay Sermon on the Labor Question.** .10  
**Liberty in Literature.** .50  
**Liberty of Man, Woman and Child.** Portrait. .25  
**Myth and Miracle.** .25  
**Orthodoxy.** .25  
**Thomas Paine.** .25

THE TRUTH SEEKER

Subscription Rates.

Single subscription in advance \$3.50
Two new subscribers 6.00
One subscription two years in advance 6.00
One advance subscription and one new subscriber, in one remittance 6.00
To subscribers in Canada, \$4.00 per year.
To other foreign countries, \$4.50 per year.
Subscriptions received for any length of time under a year at the rate of 30 cents per month.
Single copies, 10 cents.
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.

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 to be 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 the 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 opinion. We neither indorse 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.

POLITICAL PRINCIPLES.

(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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

unknown to them, and they have heard all sorts of stories, until they hardly know what to believe. After they are once in, no matter how hard it is, it is better than waiting.

One day I noticed three big privates bending over a magazine and discussing something with great earnestness. At last they strolled over to me.

"We just wanted to ask you something," one of them began.

"Of course you know," I said, grinning up at them, "whatever I tell you is dead sure to be right."

They grinned back, but grew sober again. "Is there anything in this here story that they are going to kill all the dogs in America, to save food?"

"Wh-what?" I gasped. My mind flew back to my own beautiful collie as I had last seen him, on the steps of the porch, looking after me with questioning eyes and still, pricked ears and motionless tail, because I had told him that this time he could not go. "Who says there is any talk of that kind in America?"

"This is a good magazine, isn't it, ma'am?" The spokesman held up a copy of a well-known periodical.

I nodded. "Yes, it's a good magazine." "Well, it says here that all of the dogs have to be killed sooner or later, and according to this it ought to be sooner." He pointed with one hard brown finger to an editorial on the grimy page.

It did not say that all dogs would have to be killed sooner or later—not quite. This is what it did say:

"We might as well get accustomed to the idea that the question of keeping pet dogs may sooner than we think appear on the horizon with us as it already has in England and France. . . . Well, which is more important, dogs or human beings? You think of your one dog. But multiply him as a devourer of food and see where you end. In one county of Kansas there are 6,000 dogs eating enough food to feed 1,000 French or Belgian orphans. Which is more important to the world just now?"

Here and there is a dog which is self supporting, a shepherd dog or a watchdog. But how about the millions of dogs which are kept as pets? . . . Opposite to that place our duty, to save food for our fighters! Yet we are feeding millions of pounds of food to our dogs—an essentially idle part of our population. We may not like the thought of doing away with our pet dogs. . . . But when more of our personal likes are brought to a point, as they will be, of choosing between a personal preference and a national human need, the question that will come to us is, Do our dogs mean more to us in this crisis than human lives?"

"I got a dog at home," the second private put in, as I finished reading, "and if they kill him— He looks something like this fellow." He flipped over the magazine, and there on the cover was the picture of a Belgian police dog, decorated for distinction and bravery with the croix de guerre. Perhaps the private did not see the irony of that situation, but I think he did, for he kept looking from one to the other. "When he laughs he looks just the same, with his tongue showing a little."

"I have a dog, too," I told him. I knew how he felt, for I was feeling the same way myself. "Have you?" It was the third man who spoke. "Mine is a setter—lemon and white. I raised him from a pup—five weeks old. He's five years, now, and when I get back—maybe it seems funny to say it—but when I get back I sometimes think I'll be gladder to see that little old hound than I will any person. We always understood each other."

"I was thinking of my little sister," the first private put in. "She is eight years old, and since she was four she hasn't been able to walk—fell on the stairs and hurt her back. We got a little dog that thinks the sun rises and sets in Jeannie. And if anything was to happen to Rags—" he looked down and began turning a flat stone he had picked up over and over in his big hands.

I could not help wondering what the

editor of the magazine who had printed the article would feel about the way he was helping the morale of the army if he could have seen the faces of those three boys. I knew what he had done to my morale.

"I wouldn't pay any attention to this," I told them. "It is just talk—talk that some one who doesn't know any better is putting up."

They shook their heads dubiously. "I don't know," the biggest man said doubtfully.

"It says they wouldn't kill the useful dogs," the first private went on again. "But ours isn't a useful dog. He doesn't even know any tricks. He's too little to save anybody's life; he's just dog. But my little sister—"

"If they kill my dog—" said the second private again, but the third interrupted him.

"That about France, though—the fellow that wrote that didn't know how things are over here, that's sure. Do you think any of these French people will kill their dogs? Not on your life! The whole family will go on half rations before that. I guess they've had to remember that it won't do us any good to win the war if we're going to turn into that kind of people. Maybe the Germans began by killing dogs."

"If they was as fed up on killin' at home as we are over here," the first private added, "they wouldn't be talkin' that way."

"If they kill my dog," the second private repeated, "while I'm over here fightin' for 'em, just so's a few of those 'conscientious objectors' can have food—"

"And so people at home can eat after the theatre, and people over here can have more meals than they ever have at home!"

"What hits me," said the third private, "is the way they talk about 'personal likes.' I guess the same person made dogs as made us. And it's just plain German to kill them because we have the power to and think we humans will be a little better off. Maybe we got a right to kill dogs—I don't know—just because they are dogs and we're men. Yes, the Germans would think that."—Our Dumb Animals.

The Man Behind.

They sing about the glories of the man behind the gun, And the books are full of stories of the wenders he has done; There's something sort o' thrillin' in the flag that's wavin' high, And it makes you want to holler when the boys go marchin' by; But when the shoutin' over and the fightin' done, somehow We find we're still dependin' on the man behind the plow.

—S. E. KISER.

Kings.

He held a penny in his hand, And looked at it this way and that. "I'm big and red and round," he said, "While he is little, cold and flat." "I've serfs and vassals, gold and land, The penny-king, he hasn't any; Yet when I'm dead and dust," he said, "He'll still be worth a penny."

—WILFRED WILSON GIBSON.

Gratitude for a Lift.—English, Irish and Scottish soldiers were returning to camp after a stroll. They were footsore and tired, and a kindly farmer on his way home from market gave them a lift on the road.

The soldiers were very grateful and wished to reward the farmer for his kindness.

Said the Englishman: "Let's stand him a drink!"

"Sure," said Pat, "that is again the law. Let's give him some baccy!"

"Hoot, ma laddies!" interjected the Scot. "Don't be extravagant. Let's shake hands with the mon and wish him good night."—London Tit-Bits.

Table listing various books and their prices, including 'Home or Reason', 'Shakespeare, Portrait', 'Some Mistakes of Moses', 'Five Reasons Why', 'Thanksgiving Sermon', etc.

## NEWS OF THE WEEK.

The war bill of the Allies against Germany is \$120,000,000,000.

During the war twelve spies were shot in the Tower of London.

The recess of Congress for the Christmas holidays will be limited to three days.

The Nobel Committee has resolved not to award a Nobel peace prize in 1918.

President Wilson has been made an honorary member of the University of Cracovia.

Order has been reestablished in Cologne as the result of the arrival of an advance guard of British troops.

Seven of the fifteen Transatlantic cables are broken and will not be available for use during the peace conference.

William Hohenzollern, the former German Emperor, has attempted to commit suicide, following mental depression.

The American Red Cross will use no part of its war relief fund for the benefit of the peoples of the Central powers.

The British advance guards have entered the city of Bonn and have taken possession of the bridge over the Rhine there.

Prince Henry of Prussia, brother of the former German Emperor, has proclaimed the establishment of a Royalist party in Germany.

The Navy lived up to its best traditions during the war and sailors almost invariably conducted themselves better than in peace times.

French marines have entered Odessa, the principal Russian port on the Black Sea, and have received a cordial welcome from the people there.

The directors of the Krupp Munition Works have announced their intention to transform the plant into a factory devoted to the arts of peace.

Mrs. Euphemia Emma Ellsler, known to two generations of playgoers as Effie Ellsler, died Dec. 2 at her home, in Nutley, N. J., at the age of ninety-five.

It is announced that the Peruvian government accepts the proffered mediation of the United States and Argentina in the settlement of the dispute with Chile.

Three thousand dead trees in Manhattan, N. Y., are being cut down and removed as dangerous by a corps of foresters from the Department of Parks.

Governor Whitman of New York has failed in his attempt to obtain an immediate examination of the ballots cast at the November election in New York and Bronx counties.

Negotiations have begun by the United States for the purchase of property rights on the island of Taboga, at the Pacific entrance of the Panama Canal, in Panaman territory.

Advanced Allied forces now have occupied the three Rhine bridgeheads provided by the armistice, the British at Cologne, the Americans at Coblenz and the French at Mayence.

Belgium's loans from the United States were increased Dec. 12 to \$213,320,000 by an additional credit of \$3,200,000. Credits now authorized for all the Allies amount to \$8,223,540,702.

President and Mrs. Wilson made their entry into Paris Dec. 14 greeted by two million persons, well-nigh half the population not only of the city but of the surrounding districts.

The Central Industrial Committee of Belgium, after an investigation, estimates that Belgium's damage, through German military occupation and seizures of machinery and raw material, is 6,000,560,000 francs (\$1,200,112,000).

Victor L. Berger, Congressman-elect from Milwaukee, and State Senator Louis A. Arnold were indicted jointly at La Crosse, Wis., Dec. 3 by the United States Grand Jury on sixteen counts alleging violations of the espionage act.

Argon, an inert, non-inflammable gas, will be used in future by the War and Navy Departments in place of hydrogen for the inflation of balloons and dirigibles, to eliminate the fire hazard.

Neither the end of hostilities nor proposals for a league of nations has altered the policy of the general board of the navy in regard to making the American navy second to none in the world.

Bolshevik troops, consisting of eleven infantry divisions and cavalry and artillery, are marching toward Central Europe on a front of nearly 400 miles from the Gulf of Finland to the Dnieper River.

Gold received from Russia by the Germans, under the Brest-Litovsk treaty, amounting to more than \$60,000,000, has arrived in Paris under the armistice terms and been deposited in the Bank of France.

The Royal Ulster Yacht Club has sent a cablegram to the New York Yacht Club containing a challenge for the America's Cup on behalf of Sir Thomas Lipton, who is relying on Shamrock IV for the challenge.

Discharged soldiers, who do not wish to continue payments on Liberty bond subscriptions made through the army organization will have payments already made returned and the subscription will be cancelled.

Britain Day, dedicated to express our appreciation of Great Britain's part in the war and to the promotion of friendliness between the United States and Great Britain, was observed in New York and other cities Dec. 8.

The German armistice has been extended until 5 o'clock on the morning of January 17 and the Allies have notified Germany that they reserve the right to occupy the neutral zone east of the Rhine from the Cologne bridgehead to the Dutch frontier.

One month before the armistice with Germany ended the war the American navy was operating a total of 1,959 vessels of all descriptions, of which 264—carrying 42,000 men—were actively participating in the war in European waters.

Vice-President Marshall presided over the Cabinet meeting of Dec. 10 following a wireless request from President Wilson, who was en route to Europe, and set, according to the White House staff, a new precedent in the conduct of American executive affairs.

Alleging that seizure of the marine cable systems by the government is confiscatory, communistic and contrary to the established principles of law, the Commercial Cable Company, of which Clarence Mackay is president, Dec. 4 brought an injunction suit in the Federal District Court, through its counsel, Charles E. Hughes, against Postmaster General Albert S. Burleson.

## Lectures and Meetings

**The Secular Society of New York** meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

**The Brooklyn Philosophical Association** meets every Sunday afternoon at Assembly Hall, Williamsburgh Public Library, Marcy and Division avenues, at 3 o'clock.

Dec. 22.—"The Problem of the Jew Before the Coming Peace Congress." By Ex-Ambassador Abram I. Elkus.

Dec. 29.—"Congress at Work." By Hon. Meyer London.

**The Milwaukee Rationalist Society** meets every Sunday evening at 8 o'clock in Ethical Hall, 558 Jefferson street. H. Percy Ward, lecturer.

Dec. 22.—"Walt Whitman—The Poet of Democracy."

Dec. 29.—"Socrates and the Golden Age of Greece."

Jan. 5.—"Giordano Bruno—The Supreme Martyr of all Time."

**The Pittsburgh Rationalist Society** meets every Sunday evening at 8 o'clock in North Side Carnegie Music Hall, Marshall J. Gauvin, lecturer.

**The Church of This World** meets every first and third Sunday of the month in Grand Theatre, Kansas City,

Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

**The Columbus (Ohio) Rationalists** meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37½ East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

**The Chicago Freethought Educational Society** meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

**The Boston Rationalist Society** meets at Dwight Hall, 514 Tremont street, every Sunday afternoon at 3 o'clock. M. T. Rush, President. Libby C. MacDonald, Secy.-Treas. Speakers, Horace Taylor and E. M. White.

## The Pope's Favorite

By JOSEPH McCABE

A historical romance full of color and vim by a specialist in the history of the Borgias. Out of these turbulent times McCabe has constructed a living romance. He has put blood into the veins of the great dead figures of the Borgia period and has restored the missing threads of a worn historical tapestry. The beautiful Giulia Farnese, mistress of Alexander VI, is his heroine, a fascinating creature who challenges our sympathies. About her the author tells a brilliant story of Rome in the heyday of papal magnificence.

Cloth, 335 pages,

\$1.00

postpaid.

THE TRUTH SEEKER CO.  
62 Vesey St., New York, N. Y.

## THE CHRISTIAN HELL

From the First to the Twentieth Century  
By

HYPATIA BRADLAUGH BONNER

There is no book in the English language which describes the theory and experience of the doctrine of the Christian Hell with such fulness of details as this work by Mrs. Bonner. No one who wishes to know what this doctrine means when carried to its natural conclusions, as in the teaching of the Roman Catholic church, should fail to secure a copy of this startling work. Mrs. Bonner's sources are entirely authentic, and the reader is held spellbound by her graphic descriptions, which grow in intensity as she reaches the climax of her subject. There are some twenty-eight illustrations in the book, taken from pictures actually circulated by the churches, which serve to bring to view all the horrifying phases of this most inhuman of conceptions. This work alone is sufficient to condemn Christianity as a thoroughly unnatural institution.

PRICE, PAPER, 30 CENTS  
CLOTH - 50 CENTS

The Truth Seeker  
62 Vesey Street - New York

## Freethinker's Catechism

By EDGAR MONTEIL

The Catechism created a sensation at the time of its appearance; the clergy were particularly infuriated at the bold opening declaration that "God is an expression." Attempts to introduce the work into the lay schools caused intense excitement among the Catholics. The present translation covers the entire text of the original.

Price, paper, 25 cents

## IN BEST OF HUMOR.

**An Eye on the Future.**—"Better be polite to every boy you meet. He might be your colonel some day."—Jewell (Kan.) Republican.

**His Notes Are Good.**—"Is the living he makes on a sound basis?"

"You bet it is. He beats the bass drum in a band."—Baltimore American.

**Hits the Mark.**—Husband—"It is a strange thing, but true, that the biggest fools have the most beautiful wives."  
Wife—"Oh, you flatterer!"—Judge.

**How to Do It.**—"We have been married ten years without an argument."

"That's right. Let her have her own way. Don't argue."—Boston Transcript.

**Envious.**—"What do you think of a man who will constantly deceive his wife?"

"I think he's a wonder!"—Cassell's Saturday Journal.

**Why He Got It.**—Young Minister—(receiving gift of fountain pen)—"Thank you. I hope I shall now be able to write better sermons."

The Lady—"I hope so."—Boston Transcript.

**One Truthful One.**—Frank—"When you proposed to her I suppose she said: 'This is so sudden?'"

Ernest—"No, she was honest and said: 'This suspense has been terrible.'"—Medley.

**Only Hope.**—During a railroad strike a green engineer was put on. On his first trip he ran beyond a station, and on backing up he ran as far the other way. About to start forward for another attempt the station master shouted, "Stay where you are, and we'll move the station."—Boston Transcript.

**Her Little Plan.**—"I see you a good deal with young Fluddub."

"Yes, auntie."  
"I hope you are not going to marry a spendthrift."

"Oh, no. I don't think I'll marry him. But it's nice going around with one."—Louisville Courier-Journal.

**He Would Get There.**—A Frenchman learning English said once to his tutor: "English is a queer language. What does this sentence mean?"

"Should Mr. Noble, who sits for the constituency, consent to stand again and be run, he, in all probability, will have a walk-over."

**The Last Horse-Story.**—Two men thrown together at a horse-show were discussing their adventures with the equine tribe.

"A horse ran away with me once, and I wasn't out for two months," remarked the man with the Trilby hat.

"That's nothing!" replied the man with the bowler. "I ran away with a horse once, and I wasn't out for two years!"—Tit-Bits.

**Disliked Absent Treatment.**—"Even the field-hospitals close up to the firing-line in France find time for an occasional laugh," writes Malcolm Adams, of the Red Cross.

A party of wounded marines were being taken to a base-hospital on a much overcrowded motor-truck. The nurse accompanying them became anxious about their wounds.

"I hope I am not hurting any of you," she said.

"You're hurting me a lot," replied one of the soldiers.

"But I am nowhere near you," exclaimed the nurse indignantly.

"That's what's hurting me," was the calm reply.—Washington Star.



# THE TRUTH SEEKER

A Freethought and Agnostic Newspaper.

Vol. 45.—No. 52.

PUBLISHED  
WEEKLY

New York, December 28, 1918.

62 VESEY  
STREET

\$3.50 Per Year

## *In This Number*

An Ingersoll Tenstrike.  
Illustration.

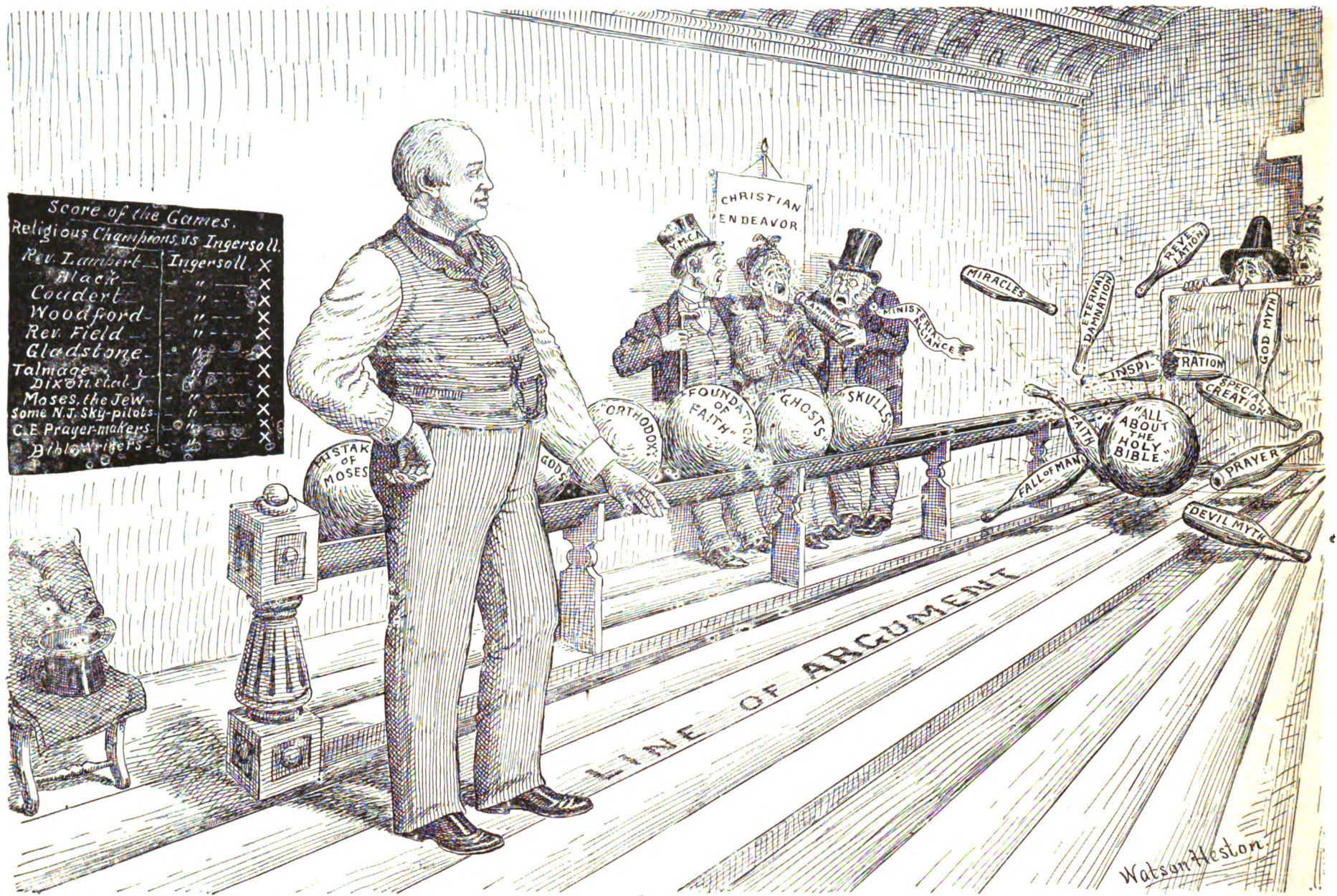
Pagan Origin of Mysteries.  
By Richard Ellsworth.

The Christmas Myth.  
By Lucy Waite.

Creation Stories of Genesis.  
(Ingersoll.)

The Pope and Peace.

Movement for Free Speech.



A TEN STRIKE!



"Beneath its sheltering branches the children learn the great lessons of science. All the storms of superstition cannot bend or break its majestic trunk. Its roots have penetrated deep into the soil of humanity and taken hold upon the rock of common sense." — A. H. Jackson in Ind. Pulpit.

THE LIBERTY TREE.

**THE TRUTH SEEKER.**

FOUNDED BY D. M. BENNETT, 1873.  
Continued by E. M. MACDONALD, 1883-1909  
G. E. MACDONALD . . . . . Editor  
L. K. WASHBURN . . . . . Editorial Contributor  
G. W. BOWNE . . . . . Associate Editor  
Sixty-two Vesey Street, New York, N. Y.

SATURDAY - DECEMBER 28, 1918.

**Subscription Rates.**

Single subscriptions . . . . . (in advance)	\$3.50
One subscription, two years . . . . .	6.00
Two new subscribers . . . . .	6.00
One subscription with one new subscriber, in one remittance . . . . .	6.00
To subscribers in Canada \$4.00 per year; to other foreign countries, \$4.50 (£0-18-9) per year.	

Published weekly by the Truth Seeker Company, President, George E. Macdonald; Secretary, James A. Conway, 62 Vesey street, New York.

Entered as second-class matter June 26, 1879, Postoffice at New York, N. Y., under the Act of March 3, 1879.

Address communications and make drafts, checks, postoffice and express money orders payable to THE TRUTH SEEKER, 62 Vesey street, New York.

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.

**What Religion?**

The book which passes for the greatest and best treatise on religion has very little to say upon the subject. Outside of two verses in one of the minor epistles of the New Testament there is not a single reference to religion, in its general sense, in the entire book. In fact, there is only one real definition of religion in the Bible; only one statement which defines the duty of man in order to be religious.

Let us see what religion is. According to the author of the general epistle of James, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Religion then is nothing ecclesiastical, nothing ceremonial, nothing sacerdotal. It is not a matter of worship; of going to church or Sunday school or of supporting the priestly office. It is purely and simply kind deeds and clean living.

Now, there is no mistaking the words of the writer of the epistle of James. He does not say that religion is any duty to God; it is a duty to man wholly. There is no chance for a priest to get in on the job, only as he does his duty to his fellow-man. This religion does not need to be taught by a catechism; it cannot be put into a theological creed; it cannot be built into gorgeous temples of worship. It is the highest human service; to help the helpless and the suffering and it must be done by human hearts and human hands.

Why is not this a good religion for mankind? Why is it not the best religion for mankind? Why do we need any other religion? One, and perhaps the greatest, advantage which such a religion has over all others is that *every race of man can adopt and practice it*. In this religion there is no creed, no belief. It does not divide mankind into warring sects and denominations. It unites all men under one banner; unites them all in one kindred service. Now, if the benefit of man is the one great object of living, how can that object be more surely advanced than by doing those things which will make life better and happier and the individual cleaner and healthier?

Measured against this sane notion of religion how foolish appears every creed, every faith, every belief!

There can never be a universal religious belief without universal religious tyranny. Every human

being is entitled to his or her mental independence, and, as long as men and women are intellectually free, every one must have a different religious belief. There is no divine knowledge upon which the whole world agrees. There are no divine facts which can be demonstrated. The existence of God cannot be proved and the future is matter of speculation. Religious exercises are of no particular value to man where he is the victim of poverty or affliction or misfortune. Religious belief cannot relieve the sufferings of mankind. There is no substitute for human help. There is no balm like kindness. When all is said and done, the kind word, the kind act, prompted by human sympathy, is the highest, noblest service which can be rendered by man, and there is nothing higher or nobler on earth.

There is very little real, true religion, according to this definition in the epistle of James, in all the religions of the world. Moral conduct is not religious conduct, and kindness to man is not an essential requirement of any church. The popular religious exercise has a salvation attachment which depends for its efficacy upon a belief in certain superstitions, but man's greatest concern is not to save his soul, but to live that his life will be a help to his race and a glory to the world. L. K. W.

**Baptists in a Quandary.**

Roger Williams, who is claimed by American Baptists as the founder of their sect, was a pioneer American Secularist—that is, he denied that the state had anything to do, properly, with the enforcement of religious ordinances, such as the observance of Sunday, or that the state ought to punish heresy or what is called blasphemy. The Baptists have always professed adherence to the principle of separation of church and state, and it was therefore in accordance with their professions that at this year's Southern Baptist Conference, held in Hot Springs, Arkansas, the proposal was made to withdraw chaplains from army camps, it being held by some that "the appointment of a Baptist chaplain was against the doctrine of the church in that it included the combination of church and state." Unfortunately there was no discussion or vote on the proposition and a motion prevailed to put it over until next convention. An expression by the Baptists on this subject would have carried some weight, as they are a numerous sect. To the Baptists of the South, who are strongly anti-catholic, are due the serious setbacks the Roman church has suffered in that region. Northern Baptists may once have held the views of Roger Williams regarding church and state, but have forgotten them; for when, a few years ago, a fleet of American warships had a rendezvous off the coast of Rhode Island, it was the Baptists who appealed to the law to prevent the sailors from coming ashore to play ball on Sunday. Occasionally a Baptist preacher is heard to propose the taxation of church property, but generally the sect falls in with the other Protestant churches behind the Catholic church in the pursuit of public grants, immunities and gratuities. All churches subsist in large part by favor of the state. A church standing wholly by its own appeal to the people and paying its civic obligations is unknown to history. American churches are supposed to be separated from the state, but there is always this meretricious union.

**The Pope and Peace.**

In a recent address delivered before the League for Political Education by Monsignor Fay, Domestic Prelate to Pope Benedict XV, the speaker undertook to make public the views of his "Holiness" regarding the nature of a permanent peace, as based upon the "fourteen points" of President Wilson. Monsignor Fay, by the way, is a "converted" Episcopal clergyman, of the Albino race, who by virtue of his large personal wealth quickly rose to prominence in the Romish organization, and like all converts of his type he has put on a species of orthodoxy which even surpasses that of the pope himself.

Father Fay, who claimed that he had just returned from the pope's presence, declared that the latter had said that the American President was "the great personality brought out by the war. He is the great man among the Allies." He added that the pope had said to him that President Wilson was right in not accepting former peace negotiations. Is this statement in accordance with the facts? Is it not an opinion that has grown out of the overwhelming defeat of the Central Powers? The pope repeatedly showed himself in favor of peace, irrespective of the moral consequences that might follow. His sole idea was to bring about a cessation of the war apart from any consideration of the ethical principles which had been violated in its origination. That he now says he never desired such a peace is solely because results have proven that the Allies were never in accord with his questionable morality, and had their own plan for securing the only kind of peace that could possibly endure—peace with victory. The pope shows himself to be an excellent Romanist—the man who cries out after the affair has ended, "I told you so," though he had told nothing of the kind.

"If a league of nations be approved by the pope and guaranteed by the Catholics, the maintenance of it will be a matter of religion for us," says this domestic of the pope's household. But suppose the pope does not approve of such a plan for keeping the world peaceful, and it receives no guarantee from Catholics, is it to be concluded that Romish support for such a movement will be lacking? Are the pope and his *entourage* of 180,000,000 superstitionists to determine what shall be the judgment of the world in such a crucial matter as a world's peace? This ultra-Romanist seems to think so; but it is the hope of every man possessing a well-balanced intellect that the papacy, and everything that it stands for, will be wholly excluded from every meeting of the Peace Conference.

The most startling statement made by this strange "Monsignor" is yet to be mentioned. He declared that the pope was not neutral during the war, and quoted him as saying: "I am not neutral. No one can be neutral where morality is involved; but I have tried to be impartial." If there was any fact thoroughly understood during the progress of the war it was the professed neutrality of the bishop of Rome. Nobody believed it, of course, for the pope's conduct belied it; but it was nevertheless the stock argument of those who wished to cover the pope's delinquency in a moral issue. The Truth Seeker repeatedly called the attention of readers to the absence in the pope's attitude towards the war of the very state of mind which Father Fay now says was conspicuously his. It was because the pope was neutral where morality was involved that exposed him to the criticism which everywhere denounced him. And for one to say, now that the war is over and the pope's game is ended, that his sympathies were with the Allies and the moral issues for which they fought, is so manifestly a perversion of the truth that it is strange indeed that a rich ex-Episcopalian Domestic Prelate of "His Holiness the Pope, happily reigning," should wish to risk his august reputation by the perpetration of a falsehood so easily exposed. The morals of no man have been improved by a conversion to the papal system of ethics.

This Romish casuist further asserts that the pope, as head of the Catholic church, should have a voice in guaranteeing a permanent peace. This is the goal towards which all Romish arguments in connection with the war have tended. If heads of churches are to be represented officially at the peace table, on what principle is the church of England, whose distinguished head, the Lord Archbishop of Canterbury, was in unquestioned harmony with every move of the Entente nations in every particular, to be excluded, while the bishop of Rome, who showed no such agreement, is held to be deserving of a place? Such a demand on the part of the papacy is an open insult to every other Christian church in the world. It is a part of that

infamous judgment entertained by Romanists that the Roman Catholic church is the only true church in Christendom, and that all other ecclesiastical organizations are but heretics and outcasts, not to be considered when the "true church of God" seeks to assert its rights and claim the privilege of its prerogatives.

In conclusion the speaker said: "We want a peace guaranteed by moral order, which for us is the Holy Father." Making all allowances for the enthusiasm of a convert, it is difficult to understand how any man with a knowledge of history at his disposal could desire the papacy to be the ultimate authority in the moral order. Even at this very moment there is no agreement between the Vatican and the Quirinal, which latter represents the only legal authority in Italy. A pope that is not disposed to recognize and respect a government established by the people, but strives to establish a faction in order to emphasize his own personal false claims, is the last man in the world to stand sponsor for either morality or a world peace.

Every man today wants a peace guaranteed by moral order, for morality is the only matter of consequence that at present counts; but when a Romish monsignor asserts that the maintenance of peace involves the morals of Rome, we can but feel that he is a voice speaking out of the dark ages, and wooing the world with a specious claim to embrace again the social conditions which marked that epoch as one of the worst in history.

Rome is not to be trusted. Its morals are like its theology—no good. An institution that dabbles in casuistry cannot be considered as any authority in the realm of pure ethics, for it will always find a loophole for escape, even from its own decisions. The pope in peace is quite as unreliable as he was in war; he is the same old wily casuist, with an ever-ready open door convenient through which to escape, when confronted by the consequence of his own dialectics. He has no right whatever to participate in the Peace Conference; and his exclusion should be made imperative, and without unnecessary delay.

### Religion Not Philosophy.

It is being constantly said in criticism of the writers who denounce religion that their work is but superficial; that they deal merely with certain redundancies of the subject, and do not strike at the essential feature which is after all invaluable for the complete development of man—the feature which has regard to man's moral and spiritual uplift.

Now it has never been a question that religion as taught by the churches has to a certain degree incorporated in its practice elements of an ethical nature. The same might be said of education and many other departments of human activity. The reason for this is that when everything in life is summed up, the thing that proves itself to be mostly worth while is morality. It would be strange indeed if, knowing this fact, religious men did not require some sort of ethical teaching on the part of the churches, in order to satisfy a universal aspiration of the human heart. If this deep longing on the part of man after the loftiest ideals is to receive the name of religion, then we have no hesitation in saying that such a religion has its root in human nature itself, and has been the seed germ of man's present development, and will be a necessity in the world as long as mankind shall last.

But does this view of the matter truly describe Christianity? All religions have been more or less ethical in character, the one most markedly so being Buddhism; but can it be rightly said, in view of the great mass of Christian teaching to the contrary, that the essential quality of Christianity is the spiritualizing character of its ethics? We read in the Bible that "all our righteousness is as filthy rags," and that "without faith it is impossible to please God." It is an interesting fact that the word morality or any of its derivatives does not appear any-

where in the scriptures. This is the reason: Morality as conceived by the modern mind was a thing quite unknown to the nations that produced the writings which men call the "Word of God." The term known to them was legal righteousness, which was secured by men conforming faithfully to certain ecclesiastical regulations. Personal ethics had little or nothing to do with a man's standing in the various established religions. The great need was that a man become "ceremonially clean," that is, that he prove himself ready and willing to abide by the requirements of the religious law by the observance of which he secured for himself a good report in the eyes of the authorities.

This fact is proved by the lives of many unworthy persons of whom the Bible speaks as the "friends of God." David is a case in point. He was both a murderer and an adulterer; and in many other relations he showed himself to be a mean and despicable character. Yet he found favor with God, and was finally spoken of as the friend of God. Men today are greatly shocked at such gross inequalities; but the amazement largely vanishes when we recall the fact that morality as we understand the word was not expected of the ancient patriarchs and saints, but simply a conformity to that juridical system which men supposed came from a supernatural being called God. The ethical idea did not lie at the basis of the religions recorded in the scriptures, either that of the Jewish or the Christian type. For this reason neither of them is religion in the highest sense, because they did not affect man in the most vital part of his sensibilities, but contented themselves with his observance of certain legal requirements.

This being the case, is it proper to speak of Christianity as a religion, in the sense that it represents a life of goodness? We certainly think it is not. The credentials of Christianity tell the true story. Those credentials are the three creeds of the church, namely, the Apostles Creed, the Nicene Creed, and the Athanasian Creed. From these we learn the precise nature of the Organization which they were intended to set forth. In other words, Christianity is *not* a religion but a Philosophy of the Supernatural. All doubt on this score disappears when the meaning and purpose of the creeds are thoroughly understood. No one can read thoughtfully the creed attributed to St. Athanasius without reaching the conclusion that our assertion is correct. It consists of an elaborate statement of the doctrine of the Trinity. In Lt.-Col. W. H. Turton's great work on "The Truth of Christianity"—the most elaborate and authoritative work on the subject—the author distinctly takes the ground that by Christianity is to be understood "the doctrines contained in the three creeds."

Even many of the churches are now taking the position that religion conceived of as a theology has served its day, and can no longer obtain as a true expression of man's spiritual needs. What is this but a confession that Christianity as heretofore accepted is but a theory or philosophy of the supernatural; and that its primary idea was not to minister to man's moral nature, but to acquaint him with a certain theory of God, which theory, unless he accepted it truly, would prove his final undoing. That certain religious teachers are now preaching a new conception of their religion, setting aside the creeds as of small consequence, and emphasizing the humanitarian side of belief, in no respect affects the truth that Christianity is primarily a philosophy of the supernatural, and not a religion of conduct.

Mr. Joseph McCabe, in his new work, "The Growth of Religion," has been subjected to much adverse criticism on the score that he prophesies the coming exit of all religion, unmindful, as it is said, that the essence of religion is in its element of goodness, and goodness as a religion can never die. Mr. McCabe has been misunderstood in this particular. He uses the term religion as claimed by those professing the faith of the church. Until recent

years the word was used in no other sense. The church is largely responsible for the change. Setting aside its creeds, it has put on a new appearance taking the form of ethical culture and a humane spirit, which it now preaches as the true expression of religion, just as if it had never taught anything else; but everyone knows that this presentation is a novelty in Christendom, and is thoroughly inapplicable while the churches retain their old and useless creeds.

There is no need to discard the term religion if we are sure we understand its true meaning and application. It may be that the day will come when religion shall have so thoroughly relinquished all thought of the supernatural that nothing will be further from the mind of the religious man than a belief in God or in a world of beings superior to this upon which we live. That will be the day of the highest and best conception of religion, for it will have its roots in the life of man, and not in the being of God; so that instead of beginning the creed with the words, "I believe in God, the Father Almighty," the words will be, I believe in Man, and all that he has done to make the earth a happy and peaceful home for struggling humanity. The central thought of the new religion will no longer be God and the angels, but Man and his progeny.

We asked of our delinquent subscribers last week—

WHY NOT REMIT, AND DO IT NOW?

Without waiting for a reply, we renew the inquiry, which may have escaped the notice of some to whom it was addressed.

### Special Favors to the Cloth.

The clergy who didn't fight and help win the war, as well as the clergy who did, are to escape the burden of high transportation imposed on the rest of us, including the fighters and winners. Says an item in the newspapers of December 15:

"A special rate of one-half fare will be granted to clergymen over the railroads beginning January 1, according to a letter received today by the Rev. W. S. Foreman from Director General McAdoo. The letter was in response to one pointing out in many instances salaries of the clergy did not permit them to pay the increased railroad fare."

The item came to the notice of Mr. H. Wagner, a freethinker of Detroit, Michigan, who wrote Director-General McAdoo a letter of inquiry regarding the favoritism thus shown to one profession and not extended to any other. Said Mr. Wagner in his letter:

"As an American citizen and a constant traveler, I wish to inquire why this discrimination. Our Constitution calls for absolute separation of state and church. Already the churches are tax exempt, although some of them are stronger financially than any other corporation in the world. Now the wail goes forth that they cannot pay the high rate of railroad fare because of meager incomes.

"There are millions upon millions that have to frequent the railroads whose incomes are also meager and who can ill-afford to pay excessive fares.

"Have you, Mr. Director, some ulterior motive in favoring the 'sky pilots'? Or were you, or some subordinate, hoodwinked into this most un-American manipulation of authority in favor of a certain class?"

"It is the most absurd thing I ever heard of, especially so since many of the favored ones owe allegiance to a foreign power whose flag very appropriately contains 'yellow.' On the page where the above-mentioned item appears there appears also the information that the United States government found it necessary to intern or convict certain Lutheran ministers. I would like to know on what grounds the railroad administration has the right to make this discrimination. Truly yours,

"H. WAGNER."

If Mr. Wagner gets a reply, we hope he will lay it before our readers.

Last September we took up with the Railroad Administration the matter of discrimination against men in uniform in favor of men of "the cloth," and asked why well-paid chaplains were carried at half-fare rates while enlisted men on small pay were charged full fare. We had a boy in the navy yard

at Philadelphia who was obliged to give up a week's pay to get home on forty-eight hours' liberty, but a chaplain could make the excursion on less than one day's pay. The reply came from Mr. Theodore Price, actuary for the Railroad Administration, and was as follows:

Washington, September 3, 1918.

"My dear Mr. Macdonald: Thank you for yours of August 30. The reduced fares that are allowed to clergymen was a tradition of the railroad service inherited from times that are now regarded as almost primitive. Soldiers and sailors on furlough are entitled to a reduced rate of 1 cent a mile, but it has not been thought wise to allow the reduced rate to men on short leave, because it was felt that it stimulated unnecessary travel and induced too many requests for permission to be absent from the camps that were within easy distance of the larger cities. It is hard to make a rule which does not seem to work hardship upon someone, but you may be assured that the United States Railroad Administration has every sympathy with the soldiers who are risking their lives in the defense of the country and has tried conscientiously to express this sympathy wherever it seemed to be possible. The truth is that we are embarrassed by the heavy passenger travel and both the Director-General and myself have felt that we ought to do everything that we could to discourage it. I enclose a little article that I wrote a few days ago upon 'Winning the War by Staying at Home' in which I endeavored to set forth this aspect of the question. I am dictating this letter hastily, but I want you to know that your note is appreciated. Yours very truly,  
THEO. H. PRICE."

There are about two hundred thousand ministers in the United States. As they do as much traveling by rail as the average man, and perhaps ten times more, their numbers would seriously aggravate the railroad passenger congestion. Staying at home would be a virtue in them equally with the layman, and yet travel by them is encouraged, and unconstitutionally at that, by letting them ride twice as far for a dollar. The practice conflicts with the theory of the Railroad Administration as well as with the theory of our government.

If we were to write to the director-general urging that our meager salary did not permit us to pay the increased railroad fare, he would be justified in advising us either to stay at home or get a better job; and that is what justice and democracy dictate that he should say to the minister.

### Thoughtful Subscribers.

A Pennsylvania friend, one of the Affluent to whom some remarks were recently addressed by us, incloses twenty dollars and asks us to say that a "Thoughtful Subscriber" forwards this to renew his subscription from January 1, 1919, to January 1, 1920 and adds: "Let the balance, if any, go towards bracing up the good old Truth Seeker, which has burdens enough without carrying a lot of unpaid subscriptions." We call this thoughtful subscriber a right thinker.

Another—this one is from South Carolina—after some brief prefatory remarks, says:

"To make a long story short, I am willing to contribute \$10 per month for the support and maintenance of your publication provided one hundred other subscribers or friends of your paper do likewise; or if this number cannot be obtained, I am willing to contribute said amount provided fifty others will contribute a like sum. I certainly hope and trust that this small contribution on my part, along with the contributions of fifty or more others, will be sufficient to relieve the situation somewhat."

Thank you, friend; it would put us on Easy street. If The Truth Seeker could pay its way without such help as it derives from the generosity of those who pay more than their due, it would be an unaccountable exception to the rule that liberal papers never do it. Our overseas contemporaries, hit somewhat harder than ourselves, have their Sustentation Funds—their lists of gifts, gratuities and bequests; and with only one exception we can think of, the socially, economically and politically liberal papers in America are aided in the same way or they could not be published. The donors are making contributions to the spread of their ideas in the

same spirit that they give to their country, their party, their local enterprises and movements. It is all right.

There are thousands upon thousands who see cause for congratulation in the spread of the ideas advocated by The Truth Seeker. They want the Freethought fight to go on with its humane and bloodless campaigns, which cause no casualties nor demand war welfare work in behalf of sufferers, until peace comes with victory over the forces of error and delusion. The Truth Seeker is a War Savings Certificate, a Liberty Bond, after a fashion. It stands for patriotism, loyalty to truth as well as to this secular republic.

Regarding the proposition of our South Carolinian friend to join with others in the payment of ten dollars a month, there is nothing for us to do but go after the money. We shall put his name at the top of the list, and credit our Pennsylvanian benefactor with two months in advance, and, at the start, leave blank space for twenty-three others. When this space is filled, it can be extended.

Name.	Per month.
H. P. Burbage, Esq. ....	10.00
Thoughtful Subscriber (two paid in advance) .	\$10.00

(Should persistence in urging this plan fail to make it work well enough to fill the space with names, it can be dropped and no harm done. Subscribing, as per the terms of Mr. Burbage, carries no obligation until the fifty names are in. Shall we say the term of payment runs for five months?)

### Movement for Free Speech.

"While America abroad, in the person of President Wilson, is working for world democracy," says Senator William E. Borah of Idaho, "America at home, through Congress, must work for a return to domestic democracy, untainted by arbitrary methods and measures held necessary to a war."

In this statement is summarized the purpose behind the efforts of Mr. Borah and other progressive senators who are demanding immediate repeal by Congress of certain "war measures." This group of men, though not working under a concerted plan, strive for common aims, including:

"Full restoration" of the right of free speech.

Recapture by the American press of its right of free and open discussion of public men, public policies and national events.

Further democratization of Congress.

Amplifying this thought, Borah says:

"The war is over. The true test of democracy is whether when war ends democracy can get back to purely democratic principles. Can it put behind it arbitrary methods and measures supposed by some to be essential to a war program? It should and it can do so if the people so will.

"I am in favor of wiping from the statute books every arbitrary measure and every imperious precedent of war. I not only want to get them off the statute books, but I want them to be forgotten as precedents and to be eliminated from our political system

"I shall offer more bills for repealing certain statutes just as fast as we can get to them, giving a reasonable time to clean up pending matters."

Mr. Borah's reference to "more bills" had to do with his bill repealing the parts of the Espionage

act which permit the postmaster-general to say what can and what cannot go through the mails.

He intends to follow this measure with a repealer of the whole Espionage law, on the ground that such a measure has no place in a democracy in time of peace.

Senator Reed, another of the group, declares: "The slate should be sponged clean" of all laws the necessity for which sprang from the war emergency. Johnson of California, Poindexter of Washington, and others echoed Borah's view. They are the leading members of the group who are behind his plan.

The religions of the soldiers of America and the Allies play no part in making them effective against the enemy. There were Jews and Mohammedans, Protestants and Catholics, and some heathen, and they all fought side by side with Freethinkers. Religion was as negligible as God. We get from a Seattle correspondent the following:

"Yesterday I had the pleasure of speaking to a lieutenant in the French army, who served three years in the trenches.

"The first question I asked of him was: 'Is it the truth that General Foch is a very devout member of the Church?' 'Yes,' he replied, 'he attends the church regularly, and has a brother who is a Jesuit priest.'

"I then said to him: 'Then it is due to the fact that the great allied leader is a good Christian, and because God was on his side, that the victory was won?' His answer was this: 'Had there been no Clemenceau, the great French premier and Freethinker, there would never have been a chance for Foch.'

"Consequently the question arises: Was the war won because the great Foch is a devout member of the church? Or was it because Clemenceau (the Freethinker) held the French nation together? One thing is sure, God could not have been on the side of both—the Freethinker and the church member.

"Or perhaps, as this French lieutenant expressed himself, 'God must have been out somewhere while twenty million human beings were killing each other. Had there been a good God, this great catastrophe would never have come to pass. It was the *Spirit of Democracy* that won the war—not God.'

It was the spirit of the soldiers fostered by democracy, no doubt, that won the war, because democracy favors individual initiative and puts on each a certain amount of responsibility. The urge of a democratic soldier is in himself; the soldier of an autocracy takes it from his officer, and in many cases he goes forward because he is more afraid of his officer than of the enemy. If this theory is correct, the democratic soldier, weight and skill being equal, will win in a close encounter where victory depends on the man himself. If mass and technique could have won, the Teutons would be victors. The Russians had plenty of religion; the Turks were full of it, and the Austrians are officially religious. So if to have God with him meant winning wars, the kaiser would not have been conquered. The war was won finally by unified control of the Allied forces, by their superior liveliness of attack, by the exhaustion of the enemy, and by the arrival of the Americans in force. Mind was opposed to mind, matter to matter; and the alertest won. Neither the mind nor the matter was supernatural.

Anyone who fails to get Upton Sinclair's *Profits of Religion* while it is going will miss a good thing. It is priced at fifty and a dollar, according to binding. Mr. Sinclair shows how assiduously religion has ever kept the dollar in view.

We have to thank the Literary Guide (London) for reprinting The Truth Seeker's circular to its readers concerning suppression of several numbers by the Postoffice Department. The publication is a friendly act.

Enough copies of the R. P. A. Annual to supply regular purchasers have been imported by the Truth Seeker Company. The price is fifty cents, and it is a "good buy."

Gott be with the year of grace, 1918. May we see the like of neither again.

## PAGAN ORIGIN OF MYSTERIES.

Through Them Religious Teachings and Practices Are Traced to Their True Source.

BY RICHARD ELLSWORTH.

Whether the word mystery is derived from the Greek *muo*, I close, or from *muco*, I teach, is not an important question, for the word has always implied the double idea of secrecy and of instruction. Kings, emperors, and even the most liberal of the legislators, seem to have believed, from the very cradle of nations, that people ought to be governed with fables; because they are too weak-minded and too ignorant to understand and bear the truth. Even in our day, of all the existing governments, there is probably not one that does not place its strength upon the erroneous basis that the people, being unable to appreciate the truth, are more easily ruled by being kept in ignorance and superstition. This great error gave birth to mysteries.

When men constituted themselves into national bodies they chose certain of their fellows, and vested them with the power of administering their interests. These representatives gradually forfeited their mandate, and became the tyrants of their constituents. In order to secure and perpetuate their sway, they associated to their personal interests hierophants (revealers of sacred things), priests of all kinds, astronomers, philosophers, and poets, who composed fables intended to have a moral bearing upon the people, and to make the masses believe them to be the truth.

Egypt had its initiations known under the name of mysteries of Osiris and Isis, from which those of Bacchus and Ceres were mostly copied. When we compare the courses and adventures of the Ceres of the Greek with those of the Egyptian Isis, we cannot but see the filiation of the two fables. The Chinese had their mysteries associated with Foë and Pousa, the Japanese with Xaca and Amida, the Siamois with Sommonacodom, the Indians with Brahma and Rudra, and the Parsees with Ormuzd and Ahriman. The Selles studied the mysterious words of the doves of Dodone; Persia, Ethiopia, Scythia, Gaul and Scandinavia, had their caverns, their holy mountains, their sacred oaks, where the brahmans, the astrologers, the gymnosophists and the druids pronounced the inexplicable oracle of the immortals. The Mohammedans, likewise, have their mysteries connected with Mohammed.

As it would require volumes to describe the ceremonies of all Pagan mysteries, I shall only examine their general character, exhibit their purpose, group together their common features, and glance at the means used by political and religious leaders to give a full scope to this powerful governmental engine.

The mysteries of Eleusis, and in general all mysteries, aimed at the amelioration of mankind, at the reformation of morals, and at taking hold of the souls of men with more power than through the medium of the laws. If the means used were unlawful, we must indeed confess that the aim was laudable. Those initiated, learned in those profound sanctuaries, under the dark and deep veil of fables, their duty towards their fellow-men, pretended duties which they were taught they owed to the gods, and, more unfortunately still, pretended duties towards their political and religious leaders, or rather, tyrants.

Rulers used all imaginable means to give a supernatural character to their laws, and to make the people believe that they had this character. The imposing picture of the universe, and the poetry of mythological conceptions, gave to the legislators the subject of the varied and wonderful scenes which were represented in the temples of Egypt, of Asia and of Greece. All that could produce illusion, all the resources of witchcraft and of theatrical exhibitions, which were but the secret knowledge of the effects of nature and the art of imitating them, the brilliant pomp of festivities, the variety and richness of decorations and costumes, the majesty of the ceremonial, the captivating power of

music, the choirs, the chants, the dances, the electrifying sounds of cymbals, calculated to produce enthusiasm and delirium, and more favorable to religious exaltation than the calm of reason—all were brought into action to attract the people to the celebration of the mysteries, and to create in their hearts a desire for them.

Not only was the universe presented to their gaze under the emblem of an egg divided into twelve parts, representing the months of the year, but also the division of the universe into cause active and cause passive, and its division into the principle of light, or good god, and the principle of darkness, or bad god. Varron informs us that the great gods adored at Samothrace were the heaven and the earth, considered, the first as the active cause, and the second as the passive cause, of generation. In other mysteries the same idea was retraced by the exposition of the Phallus and the Cteis. They are the Linga and the Yoni of the Hindus. In the temple of Eleusis there were scenes of darkness and of light which were successively presented to the eyes of the candidates to initiation; these scenes reviewed the combats of the principle of light, or good god, and of the principle of darkness, or bad god.

In the cavern of the god Sun, or Mithra, the priests had represented, among the mysterious pictures of the initiation, the descent of the souls to the earth, and their return to the heavens through the seven planetary spheres. There were also exhibited the phantoms of invisible powers which chained them to bodies, or freed them from their bonds. Several millions of men witnessed these various spectacles, of which they were most severely forbidden to speak before the public. However, the poets, the orators, and the historians give us in their writings some idea of the nature of those scenes, formulas, ceremonies, fables and morals—as, for instance, in what they have written about the adventures of Ceres and her daughter. There was seen the chariot of this goddess drawn by dragons; it seemed to hover above the earth and the seas. It was a true theatrical exhibition. The variety of the scenes was pleasing, and the play of machines was attractive. Grave were the actors, majestic the ceremonial, and passion-stirring the fables and representations.

The hierophants, or priests, profoundly versed in the knowledge of the genius of the people, and in the art of leading them, availed themselves of the minutest circumstances to create in them the desire to be initiated to their mysteries. Night seems to be the mother of secrecy and the emblem of mystery; it is favorable to prestige and illusion: in consequence they celebrated their mysteries in the night. The ceremonial of the mysteries was ordained, particularly among the civilized and populous nations, in such a manner that it could not fail to excite the curiosity of the people, who naturally desire and seek to know what is held in secrecy. Legislators and hierophants rendered this curiosity more intense by the extremely stringent law of secrecy imposed upon those initiated. Thus the profane, namely those uninitiated, were the most desirous to be acquainted with the mysteries, and thus they joined them in large numbers.

Legislators gave to this spirit of secrecy the most specious pretext. It was proper, they said, to imitate the gods who concealed themselves from man's gaze for the purpose of creating in his soul the desire to find them, and who have made the phenomena of nature a profound secret to them in order to stimulate them to the study of the universe. Those initiated were not permitted to speak of the mysteries except among themselves. The penalty of death had been decreed against the one who would have revealed them, even without purpose; and also against any one who would have entered the sacred temple before having been previously initiated.

In fact, those initiated were taught that they belonged to a class of privileged beings, and were the favorites of the gods. The priests of Samothrace credited their initiation by promising favor-

able winds, a speedy and safe navigation to travelers who were candidates for their mysteries. Those initiated to the mysteries of Orpheus believed that they were no longer under the rule of the evil principle—that initiation made them holy and secured to them future happiness. After the ceremonies of the initiation the candidate thus answered to the priest: "I have rejected the evil and found the good." After that he considered himself, and was considered by his fellows, wholly purified.

One of the greatest blessings and privileges of the initiation was to secure here below a direct communion with the gods, and more especially beyond the grave. According to Cicero, Isocrates and Aristides, when he who had been initiated departed from this earthly life he inhabited meadows enameled with flowers of a celestial beauty, and lighted with a sun brighter and purer than the ones we see. In that charming abode he was to live centuries and long preserve his youth. When arrived at an old age, he was to become young again.

In the Greek and Roman mysteries the unity and also the trinity of God were consecrated dogmas. Jupiter was adored as the father of the gods and of men, and as filling the whole universe with his power. He was the supreme monarch of nature. The names ascribed to the other deities were more of an association in the title than in the nature of their power, for each one of them had a particular work to perform under the command of the supreme God. In the mysteries of the religion of the Greeks, a hymn expressing the unity of God or Jupiter was sung; and the High Priest, turning towards the worshipers, said: "Admire the master of the universe; he is one; he is everywhere." It was acknowledged by Eusebius, Augustine, Lactantius, Justin Martyr, Athenagoras and many other Fathers of the church that the dogma of the unity of God was admitted by ancient philosophers, and was the basis of the religion of Orpheus and of all the mysteries of the Greeks.

Trinity also was taught in the mysteries. Pythagoras, and many other philosophers, explained the unity and trinity of God by the theory of numbers. They called the monad, cause or principle. They expressed by the number one the first cause, and they deduced the unity of God from mathematical abstractions. Next to this unity they placed triads, which expressed faculties or powers emanating from them, and also intelligences of a second order. The triple incarnation of the god Wichnou into the body of a virgin was one of the doctrines taught in the mysteries of Mithra.

So much for the mysteries of Paganism; let us now glance at the relation they bear to the mysteries of the Christian church.

The Protestant historian, Mosheim, tells us that in the second century several Christian churches imitated the mysteries of Paganism. The profound respect that the people entertained for those mysteries, and the extraordinary sacredness ascribed to them, were, for the Christians, a motive sufficient to give a mysterious appearance to their religion, so as to command as much respect with the public as the religion of the Pagans. For this reason they called mysteries the institutions of the Gospel, particularly the Eucharist. They used in this rite, and in that of baptism, several words and ceremonies consecrated in the mysteries of the Pagans. This practice commenced in the Orient, chiefly in Egypt. Clement of Alexandria, in the beginning of the third century, was one of those who contributed the most to this usage, which then spread to the Occident when Adrian had introduced the mysteries in that part of the empire. Hence a large portion of the service of the church hardly differed from that of Paganism.

That the Church of Rome copied many of the ceremonies, rites, customs and fables of Pagan mysteries in certain, for they have been perpetuated in that church down to our day. In the initiation to the Pagan mysteries there were degrees; so in the Romish church there are the degrees of porter or door-keeper, acolyte, reader and exorcist, the last

degree conferring the power of expelling the devil. The ecclesiastical ornaments in the Church of Rome are like those used in the mysteries of the Pagans. The Vestals kept a light constantly burning in the Pagan temples; so a lamp is kept burning day and night before the altar in Catholic churches. Upon the altar in the Pagan temples there was an image of the god Osiris or Bacchus, and the emblem of an aries or lamb; so upon the altar in Catholic churches there is a tabernacle in which God is said to dwell, and the door of the tabernacle bears a representation of a bleeding lamb.

The Pagans solemnly and processionally carried the image of Osiris or Bacchus, around whose head there was a halo representing the rays of the sun; so in the Romish church the priests processionally, and with great pomp, carry, both in the aisles of the churches and on the streets, a wafer which they call God. It is encased in a silver or gold ostensorium, in the circular center of which their pretended God is seen between two crystals. It is shaped like the disc of the sun, and the outside, called halo or glory, appears like the sun's rays. The Pagans did not permit their candidates for initiation to assist at the celebration of the mysteries, which was always preceded with this formula, solemnly and loudly spoken by an officer: "Away from here, ye profane and impious men, and all those whose soul is contaminated with crimes!" So, at one time in the Catholic churches, the deacon arose after the sermon, turned towards the assistant, and ordered the catechumens to leave the church, because the celebration of the mysteries was about to commence—the celebration of the mass.

The Pagans initiated the candidates near the front door of their temples; so in Catholic churches the baptismal font is placed near one of the entrances. The Pagans initiated candidates chiefly on the eve of great festivals; so, in the Romish church, catechumens are baptized chiefly on the eve of Easter and Pentecost. The Pagans believed that initiation made them holy; so the Romish church holds that baptism remits original and all other sins and makes men holy. The Pagans revered in their temples the statue of Pan, in whose hands was a seven-pipe flute; also they revered emblems of the seven planets; likewise the Romish church holds the doctrine of the seven gifts of the Holy Spirit and of the seven sacraments. In the month of February the Pagans celebrated the Lupercalia and the feast of Proserpine; so the Church of Rome celebrates Candlemas-day. The Pagans worshiped Juno as the wife of the god Jupiter; and the Church of Rome worships the Virgin Mary as the mother of God. The Pagans celebrated the exaltation of the virgo or virgin, the sixth sign and seventh constellation in the ecliptic; and the Church of Rome has established the feast of the Assumption, or the ascension of the Virgin Mary to heaven. The Pagans made solemn processions in honor of the goddess Ceres; so the Romish Church has instituted pompous processions in honor of the Queen of heaven, the Holy Virgin.

When in the sixteenth century the Protestants shook off the yoke of the pope, they discarded many of the mysteries of the Romish church, but retained enough to establish an identity between the reformed practices and those of the ancient Pagan world. Protestants still teach the mystery of the trinity, the mystery of the incarnation, the mystery of the new birth and other occult notions, which took their rise in Pagan forms of belief and usage, and are in no sense original with the new religion.

Now all this, we are told to believe, is a revelation from God—God as conceived by the Jewish and Christian mind. Could anything be more deceitful? Christians now celebrate the birthday of Jesus Christ, without apparently any realizing sense that they are but echoing the general belief cherished ages before the rise of Christianity, that the twenty-fifth of December was in every country held sacred as the birthday of gods, in memory of the nativity of the god Sol, or the sun, which regularly occurred at the winter solstice.

If there is anything in the life of man that ought to be free from mysteries it is that condition that concerns his higher interests—his religion; but it seems that religion began in mysteries, developed by mysteries, and by mysteries alone can endure. A revelation that is but a refined reproduction of what ancient peoples conjured up out of their own selfish and tyrannous hearts and minds, cannot possibly have come from any Jehovah or Jesus God, but is plainly a human product, and a very poor one at that. Mysteries imply secrecy; what then is the value to mankind of a revelation that does not reveal?

Christianity is a cemetery of dead faiths; it is the opium of the people. Nothing original characterizes it. It is a modern heritage from ancient Paganism; and the sooner men free themselves from the influence of its hierophants and priestly intercessors, the sooner they will learn to value man's autonomous efforts and the dignity of humanity in general. From a love of theology, let them turn to the study of anthropology, and find there the only gods worthy of their praise and admiration; for the hope of the world's future happiness and prosperity rests upon the potency for good of man's ideals, and not upon the fantasies of supposititious gods.

### The Christmas Myth.

The so-called Christian countries are again celebrating the most gigantic myth that was ever invented. In our own country the strange spectacle is yearly presented of an entire people commemorating a supposed event that not a fourth of the people believe ever took place.

The Christian church claims only one-third of the one hundred million people composing the United States, and this includes the Unitarians and other liberal churches that no longer hold the doctrine of the supernatural birth of Jesus of Nazareth. There is, moreover, every reason to believe that the statistics of the Christian church in our country are liberally padded, and probably one-sixth of the population rated as church members would be nearer the facts than one-fourth.

Furthermore, many in the so-called orthodox churches have renounced the doctrine of the divinity of Jesus while holding to the remaining tenets of the church which do not so grossly violate human intelligence. Dr. Henson, the latest bishop to be consecrated in the English Episcopal Church, has created a sensation among the London clergy by announcing that in the light of the New Testament record, there is no reason to suppose that Jesus was a supernaturally born person at all.\*

What a sad commentary on the intelligence of the twentieth century that it continues to tolerate the commemoration of a supposed event for which there is no proof whatever! The "evidence" in favor of it would not be received today in any court in the most trifling case. Imagine any judge listening for a moment to a witness who testified that the story he was telling was given to him by an angel in a dream! Or how long would a young woman in her teens remain on the witness stand who claimed that an angel had appeared to her and told her that the Holy Ghost was the father of her nameless babe?

Yet such is the "evidence" presented to us by the Christian church as proof that a law of nature has been abrogated and a stupendous miracle performed. Even if the account of Matthew is correct all that is offered us is a dream. Granted the story in Luke to be correctly narrated, the only authority given for it is a vision. There is not even a statement that any one at the time believed it to be true. It is not at all surprising that Mary should have had such a vision. The old Greek and Roman mythologies were full of such tales, and they had been made part of the folk-lore of the peoples of those days. The same stories were told about Buddha,

\* The Return to the Bible. By G. E. O'Dell, St. Louis, in *The Liberal Review* for April, 1918.

and even about men who were contemporary with Jesus. Both Matthew and Luke prove conclusively that they did not themselves take these stories seriously; they repeatedly refer to Joseph as the father of Jesus.

It is, of course, true that Christmas is now celebrated by the large majority of people the world over in a perfunctory way as a social holiday with no thought whatever of the significance of the occasion. But is this honest? When we know that the Christian church takes advantage of the silence of non-believers and of their willingness to accept the day as a social holiday, are we being true to our own convictions by conforming to this custom? Is it not our duty to refuse to assist in any way to perpetuate this gigantic myth?

Some Freethinkers excuse themselves on the ground that they celebrate Christmas as the birthday anniversary of a good man—in the same spirit in which they commemorate the birth of Washington or of Lincoln. Others satisfy their conscience through the fact that this annual festival does not in reality belong to the church at all—that it antedates the birth of Jesus, and was originally an old Roman custom celebrating the birth of Sol, and that the Christian church in ordering the birth of their Christ to be commemorated at this time of the year simply stole the old pagan custom of celebrating the winter solstice. But are these valid excuses when we know that by conformity in this matter we are helping to keep alive a harmful superstition?

Freethinkers, at least, should have the courage of their convictions and refuse to conform in the social observance of a day that, however it has been brought about, has come to mean the commemoration of the miraculous birth of a god. It is high time that all non-believers in this fairy tale become nonconformists as well, and thus give expression to their disbelief in miracles in general, and especially in the one embodied in the Christmas myth.

Chicago.

LUCY WAITE.

### The Social Extremists.

In a recent number of *The Truth Seeker* J. Herbert Foster of Havana gives us some views on polygamy.

So far as I can make out, he takes the position of so many of the extreme radicals, who seem to use perfectly good logic to prove a very poor case.

He instances the college women, whom statistics appear to convict of the crime of race suicide. I gather from this that it would be good business, so far as population was concerned, if those women would produce more children. Then he cites the case of the anarchist chief who has rivaled King Solomon with one thousand different women. So far as the welfare of the human race is concerned, the question to be determined is whether this incontinent libertine is the father of one thousand children? If he is, we may be able to forecast the future state of society and the position children will hold therein. If he is not, then the question of polygamy appears to be one of unbridled promiscuity, and the numbers of the population are not increased by either the college woman or the thousand who have yielded to the anarchist.

It is a curious thing, but I have often noticed that the extreme radical always argues his social relations or his economic preferences on a basis of evolution, starting always with some animal low in the scale and gradually advancing to a clean, upright honorable man, and all the while there is sticking out, through his argument, either brutal selfishness or just plain, every-day lust.

The college woman falls into the same error. She argues that the world must have better babies in order to reach the heights of the superman, and yet in her practice she leaves this great work to those who are not prepared by education to profit by her logical deductions; the result being that she devotes her life to self-seeking, while the world goes on producing the garden variety of human kind. The view I take of the matter is that the relation, in

question, being so fraught with responsibility, ought not to be carelessly indulged. If the idea is mere gratification, it cheapens the woman and tends to destroy the finer attributes of her nature. It lowers the moral tone of the man, for the reason that man needs the influence of clean and upright women to keep him on a human level.

I cannot conceive of a man, who has no natural affection for his children, no desire to be a father to them. I cannot conceive of a woman who does not desire to acknowledge the fatherhood of her child and to share in the care and upbringing of that child. I cannot conceive of a father or a mother who would delight in a daughter who distributed her favors indiscriminately around the community, and I cannot conceive of a good woman who wants to have a brood of children, who are samples of the various states of development among the males of the vicinage, and finally I cannot conceive of a highly developed state of society wherein the children are but a drove of youngsters engendered with the sole idea of keeping up the numbers of the population.

If I have to make a choice of a state of society based on animal customs I prefer to take the birds as an example rather than the dog or cat. We know that by careful attention we produce superior breeds of animals while inattention results in mongrels and scrubs, and any one who stops to think must know that the trend of development toward superiority is found among monogamous peoples rather than among polygamous peoples, and I have yet to meet with the man who is willing to extend to the women of his household the liberty which he argues for himself.

The bearing of children is purely a woman's question. A woman who wants none is better off without them. The woman who wants them can get plenty of them, but that man is a brute who would compel her to have children against her will.

I have observed that as a rule the law of nature takes a hand in this matter. The women who are not too absolutely self-centered and useless to make race welfare a matter of indifference are usually gifted with the maternal qualities absolutely necessary for child welfare, while the selfish, unmotherly woman has few or none of these qualities.

Human society without the influence of women is a horrible thing to contemplate, but a society wherein the children have not the love and care of both parents is but little better. And so far as the average extremist's ideas are concerned the welfare of society is his last concern. His whole argument turns on gratification without responsibility.

GEO. H. LONG.

### Who?

Who sought and accepted exemption from the military service of their country for themselves and their understudies as soon as a draft law seemed probable?

Who were satisfied to be placed in "Class V" with the "Alien Enemies" and "Persons morally unfit to be a soldier of the United States," in order to escape the duties of real men?

Who preached "love your enemies," "turn the other cheek," etc., until their personal exemption was assured?

Who, when exemption was obtained, immediately gave an entirely different interpretation to Gospel doctrines and sought salaried jobs as chaplains in the army and the navy?

Who rushed pell-mell to the Much Advertised Amateur Religious Association after it had made a successful "drive" for funds under the non-sectarian pretext and under the plea of patriotism?

Who have drawn good salaries for *selling* cigars and comforts to our soldiers—said comforts having been *given* by a generous public?

Who disgusted many brave soldiers by their missionary work behind the danger line when their physical condition warranted *essential* work?

Who took advantage of the sacrificing spirit of

the times to raise huge sums of money—some millions of dollars—for pensions to be paid to themselves and their successors—although both had shirked their manly duties in the crisis?

Who were responsible for the slanderous stories regarding the morals of our boys, shortly before starting a "drive" for funds to carry on their pension and other money-getting schemes?

Who, as custodians of over \$3,000,000,000 worth of untaxed property in this country (some of which is income bearing) failed to offer to pay their proportionate share of taxes to the Government which protects them?

Who took advantage of the "hard times" to purchase property cheaply and to place it under "religious" holdings, thereby raising the taxes of widows and little home and business owners to such an extent as to be oppressive in some places?

Who objected to the Red Cross mothers preparing comforts on Sundays for the boys bleeding in the trenches of France and Belgium?

Who endeavored to close our ammunition factories on Sundays—thus giving the enemies of humanity a great advantage?

Who declared shells made on Sundays would prove ineffective and that their God would punish the innocent soldiers for the "sins" of the cartridge factory owners?

Who are now wrangling among themselves in some cities as to whether those brave boys who fell in battle without accepting their peculiar theology are in hell or not?

#### ANSWER.

The same men who tried to prohibit our soldiers from enjoying much-needed recreation on Sundays; the same men who are working at all times to close not only the movies but every other innocent recreation to the laboring classes on Sundays, the only day that our most useful citizens can enjoy that pleasure with their loved ones; the same men who would prohibit Sunday golf, baseball, fishing, or anything else that turned receipts from their pockets.

Can you beat it? WILLIAM DUFFNEY,

#### Requiescat.

I have no wish that I might fly  
Upward, to an indolent sky;  
Where streets are paved with glittering gold,  
And sexless beasts roam mad and bold;  
Where love is not, nor song of child;  
Where trumpety drowns the "call of the wild."

But, send me rather into Hell,  
Where mental liberators dwell;  
Where fan-fires glow, and hearts are warm,  
And sages 'round the hearth do swarm;—  
Yea, 'round these Camp-fires I would loll,—  
With Socrates; aye, Ingersoll!

—S. Tyson Kinsell in *The Truth Seeker*.

Kinsell, my boy; Kinsell, my Pal;  
Why should you be so worried?  
For 'tis to hell you'll surely go,  
When you are dead and buried.  
And on the red-hot slag you'll sit,  
In ease, or bitter torment,  
And sense into your dome shall flit,  
Which long has been so dormant.

With Ingersoll, and Hubbard wise,  
You choose to sit and roast,  
And listen to their cheerful lies  
That shame "Old Nick," your host;  
While I above will cast on hell  
One joyful, fleeting glance,  
To see the depths to which you fell,  
And execute a dance.

FIENDISH GLEE.

The fiery soul abhor'd in Catiline,  
In Decius charms; in Curtis is divine:  
The same ambition can destroy or save,  
And make a patriot, as it makes a knave.

Whoe'er amidst the sons  
Of reason, valor, liberty and virtue,  
Displays distinguished merit, is a noble  
Of nature's own creating.

—Pope.

—Thompson.

### NOTES AT LARGE.

In a recent session of the Prophetic Bible Conference, now meeting in New York, Dr. W. H. G. Thomas, of Wycliffe College, England, said that unless sin is taken into account at the Peace Conference that body will consider only the symptoms and not the cause of the world catastrophe. The world, he declared, should not so much be made safe for democracy as made safe for the autocracy of Jesus Christ. Just imagine, if you will, the members of the great Peace Conference making a matter of theology a subject of serious debate! Sin is a theological term, and implies a divine ruler, and as a further consequence, the whole philosophy of religionism. Men in ordinary life do not speak of sin. That would be to carry the mistakes of this world before an imaginary judge. Men's offenses revert upon themselves, and so they understood them as errors, mistakes, acts of foolishness, or it may be crimes. Sin may be forgiven; but not the conditions we have just mentioned; for them there is no forgiveness, hence true men never speak of sin. That is the property of those who attend Bible conferences. Moreover, if Jesus be God, why is it that he can not make the world safe for his peculiar autocracy without the united support of all the children of men? If man is to do all the work, what is the wisdom of paying the expenses of a heavenly sovereign, for church going and church supporting draws heavily sometimes upon the personal exchequer. We can understand the world being made safe for morality; but more than this seems to us unnecessary. Jesus ought to be able to take care of his own interests.

The tyranny of the dead hand, which through religion has laid its icy fingers on law and social life also, has arrested the progress of the greater part of mankind. In government and religion there is a natural tendency to parasitism: in their growth they often strangle the people they had previously sustained. The mass of the human race have been chained down to those views of life and conduct, and those beliefs, which they entertained at the time when their ideas were first consolidated into a systematic form. The aptitude of religion to throw its ægis over mere custom, even when it has no rational or moral significance, is well shown in the history of the Russian church. Peter the Great compelled his subjects to adopt European dress, and to cut off their enormous beards, a measure which at first sight would appear almost too trivial to deserve notice. But these regulations provoked the horror of all Orthodox Christians in Russia. One of the Patriarchs of Moscow asked with dismay: "Where will those who shave their chins stand at the Day of Judgment? Will they stand among the righteous, who are adorned with beards, or among the beardless heretics?" To the Russians of the time, the possession of a beard seemed, incredible as it may appear, an adjunct indispensable to salvation, and serious revolts were caused by conscientious orthodox believers, who would rather sacrifice their lives than their beards.

To many today the word "God" is no more than the symbol for an object of thought. They conceive of God as a something to be puzzled out, very much in the manner of a problem in mathematics. Even theologians are sometimes found approaching the problem of God purely from the intellectual standpoint, as though God were primarily and supremely an object of thought. There are others to whom the word "God" means no more than a name for the sum total of their beliefs and inherited superstitions—a something to believe in, a sort of postulate of faith, which they first take for granted and then proceed to dogmatize about to the full limit of their enthusiasm, zeal, or bigotry. Some of these people even deny that God is an object of knowledge, or ever can be, but he is an object of faith, they say. Which often means that he is just



the backbone of their theology—a sort of necessary premise to an argument, a something we must take for granted without attempt at definition, and make the foundation of our thinking. But it is all a matter of belief, and the God of whom they speak is primarily an object of faith, just as God to the intellectualist is primarily an object of thought. And in all this there is very little sense of God as a vital present reality with the most intimate meaning for every man's life and the most vital interest in every man's action. This, in a word, is the popular Christian notion of God today.

The Association of Our Blessed Lady of Victory at Lackawanna, New York, administers absent treatment for a monetary consideration. Many pages of the Annals of the Association are filled with reports of "favours granted to members through intercession of Our Lady of Victory." One overcomes nervous prostration, another tubercular condition; one is pleased with the "peaceful and happy death of my father," another because her husband has stopped drinking; one puts through a business deal, one passes a successful examination, one with convulsions is "nearly better." A lady gets over her kidney trouble, a young woman is cured of a stiff leg, and so on. The reading is like the testimonials to other varieties of the Great American Fraud. All send money. In the Christian Herald, a clipping from which some one has sent us, there is a department somewhat similar, only instead of Our Lady of Victory working miracles, it advertises the efficacy of somebody's More Eggs and Roup Remedy that does the business by stimulating laying in hens. Mrs. Lena McBroon of Woodbury, Tennessee, testifies that increased production of eggs, due to these specifics, has enabled her to pay her Pastor his dues, while the hens sing Praise God from whom all blessings flow. We would like to see Our Lady of Victory make hens lay!

The secular press that encourages the various churches in their proposed union of all denominations are blind to the interests of the public and of democratic government. All the religious liberty we have we owe to the jealousy of the churches toward one another. It was to prevent the establishment of the church of England in America, the jealousy of the evangelical sects, that the first amendment of the Constitution, prohibiting the establishment of religion, was adopted. That church was established in England by expelling or outlawing all others, and in the same way the Catholic church triumphed and became official in continental countries. There is at present more than enough favoritism of government toward ecclesiasticism. Under an established church, whether Catholic as in Austria or Protestant as formerly in Scotland, the clergy are tyrannical. It is better for them to retain their separate communions and expend some of their energy fighting one another than to unite under the cohesive power of public plunder and have their way in everything. At present the public and the government appear to yield every point on which the churches agree, and to make sacrosanct the falsehoods used by them in common.

Cardinal O'Connell came from Boston last week to tell a gathering of New York hyphenates that the cause of Ireland's woes is her fidelity to the Christian faith. "Let us say it frankly and openly," he exhorted, "for it is the truth. It is the fidelity of Ireland to all she holds most sacred which has been her chief offense." So the meeting, at which Judge Goff presided and Governor Whitman spoke, memorialized President Wilson and the Senate Committee on Foreign Affairs to ask that the Irish be included in the list of "self-determining peoples." The proposal that America should ask Great Britain to dismember her empire was loudly applauded. "Self-determination" would, perhaps be a good thing for Ireland. It would be a good thing for America, too, provided the professional hyphenates

here would repatriate themselves. We believe they are needed in Ireland to carry the country for independence by a plebiscite; for it has always been a question with us whether it is the Irish in Ireland or the Irish-Americans of the United States who are most eager to have the British rule abolished. Ireland free, and neutral like Belgium, would afford opportunity for an interesting experiment in self-determination.

The Christian Scientists are as rebellious as some of the orthodox sects against conforming to the necessary orders of health boards during the prevalence of epidemics. The First Church of Christ, Scientist (!), of Pasadena, in California, went to law over the matter and sued out an injunction restraining the health officer and chief of police from interfering with their holding of church services. A few centuries ago, as Dr. White showed in his Warfare of Science, plagues were regarded as "visitations" due to sin and were met by fetishes and shibboleths. The Roman Catholic has the fetish in the form of scapulars or medals, and the priest resents such sanitary measures as closing his church. The Christian Scientist has his shibboleth in the assertion that sickness is error of mortal mind, and he refuses to obey the health officer. These sects and others like them belong in the ages of "filth and faith" of which Dr. White has given a description.

The *Literary Digest* furnishes two pictures of the kaiser in religious guise. One shows him as the prophet Daniel in the porch of Metz cathedral, and the other as a crusader decorating the German building on the Mount of Olives in Palestine. These two pieces of statuary, both erected by William's orders, are not good exhibits for the clergy who are willing to repudiate the kaiser as a Christian. It is nowhere charged that he ever posed as a heathen prophet or crusader.

#### THE LETTER BOX.

J. R. P., Illinois.—No; we are not among those who believe that a soul exists separate from the body, or that a valley between mountains would be left if the mountains were removed.

E. C. T., San Francisco.—We cannot tell in this Box where a copy of Mrs. Stanton's Woman's Bible is to be obtained, but we can print your inquiry. The book is out of print and frequently advertised for.

DAVID B. KUNSTLER, Virginia.—It is a question whether anybody reads religious tracts distributed in public places, or Bibles in hotels. The Bible Society never boasts how many Bibles are read, only how many are distributed. We have seen no tracts in the hands of others than the persons distributing them; and among the professed Christians we meet daily we find none who show they have any familiarity with the contents of the Bible.

C. T. STRAUSS, Zurich, Switzerland.—The ground on which the issue of THE TRUTH SEEKER for September 28 was declared non-mailable is unknown to us. We infer that exception was taken to the article entitled "The Five-Legged Calf," wherein the religious branch of the naval and military forces was conceived of as the tail. You got the number because it was stamped. Apparently only the copies offered for mailing at second-class rates were withheld from dispatch.

E. H., New York.—Yes, we have observed that the facts about the semi-religious and semi-commercial war welfare society, by printing which we are alleged to have violated the Espionage act, are now coming out. But the society has its hundred and fifteen millions, gained on the last drive, and cannot lose the money through criticism. The proceeding suggests the policy of muzzling the watchman until the goods have been removed. We don't like to dwell upon the subject. It gives us a temperature.

JACK BOXLEY, Missouri.—We feel complimented by your inquiring of us for information as to the aims and purposes of the Bolsheviki of Russia and how the principles of one of the various groups of Russian trouble makers differ from those of the rest. But we are not so wise as your request would imply, and cannot undertake to elucidate the situation. Someone else will have to volunteer. Harry Kelly, of the Ferrer Colony at Stelton, N. J., might answer your question. He explained Syndicalism to us once.

#### Free Thoughts.

Every God has his day!

God does not have all good luck.

Too many Christians pray and run.

I prefer to give my money to the Red Cross rather than to a church.

No matter which side wins, God gets the credit of it, and yet he does nothing.

It looks as though God was a grafter from the amount of money that the church asks for him.

I do not criticize religious things because I wish to kill faith, but because I wish to kill falsehood.

The pope ordered prayers to end the war. How much have prayers done to defeat the Germans, up to date?

The Allies should ask the pope to show his hand. The Allies are working for democracy and freedom of nations. The pope is working for himself.

If there is a God who would send this war to punish men for their sins, I can readily believe that the kaiser is his fit representative on earth.

If you say, when the sun is warm and bright all nature is beautiful, God is good, must you not say, when there is no sun and the air is filled with frost and all nature is cold and dead: God is bad?

The history of the Roman Catholic Church is dead stuff. There is in it all no note of freedom, no enthusiasm of independence. It is not a song; it is a dirge. It tells of popes and bishops and councils, and things that in this age of progress and enlightenment belong in the waste-baskets and ashcans of civilization. The truth is that the world has outgrown Roman Catholicism and does not care for what it says of itself, its ecclesiastic dummies or of its idiotic dogmas.

It begins to look as though William of Germany would not be able to donate any land to Benedict XV for his papal empire. With Austria licked and starving, the pope does not seem to have any very healthy kaisers to depend upon. The pope was with the wrong crowd at the start, and, with all of his treachery has not been able to weaken the cause of the Allies. Altogether Benedict has made as bad mistakes in the present war as Pius IX did when he sided with the Confederacy during the Civil War in the United States.

It is up to somebody to tell the truth about the pope and his gang. This crowd cares nothing for democracy; nothing for Americanism; nothing for republican institutions. It is out for the dollars; for political power that it can get more dollars. The pope's followers in this country are our poorest citizens. It is a fact that the criminal and vicious classes are largely made up of foreigners who cross themselves and don't eat meat on Fridays. Romanists as a whole are a stupid lot and a dangerous lot. The fewer we have of them the better for our nation. There are good men among them; but they are in a minority.

L. K. W.

Pope Benedict, so a certain Monsignor Fay reported to the League for Political Education at Carnegie Hall, "believes the peace of the world may be assured by three measures: A league of nations, disarmament to the point where no nation could start another war, and an international court of arbitration with coercive powers." The pope might start the movement for the abolition of militarism by ordering all Catholic organizations—whether Knights, parochial school groups, or cadets—to disarm and demobilize.

## Creation Stories of Genesis.

*From Ingersoll's Mistakes of Moses.*

It must not be forgotten that there are two accounts of the creation in Genesis. The first account stops with the third verse of the second chapter. The chapters have been improperly divided. In the original Hebrew the Pentateuch was neither divided into chapters nor verses. There was not even any system of punctuation. It was written wholly with consonants, without vowels, and without any marks, dots, or lines to indicate them.

These accounts are materially different, and both cannot be true. Let us see wherein they differ.

The second account of the creation begins with the fourth verse of the second chapter, and is as follows:

"These are the generations of the heavens and of the earth when they were created, in the days that the Lord God made the earth and the heavens.

"And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

"But there went up a mist from the earth and watered the whole face of the ground.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

"And a river went out of Eden to water the garden; and from thence it was parted and became into four heads.

"The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold.

"And the gold of that land is good: there is bdellium and the onyx stone.

"And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

"And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

"And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

"And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him.

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

"And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a helpmeet for him.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

"And the rib, which the Lord God had taken from man, made he a woman and brought her unto the man.

"And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

"And they were both naked, the man and his wife, and were not ashamed."

ORDER OF CREATION IN THE FIRST ACCOUNT:

1. The heaven and the earth, and light were made.

2. The firmament was constructed and the waters divided.

3. The waters gathered into seas—and then came dry land, grass, herbs and fruit trees.

4. The sun and moon. He made the stars also.

5. Fishes, fowl, and great whales.

6. Beasts, cattle, every creeping thing, man and woman.

ORDER OF CREATION IN THE SECOND ACCOUNT:

1. The heavens and the earth.

2. A mist went up from the earth, and watered the whole face of the ground.

3. Created a man out of dust, by the name of Adam.

4. Planted a garden eastward in Eden, and put the man in it.

5. Created the beasts and fowls.

6. Created a woman out of one of the man's ribs.

In the second account, man was made *before* the beasts and fowls. If this is true, the first account is false. And if the theologians of our time are correct in their view that the Mosaic day means thousands of ages, then, according to the second account, Adam existed millions of years before Eve was formed. He must have lived one Mosaic day before there were any trees, and another Mosaic day before the beasts and fowls were created. Will some kind clergyman tell us upon what kind of food Adam subsisted during these immense periods?

In the second account a man is made, and the fact that he was without a helpmeet did not occur to the Lord God until a couple of "vast periods" afterwards. The Lord God suddenly coming to an appreciation of the situation said, "It is not good that the man should be alone. I will make him an helpmeet for him."

Now, after concluding to make "an helpmeet" for Adam, what did the Lord God do? Did he at once proceed to make a woman? No. What did he do? He made the beasts, and tried to induce Adam to take one of them for "an helpmeet." If I am incorrect, read the following account, and tell me what it means:

"And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him.

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

"And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an helpmeet for him."

Unless the Lord God was looking for an helpmeet for Adam, why did he cause the animals to pass before him? And why did he, after the menagerie had passed by, pathetically exclaim, "But for Adam there was not found an helpmeet for him"?

It seems that Adam saw nothing that struck his fancy. The fairest ape, the sprightliest chimpanzee, the loveliest baboon, the most bewitching orang-utang, the most fascinating gorilla failed to touch with love's sweet pain poor Adam's lonely heart. Let us rejoice that this was so. Had he fallen in love then, there never would have been a Free-thinker in this world.

Dr. Adam Clarke, speaking of this remarkable proceeding says: "God caused the animals to pass before Adam to show him that no creature yet formed could make him a suitable companion; that Adam was convinced that none of these animals could be a suitable companion for him, and that therefore he must continue in a state that was not good (celibacy) unless he became a further debtor to the bounty of his maker, for among all the animals which he had formed, there was not an helpmeet for Adam."

Upon this same subject, Dr. Scott informs us that "it was not conducive to the happiness of the man to remain without the consoling society, and

endearment of tender friendship, nor consistent with the end of his creation to be without marriage by which the earth might be replenished and worshipers and servants raised up to render him praise and glory. Adam seems to have been vastly better acquainted by intuition or revelation with the distinct properties of every creature than the most sagacious observer since the fall of man.

"Upon this review of the animals, not one was found in outward form his counterpart, nor one suited to engage his affections, participate in his enjoyments, or associate with him in the worship of God."

Dr. Matthew Henry admits that "God brought all the animals together to see if there was a suitable match for Adam in any of the numerous families of the inferior creatures, but there was none. They were all looked over, but Adam could not be matched among them all. Therefore God created a new thing to be a helpmeet for him."

Failing to satisfy Adam with any of the inferior animals, the Lord God caused a deep sleep to fall upon him, and while in this sleep took out one of Adam's ribs and "closed up the flesh instead thereof." And out of this rib the Lord God made a woman, and brought her to the man.

Was the Lord God compelled to take a part of the man because he had used up all the original "nothing" out of which the universe was made? Is it possible for any sane and intelligent man to believe this story? Must a man be born a second time before this account seems reasonable?

Imagine the Lord God with a bone in his hand with which to start a woman, trying to make up his mind whether to make a blonde or a brunette!

Just at this point it may be proper for me to warn all persons from laughing at or making light of any stories found in the "Holy Bible." When you come to die, every laugh will be a thorn in your pillow. At that solemn moment, as you look back upon the records of your life, no matter how many men you may have wrecked and ruined; no matter how many women you have deceived and deserted, all that can be forgiven; but if you remember then that you have laughed at even one story in God's "sacred book" you will see through the gathering shadows of death the forked tongues of devils, and the leering eyes of fiends.

These stories must be believed, or the work of regeneration can never be commenced. No matter how well you act your part, live as honestly as you may, clothe the naked, feed the hungry, divide your last farthing with the poor, and you are simply traveling the broad road that leads inevitably to eternal death, unless at the same time you implicitly believe the Bible to be the inspired word of God.

Let me show you the result of unbelief. Let us suppose, for a moment, that we are at the Day of Judgment, listening to the trial of souls as they arrive. The Recording Secretary, or whoever does the cross-examining, says to a soul:

Where are you from?

I am from the Earth.

What kind of a man were you?

Well, I don't like to talk about myself. I suppose you can tell by looking at your books.

No, sir. You must tell what kind of a man you were.

Well, I was what you might call a first-rate fellow. I loved my wife and children. My home was my heaven. My fireside was a paradise to me. To sit there and see the lights and shadows fall upon the faces of those I loved, was to me a perfect joy.

How did you treat your family?

I never said an unkind word. I never caused my wife, nor one of my children, a moment's pain.

Did you pay your debts?

I did not owe a dollar when I died, and left enough to pay my funeral expenses and to keep the fierce wolf of want from the door of those I loved.

Did you belong to any church?

No, sir. They were too narrow, pinched and big-

oted for me, I never thought that I could be very happy if other folks were damned.

Did you believe in eternal punishment?

Well, no. I always thought that God could get his revenge in far less time.

Did you believe the rib story?

Do you mean the Adam and Eve business?

Yes! Did you believe that?

To tell you the God's truth, that was just a little more than I could swallow.

Away with him to hell!

Next!

Where are you from?

I am from the world, too.

Did you belong to any church?

Yes, sir, and to the Young Men's Christian Association besides.

What was your business?

Cashier in a savings bank.

Did you ever run away with any money?

Where I came from, a witness could not be compelled to criminate himself.

The law is different here. Answer the question.

Did you run away with any money?

Yes, sir.

How much?

One hundred thousand dollars.

Did you take anything else with you?

Yes, sir.

Well, what else?

I took my neighbor's wife—we sang together in the choir.

Did you have a wife and children of your own?

Yes, sir.

And you deserted them?

Yes, sir, but such was my confidence in God that I believed he would take care of them.

Have you heard of them since?

No, sir.

Did you believe in the rib story?

Bless your soul, of course I did. A thousand times I regretted that there were no harder stoics in the Bible, so that I could have shown my wealth of faith.

Do you believe the rib story yet?

Yes, with all my heart.

Give him a harp!

Well, as I was saying, God made a woman from Adam's rib. Of course, I do not know exactly how this was done, but when he got the woman finished, he presented her to Adam. He liked her, and they commenced house-keeping in the celebrated Garden of Eden.

Must we, in order to be good, gentle and loving in our lives, believe that the creation of woman was a second thought? That Jehovah really endeavored to induce Adam to take one of the lower animals as a helpmeet for him? After all, it is not possible to live honest and courageous lives without believing these fables? It is said that from Mount Sinai God gave, amid thunderings and lightnings, ten commandments for the guidance of mankind; and yet among them is not found—"Thou shalt believe the Bible."

Anon the bells will ring all over England. They will be frantic appeals to folk to follow the royal lead and come to church. I fancy that in city and village, in cottage and manor, many a woman will for the first time in her life ask, "Why?" To thank God for the little nameless grave out yonder in France where the last son of the house sleeps? To thank God that a new Europe emerges out of the chaos, as if God could not make new Europes without murdering eight million men? To thank God that he listened to our prayers and guided our arms to victory? As if every woman and child in England did not know that the prayers were louder just before the Germans won their greatest triumphs, and that our turn came only in proportion as we found at last a brilliant commander and could place two million more men at his service. No. The War has been, like the whole history of man,

a stark human struggle. We will not ask God to prevent its recurrence. We will see to it ourselves.

—Joseph McCabe.

### White on Ingersoll.

The late Andrew D. White was one of the great men of the world. He had an inborn natural desire for knowledge, with a love for humanity and an ambition to do something worth while in the world. His long and eventful career, his achievements in the fields of science, education, literature, politics and diplomacy make up a record equaled by very few men in history.

Dr. White was a great admirer of Colonel Ingersoll and regarded him as a great genius. In July, 1917, the editor of *The Lyons Republican* sent Dr. White a copy of Colonel Ingersoll's lecture on Shakespeare which he had never read. After reading the lecture Dr. White wrote the editor as follows:

"My Dear Mr. Betts: I have read the copy of Colonel Ingersoll's lecture on Shakespeare and have been greatly impressed by it. I think it one of the great pities in the history of our country that he did not last long enough to triumph completely over those who did him such gross injustice. The information given by him and the way in which it is given show, in my opinion, genius of a high order, and I wish to thank you especially for your kindness in the matter. From the day when, embarked on the Steamer Main together years ago, I have known him to be one of the foremost men of genius of his time. I feel guilty in that I have not hunted up his writings and read them more carefully."

### REDBEARD'S ROUGH STUFF.

To the Editor of The Truth Seeker:

The *Crucible*, Seattle, Wash., advertised a book, "Might Is Right," by Ragnar Redbeard, and seemed to approve of the fiendishness of Nietzsche and the frightful crimes which the Huns recently practiced as ordinary daily activities. Now *The Crucible* says the article (offering the book for sale) "was a clever bit of satire."

I would strike out the word "clever." The article was a clear recommendation of the book, and the advertisement still appears. Perhaps some kind of joke money is accepted for the book.

The love of horrors can be left with the followers of Moses, Samuel, Joshua and David. After exterminating whole peoples, the Lord told them: Thou hast done well. Unorthodox conquerors show clemency. Liberal papers must not disgrace themselves by beastly ethics, especially since murder, rape and robbery, as natural virtues, have been tried and found wanting; have been crushed as menaces to civilization; and by their own principles are not Right lacking Might.

I bought "Might Is Right" just as the preacher goes to the circus, to learn the evil of it. Redbeard is simply an ignorant cave-man who is sure the evolutionary process stopped with himself. Because beasts fight, the horrors of human fighting will always be beautiful; and kindness, benevolence, equality, which have somehow evolved, are vices of weakness. Read in the preface:

"The natural law is tooth and claw. All else is error. It rules all things; it decides all things. The victor gets the gold and land every time. He also gets the fairest maidens. And why should it be otherwise? Why should the delights of life go to failures?"

Thus maidens are mere "delights," not humans with rights. Page 98: "Women are frail beings . . . they must be held in subjection. Man has captured them. . . . Woe unto the race if ever these lovable creatures become rulers or equals of men."

Ragnar's ignorance is proved by his love of big words, used at random. Page 79: "Allegorically speaking, the clothes we wear, the houses we live in, the food we eat, the books we read, have been carved (by force) out of men's bones and flesh. Literally, they are the hides, sinews, flesh, pulp, and outer wool covering of captive animals, transmuted by human slavery into garments, lumber, implements, thoughts, shoes, dinners. And behold it is good. . . . This world is a gruesome butcher shop, where slain men hang in rows. Man is the fighting, roving, pillaging, lustful, cannibalistic animal. The King of the Great Carnivore."

Page 99: "Daughters . . . are given to men who have proved their inherent manhood in carnivorous (flesh-eating) combat."

He probably means "sanguinary" or "bloody"; but what can we expect of a cave-man? The social lesson is that fair daughters must be given into slavery to a Superman who has killed and eaten at least one man.

Ignorance of medical facts appears on page 78: "The transfusion of blood of animals in human veins . . . is regularly practiced by medical men." The Encyclopedia

Britannica says of transfusion (vol. 27, page 939): "Only the blood of man must be used."

Well, lumber is not made from animals; nor is humanity compelled to get its ideals from carnivorous animals. The mildest and most useful animals could not be induced to eat an organic creature, nor rend one unless in self-defense. If we must learn of animals, take for teacher the patient cow or playful horse. Combat has been found to exterminate, rather than preserve, the fittest.

C. F. HUNT.

### A MEMORABLE BIRTHDAY.

[Julian Gould, volunteer soldier in the 16th Middlesex Regiment, son of the Rationalist teacher, F. J. Gould, who wrote this verse, was killed in action on May 31, 1917, at Monchy-le-preux, near Arras. He was born July 18, 1891; and on July 18, 1918, there began the victorious reaction of the Allies against the German armies in France.]

Ah, Julian; would that you could hear the joyous news that leaps

From lips to lips, from land to land;

But you lie dead in blood-stained France; your broken body sleeps

Where Monchy's ghastly ruins stand.

You went, my son, from Ealing's verdant ways and Brentham's stream,

When England raised the danger call;

Your palette, colors, brush—your dream of Art, your wedding-dream,

You left it all for all in all.

You cannot see the dawn that glows o'er Europe's landscape wide,

Your eyes see not the morning star

Which glows because your heart's-blood flowed, and millions bravely died,

To drive the German terror far.

Oh! could you smile the old glad smile, you'd smile to hear us say

What day it was that blessed the earth

When Foch beat back the rushing hate. 'Twas that same welcome day—

The day, my son, that hailed your birth.

For Home and Land, Humanity—for these you faced your fate;

And when your birthday runs its round

We'll bless your name, we'll bless the day when Foch beat back the hate,

And France heard Freedom's music sound;

And France and all the tragic world saw, opening broad, a gate

To times with peace and wisdom crowned.

FREDERICK J. GOULD.

### DEATH OF JOHN JACOB MAGLEY.

To the Editor of The Truth Seeker: Enclosed I send you the death notice of our friend J. J. Magley of this place (Kenton, Ohio). Mr. Magley had been a Free-thinker for many years, and during this time had many arguments on Freethought vs. Christianity with his associates. He was very free and outspoken in his conversation and caused many of his adversaries to think it over on their way home. As your books will show, Mr. Magley had been a reader of *The Truth Seeker* for many years, had bought many Freethought books and pamphlets, which he read and loaned to others to read, a large proportion of which he never got back. But in his generous habit he never once complained, saying: "If they (the borrowers) think so much of my books as to keep them they are welcome to enjoy them." Shortly before Mr. Magley died I brought him a few of his favorite flowers and had a pleasant conversation with him. Among other matters we talked about, he said to me that some time ago he was in conversation with a friend discussing the hereafter, and this friend (naming him) remarked to Mr. Magley: "You will change your belief when the end comes near." Mr. Magley requested me to see this friend after his (Magley's) death and say to him: "Mr. Magley is now dead and he did not change his belief, but died as he believed for the last forty years."

Mr. Magley made his funeral arrangements some years ago, wherein he requested that the ceremonies should take place at his home; no preacher should officiate, and a friend should read his funeral discourse. I attended the funeral and witnessed the full compliance with Mr. Magley's desire in this respect. The discourse read at the funeral had been procured by the deceased from *The Truth Seeker* Company about two years ago.

(John Jacob Magley was born in Etna township, Licking county, Ohio, December 19, 1838. He lived to the age of 74 years, 11 months and 10 days. In its tribute the local newspaper says: "For almost fourscore years John Jacob Magley had lived a life that was above reproach.")

G. A. RITZLER.

# THE TRUTH SEEKER

## Subscription Rates.

Single subscription in advance . . . \$3.50  
Two new subscribers . . . . . 6.00  
One subscription two years in advance . . . . . 6.00

One advance subscription and one new subscriber, in one remittance . . . . . 6.00

To subscribers in Canada, \$4.00 per year. To other foreign countries, \$4.50 per year.

Subscriptions received for any length of time under a year at the rate of 30 cents per month. Can be begun at any time. Single copies, 10 cents.

**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.

## 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 to be 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 the 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 opinion. We neither indorse 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.

## POLITICAL PRINCIPLES.

### (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 the Legislatures, in the navy and militia, and in prisons, asylums and all other institutions supported by public money shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privileges or advantages 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.

## LETTERS OF FRIENDS

Readers desirous of communicating with the writers of the letters in this department may address them in care of THE TRUTH SEEKER, 62 Vesey street, New York, N. Y., and the letters will be re-addressed and forwarded.

### NEWS FROM THE HUB FRONT.

From Libby Culbertson Macdonald.

To the Editor of The Truth Seeker:

Our cannon never cease to roar, to send their deadly missiles against the Huns of superstition, the churches. Though never so strongly fortified they will go down before the trenchant blades of our Democracy of Freethought, Free Speech, and Free Mails. They are bound to fall before the idea, whose time has come, for the idea is more powerful than armies and navies. "Mankind is on the march." Our "Marseillaise" of Freedom grows ever louder and stronger.

Mary Baker Eddy has turned over in her grave. The cause for her flopping is easily understood after the terrible exposure of her Christian Science Church doctrines by Charles C. Ramsay, A.B., A.M., Harvard graduate, in his two lectures before the Boston Rationalist Society, November 17 and 24, his subject being "The Destructive Negations and Absolute Skepticism of Christian Science." He handled Mary's system without gloves. The consensus of opinion was that Ramsay had proved his astounding propositions. He has promised a brief resumé of his lectures, which I should be glad to have truth seekers read and then prove his contentions for themselves.

Charles Ramsay is a young man as ages go nowadays, his gray hair to the contrary notwithstanding. Gray hair doesn't mean anything anyhow, as I often comfortingly say to myself. Charles Ramsay has excellent strong features, fine black or very large dark eyes, good voice, medium height, admirable handboxy appearance—altogether a good stage presence. He does not use florid language, but when warmed up he is as eloquent as any one. He dresses the part in a natty business suit. The Hub lecturers do not countenance the Prince Albert. Percy Ward of Chicago and Marshall J. Gauvin of Pittsburgh will take notice. There's Horace Taylor, our young scientist; he won't wear anything but a Norfolk jacket, in which he looks well, I must confess. And you'd better believe I'm proud of him. His lecture on "The Religion of a Scientist" brought a large audience, as usual, and at the end of it brought, as before, a second audience around him. Young though Horace is, he is recognized as a teacher by every one. His colossal abilities begin to attract attention in different parts of the country, as I know full well from inquirers who want to get his stereopticon slides, and even his lectures. But there is no royal road to them so to speak, for it would take years of patient study to reach the point where Horace Taylor stands today.

Prince Hopkins of San Francisco writes to our president, M. T. Rush, inclosing a \$5 bill as a donation to the Society, to help carry on its work. He wants a detailed lot of information on how we do it, having in view the starting of a Rationalist Society out on the coast—Oh! for a thousand or two Prince Hopkinses!

"Sixteen Crucified Saviors," all hung up before the eyes of the audience of the Boston Rationalist Society! You New Yorkers must remember Theron A. Gould, late vice-president of the New York Secular Society. Well, he was the man who displayed these saviors all in a row, as it were, one after the other, and he proved beyond a shadow of a doubt, with the assistance of Kersey Grave's famous book of that name, that each and every one of these saviors had suffered crucifixion centuries before Jesus Christ was ever heard of. It was worth the price of admission (a silver dime if you won't pay more) to see the faces of a few men whom our Ben Thayer of the U. S. S. Winnissimmet had

rounded up along the highways and byways. They were not exactly "intellectuals," you would say, but keen interest, and even consternation, was written on their faces as they realized that their lifetime belief in the one and only "Jesus Christ and him crucified" had to go by the board.

Space will not permit a lengthy summing up of Mr. Gould's most excellent lecture. To know much you must read the book.

Dr. A. T. Buswell, President of the New Era Forum, was one of the interesting speakers on this occasion. He said:

"In considering the question of one or more saviors of mankind, the most vital thing is not so much their number as the relation of the spiritual truth which they uttered to present-day life, and the future of humanity on this earth.

"In studying the lives of the Sixteen Crucified Saviors we are at once met with the dogma of miraculous conception claimed for most of them.

"As a theological student in early life, I questioned then, as now, the necessity for this supernatural origin, and argued if Jesus was so conceived, and his course thus prescribed, why ascribe to him special praise for performing a saving service which he could not help but render; and, granting his conception normal, why not, each of us, strive to attain a measure of spiritual virtue by overcoming evil, as he did? In my subsequent medical studies and practice I had occasion to note the great difference in character of children conceived and born under varying environmental conditions, some growing physically and spiritually superior to others in the same family, showing that conception may be of a high order if it be natural.

"As our boasted Christian civilization is gradually struggling onto its feet after the most barbarous and inhuman warfare waged in spite of twenty centuries of his-splitting theology, we would be lacking in conscientious duty if we do not discover the secret source of that peace which the saviors evidently tried to reveal and which the church, apparently, no more than the business world, has not yet fully discovered.

"It would seem at this crisis in human affairs, when the church by its teaching has failed in staying the bloody hand of warfare, many of its servants who uttered the teaching of Jesus having been persecuted and even hung in effigy for proclaiming the Christ message, that the Rationalist has a rare opportunity to expound these principles of brotherly love and social justice for which humanity is daily crying out, and which must henceforth enter into our new sense of democracy that this world may speedily become fit to live in.

"While not detracting from the due regard for the historic saviors, why should we not gain a broader concept of salvation by turning our sense of worship to the christlike soldier, the present day sons of men who have yielded up their precious, promising lives on the bleak, blood-soaked battlefields of France and in German prison hells! They, too, have been crucified for the sins of the world."

### ERRORS OF MATERIALISM.

From Channing Severance, California.

To the Editor of The Truth Seeker:

The Materialist never tires of talking about solid matter, and he rings the changes on his favorite subject with dought and persistence. "You will have to show me" is his favorite way of defending his position and sustaining his arguments, but if only solid matter which our sense can come in touch with is dealt with, we get a very limited conception of Nature, her work and her products. Probably the most solid thing that she produces is a cobble stone, and I will add the most useless. When matter has been solidified to that extent and the Materialist beholds it with rapture—for he has something tangible and visible—we behold substance in its most worthless form; in a state where its atoms

are the most inactive, and energy the most dormant. Science assures us that the atoms are never at rest even in cobble stones, but their vibration is so low and inactive, our senses cannot discern that fact, for they are the best representative of what is commonly termed dead or inert matter to be found in Nature. When even a Materialist is looking for activity in solid matter he has to seek some not so solid, and realities compel the admission that the more tenuous the state of matter the more active its atoms. The flux and flow of those invisible component parts of all substance, is revealed more clearly as compact conditions are evaded; and in watching the growth of vegetation we get a conception of life and life's forces that could never be obtained by seeking the same in cobble stones or crude particles of earth. A shovel full of dirt is not the abode of much energy, and until the sun imparts some invisible potency to it this old earth will produce nothing, and no Materialist could exist on its surface because there would be no material food for his material body. Again, invisible things which he regards with great indifference, not only enter into the construction of his body but mostly compose the food he eats to sustain life. If we weigh the solid matter in a large field of corn, we will find tons of substance that never came out of the earth, but was drawn from the atmosphere where it is held in solution, and unseen by the human eye in its state of invisibility. And so it is with every tree that adorns this earth, and this fact can be proven by burning cord wood; as fire restores to the air what was taken out of it, and only the ashes show what came from of the soil; a very small part of the wood pile.

Thus do we know that more food and fuel, more vegetation of all kinds comes out of the atmosphere than the earth. And again we know that this old earth, cobble stones and all, was once as invisible as the substance Nature puts into cornstalks and cordwood, and sufficient heat can reconvert it any time it is applied, to its former state. In the presence of this fact Materialism presents some aspects that deserve deeper consideration. To belittle or deride spiritual things which are gross matter in a refined state, is evidence of intellectual weakness; and yet the average Materialist is ready to give you very quickly the horse laugh the moment the word spiritual is used. Why is the word so offensive when it simply means matter in an invisible state? Because of prejudice and set ideas that are much restricted in development. When water exerts its greatest force as steam power it has become beyond the reach our vision; has become spiritualized, a word both fit and proper to describe its changed condition by heat. Now as solid matter in every form is convertible into invisible substance without destroying it, why should a rational Materialist get red-headed and oppose all investigation of matter after it has transcended his five senses? Yet they do, and to advocate the idea that such things as spiritual bodies and spiritual worlds may exist as compounds of refined substance, is all that is needed to invite the charge that one is mentally weak and foolishly credulous. With what lofty disdain does a "hard-headed" Materialist look upon a believer in spiritual things, although he sees material things emanate from invisible sources and return thereto. He refuses to admit that invisible realities can have organized forms, and in another state of existence be as real there as here; but why should he if rational and reasonable? He knows that visible and invisible substance is interchangeable, for the transformation before his very eyes is undeniable. Now, then, what sense does he manifest when he puts a limitation on invisible matter? His senses no longer retain connection with it, and that alone shows he has no knowledge of its changed status.

Scientific men believe that infinite space is filled with an invisible and an intangible substance, and they have given it the name

of ether. If the Materialist accepts their belief he must admit that visible matter is a very small portion of the substance which fills endless space. If he does not accept a belief in the ether substance, particed or unparticed, he must believe a vacuum exists where he cannot see something. But we often hear it said that Nature abhors a vacuum, and all efforts to demonstrate one anywhere have thus far proved a failure.

How ridiculous then for Mr. Materialist to put his limitations on a brand of substance he knows nothing about. Let him be more modest, for modesty more accords with his ignorance. That we as individuals came out of the invisible no man can deny, and but for the microscope we would never have known from what a minute object human life begun its manifestations in a world of visible matter; and we do not know today any more about the origin or the character of the life force seen in that germ which developed into this marvelous physical body, than we know about ether and its component parts. Yet the Materialist has the effrontery in the presence of this time-defying mystery to rise up and put a limitation on the power and the possibilities of our universal Mother, sometimes called old dame Nature. If prejudice can be subdued long enough to permit rational meditation, his position will be seen to be ludicrous.

If the Materialist is satisfied to think that cobble stones, dirt and water, and bodies of flesh, blood and bones represent the highest handiwork of Nature, well and good for him; but when there is so much to convince thinking men that the visible parts of Nature are a very small portion of her work and realities, I refuse to be confined by prejudice, ignorance, or anything else to reflections or investigations that extend not beyond solid matter. With old Job's conundrum still ringing down the corridors of time with unabated interest to all mankind, let us not cease to interrogate Nature for information needed to solve it; and that means to move beyond the confines of Materialism, the bigotry of ignorance, and into the realms of the spiritual side of a life where causes exist that produce results in gross and tangible matter.

"INTOLERABLE ROT."

From Herschel Heilig, Idaho.

To the Editor of The Truth Seeker: A few days ago, on picking up a copy of McCall's Magazine for June, my eye fell upon the article, "My God and My Country," by Cardinal Gibbons. Speaking of our country, the cardinal says: . . . "She must rest on a devout recognition of an overruling Providence, who has created all things by his power, whose hand directs the affairs of nations and of men, without whom not even a bird can live to sing."

Now, if this be true, surely the kaiser really went "forward with God" through Belgium into France, since God "directs the affairs of nations and of men," and Belgium resisted the kaiser's invasion of "overruling Providence," direction "the affairs" of that nation and her "men" were "directed" by an "overruling Providence." And likewise France, England, America and their allies have sacrificed millions in blood and billions in treasure in the effort to defeat and drive back the kaiser and his bloody minions, who "came forward with God"—all acting under an "overruling Providence," directing the affairs of nations and of men!" Could there be anything more monstrous or idiotic? So, it seems, "God moves in a mysterious way his wonders to perform," and the principals in this greatest of world's tragedies were simply puppets in the "divine hand!" Can you beat it?

And again, in a speech in New York City, the Cardinal is quoted as saying: "God has blessed us wonderfully in bringing sudden end to this horrible war, and every one must show his gratitude by

helping the brave men who, under God's protection, put an end to carnage." Can the cardinal "show" us when and where God has added a feather's weight of his "almighty power" on the side of the allies—on either side, for that matter? How long will even Catholics swallow such intolerable rot?

SINCERELY RELIGIOUS HUNS.

From Jack Boren, A. E. F., France.

To the Editor of The Truth Seeker: By the time this letter reaches you, the great struggle, which has gone on for so long, will be at an end. The allied armies have the Germans on the run on the entire Western front. Shorn of her allies Germany must bow to the will of General Foch. And what of religion in Germany after the war? I presume that after their government has been turned into a democracy the union of church and state will record another instance of "government by divine right" being overpowered by the sons of man. The German people have had a God-inspired ruler, believing that they were the chosen people of the earth and applying peculiar names to all the armies opposing them. They were not shamming and hiding under the cloak of religion, "as some of our Bible-backed apologists for orthodox religion" would have us believe, but were sincere and honest in their belief. Hence the Scotchmen were styled "The Ladies from Hell," the French Chasseurs "The Blue Devils," the Americans "The Devil Dogs from Hell," while they were continually imploring "Gott" to strafe England. So why should men who wore on their belts the insignia "Gott mit uns" (God is with us) hesitate to slay without mercy those "fiends of hell"?

I guess that after the war is over, and the flowers of peace bloom over the war-stricken lands and the warm sunshine of reason begins again to melt the frosts of theology, the little group of men, to whom his "imperial majesty" is the comrade of "Gott" will again renew their work of reconstruction, or education and enlightenment. And who knows but what, after all, the great war has not been fought in vain? Have courage and be of good heart.

"PLEASED TO HEAR."

From "Bonthead," Carcross, Y. T.

To the Editor of The Truth Seeker: I am forwarding you \$4—\$2 to extend my subscription another half-year, and \$2 for your defense fund.

Pleased to hear that the reactionaries are trying to suppress you; it's a sure sign that your paper is worth reading and that it is a menace to some kind of special privilege or graft. And we know whose graft is at stake in this case. I had begun to lose faith in The Truth Seeker, as I notice all the progressive papers were being suppressed, and you were allowed to go your way; which seemed to indicate that your work hurt no one of high political or financial standing.

Those postmasters in New York and Chicago robbed me of my best reading—Masses, International Socialist Review, etc.—cusses on 'em! And they set a bad example to our reactionaries over here, who are always too eager to copy the crooked work pulled off in the States, and are now busy suppressing Socialist papers.

Of course the Yanks never having had a free press, unless it was something in the line of the Hearst papers, cannot properly appreciate the loss. But Britons (who never, never, never, shall be slaves—except in the over-seas dominions) cannot understand why reactionary politicians and pleaders for special privilege should be allowed such license. However, the good folk over here wished this bunch on themselves at the last general election, and I sincerely hope they get a bellyful before the next voting.

Some American friends tell me that the Yank politicians get their crooked ideas from Canada, and swear that the per capita average in graft, etc., is 100% greater in this country. Can you furnish any data on the subject?

BOOKS FOR SALE BY THE TRUTH SEEKER CO.

62 Vesey Street, New York City

Send for catalog for complete description

Table listing various books for sale by The Truth Seeker Co. with titles and prices.

Table listing various books for sale by The Truth Seeker Co. with titles and prices.

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

"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."

### A CHRISTMAS REVERIE.

Christmas is here! The bells are clanging upon the frosty air; the keen wind whistles about the house. I pull down the curtains against the early darkness that settles on the world and give myself over to my own selfish comfort, forgetting all else. Surely on one night in the year one may forget that there is want and hunger and suffering in the world; surely one evening may be given up to memory. I draw the curtain more closely; I settle back in my easy chair and watch the coal fire throw its steady light against the wall.

How swiftly the mind travels—faster even than the fleetest reminder of which children are told on nights like this. I shut my eyes and I am back to Christmas on the farm—on the old homestead. I am with the older children getting the tree, tramping through the deep snow to find a "real one," with the branches "just so"; I hear the hack of the axe, the echo in the woods, and see the ice and snow shiver on the branches and fall in a shower of crystal. I help them drag the green thing home through the snow beside the streamlet that ran like a strand of silver around the hill, our red faces stung by the fierce north wind; I help them shake the flakey whiteness from the balsam and bring it inside to the admiration and glee of the youngsters, and my nostrils catch again the scent of the good things that were ours at Christmas time. I help them trim the green boughs with the bright ornaments and the cookies loaded with colored sugar. And when it is all done we wait for all the folks to come in before the tree is lit, and then I join with the other youngsters in the riot of song and the tumult of mirth while the candle light blazes and the older ones sit back in sober happiness, watching the mirth and thinking of the other days as I am thinking now; and then the expected one has come and the door is flung wide for his return—and all the brood is home and happy at this Christmas time. How they are scattered now; and some come not again though many a Christmas come, no matter how wide may be for them the door of heart and home, but still they seem more near this Christmas eve when memory reaches back and the lost years for a brief time are ours again.

I see the presents handed 'round—the joy on the young faces at the gifts the dear, good Santa has brought them; I see the greater joy in the faces of the givers. Ah, they are the real Santas that will keep Christmas always in the world though fables grow old and locks grow gray.

And when the hour is late the tumult is stilled and each finds a place to store his treasures until the morn that cannot come too soon, and finally convinced that it is bedtime even on Christmas eve, they rub their eyes and creep upstairs to dream of good little elves and twinkling bells outside in the blustery dark, while the frost creaks in the rafters over their warm beds. The house is quiet but the one who falls last asleep has heard the good Saint stuffing the stockings that hang in a row by the chimney, or the noise of someone making shavings for the morning fire. . . .

And then a "grown-up" goes to bed and fancies he can hear the rush of swift reindeer through the night and the tread of Santa Claus' feet in the soft whiteness outside.

BENNETT LARSON.

### LIFE IN MESOPOTAMIA.

Seekers of "soft snaps" are turning their wistful optics on Mesopotamia, in Asia Minor, which seems to have maintained Utopian conditions in spite of Turkish oppression. Prince Raphael Emmanuel, son of a Chaldean high priest, who has been lecturing in this country, is largely re-

sponsible for their wistful attitude. According to the prince's fascinating account of his native land, the soil is so rich that it is only necessary to work four months in the year. Then there are the additional lures of beautiful climate and comfortable habits and customs which add a potent charm to inherent laziness. The Kansas City Star reports him as saying:

"There is no money in Mesopotamia. There is need for none. We pay no taxes, neither do we pay tribute. Wheat, fruit, and skins are the only medium of exchange. We have no policemen, no courts, no judges. The people do not know there is a war. They would not understand the meaning of fighting for liberty, as they always have been free.

"There is no record of time in Mesopotamia. We never know what day of the week it is and do not care. Clocks or watches are unknown; my people would not know what to do with them. Time is told by the height of the sun and servants arise by the cock's crow as they did in the days of Jesus.

"We raise the finest tobacco in Mesopotamia, but we do not chew it or smoke cigars. The men smoke cigarets or pipes. Our women do not smoke. There are no saloons in Mesopotamia. My people make wine, but it is not the fermented kind you have here. It is only used on occasions, however, and then it is not considered proper for women to drink it."

The language is the same which it is said Jesus used in speaking to his people nearly two thousand years ago, added Prince Emmanuel, "America used to send students to Germany to become theologians and then send them to Mesopotamia as missionaries. It would have been more fitting to have sent them to Mesopotamia first and thence to Germany."

The prince said his people never eat pork, concludes The Star, and whenever he is asked why he replies: "Because Jesus cast the devils into swine and they all went to Germany."

### BUFFALO WAYS IN BUFFALO DAYS.

Everybody has heard about buffaloes and how numerous they were on the Plains years ago, but today there are not many left who know from personal observation how these ungainly wild cattle lived.

Fifty years ago they migrated with the seasons up and down the country from Alberta to Mexico, west of the Missouri river almost to the Pacific Coast. Their principal range, however, was just east of the Rocky Mountains and eastward to about middle Nebraska. Once they ranged clear east to New York state at least, but that was before the white man came.

Sixty years ago they ranged the Plains in countless thousands and practically ceased to exist in 1885, except in Yellowstone Park and one or two other isolated spots where a few head still survive, as is the case on the Flathead River, where some of the Allard herd got away and into the mountains while en route to Canada several years ago. In the old days the herds drifted north in the spring and south in the fall, following the feed, which grew with the seasons.

All the Plains Indians depended on the buffalo for meat, clothes, teepee coverings, and about all else that they needed for every-day life. Plenty of buffalo in the country meant happiness and plenty in the Indian camps, while lack of buffalo in the country meant starvation for the Indian except for what little meat he could get by hunting deer, elk, and other such animals. Antelope usually migrated about the same time and along with the buffalo herds, so usually the Indian could not get antelope when he couldn't get buffalo.

One day the Plains would be black with feeding thousands of the big humpbacked animals; the next day they might all be-

gin to move south, and they would then flow by a given point in a steady, living river of huge cattle; the next day it might be impossible to find a single animal within a day's ride. They came and went, drifting over the land as the feed and water conditions dictated. In summer they lived on the high, grassy plains of Montana, Saskatchewan, Alberta and the North, thousands and thousands of them. In the winter they drifted to the panhandle of Texas, Mexico, and the arid Southwest.

Nowhere in the world has there ever existed, so far as man's knowledge runs, such an immense herd of magnificent food animals—yet we, as a nation, threw away this supply of beef by killing the herds for their skins. Think of it! And buffalo leather was about the poorest excuse for leather that ever was known, as it was porous as a sponge, though it would wear, if rightly tanned, like alligator hide.

The buffalo was a very methodical animal if left undisturbed. Slow-moving, stupid in a way, he asked nothing of life except plenty of grass, water, and sunshine. Given these, he would feed, then work his slow way by the easiest grade to the nearest water (and anything wet was water to a buffalo), drink, rest, feed, and rest in never ending cycles from the day he was born to the day some Indian gathered him in and dried his flesh in the summer sun to eat when winter came.

Indians killed buffalo by the thousands at a time by running them over cliffs (called "piskun" by the Blackfeet), but they never wasted any meat or hides. These big killings by the Indians were simply harvests of meat and skins which they took when they could from migrating herds and cured to last until such time as the herds should drift back—but the Indian never wasted or killed needlessly.

The feeding habits of buffalo resulted in their moving over the same ground many times, therefore they made deep trails from water to feeding-grounds, and these trails were always in the shape of a branching tree with the roots to water and the tops or "limbs" stretching out on the ridges and feeding-grounds.

By instinct the big animals followed a low, easy grade from the highest point of the feeding-grounds to water, and this grade was always maintained, so buffalo trails always looked as though they had been laid out by a civil engineer—there was never any abrupt rise or fall in any trail and they were always good roads to follow. Indeed the Union Pacific Railroad is practically "built on top of a buffalo trail" from Omaha to Ogden and somewhat beyond.

Wolves hung about the herds ready to pull down sick or disabled animals. A wounded buffalo went to water to die if he could, so every water hole was surrounded with bleached bones. They perished by thousands sometimes in crossing high or icy streams, but they came and went like the tides until the white man came and killed them needlessly.—Our Dumb Animals.

### No Back Talk.

This story is told of a certain very stern woman who demands instant and unquestioning obedience from her children. One afternoon a storm came up and she asked her son Tommy to close the trap-door leading to the flat roof of the house.

"But, Mother—" began Tommy.

"Thomas, I told you to shut the trap"

"Yes, but Mother—"

"Thomas, shut that trap!"

"All right, Mother, if you say so, but —"

"Thomas!"

So Thomas slowly climbed the stairs and shut the trap. The afternoon went by and the storm howled and raged. Two hours later the family gathered for dinner, and when the meal was half over, Aunt Anna, who was staying with them, had not appeared. The mother started an investigation, but she did not have to ask many questions. Tommy answered the first one: "Mother, she is on the roof."

### Give the Boy Time.

Someone has said, "Count no man happy until he is dead." We may also say, Judge no boy a failure until he has had his chance. A contemporary publication, *Tit-Bits*, is authority for this:

"Isaac Barrow, who turned out so splendid and noble-hearted a man, was, when a boy at Charterhouse, notorious chiefly for his stormy temper, proverbial idleness as a scholar, and pugnacious habits; and such unhappiness did he cause his parents that his father was wont to declare that 'if it pleased God to take from him any of his children, he hoped it would be Isaac.'

"When the Duke of Wellington was a boy he gave his mother so much trouble that on one occasion she bitterly exclaimed, when asked what his future was to be: 'He had better go into the army. A lad like that is only fit food for the bullets!'"

### Scruples of Conscience.

Two little girls, Frances and Agatha, had been very carefully reared. Especially had they taught that under no circumstances must they tell a lie—not even a "white lie"—to deceive anyone.

One day, during a visit made by these little girls to an aunt in the country, they met a cow in a field they were crossing. Much frightened the youngest stopped, not knowing what to do. Finally Frances said: "Let's go right on, Agatha, and pretend that we are not afraid of it."

But Agatha's conscience was not slumbering.

"Wouldn't that be deceiving the cow?" she objected.

### Natural History.

A teacher was telling her class little stories in natural history, and she asked if any one could tell her what a ground-hog was. Up went a little hand waving frantically.

"Well, Tommy, you may tell us what a ground-hog is."

"Please, ma'am, it's a sausage."—*Ottawa Evening Citizen*.

### Youthful Pride.

"Mother," said Bobby, "did God ever make anyone with one blue eye and one black?"

"I never heard of anyone that was so," said his mother.

"Well, then, you just take a look at Tommy Jones next time he goes by and see what I can do."

### The Hard Life.

"The army must be a terrible place," said Aunt Samantha, looking up from the evening paper.

"What makes you think so, Samantha?" asked her dutiful spouse.

"Why, just think what it must be where beds is bunk and meals is a mess."—*Washington Star*.

### Transformation.

"Why did you take these fish from the aquarium?"

"Because I was afraid the turtle might eat them."

"Why, there's no turtle in there."

"Well, Johnny put his boat in the aquarium and papa said it turned turtle."—*Brooklyn Citizen*.

**Conversation by Cake.**—Mrs. Gadabout—"Are you still bothered with the awful Boresum family coming to dine with you every evening?"

Mrs. Gabalot—"Oh, no; they finally took the hint."

Mrs. Gadabout—"What d'd you say to them?"

Mrs. Gabalot—"Oh, nothing was said. But we served sponge cake every time they came."—*Indianapolis Star*.

### The Worst of It.

The Kaiser is a pet of fate.  
His people he has tricked.  
He merely has to abdicate  
While braver men get licked.  
—*Washington Star*.

**Simplified Theology.**

**IV.**

We now turn our attention to Abraham, that righteous old man of God, said to be the founder of the Jewish nation. Abraham was at first called Abram and a gallant old man he was, as we shall shortly see.

Abram married a woman named Sarai, who lived to be an old lady without issue. There was a great famine in the land where Abram dwelt and he decided to go South into the land of Egypt. Sarai was said to be very beautiful. Abram himself said that his wife was very fair to look upon.

As he was old, he feared that the Egyptians would become enamored with the beauty of his young wife, who was then only sixty or seventy years of age, and want to slay him. Therefore he instructed Mrs. Abram to say nothing about being his wife, but to pretend that she was his sister.

Sarai readily complied with the noble request of her husband. It was doubtless a great satisfaction to her that her feminine charms should be recognized by the great ruler of the Egyptian country.

Sarai was certainly justified in deciding as she did, for if a man does not possess nerve enough to defend his wife, even though he risks his own life in doing so, he is not worthy of a beautiful woman.

Think of Abram at this time. He had a beautiful wife. She was true to him; willing to follow him to any place he might wish to go, to better his prospects in life. They were now about to enter Egypt. Abram the gallant thought only of his own safety and was willing to sacrifice his fair and faithful companion to the rapine of the Egyptian harem.

The Egyptians came and took Abram's wife. They gave the brave old man large herds of cattle and other live stock. They even gave him men servants and maid servants, though he doubtless felt unworthy of the latter.

Pharaoh discovered the deception that had been played upon him, and after rebuking Abram for his falsehood, restored unto him his young wife, Sarai.

Abram took his belongings and also his nephew, Lot, and left the country. He did not feel as though he had made a very dashing impression upon the minds of the Egyptians. In spite of his perfidious act in offering to sacrifice his wife's honor to the ruler of Egypt, Abram went to Bethel and called upon the name of the Lord. It seems that this virtuous old Hebrew and the Lord were on quite intimate terms.

About this time Lot's slaves and Abram's slaves fell into trouble about the stock. The two men being rich in gold and silver and having large herds thought it would be best to separate themselves from each other. Lot went eastward along the Jordan, but brave old Abram remained in Canaan.

After the separation Abram had another conversation with the Lord. The Lord was so well pleased with Abram's gallant defense of Sarai among the Egyptians that he promised Abram he would give him all the land of Canaan as far as his eyes would let him see. The Lord also promised Abram that his offspring should be as numerous as the particles of dust in the earth.

Sarai continued to be childless, but she had a young lady with her, one Miss Hagar, an Egyptian, whom she used as a handmaid, so she persuaded father Abram to favor this young lady.

Abram finally hearkened to the voice of Sarai, though he felt he could never look the world in the face again after so immoral an act. The relations of Miss Hagar and Father Abram were not so barren of results as might have been expected. But the result, instead of being conducive to family felicity, produced the opposite effect. Miss Hagar despised the old lady, Sarai, and the old lady became exceedingly angry.

Abram was anxious to get the affair

quieted down, for he was fearful that there might be some gossip in regard to the scandal, so he told Mrs. Abram to take the young woman and whip her until she was willing to keep her tongue. The old lady administered a severe chastisement upon the young woman, whereupon Hagar fled, terror stricken, from the presence of her mistress.

The angel of the Lord found Hagar in the wilderness and kindly told her to go back and submit herself to whatever punishment the old lady might deem advisable to inflict.

Some men, who proved to be angels, happened along one day, and Abram generously entertained them. During their stay with Abram they told the old man that his wife, even Sarai, should have a child. This pleased Abram greatly, and Sarai, who happened to be listening within the tent, giggled at the idea of a woman of her age being so fortunate.

Abram made another journey toward the south country. This time he sojourned in Gerar. The King of Gerar was one Abimelech, who became infatuated with Abram's aged wife, even Sarai. Poor old Abram's courage again failed him, and he had Sarai play the same deception upon King Abimelech that she did upon Pharaoh of Egypt—she told the king that Abram was her brother.

King Abimelech sent and took Mrs. Abram, but the Lord happened along in time to save the king from so great a crime. Abimelech told the Lord he was sorry the thing had happened, but both Sarai and her gallant spouse had told him there was no marriage relation between the two. The Lord said he thought everything would be all right if Abimelech would restore the old man his wife.

Abimelech called brave old Abram before him the next day and rebuked him for having told such a falsehood. Abimelech also reproved Sarai, and told her to acknowledging told such a falsehood. Abimelech, what her inferior, for it would save a great deal of trouble.

Abimelech took sheep and oxen and menservants and womenservants and gave them to Abram, who was now called Abraham. Sarai's name had been changed to Sarah. The changes in name had doubtless been made because of the virtuous action of the old man and woman at the Egyptian court, and with Abimelech king of Gerar. Abraham evidently found Sarah's beauty a good financial asset, for in both instances in which the deception of her identity was undertaken Father Abraham received much property from the hands of the one upon whom the deception was attempted.

The Lord visited Sarah, as he had said he would, and Sarah had a son whom Abraham called Isaac. Miss Hagar and her son Ishmael were still with Mr. Abraham. The aged mother, Sarah, looked upon Hagar's child with envy and contempt. She demanded that her husband should send the hated Hagar and her son away. Abraham spoke to the Lord about it, and the Lord instructed him to do as Sarah had requested.

As Abraham was very wealthy he lavished some of his wealth upon Hagar and her son. He gave her a bottle of water and what bread she could conveniently carry and sent the young woman and his own son, Ishmael, into the wilderness of Beer-sheba. It must have been a trying ordeal for the young mother to be thus sent out into the cold world with so small a portion of Abraham's wealth, but as she was merely a handwoman, good Father Abe thought it made no difference. Had she been of higher station in society she would in all probability have received a more liberal allowance in the form of gold and silver.

Meanwhile Lot, Abraham's nephew, and his family had been cutting a wide swath in Sodom. The men of Sodom were not virtuous and truthful like Abraham and Sarah. They were probably given over to the wicked practice of hoarding wealth and to adulterous lust; were envious and cruel.

The Lord had endured such wickedness as long as he felt justified in doing so. He would destroy the city and make the world safe for the higher ideals cherished by faithful Abraham.

When the Lord got ready to rain fire and brimstone upon Sodom, he sent two angels to notify Lot. The people of Sodom, both old and young, thinking the angels were men, demanded that the men be brought out so that their intentions might be made known unto the people of Sodom. The action of the people of Sodom in wanting to know the intentions of Lot's guests was very, very wicked. Lot, with the gallantry of his uncle, offered to sacrifice the honor of his daughters to the people outside the house, if they would only go away and not molest his guests. The men inside the house reached out and, seizing Lot, pulled him within. The wicked people outside were stricken with blindness.

The next morning the men hurried Lot and his family away from Sodom before they set fire to the city. The men told Lot and his family not to look back, but Mrs. Lot unfortunately failed to obey the instruction. She ventured to look behind at the burning city, and for her wickedness in so doing she was turned into a pillar of salt.

Lot hurried on to the mountains where he lived incestuously with his two daughters.

God's ministers are permitted to use the noble and virtuous examples here with presented in Sunday discourses without charge. Come ye, and partake of these noble thoughts without money and without price.

P. A. OLIVER.

**A CHRISTMAS CAROL.**

Bethlehem's Star was shining bright.  
Its scintillations through the night  
Attracted three wise men  
And led them where an infant lay  
All swaddled in a bale of hay  
Within a donkey's den.  
Those men were wise; no fools were they;  
They viewed the infant on the hay  
And thought it very odd.  
'Twas not a donkey, this they knew,  
And as they wise and wiser grew  
Exclaimed: "It is a god!"

WM. SOBEY.

**SOCIAL EVOLUTION.**

Primitive man, having learned the value of cooperation in fighting and procuring his food, developed the tribal commune. And, as the various manifestations of spiritual forces, such as institutions, ethics, laws, etc., of any epoch are based on its economic status (being determined by the method of exchange of the necessities of life and the ownership of the means of protection), these altruistic conditions (viz. communism) created an ideal judicial system, protecting every member of the community by upholding the moral code, demanding an eye for an eye, etc., through establishing inexorable penal customs.

Tracing modern society in its evolution we may observe how from this simple nucleus it branched out into more complicated forms. Caste began to appear. The class-struggle came with the substratum in its fight for existence ever emerging and overthrowing the upper class, at the same time always changing material conditions and thus, as before mentioned, the external expressions of inner life. Not far back we saw how the subclass out of feudalism wrought capitalism with its own political and moral ideals, its executive equipment. And now we are fortunate in being able to behold the materialization of a social structure, founded on majority (mass) rule and nationalized industries. While incorporating the vast experiences of the human family from savagery to our time and consequently more complex than the tribal commune, it will like this merge all into a commonwealth of mutual aims. Then the exchange of the destructive tools of militarism for "living weapons" that weld and build, will follow naturally.

H. MELL.

**FREE SPEECH, FREE PRESS.**

From Rose E. Ryant, Kansas.

To the Editor of The Truth Seeker:

Enclosed please find a subscription to The Truth Seeker, as I do not want to miss a single copy. I have missed three issues of the excellent paper, and, of course, knew that the missing numbers were in the hands that control the New York postoffice. It is nothing strange for them to try to suppress such a splendid newspaper as The Truth Seeker, for it throws light on Romish darkness and on all superstitions, old or new. Christians like to trample on the rights of people, for they do not want them to be enlightened, but remain in ignorance all the time. And now when our country is helping our Allies in this World War, they are trying to take advantage of us, for they think that all the people are looking one way only; but they are mistaken, as we see their old tricks; they are cunning but the people are not all asleep yet. Some are alert and are watching them. We know they like to fish in troubled waters. But the war is over, or nearly so, and when our boys return from over there they will not let them, or anyone else, trample on our rights. No one shall trample on free speech and free press, or on our liberty. A friend wrote to me that our boys have learned much from liberty-loving France, as France has more liberty than any other country on earth. And when they return to the United States, to their homes, they will be of a different caliber from their fathers. It will be a new generation, or a different one rather. More wideawake they will be, if one can go by the letters sent home. I have read many of them myself. Yes, a change will come to us, also, and our country will see the true freedom, the right liberty, where Catholics will not control the offices and stick their fingers in the affairs of our Republic. There is no justice in that postal amendment which gives the postmaster the power to withhold any publication he deems objectionable, regardless of the fact that the matter objected to may not be in any sense unlawful or disloyal. The publisher is even denied the right to know why his paper is withheld! This part sounds related to the Hun laws. The Truth Seeker has been loyal in its support of the government, and has an honorable record. As all the readers know, it has not violated the Espionage act. That is a farcial excuse, to say the least. We know the editor of the Truth Seeker has given full support to the war and everything connected with it. We believe it is the trickery of the Catholics taking advantage of the Espionage act to suppress the paper. The Espionage act while it may be justified as a war measure, is a dangerous tool in the hands of misguided postal authorities, as my friend wrote me, and she expressed the same thoughts which flashed through my head, when reading the letter sent by The Truth Seeker Company to me. The Truth Seeker is a fine educator, and as soon as I can I shall send a sum to help it also.

**OBITUARY.**

I am grieved to report the death of Daniel H. Cross of Highland, Wis, an old member of the American Secular Union. He died on December 5, of heart failure, at the age of 82 years and 10 months. Mr. Cross was born in Vermont in 1836. His parents were Baptists and he attended that church and Sunday school until he was 17 years old, at which time he left home.

Even as a boy he believed it was better to trust to his own reason than the assertions of the man of God. As a man he believed and emphasized the fact that honest opinions and upright character are more respected by all than hypocrisy or cowardice. He believed that all religions are superstitions and are and ever have been man's worst enemy.

To the wife and family of Comrade Cross is extended the heart-felt sympathy of all our members. E. C. REICHWALD, Sec. Am. Secular Union.

**NEWS OF THE WEEK.**

Poland has severed relations with Germany.

Colorado's bone dry law was signed by the Governor Dec. 16.

The Finnish Diet has elected General Mannerheim Regent of Finland.

French soldiers to the number of 1,400,000 were killed during the war.

The war has cost the United States the stupendous sum of \$55,087,256,051.11.

Russia's war casualties total 9,150,000 men. Of this number 1,700,000 were killed.

Disabled marines who blocked the road to Paris will stay in active service as long as they live.

The Krupp Company at a general meeting Dec. 20 decided not to pay a dividend this year.

The resignation of Dr. W. S. Solf as Imperial Secretary of Foreign Affairs has been accepted.

Five hundred thousand Italians lost their lives in the war. Of this number 200,000 were killed in action.

Walter Hines Page, former ambassador to the Court of St. James's, died Dec. 21. He was sixty-three years old.

A German mine which had been planted in a bridge at Guise exploded, killing fifteen persons and injuring twenty-five.

The Polish government has declared itself ready to conclude a military and political alliance with the Entente nations.

Under the spur of war, mineral production in the United States reached the unprecedented value of \$5,010,948,000 in 1917.

General Allenby, commander of the British and Allied forces in Palestine, made his official entry into Aleppo on December 10.

Heinrich von Eckhardt, the German Minister to Mexico since 1915, has been recalled by the present German government.

John W. Davis, new American Ambassador to Great Britain, Dec. 18 presented his credentials to King George at Buckingham Palace.

The Lord Mayor of Dublin called a mass meeting in Dublin for Dec. 22 to extend an invitation to President Wilson to visit Ireland.

American naval stations will be maintained for at least a year at Brest, Gibraltar and in the Azores to render aid to American merchant ships.

German reports say that Bolshevik troops are advancing toward the German frontier, where they plan to join German sympathizers.

Premier Orlando told the Senate Dec. 14 that Italy was not in a position to demobilize a single man and that all war material should be kept intact.

Marshal Joffre now is formally numbered among France's forty Immortals. The victor of the Marne was made a member of the French Academy Dec. 19.

A huge winter wheat crop, larger by 80,000,000 bushels than any yield in the history of American agriculture, was forecast Dec. 16 by the Department of Agriculture.

The establishment of a hotel clearing house in New York to which each day hotels of the city will telephone the number of their vacancies was announced Dec. 16.

The National Colored Congress for World Democracy, which closed sessions under the auspices of the National Equal Rights League, elected eleven peace commissioners to go to Versailles and present a petition for "abolition of all undemocratic restrictions" against the race.

As a result of wartime opportunity opened to women in bacteriological work thirty-nine women graduates of the College of Agriculture are now bacteriological and hospital aids in various public health institutions throughout the United States. Twelve of these women are working in military hospitals.

Carter Glass, of Virginia, was sworn in Dec. 16 as Secretary of the Treasury in the presence of the Virginia delegation in Congress and a group of government officials.

For the five days of the drive, 10,122,400 persons in all parts of the country joined the Red Cross organization, as compared with 22,000,000 who became members last year.

The American delegates to the peace congress have resolved to advocate the sinking of the surrendered enemy warships and resist any proposition to distribute them on the basis of naval losses.

Several groups of French woman suffrage advocates have joined in issuing a manifesto demanding that the political rights of women be recognized by the government before the next election is held.

Out of the 2,000,000 Armenians deported by the Turks 400,000 survived, and not more than one-fourth of the present Armenian population can survive until the next harvest unless there is outside help.

An American warship was ordered Dec. 18 to the Baltic to participate with the British fleet in reopening those waters, preserving order and maintaining the international character of the demonstration.

Information has reached the American government that Pancho Villa is planning a "demonstration" in Northern Mexico to ascertain the attitude of the American government toward a renewal of his operations.

The first American-Jewish congress of the United States closed in Philadelphia Dec. 18 with the framing of a bill of rights and the selection of a delegation of nine men to lay these before the peace conference at Versailles.

President Wilson's books and words on liberty were burned by members of the National Woman's party Dec. 16 in Lafayette Park, opposite the White House, at the largest demonstration suffragists have ever staged in this country.

The Saint-Gaudens statue of Lincoln and not the figure of George Grey Barnard, which was offered as a "superior substitute," is to stand in London as a monument to a century of peace between Great Britain and the United States.

In the great amphitheatre of the University of Paris (the Sorbonne) President Wilson Dec. 21 received the Degree of Doctor Honoris Causa, conferred upon him in recognition of his work as a jurist and historian. This is the first time in the history of the university that an honorary degree has been bestowed, authorization for its granting having been given by a recent decree.

**Lectures and Meetings**

The Secular Society of New York meets every Sunday afternoon at 151-153 West 125th street, at 3.15 o'clock.

Dec. 29.—"The Mother Spirit as Opposed to Theology." By Annie E. Gray.

Jan. 5, 1919.—"Is There a God?" By Prof. Geo. W. Bowne.

Jan. 12.—"Government Ownership." By John W. Batdorf.

Jan. 19.—"The World Crisis and the Failure of the Intellectuals." By Charles Comon.

The Brooklyn Philosophical Association meets every Sunday afternoon at Assembly Hall, Williamsburgh Public Library, Marcy and Division avenues, at 3 o'clock.

Dec. 29.—"Congress at Work." By Hon. Meyer London.

The Milwaukee Rationalist Society meets every Sunday evening at 8 o'clock in Ethical Hall, 558 Jefferson street. H. Percy Ward, lecturer.

Dec. 29.—"Socrates and the Golden Age of Greece."

Jan. 5.—"Giordano Bruno—The Supreme Martyr of all Time."

The Pittsburgh Rationalist Society meets every Sunday evening at 8 o'clock in North Side Carnegie Music Hall, Marshall J. Gauvin, lecturer.

The Church of This World meets

every first and third Sunday of the month in Grand Theatre, Kansas City.

The Chicago Freethought Educational Society meets every Sunday at 2:30 p. m. at 3518 So. State st., Johnston's Hall. Admission free. Good lectures. T. P. Jones, Pres.; J. H. Roberts, Sec'y, 525 E. 34th pl.

The Boston Rationalist Society meets at Dwight Hall, 514 Tremont street, every Sunday afternoon at 3 o'clock. M. T. Rush, President. Libby C. Macdonald, Secy.-Treas. Speakers, Horace Taylor and E. M. White. Mo., at 11 o'clock a. m. John Emerson Roberts, lecturer.

The Columbus (Ohio) Rationalists meet every other Sunday afternoon at 2:30 o'clock at the Knights of Pythias Temple, 37 1/2 East Long street. O. C. Weatherby, President, and Olin J. Ross, 23 East State street, Columbus, Ohio, Secretary and Treasurer.

**THE FREETHOUGHT BADGE PIN**

Dedicated to all honest men and women—to those who can and are willing to reason—who constitute the grand army of progressive thinkers throughout the world.

An Emblem of Freedom and Progress

Represents no lodge, order or society, but is designed as a token of recognition for progressive minds of every shade of thought.

All claiming to be free from superstition, all who base their belief upon science and reason, should wear this emblem to speed the grand work of emancipating humanity from the thralldom of mental darkness.

This is conceded by artists and the trade to be the most beautiful Badge ever designed. Being a practical jeweler and designer of emblems of every description, as well as an enthusiastic worker in the cause of human progress, Mr. Wettstein has succeeded in combining in this badge the great want of this age and the future. It represents the Burning Torch of Reason, the Rising Sun of Science and Freethought, beautifully enameled in brilliant colors in contrast with the Night and Darkness of Superstition, enameled in black, and symbolizes the evolution of the world from the Night of Superstition to the Day of Freethought, Science and Reason.

"A pin whose torch and golden sheen, Would grace the breast of Sheba's queen; And will lend grace in coming time To queens of beauty more sublime." (Impromptu by Elizer Wright.)

As a token of recognition among Liberals of every shade of thought, either at home or abroad, it is especially valuable.

Made in two styles and by best workmen in the most artistic and substantial manner.

Considering amount of gold and artistic workmanship in the badge, no other badges in the world are sold so cheap. They will last for generations to come and increase in popularity and value until fear and superstition exist no more.

ROLLED GOLD...\$1.00  
SOLID GOLD.....2.50

Address, THE TRUTH SEEKER CO.  
62 Vesey Street - New York

**THE ORDER OF CREATION.**

A controversy between W. E. Gladstone, T. H. Huxley, M. Reville, Max Muller, and E. Lynn Linton. These papers are a contest of the giants. There are no "dry" paragraphs, and no tediousness of explanation.

Price, paper, 25 cents

Address, THE TRUTH SEEKER CO.  
62 Vesey St., New York

**An Hour With the Devil.**

By D. M. BENNETT

There was just as much known about the Devil when Mr. Bennett, first editor of THE TRUTH SEEKER, wrote this lecture as there is now, and he put it all in. The lecture was entertaining, instructive, amusing, and was vastly enjoyed by the big audience before whom he delivered it, and subsequently by many thousands of readers. It is as good as ever.

Price, 10 cents

Address, THE TRUTH SEEKER CO.  
62 Vesey St., New York

**IN BEST OF HUMOR.**

**Willing to Sell.**—"What are you taking for your cold?"

"Take me an' over."—Boston Transcript.

**"Enfants Terrible."**—"To what branch of the service do the baby tanks belong?"

"I suppose, to the infantry."—Baltimore American.

**An Irrelevant Question.**—Miss Antique—"I can truthfully say I am single from choice."

Miss Caustique—"Whose choice?"—Philadelphia Record.

**Abortive.**—Some women are a bit disappointed because the war ended before they could finish knitting the mate to that sock they started when we first joined out with the Allies.—New York Morning Telegraph.

**Postmaster General.**—First Private—"Haven't heard from my best girl now for two months. I'm afraid some fellow has come between us."

Lieutenant—"Don't worry, my boy. It's only Burseson."—Life.

**Hopeful Sign.**—"And what did you say the patient did," asked the doctor, "when you ripped off the dressing?"

"Swore, doctor!" exclaimed the nurse. "He swore frightfully!"

"Splendid, nurse! I reckon you can let him sit up to-morrow!"—Richmond Times-Dispatch.

**Musical Myticism.**—"What is that tune you were playing on the piano?"

"That isn't a tune. That is a sonata."

"What's the difference?"

"Well, with a sonata it's hard for the average listener to detect mistakes. With a tune you've got to know pretty well what you are about."—Boston Transcript.

**Tread Softly.**—It was in a churchyard. The morning sun shone brightly and the dew was still on the grass.

"Ah, this is the weather that makes things spring up," remarked a passerby casually to an old gentleman seated on a bench.

"Hush!" replied the old gentleman. "I've got three wives buried here."

**About Time, Too.**—An officer inspecting sentries guarding the line in Flanders came across a raw-looking yeoman.

"What are you here for?" he asked.

"To report anything unusual, sir."

"What would you call unusual?"

"I dunno exactly, sir."

"What would you do if you saw five battle-ships steaming across that field yonder?"

"Sign the pledge, sir."—Tit-Bits.

**Why Shepherds Watched.**—Australian Soldier (to American)—"You Yanks think you've done a lot, but you forget that we Yanks have been at the game for four years."

"Well, what have you done, anyway?"

"Done? We've been at Gallipoli, Mesopotamia, the plains of Bethlehem, and——"

"Bethlehem?"

"Yes; I slept there a week myself."

"Well, I guess that was a busy week for the shepherds watching their flocks!"—Tit Bits.

**A Ruse That Failed.**—The husband arrived home much later than usual "from the office." He took off his boots and stole into the bedroom. His wife began to stir. Quickly the panic-stricken man went to the cradle of his first-born and began to rock it vigorously.

"What are you doing there, Robert?" queried his wife.

"I've been sitting here for nearly two hours trying to get this baby to sleep," he growled.

"Why, Robert, I've got him here in bed with me," replied his wife.

Then there were words.—Tit-Bits.